

THE SWIFT PATH



A COLLECTION OF ORAL
INSTRUCTIONS OF THE
OMNISCIENT GURUS

The original editor of the text was Lama Phurbu Tashi Rinpoche. Lama was born in Minyak, in the far east of the Tibetan speaking region of China. When a teenager he was recognized as the incarnation of a previous lama of a Kagyu monastery and received the preliminary education of a novice monk. In order to receive further education and training he left China to study in the monastery of Bokar Rinpoche. After completing the traditional education he entered a retreat with other monks to practice meditation.

While on retreat he received many teachings on mahamudra from Bokar Rinpoche. These teachings were extensively supported by quotes, mostly from the great Kagyu Masters. Lama kept a notebook of these quotes for his own instruction and inspiration. When I asked Lama for instruction in the Tibetan language, he asked me to translate this notebook as an exercise. This work is a transcription of the notebook, together with my translation.

For many years I hesitated to publish it as an ebook because of the poor quality of my translation, but finally decided there was more value in publishing it. I have included the Tibetan text in Wylie transliteration for those who can read Tibetan. The dedication is a poem composed by Lama. Most of the other quotes are identified by author or source. May those who read it be inspired to practice meditation and obtain its ultimate result, enlightenment.

bla ma'i zhal gdams rnam mkhyen myur lam zhes bya ba bzhugs so

rgyud rnam bshad par thogs med mar rngog bzhin
snying rus gdams ngag che ba mi la nyid
tshul gnas ting 'dzin mchog mnga'a sgam po pa
rdo rje 'chang gi rtogs ldan bla mar 'dud

The Swift Path: A Collection of Oral Instructions of the Omniscient Gurus

Explaining the tantras without obstruction, like Marpa and Ngog
Persevering in the spiritual instructions greater than Milarepa himself
Abiding in perfect samadhi like Gampopa
To the lama with the realization of Vajradhara, I bow down!

bla ma rin po che'i zhal nas/
chos sgor zhugs phan chad las 'gan 'dra po
de gang yin zer tsa na/ thas bsam sgom gsum gyi sgo
nas dus 'da' ba de red/ bsam sbyor khyim pa pho mo
dang khyad med pa zhig la song na ma byung ba red/ bka'
brgyud gong ma rnams la kha mig yar lta byed nas/ lo
gsum tsem gyi bsam blo 'ma 'char gzhi min par dus
dang rnam pa kun tu chos mthun gyi las kho na byed dgos/
lo gsum tsam gyi ring la nyams le byas pas mchog
thun gyi dngos grub thob pa sogs ma 'dra ba zhig tu
'gyur khag po yin pas | tse dang sgrub pa snyom pa zhig
ci nas kyang gal che gsungs/

Guru Rinpoche said:

What is your responsibility once you have entered the gate of the dharma? To spend your time hearing, contemplating, and meditating on the dharma. Acting and thinking like a layperson will be the dissolution of your practice. The Kagyu lineage holders opened their wisdom eye in mountain retreat. For about three years all your thoughts and plans should be completely in harmony with the dharma. Is it too difficult to practice for about three years to develop the supreme and ordinary siddhis, and so on? It is essential to bring your life in accord with the practice of the dharma.

sgra sgyur gyi rgyal po mar pa lotsa'i zhal nas/
bu sgrub pa gtso bor thon cig sgrub pa nus na bla
ma'i zhabs tog/ pha ma'i drin lan/ sems can gyi
'gro don rnams de ka rang gis grub pa yin/ sgrub pa ma
nus na tshe ring po las ngan gsog che ba las med pas
tshe 'di'i 'dun thag skyungs la/ tshe 'di'i don du gnyer
ba'i mi dang lab ma byed par bsgrub pa la 'bungs shig
gsungs/

The King of Translators, Marpa Lotswa said:

Son, spiritual accomplishment mainly arises through service to the spiritual teacher, repaying the kindness of your parents, and working to accomplish the benefit of sentient beings. Unfortunate ones accomplish great long lasting bad karma through aspirations for this life, so limit these. Do not strive for the aims of this life and apply yourself earnestly to practice!

o rgyen chen pos
rgyal po chen po nga'i gsang sngags 'di lta ba
gtso che/ lta ba'i phyogs su spyod pa ma shor bar mdzod/
de shor na dge stong nag po kha 'byams bdud
kyi lta bar 'gro/ yang spyod pa'i phyogs su lta ba ma shor
bar mdzod/ de shor na dngos po dang mtshan mas
bcings nas grol ba'i dus med gsungs/

From the Great Orgyenpa:

My king, the view is essential in secret mantra. Do not stray from the middle view. Do not lose yourself in the evil view of demons that good deeds are empty. But also do not stray into the view that accomplishments are real. You will be lost in theorizing and materialism and you never will be liberated from bondage.

jo bo'i zhal nas
mkhas pa'i mchog bdag med kyi don rtogs
pa yin/ btsun pa'i mchog sems rgyud dul wa yin/
yon tan gyi mchog phan sems che ba yin/ gdams
ngag gi mchog rtag tu rang sems la lta ba yin/ gnyen
po'i mchog gang yang rang bzhin med par shes pa yin/
sbyod pa'i mchog 'jig rten dang mi mthun pa yin
dngos grub kyi mchog nyon mongs pa je chung la song ba
yin/ sbyin pa'i mchog ma chags pa yin/ tshul
khrims kyi mchog sems zhi ba yin/ bzod pa'i mchog
dman sa bzung ba yin/ bsam gtan gyi mchog blo ma bcos pa
yin/ shes rab kyi mchog gang la yang der 'tzin medpa yin gsung/

Lord Atisha said:

The best intellectual understanding is to comprehend the meaning of selflessness. The most eminent behavior is the decorous behavior of a monastic. The best enlightened quality is the great wish to benefit others. The best spiritual instruction is to continually hold the view before one's mind. The best remedy is to understand the absence of inherent existence of everything. The best conduct is not to agree with the world. The best accomplishment is to reduce the afflictive emotions. The best generosity is non-attachment. The best moral ethics is a tranquil mind. The best patience is a humble mind. The best exertion is to let go of activity. The best meditation is an uncontrived mind. The best wisdom is to not fixate on anything whatsoever.

lar bu khyed stong nyid bsgom par shor sa bzhi
la ma shor ba byed dgos pa dang/ sems kyi gzhi rtsa ma
chod na bde gsal mi rtog pa'i nyams ji tsam bzod
yang khams gsum las mi 'da' bas rta ba ma chod
pa'i nyams zhes bya ba yin/ 'o na lam yang dag pa nge
gang yin ce na/mtshan ldan gyi bla mas slob ma snong ldan
la khrid de gnyug ma'i shes pa sems na thams ched la
gnas/ sangs rgyas la chos sku'i dgongs pa rang
gsal/ rnal 'byor pa la thabs du mas mtshon te ngo
sprad nas bsgom pas lta ba shugs la rtogs/ nyon
mongs ngang gis 'gag/ rnam rtog rang sar grol/ ye
shes mngon du gyur/ gnas lugs nyams su myong ba de
ngag tu smrar mi btub/brjed pas mtshon mi nus/
gzhon nu ma'i bde ba ltar smra ru med/ gzhi de kun la
yod kyang ngo ma shes/ de nas brgyud ldan gyi bla ma
bsten pa gal che bar gda'/ gnyug ma tha mal gyi
shes pa de dpe gang gis kyang mi mtshon/brjod pa gang
gis kyang mi rtogs/ tha snyad gang gis kyang mi rig/
des na bcas bcas mi bya/rang ga so ma'i ngang la
lhod de zhog mdzod gsungs/

From the Lord of Yogins, Jetsun Mila:

You need to meditate on emptiness without becoming lost in the four extreme views. But if the mind ground is not cut through, you will not experience bliss, clarity, and non-thought however much you persevere and your so-called experience [in meditation] will not cut the root of the three worlds. So, what is the right path? The student should take shelter with a teacher with the authentic signs of realization. and always remain in the natural state. Through the power of meditating on the pointing out instructions the yogi will realize mind's clarity as the dharmakaya of the Buddha. The afflictions will cease spontaneously. Thoughts will be self-liberated and your original wisdom will manifest. You will experience the nature of all things, which cannot be expressed in words. You can neither forget it or explain it. It cannot be spoken of, like the ecstasy of a young woman. The basis of all things cannot be said to exist or not. Therefore, the most important thing is to follow a teacher with authentic lineage. The genuine, natural mind cannot be indicated by analogy. It cannot be understood through verbal designations. Therefore, let go and relax with fresh, uncontrived naturalness.

mnyam med dwags po rin po che'i zhal nas/
dang po skyed 'chi'i 'jigs pas ded pa sha ba
btsan dong nas 'bros pa lta bu zhig dgos/ bar du shi
yang mi 'gyod pa zhing pas so nas rem pa lta bu zhig
dgos/ tha ma blo bde ba bya ba rlabs chen zin pa'i skyes
bu lta bu zhig dgos/ dang po long med du shes pa skyes
bu'i gnad la mda' phog pa lta bu zhig dgos/ bar du
yongs med du bsgom pa bu gcig pu shi ma lta bu
zhig dgos/ tha mar byar med du shes pa phyags ma
dgras ded pa'i rdzi bo lta bu zhig dgos gsungs/

The peerless Dagpo Rinpoche said:

At the beginning it is necessary to engender fear of death, like a deer fleeing from the King of Hunters. In the middle it is necessary to practice without second thoughts, like a farmer cultivating his crops. Finally, it is necessary to relax in the midst of activities, like a person who has finished a great undertaking.

At the beginning, it is necessary to ceaselessly study the essential points, like a person struck by an arrow. In the middle, it is necessary to meditate on the non-existence of everything, like a mother on the death of her only child. Finally, it is necessary to know that there is nothing to be done, like a shepherd whose flock has been stolen by a thief.

u to ba 'i zhal nas/
khyod kyis 'chi ba mi rtag pa mang du soms dang/
der 'chi nges pa'i blo gcig byung na/ sdig pa spong ba la
dka' rgyu med/ dge ba sgrub pa la dka' rgyu med pa zhig
'ong gi/ de'i steng du khyed kyi byams pa dang snying rje mang
du sgom dang/ de rgyud la skyes na/ sems can gyi don
byed pa la dka' rgyu med 'ong gi/ de'i steng du
khyed kyis chos nams kyi gnas lugs stong pa nyid mang
du sgom dang/de rgyud la skyes na/ 'khrul ba sbyong ba
las dka' rgyu med pa zhig 'ong gi zhes gsungs/

Putowa said,

You should meditate on death and impermanence a great deal. If you single mindedly contemplate the certainty of death, you will abandon wrong doing and virtue will arise without difficulty. Also, you should meditate on love and compassion a great deal. Then the wish to benefit beings will arise without difficulty. Also, you should meditate that all phenomena are empty by nature a great deal. Then all delusions will be removed without difficulty.

rgya gar dam pa sangs rgyas kyi zhal nas/
bla ma'i gdams ngag tshol ba la khra tsha mas
gzan tshol ba lta bu zhig dgos/ chos nyan pa'i dus ri
dwags sgra la nyan pa lta bu zhig dgos/ sgom pa'i dus
lkugs pas ro myong ba ltabu zhig dgos/ bsam pa'i
dus byang pas lug 'dren pa lta bu zhig dgos/ 'bras
bu'i dus nyi zla sprin las grol ba lta bu zhig dgos
gsungs/

The Indian Dampa Sangye said:

When you receive the guru's instructions you must examine them with reasoning like a monk looking for his shawl. When you receive spiritual teachings you must listen to them like a deer listening for noise. When you meditate you must meditate like a mute man tasting his food. When you are thinking you must watch like a shepherd watches over his flock. When you achieve the goal you must release all activity like the clouds clearing away from the sun and moon.

dge ba shes ston pa'i zhal nas/
nyon mongs pa'i gnyen po 'gro na chos yin/
mi 'gro na chos min/ 'jig rten dang mi mthun
na chos yin/ mthun na chos min/ bka' lung dang
mthun na chos yin/ mi mthun na chos min/rjes bzad
na chos yin/rjes ngan na chos min gsungs/

Geshe Tonpa said:

If it is a remedy for the afflictive emotions of beings, then it is Dharma. If not, it is not Dharma. If it does not accord the world, it is Dharma. If it accords, it is not Dharma. If it accords with the precepts, it is dharma. If it does not accord, it is not dharma. If it leads to the exhaustion of karma, it is dharma. If it leads to mischief, it is not dharma.

je mi la'i zhal nas/
nyams len byed lugs bdag 'dzin dang nyo
monggs pa 'phrel grogs su 'gro zhing sems can la
gnod na dge ba'i rnam pa yang spongs/ dug lnga'i gnyen
por 'gro zhing sems can phan na rnam pa sdig par
snang yang ngo bo dam pa'i chos yin pas byas pas chog
go nas nyams su mi le par khyad du gsod na thos pa
rgyal che yang shes bzhin gyi sgrib pas ngan song gting zab
tu btang bas tshe thung nam 'chi cha med kyi sgom la dril/
rang gi shes pa'i dge sdig rnam srog dang bsdos la
'dor len gyis/ don hril gyis dril ba la rang la rang
gi ma khrel ba zhig dgos pa yin pas/ de ltar gyis
shig de ltar byas na yin nag gi dpe cha 'ga' zhig dang
'ag la rung/ rgyal ba gong ma'i dgongs pa dang mi
'gal bas thos bsam thams cad kyi dgongs pa yin
'dug pa yin zhing/ mi rgan nga'i bsam pa yang 'di
kas rdzogs pa yon no/ nga'i bsam pa rdzogs na khyed
mams kyis 'khor 'dus kyi bya ba thams cad tshar ba
yin no gsungs/

