

Introduction to *Buddhahood Without Meditation*

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- Meaning of “Buddhahood Without Meditation”
  - *The Vajra Essence*: “Motionlessly relax your body in whatever way is comfortable, like an unthinking corpse in a charnel ground. Let your voice be silent like a lute with its strings cut. Rest your mind in an unmodified state, like the primordial presence of space. Remain for a long time in these three ways of resting. This pacifies all illnesses due to disturbances of the elements and unfavorable circumstances, and your body, speech, and mind naturally calm down. The ultimate purpose of this practice is to experience the *dharmakāya*, free of activity.”
  - H. H. the Dalai Lama (*Dzogchen*): “When you rest the mind, putting it out of work, the vital energies naturally become refined, and solely by non-conceptual meditation, you slip into the clear light with the mind and vital energies. This requires settling in complete inactivity, which is not easy!”
  - In response to the question, “What can I do to be free of suffering and its causes and to achieve perfect awakening?”
    - In Sūtrayāna, we engage in the 3 higher trainings and cultivate the six perfections from the perspective of being sentient beings, striving to cultivate virtues and realization that we presently lack.
    - In the Vajrayāna stages of generation and completion, we dissolve our ordinary identity and appearances into emptiness, and from the nonduality of dharmakāya-dharmadhātu, we assume the virtual identity of buddhas, engaging in their activities in pure realms.
    - From a sentient being’s perspective, each of us *has* a Buddha nature, which is our *potential* to achieve Buddhahood; whereas from the perspective of pristine awareness, each of us *is* a buddha, and our existence as sentient beings is only a virtual reality that conceals the deeper reality of our primordial perfection.
  - In response to the question, “What am I already doing that prevents me from being free of suffering and its causes and achieving perfect awakening?”
    - In Mahāmudrā/Dzogchen, we view all phenomena as empty of inherent existence and as spontaneous expressions of our own pristine awareness, and we deactivate our body-speech-mind of ourselves as sentient beings.
    - The nine kinds of activity include the body’s (1) outer activities, such as walking, sitting, and moving about, (2) inner activities of prostrations and circumambulations, and (3) secret activities of ritual dancing, performing mudrās, and so on; the speech’s (4) outer activities, such as all kinds of delusional chatter, (5) inner activities, such as reciting liturgies, and (6) secret activities, such as counting propitiatory mantras of your personal deity; and the mind’s (7) outer activities, such as thoughts aroused by the five poisons and the three poisons, (8) inner activities of mind training and

cultivating positive thoughts, and (9) the secret activity of dwelling in mundane states of dhyāna.

- In this way, divine pride and pure vision arise spontaneously from pristine awareness.
- This is the culmination of all yānas, as in Ānanda's liberation and the Vajrayāna word empowerment.
- The second noble truth according to Dzogchen: 1) identifying as "I" and "mind" that which is not "I" or "mine," and 2) failing to recognize who we really are. Being non-lucidly sentient (while living, dying, in the bardo, and being conceived) is the deepest of three kinds of Obsessive Compulsive Delusional Disorder (the other two being non-lucid mentation (*vikalpa*), and non-lucid sleeping).
- Settling body, speech, and mind in their natural (ground) states
  - Essential at the beginning, interim, and end of the path of Dzogchen
  - Season the day with these as many times as possible, "returning home."
- Unawareness of all appearances being our own appearances is the basis of saṃsāra, while recognizing them as our own appearances is freedom
  - Psychologically, all appearances arise within our own substrates, and all our impressions of other people and interpretations of all appearances are drawn from our own psyches. This is where the power of "mind training" comes in.
  - All pleasant and unpleasant experiences are consequences of our own actions in this and previous lifetimes. From the perspective of the substrate consciousness, all we are experiencing is "virtual reality," with the physical and karmic laws of nature being the software and our own actions being the programs.
  - All appearances of saṃsāra and nirvāṇa are creative expressions of our own pristine awareness, and when viewed from that perspective, they are empty of inherent nature and are equally pure.
- Through listening and studying the view of the Great Perfection, reflecting upon its meaning, and meditating on it, the view permeates our meditation and way of life.
- Our practice of non-meditation then becomes imbued with the view, as it is imbued with renunciation and bodhicitta, couched within a Dzogchen way of life, and in this way, this triad becomes the integrated practice of view, meditation, and conduct of the Great Perfection.
- All activities then arise as effortless, spontaneous displays of pristine awareness.