



Vomiting Gold: A Pith Instruction in the Form of Advice for the Diligent Practitioner, the Excellent Atsang

by Khenpo Gangshar Wangpo

I pay homage to the glorious and most excellent guru.

O Child of a good father, everything we pursue only for this life has no real substance. There is not the slightest doubt that the guru, embodiment of the Three Jewels, and especially the sacred dharma, is the ultimate refuge and the true source of your well-being. Understanding these points is what separates endless saṃsāra from ultimate freedom.

Now let's see how capable you are. A good child frees themselves from distractions, and illusions, making full use of every moment and opportunity. To do this, you must reflect on impermanence. Child of a good father, pay attention to this and that, listen carefully to what is spoken here and there, and observe the cycles of birth, illness, aging, and death.

People pursue different paths in life: some seek wealth, others build homes, some dedicate themselves to study, and contemplation, while others engage in secret mantra practice in retreat. Of all these paths, only a few succeed in achieving the ultimate goal. See how death and sickness can arise unexpectedly, even when you are not thinking about them. Do you include yourself in this reality?

Are you truly confident in your realization of impermanence, knowing that sickness and death can arrive at any moment? Constantly remind yourself, in every moment, to observe and examine your mind. Do not let yourself be distracted or confused. Practice diligently and with wholehearted effort, with the enlightened beings and their lineage as your witnesses.

Generally speaking, every teaching the Buddha gave brings insight and is effective and full of benefit. There is no teaching that is empty or fruitless. The essential meaning of them all is to be fully aware of each and every thought. There's no need to control or force your mind to be different—simply let your awareness rest on the very nature of each thought. Integrating this clear awareness with circumstances is crucial.

In short, whenever distracted thoughts appear, that is mind. When free of such distractions, your innate awareness cannot be influenced by anything—whether positive or negative, beneficial or harmful. Distinguishing mind and awareness is fundamental. Awareness must be steady and familiar, while mind should be liberated. When any thought arises, whether confused or clear, don't judge it as a mistake; simply rest in its natural state.

From time to time, it is essential to supplicate your guru, receive empowerment, and unite your mind with the guru's wisdom. Similarly, any practice of deity yoga or mantra recitation, should be done from within awareness. Pure awareness cuts through self-grasping and selfish motives.

Shout “*Phat!*”, engage in yogic exercises, practice dream yoga at night, or meditate on the illusory body during the day. All should be done within the continuity of natural awareness. Genuine progress shows in growing renunciation and compassion. Wherever you are, all will be well. Please keep this in mind.

While remaining in this natural awareness without distraction, cultivate bodhicitta and sincerely make vast prayers of dedication, practice the seven-branch offering to accumulate merit, and practice Vajrasattva meditation with the hundred-syllable mantra. Over many lifetimes, subtle thoughts have influenced us and created karma, therefore, it is essential to confess our misdeeds and vow not to repeat them. Such practices are vital.

Requested by the devoted practitioner Atsang, I, the confused old beggar Gangshar, poured out a stream of thoughts and wrote this, as if an old dog were vomiting golden teachings.