

EXTRACTING THE QUINTESSENCE OF ACCOMPLISHMENT –excerpts

By His Holiness Dudjom Rinpoche

a. First the view concerning knowledge of the absolute nature.

The nature of our mind is the nature of absolute reality. Divested of all conditional and artificial characteristics fabricated by the intellect, this nature is established with certainty in awareness. Awareness arises naked as the self-originated primordial wisdom. This awareness cannot be expressed in words, nor shown by examples. It is neither corrupted in Samsara, not improved in Nirvana; neither born, nor ceases to be; neither liberated, nor confused; neither existent, nor non-existent; neither delimited, not falling to either side⁶. In brief, from the beginning awareness has neither existed as a substantial entity with elaborated characteristics: its nature is primordially pure, void, vast, and all pervasive. As the radiance of voidness is unobstructed, the ocean of phenomena of Samsara and Nirvana appears spontaneously, like the sun and its rays; neither is awareness a blank nothingness, totally void, for its natural expression is primordial wisdom, the qualities of which are vast and spontaneously accomplished.

b. Having thus cut all doubts and misconceptions, to experience this view continuously is called meditation.

Without straying from the firmness of this view, remain free, releasing all the perceptions of the five sense-doors in their natural state. Do not meditate on particulars, thinking, “This is this, this is that”. If you “meditate” that is the intellect. There is nothing to be meditated upon. **Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself that is the real delusion, so do not be distracted. Whatever thoughts arise let them arise. Do not follow them, do not obstruct them. You may ask, “Then what should be done?” Whatever manifestations of the phenomenal world may arise, remain in a state of natural freshness, without grasping at them like a small child looking inside a temple.** If you do so, all phenomena remain in their own place, their aspect is not modified, their color does not change, their luster does not vanish. Although the phenomenal world is present, if you do not contaminate it by wanting and clinging, (resisting and judging) all appearances and thoughts will arise as the naked primal wisdom of the radiant void. ... So if we were to point a finger at the essential meaning which emerges out of them all one would say: when past thoughts have ceased, and future thoughts have not arisen, in the interval is there not a perception of nowness, a virgin, pristine, clear, awake and bare freshness which has never changed even by a hair? Ho! This is awareness itself.

From: Tarthang Tulku Openness Mind: Meditation and “Awareness”

Meditation is a way of opening our lives to the richness of experience... not limited to certain times and places. ... In this kind of meditation we learn to embrace and learn from whatever we experience.

This all-embracing form of meditation, however, is not as easy as it sounds, for it entails mindfulness in all we do. We cultivate this awareness in every aspect of our lives...

By learning how to be totally satisfied every moment, our time will never be wasted.

"Inherent in the realization that our everyday world is actually always changing is the realization of intrinsic awareness"

MEDITATION a: Visualize a vast open space, by thinking of all external objects as well as our bodies as being part of this space, all within the immediate moment. Finally, no barriers remain. Only a higher awareness alive and healing which gives warmth and nourishment.

MEDITATION b Let the body and breath be an anchor for the meditation. Open all your cells, even all the molecules that make up your body, unfolding like petals. Open more than your heart. Open your entire body, every atom of it. Once you touch your inner nature this way, everything opens up. Energy flows from this openness.

MEDITATION c: AWARE OF AWARENESS

Our natural state of being is awareness: an awareness which is not of anything but which is an all-encompassing state of pure experience. ... This awareness is accessible to all who search for it: it can always be reached by delving into the nature of experience. We are not, however, able to stay in this awareness...it gives way to ordinary consciousness, which divides our perception into subject and object, creating as subject a self-image, the “I”.

MEDITATION d: LET IT BE

Be very still and relaxed, and do not try to do anything. Let everything—thoughts, feelings, and concepts—go through your mind unheeded. Do not grasp at them as they come and go or try to manipulate them... let meditation do itself.

Each moment, the entire field of experience is present to an ocean of non-objective open awareness. let the thoughts be, and be aware of the space around them. Be aware that there is awareness. do not try to direct the awareness to or away from any thoughts, do not attend to the content either, but just notice. Awareness will come of itself: just stop holding on, stop grasping. Just let everything be. Accept all, but keep your mind open to what is not manifesting.

After we learn to let thoughts slip by, the thoughts will slow down, and nearly disappear. Then, behind the flow of thoughts you will sense a feeling which is the foundation of meditation. When you contact this quite place behind your inner dialogues, let your awareness of it grow stronger. You can then simply rest in the silence. For in that silence there is nothing to do, there is no reason to produce anything or to stop anything.

Every sentient being is AWARE. We need to recognize that awareness... present moment of unmade wakefulness Allow that to simply be as it is, let be in naturalness...

You do not have to divide the practice, making one practice for meditation and the other for post-meditation. Here, meditation state lasts up until one is distracted from awareness, and then turns into post-meditation. The moment you remember to recognize, you see immediately how mind essence is. ... It does not make any difference if you recognize while you are standing or sitting or eating.. The practice, as I state over and over, is short moments repeated many times...
Urgyen Tulku Rinpoche

We get involved in these ideas and are unable to get behind then to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. [Doctrine of Recognition](#) Intro by Jaideva Singh,29

Q: How can I aspire to such heights, small and limited as I am?

M: realise yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. [I Am That](#)

Yoga Vasistha
