

## Chapter 1 : Vajrayana " Study Buddhism

*Wangchug Dorje, "Mahamudra: The Ocean of True Meaning", transl. Henrik Havlat. ISBN Traleg Kyabgon (), Mind at Ease: Self-Liberation through Mahamudra Meditation, Shambhala.*

Many here actually believe the Dzogchen tantras have some primordial origin and history. It is probable that the Dzogchen teachings were created by some Tibetan lamas or practitioners that took the Mahayoga teachings which result in the state of Dzogchen as in the Guyagharba Tantra tradition. There seems to be no earlier instance of there being a separate vehicle called Dzogchen. Dzogchen was the culmination of the gradual path of generation and completion stage yogas. There exists no Indian or sanskrit texts regarding Dzogchen, none, unlike Mahamudra. I suspect that some Mahayoga practitioners, like Padmasambhava and his group or others created the notion of Dzogchen as being a separate vehicle, much as Saraha and Maitripa did regarding Essence Mahamudra. In other words, some Tibetan practitioners got together and wrote all the Dzogchen Tantras and gave them a false history to provide legitimacy. It is not to say the Tantras are not profound as many are, but later termas are probably just as spurious regarding origins. I do feel the Tantras of Dzogchen do represent the profound state of Mahamudra being present in its authors, but they called their new tradition "Dzogchen". These creators of Dzogchen were probably Vimalamitra and Vairochana. Tegal practices can be traced to very ancient "Light Practices" also from Central Asian shamanism that spread as well into Iranian Sufism and Kashmiri Shaivism as shared in the Vijnana Bhairava Tantra. At that time there was a huge melting pot of religious and mystical teachings from the Middle East as well. In other words, Dzogchen was made up by some well meaning practitioners, all probably Tibetan from Mahayoga and other Tantric teachings, both Buddhist and Shaivist. Sam Van Schaik and David Germano and others have done some pretty thorough research in this area and have similar conclusions regarding Dzogchen coming from the Mahayoga tantras. Anyway, the point being, Gnosis has no historical basis. It is the ever present changeless Knowing within all experience. Whatever "points that out" to consciousness is that path. It becomes a self-reinforcing delusion. The truth is everywhere present, not in a system, lineage or teaching. It is our present empty Awareness that is always perfect and untouched by samsaric conditioning from the beginning, yet is inseparable from all phenomena. Notice how your present impersonal Awareness is always changelessly aware, rest as that. The rest will unfold organically, siddhis and all

**Chapter 2 : Kriptodanny: Definitive Meaning of Mahamudra**

*The meaning of Mahamudra is found in its name. Maha means "great" and mudra means "symbol" or "seal." The Great Symbol referred to is the wisdom of emptiness, which is the very nature of our mind and of all phenomena—any object or idea the mind can observe or become aware of.*

Here, though, it usually is the culmination of the series, a direct realization of the nature of mind and reality that transcends and perfects other, more conventional seals, including those involving actual or visualized sexual yoga. Sealing something implies that you cannot destroy it. It is absolute reality". Marpa introduced the lineage to the Kagyu school and Atisha to the Kadam school, which later produced the Gelug school. Gampopa later received both the Kagyu and Kadam transmissions of the lineage and passed them through to the present day Kagyu. From the point of view of individually ascribed names, there are numerous traditions, such as those of the simultaneously arising as merged, the amulet box, possessing five, the six spheres of equal taste, the four syllables, the pacifier, the object to be cut off, dzogchen, the discursive madhyamaka view, and so on. Before the invasion of Tibet, many of the texts and information that are now available would have been esoteric and restricted. The Dalai Lama has been influential in making public some of these formerly esoteric Tibetan teachings, while still some remain entirely esoteric, available to a student only through a private guru-student relationship. Some parts of the transmission are done verbally and through empowerments and "reading transmissions". According to one scholar, most people have difficulty beginning directly with formless practices and lose enthusiasm doing so, so the tantric practices work as a complement to the formless ones. Mindfulness of breathing practice is considered to be quite profound means of calming the mind to prepare it for the stages that follow. It is the portrait of your mind in some sense. The traditional recommendation in the lineage of meditators that developed in the Kagyu-Nyingma tradition is based on the idea of mixing mind and breath. In retreat, each contemplation would typically be assigned specific time periods. It is perfectly still? One tries to closely examine the arising, existence, and ceasing of thoughts, possibly posing oneself questions so as to better understand this process, such as "how does it arise? What is its nature? One looks at the way in which phenomena of the external senses occur in experience. Usually, a visual object is taken as the subject. One repeatedly looks at the object, trying to see just how that appearance arises in the mind, and understand the nature of this process. One possibly asks questions such as "what is their nature? How do they arise, dwell, and disappear? Is their initial appearance different from how they eventually understood? One investigates questions such as "what is the mind? What is the body? Is the body our sensations? What is the relation of our sensations to our mental image of our body? When the mind is still, one looks at that, and when the mind is in motion, one looks at that. One investigates whether these two stages are the same or different, asking questions such as "if they are the same, what is the commonality? If different, what is the difference? One now looks again at each of the five, but this time repeatedly asks oneself "What is it? The settled mind, The moving or thinking mind, The mind reflecting appearances, The relation of mind and body, The settled and thinking mind together. The above practices do not have specific "answers"; they serve to provoke one to scrutinize experience more and more closely over time, seeking to understand what is really there. They are as follows: These stages parallel the four yogas of dzogchen semde.

