

The transitional phase of ultimate reality in *The Vajra Essence*:

When you come to this point, the child clear light in which you have trained previously and the subsequently arising mother luminosity converge. As a result, like a child unhesitatingly crawling onto its mother's lap, when your consciousness enters into the clear light, you will achieve liberation in the great bliss of union.

The transitional phase of becoming in *The Vajra Essence*:

Your own appearances are manifesting in the nature of the clear-light great bliss, so recognize this! Merge there, transfer there, and find confidence! Hold your own ground on the basis of this confidence, and without being distracted by anything else, if you hold your own ground without delusion, you will become enlightened as a saṃbhogakāya in the intermediate period. Do not be afraid of your own appearances as the wrathful maṇḍala. Do not be terrified of your own sounds that appear to you. Do not fear the variously appearing light rays but remain firm in the recognition of the ground pristine awareness [499] as displays of the consummation of saṃsāra and nirvāṇa and expand without limit.'

The Dzogchen View presented in *Vajra Essence*:

Faculty of Luminosity asked, "O Teacher, Bhagavān, if they are not established as being real but are unreal in that way, from what do all phenomena arise and appear? May the Teacher explain!"

He replied, "O Faculty of Luminosity, grasping to an identity acts as the primary cause and conceptualization acts as the contributing condition, due to which phenomena emerge as mere appearances.

...Without the sense of self introduced by afflictive mentation, also called the "I-maker" (Skt. *ahaṃkāra*), no appearance can arise. This causal grasping at identity occurs at a primeval level. The conceptualization that follows is secondary. Through the combination of these two, the primary cause and the contributing condition, all appearances manifest.

Kamalaśīla's second *Stages of Meditation* says:

With bare **insight** that lacks serenity, the yogi's mind is distracted by objects; like an oil-lamp in the wind, it will not be stable. For this reason, what sublime wisdom sees will not be very clear.

...Without such insight into the real nature, no matter how long you cultivate serenity, you can only suppress manifest afflictions; you cannot eradicate their seeds.

Düdjom Lingpa, *The Sharp Vajra of Conscious Awareness Tantra*:

In short, these practices, from śamatha to luminous, cognizant consciousness and the substrate consciousness, as taught previously, constitute the phase of taking the

aspects of the mind as the path. But as long as it is divorced from the vipaśyanā of knowing the nature of existence, this does not bring you even a hair's breadth closer to the path of liberation from the suffering of mundane existence and the path of omniscience that liberates from the two extremes. Thus, even if you strive diligently in these practices for a long time, this does nothing more than perpetuate saṃsāra. So understand how your life will certainly have been spent in vain!

Padmasambhava, *Natural Liberation*:

According to the custom of some teaching traditions, you are first introduced to the view, and upon that basis you seek the meditative state. This makes it difficult to identify pristine awareness.

In this tradition, you first establish the meditative state, then on that basis you are introduced to the view. This profound point makes it impossible for you not to identify pristine awareness. Therefore, first settle your mind in its natural state, then bring forth genuine *śamatha* in your mind-stream and reveal the nature of pristine awareness.

Pointing Out the Dharmakaya (Wangchuk Dorje 9th Karmapa) cited in *Spacious Path to Freedom*:

Now all objective appearances are like water and waves, all are apparitions of the mind and in reality are unestablished. By realizing this, one recognizes all appearances as the mind.

By analyzing the essence of the mind in terms of going, staying, and arising, it turns out not to be established as anything. So, like horses and elephants in a dream, it is unestablished in reality. By realizing this, one recognizes that the mind is empty.

Gyatrul Rinpoche's commentary:

Once you recognize that all appearances are of the mind, there is a tendency to reify the mind. To counteract that, you must further investigate the nature of the mind, and by so doing, you will find that this mind that seems so real is, in fact, empty. It is empty of any essence; it is empty of any intrinsic nature.

Pabongka Rinpoche, *Liberation in Our Hands*:

As Losang Chökyi Gyeltsen declared:

The way the object to be negated by reasoning appears to the mind is not any different from the way that entities usually appear to ordinary persons like ourselves.

This is because every mental state of an ordinary person is tainted by ignorance and, therefore, every object that appears to the mind of such a person possesses the quality of appearing to be truly existent.

If we don't properly discern the way objects give the appearance of being truly existent, we will end up identifying the object to be refuted as some abstract notion of self-existence that is not a part of our actual experience.

Having failed to recognize the object to be negated as it naturally appears in the mind, we will invent some new way of perceiving the self as the object to be negated and apply logical analysis to this, which only results in a philosophical view that was created from artificial speculation.

...If you correctly identify this object, you can refute it easily.

...the image of the object to be negated-- which can also be described as the quality of appearing to be truly existent--is none other than the very way in which entities normally present themselves to our mind.

Yangthang Rinpoche's pith instructions on vipaśyanā on the mind:

With the cessation of thoughts, you rest with no object but examine very closely this mind that remains in the absence of thoughts and observe: does it have any color? Does it have any shape? Is it something you can look at? And in the absence of all of that, there is simply an openness, an expansiveness like space with no object.

As you rest there, examine the nature of this empty mind—this space-like awareness that's all that remains—does it come from anywhere? Is it located anywhere? Does it go anywhere?

For each of these points—its origins, location and destination— there's nothing you can say or point to. So, rest in what remains in the absence of thought.

Classic Mahamudra Template for Emptiness of the Mind meditation: The venerable Kacho Wangpo says (*Spacious Path to Freedom*):

O fortunate ones, place your present mind vividly in single-pointedness. Observe the nature of that which is placed: how does it exist? If you think it does not exist at all, who is it that apprehends its absence? Is that a realization of your own mind or not? And if you think, "When I look for it, it does not appear," observe that thinker, and also observe that observer.

Moreover, as in the case of a treasure hidden underground, something is not nonexistent simply because it is not seen. So carefully examine: What is the color of this mind? What is its shape? What is its nature? Is it existent or nonexistent? Is it something that is both or something that is neither? Is it male, female, or neuter?

Nagarjuna states in *A Commentary on the Spirit of Awakening*:

The mind is a mere label, and it is nothing other than a label. Recognize awareness as a mere label. Moreover, a label has no intrinsic nature.

Thus, the mind is of the nature of an apparition, and the nature of the mind does not exist as any type of color or shape, as something apprehended or as an apprehender, as a man, a woman, or a neuter, and so forth.

In short, the Buddhas have not seen it and they will not see it; they accurately see it as having the nature of being without an intrinsic nature.