

'It is said that Naropa, then holding out his hands in prayer, chanted as follows:

"In the gloomy regions of the North,  
Like the sun illuminating the mountain peaks,  
Dwelleth he who is called Thöpada;  
Obeisance to that Great Being."

'Then Naropa closed his eyes reverently, and nodded his head thrice towards Tibet; and all the Indian mountain-tops and the trees also nodded thrice towards Tibet. It is said that even until to-day the hill-tops and the tops of trees round about Phulahari incline towards Tibet.<sup>1</sup>

'Having transmitted the whole of the *Ear-Whispered Tantra of the Dākinīs*,<sup>2</sup> Saint Naropa interpreted certain omens as predicting future events. The manner of Marpa's obeisance, for example, foretold the failure of Marpa's own offspring, but predicted the perpetual continuance of the Hierarchy through me; and after Marpa returned to Tibet he lost his son, Darma-Doday, just as had been predicted at the premonitory ceremony of his obeisance.

'On the anniversary of his son's death, after the completion of the ceremony [in commemoration of it], as Marpa sat amidst the assembly of all his disciples they addressed him in a body, representing to him his advanced age and the unfortunate loss of his saintly son, who was the very embodiment of the Buddhas of the past, present, and future, and who, had he lived, would have been a worthy successor. They said, "Now we must first of all consider the best method of rendering our Kargyütpa Hierarchy as enduring and eminent as possible. We also pray that thou wilt be pleased to leave special directions to each of us, thy *shishyas*, as to what particular branches of doctrine each should adopt, and what particular lines of prac-

<sup>1</sup> This is obviously a folk-legend to account for natural phenomena in the Phulahari country—the dip of mountains, and the inclination of trees caused by the direction of the prevailing winds.

<sup>2</sup> Text: *Mkah-gro-nyen-rgyud* (pron. *Kah-gro-Nyen-Gyüd*): Skt. *Dākinī Karṇa Tantra*, meaning *Ear-Whispered* (i. e. Esoteric) *Tantra of (or inspired by) the Dākinīs*. Judging from the source and manner of the transmission to Marpa, it seems to be one of the most esoteric of the orally-transmitted teachings preserved by the Kargyütpa Initiates.

tice each should pursue."<sup>1</sup> The *Guru* said, "I, the spiritual disciple of the Great Pandit Naropa, rely upon occult directions by omens and dreams. The Kargyütpa Hierarchy hath the blessings of the Saintly Naropa. Do ye, my chief *shishyas*, go and await your dreams and report them to me."

'Accordingly, the chief disciples concentrated their minds upon their dreams and reported the results. All or nearly all were more or less good, but none of them were revelations regarding the future of the Hierarchy. I, however, had a dream of four great pillars, which I reported to the *Guru* in the following verses:

"Obedient unto Dorje-Chang's command,  
The dream of yesternight I now narrate,  
Exactly in the manner it was dreamt;  
Be pleased [O *Guru*] to vouchsafe Thine ear awhile.

"In the ample regions of the World's North,  
I dreamt there stood a mountain grand,  
Its summit touching the very skies.  
Around this summit moved the sun and moon,  
Their rays illumining the heavens above.  
The base of the mountain covered the Earth;  
From its four sides flowed four perennial streams,  
Quenching the thirst of every sentient being.  
Their waters fell into an ocean deep,  
And on their shores bloomed varied flowers.  
Such was the general purport of my dream,  
Which to my *Guru*, the Eternal Buddha,<sup>2</sup> I narrate.

"Eastward of that glorious mountain,  
Of a pillar high I chiefly dreamt.  
Upon the pillar's top a lion ramped;  
The mane of the lion was luxuriant,  
His four outstretched paws clawed the mountain-side,  
His eyes upturned were looking heavenward.

<sup>1</sup> It is the duty of the *Guru* to set each of his *shishyas* upon that path of spiritual development which is best suited to the *shishya*, one on one path, one on another, according to the *Guru's* insight into the innate tendency of each. (Cf. pp. 154-5.)

<sup>2</sup> Or 'Buddha of the Three Times (the Past, Present, and Future)'.

[Then] over the mountains the lion roamed free.  
This to my *Guru*, the Eternal Buddha, I narrate.

“Southward [of the mountain] stood a pillar high ;  
Upon the pillar’s top a mighty tigress roared ;  
The stripes of the tigress were beautiful,  
The inner stripes were triple and bold,  
Her four paws clawed the jungles deep,  
Her eyes upturned were looking heavenward.  
[Then] through the jungles the tigress roamed free,  
And passed through the groves of wood and plain.  
This to my *Guru*, the Eternal Buddha, I narrate.

“Westward [of the mountain] stood a pillar high ;  
Above the pillar’s top an eagle soared ;  
The wings of the eagle were wide outspread,  
The horns of the eagle pierced the skies,  
The eyes of the eagle gazed heavenward ;  
Then it soared on high, in the blue above.  
This to my *Guru*, the Eternal Buddha, I narrate.

“Northward [of the mountain] also stood a pillar high ;  
Above the pillar’s top soared a vulture bold ;  
The wings of the vulture were wide outspread,  
Upon a rock the vulture’s nest was perched,  
And I beheld it had a young one fledged,  
And that the skies were filled with smaller birds.  
The vulture turned its eyes heavenward,  
Then soared away to the regions high.  
This to my *Guru*, the Eternal Buddha, I narrate.

“Deeming these to be auspicious signs,  
Foreboding good and virtuous deeds,  
With joy ecstatic was I thrilled ;  
I pray Thee, tell to us their meaning.”

