

His Eminence Garchen Rinpoche teaches Milarepa Songs under the 10th 100 Million Ami Dewa Retreat 2020, August, 2020.

Source: Heruka, Tsangnyön. *The Hundred Thousand Songs of Milarepa*. Translated by Christopher Stagg. Shambhala Publications, 2016.

(1) p.186 - 188

(a)

Paldarbum said, "Once one has received these instructions, it's said that one must roam in mountain retreats and practice Chö. What kind of Chö practice do you do?" In reply, he sang this song:

Roaming in rugged mountain retreats is the outer Chö.

Casting the body away as food is the inner Chö.

Cutting to the root of the unique is the ultimate Chö.

I'm a yogi who has these three kinds of Chö.

Is there a female student here who will request these three?

(b)

Paldarbum said, "These kinds of Chö are like a garuda, the most glorious of birds, who overpowers all other birds when he flies in the sky. They are extremely wondrous! When the yogi practices Chö there is something called 'PHAT' to enable him to bring adverse conditions onto the path. Tell me, what is the meaning of 'PHAT'?" Then he sang this song:

Collecting scattered thoughts is the outer PHAT.

Rousing dull awareness is the inner PHAT.

Resting in the abiding nature is the ultimate PHAT.

I'm a yogi who has these three cycles of PHAT.

Is there a female student who will utter these three?

(c)

Thus he sang. Then she said, "These kinds of PHAT are extremely wondrous! They demand swift and firm action like a great king's battle trumpet or command. Through practicing this way, what kinds of manifestations have dawned for you?" In reply, he sang this song of realization:

The uncontrived ground dawns as great all-pervasiveness;

The uncontrived path dawns as the great unimpededness;

The uncontrived fruition dawns as the Great Seal (Mahamudra).

I'm a yogi who has these three experiences.

Is there a female student who will accomplish these three?

(d)

Thus he sang. Then she said, "These manifestations are like when the sun is shining in a cloud-free sky; everything is illuminated and clear. They are extremely wondrous! In practicing with such dawning manifestations, what kind of confidence have you attained?" In reply, he sang this song of realization:

Being free of devas and ghosts is my confidence in view.

Being free of focal object and distraction is my confidence in meditation.

Being free of hope and fear is my confidence in fruition.

I'm a yogi with these three kinds of confidence.

Is there a female student who wants these three?

(2) p.190 - 191

At this, the Jetsun said, "If you want to practice the dharma purely, you must understand worldly activity to be an enemy and leave it all behind." In reply to her song, he sang his song of realization on the four things to leave behind:

O student, Lady Paldarbum!

Listen, you wealthy one with faith.

Your future lives extend far beyond this one,

But have you prepared provisions for them?

If you haven't prepared provisions for them,

That provision is generosity; you should be generous!

This enemy, the guard dog called avarice,

Though you think it's beneficial, will only bring harm.

Have you understood that avarice is an enemy?

If you understand, then you should leave it behind!

O student, Lady Paldarbum!

Your future lives will be even darker than this one.

Have you prepared a lamp for yourself?

If you haven't prepared a lamp for yourself,

That lamp is luminosity; you should familiarize with it.

This enemy, a corpse-like sleep called ignorance,

Though you think it's beneficial, will only do harm.

Do you understand that ignorance is an enemy?

If you do, then you should leave it behind!

O student, Lady Paldarbum!

Your future lives will be more fearful than this one.

Have you prepared a guide and protector?

If you haven't prepared a guide and protector,

That guide is sublime dharma; you should practice it well.

This enemy who dissuades you, called relatives,

Though you think they're beneficial, will only do harm.

Do you know that relatives are enemies?

If you do, then you should leave them behind!

O student, Lady Paldarbum!

Your future lives' path is more long and treacherous than this one.

Have you prepared your stallion to ride?

If you haven't prepared your stallion to ride,

That stallion is diligence; please practice it well.

This enemy that deceives you, called laziness,

Though you think it's beneficial, will only bring harm.

Do you know that laziness is an enemy?

If you do, then you should leave it behind!

(3) p.125 - 126

Then he sang this song of realization, "The Nails of View, Meditation, and Conduct":

Grant your blessing that I may naturally abide

In accord with the lord guru's view, meditation, and conduct.

For this view there are three nails to drive.

For this meditation there are three nails to drive.

For this conduct there are three nails to drive.

For this fruition there are three nails to drive.

To explain the three nails of the view:

All phenomenal existence is subsumed in mind; Mind itself is of the nature of luminosity; Yet it cannot be identified.

To explain the three nails of meditation:

Concepts are liberated as dharmakaya; Clear awareness is of the nature of bliss. Resting, uncontrived, is equipoise.

To explain the three nails of conduct:

The ten virtues are the natural expression of conduct; The ten nonvirtues are naturally pure in their own place; The antidote doesn't fix luminosity-emptiness.

To explain the three nails of fruition:

Nirvana is not established as being somewhere else. Samsara is not to be abandoned for somewhere else. I've determined that my own mind is buddha.

From among three nails, there's a single nail to drive:

That nail is the nail of dharmata's emptiness. The nailing is done by a noble guru. If you analyze too much, it won't be driven in. Coemergent realization will drive it in.

This wealth that is shared by dharma practitioners

Arose in the mind of this yogi here: May all of you students be pleased.