Naturally Liberating Whatever You Meet

Instructions to Guide You on the Profound Path

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དེ་ལ་ཐེག་པའི་མི་འཇུག་མི་འགོ་འཁོར་ཞིབ་དོན་སྤྲིན་ཚོད་དེ་དི་
དོན་ལྡན་དབང་གྲེལ་བ་དག་གཅིག རྒྱུན་རང་གི་བདེ་
དཀྲུན་རིང་ལྡན་པ་རབ་སྦྱོང་རྗེ་བཞིན་གཉིས་བཅོས་་
ཉི་བོ་གྲུབ་པའི་ཤིང་ཚོད་དབང་གྲེལ་བ་ཞིབ་
དོན་ཚོད་ཀྱི་དབང་པོ་ཐེག་པ་འཇིག་རྟེན་བཅོས་་
སྙོམ་ཐུབ་སྒྲ་སྒྲ་སྒོམ་པ་ཞིབ་
དངོས་པོ་མ་ རྒྱུན་ནག་དོན་དབང་གྲེལ་བ་
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With the devotion of self-knowing, I pay homage to Guru Vajradhara.

A worthy student is one who aspires to practice the most subtle aspects of the profound and secret vajrayana—the essential oral instructions of all the Anuttara yoga tantras or the nature of the realization of effortless Ati. When accepting such a student, these three points should be taught:

The preliminary steps of mind training.
The main practice of pointing-out.
The subsequent application, combining the profound advice into key points.

The first of these is in two parts: the general preliminaries and the special preliminaries, which represent the unique qualities of this particular path.

**The General Preliminaries**

First of all, you should practice the following steps according to the general teachings:

Taking refuge, which is the difference between this path and an incorrect path.

Arousal of bodhichitta, which raises you above inferior paths.

The meditation and recitation of Vajrasattva, which purifies misdeeds, obscurations and adverse conditions that prevent the essence of refuge and bodhichitta from dawning in your being.

The mandala offering, which is the method for gathering the accumulations—the harmonious conditions.

The guru yoga, the root of blessings and the means by which the special qualities of experience and realization quickly arise in your being.
THE SPECIAL PRELIMINARIES

Next, the special preliminaries, which, according to this system of teachings, are called the analytic training of a pandita.

It is an unfailing fact that happiness results from virtuous action and that suffering results from having committed unvirtuous karmic deeds. Therefore, you must first recognize what is virtuous and what is evil. In order to do this you must decide which is the primary aspect of your body, speech and mind. To decide this you must understand what your body, speech and mind are.

The ‘body’ is your physical body that serves as the support for benefit and for harm. The ‘speech’ is the making of sounds and talking. The ‘mind’ is that which thinks and can recollect any possible type of thing—that which feels like or dislike and every moment shows different expressions of joy and sorrow. This briefly explains the body, speech and mind.

When you commit a virtuous or evil action, you must ask yourself, “Is the body the main thing? Is the speech the primary aspect? Or is the mind most important?” Some people will reply that it is the body, some that it is the speech and some will say that the mind is the primary aspect. In any case, whoever claims that the body and speech is most important has not really penetrated to the core with their examination.

It is the mind that is the most important. The reason is that unless your mind intends to do so, your body cannot do any good or evil action. Nor can your voice express anything good or evil. Your mind is therefore the primary factor. As is said,

The mind rules over everything like a king,
The body is a servant for all good or evil deeds.

In that way, your mind is like a king and both your body and speech are its servants. For instance, when you get angry at your enemy you must examine whether the primary factor is your mind
or the enemy. Similarly, when you feel attached to a friend, examine whether your mind or the friend is the primary factor. Examining in this way, you must acknowledge that although the friend and enemy are the circumstances in which your attachment and anger arise, the primary cause is in your own mind. Thus, your mind is most important.

Once you master your own mind, neither friend nor enemy will be able to benefit you or cause you harm. If you don't gain control over your mind, attachment and anger will automatically well up, wherever you go and wherever you stay. You must understand that your mind is the root of all joy and sorrow, good and evil, attachment and anger. The Great Omniscient One (Longchenpa) has said,

When under the influence of Dhatura,
All the various experiences you have, whatever they may be,
Are all, in fact, mistaken images without existence.
Likewise, understand that under the influence of a confused mind
All the mistaken experiences of the six classes of beings,
whatever they may be,
Are all empty images, nonexistent yet appearing.
Since they appear in your mind and are constructed by your mind,
Exert yourself in taming this mistaken mind.

That is how it is. But you shouldn't take your understanding from books or stories heard from others. When you understand that your mind is the root of all phenomena, then you recognize appearances as your mind.