‘On my recounting the above, my *Guru* was highly pleased, and said, “The dream is excellent.” Then, addressing his lady, he said, “Damema, prepare an ample meal.” When she had done so, all the pupils and disciples were invited to it. The

*Guru* then addressed the meeting, and said, “Mila-Dorje-Gyaltzen<sup>1</sup> hath had such and such a dream, which is an excellent sign.” The chief disciples asked him to interpret the dream and to unravel the mysterious signs. Then [our saintly *Guru*], the Great *Avatāra* and Translator, sang extemporaneously the interpretation of the dream, foretelling the future destiny of the Kargyūtpa Hierarchy to his disciples, as follows :

“Lord, Refuge of all Sentient Beings, Thou, the Eternal Buddha,

O Saintly Naropa, I bow down at Thy Feet.

“O ye, my *shishyas*, in assembly seated here,  
Give ear attentively unto the meaning of this wondrous and prophetic dream,  
Which to you I will now interpret.

“The ample regions of the World’s North  
Symbolize the Buddhist Faith in Tibet prevailing.  
The mountain grand signifieth the Kargyūtpa Sect,  
Founded by my agêd self, Marpa the Translator,  
And by my followers and all the Hierarchy.  
The mountain’s summit touching the skies  
Symbolizeth our Peerless Goal ;  
The sun and moon revolving  
Are full Enlightenment and Love ;  
Their rays illumining the heavens above  
Are Grace enlightening Ignorance ;  
The base of the mountain covering the Earth  
Showeth how our deeds will fill the World ;  
The four streams from the four sides issuing  
Symbolize Rites of Initiation and the Truths ;  
Their waters quenching the thirst of every being  
Portend that every living thing shall ripen and be saved ;<sup>2</sup>

<sup>1</sup> Here Milarepa is called by the family name of Gyaltzen, after that of his father, Mila-Sherab-Gyaltzen.

<sup>2</sup> It is thus that Buddhism, in teaching that every living thing will ultimately reach Enlightenment, repudiates the Semitic doctrine of Eternal Damnation ; all *karmic* suffering, even in Hell, must at last run its course and end. Nothing *sangsāric*, whether worlds, hells, or heavens, or existence therein, is permanent—all is subject to change, decay, and dissolution, even Brahmā and all the Gods ; and Evil must eventually be transmuted or swallowed up in Good.

Their waters falling in an Ocean Deep  
 Are the blending of the Inner with the Outer Light ;<sup>1</sup>  
 The varied blossoms blooming on the shores  
 Are Fruit Immaculate, Truths Realized.  
 O ye, my *shishyas*, in assembly seated here,  
 The dream entire is good, not ill.

“ The great pillar eastward of the mountain grand  
 Is Tsurton-Wang-gay, of Döl.  
 The lion ramping on the pillar's top  
 Showeth Tsurton to be in nature lion-like ;  
 The lion's mane luxuriant, showeth how  
 With the Mystic Truths he is imbued ;  
 The lion's four paws clawing the mountain-side  
 Show him endowed with the four boundless motives ;  
 The lion's eyes turned heavenward  
 Show he hath bidden farewell to *sangsāric* life ;  
 The lion's roaming free o'er the mountains high  
 Showeth that he hath gained the Realms of the Free.  
 O ye, my *shishyas*, in assembly seated here,  
 The dream regarding the East is good, not ill.

“ The great pillar southward of the mountain grand  
 Is Ngogdun-Chudor, of Zhung ;  
 The tigress roaring on the pillar's top  
 Showeth him to be in nature tigress-like ;

<sup>1</sup> Tib. *Chös-nyid-ma-bu* : Skt. *Dharmatā-Mātri-Putra* : ‘ Mother and Offspring Reality’, or ‘ Inner and Outer Light’. The Offspring Reality (or Truth, or Light) is that realized in this world through practising deep meditation (Skt. *Dhyāna*). The Mother Reality is the Primal or Fundamental Truth, experienced only after death, in the Intermediate (or *Bar-do*) State at the moment when the consciousness-principle quits the body and before *karmic* propensities have begun to burst forth into activity. There is then momentarily a glimpsing of Reality, of Supramundane All-consciousness, in a state of quiescence of the primordial or unmodified mind – a foretaste of *Nirvāna*. Numerous are the records of great saints and seers, in various ages and lands, and of many races and Faiths, who when dying have seen this Light, the Pagan calling It the Light of the Gods, the Christian the Light of Christ, or the Buddhist the Light of Truth. If, when the Inner and Outer Light thus dawn in at-one-ment, the percipient has the *yogic* power to hold fast to the transcendental experience—and usually he has not—all *karmic* clingings to the *Sangsāra* being cut off, the Complete Illumination of Buddhahood is won.

The stripes appearing well-defined and beautiful  
 Show him well imbued with the Mystic Truths ;  
 The triple all-encircling stripes  
 Show that he hath, within himself, realized the Trinity ;  
 The four paws clawing the jungles deep  
 Show that by him the Duties Four<sup>1</sup> will be fulfilled ;  
 The eyes of the tigress turned heavenward  
 Show that he hath bidden farewell to *sangsāric* life ;  
 The tigress roaming the jungles free  
 Showeth that he hath attained Salvation ;  
 The tigress traversing the groves of wood and plain  
 Showeth that his Hierarchy will be continued through his  
 progeny.  
 O ye, my *shishyas*, in assembly seated here,  
 The dream regarding the South is good, not ill.

