

Instructions on Profound Contemplative Points

Composed by Jetsun Ngawang Kaldan Gyatso

Point I

The Abiding Reality of Mind

Here is the way of meditating upon the abiding reality of mind:

Rest your body and mind carefree at ease, knowing this as "mind,"

Whatever subtle or coarse discursive thoughts may manifest, let them all release loosely as naturally occurring.

From original time, all that the watcher observes is empty. Whatever manifests, every image from the expanse of emptiness is your own very mind. Recognize this!

Since one's own actual essence is all empty forms, dimensions, and pure fields, there is no reason to seek your opposite. This pervasive dance is due to mind as pervasiveness is due to emptiness. This pervasive dance is due to empty forms as pervasiveness is due to mind. Without seeking your opposite, all dimensions and pure fields are due to empty forms.

From original time, since one's own actual essence is perfect, whatever manifests — good or bad, pleasure or pain, all that arises, abides, and dissipates — is this essence of the magnificent expanse of freedom.

Capturing this is the actual enlightened essence of Buddhahood!

Rna yul tshe 'tsham pa legs gsal la mang skal rang lo don dgu'i steng du bris. In *Rje btsun nga dbang skal ldan rgya mtsho'i lzags rtsom gces bsdu nor bu'i phreng ba*. Bod gnyis pa, p. 27. Shar 'dzam thang bsam 'grub nor bu'i gling: 2005.

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