

01 Milarepa's Meeting with Couple

Milarepa's Reply to Couple wishing to adopt him

Home and land at first seem pleasant;
But they are like a rasp filing away one's body, word, and mind!
How toilsome ploughing and digging can become!
And when the seeds you planted never sprout, you have worked for naught!
In the end it becomes a land of misery- desolate and unprotected-
A place of Hungry Spirits, and of haunting ghosts!
When I think of the warehouse For storing sinful deeds,
It gnaws at my heart;
In such a prison of transiency I will not stay,
I have no wish to join your family!

Milarepa's reply to offer of Marriage

At first, the lady is like a heavenly angel;
The more you look at her, the more you want to gaze.
Middle-aged, she becomes a demon with a corpse's eyes;
You say one word to her and she shouts back two.
She pulls your hair and hits your knee,
You strike her with your staff, but back she throws a ladle.
At life's end, she becomes an old cow with no teeth.
Her angry eyes bum with a devilish fire Penetrating deep into your heart!
I keep away from women to avoid fights and quarrels.
For the young bride you mentioned, I have no appetite.

Don't You need a son at all?

In youth, a son is like the Prince of Heaven;
You love him so much that the passion is hard to bear.
In middle age, he becomes a ruthless creditor
To whom you give all, but he still wants more.
Driven from the house are his own parents,
Invited in is his beloved, charming lady.
His father calls, but he will not answer;
His mother cries out, but he will not listen.
Then the neighbors take advantage, spreading lies and rumors.
Thus I learned that one's child oft becomes one's enemy. Bearing this in mind,
I renounce the fetters of Samsara. For sons and nephews, I have no appetite.

What about daughter instead?

In youth, a daughter is like a smiling, heavenly angel;
She is more attractive and precious than are jewels.
In middle age, she is good for nothing.
Before her father, she openly carries things away;
She pilfers secretly behind her mother's back.

If her parents do not praise her and satisfy her wants,
They will suffer from her bitterness and temper.
In the end, she becomes red-faced and wields a sword.
At her best, she may serve and devote herself to others;
At her worst, she will bring mishaps and disaster.
Woman is always a trouble-maker; Bearing this in mind,
one should avoid irretrievable misfortunes.
For women, the primary source of suffering, I have no appetite.

Don't you need relatives?

At first, when a man greets his relatives,
He is happy and joyful; with enthusiasm
He serves, entertains, and talks to them.
Later, they share his meat and wine.
He offers something to them once, they may reciprocate.
In the end, they cause anger, craving, and bitterness;
They are a fountain of regret and unhappiness.
With this in mind, I renounce pleasant and sociable friends;
For kinsmen and neighbors, I have no appetite.

Offering of inheritance of family fortune and becoming part of family

Milarepa on wealth

Wealth, at first, leads to self-enjoyment, Making other people envious.
However much one has, one never feels it is enough,
Until one is bound by the miser's demon;
It is then hard to spend it on virtuous deeds.
Wealth provokes enemies and stirs up ghosts.
One works hard to gather riches which others will spend;
In the end, one struggles for life and death.
To amass wealth and money invites enemies;
So I renounce the delusions of Samsara.
To become the victim of deceitful devils, I have no appetite.

Milarepa heart-felt wish

As the sun and moon never stop to brighten one small place,
so I devote myself to the welfare of all sentient beings.
I cannot, therefore, become a member of your family.
By merely beholding me, both of you will be benefited in this and future lives.
I will also make a wish that we may meet in the Pure Land of Udiyana.

02 Meeting with a two Shephards

Dear Lama, have you a companion?"

Milarepa replied, "Yes, I have."

"Who is he?" "His name is 'Friend Bodhi-Heart'."

"Where is he now?"

"In the House of the Universal Seed Consciousness."

"What do you mean by that?"

"My own body."

The elder boy then said, "Lama, we had better go, as you cannot guide us."

But the younger one said, "Do you mean this Consciousness is mind itself, and that the physical body is the house of the mind?"

"Yes, that is correct."

The boy continued,

Is there one mind or many?

"We know that although a house usually belongs only to one person, many people can enter it, so we always find a number of people living in one house. In the same way, is there only one mind in the body, or are there many? If there are many, how do they live together?"