“ The great pillar westward of the mountain grand  
 Is Metön-Tsönpo, of Tsang-rong ;  
 The eagle soaring above the pillar's top  
 Showeth him to be in nature eagle-like ;  
 The wings of the eagle wide outspread  
 Show him well-imbued with the Mystic Truths ;  
 The eagle's horns piercing the skies  
 Show that he hath passed meditation's pitfalls ;<sup>2</sup>  
 The eyes of the Eagle turned heavenward  
 Show that he hath bidden farewell to *sangsāric* life ;  
 The flight of the eagle in the blue above  
 Showeth that he hath passed to the Realms of the Free.  
 O ye, my *shishyas*, in assembly seated here,  
 The dream of the West is good, not ill.

“ The great pillar northward of the mountain grand  
 Is Mila-Repa, of Gungthang ;  
 The vulture soaring above the pillar's top  
 Showeth him to be in nature vulture-like ;  
 The wings of the vulture wide outspread  
 Show him well-imbued with the Mystic Truths ;

<sup>1</sup> See p. 36<sup>4</sup>.

<sup>2</sup> That is, the dangers, physical and psychical, and the numerous impediments or temptations attendant upon the practice of meditation, or *Yoga*.

The vulture's nest perched on a rock  
 Showeth his life to be enduring as the rock ;  
 The vulture's bringing forth a chick  
 Showeth that he will have a peerless [spiritual] son ;  
 Small birds filling the heavens wide  
 Show the spread of the Kargyütpa Sect ;  
 The vulture's gazing heavenward  
 Showeth that he hath bidden farewell to *sangsāric* life ;  
 The flight of the vulture in the regions high  
 Showeth that he hath attained the Realms of the Free.  
 O ye, my *shishyas*, in assembly seated here,  
 The dream of the North is excellent.

“ Now is the duty of my life fulfilled ;  
 On you my mantle now hath fallen.  
 And if my words prophetic be,  
 Then shall the Kargyütpa Hierarchy  
 Attain pre-eminence and glorious growth.”

‘ When the *Guru* had uttered these prophetic words, each of the *shishyas* was filled with joy. Then he opened out to them his treasures of religious books and scrolls of Mystic Truths and Sciences. By day he gave them instruction, by exposition, lecture, and sermon ; by night he encouraged them to meditation. Thus each made good progress in spiritual development.

‘ One night, during a special Initiation Rite of the *Yüm* (Mother Text), the Lāma thought that he would find out, by the aid of his clairvoyance, what particular line of study and truths was most suitable for each of his four chief disciples, so that he might give to each just those texts of the Scriptures which would be most useful. So he resolved to observe the omens of the dawn. Accordingly, at daybreak next morning he regarded all his principal disciples with his clairvoyant vision. He saw Ngogdun-Chudor, of Zhung, engaged in explaining and elucidating the rituals of *Gaypa-Dorje*.<sup>1</sup> Tsurton-Wang-gay, of Döl, was engaged in meditating on *Pho-wa* (Transference—of the Principle of Consciousness) ; Metön-

<sup>1</sup> See p. 108<sup>1</sup>.

Tsönpo, of Tsang-rong, was engaged in meditating on *Öd-Sal* (Clear Light),<sup>1</sup> and I myself had been observed meditating on *Tüm-mo* (the science of generating Vital Heat).<sup>2</sup>

‘ Thus was he occultly apprised of the innate aptitude of each of his chief disciples for mastering that particular line of study which would be most profitable and into which he should confer initiation.

‘ Accordingly, he favoured each of us with the gift of his last and best teachings. To Lāma Ngogpa he gave the text categorically explaining the *Gyüd* (*Tantras*), according to the four methods and the six aims, which set forth the explanations so clearly and methodically that it may be said to resemble a row of pearls strung upon a thread. To this he added the six ornaments, the sacrificial spoon, and the ruby rosary which were originally Naropa's. He also gave to him the Indian commentaries on the texts already given, and exhorted him to serve the universal aim by preaching to all sentient beings.

‘ To Tsurton-Wang-gay, of Döl, Marpa gave the text on *Pho-wa* (Transference—of the Principle of Consciousness), which is to be likened to a bird flying out of an open skylight.<sup>3</sup> This was accompanied by the reliques of Naropa's hair, nails, and medicinal pills,<sup>4</sup> and ritual head-dress illuminated with

<sup>1</sup> See p. 145<sup>n</sup>.

<sup>2</sup> *Ibid.* In addition to its resultant physical warmth, this *yogic* practice also produces very marked effects psychically, and so greatly assists the Tibetan *yogi* in solitary meditation.

<sup>3</sup> The open skylight is the Aperture of Brāhma (Skt. *Brahma-randhra*), situated on the crown of the head at the sagittal suture where the two parietal bones articulate, opened by means of the *yogic* practice of the *Pho-wa*. The bird flying out of it is the consciousness-principle going out ; for it is through this Aperture that the consciousness-principle quits the body, either permanently at death, or temporarily during the practice of the *Pho-wa*, or Transference of the consciousness-principle. The process is a part of *Kuṇḍalinī Yoga* (see p. 34<sup>2</sup>).

<sup>4</sup> These are not pills for curing fleshly ills, but pills which have been occultly compounded and psychically infused with virtue by Naropa for the cure of Ignorance (*Avidyā*)—the Cause of Death and Rebirth. Their ingredients, which are kept secret from the laity, are commonly spices and drugs, so compounded by a Saint or Holy Lāma that they are believed to be *yogically* charged with his grace-radiations and auric blessing and thus capable of conveying these to the patient. The Editor possesses a treatise in Tibetan, with English translation, giving a recipe for manufacturing such spiritually-potent pills as are still made and sold by the *lāmas*—even by the Dalai Lāma himself. (Cf. p. 258<sup>1</sup>.)

paintings of the Five Dhyāni Buddhas,<sup>1</sup> and the injunction to practise *Pho-wa*.

