

MILAREPA'S SONGS OF LIBERATION - Season 2, Session 3

Teachings for Milarepa's disciple Rechungpa

Song 1

What delight! Being free of conventional terms is so joyful!
The kind lord guru sits at my crown.
Realisation inseparable from his continually dawns in my mind.

You two teacher-meditators who engage in analysis,
If your words don't come from your inner understanding,
You're just making noise and inflating your pride.

Cutting imputations from within,
Is that not called the view free of extremes?
Using scripture and reasoning is a great ornament to that.

Concepts dissolving into dharmakaya,
Is that not called self-arisen meditation?
Connecting it with experience is a great ornament to that.

Purifying the six collections in their own state,
Is that not called the conduct of equal taste?
Connecting it with the proper time is a great ornament to that.

The arising of the experience of bliss-emptiness,
Is that not the point of the whispered lineage instructions?
Connecting it with the four abhishekas is a great ornament to that.

Differentiating clear appearance and emptiness,
Is that not called the stages of the path?
Connecting it with the path's signs is a great ornament to that.

Carrying one's mind to the point of its exhaustion,
Is that not called buddhahood in one life?
Connecting it with the four kayas is a great ornament to that.

One who has scripture, logic, and the upadeshas,
Is that not called the guru who holds a lineage?
Being connected with compassion is the guru's great ornament.

Faithful ones who have great compassion,
Are those not called students who are suitable vessels?
Connecting them with devotion is a great ornament to that.

One gains resolution about the mind through the view;
Meditation then takes this and brings it to experience;
Through conduct, one brings it to its completion.
Its actualisation is the four kayas;
The result is asserted in terms of mind.
Realisation is seeing it all come down to one thing.

Song 2

Awareness-holding disciple-son, listen here,
If you want to practice dharma, this is what you need:

The embodiment of the buddhas of the three times,
The guru who develops all qualities,
You must have confidence in the dharmakaya.
Do you have certainty in this, Rechungpa?

The instructions spoken from the guru's mouth
Are the supreme medicine for vanquishing the five poisons.
You must have confidence that they are amrita.
Do you have certainty in this, Rechungpa?

With the liberating wrathful enlightened activity
That is part of the guru's conduct,
You must have confidence the guru is a nirmanakaya.
Do you have certainty in this, Rechungpa?

These thoughts and memories that move in the mind,
Though they [appear to] arise, they're unarisen and free of base or root.
You must have confidence in undistracted mindfulness.
Do you have certainty in this, Rechungpa?

These ocean waves of the poisons and ignorance
Are like a rope tying wood that's consumed by fire.
You must have confidence there is nothing that binds you.
Do you have certainty in this, Rechungpa?

The bliss of the devas in the desire realm
Is like the change of the four different seasons.

You must have confidence that samsara has no comfort.
Do you have certainty in this, Rechungpa?

All composite phenomena
Are impermanent like lightning in the sky,
Like a waterfall, or burning incense.
You must have confidence that this life has no leisure.
Do you have certainty in this, Rechungpa?

It is certain that everyone will die.
Since no one remains and all pass away,
You must have confidence in attaining deathlessness.
Do you have certainty in this, Rechungpa?

Song 3

Apart from mind, there is no buddha.
There is no quicker path than the nadis and pranas.
There's no other friend than the three precious refuges.
There is no more excellent experience than bliss and emptiness.
There is no one kinder than the genuine lord.
Beings should take him to their crown,
And put into practice the unerring instructions.
This is how to develop certainty in your being.
If you gain realisation within yourself,
Then the lineage instructions have been received.
When you have determined your own mind,
Signs of experience and confidence will quickly arise.
When loving-kindness has arisen in the mind,
Then sentient beings are accepted with compassion.
When one sees the buddha guru,
Blessings are naturally received.
I've put a few lines together here;
If you understand the meaning, there's dharma there.
If you didn't understand, it's just a little ditty.
Son, Rechungpa, are you well?
This old father here is feeling quite fine!

Song 4

The blessings of the lord guru lie within the mountains,
Grant your blessing that I stay in mountain retreats.
O Rechungpa, you fortunate one,
Focus your senses and listen to my song.

When staying in isolated mountain retreats,
Don't think of the worldly things your relatives say.
If you do, then old enemies will be revived.

When meditating near the guru,
Don't think of a reward for your accumulated merit.
If you do, then an army of bad conduct will ensue.

When offering tormas to the *bhuta* spirits,
Don't think of hoarding those balls of torma.
If you do, then you too will become such a spirit.

When meditating with undistracted concentration,
Don't take time to meet with your friends.
If you do, then those friends will kill your spiritual practice.

When you have perseverance in hardship,
Don't think of meat, beer, and delicious food.
If you do, then you'll be born as a hungry ghost.

When meditating on the whispered lineage's path of means,
Don't think like students yearning for intellectual knowledge.
If you do, you'll enter an erring path.

When you're staying in isolated mountains,
Don't think of leaving to engage in activities.
If you do, then negative mind states will quickly arise.

Son, with perseverance, finish the result with dharma.
With endurance, abandon samsara's suffering.
Son, we're connected through aspiration;
May your father's realization arise within you.
This realisation of all appearances as dharmakaya,
May it be perfected in the experience of my son.

Song 5

Through the father guru's kindness, I have practiced the dharma.
I left my good and loving parents behind
And relinquished my homeland, so hard to relinquish.
I still have feelings of longing for my friends.

I put off hoarding food, wealth, and clothes.
I have no conditions for avarice or nonvirtue.
With hardship and *rasayana*, I meditated in caves.
But desire for gathering and gaining continues on.

For meeting, I have met with an actual siddha.
For obtaining, I've obtained the whispered lineage instructions.
For meditation, I meditate with undistracted diligence.
I still desire to encounter and hear teachings.

For deeds, I do my father service.
For practice, I practice toward buddhahood in one life.
For staying, I stay in mountain retreats.
I still have a mind of doer and deed.
Lord Vajradhara, with your unmoving essence,
Grant your blessing that these thoughts may be transformed.