Jetsun Milarepa – Painted by the 10th Karmapa Chöying Dorje
# The Renunciation Songs of Milarepa

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The Renunciation Songs of Milarepa

From Milarepa's Biography

Song of Firm Resolution

(With the blessing of Lord Marpa, Milarepa returned to his home village.)

The news of the death of my mother and the disappearance of my sister filled my heart with despair and sorrow. I hid myself in a nook till past sunset, where I wept bitterly. After sunset I went to the village, and lo! I beheld my house exactly in the condition I had seen in my dream. The fine house, which used to be like a temple, was in a most dilapidated and ruinous condition. The set of sacred volumes had been damaged by the rain leaking in, and thick layers of dust and earth fallen from the [ruined] roof covered them; they were serving as nests for birds and mice. Wherever I looked, desolation and ruin met me, so that I was overwhelmed with despondency.

Groping my way towards the outer rooms, I found a heap of earth and rags, over which a large quantity of weeds and grass had grown. On shaking it up I found it to be a heap of human bones, which instinctively I knew to be my mother’s. A deep and unutterable yearning seized me. So unbearable was the thought that I should never more see my mother that I was about to lose consciousness.

I made a pillow of my mother’s bones and remained in an undistracted state of clear and deep meditation, whereby I realized that it was indeed possible to save both my parents from the pain and miseries of samsaric existence. After seven days and nights, I rose from the samadhi.

Upon reflection, I came to the conclusion that there was no permanent benefit to any state of samsaric existence. I made the decision to go to the Dragkar Taso Cave and spend my life in meditation. I was determined to sit there day and night until death. I repeated my vows to devote my life to a rigid asceticism until realization of the ultimate truth, and resolved to adhere to them firmly. In an almost frenzied mood, I sang the following song of firm resolution:

ཞེས་པའི་དངོས་པོའི་བཀའ་ལྟང་པོ
JÉ MI KYØ KYI NGO WO TUK JÉ CHEN
Essence of Akshobyha, the compassionate lord

ཕ་ཡུལ་བདུད་ཀྱི་བཙོན་ར་རུ།
PA YUL DÜ KYI TSÖN RA RU
I came to my homeland, a prison of maras.

ལོབ་པོན་བཟང་པོའི་དབྱུང་།
LOB PÓN ZANG PO DI NYI LA
I have been blessed to gain certainty and confidence

མི་རྟག་སྒྱུ་མའི་སློབ་དཔོན་བྱུང་།
MI TAK GYU MÉ LOB PÓN JUNG
Here, I have obtained a teacher of impermanence and illusion.

In general, all that appear and exist

ལོག་པོན་བཟང་པོའི་ཆོས་རྣམ་ཀུན།
CHIR NANG ZHING SI PÉ CHÖ NAM KÜN
Are impermanent, unstable and transient.
GÖ KHOR WÉ CHÖ LA NYING PO MÉ
Specifically, things of samsara are meaningless.

NYING PÖ LHA CHÖ JÉ DU DRO
I will go and practice the meaningful divine dharma.

BU YÖ TSA NA PA YANG MÉ
When I was there, he had passed away.

BU NGA NYING PÖ LHA CHÖ JÉ
So this son will practice the meaningful divine dharma,

MA YÖ TSA NA BU NGA MÉ
When my mother was alive, I the son was away.

NYI KA DZOM RUNG NYING PO MÉ
Even if we had been together, there would have been no meaning.

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

BU NGA LEB TSÉ MA GEN GUM
When I returned home, she had passed away.

BU NGA NYING PÖ LHA CHÖ JÉ
So this son will practice the meaningful divine dharma,

SING MO YÖ TSÉ MING PO MÉ
When my sister was at home, I as her brother was away.

NYI KA DZOM RUNG NYING PO MÉ
Even if we had been together, there would have been no meaning.

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

ZHAB TOK LEB TSÉ TIK PÉ DUNG
When the caretaker arrived, they had been ruined by drops of water.

BU NGA NYING PÖ LHA CHÖ JÉ
So I will practice the meaningful divine dharma,
DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

KHANG PA YÖ TSÉ DAK PO MÉ
When the house was there, there was no owner.

NYI KA DZOM RUNG NYING PO MÉ
Even if both had been there, there would have been no meaning.

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

DAK PÖ LEB TSÉ JAK KYÉ CHUR
When the farmer came, the field was overgrown with weeds.

DKA NYING PÖ LHA CHÖ JÉ
So I will practice the meaningful divine dharma,

BHÖS ZHİNG YÖ TSÉ DAK PO MÉ
When the field was fertile, the farmer was away.

SHÖ ZHÎNG YÖ TSÉ DAK PO MÉ
Even if both had been there, there would have been no meaning.

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

PA YUL PA KHANG PA ZHING SOK
Homeland, old home, home field and so on

NYING MÉ SEM CHEN SU GA KHYER
Any timid being who likes them can take them.

PA DRIN CHEN MAR PA LO TSA WA
Father, the greatly kind Marpa the translator,

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

PA YUL PA KHANG PA ZHING SOK
Homeland, old home, home field and so on

NYING MÉ SEM CHEN SU GA KHYER
Any timid being who likes them can take them.
Song of Firm Resolution
A short version produced by the 17th Karmapa for the “Life of Milarepa” play performed in Bodhgaya, 2009

JÉ MI KYÖ KYI NGO WO TUK JÉ CHEN
Essence of Akshobyha, the compassionate lord

PA YUL DÜ KYI TSÖN RA RU
I came to my homeland, a prison of maras.

LOB PÓN ZANG PO DI NYI LA
I have been blessed to gain certainty and confidence

PA MA YÖ DÜ BU NGA MÉ
When my parents were alive, I their son wasn’t there

NYI KA DZOM RUNG NYING PO MÉ
Even if we had been together, there would have been no meaning.

DRAK KAR TA SOR GOM DU DRO
And go to the Dragkar Taso Cave to meditate.

KHOR WA NYING PO MÉ PÉ CHÔ
Are things of samsara and meaningless.

PA DRIN CHEN MAR PA LO TSA WA
Father, the greatly kind Marpa the translator,

DRA GYUR MAR PÉ KA LUNG ZHIN
Marpa the translator, following his instructions,

MI TAK GYU MÉ LOB PÓN JUNG
Here, I have obtained a teacher of impermanence and illusion.

NGÉ SHÉ DRONG PAR JIN GYI LOB
In this excellent teacher.

