

**Self Liberation in Phenomenology and Dzogchen, Essays**

## **DZOGCHEN AS SELF LIBERATION THROUGH THE GROUND OF WISDOM AWARENESS**

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Within the nature of the primordial ground of Being, there is Spontaneous Presence. This spontaneous presence is the nature of the ground. This spontaneous presence abides as the inner radiance of the ground, the ground is basic space and is original purity of Being.

The presence of the ground unceasingly manifest appearances, the appearances are the nature of the ground. The radiance of the appearances are the very nature of the ground of Being. To experientially recognize, to directly know or directly perceive whatever arises as the appearance of the ground is the source of liberation. To know experientially that whatever appears, whatever manifest is the nature of the of the primordial ground of Being is to become liberated. Being itself is not a being. Being itself manifest beings as Being itself. When we do not know that whatever is appearing or manifesting is the ground of Being manifestations we will be bewildered and not experience the fullness of what is. Our view only will be limited and dualistic.

To experience everything that appears is the true nature of the spontaneous presence of the ground of Being is the experience of self liberation. The ground of Being is Being itself and is not a being or an entity. The ground of Being is no thingness and manifest everything and anything. In this way all things are ultimately no thingness. The ground of Being is primordial awareness. Awareness is no thingness. No thingness is awareness. The ground of primordial awareness becomes awareness in us as us. No thingness manifest us and within us as no thingness. No thingness is our whoness. Our subjectivity is no thingness manifesting in a mind and body.

Within the space of our heart is LIGHT. Basic space and luminous awareness are abiding in our heart as the source. This presence of awareness allows for the appearance of the ground to become evident and visible to us. The invisible becomes visible. The radiance of the ground as purity abides in our heart essence as the basic space of radiant awareness.

Even if the actual experience of radiant awareness is not experientially present, radiant awareness is always presencing, always, always. Radiant awareness is us in essence. We are illuminated and radiant light.

If you practice the gaze of meditative awareness (which is gazing from within awareness as awareness into awareness.) we are able to experience the radiance of awareness as the

radiance appears directly both inwardly as well as outwardly. The radiance of awareness appears from the perspective of awareness and from the perspective of appearance.

When the radiance of awareness appears from the perspective of awareness, this sustains the nature of the radiance of awareness of awareness (rigpa). This sustaining of awareness sustains the experience of appearance as the nature of radiance. The various appearance of light such as such as tigles, vortexes, bindus, vajra chains, archetypical apparitions are the natural radiance of awareness. So we experience the gaze non dualistically within the dualism of phenomena. Naked awareness becomes visible and the appearance of the radiance of awareness can be sustained within our vision and within our life. These visions are the visions of appearance as well as the luminous visions that are apparitional.

The radiance of appearances is experienced from the perspective of the radiance of awareness. The radiance of awareness also appears within the perspective of awareness. The radiance of awareness manifest within the perspective of appearance. The pervasive radiance of light is the radiance of phenomena . The radiance of external phenomena manifest within the fields of the kayas. Appearances become translucent and appears within the transparency of light. The radiance of awareness opens both within us and around us. The radiance of awareness opens up within us and within phenomena . The same radiance manifest within us and manifest phenomena surrounding us. The brightness opens within us. There is a co emergent brightness opening within the phenomena of the world. The bliss of samadhi is the bliss of the world.

Knowledge is action. Dharmic action arises from within the ground manifesting as phenomena. Action can arise from mind alone, action can arise from awareness of mind, action can arise from awareness of the awareness field. Action can arise from kayas as the dimensions of awareness. All action is manifestations of the ground. The extension of awareness can be the manifestation of the ground. Extension of the mind is not the extension of the personal field of awareness but mind alone.

The action from the superego is a manifestation of primordial awareness. There is the action of awareness that is beyond the superego. This action is discernment or discrimination of direct perception. This is called prajna, jnana or gnosis.

### Wisdom Awareness And The Nature Of The Ground

The discernment between mind and awareness is necessary for the method of awareness to become actualized. The practioner of awareness must abide in wisdom awareness, must abide in the field of awareness. Abiding in wisdom awareness means sustaining the experience of view, meditation and conduct. And so the result of self liberation is fast and relatively brief. Method itself is result. This unique upadesha of discerning mind and awareas facilitates entering rigpa, wisdom awareness and facilitates abiding in wisdom awareness. This is the essence of this method of living in the field of awareness of awareness.

