

WORKING FOR DHARMA

1. It is difficult to work for dharma if we are not working in dharma.
2. Therefore we begin by opening to and relying on the mind itself as indicated by Garab Dorje.
3. With guru yoga we reveal the unborn non-duality of our manifestation. We open to the empty aspect of the whole which is inseparable from the full aspect of the whole. This non-duality of primordial purity and all-together seamless display manifest as this, this moment, specific and not special; diversity empty in essence and ungraspable as appearance.
4. With this dharma activity is the activity of dharma: the infinite hospitality of dharmadatu; the unborn unceasing dharmata free of separation and reunion. All dharmas, all phenomena and numina everywhere are beyond appropriation.
5. Participation is within the inclusivity of the ground. Open-empty and full-free of lack and excess are the non-dual field of apparition, self-arising and self-vanishing.
6. If this is not our living presence then ego's isolation will generate endless obscuration and in particular there will be the contamination of ego motive and need for ownership and gain.
7. Dharma is ungraspable, it belongs to no one although some people act as its caretakers. As such they are its servants no matter what titles are fixed to their apparition.
8. Dharma is for all. Dharma projects of translation, teaching, transcribing and all other aspects of making dharma available are not suitable stages on which to act out egoic fantasies, narcissism and over-investment of identification. Dharma is the door to liberation. To block this door is to seal oneself in oneself; a most terrible isolation.
9. In dzogchen we do not need to develop a concept-based motivation. The practice itself shows the difference between freedom and lostness.
10. Therefore find freedom, offer freedom and avoid lostness.

James Low, 10 May 2020