

# **REFLECTION OF THE MOON ON WATER**

## The Fifth Analogy (Precept)

Translated by Keith Dowman

From Longchenpa's

**"Finding Comfort and Ease in Enchantment"**

MAYA YOGA

*The Buddhas in their wisdom have said  
all experience is the reflection of the moon on water  
and here I explain it to you so you may realize it directly.*

In the deep pellucid lake of mind's nature  
lie bright images of spontaneity, timelessly arisen;  
but the rough polluting waves of dualistic perception  
roils the clarity already churned by the storm of concepts.

That worldly confusion springs from belief in an ego, a self,  
and primal awareness now opaque, dull and emotional.  
sinks into beginningless and endless samsara.

Just as the star's reflection in a pellucid pool of water  
shines steadily, absent yet apparent,  
so delusory images appear in the still mirror of the mind,  
and those evanescent images worry us.

Nothing solid, nothing to grasp,  
no specific marks, nothing to identify,  
neither existent nor nonexistent, but beyond real and unreal,  
that is what the Buddhas intend by "reflection".

Color and form, all sensory perception,  
therefore are like the reflection of the moon on water:  
because there is appearance without existence,  
because nothing permanent can be found,  
because it's features, uncongealing, uncrystallizing,  
uncompounded, remain but a film of light-form,  
the constructs of the eye, the visual faculty and cognition,  
suffused by emptiness, are but hollow fictions, reflections of the moon on water.

We see all things as devoid of truth,  
like a ghost, like a banana palm, without a core

The mind, uncircumscribed, uncontaminated,  
uncontrived like the reflection of the moon on water,  
simple, empty light form, unstructured,  
we now know as profoundly peaceful, thought – free,  
utterly inexpressible primal awareness,  
unmoving from the space of its own clarity.

Insofar as the moon appearing on water is not the moon,  
so multiplicity as it occurs cannot be substantiated;  
free of conceptually imputed divisions of time,  
beyond any conceptual elaboration, let it be, just let it be.

Since pure mind has no purpose whatsoever,  
we envision it without outside or inside, beyond thought;  
since reality surpasses all invidious, partial distinctions,  
we give up the struggle for spiritual capital and status.

Unthought, always a multiplicity, as primordial space,  
everything that appears, however it appears,  
all things are like the reflection of moon on water;  
not true, not false, samsara and nirvana the same,  
let the mind relax into the space of reality just as it is.

The apparent world and all our lives, samsara and nirvana,  
are our pictured forms of emptiness, like the moon on water,  
nothing in origin, nothing in their advent, nothing in the moment,  
duplicitously imputed by the intellect as true or false, real or unreal,  
why should we cling to opinions and preferences?

So long as the intellect compulsively assumes an ego, or Self,  
there is no possibility of release from samsara;  
yet beyond belief, naturally settled, in genuine ease,

transparent, transcendent, free in itself and wide open,  
the mind, egoless, why try to change anything?

When every situation is devoid of ego and substance  
like the reflection of the moon on water ,  
and the intellect free of compulsive activity  
and free about habitual assumption about reality,  
since in perpetual nonduality mind and its objects are one,  
this is the space of unmediated, involuntary, Dzogchen.

With a receptivity that takes every occurrence as friendly,  
knowing the spontaneity of the cool, undiscriminating bliss,  
now we are left without anywhere at all to go  
and we stay in the pure mind in the primordial ground.

With such realization, abiding in such space,  
unerringly, we familiarize ourselves with all experience  
as the reflection of the moon on water.

The fortunate person should faithfully recognize  
that whatever occurs is a floating, shimmering, mythic reality.

### ***The Meditation***

*In preparation, aspire to see every moment  
as the reflection of the moon on water.*

*The main praxis is to settle in cognitive sameness,  
allowing the mind to perceive whatever arises  
as a reflection.*

*Now gazing at whatever appears, free of attachment,  
there arises a radiant brightness, the clear light  
which is like the reflection (of the moon on water.)  
Let the supremely fortunate become familiar with that !*

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