**The Ocean of True Meaning**

*If you don’t become the ocean, you’ll be seasick every day.*

(Leonard Cohen)

From the beginning of Lesson 25, (p.133):

If you get too tense in the attempt to settle the mind, hoping to achieve thereby a really calm, exceedingly clear and very easy going state of mind, and being afraid of mental activity, this will cause an unsettled mind. This is why it is important to remain loose, without any hope and fear.

From Lesson 23, (pp. 126-7):

The Siddha Orgyenpa:

It is said that the practice of mahamudra is the main method for purifying the superficial impurities. When the end of the path is reached, those so-called superficial impurities have been removed. At the request to grant instructions on this mahamudra, I was told that I had to concentrate on putting into practice the six doctrines of Tilopa, that there were no instructions besides that. At the request to grant instructions on how to put them into practice, I received the following instructions:

Do not ponder, do not think, do not reflect, do not meditate, do not analyze, leave the mind as it is.

**Do not PONDER** about the past. Pursuing the past causes the concepts of grasper and grasped to arise. But since the practice does not depend on the past, it is said, "do not pursue the past:'

**Do** **not THINK** about the present. If you fabricate anything on top of the present, you make a fundamental mistake about the practice, and your meditation becomes a victim of circumstances. This is like letting a stranger into your house. Therefore it is said, "do not spoil with corrections:'

**Do not REFLECT** means not to anticipate the future. If you anticipate and make plans for the future, you betray your practice, and you miss a chance to recognize the main practice. Therefore it is said, "do not betray to the enemy:'

**Do not MEDITATE** on emptiness. If you meditate on this world and its inhabitants as being empty in a limited way, like a vase empty of water, you will not understand the meaning of the abiding nature. Therefore it is said, "leave appearances as they are:'

**Do not ANALYZE** objects of thought. If you analyze objects of thought, however well and brilliantly you may do it, it does not go beyond characteristics, conceptual mind and mental objects. Therefore it is said, "do not ana­lyze objects of desire:'

**LEAVE THE MIND AS IT IS** in its natural state. If, because of wanting to do well, you fabricate and alter things, you will only exhaust yourself, no matter how you do it. The nature of the mind is clear, vivid, naked, transpar­ent, pure, wide open; it is free from any label, and yet no label is in contradiction to it. This is the dharmata transcending verbal expression. Leave it, as it is, in its self-luminous, self-knowing relaxed nature and never get yourself tight up.

These six doctrines contain all the instructions for practicing mahamudra. If your practice embraces these key points, the superficial impurities will have no place to stay.