

## Part Two

In part one, it talks about how precious, sacred and invaluable to listen the teaching on the Life of Milarepa. It indicates not only the Life Story of individual but, shows the essence of the eighty four thousand heaps of doctrinal teachings, a summarization of all the meaning of Sūtras and Mantrayānic practices, a discourse on the karmic law of cause and effects to all the beings, and a comprehensive teaching on the characteristics of all Dharma and *Dharmatas* (reality of existence). For this reasons, the requisition for the teaching on the Life of Milarepa was made, and was motivated by no other than the Victorious Akshobhya in the Eastern Pure Land (*Abhitati*) and the *Dākinīs* in the Land of Ugyen.

On this account, I would say that you are one of the most fortunate ones to be able to listen to the Life Story of the Great Yogi Milarepa today, and you should be cherished with joy and happiness. After repeated request from the mass gathering, Milarepa finally ascend to tell his detailed life story. Though it had been concealed, yet in order to bring broad smiles and deep understanding to the listeners, Mila lay out his honorific words.

Thus it goes like, to talk about his caste and family, he belongs to the Chunpo of Puro Jangchub and a son of Lama Jo Sey (*byo sras*). In further elaboration, he is said to be the descendant of the Old School of Secrete Mantrayāna and a ascetic vagabond safeguarded by the tutelary deity (*Istadevatta*). And he is the one possessing power in Mantras who after much wandering had reach the northern point of Tsang. In that time in the village lived a perfect fortune teller and a great subjugator of evils spirits by doing puja and so on. He lived by benefiting the people around and his name was Chungpo Jo Sey. He lived there for a long time healing the people who were spiritedly sick and haunted by other ill diseases.

At one time in a place where the Jo Sey had never reached before lived a wicked-dreadful demon. The demon one day got into the life of one man where no other great masters or saints

except disparaging them could remove the haunting spirits from the man. Though the inflicted man had no faith in Chungpo Jo Sey, yet to recover him from the illness one of his friend had suggested to invite the Jo Sey and accordingly they accepted to have Jo Sey in the house for the recovery ritual. So Jo Sey entered the house saying, "I am coming, be at your helm of eating flesh and drinking bloods, you wicked demons." When Jo Sey got closer to the haunted man, the man got more furious and frightened to have screamed, "*Mi, Mi,*" (Mi referee to human) and requested Jo Sey to give back his life force promising he will not dwell in the place of Jo Sey. However, Jo Sey made the spirit (inside the man) to make an oath that he will no longer harm the living men, then the spirit was relieved from the man. But, yet again got into another man (his regular habitat) saying he had met the mighty man (*Mi Mi*) than ever before. Then the people around questioned him who was that mighty man? "It was Chungpo Jo Sey," said the sick man referring to his commitment made in order to save his life force from the power of Jo Sey. Then instantly after, the spirit disappeared and the man regained to his usual health and there comes no more harm to any living beings.

Then the people believed that the evil spirit had been liberated by the power of Jo Sey who was referred as *Mi* by the spirit and the people unanimously called him *Mila* (*la* is latter added an honorific suffix?) taking his fame and reputation wide. From this day on wards the descendant family came to be known as Mila which later succeeded to Milarepa. It is also very common for the people to get scared to hear about the invisible demons (Tib. *Dre*) or being harmed by them, like wise, the demons too get afraid of human (Tib. *Mi*) who are more superior and powerful than. So the Milarepa preceded to a powerful and might lineage which is now being passed down to this generation.

In this context it reveals that there exist evil rival to human. It is a fact that human are often haunted by the evil spirits and in such ordeal, other medications proves less effective than the Mantra healing. Those Mantra possessors who are cared by his chosen deities, though his obstacles cleared away and his practice enhanced, yet they may or may not be able to subdue the evil spirits at instant. Yet one should never give up to invite many mastery in the Mantra to heal

the spiritedly harmed person so that it is only the skillful methods to clear away the invisible spirits.

Now Chungpo Jo Sey had settled there and even had two sons from his first married wife. The elder was called Mila Doten Singye, to whom another son was born, called Mila Dorji Singye who was fond of playing dice and often win the game with huge mortgages. But one day he met with another man who in turn was playing a trick to defeat him, and so the former lost all the bet to the later at one play. Dorji Singye never turn down to his defeat but called the man for another play in the next day with more additional mortgages. The man disguised him as loosing continuous three sets of play and at last he further proposed Dorji Singye to keep their land, house and wealth as mortgages. They even put one intermediate person, then continued the play which eventually gave the tricky man won the big game. Mila Dorji Singye in line with their agreement had given all his land, house and other valuable things to the tricky man. Left with nothing, Dorji Singye and family left the valley and went to Gungthan Changa Tsar, the birth place of Milarepa.

The morale of this portion of story says, the properties be it wealth, house or land that has been inherited from the parents, if not utilize properly by oneself, or not offered to the Triple Gem, and should it put as mortgages for gambling, then you will loose everything where one will ultimately get onto the barren land. Therefore, one should make the best use of properties inherited from the parents, offer some to the Triple Gem, and give some to the needy ones, and should refrain from the unwholesome act of loosing all the wealths.