From the Noble Milarepa:

The practice of our tradition abandons the afflictive emotions and ego clinging. It abandons harming sentient beings and pursues the virtuous action of helping them. It antidotes the five poisons and pursues the benefit of beings. Isn't it the essence of the holy dharma to clarify one's wrong doing? It scorns contrived rituals and despises grasping at experiences. It thinks awareness of one's obscurations is a great victory and the contemplation of the misery of the lower realms, impermanence, and the uncertainty of the time of death are the most profound dharma. One should always be aware of one's good and bad deeds and know what to accept and reject, even at the risk of one's life. In short, thoughts of me and mine should provoke a sense of shame. Even a little misconduct is incompatible with scripture, so you should act accordingly. The thoughts of all past buddhas are in concord and you should hear, contemplate and meditate on them. My experienced ones, meditate on this until you reach certainty. These thoughts are the unified mandala of all my activity for all of you.

yang rje btsun gyi zhal nas/
gzhan don byed pa la rang 'dod kyi 'khri ye
med na chog ste/ de ka dka' mo yin/rang gi tshe 'di'i
'dod pa dang ldan pas/ 'gro don byed pa des gzhan
don dag lta ci smros te/ rang don yang mi 'grub/
stobs med chus khyer bas/chus khyer gzhin sgrol zer
ba dang 'dra bas/ gnas lugs ma rtogs kyi bar du
gzhan don la ma rings/ long bas long ba khrid pa dang
'dra zhing rang 'dod du shor nyen yod do/ nam mkha'
ma zad bar du sems can la zed pa med pas/ nyams
len nus na 'gro don byas pas chog pa'i dus shig 'ong
gis/ de bar khyed rang rnam bsam pa bdag pas
gzhan gces sems can thams ced kyi don du sangs
rgyas thob 'dod kyis/ sbyor ba dman pa'i sa zungs/
hrul po'i gos gyon/ khyong lto gos gsum la
thongs/ lus la bab skur/ sems la khur bkur la
nyams su longs shig/ sems can gyi don de ka yin no
gsungs/

The Jetsun also said:

To work for the benefit of others it is sufficient for you to reduce your illusory selfish desires. It is difficult enough to do even that. You are under the control of your worldly desires. Thus you cannot even speak of having the pure altruistic motivation to benefit others. Again, you are powerless to turn away from your own benefit. You are carried away in their flood. One person drowning cannot rescue another. Do not be eager to work for the benefit of others until you have realized things as they are. It is like the blind leading the blind and there is the danger that you will get lost because of your selfish desires. Won't countless sentient beings exist as long as space endures? According to the scriptures you are permitted to act for the benefit of sentient beings when that ability arises through your spiritual practice. Until you attain buddhahood, you should not think that you can cherish all sentient beings are dearer to you than yourselves. You should keep to the practice of the lower levels. Wear tattered robes. Abandon entertainment, good food, clothing, and pleasant conversation. Don't bathe your body. Practice thinking any burden you have is an honor. There is no way to work for the benefit of others apart from that.

grub thob orgyen pas/
phyag rgya chen po'i don nyams su len pa glo bur
gyi dri ma spyong ba'i dngos gzhi yin pas lam mthar phyin
pa'i dus su glo bur gyi dri ma zhes pa yul 'bud pa yin/
de la gdams pa log na yod pa min/ tai lo pa'i chos
drug la nyams len gnad du bsnun dgos pa yin
gsungs/

From the Siddha Orgyenpa:

Isn't the actual practice of mahamudra to seize hold of the adventitious defilements? The person who has eliminated the so-called adventitious defilements has completed the path. Do not deviate from this advice. The key point of the Six Yogas of Tilopa is to apply this.

kha rag sgom chung ba'i zhal nas/
bdag gis dal 'byor rnyed par dka' ba dang
'chi ba mi rtag pa bsgom pas 'jig rten 'di la blo log
par go lags/ las rgyu 'bras dang 'khor ba'i nyes
dmigs bsam pas srid pa'i bde ba dang/'dod yin
la blo log par go lags/ gnas gang du skyes kyad
bde skabs med par bsgom pas khams gsum 'khor
ba la blo log par go lags/ byams snying rje byang chub
kyi sems bsgom pas rang zhi bde don gnyer las blo
log par go lags/ chos thams cad rang bzhin skye ba
med par bsgom pas gzung 'dzin mtha' dag la blo
log par go lags gsungs/

Kharag Gomchungwa said:

I meditated on the difficulty of obtaining a free and well favored birth and impermanence and death in order to remove my attachment to this world. And karma and its results and the defects of samsara to remove my attachment to a fortunate rebirth. I meditated that no matter where one dwells in three realms there is no chance for happiness. I meditated on love, compassion, and bodhicitta for the sake of my own well being. I meditated on the unborn nature of all phenomena in order to overcome dualistic fixation.

jo bo'i zhal nas/
tshogs pa skyong ba'i dus stong nyid rtogs shing
mngon shes skyes ba'i dus yin/ bzhin don byed pa'i
dus rang don zad tsa na yin/ gshin po la 'pho ba
'debs pa'i dus mthong lam thob nas yin gsungs/

Atisha said:

Develop the conditions for recognizing emptiness, seeking psychic powers now will lead to grief. Similarly, to act for your own benefit now will diminish it. Only after attaining the path of seeing, should you transfer the consciousness of the dead.

yang jo bo'i zhal nas/
da lta snyigs ma'i dus su pho zo 'don pa'i dus
ma yin/ snying rus 'don pa'i dus yin/che sa bzung
ba'i dus ma yin/ dman sa bzung ba'i dus yin/
'khor g.yog bsten pa'i dus ma yin/ dben pa bsten
pa'i dus yin/ slob ma bsrel ba'i dus ma yin/rang
nyid bsrel ba'i dus yin/tshig rjes bsrung ba'i dus
ma yin/ don la bsam pa'i dus yin/phan tshun 'gro
'i dus ma yin/ gcig tu sdod pa'i dus yin
gsungs/

Lord Atisha also said:

This degenerate age is not the time to bring up what is manly. It is time to bring up perseverance. It is not the time to cling to high rank. It is the time to remain humble. It is not the time to depend on an entourage. It is the time to keep to seclusion. It is not the time to take students. It is time to keep to yourself. It is not time for second thoughts. It is time to put thoughts into action. It is not the time to go back and forth. It is the time to abide in solitude.

jo wo rje lha gcig gi zhal nas/
 chos thams cad kyi mthar thug stong nyid snying
 rje'i snying po can yin/ lam gyi chos thams cad de'i
 khong na yin/ lam gyi chos thams cad pha rol tu phyin pa
 drug tu 'dus te/ stong pa nyid kyi don phyin ci ma log pa
 zhig rtogs na/ phyi nang gi dngos po mtha' dag la zhe
 'dod 'dzin chags med pas sbyin pa'i pha rol tu phyin pa
 rgyun chad med par yin/ 'dzin chags med pa la mi
 dge ba'i dri mas mi gos pas tshul khrim kyi pha rol tu
 phyin pa rgyun chad med par yin/ de la nga dang nga yis
 'dzin pa'i khong khro med pas bzod pa'i pha rol tu phyin pa
 rgyun chad med par yin/ de rtogs pa'i don la sems
 mngon par spro ba dang ldan pas brtson pas brtson 'grus kyi pha rol
 tu phyin pa rgyun da med par yin/ de la dngos por
 'dzin pa'i g.yeng ba bral bas bsam gtan gyi pha rol
 tu phyin pa rgyun chad med par yin/ gang la ya 'khor
 gsum du rtogs pa'i yid dang bral bas shes rab kyi pha
 rol tu phyin pa rgyun chad med par yod gsungs/

The King, Atisha, said:

The final point of all the teachings is the union of emptiness and compassion and all of the path is contained within this. All of the path is in the six perfections, the sole unmistakable recognition of the truth of emptiness. The perfection of generosity is to be without desire and attachment for all inner and outer phenomena. The perfection of ethics is to always be unsullied by the stain of the fixation of unwholesome desires. The perfection of patience is to always be free of anger which fixates on the non-existent ego. The perfection of exertion is the mind suffused with the zeal of the realization of the truth of non-existence. The perfection of meditation is to always be free of the distraction of belief in substantial existence. And the perfection of wisdom is to always recognize that whatever is in the three worlds is beyond concept.

dge bshes ston pa'i zhal nas/
 da lta snyigs ma'i dus 'dir so so'i skye bos
 dben par byams snying rje byang chub kyi sems la blo
 goms par bya ba ma yin par/ sems can la dngos su
 phan gdags pa'i dus ma yin/ rang rgyud kyi nyon
 mongs pa srung ba'i dus yin/ dper na sman chen po'i
 ljon shing gi myu gu de bcad pa'i dus ma yin/ srung ba'i
 dus yin gsungs/

Geshe Tonpa said:

Since these are degenerate times, an ordinary person will accustom themselves to retreat to develop the mind of love, compassion, and bodhicitta. This is not the time to try to help others. This is the time to guard your mind against the afflictive emotions. By analogy, one should not use a great medicinal tree for medicine when it is only a sprout. Now is the time to guard your mind.

rgyal sres rin po che'i zhal nas/
gdon lan du phan 'dogs pa'i bsam sbyor la
gnas na blo sbyong gi bslab bya phal cher der 'du bas/
de'i dam bca' dang smon lam la nan tan dgos
gsungs/

Gyalse Rinpoche said:

Obstructing thoughts and actions are mainly removed by practicing the collected instructions of mind training (lojong). You must ardently commit to this practice.

rje sgam po pas/
sdom pa gsum po ngo bo tha dad/ srung na chol
bar srung/ 'dom thug na gong ma gtso che 'og ma'i skyon
zil gyis gnon/ yon tan yar ldan yin gsungs/

Lord Gampopa said:

It is mistaken to keep the three vows as distinct. The essential point is the lower are overpowered by the qualities of the higher.

rgyal sra thogs med bzang po'i zhal nas/
sgom chen pa 'ga' re nyams sen tsam re skyes
rtsa na/ des ci 'tsheng cha med par rgyal rtsa nyon drug gi
nang nas che shos de rgyas par byas nas slar btsog tu
mong ba de 'dra yong gi 'dug/ yon tan che ru song ba
tsam gyis nga rgyal chung du 'gro ba gcig dgas
gsungs/

gzhan yang de nyid kyi zhal nas/ 'gro ba la
pham par rgyur na dmyal bar 'gro ba yang shon tu spro/ mi
phan na dag pa'i zhing khams yang mi 'dod gsung/

The Bodhisattva Thogme Zangpo said:

For great meditators, to give rise to experiences is a trifle. So do not be satisfied with that. Victory over the six afflictive emotions is the greatest accomplishment. Your good qualities will increase by reducing your ego clinging.

