

MILAREPA SONGS FOR NDF MILAREPA RETREAT, SEPTEMBER 24-26, 2021

THE PROFOUND DEFINITIVE MEANING SUNG ON THE SNOWY RANGE

Supreme guru, I bow down at your feet
The siddhis of blessings come straight from the dakinis
Samaya's nectar is the most nourishing drink

Your offering of faith has kept me so healthy
This way of gathering merit, it works quite well

For the mind that masters view, the emptiness dawns
In the content seen, not even an atom exists
A seer and seen, refined until they're gone
This way of realizing view, it works quite well

When meditation is clear light river flow
There is no need to confine it to sessions and breaks
Meditator and object, refined until they're gone
This heart bone of meditation, it beats quite well

When you're sure that conduct's work is luminous light
And you're sure that interdependence is emptiness
A doer and deed, refined until they're gone
This way of working with conduct, it works quite well

When biased thinking has vanished into space
No phony facades, eight dharmas, nor hopes and fears,
A keeper and kept, refined until they're gone
This way of keeping samaya, it works quite well

When you've finally discovered your mind is dharmakaya
And you're really doing yourself and others good
A winner and won, refined until they're gone
This way of winning results, it works quite well

Oh faithful students, to answer your request
This old man is singing a song of happiness
The snow fell and sealed me in my retreat
Where the dakinis gave me all I need

The pure snow water was so delicious
With nobody practicing, practice was glorious
Without ever working, the harvest was perfectly reaped

Without accumulating wealth, the treasure chest was filled

Looking at mind, I see everything
By staying low, I have come to seize the throne
I have reached the highest peak—that's the guru's kindness to me
Now sons and daughters, students gathered here

In answer to your faithful service
I sing this song, teaching you the true Dharma
My benefactors, may it fill your hearts with joy
May all your hearts be filled with joy!

Under the guidance of Khenpo Tsultrim Gyamtso Rinooche, translated and arranged by Jim Scott. The first two and last four verses translated by Ari Goldfield. From the Tibetan text at pages 222-3.

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MILAREPA'S SIX WORDS THAT SUM IT ALL UP
SUNG TO LODON GENDUN

I prostrate to all the lamas
Loton and you all come here and listen well

Do you know what appearances are like?
If you don't know what appearances are like
Whatever appears is an appearance
Not realized, they are samsara
Realized, they are Dharmakaya
When appearances as Dharmakaya shine
There's no other view to look for
There's no other view to find

Do you know how to rest your mind?
If you don't know how to rest your mind
Without thoughts jumping all around
Let your mind rest uncontrived
Rest with a child's independence
Rest like an ocean free of waves
Rest with a candle flame's clarity
Rest like a corpse, without arrogance
Rest like a mountain, so still
There simply is no name for what mind is really like

Do you know how experiences shine?
If you don't know how experiences shine
They're like the sun waking up the night
You don't need to throw thoughts away
No ground, just like in a dream
No fixation, like a water moon
Nothing really there, like a rainbow
Directionless, like the open sky
That is how experiences shine

Do you know how to fix it when things go wrong?
Here's how to fix it when things go wrong
Strong winds, but all within the sky
Big waves, but all in the ocean
Thick clouds, but all within the blue
Frantic thoughts, but all within the unborn
Thoughts are strong but their nature is unborn
Engage in balanced awareness

Apply the teachings for mind riding the wind
And when the thief of thought comes around
Apply the teachings for recognizing him
And when you lose your mind to something outside
Be like the ship captain watching his crow fly

Do you know what conduct is like?
If you don't know what conduct is like
Be like the great lion, powerful and strong
In the mud, be the lotus in full bloom
Be like the elephant, running loose and crazy
Be like the polished crystal, beautiful and bright

Do you know how the fruition dawns?
Here's how the fruition dawns
From non-thought comes Dharmakaya
From bliss itself, Sambhogakaya
From clarity, Nirmanakaya
From native mind, the Essence kaya
I'm the one who's got the four kayas
The scholars can only talk about—
The four that never leave the Dharmadhatu

These are the view, meditation, and experience
Corrective methods, conduct, and fruition
They shone in this yogi's experience
Now you should practice the same!