In this context, you must distinguish between appearance (*nangwa*)\(^1\) and the perceived object (*nangyul*). Without doing that, it will be like the Great Omniscient One stated,
NATURALLY LIBERATING WHATEVER YOU MEET

Ignorant people claim that everything is mind. They are deluded about the three types of appearance, Have many shortcomings, mix things up and over-exaggerate.
Meditators, give up such unwholesome ways!

The mere presence of visible forms, sounds, and so forth that are the objects of the six types of consciousness are called 'perceived objects.' Thoughts of attachment, anger or delusion based on the 'perceived objects' are 'appearances,' eg., the feeling of attachment to a pleasant object, the feeling of anger towards an unpleasant one and the indifferent feeling towards something neutral. You must understand that such appearances are the expressions of your own mind.

Perceived objects, such as form, sound and so forth have appeared due to mind, but they are not mind—they are shared appearances of sentient beings and do not possess any true existence, besides being phenomena of dependent origination.

You should now examine where the mind dwells: from the top of the hair on your head to the nails on your toes; from the outer layer of skin, the flesh in between, to the bones, five organs and six vessels within. When investigating the dwelling place of mind, most Chinese will claim that it abides in the head. Tibetans will say that it dwells in the heart. Neither one is sure because when you touch the top of the head the mind seems to leap there and when you touch the soles of the feet it seems to jump there. It has no fixed place. It dwells neither in outer objects, nor inside the body, nor in the empty space in between. You must become certain that it has no dwelling place.

If your mind has a dwelling place, what are the outer, inner and middle aspects of this dwelling place? Is it identical with or different from the dweller?

If they are identical, since there is increase or decrease, change
དོན་ལས་་འདི་ཐལ། སེམས་དཔེར་བཞིན། ་དང་པོ་བཞིན་གས་པའི་ང་གུ་བཅས་སོགས་ཕྱི་གང་ཟིག་གི་བཟོ་ལེགས་ཀྱི་ཞིང་གི་དངོས་པོ་གཅིག་ང་་མི་འགྲེལ་བ་རིག་པའི་ཞིང་གི་དངོས་པོ་ཞིག་གི་དཔེར་ནི་བོད་ཀྱི་བཟོ་ལེགས་ཀྱི་ཞིང་གི་གསར་རབ་གཅིག་ཏུ་མཐོང་། འི་གི་རིག་པའི་དག་ངོ་བབ་བཞིན།

གངས་དཔེར་ཀྱི་འང་བཞིན་གས་པའི་ཞིང་གི་ཡིག་ཨི་བོད་ཀྱི་ལྕགས་དུས་སེམས་དཔེར་བཞིན།  རོ་ལེགས་ཀྱི་ཞིང་གི་གསར་རབ་གཅིག་ཏུ་མཐོང་།

ཡིན་པའི་ཞིང་གི་གསར་རབ་གཅིག་ཏུ་མཐོང་། འབུང་པོའི་ཞིང་གི་གསར་རབ་གཅིག་ཏུ་མཐོང་། འི་གི་རིག་པའི་དག་ངོ་བབ་བཞིན།

དཔེར་ནི་ཕ་རོལ་དབང་པོར་བཞིན་གས་པའི་ཞིང་གི་གསར་རབ་གཅིག་ཏུ་མཐོང་། བོད་ཀྱི་དོན་ལས་་ཐལ། སེམས་དཔེར་བཞིན། ་དང་པོ་བཞིན་གས་པའི་ང་གུ་བཅས་སོགས་ཕྱི་གང་ཟིག་གི་བཟོ་ལེགས་ཀྱི་ཞིང་ཉི་ཐལ། འི་གི་རིག་པའི་དག་ངོ་བབ་བཞིན།
and alteration in outer objects and within the body, your mind will change in the very same way. So it is illogical to think they are identical.

If they are different, then does this different mind possess an identifiable essence or not? If it does, then it should at least have a shape and color. Since there is no shape or color, one cannot exclusively say that it exists. However, since this ‘Ever-conscious and Ever-aware King’ is unceasing, it isn’t exclusively nonexistent. For this reason the glorious Karmapa Rangjung Dorje proclaimed,

It is not existent, since even the victorious ones do not see it.
It is not nonexistent, since it is the basis of samsara and nirvana.
This is not a contradiction, but the middle way of unity.
May we realize the nature of mind, free from extremes.²

The explanation up to this point completes the preliminary teachings of the analytical training of a pandita.

