THE RAIN OF WISDOM - Session 5 Readings

1.

O monk, are you going to Ü or not?
Monk, when you go to Ü,
Sometimes thoughts of food will arise.
When thoughts of food arise, Eat undefiled samadhi as food.
Recognise all sweet and tasty things as illusion.
Experience whatever arises as dharmakaya.

Sometimes thoughts of clothing will arise.
When thoughts of clothing arise,
Wear the blissful heat of candali as clothes.
Recognise all soft and good things as illusion.
Experience whatever arises as dharmakaya.

Sometimes thoughts of your homeland will arise.
When thoughts of your homeland arise,
Take hold of dharmata as your homeland.
Recognise all fatherlands as illusion.
Experience whatever arises as dharmakaya.

Sometimes thoughts of wealth will arise.
When thoughts of wealth arise,
Take the seven aryan riches as your wealth.
Recognise all wealth and goods as illusion.
Experience whatever arises as dharmakaya.

Sometimes thoughts of companionship will arise.
When thoughts of companionship arise,
Rely on self-existing wisdom as your companion.
Recognise all friends and companions as illusion.
Experience whatever arises as dharmakaya.

Sometimes thoughts of the guru will arise.
When thoughts of the guru arise,
Supplicate him as inseparable from the top of your head.
Never forgetting, meditate on him in the centre of your heart.
Even the guru is like an illusory dream.
In general, recognise everything as illusion.

The mountain Gampodar to the east
Is like a king sitting on his throne.
The mountain behind is like a hanging of white silk.
The mountain in front is like a heap of jewels.
The peak is like a precious crown.
The seven mountains are like bowing ministers.
The woods and meadows are like a golden mandala.
On the shoulder of this mountain will be your disciples.
You should go there and benefit beings.
Go son, and accomplish the benefit of beings.

2.

Son, when simplicity arises in your mind,
Do not follow sophistries.
There is the danger of being caught in the trap of the eight worldly dharmas.
Son, rest in the state free of arrogance.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

Son, when self-liberation arises within,
Do not set up logical connections.
There is the danger of useless exertion.
Son, rest in the state free from discursive thought.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

When you realise the emptiness of your mind,
Do not be attached to the one or the many.
There is the danger of falling into nihilistic emptiness.
Son, rest in the state of simplicity.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

When you are practicing mahamudra,
Do not busy yourself in body and speech with your daily ritual.
There is the danger that the wisdom of nonthought might vanish.
Son, rest in the unfabricated innate state.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

When signs and prophecies arise,
Do not fixate out of joy or pride.
There is the danger that the prophecies of Mara will arise.
Son, rest in the state free from fixation.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

When you are resolving your mind.
Do not hanker for the higher perceptions.
There is the danger of being carried away by the maras of joy and pride.
Son, rest in the state free from hope.
Do you understand this, monk from Ü?
Do you understand this, physician from Takpo?

3.

Lord, when you go to the summit of the white snow mountain,
Your actions are like those of a white snow lioness.
You are the yogin who overpowers the outlooks of others.

Lord, when you go to the forest,
Your actions are like those of a striped tiger.
You are the yogin free from hope and fear.

Lord, when you go to the white rock summit,
Your actions are like those of a white vulture.
You are the yogin who has conquered space.

Lord, when you wander carefree in mountain solitudes,
Your actions are like those of a wild animal.
You are the yogin who cuts off attachment.

Lord, when you stay amidst your retinue,
Your actions are like those of Vajradhara.
You are the yogin who guides us fortunate ones.

Lord, whose actions are like an elephant's,
You are truly beyond meditation and postmeditation.

Lord, whose actions are like a child's,
You are truly without inhibitions.

Lord, whose actions are beyond concept,
You have truly comprehended That.

Lord, since you possess the higher perceptions,
Your inner mind is truly luminous.

Lord, whose consideration for food and drink is small,
You truly eat samadhi as food.

Lord, like the mighty king of jewels,
Whatever one needs comes from you.

Lord, like the full moon amongst a myriad of stars,
You are the most beautiful among many.

Lord, like the lotus above the mud,
You are not stained with the faults of samsara.

You are very kind to all beings.
You have accomplished the wishes of the Kagyu.

Your good qualities are immeasurable
And my praise trifling.

Think of me with kindness and accept me.
Even though I have no material gifts of veneration to give,

I will practice
Until we become one in dharmakaya.
Do not end your river of blessings.
Do not release me from the iron hook of your kindness.

By the merit of these praises,
May I meet with the jetsün himself.
When we meet, please grant your blessings.

4.

I sing a song from the dharmadhatu of great bliss.
I speak these words in the state of wisdom,
Thus resolving the truth of nonduality.

This compassion that is free from attachment and that benefits others—
Seize firmly as supreme upaya.

This coemergent consciousness—
Seize firmly as wisdom.
When certainty arises, that is it.

These discursive thoughts of fixation—
Seize firmly as dharmakaya.
When one experiences this, the essence is seen.

Sights and sounds, the habitual patterns of labeling—
Seize firmly as ultimate truth.
When certainty arises, that is it.

These discursive thoughts are the birth of fixation.
When one has mastered this, the truth is seen.

If one desires to realise the truth of this,
Practice continuously, like a river.
Rest loosely, without further fabrications.
Rest naturally without seeking further.
Rest easily without thinking.

Experience and realisation are one.
When realisation is uninterrupted, that is it.
When it is as limitless as space, that is it.
When one sees one's mind as buddha, that is it.

Now, I may have realised the true dharmata.
Fixation may have been self-liberated.
Without thinking, I may have spontaneously achieved realisation.

This is not ordinary, and is not for the ordinary.
This cannot be understood by great learning.
This cannot be known by great knowledge.

This is not for the labeling of discursive thought.

I remain on the path of blessings.
I attend to the words of the guru.
It is the faithful who achieve realisation.
Is your realisation like this, all you great meditators?
This should not be told to everyone.