"Well, as to whether there is only one mind in the body or many, you had better find that out by yourself."

Nature of mind

"Dear Lama, last night I tried to find out what my mind is and how it works."

I observed it carefully and found that I have only one mind. Even though one wants to, one cannot kill this mind. However much one wishes to dismiss it, it will not go away. If one tries to catch it, it cannot be grasped; nor can it be held by pressing it. If you want it to remain, it will not stay; if you release it, it will not go. You try to gather it; it cannot be picked up. You try to see it; it cannot be seen. You try to understand it; it cannot be known. If you think it is an existing entity and cast it off, it will not leave you. If you think that it is non-existent, you feel it running on. It is something illuminating, aware, wide-awake, yet incomprehensible. In short, it is hard to say what the mind really is.

Please be kind enough to explain the meaning of the mind."

How to observe the mind to have direct experience?

Listen to me, dear shepherd,

By merely hearing about sugar's taste,

Sweetness cannot be experienced;

Though one's mind may understand

What sweetness is,

it cannot experience directly;

Only the tongue can know it.

In the same way one cannot see in full the nature of mind,

Though he may have a glimpse of it if it has been pointed out by others.

If one relies not on this one glimpse,

But continues searching for the nature of mind,

He will see it fully in the end.

Dear shepherd, in this way you should observe your mind.

Request for Pointing out instruction

The boy then said, "In that case, please give me the Pointing-out- Instruction, and this evening I will look into it. I shall return to- morrow and tell you the result." Milarepa replied, "Very well. When you get home, try to find out the color of the mind. Is it white, red, or what? What is its shape? Is it oblong, round, or what? Also, try to locate where in your body it dwells."

Description of nature of mind by shepherd

"Did you try last night to find out what the mind is like?"

The boy replied, "Yes, I did." "What does it look like?"

"Well, it is limpid, lucid, moving, unpredictable, and ungraspable; it has no color or shape. When it associates with the eyes, it sees; when with the ear, it hears; when with the nose, it smells; when with the tongue, it tastes and talks; and when with the feet it walks. If the body is agitated, the mind, too, is stirred.

Body- Mind relationship

Normally the mind directs the body; when the body is in good condition, the mind can command it at will, but when the body becomes old, decayed, or bereft, the mind will leave it behind without a thought as one throws away a stone after cleaning oneself. The mind is very realistic and adaptable. On the other hand, the body does not remain quiet or submissive, but frequently gives trouble to the mind. It causes suffering and pain until the mind loses its self-control. At night in the state of sleep the mind goes away; it is indeed very busy and hard-working. It is clear to me that all my sufferings are caused by it [the mind]."

Mind can free you from samsara

Listen to me, young shepherd.

The body is between the conscious and unconscious state,

While the mind is the crucial and decisive factor!

He who feels sufferings in the lower Realms,

Is the prisoner of Samsara

Yet it is the mind that can free you from Samsara.

Surely you want to reach the other shore?

Surely you long for the City of Well-Being and Liberation?

If you desire to go, dear child,

I can show the way to you and give you the instructions.

Who goes for refuge body or mind?

The next morning the shepherd came and said to Milarepa.

"Dear Lama, last night I tried to find out which of these two takes refuge, the body or the mind.

I found that it is neither of them. [I observed the body first.] Each part, from the head down to the toes, has a name. I asked myself, 'Is it the body as a whole which takes refuge?' It cannot be so, for when the mind leaves the body, the latter no longer exists. People then call it a 'corpse,' and certainly it cannot be called a 'refuge-seeker.' Furthermore, when it disintegrates, it ceases to be a corpse; therefore, it cannot be the body which takes refuge in Buddha.

I then asked myself, 'Is it the mind that takes refuge?' But the refuge-seeker cannot be the mind, as the latter is only the mind and nothing else. If one says that the present mind is the [real] mind,

and the succeeding one is the one which takes refuge, there will be two minds; and names for both, such as the 'present mind,' and the 'future mind' should then be given them. Besides, when the act of 'Refuge-seeking' takes place, both the present and succeeding minds have passed away! If one says both take refuge, then the mind will (become something immutable] which never (grows] or ceases to be. If that is so, then in all the lives of the past and future in the Six Realms of Samsara, we need nothing but this 'Refuge-seeker.' But I cannot remember anything in my past life; nor do I know what will take place in my future one. The mind of last year and yesterday are gone; that of tomorrow has not yet come; the present flowing one does not stay. Pray, my teacher, please give me an explanation! I submit everything to you; you know everything, you know what I need!"

