

✿ An Autumn Sky Sadhana of Mahamudra ✿



Behold that awareness which is free from confusion.

This precious human existence
with its leisure and opportunities
is difficult to obtain and easily destroyed.
Therefore we must make this very life meaningful.

The entire universe and its inhabitants are impermanent.
In particular, the lives of beings are like bubbles in water.
When we die, only our practice of dharma is of help.
Therefore we must practice the dharma without wavering.

At death, sentient beings are driven by their karma.
We fully understand that our motivations and actions
will produce their respective results.
Therefore we abandon both negative motivations and actions and
constantly engage in virtuous ones.

Attachments to the many distractions of this world
constantly hound and torment us,
like the last meal before our execution.
Therefore we cut through all attachments and
realize our awakened nature right where we stand.



From now until attaining the heart of enlightenment,
I take refuge in the lama, who is the three jewels
and the unity of awareness and emptiness.

From now until samsara is emptied,
I shall work for the benefit and happiness of sentient beings,
who all have been my parents.



According to Dakpo Tashi Namgyal,
to sustain the essence, it is taught,
to remain in freshness, unfabricated and unbound.

To be fresh,
the key point of body is to relax deeply from within,
the key point of speech is to not tamper with your breathing,
The key point of mind is to remain uncaught and without basis.

To be unfabricated,
the key point is to leave mind naturally just as it is,
without a tinge of indecision,
Completely free from identification and distraction.

To be unfettered,
the key point is to remain free from taking up or rejecting,
without a hint of effort, and
Leave the six sense impressions just as they are.

Therefore, it is said,
Remain fresh without anxiety in naturalness.
Remain unfabricated and free from judging.
Remain unrestrained and free from struggling.

Furthermore,
In the elevated presence of our experience,
We remain wide-open like the sky.
In the expansiveness of our mindfulness,
We remain pervasive like the earth.
In the steady stream of our attentiveness,
We remain unshakable like a mountain.
In the brightness of our awareness,
We remain luminous like a candle flame.
In the clarity of our thoughtfree wakefulness,
We remain lucid like a crystal.



In all breaks and in post-meditation,
we keep a constant, naturally aware presence of mind,
remaining free from distraction, in all conditions and activities.

In doing so, even though distractions are compelling at first,
a spontaneous presence of mind gradually expands and
we experience all thoughts and perceptions
As vivid co-emergence, an aware-emptiness or empty-presence,
in which nothing can be pin-pointed as being truly existent.

In this, the unity of relative and absolute
is completely and fully realized.
We can fully function in the relative world, with compassion,
and with an uninterrupted presence of mindfulness,
Like a child crossing the street,
or a shepherd tending a flock of sheep.



According to Gyalwa Karmapa Wangchuk Dorje,
after having progressed through the stages of the path,
the impurities of the ground are exhausted and
its completeness is fully manifest.
The result is achieved right in the ground.

All phenomena appear unceasingly
while being empty of an essence of their own.
They do not exist apart from or dual from emptiness.
Therefore there is liberation from dualism and hope and fear.

The culmination is to realize the nature of mahamudra,
which is endowed with all the excellent qualities and activities.
It is to realize the final non-meditation,
The essential nature of the three kayas and the five wisdoms.

This culmination is free from all obscurations,
in which one has realized all that is to be realized,
continuously manifesting all the excellent qualities.
This is known as "fruition mahamudra."

All external and internal phenomena
do not pass beyond appearances, awareness, and emptiness
and are of the nature of the three kayas.

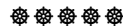
One's mind does not truly exist as anything,
it is free from elaboration,
this great expanse being emptiness
Is the dharmakaya.

This emptiness, in being reflexive awareness and
reflexive clarity, and in recognizing
the nature of all diverse appearances
Is the sambhogakaya.

This emptiness, in being an unceasing brilliance
manifesting as myriad appearances
which are its natural forms
Is the nirmanakaya.

According to Gyalwa Karmapa Rangjung Dorje,
The empty essence is dharmakaya.
The luminous nature is sambhogakaya.
The unceasingness of appearances is nirmanakaya.

This emptiness is the wisdom of the dharma-dhatu.
This clarity or cognizance is the mirror-like wisdom.
That the two exist equally is the wisdom of equality.
That these two exist distinctly and unmixed is
the wisdom of discrimination.
That these are spontaneously present without contrivance is
the wisdom that accomplishes all activities.



The four samayas of mahamudra are,
The mental afflictions are not to be abandoned,
because they are one's own mind.
Wisdom, the remedy, is not to be applied to the mind-stream,
because wisdom and mental afflictions are non-dual.
Suchness is not meditated on,
because it is not a reference point.
The result is not hoped for,
because it is realized to be one's own mind.

Living with kindness and self-reflexive mindful clarity,
in the relative manifestation of my own condition,
May great waves of benefit be accomplished without obstacle,
for each and every sentient being.



This is based on extracts from Dudjom Tersar Ngondro, *Clarifying the Natural State, The Ocean of Definitive Meaning*, and their Tibetan root texts, adapted to serve as a practice text by Lama Thapkhay. Original publications are available from Yeshe Nyingpo, Rangjung Yeshe Publications and Nithartha *international*.