

MILAREPA'S SONGS OF LIBERATION - Season 2, Session 4

The Noble Gampopa

Song 1

I prostrate to the lord gurus.
I supplicate the one who is so kind.

The milk of the white lioness of the east
Is certainly milk with greatness and potency.
But there is no greatness before its potency is experienced.
The greatness one knows after it is experienced
Is what is experienced by Indra, the lord of devas.

The leap of the striped tiger in the south
Is certainly a leap with greatness and might.
But there is no greatness before vying with that leap.
The greatness known after vying with it
Is seen in Dombi Heruka's ride.

The bile of the fish in the west
Is certainly a bile of bitterness.
But there is no bitterness before experiencing it.
The bitterness after one experiences it
Is only experienced by the nagas Gawo and Jokpo.

The powerful turquoise dragon in the north
Certainly has greatness and powerful strength.
But one cannot feel his greatness before vying with his strength.
The greatness after vying with him
Is seen in the vying of the champions Laga and Luga.

The milk of the lioness in the east
Must be poured with a ladle of precious gold.
It cannot be poured into an ordinary container.
If you pour it into an ordinary container,
The container will break and its contents will spill.

The key instructions of Lords Naropa and Maitripa
Are certainly very profound. Though this is so,
There is nothing profound before one has meditated.
Only after meditating can one understand its profundity.

My venerable father Marpa has received them
And Milarepa has meditated upon them.

A few words of Milarepa's meditative experience,
Though they certainly will liberate the vital points,
Are not given to unworthy vessels.
If a worthy vessel comes, I will give them freely.
If my son the teacher arrives, I will give them to him!

Song 2

In the unfabricated sky of dharmakaya,
Clouds of unceasing compassion gather.
Destined refuge and protector of beings,
I bow at the feet of Marpa, so kind.

Seated on my right is my son Rechungpa;
On my left is seated Shiwa Ö.
Those on both left and right join me in singing.
Lhajé, now please listen to our song.

In the glorious and stainless pure realm
Were many who spoke highly of themselves.
But the two, Naropa and Maitripa,
Are renowned in the central land of India
And illuminate it like the sun and moon.
The heart-son of these two father siddhas,
Embodiment of the buddhas of the three times' essence,
Is the translator Marpa Lotsawa.

Because he's chief of the mandala,
This fortunate one who ravishes the mind
Is renowned among the dakas and dakinis.
Hearing his name I could not bear it
And through great efforts I went to him.
As soon as we met, I obtained joy and bliss.
Bowing at his lotus feet
I told him I needed the profound key instructions
For attaining buddhahood in this very life.
My Father Buddha also said,
"There's an instruction that's like a mother, a guide,
That in this very life cuts the continuum of samsara.
This was taught out of the compassion of Naropa."

Since I was poor, I had no material things,
But striving with my three gates, I fulfilled my samaya.
Through the compassion of he who knows the three times,
Because he knew my altruistic intent,
With great love, he thought of me:
"The key instructions of the four lineage transmissions
I will teach without adding to them or taking away.
Making this oath, thus he gave them.
"Now in this age of the teachings' corruption
There are many adverse conditions; there's no leisure in this life.
So without getting lost in conceptual knowledge,
Engage in the essential practice," he said.

To repay the kindness of my guru,
I cracked the whip of the fear of death.
Then through the power of meditating with great diligence,
Concepts and bad omens I made my friends.
Because the three poisons' own nature is awareness,
The spontaneous presence of the three kayas was pointed out.
In order to transfer to qualified students
All experience and realization, the lineage's blessing,
The key instructions that include all that is profound,
Teacher, I bestow them upon you.
Practice them and make the teachings flourish.
Lhajé, while keeping this in your heart,
Please don't be rigid; just rest, relaxed.

The story of this yogi is just like that.
We can speak about it slowly and thoroughly.
Gold is not agreeable for an old man like me,
And I have no stove to boil your tea.
If you want to hold the Kagyu teachings,
Look at my conduct, and practice like me.
The teacher's question was answered in this song.

Song 3

With certainty in view, look at your mind.
If you search for something outside of the mind,
It's like a strongman looking for wealth -
Is it not like that, my dear teacher-physician?

With certainty in what meditation is, don't clear away the faults of dullness and torpor.
If you clear away the faults of dullness and torpor,
It's like lighting a lamp in the middle of the day -
Is it not like that, my dear teacher-physician?

With certainty in what conduct is, don't sort out what to adopt or reject.
If you sort out what to adopt and reject,
It's like a bee getting caught in a trap -
Is it not like that, my dear teacher-physician?

With certainty in what samaya is, rest in confidence of the view.
If you don't keep it this way and look for some other samaya,
It's like a river flowing back upstream -
Is it not like that, my dear teacher-physician?

With certainty in what fruition is, rouse certainty in mind.
If you search for some other unobtainable fruition,
It's like a frog leaping into the sky -
Is it not like that, my dear teacher-physician?

With certainty in what the guru is, ask your own mind.
If you search for another guru apart from that,
Then you are abandoning your own mind -
Is it not like that, my dear teacher-physician?

Thus all appearances are subsumed in one's mind -
Is it not like that, my dear teacher-physician?