Also the enlightened one said:

Proliferating thoughts are the cause of defeat of migrating beings, leading to hell. Desirelessness benefits them, leading to the pure lands.

jo bo'i bla ma a ba d+hu ti pa'i zhal nas/
bu ji srid bdag tu 'dzin pa dang ma bral gyi
bar du rnam par smin pa phra ba la yang 'dzems
shig ang gsungs/

Lord Guru Abadhutipa said:

Son, as long as you are bound by the concept of a self, you must refrain from the slightest deed with karmic result.

rje blo gros mtha' yas kyis zhal nas/
rtsa ba'i bla ma de las lhag pa'i sangs rgyas
gzhan zhig logs su yod pa lta bu ma yin par phyogs
bcu dus gsum gyi dkon mchog ma lus pa 'dus pa'i
ngo bo yin/ mdor na bla ma sangs rgyas su thag bcud pa
dang gcig/ tshe gcig lus gcig la 'tshang rgya ba'i
thabs tshangs la ma nor ba ston pas lus srog rdul du
brlag kyang bka' drin 'khor thabs med do snyam pa dang
gnyis/ 'gro 'chag nyal 'dug skyid sdug ci byung na
yang bsam rgyu bla ma las med par yang yang dran pa dang
gsum/ ba spu g.yo zhing mchi ma 'khrugs pa'i
gdungs shugs kyis rig pa 'phral du bsgyur/ tha mal
gyi snang ba 'gog nyams gtan med du skye dus pa'i
gdung shugs drag po dang bzhi 'dzoms na byin rlabs
rgyud la 'jug cing rtogs pa glo bur du skyed dus pa'i
mos gus tshad ldan yin par gda'/ bla ma sangs rgyas
su bsgom pa de byin rlabs 'phral du 'jug pa'i gnad
yin gsungs/

Lord Lodro Thaye said:

The root guru is greater than Buddha and his like does not exist elsewhere in the ten directions and three times. Briefly, the guru is the essence of all the buddhas. In a single lifetime and body the guru unfailingly demonstrates the method for complete purification. You should consider that without his kindly instruction you cannot be free of rebirth even if you grind your body into particles of dust. When walking, lying, and sitting, whether in good and bad circumstances, your thoughts should never depart from the guru and you should be constantly mindful of him during the three times. If through the force of your longing the hairs in every pore of your body stand on end and tears flow from your eyes, you will immediately attain awareness. Ordinary perceptions will cease, and you will weep with intense devotion. Having assembled the four causes, his blessings will arise in your being and you will suddenly give rise to realization and authentic devotion. So meditate that your guru is Buddha so that his blessing will suddenly arise. This is the essential point.

yang rje de nyid kyi zhal nas/
 khyad par klu sgrub zhabs kyis/ 'jig rten
 mkhyen pa rnyed dang mi rnyed dang/ bde dang mi bde snyan
 dang mi snyan dang/ bstod smad ces bgyi 'jig rten
 chos brgyad po/ bdag gi yid yul min par mde
 snyoms mdzod/ ces gsungs pa ltar 'jig rten chos
 brgyad 'di ni gzhan lta ci smos/ chos pa tshad ldan
 rloms pa rnams kyi rgyud la'ang ma tshor bar gos pa zhib
 snang bas mgo mnan re ci nas kyang gal che/
 bsags/ gzhog slong/ tshul 'chos/ thob kyis
 'jal ba/ rnyed pas rnyed pa 'tshol ba ste log 'tsho lba
 rnal pa kun tu spang/ nyams len thams cad la 'dzin
 pa med na gol sa mi 'byung/ de 'ang mchog 'dzin shin
 tu che na ma gtogs cung zad re mi gol te rtsa ba 'dzin
 zhen la thug/ gol sa che shos ni/ bla ma la mnyan
 'groggs byed/ mchod grogs la dag snang chung/ grub
 mtha' gzhan la gshe bskur 'debs/ rang la nga rgyal
 byed la thug ma yengs tsam gyi rang ngo shes pa la rgyun
 chad med na rnam rtog yul snang ji tsam mang yang ye
 shes yin par gsungs/ rang ngo ma shes na mi rtog
 pa'ang lung ma bstan yin 'dug/ rnam rtog tu snang
 ba'ang stong pa'i rang mdangs snang stong dbyer med du
 shes nas/ rnam rtog 'gegs ma dgos par ngo bo stong
 pa la gdangs ma 'gags par lam lam du 'chor ba
 nyid rang gi rang rig na bskyed rdzogs dbyer med zer
 ba'ng de chog gsungs/

Again the enlightened one said:

You, Nagarjuna knower of the world, proclaimed that gain and loss, pleasure and pain, fame and disgrace, praise and blame, are the realm of ego, and one should regard them as the same. If these words on the eight worldly dharmas are so, how much more so, the equality of self and other? Dharma practitioners claim that it is of the utmost importance to not distinguish between the clean and unclean from the very start.

Accumulating goods, begging by intimation, superficial practice, taking another's property, and seeking for profit: these kinds of wrong livelihood should be completely given up. If you practice without grasping at all time, you cannot give rise to error. But even great clinging has its origin in the mistake of fixation. That is the chief cause of error. Stay close and listen to your guru. Performing ceremonies for boons lacks pure perception. Reviling other philosophical systems is blameworthy. Place a limit on your arrogant pride, be undistractedly aware of your true nature, and recognize that conceptual thought is the display of your inherent wisdom.

Your true nature cannot be known by the intellect, it is beyond determination. To the conceptual consciousness it appears to be nothing, but it is recognized as the natural display of the unity of emptiness and appearance. Conceptual thought is an unnecessary hindrance. When it stops, the empty

nature vividly shines forth as the self-aware knower, the the indivisible union of the generation and completion stages. Saying this suffices.

thams cad mkhyen pa rang byung zhabs kyi zhal nas/
bla ma dam pa rnam la phyag 'tsal lo/ dus
gsum sangs rgyas kyi dgongs pa/ dam pa rnam kyi
che/ tshul khrims ngo lkog byed/ dug lnga kha yan tu
btang/las rgyu 'bras la mi brtsi/ mi chos bla ma'i
rdzun gyis thugs dam gyi mthil byed pa 'di rnam yin
gsungs

The Honored Omniscient Rangjung said:

I pay homage to the holy gurus, who perform the intention of the Buddhas of the three times, the great holy ones. Moral hypocrites do not think the law of cause and effect is important and let the five poisons run rampant by claiming to be enlightened. To act this way is to miss the core of the practice.

pal sprul rn po che'i zhal nas/
tshogs bsags pa/ sgrib pa sbyang ba/ lha
yi sgom pa/ sngags bzla ba la sogs chos nyams su
min pa thams cad kyang byang chub kyi sems yid bzhin
gyi nor bu 'di rgyud la skye ba'i thabs tsam du nyams su
min pa yin gyi/ byang chub kyi sems la ma bsten par
rang rang so 'ilam gyis rdzogs pa'i sangs rgyas kyi
go 'phang thob par mi nus/ byang chub sems 'di
rgyud la skyes na chos gang bsgrub thams cad rdozgs pa'i
sangs rgyas kyi go 'phang thob pa'i rgyur 'gro ba yin pas
dus dang rnam pa kun tu rang rgyud la byang chub kyi sems
nyag ma re skye ba'i thabs sgo du ma nas bslab/ rang
la byang chub kyi sems kyi man ngag ston pa'i bla ma de
yang chos theg pa chen po'i lam du 'dzud pa po yin pas/ rang
la byang chub kyi sems kyi man ngag ston pa'i bla ma de
yang chos theg pa chen po'i lam du 'dzud pa po yin pas/
gdams ngag gzhan pa las bka' drin lhag par
che ba yin te/ jo bo'i zhal nas/ nga'i rgyud kyi byang chub
kyi sems nyag ma gcig po 'di jo bo gser gling pa'i
bka' drin gyis thob pa yin pas khong bka' drin che
gsungs pa bzhin yin la/ de ltar sems bskyed pa de
yang/ sems mchog bskyed pa mi gtso skyed pa gtso
zhes gsungs/

Patrul Rinpoche said:

Whoever practices gathering the accumulations, purifying obscurations, meditating on deities, recitation of mantra, and so forth, will not experience the dharma. But to the extent you practice the wish fulfilling jewel of bodhicitta, experience will arise within. Each one who relies on the mind of bodhicitta can attain the state of perfect buddhahood. Isn't it true that the mind of bodhicitta is the cause to accomplish all the dharmas of perfect buddhahood? At all times and occasions train each of your doors (of body, speech, and mind) in order to give rise to bodhicitta. Isn't it the case that a lama who gives instructions to you on bodhicitta causes you to enter the Mahayana path? The Lord Atisha has said the good result of this instruction greatly surpasses any other. Lord Serlingpa (teacher of Atisha) taught that the accomplishment of tantra and bodhicitta are the same. We are grateful that he taught this. For this reason, arouse bodhicitta. It is the best and most important thought to develop.

glang ri thang pa'i zhal nas/
ngas ji tsam gyi chos zab mo zhig zhal phye ste
bltas kyang skyon tham cad rang gi yin par 'dug/
yon tan tham cad jo bo sems can gyi yon par
'dug/de'i gnad kas khe dang rgyal kha gzhan la sbyin/
gyong dang bub ka rang gis len pa 'di min pa go rgyu med
gsungs/

Langri Tangpa said:

The most profound dharma is to view all faults as my own and all good qualities are those of the lords, other beings. That is the key point, to give profit and victory to others and accept loss and defeat for oneself. Nothing else needs to be practiced but this.

pha dam pa'i zhal nas/
sangs rgyas kyi bka' rin po che nas/ mthar
thug gi dgongs pa gcig las ma gsungs/ gcig po
ma go ba'i rin la mang po brjod par gda' ste/ mang
pos gcig la sgrib par mchis gsungs/

Padampa Sangye said:

The precious speech of the Buddha speaks with one mind. The ultimate truth is single, but the concepts are many, because defilements are many.

yang dam pa'i zhal nas/
go cha 'jig rten pa gon pas chos 'das pa
rgyud la mi skye/nga rgyal gyi lgang bu la yon tan gyi chu mig
chags/nges shes kyi len med par nyams myong gi rtsi
mi 'thung/rtogs pa'i gting med par 'khrul ba'i
sgrog mi chod/chos rnams ming du go ba'i nga bden yus
kyis brnangs/thew pa gcig tu ma 'dres pas grub
mtha'i kha 'dzin byed/ rang rgyud la lta sgom skye ma myong
bar gzhan gyi rgyud tshod 'dzin/ rang chos brgyad kyi steng
du bsdad nas zhan grol du re/ rang la myong ba med
par gzhan la ngo sprod/ chos kha chos lta ba 'dod la
nyams myong yod smon/spyod pa tshul 'chos/ 'bras bu
bsod nams/ tshe 'di 'ba' zhig las ma 'das pa tshe
yang chos gzugs brnyan yin gsungs/

Dampa Sangye also said:

The experience of the unborn nature of phenomena surpasses worldly armor.
The fountain of good qualities arise when the husk of ego is broken. Ascertaining the unassailable realization is like drinking a medicinal elixir. A shallow realization does not cut the fetters of illusion. One who understands the truth of so-called phenomena is unable to speak a word. The exclusive tenet of the one vehicle is to help with kindness. For yourself, give rise to the view in meditation. For others, act appropriately. For yourself, stay aloof from the eight worldly dharmas, for others, hope for their liberation. For yourself, savor nothingness, for others, give the introduction. Aspire that those who have the dharma of the mouth experience the dharma of the view. The merit of superficial practice is solely in this life and goes not go beyond it, it is an illusion.

yang dam pa'i zhal nas/
kun dga' chos shes pa la ma thug/sgrub
mkhan la thug pa yin/snying nas nyams su len na mi
shes pa med/ma mtha' yang yi ge drug pa bgrang mi
shes pa ga na 'ong/nges shes skyes na nyams su len pa
la tshig gcig gis chog/thew pa che bas lta sgom rgyud
la skyes par ma nges gsungs/

Also, Dampa said:

Understanding of the Dharma does not depend upon bliss, it depends on accomplishment. Practice zealously to eliminate ignorance. If you at least recite (Avalokiteshvara's) six syllable mantra, ignorance will be overcome. If you practice, confidence will arise after hearing a single syllable of scripture. Otherwise, it is doubtful that one's view and meditation will progress along the path of the Mahayana.

dam pa'i zhal nas/
tshe 'di blos thongs/phyi ma'i zhe 'dod spong/
rang rgyud la zhe khrel ded/lta sgom skyel du 'ong
gis gsungs/

Dampa said:

Stop thinking about this life and abandon your hopes for the next. Stop chasing after misery with your whole being and meditate so that the view arises.

dwags po rin po che'i zhal nas/
snong sems gcig yin/sems las ma
gtogs pa'i snong ba logs na med/snong ba 'di
sems kyi 'od dam sems kyi chos nyid yin pas
sems rtogs pa'i dus su snong ba sgrog rang brdol du
'gro/sems nyid dang chos nyid gcig yin te/
sems nyid kyi 'od chos nyid yin pas sems nyid
rtogs pas chos nyid sgrog rang brdol du 'gro ste/
dper na/nyi ma song nas 'od phyir chad pa mi srid de nyi
ma'i phyir 'od 'gro ste 'gro ldog nges pa yin/de bzhin
du sems nyid gcig pu rtogs pa chos nyid rang shugs
rtogs nas 'ong/sems dag pas snang ba rang shugs
la dag/de na snang ba dang ses nyid la sogs pa rang
sor bzhin la sems kyi ngo bo ba sgom pas chog/sgom
pa'i dus su chos dang chos nyid blos bzhig nas sems
ngo bo'i thog tu yer gyis rgan mo mdzub tshugs su
bsgom/yang na phyi nang snod bcud thams cad sems
nyid du gtan la wal ba zhig phab nas/de nas ngo bo'i
thog tu bsgom te de gnyas 'dra/chos nyid gzhi'i thog
tu bsgom nas ngo bo ma rnyed par bsgoms kyang 'tshong mi
rgya/rlung sems gnyis gcig yin/rlung gi g.yos
pas sems kyi rnam rtog sna tshogs su 'chor ba yin te/
de nyid de nyid dang gzhan du brjod du med par gnas te
sems rtogs pa'i dus su rang sar dag nas 'gro/
gnyis med rig stong lhan gcig skyes pa yin gsungs/

Dagpo Rinpoche said:

