

MahaMudra

Tibetan Buddhist Liberation



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The first time I saw this meditation done, I was at a ranch in Santa Barbara, California, where a gathering of the devotees of the 16th Karmapa had come together after a Black Hat ceremony into a very spacious living room where hundreds of people were all trying to get close to His Holiness. I was nobody so I stayed at the back, and went where nobody was and began meditating. In a short while I see the Karmapa walking toward me. I knew this was impossible because he was always thronged by attendants and hangers-on, and wherever he moved, there would be a crowd. Everybody in the room wanted to touch him and have His blessing. My thought was that he was now invisible to everyone, or that this was a Karmapa manifestation that no one but I could see.

Whatever was real, he walked up to me and sat down facing me silently and began meditating with me. We were alone, and He became the focus of my meditation. Slowly His physical body started changing. The skin became translucent and inside was swirling circles of light, like tornadoes with

tremendous power. He had slowly withdrawn his soul, his essence, outside his body to His right at more than a 45° angle, curving upward, and he easily passed thru the “container of consciousness”, this world, and entered the fourth Dhyana, bypassing the first three Dhyanas entirely. Then His 4th Dhyana body was transformed, by His intent, into His favorite Bodhisattva. This is when the physical transformation of His physical body began. This was how he became endowed with His famous supernatural powers.

The first time I did Mahamudra, I had never heard of Mahamudra, and had not heard of the Karmapa. My brother knew I had tapped into something, and he asked for my help in finding out some very important information. I was experimenting with some new forms of meditation, which involved becoming unified with transcendental beings as a means of liberation. So I went into my unique meditation, where I moved my essence outside the “container of consciousness” and merged with one particular transcendental being. From the outside I

knew my body was changing. I spoke differently, acted differently. The transcendental being was operating. I saw and heard myself say in a ugly tone, “I give you two years to live.” My hand went up with two fingers upright like a “V”. The palm faced forward and then reversed, back and forth, while the words came out, “Two years. Two years.” “Unless you change your ways, you have two years. The evil that you have done can not continue longer than two years.” My brother began to cry uncontrollably. I released the state of samadhi, and became more of myself, but the connection and transformation did not stop for many days.

After a while he was able to stop crying, and he took me downstairs to his room and handed me some papers. They were medical papers he had just received, and he had been declared HIV positive. We were both a little tearful, and then he tells me his experience of what just happened. He was sitting across a table about four feet away in a well lit kitchen. He said my eyes turned from blue to black, and he saw long black hair coming down and

reaching my shoulders. My face had turned into someone else, whose power he was shocked by. Then the words came out to sternly warn him. He was truly devastated and changed his ways and lived for many years, until he reverted back and died a few years later. This was my first experiment with what I now understand to be Mahamudra samadhi.

There are many ways to do Mahamudra. It is the highest form of Tibetan meditation, and takes some skill to accomplish. If you follow what is said here, you will be able to do it quickly without 30-50 years in a cave. But as you will soon see, it is only very advanced for Tibetan Buddhists, because they aggressively seek supernatural powers, and some of them get it abundantly. For myself, liberation in it's final form is more important, so this is the danger of Mahamudra, the limitations caused by such style. You turn away from final liberation in search of power.

First, let's say this is a fourth Dhyana style of

meditative power, but when the fourth Dhyana body transforms itself into a Bodhisattva, or generates the form of a Bodhisattva, that Bodhisattva is as real as it gets. Then because of the form created, you are merging that power back into the Self, which is the “container of consciousness,” so the whole Self/World is affected, which leads to the physiological changes, which can happen and are observable.

I have seen many such examples. One such case is a young Indian girl who would go into an unconscious Samadhi and turn into Kali. The palms of her hands and the soles of her feet became bright red, and her tongue would come out of her mouth and touch her chin and it also was bright red. Her hands would lock into mudras, and she would speak in a different voice and tell people future events or discuss secret things.

Here are some of the various ways it is done. I have read some of the translations of Tibetan instructions for doing this and they are severely lacking.

Primarily, either the texts or the translations miss the point. They say you should use concentration and/or the mind to picture a Buddha or Bodhisattva above your head, and you should strive for a perfectly detailed image. This is nonsense. This will never lead to Mahamudra samdhi. Mahamudra is not a mental event. The fourth Dhyana has already left focus and attention behind. All mental capabilities are transcended. How can the mechanical electrochemical processes inside the mind, have any supernatural power. It is like saying my refrigerator can become a microwave oven, or my microwave oven turns on and becomes a refrigerator. It is not going to happen outside of a Hollywood horror movie.

