

The Precious Treasury of the Basic Space of Phenomena: A Mathematical Formulation of Enlightened Intent

BY DZOGCHEN MATHEMATICAL FRAMEWORK

Definition 1

[Awakened Mind] Awakened mind is by nature primordially pure.

Definition 2

[True Nature of Phenomena] The true nature of phenomena is such that there is nothing to discard or adopt, nothing that comes or goes, nothing to achieve by trying.

Theorem 3

[Utter Lucidity] The sun and moon of utter lucidity arise when one rests naturally in the spacious expanse that is the true nature of phenomena.

Proof. Without sense objects being blocked or mind being reified, if there is no straying from the natural state of spontaneous equalness, you arrive at the enlightened intent of supreme spaciousness—Samantabhadra. \square

Definition 4

[Naturally Limpid State] Without the arising and subsiding of thoughts, there is a naturally limpid, pristine state, like the unwavering evenness of a limpid ocean.

Theorem 5

[Naturally Occurring Timeless Awareness] Free of the occurrence of or involvement in thoughts, free of hope or fear, you abide within the state of naturally occurring timeless awareness, the true nature of which is profoundly lucid.

Proof. Without the compulsions of ordinary mind, there is an unfeigned state, a natural settling, uncontrived and unadulterated, though it cannot be characterized with words. This absorption in the expanse of being, the true nature of which cannot be characterized, involves neither meditation nor something to meditate on, and so laxity and agitation dissipate naturally, and enlightened intent occurs naturally. \square

Lemma 6

[Dynamic Energy of Awareness] All consuming thought patterns cannot be abandoned by being renounced, for they are the dynamic energy of awareness.

Proof. Their true nature is such that there are no distinctions, nothing to differentiate or exclude. So that nature is not ensured by achievement, but arises as basic space. \square

Corollary 7

[Perception of Samsara] Without rejecting samsara, you perceive it to be naturally occurring timeless awareness, through the pure yoga of the dynamic energy of the vast expanse of being.

Theorem 8

[Meditative Absorption] In the timeless unity of sensory appearances and mind, the naturally settled state that is the true nature of phenomena, meditative absorption is experienced as an unwavering ongoing flow.

Proof. Thus the Vajrapani, the most excellent enlightened mind of Samantabhadra, is the most sublime, spacious state, equal to space. \square

Proposition 9

[Supreme Meditation] The most sublime meditation of all involves no differentiation or exclusion. It is spontaneously present as a superb, timelessly infinite monarch.

Theorem 10

[Utter Lucidity Flow] The ongoing flow of utter lucidity, timeless and omnipresent, is spontaneously present within this context in which nothing is discarded or adopted.

Proof. And so it is the most sublime enlightened intent, the basic space of phenomena, the nature of samsara and nirvana. \square

Definition 11

[Vast Expanse] This vast expanse, unwavering, indescribable and equal to space, is timelessly and innately present in all beings.

Lemma 12

[Ordinary Confused Mind] It is the ordinary confused mind that perceives sensory appearances to be something other than oneself. It is the ordinary confused mind that believes in meditation and making an effort.

Theorem 13

[True Nature of Confusion] The true nature of confusion is the realm of equalness, the natural state of rest, the natural expanse that is unwavering and primordially pure.

Proof. There is nothing to do and no effort to make. Whether or not you are resting is irrelevant. \square

Theorem 14

[Four Aspects of Omnipresent Awareness] There exist four fundamental aspects of omnipresent awareness: view, meditation, conduct, and fruition.

Proof. View: Given the unchanging, spontaneously present nature of phenomena, if you look again and again with self-knowing awareness, free of any complicating conceptual framework, you will see that there is nothing to look at, nothing to look at. This is the view of omnipresent awareness.

Meditation: Given awareness which is not cultivated in meditation and which nothing is discarded or adopted, if you meditate again and again, you will see that there is nothing to cultivate in meditation, nothing to cultivate in meditation. This is the meditation of omnipresent awareness.

Conduct: Given the way of abiding, non-dual and free of acceptance and rejection, if you engage in conduct again and again, you will see that there is no conduct to enact, no conduct to enact. This is the conduct of omnipresent awareness.

Fruition: Given spontaneous presence, timelessly ensured and free of hope and fear, if you strive to achieve again and again, you will see that there is nothing to achieve, nothing to achieve. This is the fruition of omnipresent awareness. \square

Definition 15

[State of Equalness] Within the state of equalness, there are no thoughts about sense objects and no reification of ordinary mind.

Lemma 16

[Pacification of Hope and Fear] So the occurrence of an involvement in hope and fear are pacified.

