

Düjom Lingpa, *The Enlightened View of Samantabhadra*:

The Bhagavān replied, "O apparitional display of disciples, listen! Now it is crucial for you to know your own character. There are two kinds of paths: Individuals with supreme faculties proceed within themselves by way of direct crossing over, and individuals with middling or inferior faculties proceed gradually, in dependence upon the grounds and paths.

To investigate this, first of all merge your mind with empty, external space and remain in meditative equipoise for twenty days. By so doing, individuals of the first type will perceive the originally pure essential nature of the primordial ground with the eye of wisdom, and they will identify this within themselves.

Individuals of the latter two types will be tormented by confusion and distress, and since their minds do not seem to merge with space, they will pass the time in fabrications and striving, while becoming caught up in many thoughts. Here is the way for them to enter upon the grounds and paths. They should practice identifying consciousness as *stillness* and recognizing thoughts as *movement*, like people watching a show of optical illusions. Through meditating diligently with keen enthusiasm, all the subtle and coarse assemblies of thoughts will be *calmed* in the ocean of the primordial ground, they will abide in a state of unwavering *stillness*, and there will arise the experience of *śamatha*.¹⁶⁸ At this time there will arise bliss like the warmth of a fire, luminosity like the breaking of dawn, and nonconceptuality like an ocean unmoved by waves.

Pema Tashi (Düdjom Lingpa), *Essence of Clear Meaning*:

Mindfulness of the Essential Nature of the Path:

According to the teachings, there are four types of mindfulness of the essential nature of the path. The first entails distinguishing between stillness and movement, and by the power of familiarizing yourself with their different appearances, there is single-pointed mindfulness of the unification of the two. Then, even while resting without strenuously observing them like before, as its natural power manifests, there is manifest mindfulness.

Abiding loosely without mindfulness in a vacuous, wide-open clarity, a spacious vacuity, constitutes lying down on a bed that is devoid of mindfulness, which is the substrate. Once coarse mindfulness has subsided, resting in a luminous vacuity is called self-illuminating mindfulness, or the substrate consciousness.

The former two kinds of mindfulness [single-pointed mindfulness and manifest mindfulness] directly perceive whatever creative displays arise, while during the latter two [the absence of mindfulness and self-illuminating mindfulness], apart from abiding solely in dependence upon a subtle mode of apprehension, all radiant appearances and creative displays of thoughts cease, so there is only nonconceptuality.

The Essential Instructions of the Mahasiddha Maitripa:

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.

2) quiescence focused on conceptualization

...Whatever virtuous and nonvirtuous thoughts arise, steadily and nonconceptually observe their nature. By so doing, they are calmed in nongrasping; awareness vividly arises clear and empty, with no object of grasping; and it is sustained in the nature of self-liberation, in which it recognizes itself. Again, direct the mind to whatever thoughts arise, and without acceptance or rejection, you will recognize your own nature.

Düdjom Lingpa, *Buddhahood Without Meditation*:

If you forcefully suppress the thought process while focusing your mind single-pointedly on such things as a stick or pebble, then many obsessive thoughts will arise, as if you had blocked an irrigation canal, and your body, speech, and mind may become sharply uncomfortable.

In that case, loosely relax and watch your thoughts from afar, clearly observing whatever arises. That which observes is called mindfulness, or awareness, that which is observed is called movement, and resting in that state is called stillness. Identify them as such and meditate!

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.

...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 not created by anyone, so there is no inconsistency in saying it is spontaneously present....This consciousness of the present is ... the absolute space of phenomena, free of birth, cessation, and remaining, and it is present as the great dharmakaya.

The Tantra of the Blazing Clear Expanse of the Dakinis states:

All adventitious arising of ideation is the display of awareness, so there is no need to block it. ...If it is restrained, this will be a cause of its dispersing again. If it is rejected, this will be a cause of its returning again. If you clamp down on it, this will be a cause of its rebounding. If you subdue it, this will be a cause of its getting tough again. If you burn it, this will be a cause of its icing over. Stop blocking and affirming and rest in equality.