BU YÖ TSA NA PA MA MÉ
When I was there, my parents had passed away.

BU NGA NYING PÔ LHA CHÔ JÊ
So this son will practice the meaningful divine dharma,

PA YUL PA KHANG PA ZHING SOK
Homeland, old home, home field and so on

NYING MÉ SEM CHEN SU GA KHYER
Any timid being who like them can take them.

TRANG RI TRÔ ZIN PAR JIN GYI LOB
Bless this beggar to stay in retreat.
From Milarepa’s Biography

Song of Fulfillment of Wishes

藏文：ལེགས་བློ་མའི་སྐུ་ལ་གསོལ་བ་འདེབས།

ཇེ་ལ་མེ་སྐུ་ལ་གསོལ་བ་འདེབས།
I supplicate the lord guru.

སྐྱེ་ལེགས་པོ་སྐུ་ལ་གསོལ་བ་འདེབས།

།སྤྲང་རི་ཁྲོད་ཟིན་པར་བྱིན་གྱིས་རློབས།

། TRANG RI TRÖ ZIN PAR JIN GYI LOB
Bless this beggar to stay in retreat.

藏文：དེ་མ་བཅོས་ཀྱིས་མ་ཚོར་ཞིང་།

དུས་དག་ཡི་མ་ཚོར་བར།

། DUK PA DRA YI MA TSOR WAR
And sorrow unfelt by enemies—

藏文：དེ་མ་བཅོས་ཀྱིས་མ་ཚོར་ཞིང་།

དུས་དག་ཡི་མ་ཚོར་བར།

། NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.

藏文：དེ་མ་གྱིས་མ་ཚོར་ཞིང་།

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། NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.

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དུས་དག་ཡི་མ་ཚོར་བར།

། NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.
With no one to crowd around my corpse,
If I can die in this mountain retreat,
With no one who asks where I have been,
If I can die in this mountain retreat,
In this solitary cave,
For the benefit of beings, may it be achieved.

And no one to cry over my death—
This yogi’s wish will be fulfilled.
And no place to be pointed as destination—
This yogi’s wish will be fulfilled.
This beggar makes the aspiration of death.
If it is achieved, my aspiration is fulfilled.

RO LA KHOR MI MÉ PA DANG
With no one to crowd around my corpse,
RI TRÓ DI RU CHI NÚ NA
If I can die in this mountain retreat,
NGA GAR SONG DRI MI MÉ PA DANG
With no one who asks where I have been,
RI TRÓ DI RU CHI NÚ NA
If I can die in this mountain retreat,
MI MÉ LUNG WÉ DRAK PUK TU
In this solitary cave,
DRO WÉ DÓN DU TEB PAR SHOK
For the benefit of beings, may it be achieved.

SHI NA NGU MI MÉ PA RU
And no one to cry over my death—
NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.
NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.
TRANG PO CHI WÉ MÓN LAM DEB
This beggar makes the aspiration of death.
TEB NA SAM PA DZOK PA YIN
If it is achieved, my aspiration is fulfilled.
Song of Fulfillment of Wishes
A short version produced by the 17th Karmapa for the “Life of Milarepa” play performed in Bodhgaya, 2009

JÉ LA MÉ KU LA SOL WA DEB
I supplicate the lord guru.

NGA KYI PA NYEN GYI MA TSOR ZHING
My happiness unfelt by relatives,

RI TRÔ DI RU CHI NÚ NA
If I can die in this mountain retreat,

GÉ PA DROK KYI MA TSOR ZHING
My aging unknown to friends,

RO LA KHOR MI MÉ PA DANG
With no one to crowd around my corpse,

RI TRÔ DI RU CHI NÚ NA
If I can die in this mountain retreat,

MI MÉ LUNG WÉ DRAK PUK TU
In this solitary cave,

DRO WÉ DÖN DU TEB PAR SHOK
For the benefit of beings, may it be achieved.

TRANG RI TRÔ ZIN PAR JIN GYI LOB
Bless this beggar to stay in retreat.

DUK PA DRA YI MA TSOR WAR
And sorrow unfelt by enemies—

NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.

NA WA SING MÖ MA TSOR WAR
And illness unknown to my sister;

SHI NA NGU MI MÉ PA RU
And no one to cry over my death—

NAL JOR SAM PA DZOK PA YIN
This yogi’s wish will be fulfilled.

TRANG PO CHI WÉ MÔN LAM DI
This beggar makes the aspiration of death.

TEB NA SAM PA DZOK PA YIN
If it is achieved, my aspiration is fulfilled.
Chapter 3: The Song of the Snow

The people of Tsarma invited Milarepa to stay. The Jetsun stayed for a while in the village, but seeing everyone’s mundane samsaric activity, he showed great revulsion. “I am going to Lachi Snow Mountain,” he said.”

The people of Tsarma replied to the Jetsun, “You do nothing but benefit sentient beings. Please benefit us by staying here this winter and teaching us. After taming the demons, you can go as you please. Late next spring, we too will go and serve you.”

In particular, the teacher Shakya Guna and Shendormo tried to dissuade him, saying things such as, “When winter comes, it will be very difficult and tiresome in the snow.”

But however much they pleaded, Milarepa would not listen. “I, a lineage-son of Naropa, have no fear of the howl of the snows. Too, Marpa’s command to me was to give up distractions and mundane activities by staying in isolated places free of people. Especially, for me, settling in the village would be worse than death.” Thus he spoke with resolve to leave.

He reached Lachi and stayed at “the Great Cave of Taming Demons.”

Winter came and it snowed day and night for eighteen days; and for six months, travel to the cave was impossible. Because of this, Milarepa’s students were certain that he had died. After the winter when they went to see what had happened, and were overjoyed to find him alive and well.

One of them named Shendormo said, “Although meeting the precious Jetsun is like meeting the buddhas of the three times, these people who don’t even serve you, follow you, or practice the dharma, let alone have devotion toward you, are more stupid than animals.”

The Jetsun replied, “If someone doesn’t have pure devotion toward me, that is fine; but if someone does not practice dharma when they have obtained a precious human life at a time when the Buddha’s teachings have spread, that is extremely foolish.” Then he sang this song:

I bow at the feet of Marpa the Translator.