*Mahamudra is a Sanskrit term meaning "great symbol." It comes from the roots maha, meaning "great," and mudra, meaning "symbol or gesture.". Mahamudra can denote a body of teachings within Tibetan Buddhism, which uses mahamudra as a means to view the world as it exists, for all its beauty and perfection.*

The innate power of the Great Jewel Converts passion into pure awareness. Dombipa was a king of Magadha. He was initiated by the Guru Virupa into the mandala of the Buddha-deity Hevajra. The enlightened king regarded his subjects as a father treats his only son, but his people had no idea that their king was an initiate of the mysteries. However, they all agreed that he was an honest man with an innate propensity to treat his subjects kindly. The king conceived a scheme to drive fear and want from his kingdom. He summoned his minister, charging him in this way: To protect it from fear and want, cast a great bronze bell and hang it from the branch of a strong tree. Whenever you see danger or poverty, strike the bell. Magadha was free of crime, famine, plague and poverty. Some time later a wandering band of minstrels arrived in the city to sing and dance for the king. One of the minstrels had a twelve year-old daughter, an innocent virgin untainted by the sordid world about her. She was utterly charming, with a fair complexion and classical features, and to glance at her was to fall in love. She had all the qualities of a padmini, a lotus child, the rarest and most desirable of all girls. The king decided to take this girl for his spiritual consort, and in secret he commanded the gypsy to give her to him. We are low caste wretches, reviled and shunned by all. How could you even think of such a thing? For many years he kept her hidden, but in the twelfth year her existence became known. He was forced to abdicate. Entrusting his kingdom to his son and ministers he departed for the jungle with his low-caste mistress, and in an idyllic hermitage in solitude they continued practicing their tantric yoga for a further twelve years. Meanwhile the kingdom was misgoverned. The quality of life diminished as virtue ebbed to a low level. A council agreed to request the old king to return to govern, and a delegation was sent into the jungle to find him. When they eventually found the hermitage, from a distance they saw the king sitting under a tree while his consort walked upon lotus leaves to the middle of a pond, where she drew cool nectar from a depth of fifteen fathoms before returning to offer it to her lord. The watchers were amazed, and returned immediately to the city to report what they had seen. The king, in union with his consort, came riding out of the jungle on the back of a pregnant tigress, brandishing a deadly snake as a whip. After the people had overcome their fear and astonishment they begged him to take up the reigns of government again. However, since death ends all distinctions, burn us. In our rebirth we will have been absolved. The huge pyre burned for seven days, and when it was cool enough to approach, the people caught sight of the two of them shimmering, as if covered in dew drops, in the spontaneously arisen illusory form of the Buddha-deity Hevajra in union with his consort, in the heart of a fully-blown lotus. At this point the last vestiges of doubt were removed from the minds of the men of Magadha, and they began to call their king the master Dombipa, which means Lord of the Dombi. Stepping out of the fire the king addressed the ministers and all of his people of the four castes. If you will not help yourselves, I shall not remain to govern you. Those who wield authority can do little good, and more often than not the damage that flows from their actions leads to misery for all in the long run. My kingdom is the kingdom of truth! Sadhana In India it is universally believed that the sound of a bell has the power to exorcise demons and to purify the mind; a bell is always sounded before entering a temple. The bell that Dombipa had erected was multifunctional: Inter-caste miscegenation was forbidden for the twice-born castes, and the penalty for breaking this taboo was loss of caste, which meant social ostracism. But the evident anti-caste bias of Buddhism in general, and Tantra in particular, does not manifest as social rebellion and zeal to reform society - unless ordination and initiation into an outcast sect is viewed as an anti-caste act - as everybody recognized caste as an immutable, divine dispensation. Rather, for the tantrika, the mind-set, preconceptions and prejudices of caste- consciousness, comprise a paradigm of the social conditioning that must be eradicated if Buddhahood is to be achieved. Further, in the same way that pride is destroyed by entering into the essence of humiliation, passion dissolves by cultivating sexual desire in the framework of a fulfillment yoga and penetrating its essence. It should be said that the popularity of Dombi, Sabara and

