

Supplement of Chapter 3

In the third chapter, Milarepa narrated how he had annihilated those enemies who treated bad and posed threat to his family. He further went onto killing the family of his uncle and aunt including the countrymen through black magic. All the thoughts and actions related to killing thirty-five people and destroying crops had come from his mother. He wholeheartedly listened to his mother's instruction again and yet again to bring such tremendous destruction to the region and countrymen. In this regard, Milarepa said, "This is the way I accumulated negative karma by plotting to destroy my enemies." Now, ordinary people like us may wonder why Milarepa had committed such heinous impious act, and even may come to our thought to act the same should one come under desirable circumstance. However, the time and diligence that individual possess at today may differ at lengthy to what used to be in the time of Milarepa.

The Moral of this chapter shows the obedience and gratitude that one should pay to one's parents which is accepted traditionally and spiritually. It is said, "There is no Lama greater than one's father, and mother is inseparable to one's mind deity. Thus, make obedience and pay gratitude to them." Said the *Munindra*, the King of Sages. Ācharya Nāgārjuna has said, "Those who show their parents great respect, with Brahma or a master will be linked. By venerating them they will win reputation and in future also they will attain the higher realms." As a result of showing respect and giving all valuable to one's parents will enable to accumulate the perfection of generosity. The result of venerating parents will born instantly as the field is higher in case of generating merit. One will have ever enjoyable life with bountiful wealth, good health, and live long life in the absence of any sickness. On the other hand the ill effect of transgressing one's parents will born immediately, like your own child may come against you and get confront with endless miseries.

Today, it has become a common trend that when one enjoys the life with plenty of wealth among the children and family, one tends to ignore the welfare of one's parents. It is unacceptable to the concordant of worldly affairs. It is not a matter to say, to completely engaged in supporting the parents, but at least spend time and give them necessary things. With the things you provide, let them put further into making merit so that their activities are more or less in line with the Buddhist principles. In this way, one can complete the way to pay off the gratitude of one's parents.

In order to venerate and to fulfill his mother's wishes, Milarepa went to learn black magic and had killed thirty-five people along with havoc in the region by casting hail storms. He had realized that it is an inexpressible sin for him to harm others, still then to fulfill his mother's will and expectation, he was not stop from doing this kind of acts in his life. However, it does not necessarily mean to commit such sins in order to support or fulfill the wishes of one's parents today, because we ordinary beings have no such strong heart and confidence like Milarepa have had to counteract the evil deeds. Rather, there are many other much simpler Buddhist way to venerate and pay gratitude to one's parents. Through his acts, Milarepa shows us the skillful methods to generate and pay gratitude to one's parents.

Regarding the acts that Milarepa committed for the sake of his mother, one may say it is not a correct practice. For great beings like Milarepa it is the act in line with Dharma. The Buddha's activities can be divided into four types; the activity of pacifying, increasing, overpowering and the wrathful activity. Doing black magic, casting away *torma* (ritual cake) and so forth are also the Buddhist activities. Yet it harms other, is it still a Dharma? While the doer of such activity should be superior being in accomplishment (*siddha*) where those harmed or killed beings are being liberated. One should know that the wrathful activity is being performed to only those beings who are antagonist to Dharma so that their evil thoughts and actions are surpassed and transformed into spirituality. This also instill conviction in individual of the power and healing strength of Buddhist activities. Moreover, it is the secret path of Vajrayāna that Milarepa practiced where he was able to eradicate all his bad karmas, and finally attained to enlightenment in his very lifetime.