

## Longchen Rabjam Practice Verses

Ho! Deceived by a myriad of appearances  
like images of the moon in water,  
beings wander through the endless chain of Samsara.  
So they may be at ease in the basic space of  
the clear light of self-awareness,  
within the state of the Four Immeasurables,  
I generate Bodhicitta.

(Meditation One - Using General Points)

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
there is no sending off or leaving be,  
no coming or going,  
there is no accomplishment by making effort.  
Naturally resting as the expanse of  
the sky of reality itself,  
the sun and moon of clear light  
shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
of natural spontaneous equality,  
One arrives at the mind of  
enlightened understanding of  
great spacious all-goodness.



(Meditation Two - Ocean *Chog Zhag*)

Without proliferating, without resolving,  
One's natural brilliance is  
an utterly pristine clarity,  
similar to the reflective brilliance  
of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.



(Meditation Three - Awareness *Chog Zhag*)

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,  
reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness sinking and restless agitation  
dissolve on their own.



(Meditation Four - Immediate Appearances *Chog Zhag*)

As thoughts about everything  
are the display capability of awareness,  
there is no abandonment by abandoning.  
Since the fundamental state of reality itself,  
has no partiality  
and is without differentiation or exclusion,  
there is no accomplishment by achievement,  
The basic space of reality itself shines forth.  
Seen as the pure, authentic joining of  
display capability and the great expanse of  
timeless knowing occurring on its own,  
Samsara is not something to be abandoned.



(Meditation Five - Mountain *Chog Zhag*)

Timelessly appearances are mind.  
Since the continuous flow of  
unwavering Samadhi arises -  
the fundamental state of reality itself  
in its own state,  
This is the sublime heart of all-goodness,  
the indestructible mountain peak.  
Equal in extent to the sky,  
this is the most sublime spacious Dharma.  
Without differentiation or exclusion,  
this is the most sublime meditation of all.  
Timelessly vast, a superb occurrence,  
this is the king of spontaneous presences.



(Meditation Six - Great Cast Seal Samadhi)

Timeless and universally present,  
clear light is a continuous flow.  
Given the spontaneous presence  
of this fundamental state,  
with no sending off or leaving be,  
The nature of Samsara and Nirvana,  
the basic space of Dharmas,  
is the sublime mind of  
enlightened understanding.  
The expanse itself, equal to the sky,  
is unwavering and indescribable -  
A timelessly ensured natural state  
present within all wandering beings.

In a bewildered mind, appearances seem  
"other" than "self."  
In a bewildered mind, belief in  
"meditation" and "striving" is held on to.  
Resting in the fundamental state of  
the reality itself of bewildered mind,  
it is a pure realm of equality.  
The expansive nature is unwavering  
and primordially pure.  
There is nothing to do or strive for,  
no resting or non-resting.



(Meditation Seven - Great Self-Abiding Samadhi)

Within reality itself,  
unchanging and spontaneously present,  
As to self-awareness free from  
the frantic struggle of concepts and thoughts,  
In having looked again and again,  
one sees there is nothing to view.  
That there is no view is the  
view of universally present awareness.

As to awareness, not cultivated in meditation,  
free from sending off and leaving be,  
In having meditated again and again,  
one sees there is no meditation.  
That there is no meditation is the  
meditation of universally present awareness.

As to the natural mode of abiding, non-dual,  
free from rejection and acceptance,  
In having performed action again and again,

one sees that there is no action.  
That there is no action is the  
action of universally present awareness.

As to spontaneous presence, timelessly ensured,  
free from hope and fear,  
In having achieved again and again,  
one sees that there is no accomplishment.  
That there is no accomplishment is the  
fruition of universally present awareness.



(Meditation Eight - Great State of Immediacy Samadhi)

Within the fundamental state of equalness,  
there are no thoughts about sensory objects,  
no fixations of mind;  
hope and fear, and  
occurrence and engagement are at peace.  
As for abiding in this fundamental state of  
the equality of sensory objects and mind,  
Within the expanse of reality itself there is  
no wavering from the fundamental state.  
As the universally present way of abiding,  
sensory objects that appear with characteristics  
do not actually exist as sensory objects.  
Since universally present awareness is  
timelessly non-dual,  
Samsara and Nirvana are inseparable  
in the fundamental state of *Dzogchen*.  
And everything is an infinite evenness,  
without acceptance or rejection.

Tangible and intangible are equal  
in basic space,  
Buddhas and sentient beings are equal  
in basic space,  
Relative and absolute truth are equal  
in basic space,  
Faulty and virtuous qualities are equal  
in basic space and  
Above and below, and all directions in between,  
are equal in basic space.  
Consequently, as for whatever arises in  
the fundamental state which occurs on its own -  
At the time of arising, it arises equally,  
“good” or “bad” does not exist;  
What need is there to apply antidotes,  
or accept and reject?  
At the time of abiding, it abides equally,

“good” or “bad” does not exist;  
So whatever may occur in mind rests  
within its own peace.  
At the time of dissolving, it dissolves equally,  
“good” or “bad” does not exist;  
In the ensuing mindfulness, there no longer is  
a remnant of “stopping” or “encouraging.”

Everything, within the expansive ground,  
enlightened mind itself -  
in the undeterminable manner of arising as  
display capability and its play, as such -  
Once again, it arises equally,  
arising within the primordial expanse,  
Once again, it arises unequally,  
arising within the basic space of equality,  
Once again, it abides equally,  
resting on their own as the fundamental state  
of reality,  
Once again, it abides unequally,  
abiding within the basic space of equality,  
Once again, it dissolves equally,  
as the expanse of timeless knowing occurring  
on its own,  
Once again, it dissolves unequally,  
dissolving within the basic space of equality.



May precious and supreme Bodhicitta  
that has not been generated now be so.  
And may precious Bodhicitta that has already been generated,  
never decline, but continuously increase.



**TEN PÉ PAL JOR KAR MA LO DRÖ SHAB**  
Karma Lodro, Splendor of the Teachings, may you remain steadfastly present.

**CHÖ PHEL ZANG PO YÖN TEN KHA CHAB TU**  
Your qualities of the glorious and good Dharma spreading as far as space can go.

**PEL ZHING SHAK PÉ TAK TEN SHÉ DRUB CHI**  
May your activity of teaching and practice be universally victorious,

**TRIN LÉ CHOK LÉ NAM JAL PAL BAR SHOK**  
And may the magnificence of this triumph blaze forth

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