

Dzogchen Quotes

HH Dalai Lama quoting Shantideva:

The nature of the mind is empty because the true nature of the mind is Light.

“Nonduality is the sameness of the essential nature of all things.”

Transcending duality does not mean to discover that everything in some simplistic way is one; rather transcending duality means to recognize the sameness of the essential nature of all things. When we recognize the nature of all things and the sameness of that nature in all things the activity of conceptualizing the nonconceptual experience of our senses and then superimposing such conceptualized replicas back onto the initial data of our senses is abandoned. In this nondual state in which all projections have been abandoned, direct and unmistakable insight into events and the objects of our senses spontaneously arises, while at the same time true and impartial love and compassion for the sentient beings who inhabit such events also arises. KT-ODM 9

“Everything is the display of the light/ radiance /natural luminosity of the mind that experiences.”

Therefore, when the mind is described, terminology like the unity of cognitive lucidity and emptiness or the unity of awareness and emptiness is used. Unity here is meant very strongly. The nature of awareness is emptiness, and the nature of the mind’s emptiness is awareness. This can be revealed to you in your own experience though looking at the mind. ODM 86

Now when we use the term **‘primordial wisdom of great bliss’**, we should realize that great bliss is understood causally, in the sense that you arrive at that deepest level of experience of emptiness through an experience of great bliss, which is itself induced through certain techniques. [...]

The beauty of this approach is that the experience of bliss is utilized in effecting the dissolution of the coarse levels of mind and energies. This results in that extremely subtle experience of clear light, which is what is called ‘the primordial wisdom of great bliss.’ [...]

“As is said in the liturgy for meditation on Guru Dorje Drolo... **‘See all thoughts as the wind moving through space.’** Of course we can detect the movement of the wind through space, but it has no solidity and it has no beginning and end. In the same way, thoughts do not come from anywhere; they are not present anywhere; they do not go anywhere and they have, themselves, no substantial entity or no substantial existence. **Therefore thoughts, like the mind at rest [Shamatha], or thoughts, like the mind in occurrence [Vipashyana], are naked lucidity-emptiness.** It you practice this meditation, then you will definitely come to this experience and recognition. KT-POD

Khenchen Thrangu on 9th Karmapa

“Although it is true that the 6th consciousness (mind) normally is conceptual, when it is employed correctly in looking at the mind’s nature, then it is in a non-conceptual state. And then

Alice A. Bailey, Esoteric Astrology, and her 24 books on esoteric philosophy. NY: Lucis Publishing Company

http://www.lucistrust.org/en/publications_store

the mode of cognition of the 6th consciousness is not considered to be confused, but to be direct valid cognition. Among the four types of direct valid cognition, this is what is called yogic direct valid cognition.” KT-POD

Mahamudra’s 4th stage of Non-Meditation —

Dodrupchen states that meditation in Dzogchen is the state of Rigpa. When one is distracted, one is immediately in post-meditation. Ultimately, however, there is no distinction between meditation and post-meditation in Dzogchen.

...This rigpa which is present in the middle of all the thoughts does not follow after outer objects or inner grasping, but is an awareness that is able to hold its own ground.

Previously, it was as though clear, aware consciousness was holding its own ground. Then you arrive at the alaya, an unwavering state of consciousness, where consciousness remains without fluctuating, and without following after objects [nama-rupa]. Gradually your experience of this becomes deeper and deeper. The **alaya** is a blank, dull, as if unconscious state. Without thoughts to follow, and so without any division into inside or outside, it is unimpeded and clear, in the sense that it is unhindered and unobscured. Yet it is tainted by a quality of dullness.

Once you go beyond the alaya, it is like someone lifting a heavy hat off his head; an extraordinary quality of rigpa comes to the fore. There is no inner and no outer, nothing like ‘this’ or ‘that’, nothing to be experienced by something experiencing it, and no duality of subject and object whatsoever. Yet it is not some unconscious state, where you do not know anything, or never think of anything at all. This rigpa does not have to be sought the way that consciousness knows an object. It is as though all objects of knowledge, outer and inner, come back to and return within it, and this is the extraordinary state of awareness that will arise.

When this aware aspect of **clear light rigpa** is directly introduced and recognized, it can be identified even in the very tick of arising thoughts.

[...]

Now if you were to ask what it is that makes this approach so unique and extraordinary:

“The process of gathering the coarse vital energy into the central channel, or that of the blazing and melting of the red and white essences, only takes place as long as you are practicing it.

Because the experience here is one which arises through the power of your efforts, Dodrupchen says, “it only takes place as long as you are practicing it.” But in Dzogchen, while thoughts are active, rigpa permeates them all, so that even at the very moment when powerful thoughts like attachment and aversion are arising, there remains a pervasive quality of clear light rigpa. That rigpa is what you seek to recognize, highlight, strip bare and make into your practice. DL
Dzogchen 178-80

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The beauty of this approach is that the experience of bliss is utilized in effecting the dissolution of the coarse levels of mind and energies. This results in that extremely subtle experience of clear light, which is what is called ‘the primordial wisdom of great bliss.’ [...]

Let me now quote from a text by Dodrupchen Jigmed Tenpai Nyima, in which he says:

“In the father tantras, clear light is laid bare or mastered through the power of harnessing the vital energy—prana. To the extent that you have harnessed that energy, the experience of clear light will deepen and stabilize.”

So in father tantra, it is through focusing on the key point of vital energy that the clear light becomes evident.

“In the mother tantra, you master the yoga of clear light through the power of working with the essences, and to the extent that your practice of tummo gains strength, the radiance and splendour of the experience of clear light will unfold and become more powerful.

However much the vital energy is gathered in, or bliss blazes and increases, to the same extent thoughts and concepts are cut through, and the experience of clear light becomes steadily clearer.”

In both father and mother tantras, there is a focus on subtle energy and on essences, and so, apart from a question of emphasis, both features are found in both classes of tantra. In all of them, whether father or mother tantras, what is emphasized is the wisdom of nondual bliss and emptiness, and so from this point of view, all these tantras could be said to be non-dual tantras.

DL 174-75

Nondual, nonconceptual meditative awareness— the Presence of pure intrinsic awareness.

Karma Lingpa

“...this first immediate awareness of the present moment that transcends all thoughts relating to the three times is itself that primordial awareness (ye shes) which is self-originated pure presence of awareness (rang byung rigpa).

NN

“Even if the condition of ‘what is’ cannot be grasped with the mind, the whole manifestation of the primordial state, including our karmic vision, does nevertheless exist.”

(on the Bardo of death) “For an ordinary being there arises only the manifestation of ‘sounds, rays, and lights,’ which may last only for an instant, and most often are a cause of alarm.”

pure awareness (dag snang) / mind in stillness (shinay/shamatha) / lhanton (lhag mthong) intuitive vision / prana and chakra clarity / mind in movement (vipassana) “...aware of the karmic dimension of the movement.”