'To Metön-Tsönpo, of Tsang-rong, he gave a text on the *Öd-sal* (Clear Light), which is like unto a lighted lamp illuminating the gloom of night,<sup>2</sup> along with Naropa's *lāmaic* sceptre (*dorje*) and bell, small double-drum (*damaru*), and oyster-shell libation-cup, with the exhortation that he should take the short path across the *Bar-do* (the Intermediate State—between death and rebirth).

'To myself Marpa gave a text on *Tūm-mo* (the science of generating Vital Heat), which is like unto a blazing faggot, with Maitrī's<sup>3</sup> hat and Naropa's raiment, and commanded me to meditate in various solitudes—on mountain peaks, in caves, and in wildernesses.

'Then, before a vast assembly [of disciples], Marpa [chiefly addressing the four disciples named] said, "I have given to each of you those Texts and Branches of the Truth by which ye will be most benefited; and I foretell that these same Teachings shall be the best adapted to the followers of each of you. I have no longer my son, Doday-Bum. Therefore, I entrust to you the entire charge of all my sacred Kargyūtpa texts and reliques. May you prove to be devoted guardians of the Faith, that it may flourish and expand." Thereupon, [three of] the chief disciples departed, each to his own country.

'To me he said, "As for thee, stay a few years longer with me. I have several more Teachings and Initiations to impart; besides, thine understanding should develop well in thy *Guru's* presence."

<sup>1</sup> Such a head-dress consists of five pieces—usually of thickened Tibetan manuscript-paper shaped like a pointed pear—on each being a painted image of one of the Five Dhyāni Buddhas, often illuminated with gold and silver. With the points upward, the pieces are fastened together side-wise so as to form a circular band which fits round the head leaving the top of the head uncovered, and when worn appear like a gorgeous crown.

<sup>2</sup> That is to say, the experiencing of the Clear Light implies an ecstatic state wherein the gloom of Ignorance (*Avidyā*), which is the 'gloom of night', is illuminated—in a super-conscious glimpsing of *Nirvāna*, or Enlightenment.

<sup>3</sup> The hat worn by the Kargyūtpa *yogīs* on ceremonial occasions symbolizes this relique, the original hat of the Great Indian *Yogī* Maitrī; and bears a mystic mark like a St. Andrew's Cross (X).

'Thus, according to Marpa's command, I shut myself up in close retreat in the *Zang-phug* (Copper Cave)—a cave prophesied of by Naropa. Both my *Guru* and his lady ever sent me a share of any food of which they partook, and a part of the offerings from every religious ceremony—even the smallest—which they celebrated.

'In this wise did I pass my time in delightful meditation, developing mine understanding in the presence of my *Guru* for some years, until the shoots of Spiritual Wisdom shot up in my heart.'

[This constituteth Milarepa's Fourth Meritorious Act.]

## CHAPTER VIII

## THE PARTING FROM THE GURU

*Telling of how Jetsün, led by a Dream, left his Hermitage, and, going to his Guru, secured permission to visit Tsa, Jetsün's Birth-place; of the Guru's Final Instructions and Admonitions; of the Sorrowful Parting; and of how Jetsün reached Tsa.*

THEN Rechung asked Jetsün, 'What led to thy coming away from Marpa's presence? How many years didst thou stay in retreat?'

And Jetsün said, 'I did not stay there many years, and the circumstances which led to my returning home were these. While in retreat I was making satisfactory progress. Usually I never slept; but one morning it happened that I had slept very long, and had a dream. This dream showed me that my house, called "Four Columns and Eight Pillars", was in such a broken and dilapidated condition that it looked like an old donkey's ears. The books of Scripture appeared damaged by the leakage. The field called "Worma Triangle" appeared to be overgrown with weeds. My mother was dead, and mine only sister was roving friendless in the world. The grief I experienced at not having met my mother again since our parting under the aforesaid unhappy conditions so many years before, was heart-rending; and I was calling upon my mother's and sister's names and weeping bitterly. On waking up, I saw that my pillow was quite wet with my tears. When I attempted to think, the longing to see my mother only increased more and more. I could not help shedding tears again; and I made up my mind to go and see mine aged parent once again by any possible means.

'At dawn, demolishing the wall enclosing me in my retreat, I went to ask leave of my *Guru*. When I got there he was sound asleep, but sitting near the head of his bed I meekly and humbly chanted to him this appeal:

"O Lord Compassionate, Thou the Immutable,  
Pray let me as a mendicant go to my home once more.  
Of the inhospitable land of Tsa,  
A family of three members, harassed by hostile relatives,

Have now for many years been parted;  
No longer can I bear the pain of separation.  
So let me go and see my mother but this once,  
And quickly, then, will I return."

