

# **BEING RIGHT HERE**

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# BEING RIGHT HERE

A DZOGCHEN TREASURE TEXT OF

NUDEN DORJE

ENTITLED

THE MIRROR OF CLEAR MEANING

WITH COMMENTARY BY

JAMES LOW

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(Nus lDan rDo rJe 'Gro Phan gLing Pa)

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## PREFACE

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This brief commentary is offered as a gesture of welcome to the view and practice of *dzogchen*.

The root text is written by Nuden Dorje (*Nus-lDen rDo-rJe 'Gro-Phan gLing-Pa Gro-Lod rTsal*) in the mid nineteenth century. It forms part of his collection of treasure teachings. These are teachings that he first heard in his former incarnation as Khyeuchung Lotsawa (*Khye'u-Chung Lo-Tsa-Ba*), one of the twenty-five close disciples of Padmasambhava, the great tantric master who created the integrated style of Tibetan Buddhism. Nuden Dorje spent most of his life in Kham in East Tibet where he spent many years in retreat. A master of *tantra* and *dzogchen* he was known for his quick mind and penetrating understanding. The text was translated with the guidance of his forth incarnation Chhimed Rigdzin (1922-2002).

Chhimed Rigdzin Rinpoche and Gudrun Knausenberger worked on a first draft of the translation of the root text. Rinpoche asked me to look at it and make improvements. I did a re-translation of the text during a brief but very happy stay with them in Offenbach near Frankfurt. I was able to ask Rinpoche many questions in order to gain a precise understanding of the lineage reading.

The text provides a very clear authentic account of the view and essential meditation of *dzogchen*, the practice of non-dual experience. The presentation is in the *Men Ngag* style, a personal instruction distilling the authors own realisation, revealing the lived experience of the *terton* Nuden Dorje Drophan Lingpa in a manner both beautiful and profoundly meaningful.

The text is very fresh, radiant with the dew drops of its short lineage. Like a flower or a beautiful piece of art it will reveal itself to those who open to it with a quiet mind and a heart softened through tender attention. It consists of short verses which, with pithy clarity, show how the various aspects of *dzogchen* fit together. The text provides both an authentic account of the practice and instruction in how to apply it.

*Dzogchen*, often considered the highest level of Tibetan Buddhism is an ancient system of realising ones own authentic nature. The tradition of transmission is unbroken and this text provides a traditional consideration of the key points of the system. It speaks to the heart of the human condition, highlighting the need to integrate all the aspects of ones being, overcoming fear, anxiety and denial.

The commentary was made at Rinpoche's request during his retreat and teaching at Pfauenhof to students of the lineage. My comments express the mood of the time. The commentary has been only lightly edited to keep some of the flavour of the event.

It provides both an expansion of the traditional concepts embodied in the text and an examination of how they can function in modern everyday life. The commentary explains key practices and how to manage difficulties that arise in meditation. There are of course many more ways of approaching this text which is so rich and deep. I think it would help readers to also study chapters 8, 10, 11 of 'Simply Being' which address many of the problems which can arise during this kind of practice.

Giving this commentary was the last time I taught in Rinpoche's presence and rereading it brings back the facilitating warmth and spaciousness of his empowering and liberating display. The teacher is the site of integration; through the practice of the text the nature of life is revealed through integration with the living presence of the teacher. The teacher is of course not an entity but a relational field.

Many people have contributed to the production of this small book; all our efforts mingle with the efforts of others. In particular Andreas Ruft has been the guiding force of the project, diligent, calm and enthusiastic.

May all our busy work  
Bring you rest and ease.

James Low, London, April 2003

## **Note of the editor**

All Tibetan and Sanskrit terms except proper names are placed in italics. Tibetan terms are transcribed in brackets on their first appearance, using the Wylie system as modified by Chhimed Rigdzin Rinpoche. The root consonant of each syllable has been capitalised in order to avoid any ambiguity.

The editor would like to thank all people who have contributed to this work, especially Ruth Kürmann and Olaf Brockmann for transcribing the teaching, Leho Rubis for providing the line drawings, Wolfgang Zimmermann for his steadfast constancy and Snow Lion Publications for making this teaching available to a larger audience. Last, but not least, our thanks go to our beloved teacher Chhimed Rigdzin Rinpoche who entrusted us all with this deep and meaningful teaching of his heart. None of this work would be possible without his generosity.