Candala consorts depended to some extent upon availability. No matter what the original caste status of a bone-garlanded yogin, few women of high caste would be associated with him. The Dombis were wandering minstrels and musicians. On the non-dual, ultimate level she is the jnana-mudra, the "seal of awareness" stamped upon every experience of body, speech and mind. The precise nature of their jungle meditation is omitted, but probably it was the yoga of uniting pleasure and emptiness. The kundalini rises from the sexual cakra, through the four levels of joy and the four higher cakras, to consummate Buddhahood in the fontanelle center see p. The "cow-head" sandalwood of the pyre upon which they were burnt is a highly scented, sacred wood usually employed for carving images and anointing saints. In his early years as an enlightened king like Lilapa, he used his situation to fulfill the Bodhisattva Vow of selfless service, and, like the Bodhisattva Avalokitesvara, he took upon himself the misfortunes of beings and the negative karma of wielding authority and power. We may infer from this that the renunciate yogin's path is ultimately superior to living in the world - if the choice is possible. In the same key, Dombipa could have claimed that he never indulged in sexual pleasure, his practice with his consort being a highly ascetic practice in which transcendence of sexual involvement was the path to mahamudra-siddhi. Dombi was the king or a lord of Tripura. His account is substantially the same as our legend until Dombi returns to his kingdom at the insistence of his people. After teaching his own people he wandered afar with his consort, demonstrating his magical power for the benefit of others. In Radha he flew across the city mounted on his tiger, threatening the king and citizens with venomous snakes, forcing them to take refuge in the Buddha thus the descriptive epithet Tiger-Rider. In Karnataka, in South India, he taught five hundred yogins and yoginis in a cremation ground, and all except one, who violated the samaya, gained siddhi. Gharbaripa has been identified with Dharmapa. Far less probable are the references in all but one of the texts of the legends that make Krsnacarya his Guru, although Dombi would have been alive to meet Krsnacarya. Dombipa is better known as Dombi Heruka. Dombi Heruka wrote few works, but some of significance. His Sri-sahaja-siddhi is an oft-quoted short form of the Hevajratantra; he revealed the Kurukulla-kalpa and Aralli-tantra. He also wrote an Ekavira-sadhana. Most of his writing concerned the mother-tantra, and he is to be considered an important exemplar of woman worship str-puja. He must have been born in the second part of the eighth century and lived a long life through the first half of the ninth. The visible form of my pure awareness, Form not separate from me, nor yet a part of me, The phenomenal appearance of empty space: She is beyond compare and beyond words. In Magadha there once lived a householder of low caste. He married a girl of his own social status and settled down. He was not an immoral man, but caring not a whit for the virtuous life that leads to spiritual freedom, after tasting the delights of connubial bliss he became obsessed with sensual pleasure. He experienced peaks of undreamed ecstasy. However, while he was still more than content with his lot, believing that this world alone could fulfill all his desires, his beloved wife came to her appointed time and died. He carried her corpse to the cremation ground, and there he broke down and lost himself in sorrow. It was in this state of despair that an enlightened yogin found him and asked him what was wrong. No one on earth can suffer more than this. Everyone in this samsaric world suffers; suffering is the nature of this wheel of existence. Then teaching him how to meditate, the heartbroken lover was instructed to avoid thinking about his dead wife, but to visualize her as a Dakinis, as indivisible pleasure and emptiness, without substance and without self. Thus he entered into meditation, and after six years had passed all thought of his dead wife as a woman of flesh and blood had become a state of pleasure and emptiness. The clouds in his mind dissolved, and the experience of the clear light of pure pleasure arose within him. Sadhana This straightforward story well illustrates how ordinary men are transformed into yogins out of which mahasiddhas are made, by spontaneously taking advantage of the opportunity that arises in the "bardo" experienced in the aftermath of disaster. The radical distinction between the pleasure of sexual consummation and the pure pleasure of union with the Dakini is made clear here. Kankaripa was instructed to meditate upon the anthropomorphic representation of the ultimate reality he describes in his rare song of realization. The Awareness Dakinis is so called because her form is inseparable from the pure awareness of the naths out of which she manifests. This Dakini is a union of pure pleasure and emptiness; she is not only present in, but actually is every moment of sensual perception. Dhatura is a powerful hallucinogen otherwise known as Jimson Weed or Thorn Apple. The active parts of the thorny fruit

variety create amazingly credible hallucinations in which the subject can lose himself. It is used by devotees of Siva in their sadhanas, and as an offering; but to my knowledge it is not employed in Tibetan Tantra. Kankala and Keng rus means "skeleton," a synonym of Kapalika and Kapala, according to the Skandha Purana, where the Kankala sect is given as one of the five saiva sects that lead to liberation. Thus Kankala would appear to be a saiva name. Bihar, or Gauda, could be the correct form see 7 and Born in the town of Somapuri Kanhapa, also known as Krsnacarya, was the son of a scribe. He took ordination in the great monastic academy of Somapuri, built by King Dharmapala. He was initiated into the mandala of the Deity Hevajra by his Guru Jalandhara. Kanhapa practiced his sadhana for twelve years and was rewarded by a vision of Hevajra with his retinue while the earth trembled beneath him. This experience inflated his pride, but a Dakini appeared and warned him against any idea that this vision was anything but a preliminary sign on the path, assuring him that he had not yet realized ultimate truth. Kanhapa continued his solitary practice, but one day, wishing to test himself, he placed his foot upon a rock and left his footprint in it. The Dakini appeared again, entreating him to return to his meditation seat. Again, sometime later, he awoke from his samadhi and found himself floating in space one cubit from the ground, and again the Dakini appeared, warning him of pride of achievement and pointing to his meditation seat. Finally it happened that he rose up with seven canopies floating above his head and seven damaru skull-drums spontaneously sounding in the sky around him. At the shore of the sea dividing the island from the mainland, wishing to impress his disciples and also the people of Sri Lanka, he left his attendants and began the crossing walking on the water.

**Chapter 4 : The Beauty and Limitations of Mahamudra | Anadi Teaching**

*Mahamudra, a Sanskrit word meaning "great seal," refers to an advanced and sophisticated system of meditation on the nature of the mind, and the realizations gained through it.*