When the genuine dharma has extensively spread,

With this body and its freedoms and resources so hard to get,
DRONG KHYER GYANG RA ZHIK PÉ DUR TRÖ DU
To constantly dwell in the charnel grounds
ZA MI TSONG DÜ DRÖN PO TA BU LA
Spouses are just like guests at a gathering.
TSIK NYEN DRAK GYU MA’I RANG DRA LA
The self-resounding of illusory words of renown,
DANG DRA MÉ TOK ZHIN DU YAL GYU LA
Enemies that are fleeting just like a flower,
NYEN TSEN LO DRI DZÜN GYI ZOL KHANG LA
In the house of deception of one’s relatives,
NOR DZÉ ZIL PA TA BÜ YAR PO LA
Toward the borrowed wealth that’s like a dewdrop,
PUNG PO MI TSANG DZÉ KYI KYAL PA LA
As for this body, this bag of filth,
DAM NGAK DÜ TSI ZÉ CHOK DI
This supreme food, this nectar of instruction,
LEN PA MANG PO TSOK PA LA
This assembly with many foolish ones,
PO DRUNG NA NAL JOR NGA ZHIN DZÖ
If you’re smart, you’ll do as this yogi does.

DÜ TAK TU DÖ PA SHIN TU LEN
Of decrepit-walled cities is extremely foolish.
NGEN SHAK TAB MO JÉ PA SHIN TU LEN
To bicker and fight with them is extremely foolish.
ZHÉ NGEN GAL DU DZIN PA SHIN TU LEN
To get attached to these is extremely foolish.
TAB MÔ RANG SOK KYEL WA SHIN TU LEN
To risk your life fighting them is extremely foolish.
SHI TSÉ NYA NGEN JÉ PA SHIN TU LEN
To despair when one of them dies is extremely foolish.
SÉR NÉ DÜ PÉ CHING WA SHIN TU LEN
To be knotted up with miserliness is extremely foolish.
ZANG DÖ JI DOR JÉ PA SHIN TU LEN
To scrub it, desiring it to be good, is extremely foolish.
ZÉ NOR DÖN DU TSONG WA SHIN TU LEN
To sell it for food and wealth is extremely foolish.
CHANG NA LHA CHÖ RANG GO TÖN
If you’re clever, through the sublime dharma you’ll become self-sufficient.
Chapter 11: Meeting Tsaphu Repa

Jetsun Milarepa went from the Silk Cave རྟ་འོག་ཕུག to the Luminosity Cave འོད་གསལ་ཕུག of Rönphu རོན་ཕུ. While staying there, several young people from his own native land of Tsaphu རྩ་ཕུ came to meet him.

“First, you destroyed all of your enemies, and now you have become an outstanding dharma practitioner. How wondrous! When we are near you, we all feel like practicing dharma, but when we go back home, we just do worldly things. What can be done to help this?”

The Jetsun answered, “If you have resolve toward becoming liberated from the sufferings of samsara, such as birth, old age, sickness, and death, then whatever you do will be good. If not, then the sufferings of future lives will be longer and more intense. Therefore, it is important to make some provisions for the next life. It’s like this.” Then he sang this song of realization:

O KOL DRO WA JIK TEN PA
All we worldly beings here

CHU BO DI WÈ CHI MA CHÉ
The next river will be even bigger than this one.

DÚ DANG SIN PO SHIN JÉ YI
In the next life, our fear of demons, rakshasas, and the Lord of Death will become even greater.

KYEL MA TSAK SU TSÚ LAK SAM
Have you made the provision of a guide?

ZHEN TRI DI WÈ CHI MA CHÉ
And stupidity in the next life will be even stronger.

KHAM SUM KHOR WÈ YUL PO CHÉ
In the next life, our journey in this great land

GYAK CHÉ DRAB SU TSÚ LAK SAM
Have you prepared food for the journey?

Thus he sang. Among the disciples there was one young man who had faith, diligence, prajña, compassion, and love. He said, “Lama, we are attached to the needs of this life, and because of that we have not made the necessary provisions for the next life. Now, following after the guru, I will give up this life and start to make provisions for the next life.” This he offered with great earnestness.
The Jetsun said, “Obtaining the precious human birth with the freedoms and resources and being able to practice the dharma are very difficult. Even if one does practice the dharma, to amass all the perfect conducive conditions, such as finding a guru, is also very difficult. Now, while these conditions have come together, please practice the sublime dharma.” Then he sang this song of realization:

The Jetsun said, “Obtaining the precious human birth with the freedoms and resources and being able to practice the dharma are very difficult. Even if one does practice the dharma, to amass all the perfect conducive conditions, such as finding a guru, is also very difficult. Now, while these conditions have come together, please practice the sublime dharma.” Then he sang this song of realization:

\text{ོན་པོི་བ་པ་བཅས་པ་ཡི་།} \\
\text{མི་ཁོམ་བརྒྱད་པོ་སྤངས་པ་ཡི།} \\
\text{དྲལ་འབྱོར་ཚང་བའི་མི་ལུས་དཀའ།} \\
\text{MI KHOM GYÉ PO PANG PA YI} \\
\text{Getting this human birth with the freedoms and resources} \\
\text{Where one is free of the eight freedomless states is difficult.} \\
\text{TSÉ DI DÉ KYI LÔ TANG NÉ} \\
\text{Having let go of the mundane happiness of this life,} \\
\text{To make the freedoms and resources meaningful is difficult.} \\
\text{KHOR WÉ CHÖ KYI KYÖN TONG NÉ} \\
\text{Having seen the faults of samsara,} \\
\text{To accomplish the state of nirvana is difficult.} \\
\text{GYA LA DAM CHÖ DRUB NA YANG} \\
\text{Even if someone should practice genuine dharma,} \\
\text{TÜN KYEN NAM DAK DZOM PA KA} \\
\text{To gather the perfect conditions is difficult.} \\
\text{LUNG RIK MEN NGAK DEN PA YI} \\
\text{To have a guru endowed with compassion,} \\
\text{TUK JÉ DEN PÉ LA MA KA} \\
\text{Who knows the scriptures, logic, and upadhas is difficult.} \\
\text{DÉ PA KYO NGAL MÉ PA YI} \\
\text{To have a disciple who is able to practice} \\
\text{NYAM LEN NÚ PÉ LOB MA KA} \\
\text{With untiring faith is difficult.} \\
\text{JIK DANG TSÉ WA PANG PA YI} \\
\text{To have a retreat with everything one needs} \\
\text{PÜN SUM TSOK PÉ GÖN PA KA} \\
\text{And with nothing that is fearful or harmful is difficult.} \\
\text{TA CHÖ DRUB TA TÜN PA YI} \\
\text{To have a friend with the same mindset and action} \\
\text{SAM JOR CHIK PÉ DROK PO KA} \\
\text{That’s concordant with the tenets’ view and conduct is difficult.} \\
\text{NA DANG TSA WA PANG PA YI} \\
\text{To have a body that’s workable—} \\
\text{KOL TU TUB PÉ LÚ PO KA} \\
\text{Free of sickness or pain—is difficult.} \\
\text{DÉ NAM TAM CHÉ DZOM NA YANG} \\
\text{Even if these should come together,} \\
\text{TSÉ CHIK NYAM SU LEN PA KA} \\
\text{To practice one-pointedly is difficult.}
These nine difficult things that I have sung here,

Even though they are difficult, you should engage in practice.

