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## Gazing as Dzogchen

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**GAZING AS DZOGCHEN**

1. We look through the mind and we gaze within awareness…becoming aware of awareness is the path of gazing (whether eyes or open or closed)…we can gaze into awareness and we are immediately the field, the field of being. If we look and look for awareness with our mind only blankness arises, a blank state. Sunyata, primordial knowingness is not blankness, it is not blanking out. As we become aware of awareness we enter the gaze, we become the place of the gaze…this gazing from within awareness opens the multidimensionalness….the different dimensions of the field manifest within the gaze, within us. The gaze is both within us and beyond us. Within the gaze, there is neither simple inside nor simple outside. The gaze is place...a vast place beyond inside and outside.

There are many forms of gazing. At times we gaze through the eyes of the mind, (heart channels), we can gaze through the entire body, and we can gaze through the heart essence, hridayam. We can gaze through touch, we can gaze through sound, and we gaze through sight. We can gaze into various phenomena…all directly…unmediated…we can  gaze into sky, we can gaze into death, we can gaze in the pre-personal, gazing into soma, gazing into the elements, gazing into the dakini, the vortexual, the element of flesh, we gaze into psyche…the gaze itself  is psyche, not mind.

Gazing both leads to and is gnosis, jnana…direct perception. Togal, the leaping over practice, is not simply gazing into the sky - although sky gazing is its cultural and historical elaboration. If you wish to live in gnosis then gaze…gazing is the most direct of methods…the gazing methods of Dzogchen are often secret and protected.

2. Gazing brings forth the sense of place…looking, looking brings forth subject object duality…looking brings forth objectification and clarity. The gaze uplifts the look. The look looks at; the gaze allows the vast place to open...human beings are places, open places in the sea of qi. Gazing is a place that opens the place of phenomena...and gazing opens the multidimensionalness of phenomena, opens the kayas.

Gazing into ones awareness allows us to gaze into awareness within all phenomena...in gazing we become the place of appearance manifesting, in gazing we become the place of the apparitional manifestations, and in gazing we become the openness of the dharmakaya.  Place is the place of dimensionality…becoming the dimensions.

3. The gaze is the openness of dharmakaya manifesting as the openness of luminous seeing which is knowing, gnosis, direct perception, jnana. This gazing takes place within and through our primordial subjectivity, not the subjectivity of contained mind…the natural openness of us to the openness of the great expanse. Gazing is an infinite process in the sense of its unboundedness…gazing has no enframing, no mind picture, and no mental elaboration.  The beingness of being manifests within and through the gaze…the place of the gaze is the place of the manifestation of the kayas. The nature of awareness is the openness of  the gaze…the openness of awareness is the openness of the gaze...in our heart of hearts we are the gaze…innermost heart essence.

4. In the gaze you do not simply see an object; you become the place of the gaze. And in that place, you become the place of manifestation, the place of bringing forth…bringing forth the beingness of being….the beingness of being manifesting through and as appearance, nirmanakaya. The beingness of being manifesting through and as apparitional...the place of apparitional, the sambhogakaya, and being in its unmanifestedness, in its potentiality……as dharmakaya.

5. Gazing is the field...the field is gazing into the field, when you gaze you are the experiential place of the field. The field gazes through mind and also beyond the mind. Actually, a human being is the place of the gaze within the context of the mind body continuum in space and time. The gaze reflects source and is source.

6. Gazing is the radiance of awareness, the openness of awareness, the place of awareness. The gaze can come through the eyes and ears and sensation.  In gazing you become exactly what you are…a place of gaze...between heaven and earth.

7. Extension is a way of learning to gaze…in skillfulness the gaze and extension are in oneness…gaze and extensions ultimately are in oneness…Samantabhadra and Samantabhadri. The gaze is qi of oneness. Passing through is the action skill of the gaze. The gaze is not a subject object relation. Gaze is the field wherein subjectivity and objects manifest as different dimensions of the world…one flesh. No one has the gaze…you are the gaze…passing though a person, passing through circumstance, passing through situation, passing through the boundaries of life and deathless states, passing through memory, passing through everything and anything. Passing through is soaring, passing through is being a sky goer.

8. In and through gazing, the place of the gaze becomes the place of the manifestation of awareness in all its dimensions…the gaze is timeless awareness in duality and timeless awareness in non- duality.  The gaze has range. The gaze is naked awareness and the opening of the beingness of being through all phenomena.

9. In the gaze appearance reveals itself, apparitional dimension reveals itself, and dharmakaya reveals itself. Through the gaze everything is unconcealed...that is why the gaze is so difficult and so easy.

The gaze is the apocalyptic fire…the gaze destroys negation, destroys horrible influences, destructive influences. The gaze is benevolence and fierceness. The gaze is the blazing fire of the sun. The gaze is the vajrakilaya, the gaze is the phurba. The gaze both brings forth and the gaze destroys… releases what is to be released. Om rulu rulu hung ho rulu {mantra that brings forth fierceness}.

10. The gaze is givenness and a transmission…the gaze is the place, the locus of transmission of awareness.

11.  The gaze is the source of invocation and brings forth apparitional dimensions. Without the gaze and not being within gaze there is no invocational power….nothing can be brought forth from within as the place itself if the place itself does not exist for appearance to manifest. Desire should be held within the gaze…then fruition is possible.

12.  It is impossible to see the human face without being in the gaze. It is impossible to see the human being without being in the gaze. The gaze is not an affect, and not a sensation, and not a dream, the gaze in its fullness is the manifestation of the great compassion, bodhicitta. The great compassion is the gaze …jnana dhatu {direct perception in every situation}.

13.  The gaze gives the power of the awareness field to another…we transmit through the gaze and we can transmit the power of the gaze to each other.

14.  The gaze of compassion is the great protection…the gaze is both beneficent and fierce. The fire, the blazingness of the gaze cuts through terrible influences, negative influences, demonic like influences. The gaze liberates; liberates us within the field dissolving, metabolizing whatever has to be dissolved. The gazing into history dissolves the grasp of history. Gazing into the various planetary energies creates attunement and pacification. Gazing is the path of liberation.

15.  Yeshe Tsogyal says the feeling of love perfects the glance. Love perfects the glance as lightening. The emitting of light, the emitting of brilliance, creating and destroying, dissolving, releasing…releasing, and releasing. Padmasambhava said, “I give myself as a spouse to all beings”.

Analytic mind interpreting gazing…mind interpreting psyche…one dimension interpreting a more profound dimension…historical mind interpreting a  timeless experience.

Om ah hung, bodhicitta, maha sukha, jnana dhatu ah.

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