



Mudra
Early Poems & Songs

CHÖGYAM TRUNGPA

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To my guru Jamgön Kontrul Rinpoche

Homage to the Guru of Inner Awareness

The Body of the Dharma is in itself Peace,
And therefore it has never emerged from itself;
And yet Light is kindled in the womb,
And from the womb and within the womb the play of
blessings arise;
That is to say, the energy of compassion begins its ceaseless
operation.

One who follows the Buddha, Dharma and Sangha is aware
of Emptiness; that knowledge of Emptiness and of loving-
kindness which is without self is called the Great Perfection
of Equanimity, by means of which one has sight of this very
world as the Mandala of all the Buddhas.

May this guide you and be your companion in your
pilgrimage to Liberation; led by the Light of Wisdom, may
you attain to the form of the Great Compassionate One.

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I N T R O D U C T I O N

It is a great pleasure that I can share some of my experiences with the world. The situation presents itself with publishing a small book called *Mudra* which is a selection of some of my songs and other spontaneous poems which I wrote since 1959 in Tibetan and English. I feel particularly blessed that I was able to include some works of authentic teachers: Jigme Lingpa and Petrül Rinpoche, which I have translated into English. As the crown jewel, this book carries these translations at its beginning. They are the vajra statement which frees the people of the dark ages from the three lords of materialism and their warfare.

It is the great blessing of the victorious lineage which has saved me from the modern parrot flock who parley such precious jewels like Mahamudra, Maha Ati and Madhyamika teachings on the busy market-place.

May I continuously gain health throughout my lives from the elixir of life which is the blessing of this lineage.

May I fearlessly beat the drum of the Dharma to wake sentient beings who fall asleep from desire, hatred and ignorance and deliver them to awakened state.

CHÖGYAM THE KUSULU

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Maha Ati

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THE TWO TRANSLATIONS that follow are from the work of two famed and much loved Tibetan teachers.

Petrül Rinpoche who wrote the poem addressed to Abushri lived at the end of the nineteenth century. He was a renowned Nyingmapa teacher, particularly interested in bringing the philosophy and practice of meditation together. He refused to live in an institutionalised monastery and became a great traveller.

Jigmê Lingpa lived at the time of the Fifth Dalai Lama. He was responsible for inspiring many people to study Maha Ati, which is the final and ultimate teaching of Buddha.

This teaching brings precise experiences of the awakened state. In fact, it surpasses concepts including the “idea” of Buddha nature, which has an element of the not yet mature. The difference between them seems to be that the achievement of Buddha nature is seen as a development, but with Maha Ati it is an experience all at once. The image of Maha Ati is the Garuda which emerges from the egg fully grown.

I have included these translations in the book even though they are advanced teaching because reading them seems to have inspired many people. There is no danger in presenting them because they are what is called *self-secret*, that is, one cannot understand what one is not ready for. Also they are incomplete without the transmission from a guru of the Lineage.

You who enjoy the union of bliss and emptiness
Seated motionless on the lunar disc
Above a beautiful hundred-petalled flower
Radiant with white light,
I pay homage to you the Divine Guru, Vajrasattva.

Listen, Abushri,
You miserable, daydreaming fool,
You remember how delusions
Confused you in the past?

Watch out for delusions in the present,
And don't lead a hypocritical life.

Stop unnecessary speculations.
You've made hundreds of plans
Which never came off
And only led to disappointment.
Unfinished acts are like
The overlapping action of the waves.
Stay alone and stop
Making your own head spin.

You've studied hundreds of philosophies
Without grasping any of them.
What's the point of further study?
You've studied without remembering
Anything when you needed it.
What's the point of contemplation?
Forget about your "meditation"!
It doesn't seem to be
The Cure for conflicting emotions.

You may have recited the set number of mantras
But you still haven't mastered the concrete visualisations.
You may have mastered the concrete visualisations
But you still haven't loosened the grip of duality.
You may have subdued apparent evils
But you still haven't tamed your ego.

Forget your set periods of meditation
And following an obsessive schedule.
High and clear but not letting go,
Low and steady but lacking clarity,
Penetrating insight but only stabbing—
That's your meditation!

Forget the stare of concentration
And the tethered mind.

Lectures sound interesting
But they don't help your mind.
The logical mind seems sharp
But it's really the seed of confusion.
Oral instruction sounds very profound
But it doesn't help if it isn't practised.
Forget about browsing through books
Which causes distraction and eyestrain.

You bang your antique prayer-drum,
But, just for the novelty of playing (with) it.
You offer up your body,
But in fact you're still attached to it.
You play clear-sounding cymbals
But your mind is heavy and dull.
Forget about these tricks,
Attractive though they are.

Your disciples seem to be studying
But they never follow through;
One day there's a glimmer of understanding,
But the next day it has gone.
They learn one thing out of a hundred
But they don't retain even that.
Forget these apparently fervent disciples!