Thus he sang. The young man uncontrollably gave rise to faith and he was accepted as an attendant. He was given the abhishekas and key instructions through which he was ripened and liberated. Thus, he became the close son named Tsaphu Repa.
Chapter 15: Meeting Seben Repa

The Jetsun Milarepa, after meditating at Jang Tago བྱང་རྟ་སྒོ, went to meditate at Shri Mountain ཤྲཱི་རི. Along the road, he stopped at an inn in the northern part of Yeru ཁཡས་རུ. At the inn, there was a geshe named Yakru Tangpa རྒྱ་རུ་ཐང་པག་པོ་ who had come with a retinue of monks. The merchant Dawa Norbu རྡལ་བའི་བུ was also staying there with many goods and livestock along with a large retinue.

The Jetsun went to the merchant Dawa Norbu and his retinue to beg for provisions.

“If you yogis would make a living yourselves instead of begging from other people, you would be much happier,” the merchant said, scolding him.

The Jetsun replied, “Right now, you all are happy with all you have. But what you don’t consider is that in the future, it will cause you to suffer. Listen to my song.” Then he sang this song of realization about eight things to remember:

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ཁྱོད་ད་ལྟ་མཁར་ཁང་ཞོལ་ཁྱིམ་དུ་འཛོམ་པ་དེ་དགའ་སྟེ། །རང་ཤི་ན་རང་ཤུལ་སྟོངས་ནས་འགྲོ་བ་དེ་དྲན་ནེ། །
KHYÖ DA TA KHAR KHANG ZHOL KHYIM DU DZOM PA DÉ GA TÉ  RANG SHI NA RANG SHUL TONG NÉ DRO WA DÉ DREN NÉ
Now, all of your family gathers within your home and you’re happy. But when you die, they’ll throw out your remains and you’ll go. Remember this!

ཁྱོད་ད་ལྟ་ཁ་དྲག་དཔུང་པར་འཛོམ་པ་དེ་དགའ་སྟེ། །རང་ཤི་ཙ་ན་མགོན་མེད་སྐྱབས་མེད་དུ་འགྲོ་བ་དེ་དྲན་ནེ། །
KHYÖ DA TA KHA DRAK PUNG PAR DZOM PA DÉ GA TÉ  RANG SHI TSA NA GÖN MÉ KYAB MÉ DRO WA DÉ DREN NÉ
Now, many powerful and pompous troops are convened here and you’re happy. But when you die, without refuge or protector, you’ll go. Remember this!

ཁྱོད་ད་ལྟ་ཕ་ཚན་ཉེ་འཁོར་དུ་མང་བ་དེ་དགའ་སྟེ། །རང་ཤི་ཙ་ན་གཉེན་བཤེས་ཀུན་དང་འབྲལ་བ་དེ་དྲན་ནེ། །
KHYÖ DA TA PA TSEN NYÉ KHOR DU MANG WA DÉ GA TÉ  RANG SHI TSA NA NYEN SHÉ KÜN DANG DRAL WA DÉ DREN NÉ
Now, you have a great retinue of paternal relatives and you’re happy. But when you die, you’ll be separated from all your relatives and friends. Remember this!

ཁྱོད་ད་ལྟ་རྒྱུ་ཤེད་དཔའ་རྩལ་དུ་འཛོམ་པ་དེ་དགའ་སྟེ། །རང་ཤི་ཙ་ན་གཟུགས་པོ་གསུམ་ལྟབ་བྱེད་པ་དེ་དྲན་ནེ། །
KHYÖ DA TA GYU SHÉ PA TSAL DU DZOM PA DÉ GA TÉ  RANG SHI TSA NA ZUK PO SUM TAB JÉ PA DÉ DREN NÉ
Now, you are strong, agile, and vigorous and you’re happy. But when you die, your body will be taken and folded into three parts. Remember this!
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Now, your senses are sharp, your flesh and blood and fresh and you’re happy.

Now, your food is delicious and sweet, and you’re happy.

I always remember these and have practiced the dharma.

This song of the eight things that you should remember

By me, the yogi Milarepa.

Thus he sang. Great faith arose in the merchant Dawa Norbu.
Chapter 38: The Story of the Yak Horn

The Jetsun and Rechungpa went to the door of the small yellow tent and announced that they were seeking alms. A frightful old woman from inside came to the door. “It’s probably easy for you yogis to come begging here day and night, but it’s difficult for us. It’s not okay for you to come saying you want something to eat. The person whom you ask needs food, too. I have already given what I had to other beggars this morning, so I have nothing. Go beg from someone else!” she said with contempt.

The Jetsun said, “In the evening there is nothing to be eaten. Since the sun is about to set, we should go somewhere to sleep.” Then they went and slept on the other side of the camp. In the middle of the night there was a clamor that came from the tents and went on for some time. Toward the end of the night, the noise stopped, and then the sun rose.

The Jetsun said, “Rechungpa, look at the tents.”

Looking, Rechungpa replied, “That old lady last night who wouldn’t give us alms isn’t there at all.”

Milarepa said, “Well, let’s go over there. There are things to eat and things to do.”

The master and disciple went over to the tents, where they saw that the old woman had passed away; she had died because of speaking harshly to a holy man. The people from the other tents had taken her money. For food, there was a small bag full of soft butter and tsampa and a bucket full of yogurt that was fermenting.”

The Jetsun said, “Son, Rechungpa, all phenomena are like this. Last night, we felt we missed out at not getting any of this. Today, it has been left behind for us both. I’d like some food, hand me some.” Then the master and disciple took the deceased woman’s things and offered them as substances in a ganachakra. The edible leftovers Rechungpa packed up, and they prepared to leave.