Gurus and yidams, deities of the mandala, Buddhas of the three times in the ten directions and your sons and daughters, Please consider us with kindness and understanding, and Grant your blessing that these aspirations may be accomplished exactly as we ask. Sprung from the snow mountain of pure intentions and actions Of myself and all sentient beings without limit, May the river of accumulated virtue of the threefold purity Flow into the ocean of the four bodies of the Victorious Ones. So long as this is not accomplished, Through all my lifetimes, birth upon birth, May not even the words "evil deeds" and "suffering" be heard And may we enjoy the splendour and goodness of oceans of happiness and virtue. Having obtained the supreme freedoms and conjunctions of the precious human existence, endowed with faith, energy, and intelligence, Having attended on a worthy spiritual friend and received the pith of the holy instructions, May we practice these properly, just as we have received them, without obstacle or interruption. In all our lives, may we practice and enjoy the holy dharma. Hearing and studying the scriptures and reasonings free us from the obscuration of not knowing, Contemplating the oral instructions disperses the darkness of doubt. In the light born of meditation what is shines forth just as it is. May the brightness of the three prajnas grow in power. By understanding the meaning of the ground, which is the two truths free from the extremes of eternalism and nihilism And by practising the supreme path of the two accumulations, free from the extremes of exaggeration and denial, Is attained the fruit of well-being for oneself and others, free from the extremes of samsara and nirvana. May all beings meet the dharma which neither errs nor misleads. The ground of purification is the mind itself, indivisible cognitive clarity and emptiness. That which purifies is the great vajra yoga of mahamudra. What is to be purified are the adventitious, temporary contaminations of confusion, May the fruit of purification, the stainless dharmakaya, be manifest. Resolving doubts about the ground brings conviction in the view. Putting all aspects of meditation into practice is the supreme action. The view, the meditation, the action--may there be confidence in these. All phenomena are illusory displays of mind. Examining well, may all doubts about the ground be discerned and cut. Naturally manifesting appearances, that never truly exist, are confused into objects. Spontaneous intelligence, under the power of ignorance, is confused into a self. By the power of this dualistic fixation, beings wander in the realms of samsaric existence. May ignorance, the root of confusion, be discovered and cut. It is not existent--even the Victorious Ones do not see it. It is not nonexistent--it is the basis of all samsara and nirvana. This is not a contradiction, but the middle path of unity. May the ultimate nature of phenomena, limitless mind beyond extremes, be realised. If one says, "This is it," there is nothing to show. If one says, "This is not it," there is nothing to deny. The true nature of phenomena, which transcends conceptual understanding, is unconditioned. May conviction be gained in the ultimate, perfect truth. Not realising it, one circles in the ocean of samsara. If it is realised, buddha is not anything other. It is completely devoid of any "This is it," or "This is not it. Appearance is mind and emptiness is mind. Realisation is mind and confusion is mind. Arising is mind and cessation is mind. May all doubts about mind be resolved. The waves of subtle and coarse thoughts calm down by themselves in their own place, And the unmoving waters of mind rest naturally. Free from dullness, torpor, and, murkiness, May the ocean of shamatha be unmoving and stable. Looking again and again at the mind which cannot be looked at, The meaning which cannot be seen is vividly seen, just as it is. Thus cutting doubts about how it is or is not, May the unconfused genuine self-nature be known by self-nature itself. Looking at objects, the mind devoid of objects is seen; Looking at mind, its empty nature devoid of mind is seen; Looking at both of these, dualistic clinging is self-liberated. May the nature of mind, the clear light nature of what is, be realised. Free from mental fabrication, it is the great seal, mahamudra. Free from extremes, it is the great middle way, madhyamika. The consummation of everything, it is also called the great perfection, dzogchen. May there be confidence that by understanding one, the essential meaning of all is realised. Great bliss free from attachment is unceasing. Luminosity free from fixation on characteristics is unobscured. Nonthought transcending conceptual mind is spontaneous presence.

May the effortless enjoyment of these experiences be continuous. Longing for good and clinging to experiences are self-liberated. Negative thoughts and confusion purify naturally in ultimate space. In ordinary mind there is no rejecting and accepting, loss and gain. May simplicity, the truth of the ultimate essence of everything, be realised. The true nature of beings is always buddha. Not realising that, they wander in endless samsara. For the boundless suffering of sentient beings May unbearable compassion be conceived in our being. When the energy of unbearable compassion is unceasing, In expressions of loving kindness, the truth of its essential emptiness is nakedly clear. This unity is the supreme unerring path. Inseparable from it, may we meditate day and night. By the power of meditation arise the eyes and supernormal perceptions, Sentient beings are ripened and buddha fields are perfectly purified, The aspirations that accomplish the qualities of a buddha are fulfilled. By bringing these three to utmost fruition-fulfilling, ripening and purifying-may utmost buddhahood be manifest. By the power of the compassion of the Victorious Ones of the ten directions and their sons and daughters, And by the power of all the pure virtue that exists, May the pure aspirations of myself and all sentient beings Be accomplished exactly as we wish.

**Chapter 5 : What Is Mahamudra? – Study Buddhism**

*The Kagyu, or mahamudra tradition, is the devotion lineage. The Nyingma, or ati tradition, is the lineage of crazy wisdom. The sadhana brings these two traditions together as a prototype of how emotion and wisdom, energy and space, can work together" (p. ).*