One's closest friend is full of love
Today and indifferent tomorrow.
He is humble one minute and proud the next.
The more one loves him the more distant he becomes.
Forget the dear friend who smiles
Because the friendship is still a novelty!

Your girlfriend puts on a smiling face
But who knows what she really feels?
For one night of pleasure it's nine months of heartache.
You can spend a month trying to bed her and still not succeed.
It's really not worth all the scandal and gossip,
So forget about her.

Never-ending chatter stirs up likes and dislikes.
It may be amusing, and enjoyable
But it's merely imitating the faults of others.
The listeners seem receptive
But they may be critical at heart.
It only gives you a dry throat
So forget about idle talk!

Preaching without first-hand experience
Of the subject is like dancing on books.
The audience may seem willing to listen
But they're not really interested at all.
If you do not practise what you preach
You'll be ashamed of it sooner or later,
So forget about hollow rhetoric!

When you haven't any books
You feel the need for them;
When you have them you don't.
It's only a few pages
But to copy them is endless.
All the books in the world
Would give you no satisfaction,
So forget about copying—
Unless you get a fee for it!

One day you're relaxed,
The next you are tense.

You will never be happy
If you're swayed by people's moods.
Sometimes they are pleasant
But maybe not when you need them
And you might be disappointed.
So forget about politeness and flattery!

Political and religious activities
Are only for gentlemen.
That's not for you, my dear boy.
Remember the example of an old cow:
She's content to sleep in a barn.
You have to eat, sleep and shit—
That's unavoidable—anything
Beyond that is none of your business.
Do what you have to do
And keep yourself to yourself.

You're as low as the lowest
So you ought to be humble.
There's a whole hierarchy above you
So stop being proud.
You shouldn't have too many close associates
Because differences would surely arise.
Since you're not involved
In religious and political activities
Don't make demands on yourself.
Give up everything, that's the point!

This Teaching is given by Yogi Trimê Lodrö from his own
experience to his dear friend Abushri. Do practise it, although
there is nothing to practise. Give up everything—that's the
whole point. Don't get angry with yourself even if you can't
practise the Dharma.

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NYING TIG
or THE INNERMOST ESSENCE

by Jigmê Lingpa

THIS is the Lion's Roar which subdues the rampant confusions and misunderstandings of those meditators who have abandoned materialistic attachments to meditate on the Innermost Essence.

The Maha Ati, which is beyond conceptions and transcends both grasping and letting go, is the essence of transcendental insight. This is the unchanging state of non-meditation in which there is awareness but no clinging. Understanding this, I pay ceaseless homage to the Maha Ati with great simplicity.

Here is the essence of the Maha Ati Tantra,
The innermost heart of Padmakara's Teachings,
The life-force of the Dakinis.
This is the Ultimate Teaching of all the Nine Vehicles.¹
It can be transmitted only by a Guru of the Thought
Lineage
And not by words alone.
Nevertheless I have written this
For the Benefit of great meditators
Who are dedicated to the Highest Teaching.
This teaching was taken from the treasury of Dharmadhatu²
And is not created out of attachment
To theories and philosophical abstractions.

First the pupil must find an accomplished Guru with whom he has a good karmic link. The Teacher must be a holder of the Thought Lineage Transmission. The pupil must have

¹ The Nine Vehicles are: Shravakayana, Pratyekabuddhayana, Mahayana, Kriyayana, Upayana, Yogayana, Mahayogayana, Anuyana and Atiyana.

² The Dharmadhatu is all-encompassing space.

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single-minded devotion and faith, which makes possible the transmission of the Teacher's understanding.

The Maha Ati is of the greatest simplicity. It is what *is*. It cannot be shown by analogy; nothing can obstruct it. It is without limitation and transcends all extremes. It is clear-cut oneness, which can never change its shape or colour. When you become one with this state the desire to meditate itself dissolves; you are freed from the chain of meditation and philosophy, and conviction is born within you. The thinker has deserted. There is no longer any benefit to be gained from "good" thoughts and no harm is to be suffered from "bad" thoughts. Neutral thoughts can no longer deceive. You become one with transcendental insight and boundless space. Then you will find signs of progress on the Path. There is no longer any question of rampant confusions and misunderstandings.

Although this teaching is the King of the Yanas, meditators are divided into those who are highly receptive to it, those who are less receptive and those who are quite unreceptive. The most highly receptive pupils are hard to find, and it sometimes happens that Teacher and pupil are unable to find a true meeting point. In such a case nothing is gained and misconceptions may arise concerning the nature of Maha Ati.

Those who are less receptive begin by studying the theory and gradually develop the feeling and true understanding. Nowadays many people regard the theory as being the meditation. Their meditation may be clear and devoid of thoughts and it may be relaxing and enjoyable, but this is merely the temporary experiencing of bliss. They think this is meditation and that no one knows any better than them. They think "I have attained this understanding" and they are proud of themselves. Then, if there is no competent Teacher, their experience is only theoretical. As it is said in the Scriptures of Maha Ati: "Theory is like a patch on a

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