The Main Part of Practice

The second part, the steps of the teachings on the main part of the practice, the meditative training of a kusulu, is presented under two points:

Pointing out the nature of body, speech and mind by means of the instruction in resolving.

Pointing out (dualistic) mind and awareness, one by one, by means of the instruction in distinguishing.

Resolving

Keep your body straight, refrain from talking, open your mouth slightly, and let the breath flow naturally.

Don’t pursue the past and don’t invite the future. Simply rest
དེ་བའི་དེ་ནམ་ཨེ་ཨེ་ནི་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ་ཨེ_Page 12
naturally in the naked ordinary mind of the immediate present, without trying to correct it or 'replace' it. If you rest like that, your mind-essence is clear and precise, awake and naked, without any concerns about thought or recollection, joy or pain. That is awareness (rigpa).

At that time, there is no thought of, "Sights and sounds are out there!" Everything appears without obstruction. There is also no thought of, "The perceiver, the six types of consciousness, is within!" Clear and nonconceptual naked awareness is unceasing.

While in that state, your body is left to itself without fabrication, free and easy. That is the body of all the victorious ones. That is the essence of the development stage.

Your speech is free from fabrication, without efforts to track down the root of sound, but simply expressing directly and openly whatever comes to mind. It is all-pervasive from the very moment of being heard, a nonarising empty resounding. That is the speech of all the victorious ones. It is the essence of all recitation.

When you rest your mind in unfabricated naturalness, no matter what thought may arise, good or evil, happy or sad, the mind-essence which is free from concerns about joy or sorrow is clear and empty, naked and awake.

This mind-essence is the nature of all sentient beings, the realization of the buddhas of the three times, the essence of the 84,000 dharma-doors and the heart of the glorious master, the supreme guide. It is the transcendent knowledge of the second set of teachings and the sugata-essence of the last turning of the Wheel of the Dharma. According to the general system of mantra it is called continuity of ground, the spontaneously present mandala of the inherent nature. According to the Anuttara tantras it is called Guhyasamaja, Chakrasamvara, Kalachakra and so forth.

As for the three inner tantras: according to Mahayoga it is the great dharmakaya of the exalted inseparability of the two truths.
ཆེད་རིང་དེ། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད། ཡེ་ཐབས་སྐབས་བོད་ཡིག་བོད་ཀྱི་སྤེལ་བར་བེད་པའི་དོན་དེ་བཤད།
According to Anuyoga it is the basic mandala of bodhicitta of the 'son great bliss.' According to Atiyoga it is the great perfection of awareness and emptiness.

All these renowned expressions point to the mind essence itself, and nothing else. This point is also presented in the Gelug school, as stated by the great lord (Tsongkhapa),

Appearance, the unfailing dependent origination,
And emptiness, understanding beyond statements—
As long as these two seem to be separate,
You have still not realized the intent of Shakyamuni.

When all at once and without fluctuation
Your conviction and your notion of an object fall apart,
That is the moment of having completed the analysis of the view.

The lord of Dharma, Drakpa Gyaltsen, has said,

When you have clinging, it is not the view.

The Dharma masters of the Sakya school regard their view of undivided samsara and nirvana to be nonfixation. Moreover, according to the matchless Kagyupa masters, glorious Rangjung Dorje proclaimed,

Learned people accept that everything is neither true nor false,
Like the reflection of the moon in water.
This ordinary mind itself
Is dharmadhatu, the essence of the victorious ones.

Thus, the luminous mahamudra is also nonfixation. It is said that all the learned and accomplished masters of India and Tibet had the same realization and there is not a single master who claims that the realization of the main part of practice is anything other than
nonfixation. That is the meaning you should understand yourself
and what you should point out to others.

This completes the section which indicates that your body,
speech and mind are the Body, Speech and Mind (of the victorious
ones). It has the same meaning as in the verses by the Great master
of Uddiyana, beginning with, “Do this towards all that you see,”
and so forth.⁴

Distinguishing

It is very important to distinguish the difference between mind
(sem) and awareness (rigpa). The Great Omniscient One said,

The elephants pretending to know Ati nowadays
Claim that discursive thinking is awakened mind.
Such ignorant people, in their realm of darkness,
Are far away from the meaning of the natural
Great Perfection.

If you fail to distinguish between mind and awareness you may
engage in practices which confuse cause and result and thus turn
away from the path in which view and conduct are united.

When experiencing the continuity of undistracted naturalness,
awareness is free from a reference point, like space, without even
an atom of joy or sorrow, hope or fear, benefit or harm, whether
you meet with positive or negative conditions. The character of
(dualistic) mind is evident the moment you get slightly distracted
and encounter (the same) conditions and you feel joy or sorrow.
Having given rise to joy or sorrow, you will accumulate karmic
actions.

