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Levin's description of Heidegger's philosophy is quite similar to the themes of the Great Perfection. In both cases, the idea of visions and appearances play greatly into the idea of self-liberation. The dark retreat commentary described in vivid detail the different appearances that manifested themselves, as well as their origins. It is interesting to note that the description of the *authentic vision* encountered during the dark retreat greatly parallels that of Heidegger's understanding of the Being. Despite the apparent contradiction of the Buddhist principle of *sunyata* (emptiness) with the idea of Being being inherently meaningful, Heidegger's description of Being as "the dimensionality in which the *gestalten* of vision are grounded" implies that Being is more correlated to manifestation *per se* than to the idea of an ego-logical Self.

Within *Dzogchen*, the idea of the ground, its inherent awareness and its ability to produce spontaneous manifestations allow a meditator to recognize its visionary expressions and incorporate them into his religious path. It can then be said that the vision of the meditator has been opened; through these manifestations, the meditator now has access to Being. Another frequent imagery is that of light. Levin declares that "we are beings of vision. We are beings of light: the lighting in which, and by grace of which, vision takes place," similar to the mind of an achiever of *samadhi*, described as a "mind of clear light." The idea of Being is inherently empty, being dependently originated -- again similar to Heidegger's *Dasein*, which is inherently devoid of meaning not artificially assigned to it. Thus, *Dzogchen* practises and visions are the nature of the ground of Being -- experiencing them is tantamount to experiencing the nonduality of Being.