Appearances are only mind. Apart from mind, appearances do not exist on their own. Aren't appearances just the natural radiance of the mind? When the mind is recognized, appearances are its spontaneous activity. The nature of mind is dharmata. Isn't the nature of mind the natural radiance of dharmata? When the nature of mind is realized to be dharmata, appearances are its spontaneous activity. As an analogy, when the sun disappears, so does the light of the sun. It is impossible that this is not so. Similarly, when one realizes the nature of mind is solely the dharmata, one will abide in that realization. And through the force of that, mind and appearances will be purified. After that it is sufficient to meditate on the nature of mind, leaving mind, its nature, and all appearance as they are. During that meditation the knots of the relative and absolute are unfastened and the mind's essence quickly revealed through the meditation which is like an old woman pointing her finger. The world and everything in it are completely overthrown and are vividly seen as the nature of mind. Thus it is essential to meditate directly on the identity of these two. The nature of the ground consciousness is dharmata, but there is no fault if this is not found in meditation. The winds and mind though two are one and when the winds move the various discursive thoughts arise. Abide in suchness without trying to characterize it and self awareness will purify itself.

rgyal ba'i dbang po klong chen rab 'byams kyi zhal nas/
rab 'byams rgyal ba'i dkyil 'khor mtha'
yas kyi/thugs rje'i nus pa 'phrin las gcig bsdus
pa/dpal ldan bla ma rigs brgya'i khyab bdag mchog/
zhabs la rnams pa kun tu phyag bgyi'o/e ma skal ldan
gyi rnal 'byor pa rnams gas 'tshol/'o skol rnams
da lan dal 'byor gyi mi lus phun tshogs ni thobs/theg
chen gyi bsten pa rin po che dang mjal/dam chos tshul
bzhin spyod pa'i rang dbang yin pa'i dus 'dir mi tshe
stong zad don med du ma song bar gtan gyi 'dun ma yang
dag zhig mdzad 'tshal/_bstan pa'i rnam gros ni
mtha' yas/theg pa'i 'jug sgo ni grangs med/
bshad pa'i tshig tshogs ni rgya che/yang dag don gyi snying
po nyams len zhig la nus na chos kyi glegs bam
'bum phrag ma po blo la yod kyang 'chi kha phan pa ni/
rang skyon rang gis 'dul zhing/ dag snang
phyogs med du ma sbyong na chags sdang kun slong can de
theg chen gyi chos kyi khyur mi tshud/khams gsum
rigs drug gi sems can pha mar ma gyur pa gcig kya
med pas snying rje byang chub kyi sems dus rgyun chad med
pa'i sgo nas smon lam rnam dag ma btab na gzhan phan
gyi gter kha mi 'byed/ drin can bla ma la sangs rgyas
dngos las lhag pa'i dad pa mos gus ma byas na byin
rlabs kyi tshan kha mi 'byung/ byin rlabs gsha' na zhig
ma zhugs na nyams rtogs kyi myu gu mi skye/ rtogs pa
nang nas ma shar na kha bshad go yul skam pos byang chub
kyi 'bras bu mi thob/mdor na rang rgyud chos dang ma
'dres na/ chos pa'i gzugs brnyan tsam gyis ni dgos
pa mi 'ong/ tshe srog 'tsho ba lhag skyob tsam la brten
cing dgos med soms/bla ma'i rnal 'byor sgom zhing
gsol ba rtse gcig tu gdab pa dang/dge sbyor ci byed
pha ma sems can gyi don du dmigs/skyid sdug legs
nyes ci byung bla ma'i thugs rje sgom/rang rig rang
shar 'dzin mer kyi klon nas ma bcos bzo med lhug
par bzhig/rnam rtog gang skyes rang ngo shes par byos
nas/ thams cad chos nyid kyi rol par grol/
dmigs gtad mtshon ma'i sgom rgyu spu tsam med par
byas nas kyang/ tha mal 'khrul 'byams kyi dbang ngu
skad cig mi gtang bar spyod lam kun tu dran pa g.yeng
med bya snang grags tshegs drug gang byung ci shar
thams cad bden med sgyu ma'i rtsal sbyong byas pas bar
do nyams 'og tu chub/ mdor na dus dang rnam pa thams

cad du ci byed dam pa'i chos su 'gro bar bya la/ dge
kun byang chub tu bsngo/ de ltar mdzad na bla ma'i thugs
dgongs rdzogs shing bstan pa'i zhabs tog 'grub/ pha
ma'i drin lan 'khor zhing don gzhis lhun 'grub
'byongs pa 'di bzhin thugs la bzhag par zhu zhing/
bdag dang dngos su 'phrad kyang gdams pa 'di las
lhag pa bshad rgyu med pas/dus dang rnam pa kun tu
thugs nyams su bzhis 'tshal/zhes gsungs so/

Lord of the Victors, Longchen Rabjam said:

The power of the compassionate activity of countless Buddhas in limitless mandalas is combined into one by the glorious gurus, who are the supreme lords of the hundred buddha families. I prostrate unreservedly to their feet. E Ma! Fortunate ones, yogis, look into this. At this time you have attained an excellent human birth with its freedoms and endowments. You have met with and rely on the precious Mahayana. It is within your power to practice the holy Dharma. Our current life is so short, do not waste it senselessly. I implore you to use it for a genuine, lasting objective, the teaching which reveals limitless virtues. There are countless entry ways to the path. It is explained in many words in the extensive scriptures.

rje btsun te lo pas
phung po gsum dang skye mched rnam/phyag rgya chen po'i
rang bzhin las/ ma lus der byung de ru thim/
zhes dang/
mi rno mi bsam mi sems dang/ mi sgom mi spyad rnal/
du bzhag/ dmigs pa yid la mi byed cing/ dran pa/
rdul tsam med pa yi/ sems nyid rang byang rang gsal/
ba/ nga yis ci yang bstan du med/ ces gsungs

From Lord Tilopa:

Mahamudra shows the essential nature of the three heaps and sense spheres and how they arise and dissolve back into that without remainder.

Also he said:

Do not investigate, or deliberate, or ponder. Without meditating or practicing, relax at ease. Do not fix on an object of meditation or have the slightest deliberate mindfulness. The nature of mind itself, pure and self-radiant, cannot be shown by anything whatsoever

dpal 'jigs med grags pas/
snang zhing pa'i chos 'di rnams/ rang rig sems
las gud na med/ snang zhing gsal ba yin pa'i phyir/
dper na rang rig nyams myong bzhin/ zhes dang/
rang rig spros bral de nyid kyang/ snang zhing stong la
stong zhing snang/ de phyir stong dbyer med do/
dper na chu yi zla ba lngar/

From the Glorious Jigme Dragpa (Abhayakirti):

All phenomena are but appearances. All thinking is nothing but mind itself. Appearances are clarity and what is experienced is mind itself.

Also he said: Intrinsic awareness is just freedom from elaboration. Appearances are empty and clarity is empty. They are inseparable as emptiness, like a reflection in water.

rje mai tri pa chen po'i bzhed pa ni/
phyi gzung ba yul gyi snang ba 'di/ bde ba chen por rgyun
chad med/ skye med chos kyi sku ru rtogs/ nang 'dzin
pa sems kyi nam shes 'di/ 'gyu ba ngos bzung med
pa'i phyir/ rig pa rten med gcer bur mthong/ spyir
snang zhing srid pa'i chos rnams kun/ gdod nas ma
grub skye ba med/ ngo bo spros dang bral bar rtogs/
'khor ba spang byar mi 'dod cing/ mya ngan 'dis pa
bsgrub byar med/ 'khor 'das rang grol gnyug ma'i
ngang/ zung 'jug bde ba chen por rtogs/ dus
gsum sangs rgyas thugs phyung yang/ mthar thug de
las med do gsungs

The Instructions of the Great Maitripa

This appearance, which is grasped as external, is ceaseless great bliss. Recognize it as the unborn dharmakaya. This mind, which is grasped as a subject, defies description. See it as naked, rootless awareness. In general, the entire phenomenal world has always been unborn and non-existent.

Recognize its nature is unconditioned. Do not abandon cyclic existence as undesirable, its misery is unestablished. Cyclic existence and nirvana are self-liberated into the natural state. To recognize their unity is great bliss. Even if the buddhas of the three times were discouraged, ultimately there is nothing to say other than that.

sgra sgyur mar pa lo tsa'i zhal snga nas/
phyi snang ba sgyu ma'i khrul 'khor 'di/ skye med
phyag rgya chen por rtogs/ nang 'dzin pa yid kyi rnam
shes 'di/ sngon chad mdza' bo phrad pa bzhin/ sems rmis
pa bzhin/ brjod du med pa'i nyams shig shar/
gzhon nus bde ba myong ba pa zhin/ smra ru med pa'i don
gcig rtogs/

Marpa the translator said:

The outer appearances of samsara are like a magician's illusion. Through mahamudra you will recognize them as unborn. Inwardly fixating on a subject is like meeting with a former friend in a dream. An experience beyond description or speech will arise, like the ecstasy of a maiden, the moment you recognize their non-existence.

rje btsun mi la res pas/
phyi snang ba ji ltar snang lags kyang/ ma
rtogs dus na 'khrul snang ste/ yul gyi zhen pas
'ching bar byed/ rtogs pa rnams la sgyu mar snang/
yul snang sems kyi grogs su 'char/ mthar thug
don la snang ma myong/ skye med chos skur dag go
gsung/ gnang 'gyu ba yid kyi rnam shes 'di/ ma
rtogs dus na ma rig pa/ las nyon mongs kun gyi
gzhi rtsa yin/ rtogs na rang rig ye shes te/ dkar
po'i yon tan rdzogs pa 'byung/ mthar thug don la ye
shes med/ chos rnams zad sar skyel lo gsungs/

From the noble Milarepa:

Outer phenomena are just appearances. If this is not recognized because of bewilderment one is fettered by attachment to objects. If it is recognized they appear as the illusions of a magician and objects become your friends. Finally, appearances are experienced as they are, the perfect unborn dharmakaya. These fleeting thoughts are bewildering when they are not recognized. This is the root of all karma and defilements. But when recognized, they are self aware wisdom. All the pure qualities of enlightenment arise from this. Ultimately there is no wisdom. All phenomena pass into extinction.

mnyam med sgam po pa'i gsungs mgur ni/
 gzhan phan snying rje zhen med 'di/ thabs kyi
 mchog tu gtsir gyis bzung/ lhan cig skyes pa'i rnam
 shes 'di/ ye shes yin par gtsir gyis bzung/
 nges shes skyes na de nyid yin/ mtshan mar 'dzin pa'i
 rnam rtog 'di/ chos sku yin par gtsir gyis bzung/
 nyams su myong na snying po mthong/ btags pa'i bag
 chags snying grags 'di/ don dam yin par gtsir
 gyis bzung/ nges shes skyes na de nyid yin/ tshan
 mar 'dzin pa'i rnam rtog 'di/ brtan pa thob na bden
 pa mthong/ de yi don zhig rtogs 'dod na/ chu bo'i
 rgyun bzhin nyams su lod/ bcas bcos ma mang
 lhug par zhog/ lha nyul ma byed rang sor zhog/ nyams
 dong rtog pa gcig tu mchis/ rgyun chad med par
 rtogs na yin/ nam mkha' lha bur mnyam na yin/
 rang sems sangs rgyas su mthong na yon/ chos nyid
 mngon sum du rtogs sam snyam/ mtshan ma rang sar
 grol lam snyam/ ma bsam lhun gyis grub bam snyam/
 phal dang phal gyi spyod yul min/ thos pa che bas go ba
 min/ shes rab che bas shes pa min/ rtog pas
 gtags pa'i spyod yul min/ byin rlabs gyi lam la
 bas zhi byed yin/ nyon mongs dang ni rnam rtog kun/
 lam du slong bas gsang sngas yin/ sems dang
 rnam rtog chos sku gsum/ dang po lhan cig skyes pa
 ste/ gdms pas gcig tu sbyor b'i phyir/ lhan
 cig skyes sbyor zhes su bshad/ 'dre dang bdud la
 sogs pa yi/ bar gcod la yang bsngags so
 gsungs/

Verses from the incomparable Gampopa:

The best skillful means is benefit others with unattached compassion, so hold to it firmly. The innate intelligence is wisdom, so hold to it firmly. The generation of a mind which ascertains the characteristics of its object is the dharmakaya, so hold firmly to it. Seeing that experiences by nature are imputations based on latent habits of the mind is renowned as the ultimate truth, so hold firmly to it. The mind which apprehends suchness apprehends the characteristics of phenomena and gains stability in perceiving the truth. If you wish to understand the river-like flow of experience, rest easily and do not try to alter it. Simply do not stray from experience into conceptuality and you will have uninterrupted realization. To see the buddha of your own mind is like a god dwelling in the heavens. Do you wonder how to realize the ultimate nature of phenomena? The way is to imagine that all characteristics are liberated in their own place. You may wonder about the inconceivable spontaneous accomplishment that is not within the realm of worldly activity or the understanding of scholars. Profound wisdom is not intellectual understanding. It is beyond the realm of labels and concepts. Afflictive emotions and conceptual thought are completely pacified through the path of blessings. But

intellect and concepts are coemergent with the dharmakaya from the first. This is the instruction of coemergent yoga, where even demons, devils, obstructors, and so on are praised

brgyud pa rin po che 'di la grags che ba'i gdms ngag
phyag rgya chen po/ zhes pa 'di la/ mdo lugs dang
mthun pa'i spros bral 'od gsal gyi yul la can
yid la mi byed pa'i gdams pas mnyam par 'jog la
dang/ sngags lug bde stong zung 'brel gyi phyag rgya
gnas pa yin/ bla ma'i gsung la bsten pa yin/
dad pa can gyi rtogs pa yin/ de ltar rtogs sam
sgom chen kun/ kun la smra ba'i rigs ma yin/