For example, mind (sem) is like the clouds assembling in the sky.
Therefore, you must gain stability in awareness (rigpa), which is
like a cloudless sky. You must be able to purify the aspect of mind
that is like the clouds in the sky.
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Through this you will be able to separate mind and awareness.

THE PROFOUND ADVICE

The third part explains the profound advice on the subsequent application, which is based on the oral instructions that reveal direct self-liberation.

While you remain in undistracted naturalness, it is utterly impossible to accumulate karma, and you have cut the stream of the further accumulation of karma. While not accumulating (new) karma, do not get the idea that there is neither good nor evil to be experienced as (past) karma ripens. That is, unless you purify all the karmic deeds you have previously accumulated through confession, purification and so forth, they will ripen without fail. The ripening of karma is still possible.

This ripening will manifest in your body or mind and nowhere else. When it ripens in your body you will fall sick. When it ripens in your mind you will feel joy or sorrow and the thoughts of the six types of emotions will arise. When that happens, it is important to possess the oral instructions on taking sickness as the path, taking joy and sorrow as the path, and taking emotions as the path and so forth. But if you simply rest in naturalness, the essence of all these applications, it will suffice.

If you feel happy when meeting with good conditions and sad when encountering negative circumstances, and indulge in the feeling of happiness when happy and the feeling of sadness when sad, you will accumulate immense karma. Therefore, you must immediately recognize a thought, be it happy or sad, in any circumstances, positive or negative.

After recognition, you should rest in naturalness. Look into the one who feels happy or sad, without repressing one feeling or encouraging the other. Your clear, empty, naked mind-essence, free from any concern about joy or sorrow, freely becomes the inherent
state of awareness.

Furthermore, when your body falls sick, don't indulge in the illness, but rest in naturalness. Look into the painful sensation itself. The pain doesn't cease when resting like that. However, you will directly realize the inherent state of awareness free from any thought about where it hurts, what hurts, how it hurts, as well as the subject and object of the pain. At that moment the sickness grows less intense and becomes somewhat insubstantial.

A person who has one emotion will also possess the others. But due to differences in people, some will have more anger, some more stinginess, some more dullness, some more desire, some more envy, and some will have a greater portion of pride. That is why there are different types of buddha families.

The emotion of anger is an agitated state of mind caused by a painful sensation based on an unpleasant object.

Stinginess is the inability to give away to others some attractive object because of retaining a tight clinging to owning it.

Dullness is like darkness and the root of all evil. It is the lack of recognizing one's essence and it obsures the nature of things.

Desire is to accept, long for and feel attached to pleasant things like sights, sounds and so forth. In particular, carnal lust for the union of male and female is the primary attachment.

Envy is to reject and therefore disapprove of the virtues of someone who is higher or equal to oneself.

Pride is to regard others as lower and to feel superior in either religious or mundane matters.

These six emotions create the causes for the existence of the six classes of beings, such as rebirth in the hells through predominant anger. Whenever one arises, you must recognize it immediately. When recognizing it, don't reject it, don't accept it, just rest in naturalness (looking) into that particular emotion. At that same moment it is self-liberated and is called mirror-like wisdom.
དཔའི་ཐབས་པ། རང་ལེན་བུམ་པོ་བཤད་ཐོས་པ་ཤུག་པ་ཞེས་
རིགས་པོ་ཞེས་རྒྱུན། སྣོ་མ་སྐིད་དེ་བཤད་པ་གསུམ་དཔོན་དཔོན་སོང་བཞིན་
ཐེག་ཆེན་པོ་ཐབས་ཐབས། རང་ལེན་བུམ་པོ་བཤད་ཐོས་པ་ཤུག་པ་ཞེས་
རིགས་པོ་ཞེས་རྒྱུན། སྣོ་མ་སྐིད་དེ་བཤད་པ་གསུམ་དཔོན་
དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་
དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་
དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་
དཔོན་སོང་བཞིན་དཔོན་སོང་བཞིན་

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This is mentioned in a song from the Second Treasury of Ratna Lingpa,

The essence of your angry mind is clear awareness,
Bright and empty the moment you recognize it.
This nature is called mirror-like wisdom.
Young maid, let's rest in the natural state.

The essence of your dull mind is clear self-awareness.
Wide awake the moment you look into your natural face.
This nature is called dharmadhatu wisdom.
Young maid, let's rest in the natural state.

The essence of your proud mind is the unfolding of self-awareness,
Naturally empty the moment you rest, looking into your natural face.
This state is called the wisdom of equality.
Young maid, let's rest in the natural state.

