

Self Liberation in Phenomenology and Dzogchen, Essays

THE PATH OF EVERYONE WHICH IS ALWAYS TAKING PLACE, THE PATH OF APPEARANCE AND AWARENESS

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Whatever is appearing is always appearing from within wisdom awareness. Whatever is appearing never leaves wisdom awareness. When appearances vanish these appearances dissolve into the great expanse of awareness. In the vast nowness that is the Buddha appearances are appearing. This appearing is the nature of awareness appearing. Appearance is the qualities of the nature of awareness manifesting as appearance. The nature of awareness is radiant emptiness. Appearing appears within awareness as awareness. Appearing dissolves back into awareness which is no-thingness. The radiance of no-thingness appears as thingness and as whoness.

This dynamic manifestation of appearing and disappearing is the primordial manifestation of primordial radiant emptiness. This self manifestation is ultimately self liberation. This is the drama of creativity...everything and anything arising from luminous no-thingness.

A person is in the field gazing into ordinary phenomena and experiences the appearing of the phenomena within the field of awareness. The phenomena is manifested and metabolized within the field of awareness. A person is gazing in the darkness or into the sky and experiences the apparitional archetypal light that is the light of their own awareness manifesting through them and as them. The spontaneous present appearances of light are the manifestation of primordial awareness. Forms of appearance and apparitions are arising from rigpa are the manifestations of primordial awareness. Both forms dissolve back into rigpa, back into primordial ground. Rigpa is our awareness of our awareness.

All manifestation is eventful. There is a bringing forth or shining forth into eventfulness. There are endless eventful moments of the appearing and disappearing of phenomena, the appearing and disappearing of appearances. This appearing and disappearing is action, the action of appearing and the action of disappearing or vanishing. This movement of appearing and disappearing consistently and relentlessly happens. This is the nature of the manifestation of primordial awareness as appearance. This is the nature of divine creativity.

All phenomena and all thoughts and all affects and all sensations and all imaginings, and all recollecting are primordially awakened and pure as self-awareness or the self-manifestation of

awareness. All your experiences are the manifestation of awareness, the self manifestation of the primordial ground. All experience is of Being manifesting the beingness of Being as being. This unfolding of events within events within events is the emerging and concealing of Being's manifestations; emerging and vanishing and the dynamic of Being becoming presence.

There is the emergence of awareness and the circumstances of awareness. There is the continuous co-emergence of awareness as your awareness and awareness as the world that contextualizes your awareness. In this way the field is meeting the field in the actuality of the eventfulness of continuous presencing. The presencing of awareness as personal awareness is co-emerging with the presencing of awareness as world and as the circumstances of actions. In this continuous eventfulness the light meets the light.

Now all sentient beings are seeing this manifestation of wisdom gnosis and all sentient beings are experiencing this manifestation of wisdom gnosis and all sentient beings are experiencing within wisdom gnosis. This happens naturally whether the sentient being knows this or not.

Sentient beings are experiencing pure nature through the elements as events. Hence all elements are pure nature and all events are the pure nature of wisdom gnosis. All sentient beings have the complete potential to experience this pure nature as it is. They actually experience pure nature ceaselessly as it is. They experience the dynamic of manifestation continuously and the dynamic of dissolving continuously. Experientially they are experiencing the configurations of light, the configurations of emptiness, and the configurations of compassionate expression both as external appearance and as internal appearance. All sentient beings are completely involved. Thus gnosis is open to all as experience and this open eventfulness may be little understood either reflectively or pre-reflectively.

The unfolding of actions and events within the non-duality of appearance and emptiness is primitive, always experienced directly, although unthought of and not easily understood. All experience is the non-duality of the light filled field of spacious knowingness.

All phenomena and all appearance are pure awareness and all experience is pure awareness. Thus liberation is the event of creation itself. This knowingness can become completely explicit in all sentient beings and in humanness. There are infinite metaphors expressing this understanding and infinite beliefs implicitly recognizing this vast and unbound understanding.

Of course the judgmental preoccupations of religion and culture reflect the relentless psychology of the primitive punitive superego. This judgmental-ness conceals and hides the actuality of natural liberation. The superego is relentlessly beatified as the ethos of morality although this internalized structure is nothing more than primitive mental and paranoid mechanisms hiding the divinity of all experience. Nonetheless even the superego is the very manifestation of ground manifesting both the gnosis of unconcealment and the bewilderment of concealment. This bewilderment is not arbitrary or a mere test or simply a well-designed torture but a natural veiling of the eventfulness of the dynamic of manifestation and disappearing of primordial awareness and the natural concealing of the nature of awareness itself. Concealment

and unconcealment are both the nature of primordial awareness, the nature of divinity. The experience of divinity is a developmental experience. We grow into divine experience of who we are. Aham ah, I am becoming what I already am.

Creation is the very manifestation of undifferentiated oneness into multi-differentiatedness. All differentiatedness of awareness differentiates into infinite singularities. These infinite singularities eventually infinitely dissolve back into the undifferentiatedness of primordial ground, the oneness of the ground of Being.

The drama or events of differentiation is the givenness of the great compassion that infinite singularities experience as the bliss of Being. The bliss of Being is liberation that happens as the infinite singularities appear and also happens as they disappear into oneness. The bliss of manifestation is the innateness of life. The Dharmakaya is alive. The manifestations of the Dharmakaya are alive.