The Jetsun said, “Rechungpa, it is not good to take food from a corpse without doing something beneficial for it. There is a worldly proverb that says, ‘The old people eat the food, and the young people do the work.’ Therefore, you carry the corpse, and I will lead it.”

Then Rechungpa, disrespectfully stepping on Milarepa’s shadow, carried the old woman’s body as the Jetsun led. Coming to a meadow, Milarepa said, “Now, put the corpse over here.”

Touching his staff to the corpse’s heart center the Jetsun said, “Rechungpa, all beings, like this, will die. But those who do not think that it will happen to them miss the opportunity to practice the genuine dharma. We both should also be very vigilant and aware of this.” Then he sang this song of realization on the six examples of illusion and impermanence:

La mé ka drin sam lé dé
The guru’s kindness is beyond comprehension!

Mi tak gyü la kyé pé je tsé chö su song
When the understanding of impermanence arises in your mind-stream, all activities become dharma practice.

Nam chi shé gyu mè pa dang gi gen mo dra
As in the case of this woman last night, the time of death cannot be known.
Rechungpa, don’t let your mind-stream be hardened:
Look there at objects appearing outside:

Appearances are impermanent, like last night’s dream.
Remembering that dream, confusion makes me uneasy.

This scarecrow of a body that yearns for pleasure,
Everything done to please it is the cause of suffering.

This body is just a bag of filth,
So don’t think so highly of yourself; listen to my song!

Look here at your own body:
It’s impermanent like a little bird in the trees.

Its growth and decay make me uneasy.

Frenzied thinking is the basis for disputes.
These are the causes of disputes.

Don’t be so eager to realize mind; listen to this song!

It’s impermanent like a little bird in the trees.

Have you achieved stability of mind, Rechungpa?
NANG UK SOK TA NGAI NYAK MA TSAM
Inside, the life-force prana is as fragile as a single horsehair:

DANG SUM GEN MÖ UK DANG DRA
Just like the life-force of this old woman last night.

NANG GYU WÈ UK LA TSUR TÉ PÉ
Look back at the breath moving inside.

NA BÜN YAL NÉ DRO WÈ LO MA DÉ
The mist dissolves and goes; that makes me uneasy.

DAK SAM ZHIN LHA CHÖ DREN PAR JUNG
When I think of this, I remember the sublime dharma.

MI NGEN GYI DROK PÖ TAM NGEN LONG
Friends of evil ones say negative things,

BU RÉ WA MA CHÉ LU DI NYÓN
Son, don’t invest your hopes there; listen to my song!

DROK MI TAK TSONG DÜ DRÖN PO DRA
Friendships are impermanent, like guests at a gathering.

DREL WA GONG DU ZHOK SAM RÈ CHUNG PA
Have you set your relations aside, Rechungpa?

NOR SOK TSÈ DAK PÖ MI CHÔ PAR
An estate-holder won’t consume all the wealth he’s amassed;

SER NÈ SAK PÈ NOR DZÉ NAM
Accumulating wealth through avarice

SEM CHAK ZHEN MA CHÉ LU LA NYÓN
Don’t have great attachment; listen to my song!

CHÈ LA KHÈ PÈ DRENG DRENG PO
It is uncertain, about to break,

TSÈ DI LA MA ZHEN LU DI NYÓN
Don’t be attached to this life; listen to my song!

UK MI TAK BAR NANG NA BÜN DRA
Breath is impermanent, like mist in the sky.

GYU WA RANG SAR CHÈ DAM RÈ CHUNG PA
Have you discerned the natural purity of movement, Rechungpa?

RIK NGEN GYI NYÈ WA DROK SHING DANG
Keep company with an evil brood and you’ll develop hatred.

PEN È TOK GEN MÖ KHYIM TSÈ DRA
Like the old lady householder. Did it do her any good?

DÜ PÈ DROK LA TSUR TÉ PÉ
Look at your circle of friends:

DÜ NÉ DRAL WAR NGÉ PÈ LO MA DÉ
Having gathered, they will certainly part; this makes me uneasy.

DAK SAM ZHIN LHA CHÖ DREN PA JUNG
When I think of this, I remember the sublime dharma.

SI PA LÈ KYI CHÔ LUK YIN
This is the way of karmic existence.

GEN MÖ NGÈ KYI CHÈ TUM DRA
Is like this old woman and her bag of food.

SAK PÈ NOR LA TSUR TÉ PÉ
Look here at wealth that you have amassed.
Wealth is impermanent, like the bees’ honey.

Your food eaten by others, this makes me uneasy.

Have you opened mind’s treasure, Rechungpa?

When I think of this, I remember the sublime dharma.

Thus he sang. They finished the work of handling the old lady’s bones, and her consciousness was led into the dharmadhatu. Then they took the edible food and went to Betse Döyön Fortress.
Chapter 40: Lengom Repa

The practitioner Lengom གླན་སྒོམ stayed alone in mountain retreats meditating, and a special realization arose. He went to offer his realization to the Jetsun, who was pleased and said, “That is excellent. Since you still must have these things to adopt and abandon until you attain enlightenment, understand them.” Then he sang this song of realization:

BU DANG CHUNG MA NGO SUNG SUM
A son, a wife, and trying to please,

CHÖ DZÉ NAM KYI PANG TSAL LO
Dharma practitioners must abandon these.

DI SUM NAL JOR GYI BAR CHÉ YIN
These three are the obstacles of the yogi.

NYEN DANG YÓN DAK LOB MA SUM
Close ones, benefactors, and disciples, these three,

CHÖ DZÉ NAM KYI PANG TSAL LO
Dharma practitioners must abandon these.

DI SUM NAL JOR GYI CHOM PO YIN
These three are the bandits of the yogi.

TAM DANG GÉ MO TÉ MO SUM
Chatting, laughing, and entertainment, these three,

CHÖ DZÉ NAM KYI PANG TSAL LO
Dharma practitioners must abandon these.

DÉ SUM NAL JOR GYI ZHI TEN YIN
These three are foundations for the yogi.

WEN NÉ DROK CHOK TSO WA SUM
Solitary places, good companions, and provisions, these three,
Dharma practitioners must adopt these.

Nondistraction, nonthought, and bliss, these three,

These three are the spouse of the yogi.

Relaxation, spontaneity, and naturalness, these three,

These three are the demeanor of the yogi.

Nonattachment, nonaggression, and higher perceptions, these three,

These three are the yogi’s signs of the path.

