

MAHAMUDRA PRACTICE Nov 6, 2018

METTA

And this is what should be done...

(We each should have a copy of this, and we should have it memorized)

Forgiveness Practice: please fold your hands.

If by deed, speech, or thought
Foolishly I have caused harm,
May all forgive me,
This time, with wisdom and compassion strong,
I also freely forgive anyone,
Who may have hurt or injured me.
Finally, I freely forgive myself.

"For whatever harm I have caused others, may they forgive me.
For whatever harm I have caused others, may they forgive me.
For whatever harm I have caused others may they forgive me."

"For whatever harm others have caused me, may I forgive them.
For whatever harm others have caused me, may I forgive them.
For whatever harm others have caused me, may I forgive them."

"For whatever harm I have caused myself, I forgive myself.
For whatever harm I have caused myself, I forgive myself.
For whatever harm I have caused myself, I forgive myself."

Mahamudra Lineage Prayer

Great Vajradhara, Tilopa, Naropa,
Marpa, Mila, Lord of Dharma Gampopa,
Knower of the Three Times, all-knowing Karmapa,
Holders of the four great and eight lesser lineages,
Drigung, Taglung, Tsalapa, these three, glorious Drukpa and others,
Masters of the profound path of Mahamudra,
Unequaled protectors of beings, the Dakpo Kagyu,
I supplicate you, the Kagyu teachers.
Grant your blessing that I may follow your example and hold your lineage.
Detachment is the foot of meditation, as is taught.
To this yogi who is not attached to food and wealth,
Who cuts the ties to this life,

Grant your blessings that I have no attachment to honor or gain.
Devotion is the head of meditation, as is taught.
The teacher opens the gate to the treasury of oral instructions.
To the yogi who continually supplicates you,
Grant your blessings that genuine devotion is born within.
Non-distraction is the body of meditation, as is taught.
Whatever arises is fresh, the nature of realization,
To the yogi who rests simply in naturalness,
Grant your blessings that my meditation is free from conceptualization.
The nature of thought is dharmakaya, as is taught.
Nothing whatsoever, it arises as everything.
To the yogi for whom all arises in unceasing play,
Grant your blessing that I realize samsara and nirvana as inseparable.
Through all my births, may I not be separated from the perfect teacher
and always enjoy the splendor of Dharma.
Perfecting the qualities of the paths and stages,
May I swiftly attain the state of Vajradhara.

The Four Thoughts That Turn One's Mind to Dharma

- *First*, a precious human birth favorable for Dharma practice, is hard to obtain and easily lost. I must make this life meaningful.
- *Second*, the world and all its inhabitants are impermanent. In particular, the life of each being is like a water bubble. It is uncertain when I will die and become a corpse. At that time, only Dharma can help, I must practice now with diligence.
- *Third*, when death comes there is no freedom, and karma takes its course. Since I create my own karma, I should abandon all unwholesome actions and always devote my time to wholesome actions. With this in mind, I must observe my mind-stream each day.
- *Fourth*, just like the feast before the executioner leads me to my death, home, friends, pleasures, and possessions of samsara cause me continual torment by means of the three sufferings. I must cut through all attachment and strive to attain enlightenment.

The Four Dharmas of Gampopa

Grant your blessings so that my mind may be one with the Dharma

Grant your blessings so that Dharma may progress along the path

Grant your blessing so that the path may clarify confusion

Grant your blessings so that confusion may dawn as wisdom.

Heart Sutra

THE SÝTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE Thus have I heard. Once the Blessed One was dwelling in Rājagôiha at Vulture Peak mountain, together with a great gathering of the saḍgha of monks and a great gathering of the saḍgha of bodhisattvas. At that time the Blessed One entered the samādhī that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahāsattva, while practicing the profound prajñāpāramitā, saw in this way: he saw the five skandhas to be empty of nature. Then, through the power of the Buddha, venerable Shāriputra said to noble Avalokiteshvara, the bodhisattva mahāsattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajñāpāramitā?" Addressed in this way, noble Avalokiteshvara, the bodhisattva mahāsattva, said to venerable Shāriputra, "O Shāriputra, a son or daughter of noble family who wishes to practice the profound prajñāpāramitā should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shāriputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shāriputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhātu up to no mind dhātu, no dhātu of dharmas, no mind consciousness dhātu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shāriputra, since the bodhisattvas have no attainment, they abide by means of prajñāpāramitā. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvāṇa. All the buddhas of the three times, by means of prajñāpāramitā, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāpāramitā, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception.

The prajñāpāramitā mantra is said in this way:

OM GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

Thus, Shāriputra, the bodhisattva mahāsattva should train in the profound prajñāpāramitā.” Then the Blessed One arose from that samādhi and praised noble Avalokiteshvara, the bodhisattva mahāsattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāpāramitā just as you have taught and all the tathāgatas will rejoice.” When the Blessed One had said this, venerable Shāriputra and noble Avalokiteshvara, the bodhisattva mahāsattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Body Scan

Am I my body?
Do I have a Body?
Am I my Mind
Do I have a Mind?

FROM THIS STANDPOINT OF RESTING IN AWARENESS ONLY...

Take Refuge: Repeat 3x

I go refuge to the Buddha Dharma and Sangha until I achieve enlightenment.
By the power of the goodness that I do in giving and the rest may I reach Buddhahood for the sake of all living beings.

NOW RESTING IN RECOGNITION

Rest Body in Natural State

At EASE like a sleeping baby
STILL like a mountain
ALERT like a sentry

Rest Breath in its Natural State (part of resting the body)

Not controlling the breath in anyway

Rest Vedana in its Natural State

ALL BREATH AND SENSATE ARE MIND
(Natural state of ease, stillness and alertness in a state of recognition)

Rest Speech in its Natural State

Effortless silence

Both internal and external speech

Ease-no conflict

Still-silent

Vivid alertness

Non Dual recognition of nature of mind

Mind recognizes itself in its natural state of

EASE

STILLNESS

VIVID ALERTNESS

There will be a quality of subjectivity

Extra credit

Look at sense faculties:

Who is Seeing? Hearing? Smelling? Tasting? Sensing?

There is subjectivity, that has always been awareness

Who is experiencing past, present, future?

Never any "you" there

Time comes from individuating

DEDICATE THE MERIT

And by this merit, may all attain omniscience

May it defeat the enemy, wrong-doing,

From the stormy waves of birth, old age, sickness and death

From the ocean of samsara, may I free all beings