

MAHĀMUDRĀ ASPIRATION

by Karmapa Rangjung Dorje

NAMOGURU

Gurus, yidams, and deities of the maṇḍala,
Victorious ones of the three times and ten directions, together with your descendants,
Please consider us with compassion and grant your blessings
So that our aspirations may be accomplished just as we intend. (1)

May the river of the accumulated virtue of threefold purity,
Springing from the snow mountain of the pure thoughts and deeds
Of ourselves and limitless sentient beings
Flow into the ocean of the four kāyas of the victorious ones. (2)

Until this is accomplished,
Through all our lives, birth after birth,
May we not even hear the words “evil deeds” and “suffering,”
And enjoy the glorious ocean of happiness and virtue. (3)

Being free and well-favored, endowed with faith, exertion, and prajñā,
Relying on an excellent spiritual friend, and receiving the pith instructions,
May we encounter no obstacles to practicing them correctly,
And may we practice the holy dharma through all our lives. (4)

Studying scriptures and reasoning frees from the obscuration of ignorance.
Contemplating the oral instructions conquers the darkness of doubt.

The light born of meditation illuminates the natural state, just as it is.
May the brilliance of the three prajñās increase. (5)

Through the ground of the two truths, free from the extremes of eternalism and nihilism,
And through the supreme path of the two accumulations, free from the extremes of
exaggeration and denial,
May we attain the fruition of the two benefits, free from the extremes of saṃsāra and nirvāṇa,
And so meet with the unerring dharma. (6)

The basis of purification is mind itself, the unity of luminosity and emptiness.
The means of purification is the great vajra yoga of mahāmudrā.
What is to be purified is the temporary stains of confusion.
May we manifest the result of purification, the stainless dharmakāya. (7)

Cutting doubts about the ground is confidence in the view.
Sustaining that without wandering is the key point of meditation.
Training in all aspects of meditation is supreme action.
May we have confidence in the view, meditation, and action. (8)

All phenomena are the illusory display of mind.
There is no mind; mind is empty of an essence.
Empty and unceasing, it appears as anything whatsoever.
Investigating this thoroughly, may we ascertain the ground. (9)

Our nonexistent projections are mistaken to be objects.
Through ignorance, intrinsic awareness is mistaken to be a self.
Through clinging to this duality, we wander within saṃsāra.
May we cut the root of ignorance and confusion. (10)

It is not existent, as even the victorious ones have not seen it.
It is not nonexistent, as it is the basis of all, saṃsāra and nirvāṇa.
This is not a contradiction, as it is the middle way of unity.
May we realize the dharmatā of mind, free from extremes. (11)

It cannot be shown by saying, "This is it."
It cannot be refuted by saying, "This is not it."
It is unconditioned dharmatā, beyond conceptual mind.
May we know with certainty the perfect ultimate truth. (12)

Whoever does not realize this circles in the ocean of saṃsāra;
Whoever realizes this is no other than a buddha.
Everything is altogether free from "it is this" or "it is not this."
May we know the secret nature of dharmatā, the ground of all. (13)

Appearance is mind; emptiness is also mind.
Realization is mind; confusion is also mind.
Birth is mind; cessation is also mind.
May we cut through all doubts about mind. (14)

Unspoiled by deliberate, conceptual meditation,
Unmoved by the wind of ordinary busyness,
May we skillfully sustain the essential practice of mind
That knows how to rest naturally in the uncontrived, innate state. (15)

The waves of coarse and subtle thoughts subsiding by themselves,
May the water of unmoving mind rest naturally.
Free from the disturbances of drowsiness and dullness,
May the ocean of shamatha be stable and unmoving. (16)

Looking again and again at the mind that cannot be looked at,
What cannot be seen is seen clearly, just as it is.
Cutting doubts about what it is or is not,
Free from confusion, may our true nature recognize itself. (17)

Looking at objects, there are no objects; we see only mind.
Looking at mind, there is no mind; it is empty of an essence.
Looking at both, dualistic clinging is spontaneously liberated.
May we realize luminosity, the true nature of mind. (18)

Free from mental fabrications, it is mahāmudrā.
Free from extremes, it is the great madhyamaka.
Containing everything, it is also known as the great completion.
May we gain confidence that, by knowing just this, we realize the meaning of all. (19)

Great bliss, free from attachment, is unceasing.
Luminosity, free from clinging to concepts, is unobscured.
Nonthought, beyond intellect, is spontaneously present.
May these experiences, free from effort, be unceasing. (20)

Clinging to good experiences is spontaneously liberated.
The confusion of negative thoughts is naturally purified in space.
Ordinary mind, free from accepting and rejecting, loss and gain—
May we realize the truth of dharmatā, simplicity. (21)

Though the nature of beings is always enlightened,
Not realizing this, they wander endlessly in saṃsāra.
May overwhelming compassion be born in us
For sentient beings whose suffering is boundless. (22)

In the moment of love, when overwhelming compassion flows freely,
Its empty nature nakedly appears.
May we meditate day and night
Inseparable from this unity, the supreme unerring path. (23)

Through the dharma eyes and higher perceptions born of meditation,
May we ripen sentient beings, establish buddha fields,
And fulfill our aspiration to attain the qualities of a buddha.
Having perfected ripening, establishing, and fulfilling, may we attain buddhahood. (24)

By the power of the compassion of the victorious ones of the ten directions and their
descendants
And by the power of all the pure virtue there is,
May our pure aspirations and those of all sentient beings
Be accomplished just as we intend. (25)

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