

THE LAMP CLARIFYING THE ESSENTIALS OF THE WAY OF MEDITATION

BY TSULTRIM ZANGPO

Intrinsic mode, unborn space free of conceptual elaboration,
Enjoyment mode, radiance of unceasing clarity,
Emanation mode, impartially available contact—
Presence of these three modes, my guru, I bow to you.

The guru is seen in the original knowing of empty space.
The meditation deity is its quality of instant presence.
The dakinis are the bright energy of its connectivity.
These three roots are our own regal awareness.

The ultimate way of abiding of all phenomena is simply the self-arising original knowing of the mind itself (*sems nyid*). When this becomes clear, you will have the ability to settle in the clarity of how samsara and nirvana abide since this does not stray from the quality of the actuality or truth of phenomena (*chos nyid*).

Further to this, emptiness free of limiting concepts is the truth (*rang bzhin*) of all the phenomena manifesting from the maker of all (*kun byed*). Conclusively this emptiness abides as the truth of the mind, the heart of the inseparability of awareness and emptiness. If one is cut off from this there is no awakening. However if a yogi rests without disturbance in the mind as it is (*sems nyid*) all the phenomena of samsara and nirvana appear as the play of the intrinsic knowing of emptiness.

If there was separate phenomenaness (*chos nyid*) independent of mind as it is (*sems nyid*) then any phenomena within that phenomenaness would be separate from mind as it is, being phenomena with their own agency. Due to this one would have to consider them to be really existent. If it were like that, then phenomenaness also would not be empty of real existence. Real existence would then be the condition of that phenomenaness.

However all the appearances of energy are not other than the magical display of awareness and so the appearances which arise as objects do not manifest outside of mirror-like awareness. The existence of a basis for arisings other than that (empty awareness), one which would give rise to real entities, does not occur.

Hence all phenomena, whether (deemed) pure or impure, manifest solely through the power and force of awareness. Due to this, if you avail yourself of resting evenly in the original knowing of the empty mind then you will find that all phenomena do not really exist and that all that appears is merely empty form.

Well, what is the way to settle evenly in the mind itself? Your mind as it presents itself right now, with its longing and attachment, its reliance on concepts and all that occurs for it at this moment, (is an experience of knowing) and the truth (*rang ngo*) of this knowing is free of the disturbance of longing and attachment as it never wavers from unobstructedness (*zang thal*).

You need to experience this directly. Moreover the simplicity (*ngo bo*) of your mind has an empty aspect free of thought, a still aspect free of movement, a bliss aspect which is experienced, and an aspect of precise knowing (*shes rab*) which is clarity. These many qualities have been complete and effortlessly present from the very beginning. Therefore when awareness becomes fully present for you it is not possible that these qualities would not automatically manifest for you. At that time, whichever of these qualities, bliss, clarity and so on, arise for you, do not make them something that you focus on and do not merge into these experiences. Without forgetting or discarding the aspect of precise knowing, simple knowing free of thoughts which is also referred to as the aspect of awareness, settle in relaxed free-flowing non-contrivance.

In this way, free of forgetfulness, by ceaselessly sustaining awareness of the truth of one's being (*rang ngo shes*), you abide in free-flowing original meditation free of the contrivance and corruption of added-on meditation.

If you have the capacity to abide ceaselessly in the state then, without wavering, you will have recollection of the unchanging emptiness of phenomena (*chos nyid*) free of the meditation which relies on fixed objects. Then, without distraction, without abandoning simple awareness, when wavering occurs simply be aware of the truth of your own being (*rang ngo shes*) and discard (identification with) the one who wavers. Continuous inseparability from simple awareness free of division is said to be the beginning of the arising of recollection and appearance as original knowing. So do not make any distinction between the looker and the object of looking, between the one who abides and the site of abiding, between the one who protects and sustains and what is sustained.

If you continuously maintain effortless self-settling in the state of simply seeing one's own true being, any objects of distraction will vanish in the truth of phenomena (*chos nyid*) and you and they will not pass beyond the expanse of the sole openness (*dharmadhatu*). Whether evenly abiding or in post-meditation allow all conceptual distinctions, doubts and attachments binding one to ideas of existing and non-existing to self-liberate. This is known as the yoga of the sky (or the relaxed non-duality of space). One might enquire whether with this aspect of awareness whatever is known (experienced) will be the clear vision of true knowing (*shes rab lhag mthong*)? All that it encounters, or is aware of, is primordially manifesting within the givenness (*de nyid*) of the inherent empty spaciousness of awareness. For not even an instant have these objects/experiences moved out of this space.

Therefore, at the present moment as we settle in evenness there is no need to freshly apply emptiness to awareness. Settling into awareness itself, simply open to the non-arousal of free-flow and this itself will quickly bring you to the revelation of emptiness. Entering the

meditation (or rest) which is the vivid (*hu re*, alert) uninterruptedness of awareness free of conceptual elaboration, allows one to sustain ordinary knowing (*tha mal bai shes pa*) (without getting lost). Then you will not go wandering outside following after objects. You will remain right here in the state of simple awareness, diligent in being supported by relaxed stable recollection (of empty awareness).

Whether in meditation or post-meditation,
If you do not waver from the state of simple recollection,
This is the great meditation of non-meditation.
Never be distracted from this and attend to it always.

By the power of this virtue may all sentient beings, my previous mothers, quickly gain the level of awakening!

I, known as Tshul, said this in response to requests from Dongna Gyenlo and Tsunpa Yilo.

May virtue and goodness spread! May the teachings of dzogchen spread everywhere!

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