The Greatly Famed Precious Lineage Instructions on Mahamudra

Is this: The object is the mind of clear light, free of elaboration. According to the sutra system the advice is to settle the mind in equipoise without contrivance. The tantras say mahamudra is the union of bliss and emptiness. The teaching of our gurus is that realization comes through faith. All the great meditators have attained realization like that. Our lineage has always taught this.

bde gshegs phag mo grub pas/
rnam rtog dang ni nyon mongs pa/ thams cad
'dul bas 'dul ba yin/ rnam par rtog pa chos sku
ru/ nges pa'i shes pa skyes pa'i sa/ sgro 'dogs nang
nas gcod pas na/ 'di bla ma'i gdams ngag yin/
'khor dang mya ngan 'dis pa'i chos/ sems su rdzog
pas rdzogs chen yin/ bzang rtog ngan rtog tham cad
kun/ yid la mi byed phyag rgya che/ sdug bsngal zhi
chen po lhan skyes pa'i sbyor ba las skyes pa'i ye
shes dang rdo rje'i lus la gnad du bsnun pas khyad par
du byas pa gnyis su grags so/

From the Sugata Phagnodrupa:

Conceptual thought and afflictive emotions are overcome by the Vinaya. But be certain that all discursive thoughts are the dharmakaya. Sever all imputed concepts within. This is the oral instruction of the lama. By this samsara and afflictions are annihilated in the dharma of the Great Perfection. All positive and negative thoughts are the unproduced Mahamudra. All sufferings are pacified in the great coemergent wisdom enhanced by the yoga of the vajra form. These two key points are renowned.

rgyud bla ma las/
'di la bsal bya ci yang med/ gzhag par bya
ba cung zad med/ yang dag nyid la yang dag lta/
yang dag mthong na rnam par grol/ zhes dang/
rnam dbyer bcas pa'i mtshan nyid can/ glo bur dag
gis khams stong gi/ rnam dbyer med pa'i mtshan nyid
can/ bla med chos kyis stong pa yin/
lta ba zhes bya ba ni shes rab kyis shes shing lta bar byed
pa yin la/ sgom pa zhes pa ni de'i ngang du ma yengs
par rtse gcig tu bzhag pa nyid do/

From the Uttarantra Shastra:

There is nothing to eliminate. There is not a particle to establish. This is the authentic view of how things are. To see the authentic view is to be liberated.

Also, that which is distinguishable is adventitious and is empty. The indistinguishable is authentic and is the unsurpassed dharma of emptiness. Since this is so, the view of the intellect is different than the view of wisdom. Meditate one pointedly and without distraction on this instruction.

rang byungs zhabs kyis/
thams cad bden min rdzun min te/ chu zla
bzhin du ma/ tha mal shes pa 'di
nyid la/ chos dbyings rgyal ba'i snying po zer/

By the Eminent Rangjung:

All that not true is an illusion, similar to the reflection of the moon in water. Ordinary awareness itself is the dharmadhatu, the essence of the Victorious Ones.

dpal mkha' spyod pas/
dus da lta'i snang rig gsal tsam di/ chos
kun rdzob bden pa'i rang ngo yin/ 'di ma bcos rang
ga'i gnad shes na/ don dam pa'i bden pa'ng 'di kho
na/ gzhung tha snyad mkhan gyi bden gnyis de/ lung
rig pa mang yang gnad ma go/ gnyis tha dad du bzung
bas gnyis med snyam/

From Pal Kachopa (the second Shamar Rinpoche):

The present moment is only clear awareness. But the true natural face of all phenomena is obscured. If [the mind is] uncontrived then one knows this nature. Just this is the ultimate truth. This is the two truths of the scholastic sophists. It is the key point of the many scriptures and reasonings. Determine that these two, which seem separate, are one reality.

rang byung zhabs kyis/
gnas lugs spros bral phyag rgya chen po ni/
rnam rtog spros pa'i mtshan ma kun gyis stong/ gsal
la 'dzin med dag pa'i rang bzhin te/ de bzhin
gshegs pa'i snying po zhes kyang bya/

From the Venerable Rangjung:

The natural state of mahamudra is free of the proliferation of thoughts. Conceptual thought is entirely a fabrication and empty. It is clarity and its characteristic is ungraspable purity. But it is also the buddha nature.

dbu ma'i lta ba ni ji skad du/
yod ces bya ba rtag par lta/ med ces bya ba
chad par lta/ de phyir yod dang med pa la/ mkhas
pas gnas par mi bya'o/ zhes dang/
yod min med min gnyis ka min/ gnyis ka'i bdag
nyid min pa'ang min/ mtha' bzhi las ni rnam grol ba/
de nyid dbu ma pa yi rigs/
des na rgyud bla mar de bzhin gshags pa'i
snying po la gsal bzhag mi bya ba dang/ sngags su snang
stong dbyer med kyi phyag rgya chen po'i sgom tshul gsungs
pa gnyis ka lta ba'i gnas lugs dbu ma pa da gcig
pa zhig dgos/ zhes gsungs pa kho na'o zhes rje brgyad
pa yab sras bzhed do/
gshis skyes med chos sku/ gdngs 'gag
med longs sku/ rtsal ci yang 'char ba sprul sku/
gsum ka'ang ngo bo dbyer med pa ngo bo nyid sku/
lhan skyes bsam gyis mi khyab pa'i rgyud las/
sems nyid lhan cig skyes pa chos kyi sku/
snang ba lhan cig skyes pa chos sku'i 'od/ snang sems
dbyer med lhan cig skyes pa'o/

It is said that existence is the view of permanence. It is said that non-existence is the view of nihilism. Thus, the wise person refrains from the views of existence and non-existence and abides in peace. It is neither presence or absence, neither being or non-being. Released from the activity of the four extreme views, this is the suchness of the Middle Way lineage.

Similarly, Maitreya's Uttaratantra cuts through and illuminates the essence. Tantra describes the inseparability of appearance and emptiness and Mahamudra meditates on this view. All these systems are necessarily united with the view of the Middle Way. This is how the eight great spiritual sons approached this. The dharmakaya is the unborn nature. The sambhogakaya is its unobstructed expression. The nirmanakaya is its power to manifest in any way. The svabhavivikaya is the inseparable union of these three. Inconceivably, they are innate in your being. The dharmakaya is your connate mind. The radiance of the dharmakaya is connate appearance. Connate mind and appearance are inseparable.

rje sgom chung gis/
sems nyid lhan cig skyes pa chos sku dngos/
snang ba lhan cig skyes pa chos sku'i rlabs/ dbyer med lhan
cig skyes pa chos sku'i don/

From the Noble Gomchung:

Connate mind is the nature of the dharmakaya. Connate appearances are like waves on the surface of the dharmakaya. That they arise inseparably is the functioning of the dharmakaya.

bram ze chen pos/
khyim du mar me mang po spar gyur kyang/ mig
med pa la mun par gnas pa bzhin/ lhan cig skyes pa
thams cad khyab byas shing/ de yang rmongs pa dag la
shin tu ring/

From the Great Brahmin (Saraha):

Even though many lamps are lit in a home, the blind dwell in darkness. Similarly, though the connate nature pervades everything, for the deluded it is very far away.

sha wa ris/
kye ma nyi ma sprin bral 'od zer kun khyab kyang/
mig med pa la mun pa rtag tu snang/ lhan cig skyes
pas kun la khyab gyur kyang/ rmongs pa dag la de nyid
shin tu ring/

From Shavari:

Alas! Although the beams of light of the Sun freed from clouds fill all the sky, the blind can never perceive them. Although the connate nature pervades everything, the deluded are far away from suchness.

nal 'byor rim pa bzhi po 'ang ā li kā li gsang ba
bsam mi khyab pa'i rgyud las/
seng ge rnam par bsgyings pa'i ting 'dzin gyis
mi g.yo rtse gcig dwangs ma'i shes pa gsal/ rang
rig ye shes khong nas sad par byed/ bzod pa brtan
pos ngan song sdug bsngal spong/ gnyis dang bral sgyu ma lta
bu'i ting 'dzin gyis/ spros dang bral ba'i mnyam
bzhag chen po la/ bsam gyis mi khyab ting 'dzin rtsal
du 'char/ drod thob nas ni skye ba dbang ba yin/
gsum pa dpa' bar 'grol ba'i ting 'dzin gyis/ du ma
ro gcig sa bcu'i rtogs pa 'char/ dus gsum rgyal
ba'i sras po gzhan don mdzad/ rtse mo thob nas 'phel
ba rgyun mi 'char/ bzhi pa rdo rje lta bu'i ting 'dzin
gyis/ bsgom du med pa'i nyams len brtson pa las/
mkhyen pa'i ye shes sang rgyas zhing khams mtho/
ma btsal lhun grub chos mchog chen po'i ngang/ zhes
gsungs so/

The Four Stages of Yoga in the Secret Alphabet:

Through the samadhi that is like a lion's leap one develops unwavering single pointedness and the clear nature of mind shines forth. One awakens to the self cognizant wisdom within. Through attaining the stage of warmth one develops the steady patience which eliminates the suffering of the three lower realms. The creative power arises through the inconceivable samadhi. Having attained the stage of heat, one obtains mastery. Through the recognition of the one taste of diverse phenomena, the ten bodhisattva grounds appear. One becomes an heir of the buddhas of the three times and accomplishes the benefit of others. Continually increasing one's accomplishment, the summit will arise. Through the vajra-like samadhi the fourth stage, the practice of non-meditation will arise. The wisdom knowledge of a buddha exceeds that of the highest realms. They are the unsought for but spontaneously present supreme qualities of the great expanse.

tshul 'di'i mnyam par 'jog pa'i ting nge 'dzin kyang
mdor bsdu na
ma yengs so mar bzhag pa dang/ mi sgom
lhug par bzhag pa dang/ rang dwangs bzo med gnyug
mar gzhang pa gsum la 'du'o/

A Brief Explanation of Placement Meditation:

Remain undistracted and rest in a relaxed way, without meditating. The three instructions are: clear, uncontrived, and natural.

skabs 'di'i rnal 'byor bzhi ni sngags lugs
kyi phyag rgya chen po'i khrid srol ltar na yas babs mas
brtan gyi dga' ba bzhi'i ngo bor gyur pa'i phyag rgya chen
po'i ye shes nyid la 'chad pa yin la/ mdo sngags thun
mong ba'i khrid srol gyi dbang du byas na de lta'i dga'
bzhi rjes mthun pa'i phyag chen gyi myong ba skye tshul yin
no/

An Excerpt from the Four Yogas of Mantrayana

According to the mahamudra system of instruction it is explained that the four descending and ascending joys are by nature nothing but the wisdom of mahamudra. From the perspective of the sutra, tantra, and common systems of instruction, the four joys are similar to mahamudra by way of arising and by nature of experience.

rje brgyad pa'i phyag chen sgros 'bum du
rtogs bya'i lta sgom gang dang gang yin pa la go
nyams rtogs gsum las/ go ba ni rtogs bya de nyid skra
rtog gi thos bsam gyi shes rab kyi yul du byed pa'o/
nyams ni rtogs bya de nyid dmigs par bzung
nas de la sems zin pa'i gnas chas sgom byung gi
shes rab yul du byed pa'i
rtogs pa ni rtogs bya de nyid la sems zin
pa'i sgom chung rtse gcig pa tsam gyi zhi gnas kyi chas
yul du byed pa las lhag pa'i rtog pa'am/ rtog med kyi
shes rab rnam pra byed pas yul du byed pa'i/ zhes
gsungs so

From A Hundred Thousand Words on Mahamudra by the Eighth Karmapa

The meditation and the intellectual understanding which recognize the view of mahamudra are the three wisdoms. Recognize suchness by making words and thoughts the object of the wisdoms of hearing and contemplating.