The nature of the ground is the self appearing of the ground as appearances. The ground's nature is self appearing, self manifestation. The experience and view of the ground's nature as the self appearing of all appearances brings forth self liberation. The nature of the ground is the wisdom gnosis of emptiness or spaceousness or openness. This is the wisdom gnosis of radiance lumenous knowingness. This wisdom gnosis is all pervasive compassion. And so the radiance of compassion brings forth all appearance. Space and light...space as light and light as space. Knowingness is luminous spaceous compassion bringing forth radiance as worlds. This knowingness of compassion is the direct perception of potential space in all beings and all things. Direct knowingness of what is within everyone and everything is the vast affection of the great compassion. Compassion is not simply an affect but is perception itself.

The ground of Being is the nature of these three wisdoms, these qualities..The nature is empty and this openness is the intrinsic nature of all appearances. Pervasive compassion is the ground's creativity, When three wisdoms are not appearing outwardly as spontaneous presence. These wisdoms abide as the inner radiance of the ground . The inner radiance of the ground manifest unceasingly as the outer radiance of *appearance*. *The nature of the ground is not some voidness .like empty vacuity,like a house with nothing within it.* The ground is the three kayas as dharmakaya, sambhogakaya and nirmanakaya. The potential for the arising of the three kayas is the nature of the ground. The three kayas abide as the nature of the ground. The ground is Being but Being is not a being .Being is no thingness and manifest all beings and all things as Being which is ultimately are no thingness.

The radiance of Being abides as the nature of the ground, the nature of Being .Luminosity indwells as the ground's nature. In Guhyagarbarbha Tantra appearances are understood to be perfectly pure. There is the understanding of the inseparability of purity and evenness of all phenomena, All appearance. are totally pure and are in total evenness. There is no better best, neither bad nor good, neither right nor wrong. This understanding is the non duality of emptiness and appearance, the non duality of basic space and appearances. Emptiness or openness is always including wisdom appearances. Wisdom appearance always includes spaceousness. The nature of awareness appears as the kayas and always as pure phenomena.

Emptiness as no thingness and appearance are totally indivisible, the experience of indivisibleness. Becoming aware of awareness reveals the open spaceous nature of phenomena , the original purity of all phenomena . Appearance is the spontaneous presence of the clear light and this radiant light indwells within the nature of no thingness. The three kayas are abiding in the nature of the ground. The appearances of the light of phenomena are the outer radiance of the inner nature of the ground.

All appearances are the spontaneous presencing of the indwelling nature of the inner radiance that is presently appearing as outer radiance. You and I can awaken to the nature of the ground as Being because the indwelling presence of the spontaneous appearance of the light of awareness and light of phenomena abides within us as us.

The spontaneous presence that abides within ground of Being is the nature of the ground. The presence of the world is the presence of the ground presencing. This view is wonderful and amazing because this view of experience reflects that the arising of the spontaneous appearances manifest all of human experience. Divinity manifest as the outer radiance of appearances including all of human experience. Wisdom gnosis appears as everything and everyone. This understanding of the indwelling nature of the ground is both the basic space of phenomena, the space of purity. Within this space of purity there is unceasingly this vast spontaneous presence of the qualities of luminous wisdom gnosis. This unceasing presence is presencing. This presencing is within every human being as the very presencing of the human being as person...person as presence, person as whoness.

This view of dzogchen is that both the space of purity and the clear radiance of light are in total oneness. These historically seemingly different views are joined together within this view of nature involving both emptiness and the radiance of manifestation of appearance. To make these views separate is not the actually of the great perfection.

Whatever appears is appearing as radiant awareness and whatever appears is appearing within luminous awareness. Whatever appears appears within wisdom awareness. The nature of everything that appears is awareness. All phenomena appear from within awareness and dissolve back within awareness...Awareness alone exist. As the great master Dudjom Rinpoche said so often to know this is to know everything.

