



In the lecture “Dzogchen: Understanding Garab Dorje’s Three Vital Points”, delivered October 10, 2021, Diamond Approach founder and spiritual teacher A. H. Almaas clarified the understanding of Garab Dorje’s three vital points, with the hope of benefiting all those who are interested in practicing Dzogchen or in gaining a better understanding of its experiential qualities of emptiness, luminous clarity, and compassion. This was the fifth lecture in the 2021 A.H. Almaas Lecture Series, offered by the Ridhwan Foundation, the home of the Diamond Approach. This handout shares each of the main points Almaas made, including the relevant quotations from the works that Almaas discussed.

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1. The First Essential Point

Direct introduction to the primordial state is transmitted straight away by the master to the disciple. The master always remains in the primordial state, and the presence of the state communicates itself to the disciple in whatever situation or activity they may share.

Source: *The Crystal and the Way of Light* by Chogyal Namkhai Norbu Rinpoche

“As for the direct introduction to one's own nature: This fresh immediate awareness of the present moment, transcending all thoughts related to the three times, is itself that primordial awareness or Knowledge (ye-shes) that is self-originated intrinsic Awareness (Rig-pa). This is the direct introduction to one's own nature.

Source: *A Golden Letters* by John Reynold, p. 41

“In this way, the natural Great Perfection is present as the nature of mind that transcends ordinary mind, the uncompounded clear light of wisdom that is awareness in which all qualities of the essential nature are spontaneously present.”

Source: *Wisdom Nectar* by Dudjum Rinpoche, p. 31

“Realize the all-inclusive natural state in encompassing, pervasive space is inexpressible empty clarity this is Great Perfection’s inconceivable view.”

Source: *Wisdom Nectar* by Dudjum Rinpoche, p. 93

“The state of pure and total presence is the clear light, the pure fact of awareness, non-conceptual ever-fresh awareness.”

Source: *You Are the Eyes of the World*. Translated by Kennard Lipman and Merrill Peterson p. 29

“All that is has me – universal creativity, pure and total presence-as its root. How things appear is my being. How things arise is my manifestation.”

Source: *You Are the Eyes of the World*. Translated by Kennard Lipman and Merrill Peterson p. 32

2. The Second Essential Point

“One definitively decides upon this unique state. The disciple enters into non-dual contemplation and, experiencing the primordial state, no longer remains in any doubt as to what it is.”

Source: *The Crystal and the Way of Light* by Chogyal Namkhai Norbu Rinpoche

“The second statement speaks of arriving at a single definitive decision or discovery. But in the case of Dzogchen, this is not something that we decide intellectually.....However, if we have actually discovered something through our own personal experience, then there is no question of coming to a decision intellectually because we have already determined for ourselves its real condition.”

Source: *Golden Letters* by John Reynold, p. 89

“Other than going to sleep at night and going to the toilet at midday, I would not take a break even for a short while, but would write or read texts, keep meditation sessions, and arouse great diligence in doing prostrations and mantra recitations.”

Source: *Brilliant Moon* by Dilgo Khyentse, p.79

3. The Third Essential Point

One continues directly in the state of non-dual contemplation, the primordial state, bringing contemplation into every action, until that which is every individual’s true

condition from the beginning but which remains obscured by dualistic vision, is made real, or realized.

Source: *The Crystal and the Way of Light* by Chogyal Namkhai Norbu Rinpoche

“Having been directly introduced to Rigpa, and having removed all doubt with regard to it through effectively practicing meditation, we are then able to continue confidently in the state of self-liberation.”

Source: *Golden Letters* by John Reynold, p. 106