'Just as I had finished this appeal my *Guru* awoke. The sun's rays shot through a chink above his pillow and like a halo of glory lit up his venerable head, and at the same moment his lady brought in the morning meal. These three events occurred simultaneously; they were a combination of events with which several future happenings were inseparably connected. My *Guru* at once addressed me, saying, "My son, how dost thou dare to come out of retreat so suddenly? Why, thou runnest the risk of being possessed by the Demon (*Mārā*). And thou also incurrest great personal danger. Back again to thy retreat, this very moment!" But once more I urged upon him what I had dreamt, in the following verses:

"O Lord Compassionate, Thou the Immutable,  
Permit this mendicant but once again to see his home,  
In the wretched glen of Tsa.  
"Though of wealth not much remaineth,  
Yet there are these to cause anxiety:  
My house called 'Columns Four and Pillars Eight';  
I fain would see if it be fallen in ruin.  
My library of Sacred Scriptures;  
I fain would see if it be ruined or not.  
My well-known field, the 'Worma Triangle';  
I fain would see if it be overgrown with weeds or not.  
My mother, the vessel that held my form;  
I fain would see if she be yet alive in health.  
Mine only sister, Peta Gönkyit;  
I fain would know if she hath strayed or not.  
My Zesay, who was betrothed to me in youth;  
I fain would see if she be fit to wed.  
My neighbour and mine uncle, Yung-gyal;  
I fain would see if he still liveth.  
My cruel aunt, the Tiger-Demon;  
I fain would see if she be dead or not.

My family pastor, Kunchog-Lhabum ;  
 I fain would know if he liveth now or not.  
 And more than all, my dear old mother ;  
 I long to see her, oh so anxiously.  
 The anguish now hath grown unbearable ;  
 Therefore, I beg Thee, Lord,  
 Let me go home but once,  
 And quickly I'll return."

'Then my *Guru* replied, "My son, when first thou didst come here to me, thou didst say that thou shouldst have no reason to yearn for thy relatives or home, but now thou yearnest for many things besides. Even though thou wert to go home, it is not likely that thou wouldst find thy mother alive ; and, as for the others, thou canst not be quite sure of finding any of them in good health. Thou hast passed some years in Ü and Tsang, and here also thou hast been for these many years. But if thou desire to go, I grant thine appeal. If thou count on coming back here, know that finding me in sleep when thou didst come to address me is an omen that we two shall not meet again in this life. But the rays of the rising sun shining upon my dwelling-house is a sign that thou wilt be a shining light amongst the Buddhist hierarchies, and that thou wilt glorify the Faith. And the sun's rays enhaloing my head is a sign that this Sect of meditative Kargyütpas will flourish and spread far and wide. Further, Damema's bringing in the morning meal just then showeth that thou wilt be sustained by spiritual food. Now I can let thee go. Damema, deck the altar with offerings."

'My Teacher set himself to prepare the *maṇḍala* diagram, while his lady decked the altar. Then, having conferred upon me the last and highest Initiations, and the Mysteries of the Dream Symbols,<sup>1</sup> and the *Tantras* whispered in the ear of the

<sup>1</sup> As referred to in the treatise on the *Six Doctrines* ; see p. 144<sup>2</sup>, above. There is, too, a system of *Yoga* whereby the *yogī* is taught to enter the dream-state at will, in order to explore scientifically its characteristics as compared with the waking state, and then to return to the waking state without breaking the stream of normal consciousness. Thus is realized the illusory nature of both states. The practice also enables its master to die and to be reborn without loss of memory—death being the entry into a dream-state and birth the awakening.

*Shiṣhya* by the *Guru*,<sup>1</sup> he said, "Fix well thine attention ; upon thee alone I confer these Texts, Mysteries, and Initiations, because I have been so commanded by my Lord Naropa. Thou in thy turn shalt confer them upon such of thy disciples as the Deities shall indicate. And I command thee to confer them thus, with the condition that they shall be handed down from one *guru* to one *shiṣhya* for thirteen generations. If these Truths be exchanged for worldly vanities or for the currying of favour, thereby will the displeasure of the Deities be incurred, and dire will be the effect ; therefore, guard them with the utmost care. If any *shiṣhya* manifest innate aptitude for receiving these Truths, let them be given him,<sup>2</sup> although he be unable to present any worldly wealth as the offering. Take all such *shiṣhyas* in thy special care, watch and guard over them ; develop them ; and let them enhance the glory of the Faith. The method adopted by Tilopa in disciplining Naropa, and by me in converting thee, will not be very suitable for degenerate beings of the future, who will be narrow of heart, and incapable of understanding the sublimest of the Truths. Therefore, beware of adopting that method of instruction.

"In India there exist nine texts of this character, though somewhat lighter conditions than these are sometimes attached to them. Four of them I have given to thee. So there are five more to be obtained from India ; one of my disciples will journey to India and obtain these from one of the disciples of Naropa's other disciples. Thou, too, shouldst try thine utmost to obtain them ; they are certain to be of the greatest use to humanity. And now, if thou entertain any thought that because thou art unable to offer me worldly goods I may still have other texts secreted from thee, divest thy mind of such thought ; for it is not worldly vanities alone that will satisfy me. Much more am I satisfied with thy sincere devotion and energy.

<sup>1</sup> That is, the esoteric (or 'ear-whispered') teachings, which are never committed to writing, being handed down orally from *guru* to *shiṣhya*.

<sup>2</sup> 'In the *Nityāṣṭoḍaśikārnava Tantra* (iv. 4) there is recorded the following parallel command : "Let not affection, greed, or fear prompt thee to reveal the Great Mystery to the unworthy. Reveal it only to the deserving." The *Shruti* (Vedic Texts) likewise enjoin secrecy regarding *Brahmavidyā* (knowledge of the Supreme Brahma).—Sj. Atal Bihari Ghosh.

Therefore, raise aloft the Banner of Zealous Devotion and Meditation.<sup>1</sup>

“I have conferred upon thee the Supreme, Mystic, Ear-Whispered Truths, as revealed by the Deities and transmitted to me by my Lord Naropa. To no other of my disciples have I imparted them; nay, not even to the foremost. To thee I have handed them on in an entire and perfect manner, like unto a vessel filled to the very brim.”

‘Then he invoked the Tutelary Deities to bear witness to the truth of these statements.