The essence of your lustful mind is attachment for sure,
The state of empty bliss, the moment you sustain it without clinging.
This nature is called discriminating wisdom.
Young maid, let's rest in the natural state.

That is how it is. But if you regard emotions as faults and reject them, they may be temporarily suppressed but not cut from their root. Consequently, at some point, the poisonous remnant will re-emerge, as is the case of the mundane dhyana states.

On the one hand, when you regard emotions as emptiness, your practice turns into 'taking emptiness as the path' and not the emotions. Thus, your practice doesn't become the short path, the special quality of mantra. On the other hand, if you indulge in the emotions, thinking they are something concrete, it is like eating a
poisonous plant and is the cause which binds you to samsara, just like the copulation of ordinary people.

For these reasons, just like a poisonous plant can be a medicine when eaten as a certain extract, the special quality of this teaching lies in the fact that any emotion that may arise is wisdom the moment you relax in naturalness. Look directly into it, don’t deliberately reject it, regard it as a fault, indulge in it concretely, or regard it as a virtue.

Beyond this, if you are interested in the system of direct instructions, such as teachings on the path of means, you must learn them in detail from the oral instructions of your master.

**Taking the Bardo State as the Path**

When you press your fingers on your ears or on your eyes, sounds naturally resound and colors and lights naturally manifest. Rest naturally for a long time and grow accustomed to the appearance of utterly empty forms that don’t exist anywhere—neither outside, inside, nor in between. Since, at the time of death, there is nothing other than this, you will recognize these sounds, colors and lights as your self-display and be liberated, just like meeting a person you already know or, a child leaping onto its mother’s lap.

This teaching corresponds to the key point of darkness instruction among the daylight instructions and darkness instructions for practicing the manifest aspect of the tögal of spontaneous presence. There are also the systems of practice based on the rising and setting rays in the daytime, and on the moonlight, electric light and lamps at night time.

**Taking Sleep as the Path**

Without depending on mental effort, such as emanations or transformations during the dream state, sleep in a state of undistracted naturalness. During that time, you may slip into deep
sleep devoid of dreams. As soon as you awake you are vividly clear in the natural state. This is called the luminosity of deep sleep.

It may happen that sleep doesn't occur at all. Instead, you remain awake and vividly clear, or you fall asleep. But, though various dreams take place, they are forgotten the moment you wake up the next morning, with nothing to remember. That is the beginning of having purified the dreams.

It is said, for the person of highest capacity and diligence, that dreams cease by being forgotten. For the intermediate person they cease by being recognized. For the person of lesser capacity they cease through nothing but the experience of excellent dreams.

The fact that dreaming must be purified in the end is commonly agreed upon in all the sutras, tantras and treatises.

The additional points about the practice of phowa should be learned from other sources.

These teachings were merely a condensation of the basic points of instructions.

From the core of realization of all the conquerers and their children,
The root advice of the profound points of the new and old tantras,
I have extracted the fresh essence of the profound oral instructions
And written them down concisely in a few words.

It is taught that in these times when it is difficult to tame beings through the vehicles of effort,
The teachings of effortless mind will appear.
By the power of the times, if you practice these points,
| "བོད་ལྟེ་ལྷན་ཐུབ་ལམ་འབྲེལ་" | སྐྱེས་གཅིག་ལུས་པར་འདུན་ལུས་ནོན་རེས་ལྷན་བཟུང་
"དུས་ཐོན་ལུས་གཞི་ལེགས།"

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They are a teaching that is easy to apply and devoid of error.

At a time when I saw many reasons
And was also requested by several eminent people,
Setting aside elaborate poetry and lengthy expressions,
This was written by Gangshar Wangpo, a Khenpo from Shechen,
Naturally and freely, in a way that is pleasant to hear and easy to understand.

By the virtue of this, may an infinite number of beings
Be victorious in the battle with the demi-gods of platitude,
May they shine with the majestic brilliance of the essence of profound meaning
And may there be a celebration of a new golden age.

SARVADA KALAYANAM BHAVANTU
Notes ~
1. The Tibetan word 'nangwa' (snang ba) can be translated as either appearance, perception or experience.
3. The offspring from the unity of space and wisdom.
4. This is a well-known quote from the Soldeb Leu Dunma, a supplication to Guru Rinpoche in seven chapters.

Filename: RYTA233.
“Treating the representations of Body, Speech and Mind with respect and veneration creates a tremendous amount of merit. Please don’t place Dharma texts where people walk and sit.”

—Chökyi Nyima Rinpoche—

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