You make them the object of wisdom by taming the mind with shamatha meditation so that when apprehending what is observed suchness is recognized and experienced.

thabs lam zab mo ston pa'i tshe
'di la rgyu dus kyi gdams ngag gam gzhi khrid
kyi ming du mdzad pa yin no/ don 'di la jo nang rje
btsun chen pos/ deng sang gnas lugs phyag rgya cher
grags pa/ la khor lo tha ma'i mdo lugs sgom rim
zhig/ dbang po'i rim pas sngags dang go bstun pas/
'gro ba rnams la sgron me lta bur gyur/ lam 'bras pa
yi snang gsum sogs dang mtshungs/ gsungs/

A Teaching on the Profound Path of Skillful Means

According to the Great Lord Jonangpa, at the start the instructions use different names for the fundamental nature. At the present time the greatly renowned system of mahamudra calls it the abiding nature. The sutra system calls it the final turning of the wheel of dharma. And it is taught as tantra, according to the capacity of the practitioner. For sentient beings The Three Visions of the Sakya tradition and similar are like a lighted torch.

bde shegs phag mo grub pa'i lnga lngan ni/
byad chub sems dang yi dam lha/ bla ma phyag
rgya chen po dang bsod ba'i chos kyi nyams su blang/
zhes gsungs pa ltar/ phyag rgya chen po sung gi 'dra/
lnga ldan med na mig med yin/

From the Sugata Phagmodrupa:

It is said that bodhicitta, guru yoga, the yidam deity, mahamudra, and the dedication of merit are dharma practice. Mahamudra is like a lion, but without all five factors, it is blind.

mdo sde rgyan las
yang dag gnas pa la rten nas/ sems la
sems ni 'jogs phyir dang/ chos rab rnam par
'byed pa'i phyir/ zhi gnas dang ni lhag mthong yin/

From the Mahayana Sutra Alamkara:

Through stabilizing the mind in order to rest in the mind, one fully discerns phenomena. Shamatha is vipashyana.

ye shes phyag rgya'i mdo las/
chos rnams sems kyi rgyas btab cing/
sems la dngos po med pas tab/ sems ngo shes
pa gang yin pa/ de ni rnal 'byor spyod pa yin/

From the Wisdom Seal Sutra:

All phenomena are mind and mind is without an essence. The nature of that mind is wisdom. The practice of yoga [the Yogachara] is just that.

ting 'dzin rgyal po las/
rtog pa med cing rnam rtog med/ bzung du
med cing brjod du med/ sems kyang dmigs su med
pa ste/ de phyir ting nge 'dzin zhes bya/

From the King of Samadhi Sutra:

In the absence of conceptual thought, [mind] is undistracted. This non-apprehension is beyond expression. When the mind's apprehension ceases, that is samadhi.

nam mkha' lta bu'i ting nge 'dzin gyi mdo las/
bla ma dam pa'i bdud rtsi yis/ rang sems
nam mkha' lta bur shes/ de'i don la ma yengs pa/
de phyir ting nge 'dzin zhes bya/

From the Space-Like Samadhi Sutra:

By the nectar of the authentic guru the space-like nature of one's own mind is known. Not deviating from that understanding is samadhi.

rdo rje phrang ba'i rgyud las
sgrub po bde ba'i stan 'dug ste/ mig ni sna
rtser gtad byes nas/ sna mthong lta ba'i tshad du zhog/
phrag dbyung mnyam la lce rkan sbyar/ so dang mchu ni bde
bar bzhab/ dbugs kyi dbyung rngub glod nas ni/ cung
zad rtsol ba bral ba yi/ rdo rje skyil krung legs gnas
shing/ de ltar phyag rgya dang ldan pas/ zhes dang/
'byung bzhi lus kyi 'dug tshul ni/ bde dang yangs
dang lhod dang gsum/ zhes pa ltar ro/

From the Vajra Garland Tantra:

The practitioner should sit on a comfortable seat. The focus of the eyes should be placed on the tip of the nose. Abandon theorizing as far as you can. Arrange your robe evenly and press your tongue to your palate. Place your lips and teeth in a comfortable position and inhale and exhale in a relaxed way, free of the slightest effort. At best, take the vajra [lotus] posture. In this way you are joined with the mahamudra.

Also it says:

The body is comprised of the four elements. Loose, spacious, and comfortable are the three [qualities of shamatha].

rje dus sum mkhyen pas kyang/
pha ri lta tshu nas ston/ stong pa 'dod na
snang ba gtan la phob/ sems gnas par 'dod na
'phrul 'khor gyis chun/ gsungs/

Je Dusum Khyenpa also said:

The mountain on the other side is revealed from this side. If you want [to realize] emptiness, resolve [the nature of] appearances. If you want mental stability, control the whirligig [of your mind].

sam bu ti las/
chos kyi phung po bargyad khri dang/ bzhi stong
dag ni cho ga ni/ lus kyi de nyid mi shes pas/ de
da thams cad 'bras bu med/ gsung/

From the Samputi Tantra:

All the eighty thousand collections of the Dharma and the four thousand rituals will have no effect if you are ignorant of the suchness of the physical form.

bla ma shang gis/
lus kyi gand la lnga ste/ mda' ltar bsrang ba
dang/ lcags kyu ltar dgug pa dang/ re mig ltar
bsnol ba dang/ lcags sgrog ltar bsdam pa dang/ li
ri ltar bsgrims pa'o/

The five essential points of physical posture: [back] straight like an arrow, [chin] drawn in like a fish hook, eyes crossed, [legs] bound as if shackled, [sphincter] tight.

Sa ra has/
'jur bus bcings ba'i sems nyid ni/ glod
na grol bar the tshom med/ ces dang/

From Saraha:

If the mind which is bound in worldly concerns is released, no doubt it will be liberated.

rje rgod tshad pas
med pa'i ngang la lhod de zhog/ yal le phyad de
'dzin med zhog/ ma bcos shes pa so mar zhog/
ma bcos pa'i sems kyis 'phags lam thob mi 'gyur/

From Lord Gotsangpa:

Remain relaxed within non-apprehension, entirely without grasping at thoughts. Rest the mind naturally and without contrivance. With a mind free of contrivance you will obtain the paths of the noble ones and the deathless.

zhi gnas
zhi ni nyon mongs zhi/ gnas ni gnas ni de'i don la
gnas/ ting nge 'dzin kyang de yin te/ ting nge ni mi
g.yo ba/ 'dzin ni mi gtang ba'o/

Calm Abiding:

Calming is calming the afflictive emotions. Abiding is abiding in the reality of that. Although samadhi (clearly apprehending) is just that, clarity is not wavering and apprehending is not relinquishing.

skye med zhang gis/
glod ma shes na shes pa rnal du mi phes shing
ye shes mi 'char te/ dper na lcags su bcug pa'i mi
la 'bros pa'i bsam pa zhig dang ldan la gsungs/
blun pos ba glang skyong ba bzhin rnal 'byor shes pa gang
dgar gtang/ zhen med khyi ro lta bur bzhag/ 'dod
med 'dze bo lta bur bzhag/ bram ze skud pa 'khal ba
bzhin/ rnal 'byor shes pa glod la zhog/ 'dzin med
mi ro lta bur zhog/ dran med smyon pa lta bur zhog/
gsal ba shes sgong lta bur zhog/ ma bcos bu chung lta
bur zhog/ lhug pa'i tshur du bsdad par bya/ sems
kyi bzhag thas bstan pa'o/

From the Unborn Zhang:

Wisdom dawns when you relax in not knowing, the natural state does not arrive when you think. For example, iron cannot be commanded to run away, as it is not endowed with reason. But an ignorant cow herder can abandon thinking easily and gain understanding through yoga. Remain without attachments, like a dog's corpse. Remain without desire, like a person who is ill. Like a brahmin spinning thread, relax at ease in the wisdom of yoga. Remain free of fixations, like a corpse. Remain mindless, like a crazy person. Remain in clarity, like a crystal. Remain without pretense like a small child. Keep a relaxed focus on what needs to be done now. This is the explanation on how to settle the mind.

rje btsun te lo pas/
lus kyi bya ba yongs thong rnal ma dal bar sdod/
ngag gi smra brjod med pa grags stong brag cha 'dra/ ci
yang mi bsam la zla'i chos la ltos/ lus la snying po
med pa smyug ma'i sdod po 'dra/ sems ni nam mkha'i
dkyil ltar bsam pa'i yul las 'das/ de'i ngang la
gtang bzhag med par glod la bzhag/
ces dang/
yid la mi byed zhe 'dod kun dang bra/ rang byung rang
bzhin chu yi pa tra 'dra/ mi gnas mi dmigs don
las mi 'da' na/ dam tshig mi 'da' mun pa'i sgron mi
yin/ zhe 'dod kun bral mtha' la mi gnas na/ sde
snod chos rnams ma lus mthong bar gyur/ don
'dir gzhol na 'khor ba'i brtson las thar/ don
'dir mnyam bzhag sdig sgrib thas cad sreg/ bstan
pa'i sgron me zhes su bshad pa yin/
zhes dang/
'khor yul chags sngang 'gres pa kun chod la/
gcig pur gas kyi 'dabs sam ri khrod dgon par
bsgom/ bsgom du med pa'i ngang la gnas par gyis/
thob med thob na phyag rgya chen po thob/ ce dang/

From Jetsun Tilopa:

To see completely, abandon all physical activities and rest easily the natural state. See ordinary speech as sound-emptiness, similar to an echo. View all phenomena without the aid of mental deliberation. Regard the body as hollow, like a reed. Go beyond the conceptual realm and regard the mind as like the empty vault of the sky. Relax within that and reject all verbal designations as unreal.

Also:

No mind is beyond all ambition. The self-arisen nature is like drawing on water. If you do not dwell or apprehend, you will not transgress the ultimate meaning. Do not veil yourself in ignorance and you will not transgress your samaya. If finally, you are beyond all aspirations, the meaning of all the baskets of scriptures without exception will be seen. Be diligent and strive to liberate yourself from samsara. The benefit is that this meditative equipoise will burn up all defilements and obscurations. Thus the torch bearer of the teachings has explained it.

Also he said:

The shifting emotions of attachment and aversion are the realm of samsara. Cut them all off. Meditative cultivation does not depend on being alone at the foot of a tree or in a mountain retreat. Meditation is something that is established within yourself. The attainment of non-attainment is Mahamudra. That also he said.

sems nyid ngal bso las
dang por lhod kyid glod la zhog/ bsam gtan
dri ma bsal ba'i phyir/ bar du hrig ge yer re ltos/
mnyam rjes 'dres par bya ba'i phyir/ tha ma byams rtser
btang bar bya/ sngar byas mi dpyad sngun mi bsu/ ltar
'dzin med par nam mkhar bzhag/ dug gsum rtog
pa'i 'gro 'ong bcad/ de ltar rtog med ting 'dzin
gnas/

From Kindly Bent to Ease Us:

First, be loose, relaxed, and at ease in order to clear away the stain of deliberate meditation. Look, until you have genuine clarity. This merges meditation with post-meditation. Finally, cast away all attachment. You cannot go into the past to examine it. Similarly, you cannot fix on the present. It is as ungraspable as space. Get rid of your usual dealings, for conceptualization is the three poisons. Abide in non-conceptual samadhi in this way.

sdud pa las
'gro 'chag nyal dang 'dug pa shes bzhin rapa
tu ldan/ gnya' shing gang tsam lta zhing 'gro la sems
'khrul med/

From the Compendium of Discipline:

Remain completely attentive when walking, sitting, and lying down. Become one whose mind does not wander and only look ahead one yoke.

te lo pa'i zhal nas/
sems la gtad so med na phyag rgya chen po
yin/ de la goms shing 'dris na bla med byang chub
thob/ rang sems rtsa ba chod la rig pa gcer bu zhog/
rtog pa dri ma'i chu de dwangs su chug/ snang ba dgag
sgrub mi bya rang sar zhog/ spong len med na snang sring
phyag rgyar grol/ kun gzhi skye ba med pas bag chags
sgrib g.yog bral/ snyems byed rtsis gdab mi bya skye
med snying po zhog/ snang ba rang snang blo yi chos rnam
zad du chug/ ces dang/

Tilopa said:

The mind of Mahamudra is goalless. By familiarizing and becoming well acquainted with that, you obtain complete enlightenment. Relax in naked awareness and cut off the root of your mind. Let that wash away the stain of conceptual consciousness. Rest naturally and refrain from dismissing or embellishing appearances. Mahamudra is free of accepting and rejecting or trying to prolong experiences. The base consciousness is birthless when freed of the obscuring veil of latent karmic patterns. Refrain from judging confused appearances, let them be as the unborn essence. Let the phenomena of mind and the self-display of appearances exhaust themselves! So he said.

rgod tshang pas/
yang cig rnam rtog skyes pa na/ ngo yis tsir
gyis zung mdzod la/ kho rang thog tu glod la zhog/
rang sar grol ra the tshom med/

From Gotsangpa:

When a conceptual thought is produced, if you crush it with essence, that is dualism. Relax and remain in the midst of it. It definitely will be released into the natural state.

ji skad du/
yang dag sangs rgyas bstan pa 'di/ thos pa
tsa gyis 'grub mi 'gyur/ zhes dang/

As it is said:

By the mere sound of the authentic teaching of the Buddha one accomplishes the changeless. So it says.

rje btsun te lo pas/
sngags su smra dang pha rol phyin pa dang/ 'dul
ba mdo sde mngon pa la sogs pa/ rang rang zhung dang
grub pa'i mtha' yis ni/ 'od gsal phyas rgya chen po
mthong mi 'gyur/

From Noble Tilopa:

Mantra is the perfection of speech. It is the Vinaya, the Sutra Collections, Abhidharma, and so on, the authoritative commentaries, and the various tenet systems. The changeless is seen by the clear light of mahamudra.

ji skad du/
rje la gsol ba ma thebs shing/ zhen la
gting nas ma log na/ sgom nyams bzad yang nyung
ma'i gyos/

As it was said:

If you do not entreat the Lord and sincerely turn from attachment, you deceive yourself and will have no more experience in meditation than a turnip.

rgyal ba yang dgon pas/
blo rnam rtog la spang byar mi 'dzin zhing/ mi
rtog chen du mi sgrub par/ dran pa'i rgyang so zhig/
tshugs la zhig dang/ sgom zhi gnas kyi thog tu 'khyol
bzhin yong gi/ zhes gsungs so/