‘The *Guru* having delivered this deeply impressive discourse sang the following song extempore:

“Obeisance! Adoration to the Kind and Gracious Lord!  
To meditate upon His Acts is of itself a holy text.<sup>2</sup>

“To desire much, bringeth a troubled mind;  
[So] store within thy heart [these] precepts wise:  
Many *seeming* ‘Thats’ are not *the* ‘That’;  
Many trees bear nought of Fruit;  
All Sciences are not the Wisdom True;  
Acquiring these is not acquiring Truth.  
Much talking is of little profit.

“That which enricheth the heart is the Sacred Wealth;  
Desirest thou wealth? then store thou this.  
The Doctrine which subdueth passions vile is the Noble Path;  
Desirest thou a safe path? then tread thou this.  
A contented heart is the noblest king;  
Desirest thou a noble master? Then seek thou this.

“Forsake the weeping, sorrow-burdened world;  
Make lonely caves thy home paternal,  
And solitude thy paradise.  
Let Thought riding Thought be thy tireless steed,  
And thy body thy temple filled with gods,  
And ceaseless devotion thy best of drugs.

<sup>1</sup> Literally, ‘Banner of *Sādhanā*’.

<sup>2</sup> Marpa’s prayer is addressed to his own *Guru* Naropa; while Milarepa’s is to his *Guru*, Marpa. Each *Guru* is visualized as being a Divine Being.

“To thee, thou energetic one,  
The Teaching that containeth all of Wisdom I have given;  
Thy faith, the Teaching, and myself are one.  
And may this Perfect Seed of Truth, thus to my son entrusted,  
Bring forth its foliage and its fruit,  
Without corruption, without being scattered, without withering.”<sup>1</sup>

‘Having sung this, the *Guru* placed his hand upon my head, and said, “My son, thy going away breaketh my heart; but since all composite things are alike liable to dissolution it cannot be helped. Yet remain with me a few days more; examine thy texts, and if thou find in them uncertainties, have these cleared.” I obeyed, and on my remaining for some days my uncertainties touching the texts were cleared up.

‘Then the *Guru* commanded his lady to deck the altar with offerings for a ceremony, which she did upon a grand scale, placing offerings for the Tutelary Deities, sacrificial cakes for the *Ḍākinīs*, and a splendid feast for the brotherhood. During the assembly, my *Guru* showed himself in the form of Gaypa-Dorje and in various other divine forms, with the various symbolic implements associated with these Deities, such as *dorjes*, bells, wheels, gems, lotuses, swords, and all the others. He also showed the mystic [*mantric*] letters *Ōm*, *Āh*, *Hūm* in different colours. Having manifested these signs of a Master of the Occult Sciences, he said, “These are called psychophysical powers, which ought never to be exhibited in a spirit of mere bravado; I have shown them as my parting gift to thee, Milarepa.”

‘Thus did I see that my *Guru* was as infallible as the Buddha Himself; and rejoiced beyond measure at it, and resolved within myself to emulate my *Guru* and obtain occult powers of like nature.

‘Then my *Guru* asked me, “Son, hast thou seen, and dost thou believe?” I replied, “Yes, Lord and *Guru*, impossible

<sup>1</sup> The sense of this last stanza being somewhat uncertain in the late Lāma Dawa-Samdup’s translation, M. Bacot’s version has in part been followed here.

is it not to believe; I myself will emulate Thee in devotion, till I, too, obtain these powers."

'He answered, "That is well, my son. And now thou art fitted to take thy departure, for I have shown to thee the mirage-like nature of all existing things. Realize this fact for thyself, going into retreat in mountain recesses, lonely caves, and the solitudes of wildernesses. Amongst mountain recesses, that known as Gyalgyi-Shrī-La (Holy Mount of Glorious Solitudes) hath been blessed by the feet of many a great Indian saint and *yogī*, while the Tisé Peak (Mount Kailāsa) hath been mentioned by the Lord Buddha Himself as the Great Mountain, the abode of Dēmchog (Shamvara), and a fit place for meditation. Do thou meditate there. The Lapchi-Kang is the most sacred amongst all the Twenty-Four Places of Pilgrimage, being the Godavari of the Scriptures. And Riwo-Palbar, and Yölmo-Kangra, in Nepal, are mentioned in the *Lalita-Vistara*. Meditate there. Chūbar, in Brin (Drin), is a spot sacred to the *Dākinīs*, and any solitary cave, with fuel and water close at hand, should be a suitable place for meditation and for raising the Banner of Devotion. Devi-kot and Tsari, near each other, lie in the East, but the time hath not come yet for the opening of them. A disciple of thy succession will open these sacred places of pilgrimage and guard them. Thou thyself shalt devote thy whole life to meditation, taking up thine abode in these places as foretold. If thou do so earnestly, thou shalt satisfy thy *Guru* and repay thy parent's kindness and love, and thereby serve the Cause of Universal Good. But if thou fail in devotion, then thy life, though long, shall be but an occasion for heaping up demerits. Renounce, then, all the ambitions of this life; waste not thy time in vain talk with the multitude, who seek only to attain the aims and ends of worldly existence, but at once devote thyself to meditation."

'Tears filled the *Guru's* eyes and ran down his cheeks, as he continued, "Now, my son, we shall not see each other again in this life. I will bear thee in my heart, and thou wilt bear me in thine. We shall without doubt meet again in the pure celestial regions of the life beyond, so rejoice.

"At some period of thy devotions, I foresee that thou wilt

be assailed by a very great physical danger; when that cometh, look thou into this, but open it not till then." And thereupon he handed to me a sealed scroll. Every word that my *Guru* uttered at this time produced a deep and lasting impression upon my heart, and each word helped me in my subsequent devotion.

