THE RAIN OF WISDOM - Session 6 Readings

1. NAMO GURAVE

The father guru who is the embodiment of the three roots
Dwells in the centre of my heart, the realm of citta.
Toward the guru who is always the essence of the trikaya,
Devotion of the three kinds of faith arises.

However, in this wheel of confusion of fixation on permanence,
The root of the three realms is not cut.
Because of this, sentient beings, myself and others
Are enveloped in the great darkness of ignorance.
The guru bestows the means of dispelling this.
This good body of the eighteen freedoms
and favourable circumstances
Is like a bubble, impermanent and uncertain.
Although one knows this, one becomes more and more savage.
Father guru, by your compassion
The confusion and ignorance of myself
and other sentient beings are destroyed.

Karma, its cause and effect, is inevitably experienced.
It ripens accordingly as one takes up or abandons virtue or evil deeds.
Thinking of this, I feel compassion toward all our fathers and mothers.
Because we are ignorant, tightly fixated on permanence,
We are fettered by our own deeds.
In this prison, where black and white are distinguished,
It is certain that the fruits of all one's actions will ripen in oneself.

Think of this, all sentient beings, our old mothers,
And do not misunderstand the different causes and their effects.
Sit freely in the place of the three solitudes,
And practice strenuously in both body and speech.
If you do this, the kindness of the glorious guru
Is beyond near and far.
Each cause brings forth its respective effects.
When one realises the essence of the two truths,
The nature of all sentient beings of the three realms
Is seen not to differ from this.
In the unfabricated perfection of one's mind,
The net of the three realms is unravelled by self-luminosity.

One’s innate nature, uncorrupted by conceptual mind,
Is the body of the guru, the play of self-existing space
Not attached to the extreme of either emptiness or luminosity,

It spontaneously manifests as the essence of the four kayas.
This experience is called "the guru and one's mind"
But even this is just a name.
It is impossible to show it as one extreme.

From this truth, yearning arises; from this yearning, bodhicitta is aroused.
Samsara, the three realms of our mothers, is shaken from its depths.
May the 1,002 buddhas of the three times,
By the true power of the vow of their non-conceptual mind,
Make manifest instantaneously
The kingdom of dharmakaya which transcends the intellect,
And may they liberate all sentient beings in this essence.

2. COLOPHON

Ah ho! Precious Kagyu, forefather of a hundred siddhas,
You are the amita which dispels the mind's suffering.
You alone are the guide who leads one on the path of liberation.
What joy that your profound brilliant wisdom has entered my heart!

This little one was born as your great-grandson
And is sustained by your blessings alone.
Grant your blessings so that I may attain
the siddhi of being inseparable from you
And be able to liberate all beings as you do.

From the ocean of your spontaneous profound secret vajra songs,
Taking a small drop of its true meaning,
I have translated, edited, and published this in the English language.
May the stupid meditators be awakened from the sleep of ignorance;
May the attacks of the logicians with their sophistries be vanquished.

In the space of the ground mahamudra of luminous emptiness,
Travelling on the path mahamudra of luminous insight,
In the fruition mahamudra of luminous bliss-
May all the beings of the three realms be liberated.

May the plague, famine, and war of the dark age be pacified.
May the dharma sun of the three yanas eternally rise.
May the golden victory banner of the Practice Lineage
be raised in a hundred directions.
May the authentic gurus live a hundred kalpas.
May all enjoy the perfect holy dharma.
May they attain the dharmakaya of the lord guru Vajradhara,
The mahamudra of devotion.