

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.

**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.

Khenchen Thrangu Rinpoche, *Pointing Out the Dharmakaya*, Nine Questions for Looking Directly at the Stillness and Movement of Mind:

The overarching question is this: Are the experiences of stillness and movement the same or different?

Three questions examining how stillness and movement of the mind are different:

1. Are they simultaneously present, yet separate, like two strings or pieces of thread put side by side?
2. If they are distinct and separate, do they have a relationship more like the relationship between the earth and a chariot?
3. Do stillness and movement alternate?

Six questions examining whether stillness and movement are fundamentally the same in nature:

4. Does one turn into the other?
5. Do they start out being different, but become the same like mixing milk and water?
6. Rather than stillness and movement mixing like water and milk, do they appear in alternation--when there is stillness there is no movement and when there is movement there is no stillness, but they are nevertheless of the same nature?

If you find the answer to question 6 is that the nature of both stillness and movement is luminosity-emptiness, examine further:

7. Do thoughts become this nondual luminosity-emptiness when they are recognized?
8. Does the thought only become luminosity-emptiness when you get rid of it?
9. When a thought just vanishes, without your doing anything to it, does it become luminosity-emptiness whether it is recognized or not but only after it vanishes?

For further study:

*Pointing Out the Dharmakaya, Teachings on the Ninth Karmapa's Text*, Khenchen Thrangu Rinpoche, Snow Lion 2003