From the Victorious Yang Gonpa:

You discard thoughts and concepts by not fixing on them. You cannot bring about great non-conceptuality by the mindfulness which watches unaffected at a distance. You will achieve it through calm abiding meditation. Thus it was said.

yang de nyid kyi zhil nas/
sems ngos bzung dang bral ba stong pa'i
dbyings gsal stong gi shes pa blo bral de rang sar
zhig la rang la ltos dang sgom lhag mthong gi rang zhal
mthong ba zhi 'ong gi/ zhes dang/

The one who had realized suchness also said:

The essence of mind is free of all fixation, the expanse of emptiness. The clarity and emptiness of mind is beyond concept, [freed] in its own place. Look to see it yourself. Peace will come by seeing your true face through insight meditation.

sa ra has/
chu dang mar me rang gsal gcig pur zhog/ 'gro
'od de yis mi len mi 'dor ro/

From Saraha:

Like a lamp that only illuminates itself, beings [are illumined] by that light which has the [single] taste free of accepting and rejecting.

ji skad du/
gang dang gang gis 'ching ba rnams/ de nyid
shes nas grol 'gyur te/ khyad par lam de rtogs pa
na/ tshe 'dir sangs rgyas gnas su 'gro/
yang/ dug la sngags kyi thebs pa bzhin/ dug lnga
lam khyer gyi gdams ngag yod/

It is said:

By understanding the suchness of whatever binds you, you are liberated. In particular, when in this life you go to refuge to the Buddha, this realization is the path

Also:

Poison is made suitable [to ingest] by mantra, similarly, the five poisons can be carried onto the path when you have the oral instructions.

spyen ras gzigs kyis/
gang skyes gnyug ma nyid yin phyir/ gang shar
dran pa sor bzhag na/ de ltar stong pa nyid dag tu/
nal 'byor rgyal po gdon mi za/

By Avalokiteshvara:

Since whatever arises is the authentic nature, whatever arises in meditation should be left as it is. It is purely emptiness. Without a doubt that is the royal yoga.

ye shes kyi mkha' 'gro mas/
rang rig ye shes 'di rnyed nas/ bskal pa'i
mun par sgron me spar/ lus kyi 'khrul pa gtan nas
bcom/ skyes bu gnyid sad zi bzhin no/

By the Wisdom Dakini:

Attaining the self-aware wisdom is like dispelling the darkness of an eon by lighting a lamp. This body of confusion is utterly overcome, just like a person who has woken up.

mnyam med dwags po rin po ches/
rnam rtog chos sku lags par gda'/ gnyen
pos bcos su med par gda'/ rig pa gsal ba'i
ngang du gda'/

By the Peerless Dagpo Rinpoche:

Thoughts are the display of the dharmakaya. There is no contrived remedy for them, just the clarity of awareness.

rgyal ba rgod tsang pas/
des na rtog pa skyes dus su/ de nyid skyon du
mi lta bar/ stong par shes pas so zhog/ rtog pa
chos sku shar ba yin/

By the Victor Gotsangpa:

Thus, when conceptual thoughts arise, it is a fault if their suchness is not perceived. Recognize them as empty, for conceptual thoughts are the appearance of the dharmakaya.

phag mo grub pas/
rnam par rtog pa rig pa ste/ rig pa rnam thar
sgo gsum du/ skyes bu dam pas shes bya ste/ dga'
ba chen po'i 'du shes kyis/ sgos kya sku drin che bar
bsam/ rnam par rtog pa sems nyid la/ spang bar
'dod na mang di 'gro/ skyed ba med pas spang mi dgos/

By Phagmodrupa:

Be fully aware of your thoughts, because awareness of the three doors is liberation. An exalted person is delighted by the panorama of perception. But you should also cultivate great kindness. Conceptual consciousness is the nature of mind. Many persons wish to abandon it, but you do not need to abandon what was never born.

sems gnas pa'i thabs dgu ni bla ma rin po che'i
zhal nas/
'jog dang kun 'jog nges par 'jog pa dang/
nyer 'jog dul bar byed dang zhi bar byed/ nye bar zhi
byed rgyud gcig byed mnyam 'jog/ 'di dag don ni
rim pa bzhin du bstan/ dmigs pa gang la rtse gcig
gtad de 'jog/ ces sogs gsungs so/

The Nine Methods for Settling the Mind, from the Mouth of Guru Rinpoche:

Resting, continuously resting, definitely resting, thoroughly resting, tamed, pacified, thoroughly pacified, a single continuity, and meditative equipoise. These are taught as the terms for the successive [stages of meditation]. One rests by focusing one pointedly on the object of observation. Thus and such was said.

yid la byed / bcu gcig ni/
yongs 'tsho rab byed pa dang so sor ba rtag/
zhib mor dpyod pa zhi gnas lhag mthong dang/ zung
'grel gsal ba'i mi rtog btang snyoms dang/ rgyun mi
chad pa yengs ba med rab byed/

Eleven Points to Keep In Mind:

Thoroughly investigate with discernment as soon as the sense of individuality arises. Sift and examine discursive thought with calm abiding and insight meditation. Elucidate both sides with clarity, non-thought, and equanimity. Investigate continuously without distraction.

grub thob orgyan pas/
mi rtog ched du btsa mi dgos/ rnam rtog la
skyon du lta mi dgos/ nyams len gyi mu ge mi yong bar
skye rgyal ki mgo nas zin la yin pas sems gnas
gnas po gsal gsal po bde po zhid ma 'tshol
bar gang shar la spangs med par nyams su
longs shig gsungs/

By Siddha Orgyenpa:

There is no need to search for non-conceptuality. It is not necessary to find fault in conceptual thought. It is not suitable to desire spiritual experience. Isn't a person complete from the very beginning? You should practice meditation by familiarizing yourself with whatever arises in the mind and brightly illuminating its non-existence. So he said.

brtag gnyis las/
'di ni 'khor ba zhes byas ste/ 'di ni mya ngan
'das pa'o/ 'khor ba spangs nas gzhen du ni/ mya
ngan 'das pa rtogs mi 'gyur/

From the Two Sections (of the Hevajra Tantra):

This samsara is nirvana. When you remember to abandon samsara, you realize the changeless nirvana.

rdo rje gur las/
rin chen sems las phyir gyur pa'i/ sangs
rgyas med cing sems can med/ rnam par shes pa'i
gand don rnams/ phyi rol gyur pa cung zad med/

From the Vajra Dome (The Instruction for the Two Sections):
In the precious mind there are neither buddhas or sentient beings.
Ultimately not the slightest thing is perceived externally.

bram ze chen po sa ra has/
sems nyid cig pu kun gyis bon te/ gang
la srid dang mya ngan 'dis 'gro ba/ 'dod pa'i 'bras
bu ster bar nyed pa yin/ yid bzhin nor 'dra'i
sems la phyag 'tshal lo/

By the Great Brahmin, Saraha:
Within this single mind is all the suffering of migrating beings and the bestowal of their every wish. To this mind which is like a wish fulfilling gem, I bow down.

lang kar gshegs pa las/
bag chags kyis ni dkrug pa'i sems/ don
du snang ba rab tu byung/ don yod ma yin sems nyid
de /phyi rol don mthong log pa yin/

From the Lankavatara Sutra:
The mind is disturbed by habitual tendencies manifesting as objects of perception. Taking vows is of no benefit if the mind is so inclined. The benefit is achieved if you reverse perception away from the external.

phal po che las/
kye rgyal ba'i sras dag khams gsum po 'di ni
sems tsam mo/

From the Avatamsaka Sutra:
Listen, children of the Victors! The three realms are only imaginary.

bir wa las/
chos rnams sems nyid snang ba gzugs brnyan
yin phyir ro/

Virupa said,
Because all phenomena are mind, the appearance of external forms is like a reflected image.

spyod 'jug las/
lcags bsregs sa gzhi su yis byas/ me
tshogs de dag gang la byung/ ltar de dag thams
cad ni/ sdig sems yin par thub pas gsungs/

From the Bodhicharyavatara:

By whom is the burning ground of iron produced? From what do those flames arise? All of them are from the defiled mind. Thus the Conqueror has said.

te lo las/
nam mkha'i rang bzhin kha dog dbyibs las
'das/ dkar nag dag gis ma gos 'gyur ba med/
de bzhin rang sems snying po kha dog dbyings las
'das/ sdig dkar nag chos kyis gos mi
zhes dang/
nam mkha' stong par tha snyad rab btags sakyad/
nam mkha' la ni 'di 'drar brjod du med/ de bzhin
rang sems 'od gsal brjod gyur kyad/ brjod pas
'di 'drar grub ces tha snyad gdags gzhi med/
sems kyi rang bzhin gdod nas nam mkha' 'dra/
chos rnam ma lus de ru ma 'dus med/ gsung/

From Tilopa:

For example, by nature space is beyond color or shape. Its purity cannot become colored by black and white. Similarly, the essence of your mind is beyond color or shape and cannot be changed by black or white deeds. Also he said:

Space is devoid of the conventions and exaggerations of speech. Just as with the sky, this cannot be expressed. The natural clarity of mind is beyond speech and without change. So it is said in terms of verbal convention that the basis of designation is unestablished. From the beginning the nature of mind has been like space. All phenomena without exception are included in that. So he said.

sa ra has/
'khor 'das kun gyi rtsa bar gyur la sems
rtogs nas sgom du med cing lhug par zhog/ rang la
bzhag nas gzhan la 'tshol ba a re 'khrul/ 'di
yin 'di min med do thams cad gnyug ma'i ngang/
zhes dang

From Saraha:

Rest naturally and meditate repeatedly in the mind's recognition that the root of everything, both samsara and nirvana, does not exist. How foolish that I took on the project of looking for something other than this! It is incorrect to think it's this and not that. Everything is the natural state.

zhi mtshos/
mnyam nyid dbyings las mi ga cho 'phrul sna
tshogs ston/ chu phran sna tshogs rgya mtshor gcig go ba
tsha'i ro/ du ma ro gcig 'di la tha dad yod ma yin/
thams cad thams cad gnyug ma'i ro yi khyab pas bde/
zhes dang/

From Shankarakshita:

Upon the unmoving expanse of equality the activity of the various apparitions manifest. The varied tributaries when flowing into the ocean are understood to taste of salt. In this single taste the varied phenomena do not exist, everything is the genuine nature with the taste of all pervading bliss.

nyi ma'i rtsal gyis
sna tshogs sems kyi cho 'khrul te/ sems ni
'di shes mtshon du med/ de phyir 'khor 'dus rtsa ba
bral/ de nyid chos skur shes par gyis/ shes dang

From the Nyima Tsel (Potency of the Sun):

The unity of samsara and nirvana is beyond elaboration. Cut off any efforts concerning them. Mind and body are without duality and unimpeded. What an affliction to fixate on them as separate! Self and other are without duality. This is the dharmakaya. How pitiful to fixate on good and bad!

dom bhi bas/
srid zhi mnyam nyid spros dang bral/ rtsol sgrub
byed pa sha thad chod/ lus sems gnyis med zang thal
la/ tha dad 'dzin pa nyon re mongs/ bdag gzhan
gnyis med chos sku la/ bzang ngan 'dzin pa snying re
rje/ zhes dang/

Quoted from Dombhipa

The various ways of characterizing mind are delusions. Know that this mind is beyond definition. Because the basis is free, it is the unified mandala. You should know that the suchness [of mind] is the dharmakaya.

nyi ma sbas pas
lus la bltas pas skye ba med/ sems la
bltas pas spros dang bral/ gnyis med don 'di blo
las 'das/ das ni ci yang ma shes so/

From Ravigupta:

See the body as unborn and see the mind as uncontrived. Ultimately they are not two and beyond conceptual mind. And whatever there is cannot be known.

mai tri pas
chos rnams rang rang ngo bo stong/ stong par
'dzin blo rang sar dag/ blo bral yid la byar med pa/
'di ni sangs rgyas kun gyi lam/ zhes dang/

From Maitripa:

The nature of all phenomena is emptiness. As mind is empty, it is naturally pure. As mind has no object, it is beyond concept. This is the path of all the Buddhas.

rje rgod tshang pas
rang gi sems la cer gyis ltos/ bltas pas
mi mthong dngos po med/ ces dang/

From Lord Gotsangpa:

Look directly at your own mind. When looked at, it is not seen, as it has no substance.

gling rje ras pas
sems ji bzhin bzhag pa ma lags pa/
gnyen pas bcos mi gda' bas/ yin min gyi the
tshom stor nas thal/ zhes dang/

From Lingje Repa:

What is mind like? It is not possible to say. Because of this, it is without relation or contrivance. If you doubt and fall into being or non-being, you have lost it.

gtsang pa rgya ras kyis
sems ji bzhin bzhag pa chos kyi sku/ blos
byas kyi rtog pa rang sar grol/ don bsam du med pa
zhig nyams su longs/ zhes dang/

From Tsangpa Gyare:

What is mind? It is referred to as the dharmakaya. The mental contrivances of conceptual thought are liberated of themselves. But not even a bit of the meaning this can be understood through concepts, you must make it your own experience.

o rgyen chen pos
rgyal po chen po nga'i gsang sngags 'di lta ba
gtso che/ lta ba'i phyogs su spyod pa ma shor bar mdzod/
de shor na dge stong nag po kha 'byams bdud
kyi lta bar 'gro/ yang spyod pa'i phyogs su lta ba ma shor
bar mdzod/de shor na dngos po dang mtshan mas
bcings mas grol ba'i dus med gsungs/

My king, the view is of utmost importance in secret mantra. Do not stray into a conceptual view. You will give rise to the evil view of demons that good deeds are empty. And do not stray into activity. You will be lost in theorizing and materialism and you never will be liberated from bondage.

dwags po rin po ches:

rang sems la lta ba goms su gyis/ rang gi
sems la lta ba goms tsa na/ yul sems gnyis su
ma lhung na/ gnyis med ye shes nyams su myong/
thabs kyi khyad par bstan pa yin/ thobs pa'i dus nyid
bstan pa yin/ zhes dang/
gnyis 'dzin ma bral sgom pa de/ gnyis su myong yod
don ma mthong/ rtogs pa med pa'i lta ba de/ mtha'
bral zer yang blos byas yin/ zhes dang/

From Dagpo Rinpoche:

If you meditate on the view with your mind, your mind will become accustomed to the view. Your mind will not fall into the realm of dualism and you will experience the non-dual wisdom you have always had.

