

Heart of the MahaMudra

Song of the 16th Gyalwa Karmapa



www.sukhayana.com

Version 1; Mar 24, 2010

Here is a message from one of the great beings, who has come into this world. I have seen him do MahaMudra, so I can attest to his accomplishment. The many monks who were near him also have told me of the supernatural greatness of the 16th Karmapa. I add my commentary to humbly explain what I think he is saying.

Manifestation and sound arise from the subtle mental imprints created from thoughts.

Wow! Let me get this right. Thoughts create subtle mental imprints from which arise manifestation and sound. He is speaking about a verifiable Mahamudra understanding, and this is not a Mahamudra experience. Something is not right. What is this about? The normal person says that thoughts are the sound of speech replicated in the brain. A person talks to themselves. Sometimes people refer to thoughts as the dreams and visions in their mind's eye. Something doesn't make sense. We know Karmapa knows, but the translator has no idea what is being communicated, and destroys the meaning. It is the same as the famous saying from the western Bible, "It is easier for a camel to go through the

eye of a needle than it is for a rich man to enter the kingdom of God”. The Greek translators didn't know or didn't see the Aramaic word correctly. Rope was made from camel hair, and the Aramaic word for rope is almost identical to camel. So the Aramaic text says it is easier for a rope to go through the eye of a needle than it is for a rich man to go to heaven. This makes sense, and the Greek translation doesn't make sense. It is an even worse case here. Several words are wrong or in reverse order.

We have four ideas: thoughts, mental imprints, sound, and manifestation. All the Tibetans I see on the internet are using this same verbiage and have no translator mentioned. If this was written or spoken by the Karmapa, then his English was bad. The idea of thought is erroneous, unless we mean the spinning movement of consciousness. This does create a sound and all manifestation is generated within it. Some might say that manifestations (dharmas) are subtle imprints within this spinning light of consciousness. So if I were to re-translate this I would say, “The spinning wheel of light makes a sound as it creates consciousness and all manifestations (dharmas) are but subtle imprints within

it.”

As a picture in water disappears of its own accord, so false appearances automatically fade away when their lack of reality is understood.

This is a poor image. If I see leaves in a tree reflected in still water, those images don't fade away. And false appearances don't fade just because you see they are not real. For instance, a rainbow can be seen to be without substance, yet it doesn't fade away. There is something horribly wrong with this translation.

Here is what it should be saying, “Just as when you see leaves on water, and you realize they were just a reflection and not real leaves, or just as when you see a snake in the road at night, and find it is just a branch from a tree, then when you see that all manifestations (dharmas) have no substance and are like mirages, then you see the truth of all dharmas.” Nothing disappears or fades away except your misunderstanding. The meaning here is false.

Beyond essential reality there is nothing – Such is the insight of the Mahamudra.

This is another goofy translation. What is essential reality? If we are saying that “essential reality” is seeing that dharmas are like mirages, and saying that beyond this is nothing, I am deeply saddened. Either the 16th Karmapa has barely understood Mahamudra or the translation is extremely bad. When I see how short his sentence is, I am suddenly saddened by such lack of insight. This is not the experience of a deep practitioner of Mahamudra. This would be the experience of just entering the 4th Dhyana, and using the deity to gain supernatural powers in the world. I started this commentary without reading the full text. I assumed it was of great value, because I greatly respected the Karmapa. Now I see his limitations, where he stopped his search for liberation.

When the door of the mind, through which appearances are created, remains unobstructed, unwarped by concepts, then there is no solid reality, just bright light, and we let everything that appears just arrive naturally. Such a practice is the meditation of Mahamudra.

This is a better translation. “when the door of the mind...” This is the opening at the top of the “container of consciousness”, the Self, Atman, Ego. I am happy he says this. “through which appearances are created...” This is sadly done. It is not the opening which creates the appearances (dharmas). It is the spinning light of consciousness, which has the “door” or opening, like the center of a cyclone, which creates appearances. The center of the cyclone does not create the cyclone.

So the Karmapa, through the translator, says that when the “opening” *remains unobstructed, unwarped by concepts, then there is no solid reality, just bright light.* So I am not sure who doesn't get it right, the Karmapa or the translator. The center of the cyclone does not get obstructed or warped by concepts. The door is the absence of mind consciousness. What he is saying, in my mind, is something far inferior to Mahamudra. He is saying he is not in 4th dhyana. He is in the doorway at the end of the 3rd Dhyana, and if He Himself remains unobstructed by the Ego mind world, then he sees that appearances of mind consciousness are just flashing images, but he doesn't see that the bright light he speaks

of is what is generating everything. This is end of 3rd Dhyana and possibly slight occasional entry to the 4th Dhyana.

Then this statement is made: *and we let everything that appears just arrive naturally. Such a practice is the meditation of Mahamudra.* In my opinion and my experience, this is not Mahamudra. It is stopping and staying in 3rd Dhyana. Mahamudra has not even begun. If you look at my commentary on Buddha's "Sedaka Sutta", you will see this is Buddha's first step, not the final step. This statement is very embarrassing.

Illusory appearances are born of the belief in a reality. Relying on a constant understanding of their non-reality, we dwell at rest in original spontaneous nature and the space where there is nothing to accomplish is thus reached effortlessly.

Unbelievable! I am really, truly shocked by this admission, that he dwells in the hole at the top of the Self, and thinks he has gone all the way.

Such is the practice of Mahamudra. These three points are the treasure of my heart. Since the yogis who go to the heart of everything are like my own heart, for them I have pronounced these heart-felt words, which cannot be communicated to others.

He is a warm, kind great being. There is no doubt about this in my heart. I loved him when I first met him, but until this moment, when I wrote this, I had no idea that he did not go as far as I thought He had. The day we sat together this is not what I thought I saw. Maybe it was great meditation day for both of us.

But this is a sad day. This morning I needed to find a picture of myself when I was a monk. The old monastery has many integrated websites, and hoped I'd find one photo, but none were found. But the old master's photos were there, and I had a thought to look at him with dhyana vision and see what his actual accomplishments were. He was my first great teacher. I was in total awe of him. Today I saw he was struggling with second Dhyana. Now I find the Karmapa was struggling with 4th. Two shocks in one day. My childhood dreams are being crushed with Insight.