

# The Spiritual Practice of Mahakarunika<sup>(1)</sup> and Mahamudra Conjointly

composed by the All-knowing dKhon-mChog Lhun-grub.<sup>(2)</sup>

NAMO GURU RATNAVARDHAYA<sup>(3)</sup>

After the words:

"I, and the three planes of life, creatures equalling the skies, without exception,  
From this time on until we gain Enlightenment,  
O', of all the Blissful Ones of the ten directions and three times,  
The Body, Speech, Mind, Qualities, Action, condensed in one; essence of all the Buddhas,  
Source of all the Dharma's eighty-four thousand heaps,  
Great Master of all the Noble Sangha --"

Recite as many times as possible:

"To our Gurus, immediate and lineal, in their glorious throngs,  
We come for refuge with great reverence of body, speech and mind.  
To the Buddha, our teacher, who has discarded and understood to the end,  
We come for refuge with great reverence of body, speech and mind.  
To the Sublime Dharma, his teaching, that consists of authority and understanding,<sup>(4)</sup>  
We come for refuge with great reverence of body, speech and mind.  
To the Noble Sangha, Buddha-sons who bear the teaching,  
We come for refuge with great reverence of body, speech and mind."

Thereafter, make the entreaty as follows:

"Best Guru and the threefold precious Jewel, we make obeisance and entreat you: we pray that you transmute the body, speech and mind - all three, of myself and of all sentient beings.

Transmute our mind that it go to the Dharma;  
Transmute us, that we take the sublime Dharma as our path;  
Transmute our error in the Path, that it be stilled;  
Transmute erroneous seemings, that they turn to space;  
Transmute un-Dharmic disquisitions, that they cease;  
Transmute us that our love <sup>(5)</sup> and compassion grow;  
Transmute us that both Bodhicittas<sup>(6)</sup> be refined;  
Transmute us that omniscience be swiftly gained."

And recite thrice:

"For the sake of all beings, equalling the skies, who have been my mother, I will gain unsurpassable Enlightenment<sup>(7)</sup>.  
To this purpose shall I practice a yoga profound, path of all the Buddhas.<sup>(8)</sup>"

With the following words:

**OM SVABHAVASUDDAH SARVADHARMAH SVABHAVA SUDDHO 'HAM**

Out of the state of the great unbounded Dharmadhatu,  
A throne of jewels granting all kinds of wants:  
Carpet of lotus unstained by the Round's ills;  
Disc of a moon, clear light of its very nature; and  
Thereon Myself: all Buddhas actual in Avalokita,  
The colour of spotless conch and water crystal,  
Whose very pleasant smiling face is calm and graceful;  
Of Four Hands, the first pair's palms joined at his Heart,  
Whilst those above hold crystal rosary and lotus-jem;  
Most fair his Feet, in adamantine posture seated:  
He is decked with many ravishing silks and jewels,  
Adorned with tresses and crest-knot of indigo locks.  
Atop his Head, uniting all Buddhas' jnana, chief of all refuge-places,  
His essence our guru, form Immeasurable Light, the Family's master  
sits well pleased in aspect.

**As forms in a glass, deities in ourselves we image:  
Image and void conjoined are maya's dance;  
Dancer-like, divers costumes make him fair:  
Fair, comely, mirrored image of the mind.**

Keep your mind on the deity for a little; and then, with single-pointed devotion to the guru above your head, three or more times entreat him earnestly:

"Precious Guru, in whom all refuges unite,  
Bhagavan, Tathagata, Arahata,  
Truly complete Buddha Measureless Light,  
I entreat you to think of me with a kindly heart:  
Transmute our evil works and sin's obscurement, that they be wiped away;  
Transmute the two stocks(9), that they be swiftly completed;  
Transmute us that true samadhi be born;  
Transmute us that we swiftly gain Buddhahood."

And with the words:

**Dharma that sums bliss, woe, Nirvana, Round,  
Of Dharmas all the root, is our own mind:  
Mind's essence scan: in colour, shape it's not -  
It's not, and so of 'one' and 'more' it's void;  
Through voidness, from Birth, Cease and Stay it's free.  
Free, yet clear images cease not; all constructs stilled;  
The still mind-essence, great without bounds(10), is this.**

'Let go' slackly into a state free from all mental activity.

After thinking:

"Within my heart, on lotus-moon, the letter HRIH; around  
Encircled by the mantra of six letters, whence, light-rays  
Urging the Jina's compassion, may he transmute me;  
And the welfare of beings in the six classes of life be performed!"

Recite 500, etc., times:

**OM MANI PADME HUM**

And when leaving off the session think of the carpets(11) as turning into the form of rays of light and merging into oneself.

Make whatever dedications of merit and prayers (12) may be known, such as:

By this good act may I and other creatures  
Meet, in this life, long life, health and Sublime Dharma;  
And, in the next, being born in the Sukhavati field  
Swiftly attain the rank of Avalokita!

With body, speech and mind never parted from the three identifications  
of Deity, Mantra, and Jnana,

Acting for the welfare of beings by the power of compassion,  
may we fulfil the course of action of the Jinas' sons!

At all occasions, whether Here, the Hereafter, or Between,  
never let go the hook of compassion,  
Of the best guide, the Guru Measureless Light,  
be we preserved from all downfall in life or stillness!"

