

1 Recognizing the Mind in Stillness

Gyatrul Rinpoche in *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.

Karma Chagme, *Naked Awareness*:

This unstructured consciousness of the present, the instant that is free of mental engagement, is called Mahamudra.

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

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) ...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.

2 The Nature of the Mind in Stillness

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.

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.

3 The Nature of the Mind in Movement

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!

5 The Nature of the Mind in Stillness and Motion

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.

6 The Four Recognitions

Wangchuk Dorje, the 9th Karmapa, *Pointing Out the Dharmakaya*:

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.

From the state of emptiness, clarity, and limpidity in unceasing great joy, it spontaneously arises as manifold appearances, like the moon's reflections in water. By realizing this, one recognizes emptiness as spontaneous actualization.

Thus, from simple spontaneous actualization arising and release occur spontaneously, without wavering from immutable great bliss that is clear, empty, spontaneous, and free of elaboration, like a snake that unravels its own knots. By ascertaining this, one recognizes spontaneous actualization as self-liberating.

Perfection of Wisdom in 20,000 Lines:

Subhūti: "...a Bodhisattva reviews all phenomena as... similar to an apparition, a dream, a mirage, an echo, an image, a reflection of the moon in the water, a magical creation, a village of the sprites...Even Nirvana, I say, is like a dream, like an illusion. If I could apprehend any phenomenon more exalted than Nirvana, of that also I should say that it is like a dream, like an illusion."

...The Lord has said that dream and waking are indistinguishable ...ultimately all phenomena are like a dream."

Gyatrul Rinpoche's commentary to the Four Recognitions in Spacious Path to Freedom:

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.

Gyatrul Rinpoche, (Spacious Path to Freedom):

As paradoxical as it may seem, nonconceptual realization of emptiness can be sustained in the midst of conceptualization, but only if the nature of the mind-itself has been realized.

The Pith Instructions on the Clear Expanse states:

In this ineffable reality free of elaboration, by simply not impeding its radiance, everything appears. Know that the essence of appearances is empty, without an object, and free of the intellect. **Not being separated from that reality is called vividness.**

Dong Kachöpa says (*Spacious Path to Freedom*):

The body and mind are unestablished: like a rainbow in the sky, they appear but are empty. Whoever realizes this dissolves like space into space, and when that happens, what a sight it is!