Theorem 17

[Omnipresent State] Abiding in the equalness of sense objects and mind means that as a matter of course, there is no straying from the expanse that is the true nature of phenomena. One abides in an omnipresent state in which what are characterized as sense objects do not exist as objects.

Corollary 18

[Great Perfection] Since there is omnipresent awareness, timeless and non-dual within the state of great perfection, the indivisibility of samsara and nirvana, everything is in a state of infinite evenness without acceptance or rejection.

Theorem 19

[Universal Equality in Basic Space] All phenomena are equal in basic space.

Proof. What is tangible and what is intangible are equal in basic space. Buddhas and ordinary beings are equal in basic space. Relative reality and ultimate reality are equal in basic space. Flaws and positive qualities are equal in basic space. And all directions above, below and in between are equal in basic space. \square

Corollary 20

[Equal Arising] Therefore, whatever display arises from that naturally occurring state, even as it arises, things arise equally, none being better or worse. What need is there to accept or reject them by applying antidotes?

Proposition 21

[Equal Abiding and Freedom] When things abide, they abide equally, none being better or worse. Whatever is now taking place in your mind, rest in natural peace. When things are free, they are equally free, none being better or worse. In the wake of being conscious of them, do not continue to suppress or indulge in them.

Theorem 22

[Dynamic Energy and Display] Within awakened mind itself, the expanse of the ground of being, the way in which everything arises as its dynamic energy and display is unpredictable.

Proof. Even as things arise equally, they arise within that primordial expanse. Even as they arise unequally, they arise within the basic space of their equalness. Even as they abide equally, their true nature is a natural state of rest. Even as they abide unequally, they abide within the basic space of their equalness. Even as they are freed equally, this constitutes the expanse of naturally occurring timeless awareness. Even as they are freed unequally, they are freed within the basic space of their equalness. \square

Lemma 23

[Timeless Non-Existence] Given naturally occurring awareness, the timeless equalness of everything:

- *Arising and non-arising are timelessly non-existent in basic space*
- *Abiding and non-abiding are timelessly non-existent in basic space*
- *Freedom and the absence of freedom are timelessly non-existent in basic space*

Theorem 24

[Natural Holding to Place] Within awareness, a supreme state of unwavering equalness, even as things arise, they arise naturally, holding to their own place. Even as they abide, they abide naturally, holding to their own place. Even as they are freed, they are freed naturally, holding to their own place.

Theorem 25

[Nature of Space and Timelessness] Given that awareness is unchanging and free of elaboration, everything is of the nature of space.

Proof. What arises, arises timelessly. What abides, abides timelessly. And what is free, is free, timelessly. \square

Lemma 26

[Simultaneous Arising and Freedom] Thoughts arise, abide and are freed. Their simultaneous arising and being freed is uninterrupted.

Theorem 27

[Transcendence of Causality] Since it is uninterrupted, there is no separation into cause and effect. Since there is no cause and effect, the abyss of samsara has been crossed. Since there is no longer an abyss, where could one go astray?

Corollary 28

[Unchanging Expanse] The expanse of Samantabhadra is timelessly unchanging. The expanse of Vajrasattva is without transition or change. The term Buddhahood is nothing more than a label, for what is simply recognition of the very essence of being, the way of abiding.

Theorem 29

[Infinite Evenness] With the realization of this, there are no phenomena to accept or reject. So all things are in a state of infinite evenness, that is their sole true nature.

Proof. As on the isle of gold, there is no division or exclusion. This nature is not subject to limitation, for error and obscuration have been seen through. \square

Proposition 30

[Three Kayas Spontaneous Perfection] Within awakened mind itself, in which there are no pitfalls, the three kayas involving no effort are spontaneously perfect. So the phrase "beyond imagination or expression" is a mere figure of speech.

Theorem 31

[Unrestricted Appearances] Sensory appearances are unrestricted, awareness is evident and naturally occurring.

Proof. Since the genuine state of uncontrived rest is unobscured and unobstructed, with no division into outer and inner, it is evident as the supreme nature of phenomena. \square

Remark 32. [Relaxation Instructions] Let your mind and body relax deeply in a carefree state, with an easy going attitude like a person who has nothing more to do. Let your mind and body rest in whatever way is comfortable, neither tense nor loose.

Theorem 33

[Movement Within Fundamental Nature] However things stay, they stay within their fundamental nature. However they dwell, they dwell within their fundamental nature. However they move, they move within their fundamental nature.