'Then the *Guru* said, "Damema, Milarepa is going tomorrow, make suitable preparations for the occasion; though it is sure to depress my spirits, I must go some distance to see him off." To me he said, "Sleep thou near me this night. We two, father and son, shall converse." And I did so. My *Guru's* lady, upon coming to join us, at once began to sob and weep. The *Guru* said to her, "Damema, why weepest thou? Seeing that my son hath received the Precious Truths in full, and goeth to meditate on them in solitude, what cause is there here for tears? If thou consider how all sentient creatures, though potentially Buddhas, through ignorance of their high origin and destiny suffer pain and sorrow and die in anguish, and more especially how human beings, once having won [in virtue of their human birth] the mighty opportunity of bettering their condition, forgo it, and die without Enlightenment, then indeed mightest thou weep, yea, even unceasingly."

'The lady replied, "Thou speakest truly, but difficult is it to hold fast to compassion such as that. I weep now because I cannot help it. I was deprived by Death of a son, perfectly accomplished in both temporal and spiritual affairs, who would have fulfilled the wishes both of himself and of others. And now this son, so faithful, energetic, and intelligent, so kind-hearted, willing, and faultless from every point of view, is going to be separated from me while yet living. How can I help weeping?" And she wept still more bitterly as she said this. I, too, was overwhelmed with weeping, and my *Guru* likewise.

'The night was passed in similar expressions of sorrow, and we had no really serious talk. The next morning the whole party, consisting of thirteen persons, came to see me off, up to a distance of about four or five miles. All were sad, and expressed their sorrow in words and tears. When we came upon a hill-top called Chhō-la-Gang (Hill of Religion), which

commanded a good view of the country all round, we halted and took our meal. This over, my *Guru* held my hand, and said, "My son, I should have liked to send thee in the company of some reliable comrades, because thou art going through Ü and Tsang, and it is said that robbers infest the Silma Pass in Tsang, but I see that thou art destined to go alone. But I will pray for thee, and entreat the Tutelary Deities to watch over thy safety as thou goest. Be thou very wary on the way. Go thou hence to Lāma Ngogpa, and compare notes with him regarding the sacred texts thou hast received, noting all differences. Having done this, thou mayst proceed straight to thy home. Spend no more than seven days there. Then proceed at once to the wilderness to meditate and carry on thy devotions, which thenceforth must be thine only duty. By that alone wilt thou benefit thyself and all living creatures."

'Then I sang to my *Guru* these verses of an extempore psalm :

"O Lord, Thou the Immutable, O Dorje-Chang,  
For the first time, as humble mendicant, I go to Tsang,  
For the first time, as Thy Humble *Shiṣhya*, to my home I go.  
O Kindly Lord and Father, Thy Gracious Love provideth,  
On Silma's Pass, an escort of twelve mountain goddesses ;  
Adoration unto Thee, O Gracious Lord.

"Trusting to the power of the Precious Trinity,  
Escorted by hosts of *Dākinīs*,  
And by a pure and sincere heart accompanied,  
I go, guarded by Divinities ;  
What need have I of fear of mortal foes ?

"I have, howe'er, a prayer to urge :  
That Thou wilt be my Constant Guide  
In this as in the future life ;  
Bless Thou my body, speech, and mind,  
And safely keep them from temptation.

"Grant Thine Approval to my prayer,  
And seal it by Thy Spiritual Power ;  
Make me to realize the Truths Profound.

[Likewise] I crave Thy Blessing for a long and healthy life.  
Thy suppliant's fate lieth in Thy Hands ;  
Bless him, that he shall steadfastly remain in solitude."

'When I had offered up this prayer, my *Guru* said, "My son, thy words are sweet. Now shall I impart to thee my best-prized and last instructions ; bear them ever in thy heart." Then, placing his hand upon my head, he sang to me the following hymn :

"Obeisance unto all the *Gurus* !

"High-minded, noble, righteous son,  
May thou the *Dharma-Kāya* gain ;  
May thy nectar-like and prayerful speech  
In the *Sambhoga-Kāya* reach perfection full ;  
May thy righteous heart, so pure and grateful,  
The *Nirmāṇa-Kāya* realize.<sup>1</sup>

"May these, my last and precious words,  
Unerring as the Eternal Law,  
Sink deep and rest within thy heart ;  
And may the benedictions of the *Devas* and the *Dākinīs*  
Invigorate thy life and mind,  
And the Protecting Spirits watch o'er thee.

"May this, my prayer, bear speedy fruit :  
By pious ones mayst thou be ever loved,  
And may the escort of twelve goddesses  
Attend thee o'er the Silma Pass,  
And Guardian Angels guard thy path  
Throughout thy journey of the following days.

<sup>1</sup> This stanza is based upon the Mahāyānic doctrine of the Three Bodies (Tib. *Sku-gsum*—pron. *Kū-sum* ; Skt. *Tri-Kāya*). Of these, the first is the Divine Body of Truth (or *Dharma*), the *Dharma-Kāya* (Tib. *Chos-sku*—pron. *Chō-ku*), which is the Body of all Buddhas ; being beyond all concepts of the mundane mind, it is the Voidness (Skt. *Shūnyatā* ; Tib. *Tong-pa-nyid*), the Unformed, Unmade, *Nirvāṇa*. The second is the Divine Body of Perfect Endowment, the *Sambhoga-Kāya* (Tib. *Longs-spyod-rzogs-sku*—pron. *Long-chöd-so-ku*), which is the body of all Bodhisattvas in Heaven-Worlds ; it is the first reflex of the Divine Body of Truth. The third is the Divine Body of Incarnation, the *Nirmāṇa-Kāya* (Tib. *Sprul-pahi-sku*—pron. *Tül-pai-ku*), of *Avatāras*, or Great Teachers, on Earth. The first Body is Transcendental *Bodhi* ; the second, Reflected *Bodhi* ; the third, Practical *Bodhi*.

