

The Aspiration Prayer of the Great Middle Way Free from Extremes

The Musical Play of the Moon in Water, Appearance-Emptiness

by

Ju Mipham Rinpoche

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[Madhyamaka View]

709:3

The single path that the Buddhas and bodhisattvas of the three times trod upon,
Is the unity of emptiness and compassion.
Abiding in the great manner of the middle way, the supreme vehicle.
Accomplish the lord of the victorious ones, complete liberation.

The path of certainty that is guided by completely pure reasoning,
Leads to the ultimate complete purity of the fundamental nature.
Through the yoga of the profound excellent realization of the ways things are,
Engage in the path of the joyful victorious ones.

Through the prajna that discerns¹ the most supreme dharma²,
[One obtains] the eye of non-dual wisdom, the most supreme guide.
Soaring in the space of indestructible appearance-emptiness,
See the wisdom mind of dharmakaya, equanimity.

710:1

Whatever arises depends on and does not pass beyond
The dharmata that originates on the basis of all that appears.
Through the certainty that stops the arising of the four extremes³,
Realize the profound essence of the view that is free from extremes.

Because all phenomena are unborn,
They appear without obstruction.
Having certainty that their very appearance is the nature of great emptiness.
Realize the profound essence of the view that is free from extremes.

If a single phenomena truly exists,

¹ Discerns in the sense of seeing the difference between self and selflessness, empty and non-empty, etc.

² Refers to selflessness, emptiness, etc.

³ *mtha' bzhi* - Existence, non-existence, both and neither

Then all appearances would completely stop.
Having certainty that even a single phenomena lacks true existence,
Realize the profound essence of the view that is free from extremes.

In the phenomena of appearances of unerring dependent origination,
The self-characteristics⁴ of arising and so forth of a single atom,
Even conventionally⁵ are not perceived.
Realize the profound essence of the view that is free from extremes.

Therefore, non-arising and so forth⁶
Are like the scent of the utpala flower in the sky⁷.
Since there is no true existence within the fundamental nature,
Realize the profound essence of the view that is free from extremes.

Hence, from the very beginning, non-arising,
Arising and so forth are aspects of the appearances of the relative truth.
Within the nature of dharmata that is primordially free from coming together and
separation,
Realize the profound essence of the view that is free from extremes.

In this moment, dharmadhatu is free from coming and going, increase and decrease
Of all ways of apprehending the four extremes.
Through seeing the nature of the truth that transcends negating and establishing,
Realize the profound essence of the view that is free from extremes.

711:1

Because whatever appears and whatever is analyzed is not established,
Everything is the dharmadhatu of the equality of appearance and emptiness.
Through the certainty that atoms and space are the same,
Realize the profound essence of the view that is free from extremes.

The compassion for illusory beings in the realm of existence,
And the supreme bodhicitta that arises without reversal⁸,
Are the entry way to the path of seeing the sphere of activity of the immeasurable
victorious ones⁹.
Realize the profound essence of the view that is free from extremes.

The suchness of all phenomena of the entirety of samsara and nirvana
Is the Great Perfection.

⁴ Here self-characteristics (*rang mtshan*) refers to characteristics coming from the side of the object as opposed to the side of the perceiver. One can think of self-characteristics to mean true existence.

⁵ This is held by the Prasanghika school but not the Svatantra school.

⁶ Non-abiding and non-cessation.

⁷ There is no utpala flower in the sky and thus its scent is non-existent as well.

⁸ The first two lines of this stanza are connected with the path of accumulation.

⁹ The second two lines are connected with the path of seeing.

From this, Mahamudra is no different.
Realize the profound essence of the view that is free from extremes.

[Madhyamaka Meditation]

Through the way of self-cognizing awareness
That sees the space of perfect peace, the non-abiding¹⁰ unity¹¹,
The manner of apprehending the four extremes subsides into luminosity.
Accomplish the samadhi of the meditation of simplicity¹².

The light of supreme nonconceptual wisdom,
From the very beginning thoroughly pacifies all complexities of characteristics¹³,
And completely dispels the thick darkness of the two obscurations.
Accomplish the samadhi of the meditation of simplicity.

The space of unity that thoroughly pacifies all complexity,
Is completely pure like the center of the sky without obscuration.
Within the meditative equipoise that completely transcends all thought of expression,
Accomplish the samadhi of the meditation of simplicity.