It is also sometimes referred to as the highest and most profound teaching of the Buddhas. Not surprisingly, there have been a number of figures in the history of Tibetan Buddhism who taught the synthesis or union of Mahamudra and Dzogchen. Others mastered both but taught them separately to different students as they saw fit. There are yet others – in the majority – who focused on mastering either Dzogchen or Mahamudra. It should be pointed out that Mahamudra lineages are also found in the Gelug tradition as several past masters of this tradition also received Mahamudra instructions from holders of the Mahamudra in the Kagyu tradition. The Origin Most of Kagyu Mahamudra lineages stem from the Mahamudra teachings that were given by Gampopa to his students. Gampopa himself received Mahamudra from his root-teacher Milarepa who in turn received it from his root-teacher Marpa. Marpa was a Tibetan who traveled to India and Nepal and received many teachings from the Indian mahasiddhas – the most important being Naropa and Maitripa who transmitted to Marpa the complete Mahamudra ground, path and fruition. Gampopa himself combined the profound teachings of Mahamudra with the graduated approach of practice as taught by the Kadam tradition. The Indian pandit Atisha founded the Kadam tradition in Tibet. Although there are many scholarly debates in Tibetan Buddhist history over the status and types of Mahamudra, Gampopa seemed to have mainly advocated two possible approaches to Mahamudra. According to Gampopa, Mahamudra can be approached via the way of sutra as well as via the way of tantra. Hence, there is sutra- Mahamudra and tantra- Mahamudra. Sometimes it is said that Gampopa also taught a third approach to Mahamudra which is neither sutra-based nor tantra-based. From Gampopa onwards, many different Mahamudra lineages began to crystallize according to the different styles of Mahamudra taught by Gampopa and his spiritual descendents. Many other Drigung Kagyu teachers of the past also wrote extensive commentaries on this system of the Mahamudra. It goes without saying that Kyobpa Rinpoche himself also wrote several texts and many songs on this subject. Before one can begin to engage in the practices laid out in this system, one first needs to focus on the foundational practices. These foundational practices are divided into the outer and inner. Bodhicitta Regarding bodhicitta, Kyobpa Rinpoche sang in one of his many vajra -songs: Attend therefore to the preliminaries. Although compassion is one of the most important factors in the generation of bodhicitta, it is not in itself bodhicitta. The arousal of bodhicitta begins by first attending to the generation of loving-kindness for all sentient beings. It is said that loving-kindness is the feeling that one gets when one sees a newborn child. When we see a small child, we often automatically think kind and friendly thoughts towards the child. We spontaneously wish that the child be safe, happy and protected from all harm. There is nothing as soothing as the sight of a soundly sleeping child. It is that warmth and unconditional love that we are trying to generate for all sentient beings. We try to regard all sentient beings as our own children whom we love unconditionally. We pray for their well-being, safety and protection and are willing to give up our own lives for their sakes. When we are able to feel this way towards all sentient beings, we will naturally be able to generate compassion. Compassion is the feeling of wanting to free others from suffering and the causes of suffering. It is the feeling that we get when we encounter someone suffering from a terrible disease or undergoing intense physical and emotional pain. We want to be able to help and to ease that pain; that suffering. Having thus generated and cultivated both loving-kindness and compassion, we can then arrive at the point when we are ready to truly generate bodhicitta. Although there are many ways to ease the suffering of sentient beings, they are all temporary and non-final. Only by completely uprooting the cause of suffering are we then thoroughly free from suffering. And this is the state of ultimate liberation, of complete Buddhahood. This knowledge – the knowledge of the faults, cause, end of and path to the end of samsara is wisdom. Hence, bodhicitta is the resolve that arises from loving-kindness and compassion.

**Chapter 6 : What is Mahamudra? - Definition from Yogapedia**

*The Chronicles of ChÃ¶gyam Trungpa is a celebration of his life, an exploration of his teachings, a study of his legacy and influences, and a community of people who share a common interest in his life and work.*

Member Essays Mahamudra and Dzogchen, Two Systems of Buddhist Yoga It is now in the present century, that for the first time, the West is finally beginning to learn something in depth about the ancient mystical teachings and practices of Buddhist Yogacara. Yogacara means to practice yoga, or in other words, to practice meditation, stilling the mind, searching inwards so as to acquire self-realization. This is the "practice tradition" at the heart of the Buddhist religion. Where ever Buddhism exists, there are those who commit themselves to this tradition - to the genuine "practice" of Yoga-meditation. Here, the concept "practice" stands in contrast to "scholasticism". It means to practice a spiritual path, rather than study and debate philosophy. It means to practice yoga-meditation rather than trying to understand the meaning of life by using discursive reasoning. In Thailand and Burma, monks have for centuries taken themselves off to the forest, living simple ascetic lives, so as to devote themselves to contemplative practice. Today, we follow the "practice tradition" of Buddhism than comes under the guidance of the 17th Gyalwa Karmapa, Urgyen Thinley Dorje. By "practice tradition" we mean a tradition that is focused on the practice of spiritual conduct and meditation, where the individual aims to attain Enlightenment in his or her present life. Believing that the discursive intellect, on its own, is not capable of reasoning a way to true Enlightenment, the Yogin is a woman or man who turns to yoga-meditation so as to experience directly the nature of the mind. Yogacara does not mean a particular set of views or religious beliefs. It does not imply a specific philosophy, such as the Middle Way View of Nagarjuna Madhyamaka or the Mind-only doctrine Cittamatra , nor a system of thought like Vedanta or the scientific speculations of someone such as Stephen Hawking. Though anyone may benefit from pondering the nature of existence and studying the thought of philosophy and science, and although we do study the above systems of thought, "Yogacara" strictly means to do meditation or various spiritual exercises that will lead to direct experience of the nature of the mind in and of itself. In Buddhist India and Tibet, the culmination of the long development of contemplative yoga practice led to two close systems of practice: Mahasamdhhi means "absolute wholeness", or all-inclusive completeness, i. Mahamudra is a term referring to the "Great Seal" or the "Absolute State" of nonduality - the Great Seal of Awareness, which is but another way of defining Ultimate Reality. Both describe that final state of realization in which the duality of apparent existence, the differentiation of subject consciousness and object world , collapses into original wholeness. Dzogchen or Mahamudra is a "tantric" teaching concerning absolute Reality. Can we experience it? We can perfectly well see that every sentient being has consciousness. We can see that consciousness is the perception of an object. There is no consciousness, without being conscious of something. What is consciousness conscious of? To guide the enquirer to an understanding of this question, it is pointed out that visual-consciousness is that which is conscious of visible phenomena. Through vibrations making an impression on the organ of sight, the eye, visual-consciousness is made aware of colour, light and form. The same goes for auditory-consciousness, tactile consciousness, and so forth. So "consciousness" is a state of mind that always is conscious of something. To recognize this, is to see that consciousness does not observe itself, because its very nature is to be preoccupied with observing something other than itself. At least this is apparently so. Besides the actual five "sense-consciousnesses," associated with seeing, hearing, smelling, tasting, touching, we can also speak of a mental-consciousness mano-vijnana. Mental-consciousness is that which is aware of mental phenomena, such as our thoughts, feelings, desires and instinctual impulses, etc. When in Western psychology, and when in common western speech, we refer to the term "Consciousness", we are from a Buddhist perspective generally referring to the mano-vijnana. But we should take account of the other five consciousnesses as well. Indeed, we can assume that within the human brain there are thus six centres of consciousness. But there are also, apparently, mental processes that go on, of which we are not conscious. In western psychology we say that these processes occur unconsciously, or subconsciously. Likewise, in Yogacara terminology, we speak of a process of mentation that is called the klista-manas, "obscured mind" or the "unconsciousness. The

