

Part Three

Chapter 1. Birth of Milarepa (Wylie. *Mi la ras pa*)

In the part two we have heard that Dorji Singye had lost all the wealth, land, house and other possession that he inherited from his grandparent Chungpo Jo Sey through gambling and at last he and his parents had to retreat to Gungthang Changa Tsa. While his father, Doten Singye was good in reading scriptures, making sculpture offerings and he used to go in the villages reading scripts and doing puja for the folks. In the meantime, Dorji Singye ventured into business trading towards the south in winter and to north in summer. As a result, the duo could make good living and had accumulated wealth and possessions back. By then Dorji Singye married a maiden woman from the village and had a son named Sherab Gyeltshen, who later to be the father of Milarepa. Later Doten Singye passed away while his son continued his merchandise business and later emerged as one of the prominent and richest man in the city.

Mila Dorji Singye then to further prosper with his family had bought a three-sided fertile land along with one ruined house made up of rammed earth, and later constructed new one. By then Mila Sherab Gyeltshen turned twenty and married a maiden-beautiful girl called Nyangsa Kagay born to Karmo Gen, a descendent of high class family. She was a lady of equity and justice showing equal treatment and giving justice to all. With her well wishes and support, the construction of house was completed and the house being with four pillars and eight beams was named Ka Zhi Dung Gyad, four pillar eight beams. The spouse and father had then lived happily with a bountiful achievements, while in the mean time, his maternal parents had also left Tsang Latoed and reached Gungthang after the message of their reputation was being heard. They were jealous, yet

Mila Dorji Singye out of sympathy to his kins had helped them to settle and do business where they soon become wealthy.

Once Mila Sherab Gyeltshen took his business bought from the south to north and it has been long time since his absent, while back at home his wife Nyangsa Kagay had given birth to a son, who to be Milarepa coinciding the birth to 25th day of the 8th month in lunar calendar. Nyangsa sent a letter to Mila Sherab through a messenger stating that it was time for the next cropping, she had given birth to baby and the need to celebrate the baby shower. Mila Sherab at the mere of hearing the news of the birth of his son, broke into joy and happiness. He contended nothing more pleasant than hearing the news of his son's birth and he named his son as Thoepa Gha (Joy at Hearing).

By then Mila Sherab Gyeltshen had finished his business and hurried back to home with excitement and had at home the grand birthday celebration and baby shower. Ever since then Milarepa grew up under the special nourishment and proper guidance from his father and mother from very early childhood. One day Milarepa proclaimed that he had pleasant voice. "Merely by just hearing my voice would generate immense joy and happiness in people," said Mila. People said the joy brings upon them from hearing the soothing voice is what exactly suits for his name. At the age of four, his mother gave another birth to a daughter and named Peta Genki. The two siblings wearing the finest ornaments had been the core of attractions among other big figures and even had childhood engagement with them. They engaged in social works for the benefit of those under poverty people and their fame and reputation had reached far wide, and particularly Mila family had gained sovereignty in Gungthang Changa Tsar Valley over the period of time.

Meanwhile, the people started to speak their loyal comments on the status of the Mila family. "Among the inhabitants in the village, the mighty and wealthy figure

outside, possessing rich ornaments and jewelry is the Mila family,” people often voiced. By that time Mila’s Grandfather, Mila Dorji Singye had passed away and had completed all necessary funeral rites. This comes to the end of ‘birth of Milarepa’. This current story shows the transient nature of wealth and possession. Depending on the virtue and effort of individuals, wealth can be accumulated from no where and those accumulated ones can also be destroyed at once. Even sometimes those who have nothing will raise to mighty rich, while on the other hand richest man may also fall to the barren land one day. This reminds us how inconsistent is the nature of all phenomena and impermanent the conditioned things are.