Corollary 34

[No Coming or Going] Fundamentally there is no coming or going within the basic space of enlightenment. The enlightened forms of victorious ones do not come or go.

Lemma 35

[Description and Expression] However description occurs, it occurs within its fundamental nature. However expression occurs, it occurs within its fundamental nature. Fundamentally there is no description or expression within awakened mind. The enlightened speech of the victorious ones of the three times is indescribable and inexpressible.

Lemma 36

[Thinking and Conceptualization] However thinking occurs, it occurs within its fundamental nature. However conceptualization occurs, it occurs within its fundamental nature. There is never any thinking or conceptualizing within awakened mind. The enlightened mind of the victorious ones of the three times is free of thinking and conceptualizing.

Definition 37

[Three Kayas Structure] Since what is non-existent can occur in any way at all, there is nirmanakaya. Since the richness of being enjoys itself, there is sambhogakaya. Since no substantial basis for these two exist, there is dharmakaya. Through fruition is the expanse within which the three kayas are spontaneously present.

Theorem 38

[Enlightened Intent Recognition] Within the very state that is the vast expanse of awakened mind, the concepts of ordinary thinking do not occur. If the characteristics of ordinary consciousness do not stir in the mind, that itself is enlightened intent, the unique state of Buddhahood.

Proposition 39

[Nature of Enlightenment] The nature of enlightenment is similar to the spacious vault of the sky. The most sublime form of meditation involves no recollection or thinking.

Theorem 40

[Unchanging Nature] One's nature is unwavering and uncontrived. Unplanned and completely free of the formation of ideas, the true nature of phenomena, the naturally settled state is without transition or change throughout the three times.

Corollary 41

[Supreme Meditation Form] The most sublime form of meditation involves no stirring or proliferation of all consuming thoughts.

Theorem 42

[Sacred State of Mind] Any abiding in suchness is the sacred state of mind, the unique state of Buddhahood, free of all characterization.

Proof. It is the unwavering basic space of phenomena, a state of evenness that transcends reifying concepts. This is the expanse of the enlightened intent of the victorious ones, the sublime, spacious nature of being. \square

Lemma 43

[Abandonment of Contrivance] When the bonds of physical and mental contrivance are abandoned, there is an unfeigned relaxation.

Theorem 44

[Non-Wavering from True Nature] No matter what recollection stirs in the mind, if you do not waver from the context of the true nature of phenomena, that of resting in the ground of being, everything is a spacious expanse of the enlightened intent of Samantabhadra.

Corollary 45

[Natural Settling] Since nothing is reified or discarded, there is none of the tension or laxity of the compulsive mind. The unrestricted state of natural settling, just as it is, is ensured as a matter of course. Unwavering, infinite evenness is an expanse with no fixed dimension.

Proposition 46

[Sky-like Enlightened Intent] If all ordinary thinking occurs naturally and is pacified naturally, that is the sky-like enlightened intent of Vajrasattva.

Theorem 47

[Uncontrived Expanse Warning] If you maintain an undistracted state within the uncontrived expanse of being, even engaging in thoughts concerning sense objects is within the scope of the true nature of phenomena. As for that true nature, it is non-conceptual and as spacious as the sky.

Lemma 48

[Danger of Contrivance] But if you try to contrive it deliberately and compulsively, it becomes a cage of characteristics. Though you may spend day and night in such meditation, that is the bondage of fixation, pure and simple. As a victorious one stated that it resembles the meditative stability of the gods.

Corollary 49

[Crucial Settling] Therefore, it is extremely crucial that your mind, which is undistracted and which effort and striving have been eradicated, settle naturally beyond reifying effort.

Theorem 50

[Limitation-Free Awareness] Since naturally occurring, timeless awareness is without limitation or bias, it cannot be characterized as some thing, for all elaboration naturally subsides.

Proof. Therefore, give up creating more concepts. Train in the ultimate meaning of supreme spaciousness, free of any foundation. □

Definition 51

[The Unique Nature Quintuple] The unique nature of phenomena is naturally occurring timeless awareness. The unique view is freedom from the limitations of elaboration. In the unique meditation, nothing is discarded or adopted. Nothing comes or goes. In the unique conduct, there is no duality of acceptance and rejection. The unique fruition is free of the duality of renunciation and attainment. This is the enlightened intent of naturally occurring spontaneous presence.

Theorem 52

[Universal Primordial State] The true nature of all phenomena, in their entirety, the universe of appearances and possibilities, whether of samsara or nirvana, is the primordial state.

