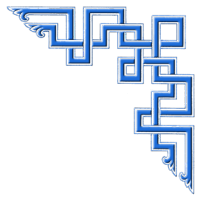


Lama Surya Das ~ Natural Meditation



Now ... let's begin the central practice of the luminous great perfection Dzogchen teachings themselves. It's called natural meditation. So to begin, ... having a comfortable seat....breathe....breath awareness, breathing meditation ... is the basic ..Buddhist practice, meditation practice. We can't do without it. Breathe, relax, smile a little bit. Smiling relaxes every bone in your body, ... a Zen master, Thich Nhat Hanh, says. How delightful!

Bring awareness to the body, ... for this natural meditation. Feel the physical sensations, feel the butt on the seat, and any physical sensations you may feel in your legs, your knees, your back, your stomach, your chest, your shoulders, your neck, your face, your forehead, ... your scalp ... Tune in a little bit and see if you can discern the subtle pulsing, ... not just of your breath, but of your metabolism, of your pulse - at your wrists, in your groin, beneath your armpits, or in the temples of your head. Tune in to the subtler vibrations, energy and sensations of the physical form, the body, and its subtle movements, and energy – to bring you more in touch with the present moment, this moment, only moment, right now, ... nowness, the moment of Dzogchen.

Just sitting, letting go of the body and the physical sensations, letting it be, relaxed and at ease on your Buddha seat. Let go and let the Buddha do it through you. Hand it over. Surrender. ... Nothing more to do, figure out or achieve having arrived here in the Great Perfection, leave it as it is and rest the weary heart and mind. See through everything and remain free, complete and at home, luminous, unhindered ...

Just sitting, just breathing, just being, are the three crucial points of natural meditation.

Just sitting ... natural body is Buddha body, Nirmanakaya, perfect embodiment, let it be, just sitting ...

Second, just breathing, natural breath and energy is Buddha's breath and energy, Samboghakaya, the enjoyment body, the energy body. Just breathing, let it come and go, let it be, not breathing hard, not retaining your breath, let it flow, like tides, like the waves in the sea, let the waves

come and go, washing everything away. Breath is life, inspiration, expiration, is spirit, is life, let it go, let it be, just breathing, natural breathing.

Just sitting, just breathing, natural body, natural breath and energy, and third, natural heart-mind. Natural heart mind is Buddha's heart mind, Dharmakaya, ultimate reality, totality, let it be, ...let it go, let it settle, let it be, ... luminescent, ... vividly present, yet not a thing, transparent, incogniscent, in its own way, in its own sphere, let it be.

As water becomes clearer when you stop stirring and shaking it, and the mud falls to the bottom and its innate clarity emerges on its own, ... the innate clarity and lucidity of the mind emerges when you stop stirring and shaking it with mental fabrications and conceptualisations.

Let it be. Let it become more calm, and clearer, through it settle in its own sphere, in its own natural way. Let the body settle in its own way, in its own place, in its own time, through just sitting. Let the breath and energy settle in its own place, in its own way in its own time, just breathing, natural flow let it go, total flow, pure energy, em ah ho, nothing more to know.

And third, let the mind, heart-mind settle in its own way in its own time, natural mind is Buddha mind, em ah ho, your own mind is Buddha-mind, as 'tis said, wondrous.

Just sitting, just breathing, just being, this is the inner triple gem, the Buddha, Dharma and Sangha, the inner refuge of the Dzogchen meditator.

Just relying on that, just trusting in that, just sitting, just breathing, just being, letting everything else go as it goes and be as it is, in the natural state, the natural way, of the natural Great Perfection, ... the luminous innate completeness ... of things just as they are. Lord Buddha said there is nirvanic peace in things left just as they are, ... so we leave as it is and rest the weary heart and mind, ... seeing through everything and remaining unencumbered, unentangled, luminous, whole and complete, free, this is the practice of realisation, of actualisation of freedom, ... free

...

If the mind wanders, as it habitually does, if you feel distracted, agitated, or for that matter, bored, dull, vague, spacey, gently use the leash of mindfulness, remember what you are doing and bring the mind back to the present moment, to just sitting, feeling the physical sensations, to just breathing, aware of the inhalation and exhalation, as they move in and out, and to just being, present, wakeful, attentive, ... mindful, calm and clear. Use the leash of mindfulness to bring your attention back to the objects of attention, to what we are doing, to what we are paying attention to – sitting, breathing, being ... and let everything else go as it goes, let it go by and let the past thoughts and preoccupations go by. Let the future plans and imaginations go by. And even the present concerns and doubts, and wondering what's the good of it all, what's happening or why are we doing this, let it all settle, just place the mind on the breath, on the physical sensations. Observe, the inhalation while breathing in follow it all the way in, ride the breath all the way in and let everything else go. And observe the exhalation, while breathing out, ride the breath, follow the breath, all the way out, watch it go all the way out and let everything else go, ... releasing a little more with each out breath, a little death with each out breath, ahh, ... letting it all go, what a relief, ahh ...

Breathing in, calming, clearing, relaxing, body, heart and mind ...
Breathing out, letting go, dropping tension and everything, smiling, ahh...
How sweet it is, the natural Great Perfection, everything just as it is,
... nothing more to do, figure out or achieve, ... em ah ho, aware of awareness itself, awareness aware of awareness, a non-dual, uncompartimentalised wholeness and completeness, luminous, senseless, openness, natural meditation, joyous meditation, non-meditation of pure presence and totality, emptiness and luminous awareness, inseparable, in the Great Perfection.

Just seeing through, just being through and through, everything, one moment at a time, moment after luminous, miraculous moment, one breath at a time, breath after breath. Use the breath as an anchor to present awareness, to nowness and let everything else go, passing by like flotsam and jetsam on the stream, just watching it go by,... enjoying the show, enjoy the view, nothing more to do, em ah ho, yes, ... yes, ... yes ...