- “ In the sad sight of thy home and fields  
There is a preacher of ‘ ’tis vanity’.
- “ Among thy sister, aunt, and kith and kin  
There is a tutor who’ll dispel fond dreams [of family ties].
- “ Amid the lonely solitudes of caves  
There is a mart wherein thou canst exchange  
This whirlpool life for bliss eternal.
- “ Within the temple of thy form inspired  
There is a meeting-hall of deities.<sup>1</sup>
- “ Within the wholesome feast of nettle soup<sup>2</sup>  
There is nectar pleasing to the gods.
- “ Within the scientific system of thy texts  
There is a harvest yielding precious fruits.
- “ Within the hatred and contempt awaiting thee at home  
There is incentive to immediate devotion.
- “ Within the close confinement of a solitude,  
By noise of men and dogs untroubled,  
There is the boon of quickly gaining *Siddhi*.<sup>3</sup>
- “ Within the freedom of one’s self-support  
There is the heavenly blessing of a peaceful heart.
- “ Within a region undefiled, about a sacred temple,  
There is the pleasing prospect of success.<sup>4</sup>
- “ Within sincerity of faith devout  
There is the virtue born of zealous effort.
- “ Within the sacred Garden of Obedience<sup>5</sup>  
There is a mine of all success.

<sup>1</sup> The ‘meeting hall’ is the ‘Thousand-Petalled Lotus’, wherein Shiva (as the *Deva* or *Shakta*) and Kuṇḍalini (as the *Devi* or *Shakti*) in union produce in the *yogī* the ecstatic state of Illumination. (See pp. 34<sup>2</sup>, 169<sup>5</sup>.)

<sup>2</sup> It was nettle soup, as will be seen in Chapter X, which constituted Milarepa’s chief food while he was practising *Yoga* in the solitudes.

<sup>3</sup> *Siddhi* literally means ‘accomplishment’, or ‘fruition of *Sādhanā*’. Here it refers to success in gaining *yogīc* or super-normal powers.

<sup>4</sup> The magnetic or psychic influences which a sacred centre naturally radiates— if it be undefiled by the auric emanations of towns or villages inhabited by worldly-minded multitudes—favour success in *Yoga*.

<sup>5</sup> That is, obedience to the commands of the *Guru*.

- “ Within the Vital Truths by *Ḍākinīs* revealed  
There is the boundary between *Saṅgsāra* and *Nirvāṇa*.<sup>1</sup>
- “ Within the School of Marpa the Translator  
There is the hope of endless fame.
- “ Within the zeal and energy of Milarepa  
There is a pillar of the Buddhist Faith;  
Upon the Being<sup>2</sup> who holdeth that Pillar [may there rest]  
The blessings of the Noble Succession,  
The blessings of the Kargyūtpa Saints,  
The blessings of the Deities Divine,  
Dēmchog, Gaypa-Dorje, and Sang-dü,  
The blessings of the Noble Truths,  
The blessings of the Vital Truths by the *Ḍākinīs* revealed,  
The blessings of the Gracious *Ḍākinīs*,  
The blessings of the Dwellers in the three Abodes,<sup>3</sup>  
The blessings of the Noble Guardians of the Faith,<sup>4</sup>  
The blessings of the Mother Kāli,<sup>5</sup>  
The blessings of the noble brethren in the Faith.
- “ [Let there be] blessings on thine efforts, of obedience born,  
And blessings on thy lineal followers;  
And infallible may mine own blessings be.

<sup>1</sup> That is, the Vital Truths enable the devotee to differentiate the *Saṅgsāra* from *Nirvāṇa*; and also to realize—in the Supra-mundane Consciousness of Buddhahood—that the one is inseparable from the other.

<sup>2</sup> The Being is Milarepa.

<sup>3</sup> ‘Dwellers in the Three Abodes’ is probably a reference, esoterically worded, to adepts in the science of *Kuṇḍalini Yoga*, the ‘Three Abodes’ being, in this esoteric sense, the Heart Psychic-centre (Skt. *Anāhata-chakra*), the Throat Psychic-centre (Skt. *Vishuddha-chakra*), and the Brain Psychic-centre (Skt. *Sahasrāra-Padma*). (Cf. p. 34<sup>2</sup>.)

<sup>4</sup> These are the deities called in Sanskrit the *Dharma-pālas*, i. e. ‘Guardians of the *Dharma*’; in Tibetan they are called *Ch’os-skyong*.

<sup>5</sup> Kāli is the Great Wrathful Mother-Goddess Kāli (or Durgā); here she symbolizes the *Shakti* or Primordial Negative (or Female) Energy of the Universe, being the Spouse of *Shiva*, who is the personification of the Primordial Positive (or Male) Energy.

Sj. Atal Bihari Ghosh has added here the following: ‘In another aspect, Kāli is the Ever-youthful Mother (*Ādyā Prakṛiti*); for she is not always of wrathful aspect, but appears benign or terrific in accordance with the devotee’s *karmic* deserts. She is called Kāli because she devours (*kalanāt*) Time (*Kāla*), who devours all things.’ (Cf. *Tantra of the Great Liberation*, ch. iv, as edited by Arthur Avalon, London, 1913.)