Thus he sang. Lengom said, “By the kindness of the Jetsun, I have abandoned all of these things to be abandoned, and by so doing, I have implicitly adopted those things to be adopted. Thank you for making it so that I am always happy.”

The Jetsun replied, “Son, that is it. A yogi who maintains everything that should be abandoned and adopted is always happy and well. If you turn from them, you will always suffer. The dividing line between happiness and misery is in what to adopt and abandon.”
Chapter 48: Shendormo and Leksé Bum

The couple Shendormo གཤེན་རྡོར་མོ and Leksé Bum ལེགས་སེ་བུམ, benefactors who had great faith from the very beginning, invited the Jetsun to Tsarma རྩར་མ. Immediately upon meeting him, Shendormo took Milarepa’s hand. “Now that I have become old, I am afraid of my impending death. I regret not having had the opportunity to practice dharma in the presence of the Jetsun,” he said as he wept openly.

The Jetsun replied, “Benefactor, apart from the truly noble dharma practitioners, the suffering of birth, old age, sickness, and death is something that all sentient beings will experience. If you have fear of death, then it would be fitting for you to practice dharma at the time of death.” Then he sang this song of realization:

O KOL DRO WA JIK TEN PA
As for us mundane, worldly beings,

CHIK TU MA ZÉ KÜN LA YÖ
The four rivers of birth, old age, sickness, and death.

MI SHÉ DUK NGAL BA LA YENG
And, not realizing it, we are distracted by the waves of suffering. While not having a single moment of happiness,

DUK GI DOK NÉ DUK NGAL DRUB
Through fearing we will suffer, we create suffering.

DUK NGAL DI LÉ TAR DØ NA
If you want liberation from this suffering,

CHI KHA LHA CHØ JÉ NA TÉ
It’s fitting to practice the sublime dharma at the time of death.
Rechungpa asked, “Since my practice in Secret Mantra’s path of means has become stable, is it okay to rely upon just a few sensory pleasures?”

The Jetsun replied, “It is okay to use sensory pleasures to support your practice, but it’s not okay to use your practice to support sensory pleasures. When I came from Marpa of Lhodrak’s side, I had abandoned the eight worldly concerns. He told me that I should practice in reliance on a few sensory pleasures. I practiced accordingly, and because of that, some good qualities arose in my mind-stream. You too should abandon the eight concerns, and without thinking that you have any leisure for practicing, practice now!” Then he sang this song of realization:

JÉ LA MÉ NAM TAR SEM LA CHAK
The lord guru’s life-story is impressed upon my mind,

CHÖ LONG YÖ LA ZHAK NA KAL WA CHÉ
If you think you have leisure to put off the dharma, you will miss your chance.

TSÉ DI LA CHAK NA CHI MA DUK
If you’re attached to this life, the next life will be difficult.

CHÖ LONG YÖ LA ZHAK NA LEN PA YIN
If you think you have leisure to put off the dharma, that is foolish.

LÉ DIK PA CHÉ NA NGEN DROR TUNG
If you engage in negative action, you’ll fall to the lower realms.

RANG SAM NGEN KYÉ NA SÖ NAM DZÉ
If you develop malicious intentions, you’ll exhaust your merit.

GÖ ZANG PO GYÖN DÖ NA NANG WA TRUL
If you wish to wear nice clothes, your outlook is confused.

TAM NYEN PO DÖ NA LHA KHANG DUK
If you long for pleasing words, you’ll be wrecked by fame.

SUNG ZHAL TA DÜ TSJ JÉ DÜ MÉ
And I never forget his advice that was like amrita.

CHÖ RANG GYÜ LA SÉ NA BUNG LA GOM
Mix dharma with your mind-stream, and apply yourself in meditation.

TRAL KI GA NA BAR CHÖ CHÉ
To delight in temporary pleasure is a great hindrance.

RANG CHI WÉ JIK NA BUNG LA GOM
If you fear your death, apply yourself in meditation.

SEM YO ZOK DUK NA RANG NYI LAK
If you’re deceitful or conniving, you’ll just lose yourself.

LÉ NAM MIN JONG NA BUNG LA GOM
If you want to purify your karmic results, apply yourself in meditation.

ZÉ ZHIM PO ZA DÖ DIK CHÖ REM
If you wish to eat good food, you’ll strive in negative conduct.

LO CHÖ GYÉ PONG LA BUNG LA GOM
Abandon the eight concerns, and apply yourself in meditation.
If you wish for a rich patron, you’ll encounter enemies.

If you wish to be surrounded by many retinues, you’ll have great regret.

If you want to amass many things, you’ll have many wrong views.

Make your mind harmonious with the dharma, and apply yourself in meditation.

If you can meditate, then realization will dawn in your mind.

If you cannot, then you’ll just have empty speech and lies.

Since you don’t have much time left to meditate, exert yourself in meditation without distraction.

If you mix your mind with dharma, everywhere you’ll have bliss. Remaining alone is also excellent.

My son, Rechungpa, let your mind abide in the precious samadhi of clarity-emptiness meditation!

Thus he sang. Milarepa thought, “Rechungpa has only lessened his involvement with the eight concerns somewhat, but his hidden faults have not been fully revealed. I must do this by inciting him to revulsion.”

When they came upon Nyanang, where there were many butchers, the master and his disciple Rechungpa went begging for alms. There were stacks of flesh, piles of animal heads, flayed skins displayed, and pools of blood collecting all around. Many sentient beings were tethered waiting to be slaughtered there, and in the center of them was an old man from Mön with a crippled arm. A large black sheep managed to escape the man’s grasp, and as it ran the sheep’s intestines were pulled through a small tear in its flesh. Terrified, the sheep let out loud screams, limping and hobbling over to the Jetsun and his son for protection. As the sheep’s life came to its end, the Jetsun wept with many tears and performed transference for the sheep, placing its consciousness on the bodhisattva path. Then he sang this song of realization with unbearable great compassion:

E MA KHOR WÉ SEM CHEN NAM
E MA! Sentient beings of samsara,

Alas! These here with such negativity—such a shame!
ཞེ་རེ་ཕངས་སེམས་ཅན་གྱི་གསོད་ལུགས་ལ།
ZHÉ RÉ PANG SEM CHEN GYI SÖ LUK LA
How devastating is this killing of beings!

།གྱོད་རེ་ཆེ་རང་མགོའི་སྐོར་ལུགས་ལ།
GYÖ RÉ CHÉ RANG GÖ KOR LUK LA
How regrettable to have such self-delusion!