Teaching on Mahamudra By Milarepa

I sincerely pray to my Guru
Who realized the truth of Non-ego,
I pray with body, words, and mind;
I pray with great faith and sincerity.
Pray bless me and my disciples,
Enable us to realize the Truth of Non-ego!
Pity us and deliver us from the plight of ego-clinging!

Listen carefully, dear shepherd.
Clinging to the notion of ego is characteristic of this consciousness.
If one looks into this consciousness itself,
He sees no ego; of it nothing is seen!
If one can practice the teaching of Mahamudra
And knows how to see nothing,
something will be seen.

To practice the teaching of Mahamudra
One needs great faith, humility, and zeal as the Foundation
One should understand the truth of Karma and Causation as the Path.
In order to achieve the Accomplishment,
one should depend upon a Guru
For the Initiation, Instruction, and Inner Teaching.
It requires a disciple possessing merit to receive the teaching;
It requires a man who disregards discomfort and suffering;
It requires the courage of fearlessness, the defiance of death!

Dear shepherd, can you do these things?
If so, you are well-destined; If not,
it is better not to talk about the subject.
This ask yourself, and think carefully.
When you sought the "I" [last night] you could not find it.
This is the practice of Non-ego of Personality.

If you want to practice the Non-ego of Existence,
Follow my example and for twelve years meditate.
Then you will understand the nature of Mind.
Think well on this, dear boy!

Milarepa first gave him the Precepts of Five Virtues,preached the doctrine of Dharma, and then granted him the teaching of the Innate-born Wisdom. Through practice, the boy gradually attained good meditation experience and Milarepa was very pleased.

I bow down at the feet of Marpa,
He who received grace from Naropa and Medripa
Those who practice the Dharma with their mouths
Talk much and seem to know much teaching,
But when the time comes for the perceiver to leave the deadened body,
The mouth-bound preacher into space is thrown.
When the Clear Light shines, it is cloaked by blindness;
The chance to see the Dharmakaya at the time of death
Is lost through fear and confusion.
Even though one spends his life in studying the Canon,
It helps not at the moment of the mind's departure.
Alas! Those proficient yogis who long have practiced meditation
Mistake the psychic experience of illumination For Transcendental Wisdom,
And are happy with this form of self-deception.
Therefore when at death the Transcendental Wisdom of the Dharmakaya shines,
These yogis cannot unify the Light of Mother-and-Son
Since meditation cannot help them as they die,
They are still in danger of rebirth in lower Realms.

My dear son, best of laymen, listen to me carefully!
When your body is rightly posed, and your mind absorbed deep in meditation,
You may feel that thought and mind both disappear;
Yet this is but the surface experience of Dhyana.
By constant practice and mindfulness thereon,
One feels radiant Self-awareness shining like a brilliant lamp.
It is pure and bright as a flower,
It is like the feeling of staring
Into the vast and empty sky.
The Awareness of Voidness is limpid and transparent, yet vivid.
This Non-thought, this radiant and transparent experience
Is but the feeling of Dhyiina.
With this good foundation One should further pray to the Three Precious Ones,
And penetrate to Reality by deep thinking and contemplation.
He thus can tie the Non-ego Wisdom With the beneficial life-rope of deep Dhyana.
With the power of kindness and compassion,
And with the altruistic vow of the Bodhi-Heart,

He can see direct and clear The truth of the Enlightened Path,
Of which nothing can be seen,
yet all is clearly visioned.
He sees how wrong were the fears and hopes of his own mind.
Without arrival, he reaches the place of Buddha;
Without seeing, he visions the Dharmakaya;
Without effort, he does all things naturally.

Dear son, the Virtue-seeker, bear this instruction in your mind. Milarepa's then gave the boy the complete Initiation and verbal instructions. After practicing them, the boy attained superlative Experience and Realization. He was known as one of the "Heart-Sons" of the Jetsun, Repa Sangje Jhap.