Purity and spontaneous presence are the fundamental nature of the ground. In and through meditation you and I take this understanding into direct experience. Both understanding and practice are necessary. This basis of understanding and practice are together

To know this manifestation directly and experientially is to become awakened and self liberated. This view is the experience that the entirety of phenomenal existence is radiance appearances that appear within field of awareness. Phenomenal appearance are radiant appearances that appear from within the field of awareness. Phenomena and appearances are the very nature of awareness. What ever appears is appearing from within wisdom awareness as wisdom awareness. When an appearance disappears it vanishes into the great expanse of awareness. Although all phenomena appearing as something that appears as it appears, its nature is simply that of awareness. Appearances appears from within awareness and dissolves back into awareness. To know directly this dynamic of manifestation to be primordially awakened and self liberated. Awareness self liberates through you as you.

The opening focus is ordinary appearances. A meditator is looking at ordinary phenomena and integrating the experience of phenomena into awareness. Gazing is the main focus is on the spontaneously present luminous appearances and apparitional appearances. Ordinary appearances arise from expanse of awareness and appearances dissolves or vanish back into the expanse of awareness. In this play all appearances are primordially awakened and liberated

All appearance are primordially awakened, and liberated .Samsara appearing is the nature of luminous space. Confusion and bewilderment are the manifestation of the appearance of awareness. Confusion itself is liberation.The dzogchen view is not simply about emptiness but is about the luminosity of radiance and the spontaneous presence .Samsara appears from the nature of luminous space and it is the appearance of luminous space .All phenomena and thoughts are primordially awakened and pure as self awareness.This is the fully apparent path for everyone. whether a person knows it or they are on this path of the unfolding and dissolving of appearance. This is the path of the unfolding of light and dissolving of light. This is the natural path for everyone since they are already living within the appearance of luminous awareness as phenomena. All phenomena are the radiance of the elements in various luminous configurations contextualizing all human experience.

The path of life is the experience of unfolding of appearances being manifested as primordial awareness. Whether or not the nature is directly and reflectively understood is not the only marker of self liberation. Experiencing phenomena or appearance is self liberating . Self liberation is the power of love..the love of a face ,the love of the person,the love of qualities incarnate, the love of great range, the love of singular range, of love of love itself. Love in all forms is the radiance of great compassion manifesting appearance and experiencing appearance. Appearance whether known reflectively or not is the appearance of radiance awareness. The appearing of appearance is always direct and always experienced. The depth and range of the experience of appearance depends the manifestation of the knowingness which is the radiance and the known is the manifestation of the radiance. In all radiance of appearance there is the simple prereflective experiences of the radiance as radiance. This experience itself is a transmission of love. All love is transmission of awareness and not simply and affective state. Thus liberation is continuously and unceasingly present in all beings.This presence is the very presence of appearance and the experience of the very presence of appearance appearing.

This is the secret essence of incarnation and manifestation of luminous openness becoming flesh.What ever is appearing and to whomever the appearance is appearing is radiance. The qualities of human experience and the perfections of human experience are the very nature of radiance embodied in human form. This is natural liberation. The goodness of goodness in its many and various infinite manifestations are all the manifestation of total goodness itself.Radiance is goodness.

The great play of awareness is the play and manifestation of what is as it is. This understanding takes us beyond judgmentalness in all its infinite variations.The vast array of terrible violence is itself the manifestation of radiance awareness. All the infinitely various situations bring forth the perfection of goodness. Suffering in all its forms is the manifestation of radiance. All desire is the manifestation of radiance. Unbound radiance is creating and destroying, appearing and disappearing, manifesting and vanishing, concealing and unconcealing. All variations of primordial awareness, all of the infinite situations are completely ineffable. Some of us through

the givenness of awareness are given the gift of clair voyance..of seeing into and through phenomena as light.This gift is the gift within all beings as they are the radiance of light and the completion of this capacity is manifested at both sambogakaya and nirmanakaya realms.and is completed in dharmakaya which is pure luminous radiance spaceousness..such knowingness is never limited to the mind body configuration of the beingness of Being.The beingness of Being is always becoming beings and beings are always dissolving back into the beingness of Being.The beingness of Being manifest as spontaneous presence of purity and radiance.All beings participate timelessly and non dualistically within duality.I love you is not simply an emotional but the very radiance of awareness being manifested by the radiance of awareness. The manifestation of non duality within duality is the play of primordial awareness manifesting radiance..relentlessly and unceasingly.

This can never be comprehended by mind alone and is only known directly as radiance of phenomena within phenomena. This naturally happens whether or not the person can think or conceptualize the actuality of radiance or not

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