

At that time my mother cried, “O father Mila Sherab, look at the fate of your wife and children today! You said, ‘I shall watch you from my grave,’ the time has come to look upon us.” She fell on the floor weeping and rolled back and forth on the ground lamenting. My sister and I could do nothing for her than weeping along. Given the numbers of sons that my uncle ever have my mother’s brother was unable to stand up to them. Those of our countrymen who were sympathetic towards us expressed their empathy for mother and children, and not one among them failed to weep. The rest sighed deeply.

Then my uncle and aunt said to us, “You say that you need your possessions but you already possess many things. You have laid out a feast for your neighbors and countrymen without regard for the meat and wine that you squandered. Your possessions? We do not have them, even if we did, we would not give them to you. So if you are many wage the war, if you are few cast magic.” Having said this, they left and those who sided with them also followed them out.

While my mother sat there weeping aloud, all those sympathetic to us, such as my maternal uncle and Dzese’s father and brothers stayed behind to console her. They ate and drank the remaining feasts and said to my mother, “Do not cry, crying will not help. Beg something from everyone who gathered here today at the feast table. All of us here will give what we can and even Uncle and Aunt may give something.” In the meantime, my maternal uncle said, “Do just that, and send the boy to learn a skill. You and your daughter come stay with me and work in the fields. It is rather fitting to do something than to be ashamed before Uncle and Aunt.”

Then my mother replied, “I have no control over our possessions, but I will not support my children with charity. Uncle and Aunt have no intention to return even a portion of our wealth. I will by all means send my son to learn a skill. Uncle and Aunt did not return to us what was rightfully ours. From here on, we will work in the fields.”

I was sent to study and learn from the great master of Mantrayāna tradition, Lugye Khen in the Mitho Gekha of Tsa. At that time, our relatives gave us a few things they had begged. In particular, Dzese’s parents gave foodstuffs and fire-wood and then repeatedly sent Dzese to the place where I was learning to read in order to console me. My maternal uncle fed my mother and sister so they are not forced to go beg or work for others. My maternal uncle would not let my

mother beg, keeping her continuously engaged so that wool she spun on one day was that day woven. In this way my sister and I accumulated whatever useful things and money we could. But it was very little indeed. My sister worked in the service of others as much as possible, and running at the sound of the drum and rising of smoke, (describing how the destitute were often forced to beg for alms during the ritual assemblies, where food offerings were distributed. The sound of drums and incense smoke were the signs that such a gathering was taking place) she was able to obtain some clothes. With flavorless food, tattered clothing, and miserable spirits, we did not know any happiness.” Thus Milarepa spoke.

At this point. Those listening to the discourse felt saddened and in world-weary they wept and then for a moment, all were silent. This ends the second ordinary deed, the Deed of his Practicing the Truth of Suffering in its Entirety. Buddha after his attainment of Enlightenment under the Bodhi tree had turned the first wheel of Dharma on the Four Noble Truths at Varanasi. It started with the Noble Truth of Suffering highlighting to know the suffering and to abandon its causes. This chapter displays us how Milarepa, the Noble One had experienced all those Truth of Sufferings in his very life time. It is inevitably seen through our eyes and experience (*Mig Thong Lak Zung*).

In this chapter we have heard the entirety of the suffering that the Great and Glorious of Yogi (*Neljorgi Wangchuk Chenpo*), Milarepa experienced in his very life time. He was a Noble ones to see and know the Truth of Suffering in its reality. It is not only a mere to listen to such a Legendary Life Story, but should take it as a practices for life-transforming. How? Historical Buddha Sākyamuni preached the doctrine of Four Noble Truth in the First Turning of the Wheel of Dharma highlighting the four truths as; the Noble Truth of Suffering, the Noble Truth of Cause/origin of Suffering, the Noble Truth of Cessation of Suffering, and the Noble Truth of Path to the Cessation/end of suffering.

To put the four truths into practice one should know the suffering and after knowing, avoid the cause or abandon the origin of suffering. After realizing the truth of suffering and about its causes, one should commit to end the suffering or obtain the cessation. In order to end the suffering, there is none other than a way to practice the path that leads to liberation. The path here refers to a Middle Path that follow a moderate way of life without going to the two extremes

(extreme of too indulgence and austerities). How to know the suffering? As a Buddhist practitioner who yearn for a fruit from the practices, one need to have a sheer determination and renunciation. In order to develop such, one should first go through the miseries and suffering, and accept the fact that the suffering is actually the fact of life.

The more specific to analysis and know the suffering is all narrated in the Life of Milarepa. There are four unavoidable physical sufferings; of birth, old age, sickness and death. At the time of birth, in the womb between the pus and excrement how miserable the life one experienced for nine months, and during the birth, it is inexpressible pain when it comes out contact with cold and warm. Accordingly the pain of old age comes gradually. The pain of sickness and death, for instance fell to Yab Mila Sherab Gyeltshen in his very young age. Nothing could cured his sickness. There are also three forms of mental suffering; separation from the people we love, contact with people we dislike and frustration of desires.

Milarepa in his initial stage had separated from his father Mila and later had to left his mother, sister and his beloved Dzese back home while going for learning. And the family had to suffer from one to another suffering after the death of his father. Milarepa and his family not so long from the bereavement of their father's passing away, had to go through an ill treatment under the hands his Uncle and Aunt for not giving their father's possession according to the testament. This made them frustrated from not getting what they want but encountered with what they did not expect. A suffering of change has also fallen in Mila family starting from Jo Sey, their descendent lineage. For five generations until Milarepa, they had gone through various ups and downs. Chungpo Jo Sey was prominent and most wealth-claimed but his grand son Dorji Singye had deserted all the possessions and as a result they had to left their home land. Yet again during the time of Mila Sherab Gyeltshen, they raised higher again in fame and reputation of powerful and wealthy in the city until his passing away and ruined everything in the hands of Uncle and Aunt.

Another form of suffering is the all pervading suffering, which refers to that we are limited and have always potential to suffer. Human beings are composed of conditioned things, where everything is subject to change and suffer in every single moment. There is very less factor to the cause of happiness and sustenance in life, whereas, there are number of causes that

lead to suffer and take away life force at any moment. Upon all these forms of suffering, we should analysis and know them that they are actually the fact of life inherited within us in each life time. Now, if we do not practice the path to get out of these suffering, until then it will unfold within us recycling with every life time and there would be no ending unless the universe ceases.

Well after knowing the sufferings in this life, we should know how more deadly suffering would be in the life after death should we do not do much. We are at least resilient to what we suffer at this time, whereas, it would be unbearable suffering should plunged into the lower realms where there is extreme suffering of cold, hot, hunger, thirst and being eaten one another. This is all about knowing the truth of suffering. Asked about abandoning the suffering instantly after knowing it? Impossible. Unless its strong cause and conditions, the Karma and afflictions are eliminated, the suffering will still exist.

After applying the skills to eliminate the cause and conditions of the suffering, gradually the suffering ceases and this denotes the truth of cessation of suffering. In order to end the suffering then practice the Noble Path which is the truth of path to cessation. In general path refers to practice the Dharma and particularly to adopt the Noble Eight Fold Path which follow the moderate way of life. To make more precise for understanding; know the suffering like the sickness, abandon the origin of suffering like discarding the causes of sickness, obtain the cessation of suffering like recovering from the sickness, and practice the path for cessation like taking medicine to recover from sickness.

Having known the suffering, its causes and the remedial ways to obtain cessation, it is at this juncture that we must put practice into reality that leads to the extinction of all the cankers and to obtain the ultimate bliss.