traditional yogi or yogini learns to penetrate into the unconsciousness klista-manas through the practice of one-pointed concentration and the nine stages of Shamatha meditation. Just as the darkness of a shadow vanishes before the light of a lamp, so it is said that the klista-manas exists not in the mind of the enlightened Arhat. When the veil of the klista-manas is penetrated, the meditator experiences a vast new wealth of awareness. This deep and refreshing state of oceanic awareness is the unified field of consciousness alaya-vijnana of which each individual sentient being is, as it were, a finite spark. To experience unified mind is to gain a sense of communion with the very ground of existential consciousness in its own true nature. It is to know evolving "mind" citta in its fullest and most universal sense. Nevertheless, to gain this experience, it has to be understood what mind or consciousness is. As emphasized above, we have to understand that "consciousness" vijnana is a mental function concerned with perceiving something other than "itself". This means that the world of experience is apparently divided into subject and object. To be conscious of an object, to "see" something, is to separate the consciousness which "sees" from the apparent object which is "seen". Thus, in a sense we might say, this is what makes "consciousness" what it is. Amazingly enough, if you think about it, this means that consciousness could not exist on its own, if no "object" were to exist. Thus subject and object are mutually interdependent. To know mind in its own nature—to directly experience mind and arrive at awakened realization—the process of consciousness has to undergo a reversion in its very basis. This means that the continuous function of perceiving an object has to stop. The duality of observer and observed, of subject and object, has to collapse. In doing so, when there occurs a reversal of the basis in the depth of being, there then emerges an innate but previously not experienced, self-reflexive awareness svasamvedana. For the yogin, this event comes as a stunning breakthrough. Strangely enough, however, nothing has actually changed—self-reflexive awareness is realized to have been there all along, from the very beginning. Recognizing this, we are made aware that self-reflexive awareness is precisely a unique state of knowing jnana innate to all intelligence. In other words, it is an absolute condition of intelligence "to know. Bare knowingness is nondual. It just is intelligence. In the ancient Dzogchen Tantras, which for generations have been kept as actual "secret treatises" in the temple libraries of the yoginis and yogis of the Himalayas and in Tibet, it is revealed how, through meditation and insight, one may come to experience bare Intrinsic Intelligence, in its own essence. Indeed, the Dzogchen or Mahamudra system in particular, shows us that our own essential nature or "ultimate identity" is neither the body nor the consciousness, but rather, an immaculate and original Intelligence, which in the Tantras is described as being Param-adi-Buddha, the one supreme Absolute Intelligence itself. Original Intelligence—the very ground of all existence—is said to be entirely empty of ipseity; a self-luminous uncreate Clear Light of innate Knowingness, that is unlimited or unimpeded in the ever spontaneous manifestations of its endless love. The yogini and yogi who, through the methods of Mahamudra meditation, awakens to the intrinsic nature of mind, immediately realizes just this profound state of Absolute Totality dzog-pa chen-po. To experience this is to make life meaningful. To experience this is to know that no one "disappears" when they die. That knowing is perfect peace. The purpose of the "Guru" Tib: The uniqueness of Dzogchen or Mahamudra is the rapid way in which meditation can lead to an experience of Enlightenment in this very lifetime. An important step to understand the Mahamudra View is to distinguish between the nature of relative mind citta belonging to the worldly experience of consciousness and appearance, and that original uncreate state of bare, nondual Intelligence known as Vidya, which is the essence or ground of what mind is, in and of itself. The Master Shantideva, 7th century author of the Bodhicaryavatara, says: Abiding in a state of attention, which merely holds to the View, without falling into linear thinking, forgetfulness or distraction, is the meditation. Sustaining that calm abiding state allows natural evolution to unfold into eventual Liberation. As the great yogi-master Patrul Rinpoche used to say: They must begin with the preliminaries, the Purvaka Exercises, so as to lead them into the profound methods of Buddhist Yoga safely and carefully. As the seeker becomes more confident in performing meditation, and as a spiritual foundation is laid, he or she may then be introduced to the Tantric yoga methods of our school. With time, the Four Transmissions of Tilopa are explained - consisting of Chandali-yoga or what is sometimes called, Kundalini, the Illusory-body meditation, Clear Light, and Karmamudra practices. Such a spiritual path, with its attendant exercises, leads deep into the heart of Mahamudra. Then rapid unfoldment can happen in earnest.

## **DOWNLOAD PDF THE ORIGINS OF MAHAMUDRA**

This is meant to be a very brief outline of what Dzogchen or the Mahamudra Yogacara way is all about. Forgive us if we have left much out, or been less than clear in trying to explain this most difficult to describe, profound Path of Nondualist Mysticism.