Here is the trick. Your mind creates a space, which is what we call one of the six consciousness. When the eye sees, a space is created from your mind out to the object and your attention goes out in that space and touches the object. This is perception. Then the attention comes back in the space to the body, and you have knowing, knowing that you are

seeing. The attention is almost always bound up in mental spaces. It is bound up in this space because you love it. All it is is Ego, Self. This is the love, the extravaganza of Me and my experiences.

Well, this same attention is you. You are not the drumbeat of Me, Me, Me. So, to begin Mahamudra, you have to disengage the attention from the space created by the mind. When you move attention outside the space, attention transforms into an illuminating attention. Here's exactly how to do it. You know where your body is. This is all Self/Ego. Attention is stuck inside it. Move it outside. Immediately the mind creates the space for that movement. Then you drop the thought and leave what remains outside. Remain in that posture, and keep dropping the mind, which is trying to create the space encapsulating your withdrawn attention. Stay withdrawn and you will feel a subtle “positioning” outside your body, which is illuminating back towards your body. You may feel like you can see the side of your body as if with X-ray vision. Then, the part of your body illuminated

will start to tingle or feel numb. At this point we could quickly go into the blissful Dhyanas, or we can go to Mahamudra.

Going toward Mahamudra, you quickly go as fast as you can outward by withdrawing the illumination attention as far as it can go. It will hit a wall. When it hits the wall, you will notice that it still has its illumination back towards your body. This is where the second transformation of attention is. Beyond this wall attention and focus can't go. They are abandoned. This is the edge of the “container of consciousness”. So, you just go into nothingness, and the covering of the soul is abandoned. Focus and attention are the covering of the soul. This is the advanced way, which I saw Karmapa do.

The simpler method is, when you hit the wall, stay up against the wall and go over your head until you feel an opening in the wall. You can feel around with illuminative withdrawn attention and find the round opening. Rest the withdrawn attention there

and begin withdrawing from consciousness, and suddenly you will know you are outside the “container of consciousness”. It is below you. You can see that the Ego, the Self , Atman is that “container” below you. This is the starting point for Mahamudra.

You should feel several things when you do this. First, you can't mentally or visually focus. You know you are not in or near the body. Weightlessness and floating are experienced. Gravity is very confusing because it just disappeared. Previously, you had the body feeling that you were somewhere. Now that just vanished. When this first happens, you may get sick, dizzy, lost, and can't walk or do anything. Don't try this unless you are not doing anything else. Don't try it while driving. Your eyes are open and you may think you can do things. It takes a long time before you can walk and talk while doing this.

Anyway, this is where the posture of Mahamudra begins. The next step is that withdrawal, which is

looking down at the Self /Ego below, needs to become a real Buddha or Bodhisattva. You can't just imagine this with your mind, and think anything is going to happen. You have to be beyond all that. So here is the trick. The fourth Dhyana body, the soul, which knows it is outside the entire container of consciousness, operates differently. It functions off of what I would call Intent.

You know that you want the soul to transform, but you may not know what it is you want to become. You may know what you want to become. Either way there is a sudden Intent. When that Intent occurs, the soul changes and it rocks your body all the way to the gut. You feel it in the core of your body. Your imagination will go wild at this point, if it hasn't already, and create phenomenal visions for you. Ignore everything in the mind's eye. If you follow a vision, your Mahamudra process stops. One of the cleverest visions to distract you is the vision of the deity outside the “container of consciousness”. This is what you wanted, so this must be it! But you are an observer to this event in

the dream vision you are having, and the dream is in your head, in your mind's eye. What could be more clever. When you see such things laugh, ignore them and keep “Intending the transformation”. You are not going to see that your soul has become a Bodhisattva. You don't see you becoming the Buddha, except in your imagination. If you see such a thing, then who is seeing it? What you will witness is that something else, another power is existing as you. It starts off slow and develops as thoroughly as you continue to transform. When you experience that everything is just that Buddha or Bodhisattva operating as your soul and your body, you have developed the Mahamudra. This is Mahamudra liberation.

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