

What is samsara? Gyatrul Rinpoche, *Spacious Path to Freedom*:

Enlightenment is nothing other than the nature of your own mind. Do not look elsewhere... A mind imbued with conceptual elaboration is a mind of samsara. A mind free of conceptual elaboration is liberated. The very nature of the mind-itself is primordially, intrinsically free from conceptual elaboration. Consequently, when we abide in that state, we are abiding in the essential nature of the mind. That is nirvana.

The Great Tantra of Samputa states:

Ideation is the great ignorance that casts one into the ocean of cyclic existence. Abiding in nonconceptual samadhi, there is stainless clarity like space.

Karma Chagme, *Naked Awareness*:

This unstructured consciousness of the present, the instant that is free of mental engagement, is called Mahamudra. As it is unblemished by contaminations, even though it appears, it is untainted within the three times. This instantaneous consciousness is without resistance to evil and without affirmation of good; it has no path on which to proceed; and it has no mental afflictions or antidotes for overcoming them.

Since it does not exist, it is not found even if it is sought. Everything is included in this instantaneous consciousness of the present, so this is called the embodiment of all the buddhas; and once you come to this conclusion, there can be no disputing it.

This consciousness of the present is the basic ground of all excellent qualities, so there is no inconsistency in regarding it as the ground. This consciousness of the present is not created by anyone, so there is no inconsistency in saying it is spontaneously present.

...It does not act as an object of any mind, nor is it any substance, so it is nondual. This consciousness of the present is free of any basis of superimposition or mistaken denial, for it is the absolute space of phenomena, free of birth, cessation, and remaining, and it is present as the great dharmakaya.

***Spacious Path to Freedom*: The Essential Instructions of the Mahasiddha Maitripa states:**

First there are three types of quiescence: 1) quiescence that depends on signs, 2) quiescence focused on conceptualization, 3) quiescence that is settled in nonconceptualization.

[3] The ultimate quiescence of maintaining the attention upon nonconceptualization:

...Let the mind, like a cloudless sky, be clear, empty, and evenly devoid of grasping, and settle it in utter vacuity. By so doing you will experience the quiescence of joy, clarity, and nonconceptuality.

From Padmasambhava's *Natural Liberation*, revealed by Karma Lingpa, 1326–1386)

In that way, until genuine shamatha arises in your mind-stream, use numerous techniques to settle your mind in its natural state. As an analogy, if you wish to look at reflections and the planets and stars in a pool of water, they will not be seen where the water is disturbed by waves and ripples. But they are clearly seen by looking into a pool in which the water is lucid and still.

Likewise, when the mind is jolted around by the wind of objects, like a rider on a bucking bronco, even if you are introduced to pristine awareness, you will not identify it; for once the mind is helplessly manipulated by compulsive ideation, it does not see its own nature.