## Chapter 7 : Aspiration Prayer of Mahamudra

*Mahamudra, (Sanskrit: "the great seal") in Vajrayana Buddhism, the final goal, the union of all apparent dualities. Mudra, in addition to its more usual meaning, has in Vajrayana Buddhism the esoteric meaning of "female partner," which in turn symbolizes prajna ("wisdom").*

Verse 15 gives a brief explanation of mahamudra meditation practice with a prayer to be able to practice mahamudra meditation properly. The commentaries discuss the second line of this verse before the first line. Not blown off course by the winds of ordinary commotion. These transitory things come and go. If we let that happen, we will not only be unable to attain enlightenment; we will also not even be able to attain one of the better rebirths. Therefore, for meditation, it is important to retire to a quiet place to meditate, cut off from ordinary worldly commotion. The four hindrances are: The four hindrances are removed, respectively, by meditating on: Regardless of how we divide and classify the meditation path, it all comes down to the same path. Now we return to the first line of the verse, Without adulterating with meditation that strives with thoughts intellectually derived. Although in the beginning, meditation is necessarily conceptual, later we must pass beyond conceptualization with anything intellectually derived by-products. Mahamudra meditation is nonconceptual, free of the obstacle of contrived meditation that strives with thoughts derived from the intellect. But knowing how to set my mind in the uncontrived, primordial state that it naturally falls to. For proper mahamudra meditation, we need to remain in a natural state of mind, free of conceptual thoughts about the past or future, or about what we are doing at present in meditation. Now, our minds are like muddy water. If we let the silt sink to the bottom, the water becomes pure. The state that mind naturally falls to is its primordial state, like an unclouded sky. Neither mind nor its accompanying unawareness has a beginning. People have different capacities and, at the beginning, contrived meditation is unavoidable and necessary. To become skilled in it, the usual practice is to sit in the vajra posture (the full lotus posture according to hatha yoga) and, without thinking of the past, present, or future, to apply the methods for achieving a stilled and settled mind of shamatha. There are three ways to practice shamatha: The ability to meditate in an unforced manner without mental constructs varies with different persons. The length of time it takes to reach this level depends on the positive force merit built up in past lives and in the present one. Some people progress in stages lam-rim-pa, like climbing a staircase. For others with an enormous amount of previously built-up positive force it happens all at once. Mahamudra practitioners can be of either variety, but in either case, the realization is the same. The detailed explanation of the meditation practice is divided into three sections: The yoga of shamatha-vipashyana meditation is divided into three sections:

**Chapter 8 : Tilopa - Wikipedia**

*Mahamudra is the very essence of Buddha's blog. quintoapp.com is an extremely profound subject and to understand it clearly and practice it correctly it is necessary to receive empowerment and instructions from a qualified Spiritual Guide.*

Just like wax seals are stamped on legal documents to authenticate their signature, similarly the great seal of mahamudra is stamped on authentic practices that bring enlightenment for the benefit of all. Confusion and unawareness ignorance of this relation drive our disturbing emotions and compulsive behavior, resulting in unrelenting suffering and problems. Mahamudra meditation is a highly effective method for attaining liberation from this suffering, and for becoming enlightened, but only when undertaken on a firm foundation. This means that extensive training in the entire lam-rim graded path is required for progress to be made. In Kagyu and Gelug, it has both sutra and anuttarayoga tantra levels of practice, which focus on the usual levels and clear light level of the mind respectively. Sakya transmits only the anuttarayoga tantra level. Gelug emphasizes meditation on the voidness of the mind, while Karma Kagyu emphasizes meditation on the mind that non-conceptually realizes voidness. For both approaches, it is crucial to distinguish what exactly mind is. Mind is the individual, subjective mental activity of experiencing something. This activity continues unbroken throughout all our lifetimes, with no beginning or end. The mind itself is extremely difficult to recognize, and so success in the practice is only possible on the basis of extensive positive force and the purification of negative potentials through repeated preliminary practices, or ngondro. Awareness is some type of cognitive engagement. Awareness is just a subjective way of describing the same mental activity as appearance-making. The only thing we can say that accounts for the fact that conventionally we all agree that we subjectively and individually experience things is mental labeling. Voidness is the total absence of that impossible way of establishing the conventional existence of anything. The Gelug style of mahamudra meditation focuses first on the conventional nature of mental activity, with mindfulness to prevent loss of focus and alertness to detect any such loss. Instead, we focus on the activity of the flashlight that is occurring in each moment making appearances visible. When thoughts arise, we simply notice them, without getting drawn into their storyline; they automatically disappear and our original intention to meditate on the mind itself brings our focus back to the mental activity. Alternatively, we ourselves cut off the thought and consciously bring our attention back. Once we attain a stilled and settled state of shamatha focused on the conventional nature of mental activity, we then focus on its deepest nature, its voidness of self-established existence. We eventually attain an exceptionally perceptive state of vipashyana joined with shamatha and focused on the voidness of the mind. We continue practice until this joined pair becomes non-conceptual and, through stages, we attain liberation and enlightenment. Inseparable, equivalent to non-dual neither member of an inseparable pair exists or can be established by itself, independently of the other. Voidness is the self-voidness view, according to which voidness is the state beyond words and concepts merely in the sense of existing in a manner that is beyond what would correspond to words and concepts such as truly existent, non-truly existent, both or neither. In the Karma Kagyu style of mahamudra meditation, one attains a state of shamatha by settling down, with mindfulness and alertness, in the present moment of clarity-making, knowing and starkness, free of any conceptual thought. What you are cognizing is some sensory information or a random thought. What you are doing Who is doing it What the conventional nature of the mind is. The meditation employs the same methods for concentrating as used in the Gelug style described above. For gaining a state of vipashyana on the deepest nature of mind, the meditation examines and analyzes the relation between mind, in its conventional sense, and appearances. Summary Arrow down Arrow up Gelug mahamudra meditation focuses on the relation between mind and conventional appearances from the point of view that mind makes all conventionally existent objects appear and be known and does this because it does not exist by the power of some findable self-nature. Both mind and conventional appearances can only be accounted for as what the concepts and words for them refer to on the basis of moment-to-moment mere appearance-making and awareness. Karma Kagyu mahamudra meditation focuses on the relation between mind and appearances from the point of view of their non-duality neither can be established as existing on its own, separately from the other. Both exist