Tibetan pp.664-5.

*Under the guidance of Khenpo Tsültrim Gyamtso Rinpoche, translated by
Ari Goldfield, Portland, Oregon, November 1999.*

PRAYER OF SOLEMN COMMITMENT

Lord Naropa's lineage son of the freedom path
Please bless this beggar to stay in mountain retreats

With the demon of worldly distraction not distracting
May meditative concentration grow

Without getting caught in attachment to shamatha's pool
May vipashyana's flowers burst into open bloom

With elaboration's stress and strain not stirring
May the foliage of simplicity spread its leaves

With no germ of double mind in my retreat
May the fruit—experience and realization—mature

With the demon family powerless to obstruct
May I gain final certainty understanding my mind

On the path of skillful means, uncurbed by doubts
May the son find a way to follow in his father's footsteps

Compassionate master, the essence of Akshobhya
Please bless this beggar to stay in mountain retreats

*Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated and arranged by Jim Scott,
Huba, Poland, June 1995, Tibetan page 149. Translation copyright 2012, Jim Scott*

SEVEN WAYS THINGS SHINE INSIDE AND OUT

Outside my father and mother were shining
Inside my all-base consciousness shone
And in between, I got this human body complete
I wasn't born in the lower realms—that's all I've got!

Outside the scenes of birth and death are shining
Renunciation and faith shine inside
And in between, I remember true Dharma so divine
Nobody close to me becomes my enemy—that's all I've got!

Outside my father, the lama is shining
While my own knowledge cleans the stains up inside
And in between, confident understanding starts to gleam
I've got no doubts about Dharma—that's all I've got!

Outside the six kinds of beings are shining
Inside compassion for everyone shines
And in between, I remember my meditation experiences
No self-clinging, only compassion—that's all I've got!

Outside the three realms are shining in freedom
Inside the wisdom, self-arisen, shines
And in between is the confidence of realizing basic being
I've got no fear of the true meaning—that's all I've got!

Outside the five sense pleasures are shining
Inside the wisdom, free of clinging, shines
And in between is conduct where everything tastes the same
I am not thinking joy and pain are different things—that's all I am!

Outside creations are shining in ruins
Inside the freedom from hope and fear shines
And in between, I'm not sick with striving or straining, no, no, no!
I am not thinking right and wrong are two different things—that's all I am!

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield,
December 22, 1999. Translation revised August 21, 2001. Tibetan page 298. Translation
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HOW TO SETTLE YOUR MIND

How to settle your own mind at rest,
The secret lies in letting go,
Making no strain, doing nothing,
Like sleeping child you should be.
Like calm ocean without waves,
Like a brilliant lamp without wind,
Rest your mind in peace.
Like corpse without pride,
Rest it steadfastly.
Like sea without tide,
Free from any kind of grind.
Do you know how thought arises?
Like dream is without substance,
Like the vast sunless heaven,
Moons seen in outer distance,
Like the rainbow of maya,
We could not find certain source.
When the light of wisdom shines,
They disappear, no more trace.
Do you know how to cope with thoughts?
Try to see the versatile clouds,
Yet from sky they are not apart,
Try to see the waves of the sea,
Yet from sea they are not apart.
Try to see the heavy thick fog,
Yet from air it is not apart.
Thus, the frantic runs in nature.
Yet from nature it is not apart.
He who can weigh the awareness,
Will know mind is rising in breath.
He who seeks sneaking thoughts like thieves,
Will know to watch this subtle mischief.
He who finds the thought running outside,
Knows the simile of dove and boat in tide.
Do you know how to act and comprehend?
Like a bold lion, a drunken elephant,
Shadow in mirror and lotus in mud?
Thus, you may act the same yet different.
Do you know how to get the attainment,
Dharmakaya gained in non-discernment,
Sambhogakaya through the blissfulness,
Nirmanakaya one ray of Enlightenment,

Sahajakaya through the innateness.
Of these four ones I have the achievement.