[Madhyamaka Post-meditation]

Through the wisdom one attains through meditation,
All phenomena that are comprised in the outer vessel and its inner inhabitants,
Are seen as a dream, as an illusion, like the reflection of a moon in water.
Accomplish the samadhi of the meditation of simplicity.

All the activities of the victorious ones and their descendants in all directions and times,
Are immeasurable like the nature of the vast sky.
Through the power of the illusion of complete liberation, the [victors] are always engaged
[in benefiting sentient beings].
Accomplish the samadhi of the meditation of simplicity.

712:1

Retention¹⁴, courage, higher perception and so forth,
Are the great treasure of immeasurable jeweled qualities.
Within the undefiled space that is the only source of these,
Accomplish the samadhi of the meditation of simplicity.

Generosity and so forth, all the countless skillful means,

¹⁰ Refers to non-abiding in the four extremes

¹¹ Of appearance and emptiness

¹² One meditates on the luminosity where the four extremes subside.

¹³ Characteristics such as this is red, white, etc.

¹⁴ Refers to having a profound memory.

Are equal in the space of equanimity
And result in the dharmakaya of equality that does not abide in samsara and nirvana¹⁵.
Accomplish the samadhi of the meditation of simplicity.

Abandoning all the seeds of the confusion of the two obscurations,
The gate of entry into the fruition of the complete liberation of non-abiding¹⁶
Is none other than the Prajnaparamita consort of the victorious ones and descendants.
Accomplish the samadhi of the meditation of simplicity.

By settling naturally in suchness,
Within the primordial dharmadhatu of the equality of appearance and emptiness,
One experiences one taste like water poured into water.
In the expanse of the middle way, accomplish the samadhi of the meditation of
simplicity.

The countless appearances of illusion of directions and times,
And the nature from the very beginning of the equality of dharmata,
Are inseparable like a vajra.
In that manner, accomplish the samadhi of the meditation of simplicity.

[Madhyamaka Fruition]

In the dharmadhatu of the equality of appearance and emptiness,
Reality is unerring and the tathagatas
Are free from obscurations, [realizing] the vajra-like wisdom body.
Attain the fruition of unity, non-abiding.

[The Qualities of the Madhyamaka Fruition]

All appearances of samsara and nirvana, directions and times,
Are countless without mixture like the planets and stars reflected in a lake,
Always seeing equality in the space of equanimity,
Attain the fruition of unity, non-abiding.

713:1

All phenomena are none other than the suchness of phenomena.
Owing to that, within the suchness of the tathagatas,
Even though free from movement and change, there still appears a variety of phenomena.
Attain the fruition of unity, non-abiding.

In even a single hair pore of the omniscient one,
All appearances of what is to be known in all directions and times,
Are not mixed, just as they are, as displayed by the ones having complete liberation.

¹⁵ Here nirvana refers to the nirvana of the Sravaka school.

¹⁶ In samsara and nirvana

Attain the fruition of unity, non-abiding.

The quality of a single part of a hair [of the omniscient one],
Encompasses and embraces to the full extent
The variety of phenomena in number and aspects in the directions and times.
Attain the fruition of unity, non-abiding.

Because this dharmadhatu does not [truly] exist by its very nature,
Appearances of directions, times and sentient beings
Are in complete harmony with the all pervasive illusory emanation [of Buddha activity].
Attain the fruition of unity, non-abiding.

Free from complexity, the space of equality of appearance and emptiness,
Is the only source of the inexhaustible rich qualities of the completely liberated victorious
ones.
As a result, its qualities are free from limit.
Attain the fruition of unity, non-abiding.

The space that transcends all complexity of characteristics,
Is completely free from the change of the three times.
It is always the kaya of the great equality without time.
Attain the fruition of unity, non-abiding.

The thoroughly peaceful dharmadhatu free from limits,
Completely liberates all thoughts.
Because of that, it is the wish granting jewel that spontaneously fulfills all hopes.
Attain the fruition of unity, non-abiding.

714:1

Even though universally manifesting, they are always equal in the space of one taste.
The treasure of qualities, the nature of limitless benefit and bliss,
Is the supreme unsurpassable refuge of sentient beings without exception.
Attain the fruition of unity, non-abiding.

While abiding in the deathless pleasure grove thick with trees,
The cavern at the top of the vajra rock mountain,
The precious amrita house made from wood,
The supreme deity of retreat abodes,
The one called the self-radiance of the delightful Manjushri,
Composed this.

May supreme virtue blossom fully from beginning to end without hindrance.

Mangalam.

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