beyond words and concepts in the sense that neither of them exist as findable objects inside the box-like categories that correspond to words or concepts. Regardless of which method we use, we come to the same conclusion: When we understand mind and the world of conventional appearances, and have as our firm foundation the lam-rim graded path trainings and extensive preliminary practices, then with sustained mahamudra meditation we will be able to attain enlightenment for the benefit of all.

**Chapter 9 : Dharma Fellowship: Library - Mahamudra and Dzogchen, Two Systems of Buddhist Yoga**

*At the core of this work on the masters of Mahamudra is an adaptation of the Tibetan text called Legends of the Eightyfour Mahasiddhas (Grub thob brgyad bcu tsa bzhez'z' lo rgyus), and this.*

The earliest figure is the tenth century poet yogi Saraha , and his student Nagarjuna not to be confused with the earlier philosopher. Niguma is an important source for the Shangpa Kagyu lineage. Its aspect of great compassion is apparent yet devoid of any nature. Manifesting clearly like the moon in water; It is beyond all terms, boundaries or center. Polluted by nothing, it is stainless and beyond hope and fear. It cannot be described, like the dream of a mute. This classification existed since the time of Bu ston Rin chen grub This compilation includes the above three collections, along with the Anavilatantra and texts that teach a non-tantric "instantaneous" approach to the practice by an Indian master named Sakyasribhadra. He is responsible for much of the development of Kagyu monastic institutions and for recording the teachings of the lineage in writing. Gampopa also states that mahamudra is "the paramita of wisdom , beyond thought and expression. The current 14th Dalai Lama and Lama Yeshe are some of the modern Gelug figures which have written commentaries on this key Gelug Mahamudra text. Some parts of the transmission are done verbally and through empowerments and "reading transmissions. According to one scholar, most people have difficulty beginning directly with formless practices and lose enthusiasm doing so, so the tantric practices work as a complement to the formless ones. The ordinary practices are samatha calming and vipasyana special insight. The tradition also culminates with certain special enlightenment and post-enlightenment practices. They are as follows: Outer and inner preliminary practices and one-pointedness: Wangchuk Dorje mentions that one can use a wide variety of supports, visual objects like a candle flame, but also sounds, a smell, etc. Mindfulness of breathing practice is considered to be a profound means of calming the mind to prepare it for the stages that follow. It is the portrait of your mind in some sense The traditional recommendation in the lineage of meditators that developed in the Kagyu-Nyingma tradition is based on the idea of mixing mind and breath. In retreat, each contemplation would typically be assigned specific time periods. It is perfectly still? One tries to closely examine the arising, existence, and ceasing of thoughts, possibly posing oneself questions so as to better understand this process, such as "how does it arise? What is its nature? One looks at the way in which phenomena of the external senses occur in experience. Usually, a visual object is taken as the subject. One repeatedly looks at the object, trying to see just how that appearance arises in the mind, and understand the nature of this process. One possibly asks questions such as "what is their nature? How do they arise, dwell, and disappear? Is their initial appearance different from how they eventually understood? One investigates questions such as "what is the mind? What is the body? Is the body our sensations? What is the relation of our sensations to our mental image of our body? When the mind is still, one looks at that, and when the mind is in motion, one looks at that. One investigates whether these two stages are the same or different, asking questions such as "if they are the same, what is the commonality? If different, what is the difference? One now looks again at each of the five, but this time repeatedly asks oneself "What is it? The settled mind, The moving or thinking mind, The mind reflecting appearances, The relation of mind and body, The settled and thinking mind together. The above practices do not have specific "answers"; they serve to provoke one to scrutinize experience more and more closely over time, seeking to understand what is really there. According to Roger Jackson: In an actual meditation session, this involves, first of all, analyzing whether the meditator who has achieved tranquil equipoise actually can be found in an ultimate sense. Seeking the meditator both within and apart from the various elements, one encounters the meditator nowhere; seeking ultimacy in phenomena dharmas , one encounters it nowhere. Thus, one comes to abide in a space-like awareness of the void nature of both the person and dharmas. Next or, alternatively one examines more carefully whether the mind itself can be found in an ultimate sense: Dalai Lama and Berzin: In the period between meditation sessions rjes thob , one should see all appearances as deceptive sgyu ma , as existing differently than they appear, but one must at the same time recognize that their ultimate voidness does not preclude their conventional functioning, any more than conventional functioning gives them true existence. By meditating on the one taste of all things, the

meditator will cognize the one taste of all these things. The diversity of appearances and nonappearances, mind and emptiness, emptiness and non-emptiness, Are all of one taste, undifferentiable in their intrinsic emptiness. Understanding and lack of understanding are of one taste; Meditation and nonmeditation are nondifferentiable; Meditation and absence of meditation are unified into one taste; Discrimination and lack of discrimination are one taste In the expanse of reality. By perfecting this [nonmeditation] stage the meditator attains naked, unsupported awareness. This nondiscriminatory awareness is the meditation! By transcending the duality of meditation and meditator, external and internal realities, the meditating awareness dissolves itself into its luminous clarity. Transcending the intellect, it is without the duality of meditation and post-meditation. Such is the quintessence of mind.