CHUK RÉ DRAK PA MÉ CHI LUK LA
How shameful, indeed, to kill one’s parents!

CHI RÉ JÉ TRAK GI MANG LUK LA
What to do with all this pooling of blood?

GANG NÉ SAM NANG WÉ TRUL LUK LA
Such confused perception, thinking anything;

JI TSAM DRIB MONG PÉ TI MUK LA
Delusive ignorance that’s obscured everything;

SU YI CHÖ DÔ PÉ DUNG LUK LA
Giving torment however they please;

CHUK RÉ DRAK KYO WÉ KYÉ LUK LA
How shameful! Oh, such sadness and heartache!

CHI MA KÉ CHIK MI DREN PÉ
Later, they won’t remember a single moment.

DIK CHÔ NAM DREN ZHING NANG WA TRUK
I think of those with such negative conduct, and I am disturbed.

DREN NA KYO SHÉ KYI NYING LUNG DANG
If it does, then give rise to sadness and disillusionment.

SAM NA LA MÉ KA DRIN SOM
If you contemplate, contemplate the guru’s kindness.

TONG NA JIK TEN GYI JA WA TONG
If you let go of something, let go of mundane deeds.

GANG GI JÉ YUL LUK KYI NGEN PA LA
Such wickedness of those who act this way;

CHI RANG JÉ DIK CHEN GYI DREL LUK LA
So busy with negativity in all that they do,

MI DI DRA TONG NA NGA RÉ JIK
When I see such people, I fear for them.

RÉ CHUNG PA LHA CHÔ SHIK É DREN ANG
Rechungpa, doesn’t it make you think of the sublime dharma?

GOM NA RI TRÖ KYI NÉ SU SHEK
If you meditate, go to mountain retreats.

DRÔ NA DIK CHÖ TSA NÉ DRÖ
If you escape something, escape from the root of nonvirtue.

DZIN NA DRUB PÉ DAM CHA ZUNG
If you keep something, keep your promise to practice.
Thus he sang. Then disillusionment and renunciation arose deep within Rechungpa, and he wept with many tears. “Lama, now I will do as the guru says and will abandon the eight concerns and the provisions of food obtained through negativity; I will meditate.”
Chapter 58: Tashi Tsek

When the Jetsun was at Lhadro in Drin བྲིན་ལྷ། བློ།, there was a benefactor named Tashi Tsek བཀྲ་ཤིས་བརྩེགས who offered his service to the Jetsun. At that time there were many benefactors receiving dharma teachings. They requested, “Please, give us more dharma advice that is appropriate for our understanding.”

The Jetsun replied, “If you will listen, I have many excellent methods to share. Will you listen?”

“We will most certainly listen; please tell us,” they said.

“Well then, since this will be beneficial for you in both this life and the next, it would be excellent if you did this.” Then he sang this song of realization:

O NA YÖN DAK PO MO NAM
Well then, male and female benefactors,
MI NGA YI KHA LA NYEN PA NA
And you will listen to what I say:
DÉ CHIR DAM CHÖ DZÉ NA LEK
Therefore, it’s excellent to practice genuine dharma.
DÉ CHIR NYI MÉ GOM NA LEK
Therefore, it’s excellent to practice generosity.
DÉ CHIR WEN PA TEN NA LEK
Therefore, it’s excellent to keep to solitary places.
DÉ CHIR TSOK SOK DZÉ NA LEK
Therefore, it’s excellent to accumulate merit.
DÉ CHIR JA WA TANG NA LEK
Therefore, it’s excellent to abandon activity.

KHYÉ TEN GYI SO NAM DZÉ GONG NA
If you want to cultivate the ultimate crop,
KYÉ PA TAM CHE NGÉ PAR CHI
Every being will surely die.
GYU MÉ NOR DZÉ SAK KYANG LÜ
Though you gather illusory wealth, it will slip away.
JIK TEN NYEN DÜN ZAB KYANG DRAL
Though you’ve deep love for worldly relatives, they will part from you.
GYU MÉ SA KHAR TSÍK KYANG JIK
Though you build illusory castles from earth, they will collapse.
KHAM KYI ZA TUNG SI KYANG DZÉ
Though you have food and drink for your body, it will all be used up.
DÚ JÉ LÉ LA ZIN PA MÉ
There is no end to conditioned activities.
DRÉ MÒ TAM LA ZÉ PA MÉ
Foolish speech will never be exhausted.
Therefore, it’s excellent to go without talking.

The key instructions alone are like rubbing oil on skin.

Therefore, it’s excellent to follow a learned guru.

Experience is like the moon shining upon darkness.

Therefore, it’s excellent to meditate like a flowing river.

These excellent ten basic key points

Arose in this repa yogi’s mind.

Men and women of Drin, this is your dharma lot!

Thus he sang. All the men and woman benefactors there took refuge, roused bodhichitta, dedicated, and made aspirations. All of them developed a dharma outlook. Many among them became meditators and some developed good experiences.
When the Jetsun Milarepa was staying in the upper valley of Tsarma ཐར་མ in Nyanang གཉའ་ནང, several benefactors were fighting over the dowry of a new bride, so they came to the Jetsun for mediation. “Have all the people quarreling come to me,” he told them. They came and he gave them lots of dharma advice and sang songs of realization.

They then asked Milarepa to make a dedication for them, and the Jetsun said, “Here, both the receiver of offerings and the benefactors have had pure, virtuous intention, therefore the dedication is present naturally. However, I will make a dedication to follow the example of the Buddha. You too should follow this example.”

Then he sang this song of realization:

Gurus, yidams, and assembly of deities,  
Please fulfill the good wishes of this dedication.  
I have the method of accomplishing buddhahood  
For all assembled here, without exception.  
Therefore, please act following my example.  
Buddhas and bodhisattvas,  
The virtue of sentient beings, such as myself,  
Who practiced generosity, discipline, and so on  
Within great samsara without any beginning:

I rejoice in all these virtuous deeds.  
By this virtue that I practice here—

Genuine generosity, the ornament and wealth of the mind,  
Which is the accumulation of the yogi’s merit—

May I attain buddhahood  
For the sake of my masters, teachers, and parents.
CHÉ DU SANG GYÉ TOB PAR SHOK  
Until that is attained,

MA TOB BAR DU DAK GÉ DI  
By my virtue here

DOM SUM NÉ PÉ LŪ ZUNG TÉ  
May you have a body where you keep the three vows;

PEN TSÜN DÍK SOK MI JÉ SHOK  
And may you not accumulate negativity with each other.

