



INTRODUCTION TO THE BUDDHIST PATH DZOGCHEN



I

Darkness accumulated over thousands of kalpas, just as the whole mass of such darkness is dispelled by a single lamp, likewise a single moment of luminosity of your mind dispels ignorance and all evil deeds and obscurations accumulated over kalpas. Taught by the Great Master Tilopa to Naropa, and composed by Naropa on the banks of the River Ganges after he passed through the 12 hardships.

II

Alas! Our mind – that is to say, that which is sometimes clear awareness, sometimes gloomy turmoil – arose at the very beginning simultaneously with Kuntuzangpo. Kuntuzangpo, knowing everything to be him/herself, is free. We sentient beings, through not knowing it, wander in endless samsara. Countless times we have taken different forms in the six realms, but all that we have done has been meaningless.

*Now, for once out of hundreds of times, we have obtained a human body. Unless we put into action the means for avoiding rebirth in the inferior realms of samsara, once dead where we will be reborn is uncertain; and wherever we might take birth in the six classes of beings there is nothing beyond suffering. To have obtained a human body is not enough by itself. Since the time of death is uncertain, we must practice Dharma genuinely right now. At the time of death, we should, like Jetsun Mila, feel no regret or self-reproach. As he said: “The Dharma tradition of myself, Milarepa, is such that one is not ashamed of oneself.” By Jigdral Yeshey Dorje, in *Extracting the Quintessence of Accomplishment* (p. 4)*

III

So, if you pray with simple and very fervent devotion, after some time, through the transfer of the Heart-Mind realization of the Guru, an extraordinary understanding, inexpressible in words, will certainly take birth from within. Jigdral Yeshey Dorje, (p 12)

IV

Therefore, the birth of understanding in your nature of the meaning of the Great Perfection depends upon these preliminaries. That was what Je-Drigung meant when he said, “Other teachings consider the main practice profound, but here it is the preliminary practices that we consider profound.” Jigdral Yeshey Dorje, (p 14)

V

Without straying from the firmness of view, remain free, releasing all the perceptions of the five sense-doors in their natural state. Do not meditate on particulars, thinking “this is this, this is that.” If you “meditate” that is the intellect. There is nothing to be meditated upon. Do not let yourself be distracted even for an instant. If you wander from dwelling in awareness itself, that is the real delusion, so do not be distracted. Whatever thoughts arise, let them arise. Do not follow them, do not obstruct them. You may ask “then what should be done?” Whatever the manifestation of the phenomenal world may arise, remain in the state of natural freshness, without grasping at them, like a small child looking inside a temple. If you do so, all phenomena



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remain in their own place, their aspect is not modified, their color does not change, their luster does not vanish. Although the phenomenal world is present, if you do not contaminate it by wanting and clinging, all appearances and thoughts will arise as the naked primordial wisdom of the radiant void. Jigdral Yeshey Dorje, (p 16-18)

VI

At first, liberation of thoughts through their recognition is like meeting someone you already know. In the middle, self-liberation of thoughts is like the undoing of a snake's knot. Finally, liberation of thoughts which cause neither benefit nor harm is like a thief in an empty house. Jigdral Yeshey Dorje, (p 26)

If you recognize the nature of these undesirable thoughts with awareness, at that very moment they will be liberated by themselves, like a snake untying its knot. Jigdral Yeshey Dorje, (p 22)

VII

*In the cemetery of one's body, the king of places,
let the yogi of mind be in the state of the innate.*

*Pure like a crystal is the mind.
Mind has neither defects nor qualities.
Upon engaging with the variety of objects,
it is smeared with the defects of samsara.*

*A tree grows leaves and branches. Severing one root makes its hundreds of thousands of branches wither, likewise the branches of samsara, when the root of mind is severed.
Great Indian Master Naropa, composed on the banks of the River Ganges*

Dedication

Masam jurme sherab paru chin
Magye megak namkye ngopo ni
Sosor rangrik yeshe chuyu wa
Tusum gyalwe yumla chaktsal lo

*Homage to the Mother of the Three Times, Conquerors
That which is behind the word, thoughts and experiences, the perfection of wisdom
That which is non-arising and non-causing, the very essence of space
That which is self-awareness, the object of primordial wisdom. The Buddha*