Think at all times of the dwelling-place as the Field of Sukhavati; and of oneself as waiting, with the pride of Avalokita, upon the guru, Immeasurable Light; and through not parting with the three Identifications of body, speech and mind learn to fulfil with Great compassion the welfare of beings.

In view of his being urged from a great distance by his own disciple, Gragspa rGyal-mTshan, that a sadhana of Mahakarunika, done into verse, was needed, the Reverend(13) dKon-mChog Lhun-grub very quickly wrote at E-vam chos-Idan, and sent to the Eastern region of mDo-khams, this spiritual practice of Mahakarunika and the Mahamudra conjointly, Doctrine of the glorious Sa-skya-pa, 'father' and 'son'.

**Mangalam**

## "Bestower of Best Transmutation"

being the lineage-entreaty of Conjoint Mahakarunika and Mahamudra, with the Prayer for the Path and its stages.

### NAMO GURU-LOKESVARAYA

Leader, Lord of the Ten Strengths, Pinnacle of the Sakyas;  
dGra-las rNam-rGyal; rDo-rje gdan-pa;  
and Ba-ri locava; Sa-chen bSod-nams rTse;  
rje-bTsun grags-pa; to these I make entreaty!

Great pandit of Sa-sKya, Tshogs-sgom nan-chen-pa;  
bSod-nams sKyabs; gZuns-dPal-tshul-ba;  
Sar-chen chos-rje; Nor-chen rDo-rje Chan;  
Sems-dPa' chen-po; to these I make entreaty!

Kun-mKhyen chen-po; Yons'dzin dKon-mchog 'Phel;  
Lha-mChog Sans-rGyas Sen-ge; Nam-mKha'i mTshan;  
dPal-IDan Don-grub; Ses-rab 'Byun-gNas; and  
Kun-dGa' Legs-pa, to these I make entreaty!

San-rGyas Phun-tshogs; bsTan-'dzin Lhun-grub;  
Nam-mKha' bSam-grub; Sa-chen Kun-dga';  
Nag-dban Ses-rab-Rin-chen grags-pa; and  
Chos-kyi rGyal-mTshan; to these I make entreaty!

To the entire vast host of Buddhas and their Sons,  
Combine their heaps of compassion into one, the form  
of Noblest Padmapani: to those who show his 'play',  
My own and lineal gurus - I make entreaty!

By the transmutation so entreated,  
That we be taken up in all births by the best counsellor,  
Be incited by strong feelings or 'turning away', unfeigned,  
And that the generation of Aspiring and Entering Bodhicitta  
be refined, transmute us.

In particular, may the Noble Kayas born from the two stores (14)  
Image and void conjoined, shine forth like the moon in water;  
And our family's master, the guru Measureless Light, the Protector's  
Ambrosia of transmutation enter within our heart!

Thereby may the root of all dharmas, our own mind,  
Speech, free, primordial, noblest of things,  
Beyond the elaborations of birth, cease and continuance,  
be manifestly seen and then ever preserved!

When I arise from this, around the letter HRIH, axis of his heart,  
May the light of circling mantra-garlands effect my own and others' interest,  
Transmute my stream-of-consciousness by mentling into my heart,  
And may I reach perfection in the recitation-yoga - sound and void.  
In short, the guru protector Measureless Light,  
Inseparable from the lotus atop my head, may I ever meditate;  
And image, sound and consciousness as god, mantra, jnana's  
Pure play, alone, arise!

All stocks of virtue arising from what has thus been amassed,  
I dedicate entirely to the core of Enlightenment;  
Thereby may all that move cross over the sea of existence  
And speedily gain the rank of Avalokita!"

- In those words did the Sakya-bhikshu 'Jam-dbYan mKhyen-brTse'i dBan-po, who received this manner of favour from that axis of doctrine of the ocean vast oral tradition the Vajradhara nag-dBan Legs-grub, make entreaty.  
Siddhir astu!

## Notes (by John Driver, translator)

1. Mahakarunika (Avalokita) represents the phase of 'Generation' (bsKyed-rim: utpada-krama), and the Mahamudra that of 'Completion' (rDzogs-rim: sampanna-krama), the two phases of tantric meditation here practiced in conjunction (yuganaddha).
2. A guru of the Sa-skyapa school.
3. This contains a reference to the author's guru, dKon-mChog 'Phel, whose name (which the Sanskrit translates) appears in the lineage of this practice, below.
4. The basic division of the Dharma, adopted generally by Tibetan authors, into lun (agama, scriptural authority), the texts in which it is embodied, and rTogs, (samaya, full understanding or comprehension), the realisation it represents.
5. Maitri.
6. cf. Bodhicaryavatara I.15:  
Tad bodhicittam dvididham vijnatavyam samasatah  
bodhipranidhicittam ca bodhiprasthanam eve ca  
and notes 7 & 8 below.
7. This line (two in Tibetan) expresses the first bodhicitta, that of aspiration.
8. This line (two in Tibetan) expresses the second bodhicitta, that of entering the path.
9. of merit (punya) and spirituality (jnana)
10. i.e. free from the 'extremes' of conceptual elaboration: without birth or cessation, permanence or annihilation, coming or going, difference or identity.
11. the throne, lotus, moon etc., on which, as Avalokita, one is conceived as sitting.
12. aspirations (as distinguished from petitions, translated here 'entreaties').
13. bTsun-pa (bhadanta).
14. punya - rupakaya (nirmana, sambhoga); jnana - arupakaya (dharmakaya) □