TSÉ DANG SÖ NAM LONG CHÖ DANG  
With life, merit, prosperity,

PÜN SUM TSOK PA TAM CHÉ KYI  
In abundance,

BAR DU CHÖ PA ZHI GYUR CHIK  
Of liberation be completely pacified.

Thus he sang, and signs of approval and well-wishing came from the heavens.
From Milarepa's Biography

**Milarepa’s Aspiration**

Before passing into the Realm of Abhirati, Milarepa said to the people who gathered around him, “I am grateful for your faith in me, and for the necessities with which you have kept me supplied. I have shown my thankfulness by wishing you well; and, to benefit you, I have taught the dharma to you. A mutual bond has been established between us. Now, since I am a yogi who has realized the truth, it is my duty to make good wishes for peace and happiness, both temporal and spiritual, for the present time and for all eternity.”

Then the Jetsun sang the following aspiration:

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PA MÖN LAM TAR CHIN DRO WÉ GÖN
Father who has fulfilled his aspirations, protector of beings,

DIR TSÖN CHIK BU LOB KÜN
All my disciples who have gathered here, listen to me.

DAK KYANG KHYÉ LA KA DRIN CHÉ
I have also been kind to you.

NGÓN GÉ ZHING DU JAL BAR SHOK
May we meet in the Realm of Abhirati (The Joyous).

TSÉ RING SÖN DEN PAR SHOK
Live long and possess merit.

CHÖ TÜN SAM PA DRUB PAR SHOK
May all your wishes in accord with the dharma be accomplished. May this land be auspicious.

MI NÉ TRUK PA MÉ PA DANG
May there be no sickness and war.

KÜN TU CHÖ LA CHÖ PAR SHOK
May all engage in dharma.

NAM TAR YI LA DREN PA DANG
All who recollect my history,
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NGÔN GÉ ZHING DU JAL WAR SHOK
Meet me in the Realm of Abhirati.

CHÖ CHING DRUB PA JÉ PA DANG
And engage in meditation,

-LOK DANG CHAK CHÓ BUL WA DANG
Those who read, venerate and make offerings,

NGÔN GÉ ZHING DU JAL WAR SHOK
Meet me in the Realm of Abhirati.

GAL TÉ GOM PA NÚ SI NA
May those who are able to meditate,

GEK DANG GOL SA MÉ PAR SHOK
Be free from all impediment and error.

SÓ NAM PAK TU MÉ PA YÖ
Will have boundless merit.

KA DRIN PAK TU MÉ PA YÖ
Is boundlessly kind.

JIN LAB PAK TU MÉ PA YÖ
There is boundless blessing.

TÖ PA TSAM GYI DROL GYUR NÉ
May the mere hearing of my history bring liberation,

DAK GI NÉ DANG NÉ MAL DANG
May the places and rooms I have stayed,

GAR SONG YUL DU DÉ KYI SHOK
Bring peace and happiness wherever they may be.

GANG ZHIK DAK GI NAM TAR LA
May those who emulate the example of my life

DRI ZHING CHE NYEN JÉ PA DANG
Those who transcribe, narrate, or listen to my history,

NAM TAR TSUL ZHIN KYONG WA NAM
Or conduct themselves in the manner of my example,

MA ONG GANG ZAK TAM CHÉ LA
In the future,

MI KHO WÓ KA WA CHÉ CHÉ PÉ
Because of the austerities I went through,

CHÖ CHIR KA TUB CHÖ PA LA
The ones who endure hardship for the sake of dharma,

DÉ LA JUK CHING KUL WA LA
Someone who encourages others to do so

MI KHO WÓ NAM TAR TÖ PA LA
To those who hear the story of my life,

PAK MÉ SUM GYI JIN LAB KYI
By the blessing of these three boundlessness,

SAM PA TSAM GYI DRUB PAR SHOK
And may the mere recollecting bring accomplishment.

NGÓ PO CHI PA TAM CHÉ KYI
And everything I have possessed,

SA DANG CHU DANG MÉ DANG LUNG
Just like earth, water, fire, air
NAM KHA JUNG WÉ GAR KHYAB PA
And space pervade all,

DÉ ZHIN DAK GI KHYAB PAR SHOK
May I pervade all.

LHA LU LA SOK DÉ GYÉ DANG
May devas, nagas, the eight classes of spirits,

LHA LA LU LA SOK DÉ GYÉ DANG
Local deities and spirits,

NÖ PA KÉ CHIK MI KYEL ZHING
Not bring harm for even an instant.

SAM PA CHÖ ZHIN DRUB PAR SHOK
May their wishes in accord with the dharma be fulfilled.

CHIK KYANG KHRÓ WAR MI TUNG ZHING
Not a single one of them fall into samsara.

MA LÜ NGA YI DREN PAR SHOK
May I lead them all to liberation.
Milarepa’s Aspiration
A short version produced by the 17th Karmapa for the “Life of Milarepa” Play Performed in Bodhgaya, 2009

PA MÓN LAM TAR CHIN DRO WÉ GÖN
Father who has fulfilled his aspirations, protector of beings,

DIR TSOK SÓN CHIK BU LOB KÜN
All my disciples who have gathered here, listen to me.

DAK KYANG KHYÉ LA KA DRIN CHÉ
I have also been kind to you.

NGÓN GÈ ZHING DU JAL BAR SHOK
May we meet in the Realm of Abhirati (The Joyous).

MI NÉ TRUK PA MÉ PA SHOK
May there be no sickness and war.

NAM TAR YI LA DREN PA DANG
All who recollect my history,

NGÓN GÈ ZHING DU JAL WAR SHOK
Meet me in the Realm of Abhirati.

GAL TÉ GOM PA NÚ SI NA
May those who are able to meditate,

GEK DANG GOL SA MÉ PAR SHOK
Be free from all impediment and error.

CHIK KYANG KHOR WAR MI TUNG ZHING
Not a single one of them fall into samsara.
Supplication to Milarepa

JÉ MI LA ZHÉ PA DO JÉ LA SOL WA DEB SO
I supplicate lord Mila Zhepa Dorje (Laughing Vajra).

“The Renunciation Songs of Milarepa” was compiled by Lama Lodro Lhamo, March 2021. Sarva Mangalam!