

Dzogchen, The Great Perfection

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“The nature of mind is the unity of awareness and emptiness.” - Shakyamuni Buddha

- I. **The View:** The Buddha’s Two Truths are “one taste,” all views condensed in essence to a single point.
- A. From the view of Absolute or Ultimate Truth *Dzogchen*, the Great Perfection, is a primordially pure whole, a single all-inclusive sphere, transcending, pervading, embracing *samasara* and *nirvana*, all phenomena, beings, views arising in mind (*sems*), prior to concept and belief. *Dzogchen*, the vast causal nexus, transcends spacetime causality. It is the very Nature of Mind (*sems nyid*) nondual and perfect “from the very beginning.”
 - B. From the view of Relative-Conventional Truth *Dzogchen* is our prior nondual unity of:
 1. The **Base** or source with its corresponding **View**. “Recognize your own true nature.”
 2. The **Path** with its corresponding **Meditation**. “Choose the state of presence, beyond doubt.”
 3. The **Fruit** or Result with its corresponding **Conduct**. “Continue in the state with confidence.”
- II. **The Base** (Ground): *Gzhi*, Buddha Nature, the Supreme Source, the Nature of Mind, *Yeshe/jnana*.
- A. View: the three aspects, or Primordial Wisdoms of this emanation Base/Source present in all arising form.
 1. Its **Essence** is **Emptiness** (*shunyata*), the vast expanse of primordial purity (*kadag*).
 2. Its **Nature** is **Luminosity/Clarity** (*gsal ba*), clearlight mind of spontaneous presence (*lhundrup*).
 3. Its **Energy** rays emanate continuously as light/motion, (*tsal/rolba*), physical/mental phenomena, and in human conduct through spontaneous presence as wisdom-compassion (*thugs re*), the Four Boundless States/Four Immeasurables: love, compassion, joy, equanimity (relative *bodhicitta*).
 - B. **The Trikaya of the Base** (the Essence Body, *Svabhavikakaya*): Absolute *Bodhicitta*, The Supreme Source, the Three Vajras, Three Gates, or Three Bodies of the *Trikaya* of the Base. Primordial Energy of the Base arises in spacetime (dependent origination/*pratitya samutpada*) as the mandala of our own vajra.
 1. **Body:** *Dharmakaya*, *Om*, *Adi Buddha Samantabhadra*, crown, *Energy*.
 2. **Voice** (speech): *Sambhogakaya*, *Ah*, *Buddha Vajrasattva*, throat, *Nature*.
 3. **Heart Mind** (wisdom mind): *Nirmanakaya*, *Hum*, *Buddha Shakyamuni*, heart. *Essence*.
- III. **The Path:** Development Stage, the way of practice. *Letting be, as it is*. **Meditation** on Body, Voice and Mind; opening heartmind, seeing ignorance/desire of the five *skandhas* of attachment to conditional existence and its three marks: impermanence (*anitya*), no-self (*anatman*) and suffering. Purification of misdeeds. Awakening *bodhicitta* of intention and action. The Two Accumulations: wisdom (*prajna*) and merit (means/*upaya*) as compassion (*karuna*). “Descend with the View, ascend with the Conduct.”
- A. The Three *Dzogchen* Meditation Series: *Semde*, *Longde*, *Mengagde* (*upadesha*). Introduction, recognition and stabilization of *rig pa/vidya* (“brief moments, many times”) or Mind Essence, the self-perfected, always present state of presence of our Supreme Source, the primordial state of each being. Development of deep heartmind devotion for the master and all enlightened beings (*rigzin*), and compassion for all unenlightened beings. The five poisons (ignorance, desire, anger, pride, envy) are the five wisdoms. Pure vision: abiding without concepts “It is already accomplished” (*Garab Dorje*).
 - B. The Secret *Upadesha* (the master’s pith instruction): The *Longchen Nyinthig* is the *Secret Heart-Essence of the Great Expanse*, *Yeshe Lama*, *Trekchö* (wisdom/purity) and *Togäl* (means/presence) practices follow *ngöndro*, the foundation practices. Obstructions to living the teaching self-liberate into *rig pa*, the luminous primordial awareness wisdom of their Supreme Source (*cittadhatu*), beyond concept, belief, fear and hope.
- IV. **The Fruit** (Result): Perfection Stage. Realization of our base/source; means (male), wisdom (female) unified; liberation from the suffering of ignorance that is desire-seeking-attachment and fear-anger-aggression.
- A. Realization and integration of the View, our prior unity of awareness and emptiness, (spontaneous presence and primordial purity), through *shamatha/vipashyana* practice. Continuity of *rig pa*, primordial presence demonstrated through **The Conduct**. From “undistracted non-meditation” the search falls away as *samadhi* of wisdom-compassion-love arises spontaneously. Realization of nondual refuge and *bodhicitta*. The Three Times—past, present, future—are the on-going timeless instant of *rig pa*, the fourth time (*turiya*). The Two Truths—relative and ultimate— Three Bodies of the Base, a realized unity. *Emaho! Mahasukaho!* The Great Happiness that cannot be lost.
 - B. Realization (full *bodhi*) of the Great Transfer of the Body of Light (*ja lus*), Rainbow body, the identity of primordially pure Essence, Nature and Energy of the Supreme Source that is *Yeshe*, nondual primordial wisdom (*jnana*, *gnosis*) of emptiness, *prajnaparamita*, mother clear light of buddhahood.

Svaha.