Proof. Since it does not stray from naturally occurring timeless awareness itself, understand it to be enlightened intent with everything at rest in the ground of being. \square

Remark 53. [How to Rest] Concerning phenomena that manifest as myriad sense objects, without thinking in any way, this is how to rest. Rest spontaneously in the naturally settled state, free of the proliferation and resolution of thoughts. Abide as a matter of course within the expanse of equalness, the true nature of phenomena.

Neither focusing your senses on, nor letting your gaze wander to, the manifestations of sensory appearances in all their variety. Neither thinking of self, nor conceiving of other, rest naturally lucid in the supremely spacious state of complete openness.

Theorem 54

[Meditative Absorption Experience] Given the enlightened intent of naturally occurring timeless awareness, in which everything is equal, expansive and elevated mind, free of the proliferation and resolution of thoughts, the experience of blending with space, without any division into outer and inner, or in between, arises as meditative absorption that is blissful, clear and free of elaboration.

Lemma 55

[No Division into Outer and Inner] Given the enlightened intent of the true nature of phenomena, which never strays from a state of rest, the ground of being, there is no division into outer and inner. For that nature is free of the elaborations of dualistic perception.

Proposition 56

[Freedom from Fixation] There is no ordinary mind fixating on something other, a sense object. So nothing is reified as an object, and your perceptions of the universe are free of fixation. No context exists for taking rebirth in samsara. This is similar to space.

Theorem 57

[Dharmakaya Realization] There is no inner concept of mind as self. So nothing is reified as a subject. And the all-consuming thought patterns of conditioned existence are stilled. The potential for rebirth in samsara is cut through at the root.

Proof. At that point, you have arrived at the enlightened intent of dharmakaya, like space, in which there is no division into outer and inner, and no frame of reference for phenomena based on confusion. You have touched on the point of resolution, and since there is no coming or going, everything is an infinite expanse, the pure realm of Samantabhadra. You have reached the sublime palace of dharmakaya. \square

Theorem 58

[Freedom from Conditioned Existence] If awareness in the moment does not stray from the ground of being, familiarization with that experience negates any furthering of conditioned existence.

Proof. You are free of the karma and habitual patterns that perpetuate rebirth. You have come to the decisive experience of causality, described as the equalness of samsara and nirvana. You have arrived at the heart essence of enlightenment, which does not abide in conditioned existence, nor the state of peace. It is crucial that you distinguish between this and a one-pointed state of calm abiding. This is the enlightened intent of natural great perfection. \square

Lemma 59

[Straying from Fundamental Nature] If you stray from your fundamental nature, the functioning of conceptual mind is samsara, pure and simple. It involves cause and effect. You have not come to the decisive experience. The person who makes this mistake falls lower and lower.

Theorem 60

[Secret Great Perfection] Therefore, the sublime secret great perfection does not stray from basic space and the expressions of dynamic energy resolve within the ground of being. Enlightened intent abides as an unwavering state of equalness.

Corollary 61

[No Cause and Effect in Context] Within this context there is no cause and effect, no concerted effort. View, for example, cannot be cultivated in meditation. Although the mode of cessation is described as having neither center nor limit, when dynamic energy itself deviates from this natural state, the myriad display arises as the multiplicity of the universe of appearances and possibilities. So never say categorically there is no cause and effect.

Theorem 62

[Interdependence] Interdependence ensures that conditioned composite phenomena are beyond enumeration and imagination. Confused perception in samsara and even states of peace and bliss are beyond enumeration and imagination.

Proof. All of this constitutes the very process of interdependence, which is the coming together of causes and conditions. \square

Theorem 63

[Fundamentally Unconditioned Nature] If you evaluate your fundamentally unconditioned nature, you find it has never existed as anything whatsoever.

Proof. So too, in taking this as your path, you have no frame of reference whatsoever for straying from that fundamentally unconditioned nature in all its immediacy. Rather, you appreciate it within the context of enlightened intent. Having reached the ultimate state in the immediacy of your fundamentally unconditioned nature, you are not sullied by anything at all.

Afflictive emotions, karma and habitual patterns have no support within this vast expanse, but are the playing out of magical games of illusion. You must be liberated from this, so please come to a decisive experience of causality. As a means of doing so, there is nothing superior to this approach. \square

Theorem 64

[Final Advice] Therefore, it is crucial not to stray from the enlightened intent of the true nature of phenomena. This is the expanse of my profound and heartfelt advice. It is crucial to go beyond what everything is or is not. Transcending is and is not.

Remark 65. [Section Identification] This is the tenth section of the precious treasury of the basic space of phenomena, demonstrating that enlightened intent does not deviate from the true nature of phenomena.