The mark of skillful means is teaching. Teaching is sowing seeds for the future. Meditation does not overcome dualistic fixation, dualism is overcome by the experience of seeing that objects do not exist. There is no view to understand, as said [in the sutras], it is free of extremes created by the intellect.

sdud pa las

nam mkha' mthong zhes sems can tshig tu
rab brjod pa/ nam mkha' ji lta mthong zhes don 'di
brtag par gyis/ de bzhin chos mthong ba yang de
bzhin gshegs pas bstan/ mthong ba dpe gzhan
gyis ni bsnyad par nus ma yin/ zhes dang/

From the Compendium:

To put it in the speech of ordinary beings, it is like seeing space. The tathagathas teach seeing the truth by explaining that it is like seeing space. Seeing the truth cannot be explained by any other example.

sdom 'byung las

sems byung sems du bstan gyur na/ 'grol rang
bzhin tshul de bzhin/ mkhas mtshungs nam mkhar
yang dag gnas/ thog ma mtha' ma med pa'i gzugs/ spros bral dbang
po'i spyod yul min/ 'gyur ba med cing snang ba med/
thams cad stong pa nyon mong sa med/ zhes dang/

From the Samvarodaya Tantra:

If it were the case that mind and the mental factors showed the truth, then by nature they would be liberated. Scholars would be like beings dwelling in empty space. There would be no difference in the substance of the beginning and the end [of the path]. But the range of the sense faculties is not simplicity and what they perceive is not the changeless. The afflictive emotions are not the basis of complete emptiness.

rtsa ba shes rab las:

yod ces bya ba rtag par lta/ med ces bya ba
chad par lta/ de phyir yod dang med pa la/ mkhas
pas gnas par mi bya'o/ zhes dang/
yod dang med ces bya ba mtha' yin te/ stong
dang mi stong 'di yang mtha' yin no/ de ltar mtha'
gnyis rnam par spang byas nas/ mkhas pas dbus
la'ng gnas par mi bya'o/ zhes dang/
ji ltar nam mkha'i dkyil bltas mthong ba 'gags
par 'gyur/ de bzhin sems kyis sems la blta byas
na/ rnam rtog tshog 'gags bla med byang chub thob/
ces dang/
'jig rten khams ni gang du yang/ sangs
rgyas gzhan nas rnyed mi 'gyur/ sems ni rdzogs pa'i
sangs rgyas yin/ gsungs so/

From the Fundamental Treatise on the Middle Way:

The view of eternalists is that things exist and of nihilists that they do not exist. Therefore the wise person refrains from viewing things as existent or non-existent and rests peacefully.

Also, it is said that existence and non-existence are extreme views, but even empty or not empty are extreme views. If one views the two extremes in this way, they are abandoned. A wise person also refrains from the middle view and rests peacefully.

Also, seeing nirvana is just like viewing empty space. Seeing mind and mental phenomena are like this as well. When conceptual thought is cut through, unexcelled enlightenment is obtained.

Also, whatever is in the world the buddhas apprehend as nothing other than the changeless. To think in this way is to be a perfect buddha.

zhang rin po ches/
 rtogs pa'i yes shes 'char ba de/ a re 'dod
 kyis 'char ba min/ brtag dpyad mkhas pas 'ong ba
 min/ theg pa che bas shes pa min/ rtog ge ba yi spyod
 yul min/ zhes dang/
 rtog pa'i ye shes shugs 'byung de/ a re 'dod dang
 glod pa dang/ pha rtag dpyad mkhas dang mi mkhas
 dang/ thos pa che dang thos chung dang/ shes rab can
 dang rmongs pa dang/ nyams myong bzang dang ngan pa
 dang/ rtsol ba drag dang zhan la sogs/ gang gis
 kyang ni mi 'char te/ bla ma'i dus thabs bstan pa
 dang/ bdag gi bsod nams lam shes bya/ bla ma'i
 dus thabs bsten zhes pa/ rtogs ldan bla ma mnyes pa
 yi/ byin rlabs stobs kyis 'char ba yin/ bdag
 gi bsod nams zhes pa ni/ sbyangs pa'i 'phro can
 rnams la 'char/ de phyir rtogs pa'i ye shes de/
 byin rlabs lam la gnas pa'i phyir/ dad pa can gyi
 spyod yul yin/ gus pa can la 'char ba yin/
 sbyangs pa can gyis rtogs pa yin/ kun gyis srog ni
 brtson 'grul yin/ skal ldan dbang po rab kyis
 mthong/ tshig mkhan rnams kyis blur mi shong/ de
 'dra'i gang zag skal ldan la/ gnyis med rtogs pa
 'char ba de/ bla ma dam pa'i byin rlabs kyis/
 rtogs pa'i/ dkyil nas chos sku mched/ sems nyid
 dkyil nas gyis med shar/ nyon mongs dkyil nas
 ye she shar/ nyams myong dkyil nas rtogs pa shar/
 gsungs/

From Zhang Rinpoche:

The realization of your innate wisdom does not arise because you wish for it. It does not come from your clever investigation. It does not come from your knowledge of Mahayana doctrine. It is not within the range of reasoning. Innate wisdom spontaneously arises from investigation when you relax your hopes for it. It doesn't matter if you are clever or foolish, learned or unlearned, wise or deluded, with wholesome or unwholesome experiences, whether you make strong efforts or if your efforts are feeble. It is the skillful teaching of your guru and your personal merit that are the path to understanding. Thus always rely on the skillful teaching of your guru. Blessings arise as a result of serving a realized guru. This has been my good fortune. So, in those with the ability to see this, the recognition of your innate wisdom will also arise. Those who practice with faith and respect will abide on the path of blessings and by practicing will attain realization. By endeavoring with all your life force in this way, fortunate practitioners of superior capacity will see [enlightenment]. There is no room for words or the intellect there. In a fortunate person like this the recognition of non-duality will arise. Through the blessing of an authentic guru the dharmakaya will be perceived. In the midst of mind the unborn will arise. In the midst of defilements your innate wisdom will arise. In the midst of experiences realization will arise.

mngon rtogs rgyan las/
tshur rol pha rol mtha' la min/ de dag bar
na mi gnas pa/ dus rnam mnyam pa nyid shes phyir/
shes rab pha rol phyir 'dod/ ces gsung/

From the Ornament of Clear Realization:

Finally transcendence is not close for those who do not abide in the middle or know the equality of the times. This is said in the Perfection of Wisdom.

spyod 'jug las/
gang tshe dngos dang dngos med dag/ blo yi
mdun na mi gnas pa/ de tshe rnam pa gzan med pas/
dmigs pa med pa rab tu zhi/ zhes gsung/
sems nyid ngal gso las/

From Engaging in Bodhisattva Activities:

Whenever the mind does not incline towards either the material or the immaterial then you will not be irritated and dwell in perfect, boundless peace.

sems nyid ngal gso las/
bu nyon khyed gang bar rtog/ 'dir bdag
ma bcings ma grol phyir/ ma yengs ma bcos rang
dgar ni/ kyai ho dub pa ngal sos shig/

From Relaxing in the Nature of Mind:

Child, conceptual thought is afflicted, but one is not bound or liberated by this. Without distraction, leave it as it is, unaltered. Khye ho! Let the scattered mind be cured by exhausting itself.

klu sgrub kyis/
glang chen lob nas sems tshugs tshud pa ltar/
'gro 'ong bcad na ngang gis dal ba ste/ 'di ltar
rtogs so nga la chos ci dgos/
gang yang ma rtog ci yang ma sems shig/ bcas
bcos ma byed rang bzhin lhug par zhogs/ ma bcos
pa ni skye med ngang bzhin mdzod/ dus gsum rgyal ba
kun gyi gshogs shul yin/

By Nagarjuna:

Similar to how one tames an elephant, one can tame the mind by cutting off its coming and going, letting it relax naturally. One must act like this for one to realize the meaning of the dharma.

Do not think of anything with the mind. Set aside making changes and relax in the mind's nature.

Remain without alteration in the birthless nature. This is the practice of all the Buddhas of the three times.

ri khrod dbang phyug gi
gang la'ang skon du mi blta zhing/ ci yang ma
yin nyams su blangs/ drod rtags la sogs 'dod mi
bya/ sgom du med par bstan med kyang/ le lo btang
snyoms dbang mi gtong/

By Shavari

Do not dress up the experience of nothingness in meditation with the false view of non-existence. The sign of attaining the level of heat and further is having no concerns. The level of non-meditation cannot be explained. But do not mistake it for the idle state of mental neutrality. Maintain a constant mindfulness in your meditation.

sgom don grub pa las
sgom pa'i tshe na ci yang mi sgom ste/ tha snyad
tsam du la sgom zhes bya/

From The Practice of Meditation

When meditating you do not meditate on anything. The term meditation is nothing more than a name.

sa ra ha pas
gang la zhen pa yod na de yang thong/ rtogs
par gyur na thans cad de yin te/ de las gzhan pa
sus kyang shes mi 'gyur/

From Saraha

When you are attached to existence, abandon that. If that is realized, everything is suchness. But the understanding of everyone else remains unchanged.

jo bos kyang/
zab cing spros bral de nyid do/ 'od gsal
'dus ma byas pa gang/ ma skyes ma 'gags gdod
nas dag/ rang bzhin mya ngan 'das pa yi/ chos
dbyings mtha' dang dbus med pa/ blo mig zhib mos
rtog bral bas/ bying rgod rab rib med par blta/
zhes dang/
chos dbyings spros dang bral ba la/ shes pa spros dang
bral bar bzhag

Also from Atisha:

Suchness is profound and free of elaborations. Luminosity is unconditioned. Primordial purity is unborn and unobstructed. The nature of phenomena is nirvana. The dharmata is without center or boundary. The mind's eye is subtle and free of concepts. The view is free of the darkness of drowsiness and agitation.

Also, the dharmata is unconditioned. Consciousness should remain in the unconditioned.

'phags pa sdud pa las/
skye ba med dang skye ba gnyis kar mi rtog pa/
'di ni shes rab pha rol phyin mchog spyod pa yin/

From the Compendium of the Prajnaparamita

Both production and non-production are beyond thought. This is the best practice of the perfection of wisdom.

slob dpon ngag gi dbang phyug gis
bsam bya bsam par mi bya zhing/ bsam min pa yang
mi bsam mo/ bsam dang bsam min bsam na/
de nas stong nyid mthong par 'gyur/

From Acharya Manjushri

Refrain from contemplating an object of meditation. Real meditation is without any deliberation. Both meditation and non-meditation become meditation when you see emptiness.

'phags pa sdud pa las
gang zhig phung po lnga dag sgyu ma 'drar shes ring/
sgyu ma gzhan dang phung po gzhan du mi byed pa/ sna
tshogs 'du shes bral zhing nye bar zhi spyod pa/ de ni
shes par pha rol phyin mchog spyod pa yin

From the Compendium of the Prajnaparamita

Whoever knows that the five aggregates are illusory without effort also knows everything other than the five aggregates are illusory. Freed of the conceptualization of diversity, your activities are pacified. This is the best practice of the perfection of wisdom.

ting nge 'dzin rgyal po'i mdo las
sgyu ma byed pa dag gis gzugs sprul zhing/
rta dang glang po shing rta sna tshogs byas/ de la ci bzhin
snang ba gang yang med/ chos rnam thams cad de 'dra

From the King of Samadhi Sutra

A conjurer creates forms of horse and ox pulled chariots, but these appearances are nothing at all. You should know that all phenomena are just like this.

shes par gyis/
spyod pa'i de kho na nyid las/
mi rtog dran pa'i blo yod kyang/ bsod nams
tshogs ni rgyun mi bcad/

From The Activity of the Essential Nature

Nonconceptual mindfulness and awareness does not arise apart from the accumulation of merit.