In the wonderful text, the great soaring garuda, it states self-appearances are free from root causes and contributing circumstances. This means that all the spontaneously present, indwelling appearances that emerge as the outer radiance of the ground are free. This primordially perfect essence delights in spontaneous presence.

The places of awareness are innately free from obscuration and yet the awareness is unseen and unequalled as actual wisdom. All perception (whether bewildered or deluded) is the appearances of the ground of primordial awareness. All these appearances are primordially pure and all the infinite realms of perception are infinitely pure.

The nature of these appearances is baseless from the root. They are awakened as the spontaneously present Dharmakaya. Whatever appears or whatever is appearing and all appearances are primordially awakened as the spontaneously present Dharmakaya.

Self-appearance simply arises as this nature of wisdom. Everything that appears is the pure lands of the Buddha and the great appearances as Samatabhadra or Sambhogakaya. Everything is here and now. Everything is in time and in timelessness. In knowing this wonderfulness everything can be understood. All that appears and is appearing is the nature of pure spontaneous presence.

The intrinsic nature of confused, unhappy, bewildered and terrifying appearances is the wisdom that is being unconcealed in this eventfulness. The nature of what we now see as confused, bewildered, deluded, terrifying and tragic appearances is the dramatic aspect of wisdom appearances. You may not have known this. This understanding and seeing is the revelation of awareness. You now have the opportunity of seeing this and knowing this and experiencing this wisdom throughout your life and into death itself.

Confusion, bewilderment, deluded-ness, redundant conceptualizations, and horrible experiences are the manifestation of the alaya field which is also the great Dharmakaya. The alaya field is the source of confused experience. Since the alaya is ultimately no-thingness and

arises from no-thingness, the alaya experience can only be an aspect of great wisdom of appearance of the Dharmakaya.

Confused appearances and confused experience all arise from the luminous and radiant state of primordial freedom. All appearance and experience are the manifestation of light as light. With or without confusion primordial wisdom unceasingly dawns. The forms we see and the sounds we hear are liberated from and within source of luminous no-thingness. On knowing and experiencing the nature of appearances and nature of circumstances is liberation. To experience the true nature of the entire range of human appearances and experience is the path of liberation. All the forms of all the beings are the kayas of the Buddha field of primordial awareness. All the forms, every form and every action are the nature of Buddha and the channels within the body are the wisdom syllables.

If there is experiential recognition that the true nature of appearances are the nature of the ground, and all appearance is primordially pure and that these appearances are just appearing as that nature, this is the experience of natural liberation. Whenever and wherever and however appearances appear there is the moment of liberation. Even when concepts stir and arise there is the moment of liberation because the nature of divinity is showing itself to you as you. It makes no difference how the forms are conceived or thought about and it makes no difference how the appearances become actually or move in actuality: it is all the same. All forms and all actions are seen as the nature of the Buddha, primordial awareness. What you are being told is the nature of your body is none other than the Buddha.

During this time of the temporary ground our body's nature as the Buddha is located in our heart center. Within the heart the deities are in union and vast streams of light radiate forth. All phenomena are the fundamental nature of the ground. Ultimately the nature of the ground is no-thingness and is timelessness. Your body is ultimately of the pure nature of timelessness. At this moment the body is now in time and is the abode of the elements temporarily. Then sooner or later you are going to know and experience what your nature actually is. This happens sooner or later.

Since everything is subsumed within timelessness awareness, the invisible, the visible, the subtly visible all are in timeless awareness. All beings dwell temporally in time and ultimately all beings abide in the nature of timelessness, the timelessness of ground awareness. Everything is subsumed within timelessness. Everything is subsumed within the nothingness of unbound potentiality, pure presence.

Bodies exist in time and not in time...you exist in time and you do not exist in time. You exist in time and you also are timeless awareness. Timeless awareness is ground awareness. The ground is no-thingness and time is the place of thingness and beings. A being exists in time and also in timelessness. Beings are both existent in and non-existent in time. Beings are multidimensional existing in time and in timelessness. A thing is in time and is no-thingness in timelessness. You can abide in time and also in timelessness at the same time. As you are aware of appearance manifesting from the ground you are experiencing appearance in time and

the timelessness of the ground. There is the non-duality of time and timelessness. Both appearance and ground are indivisible.

We can also language this understanding using the language of actuality and potentiality, or actuality and virtuality. You exist in potentiality and become in actuality. So you are both in potentiality and actuality. In becoming actual you do not lose potentiality. In Buddhist language in becoming nirmanakaya you do not lose the dharmakaya dimension of existence.

Dzogchen awareness and dzogchen praxis are the non-duality of time and timelessness. Time and appearance of time are experienced from within timelessness awareness. Appearance is in time and in timelessness. Appearance in time is duality and appearance experience within timeless awareness is non-duality. In other language you are both in appearance and within emptiness. Because you can experience the emptiness of awareness or the timeless of awareness, you experience phenomena and appearance within emptiness. From this view you experience the manifestation of appearance arising out of timelessness. You experience appearance arising out of emptiness. You sense the self arising of appearance from ground awareness which is timelessness. Timelessness is no-thingness from within which everything and anything arises. Timelessness is vast space and lucidity. You abide in timelessness and in time. You manifest in time for a duration and then return to timelessness awareness once again.

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