

Part Two

CHAPTER FOUR

The previous three chapters in part one covers the Ordinary Deeds of the Milarepa, while the part two consists of Milarepa's nine supreme (extraordinary) deeds leading to transcendent and peace.

1. The first deed: on account of his renunciation from the weariness of worldly affairs or mundane life, he sought out a qualified Lama.
2. The second deed: he met his Lama, submitting to his every command, he purified evil deeds and obscuration without remaining one through insufferable and exhausting hardships.
3. The third deed: he was accepted by his Lama with affection and received the ripening and liberation instructions.
4. The fourth deed: mediating on reality in the Lama's presence, the sprouts of experience and realization emerged.
5. The fifth deed: he mastered the general instructions and then compelled by symbolic acts within a dream, he obtained tantric instructions and departed from the Lama.
6. The sixth deed: he vowed to practice having been reminded once again of the essence less of life' course.
7. The seventh deed: in order to practice the Lama's teachings, he renounced his present life and mediated undistracted in the mountains with perseverance and through sever austerity.
8. The eighth deed: meditating in that manner, his experience and realization were perfected, and through the result of his practice he benefited both the teachings and sentient beings.
9. The ninth deed: he completed the activities of an enlightened being and in order to compel beings to practice Dharma, he dissolved his form into the sphere of reality (some called it as attained rainbow body)

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After Milarepa finished narrating his story of accumulating negative deeds, once again Rechungpa asked, “Respected Lama, you said that you performed virtuous actions, which must refer to those of genuine Dharma. What were the circumstances through which the Lama encountered the Dharma?”

Then Jetsuen Milarepa replied:

I felt remorse for the evils that I had committed through casting black magic and hailstorms. I thought about Dharma intensely that during the day I forget to eat. If I went out, I wanted to stay in, if I stayed in, I wanted to go out. At night I was so filled with weariness and renunciation that I was not at all able to sleep. Yet I could not confess my guilt-desire to seek out the Dharma. While I continue to serve the Lama, I constantly agonized about how I might practice Dharma.

At that time, the Lama had a faithful and most devoted patron who had great wealth and so was able to provide whatever was needed. This patron was unfortunately stricken with a terrible illness, and the Lama was the first to be called upon to look after him. Three days passed and the Lama returned, but his face dark and sullen. “Respected Lama, why do you look so sad?” I asked. He replied, “All composite things are impermanent. Last night my fine patron died, so I am saddened by the misery of this life. Moreover, I am an old man now and from the white teeth of my youth to the white hair of my old age I have focused my actions on harm and destruction through black magic, curse and hailstorms. All those unwholesome deed will come to weigh upon me as well.” “Has the Lama not led those beings to higher rebirth and liberation?” I asked.

The Lama replied, “I understand that the nature of beings is reality itself and I know in theory how to lead them to higher rebirth and liberation. I also know a ritual and method for doing that, but I have only words and rotten knowledge, so when the time comes to perform them I have no confidence that they will work. Now I am going to practice Dharma so I can endure whatever difficulties arise. You stay here to look after my disciples and I will take up the path for your higher rebirth and liberation. Or else, you practice Dharma and take up the path for my higher rebirth and liberation. I will provide you with the necessary provisions.” In this way, finally my wish was fulfilled and I requested Lama’s permission to practice Dharma myself.

My Lama said, “In that case, since you are young and show great perseverance and faith, you must practice perfectly the pure Dharma. Try to perfect on the path for yourself and me to

the higher rebirth and liberation.” He gave me a crossbred yak together with a load of woolen cloth from Yarlung. Then he said, “In the place called Nar in Tsangrong lives a Lama called Rongton Lhaga who has become a scholar and adept of the authentic Dharma called Great Perfection (Dzogpa Chenpo, Wylie. rdzogs pa chen po). Go there and practice in a genuine way.” In accordance to my Lama’s prophetic advice, I went to Nar in Tsangrong and made inquiries upon reaching the monastery. The Lama’s wife and other monks in the residence said, “This is the main monastery and the Lama is not here at present. He stays at a branch monastery in the place called Nyangtoe Rinang.” “Well in that case,” I replied, “I was sent here by Lama Yungton Throgyal, so please help me meet with your master.” Then I told them my story at length and the Lama’s wife dispatched a monk as my guide to the branch monastery.

Finally, there I met the Lama at Nyangto Rinang. I presented him offerings of the woolen cloth and the crossbred yak. Then I told him that I was a terrible sinner who had come from Nyima Lhatoe, and requested a Dharma teaching that brings about liberation in this lifetime. The Lama replied, “This precious Dharma of mine, the Great Perfection, is victorious in the spreading of its roots, victorious in the achievement of its canopy, and victorious in the fruit it bears. Meditate by day and become a Buddha by day, if meditate by night and become a Buddha by night. Fortunate beings with favorable circumstances from the past, do not even need to meditate, they are liberated by simply hearing it. Since it is a Dharma teaching for those with superior faculties, I shall grant it.”

The Lama gave the initiation and instructions, and in the meantime I thought, “When I first practiced magic, nominal signs of success appeared in fourteen days, and seven days were enough for hail. Now here is a teaching even easier than magic or hail. Meditating by day, I become a Buddha by day and meditating by night, I become a Buddha by night. And I too must be one of those people with favorable circumstances where I do not even need to meditate.” Filled with pride in this way, I stayed in bed without meditating, and in this way the man and the teaching parted ways. Then after several days passed, the Lama said, “It is true what you said, you are a great sinner who has come from Latoe. I have boasted about my teaching a little too much, and so I have not been able to guide you. Now, in the remote hermitage called Drowolung in Lhodrak, there lives a direct disciple of Great Indian adept Naropa. He is a supreme master, the King of translators named Marpa Lotsawa, an adept of the New Mantra Tradition (Ngag Sar Lug) who is matchless in the three realms. Since you have a karmic link with him from previous lives, go and see him.” Saying this, Lama directed me to meet the Great Marpa.

