

## 9. THE GRAY ROCK VAJRA ENCLOSURE

Obeisance to all Gurus

The Jetsun Milarepa, having arrived at the Gray Rock Vajra Enclosure, stayed in a state of inspiration at the Saddle Cave.

Now there was a Tantric yogi at Gu Tang who had heard the preaching of the Jetsun, and became imbued with a deep faith in him. [Coming] to Milarepa, he said, "Revered One, although I have practiced meditation for some time, I have not had the experiences or earned the merits [that should have resulted]. This is probably due to my ignorance of the proper way to practice. Pray, be kind enough to grant me the appropriate teachings!"

Milarepa replied, "In that case, it is necessary that you should know all the essential points." Therefore he sang for him a song, "The Six Essentials":

*The manifestations of mind outnumber the  
myriads of dust-motes  
In the infinite rays of sunlight;  
The lord-like Yogi knows  
The self-nature of these manifestations.*

*The reality of the true nature of beings  
Is neither produced by cause nor by conditions;  
The lord-like Yogi knows  
The sole truth precisely and positively.*

*Even when he is faced with the threat  
of a hundred spears,  
His thorough-knowing View will not be shaken;  
Thus the lord-like Yogi naturally subdues  
all attachments.*

*The ever-moving mind is hard to tame  
Even when shut up in an iron box;  
The lord-like Yogi knows  
That all these emanations are illusions.*

The disciple then asked, "Are experiences such as you have just mentioned brought about gradually, or instantaneously?" Milarepa replied, "Well-endowed people will attain Enlightenment instantaneously; average and inferior people will gradually attain their Realizations. I shall describe to you the signs of real Enlightenment, and also the signs of those experiences resembling Enlightenment, but which are wrongly considered by some people to be the real ones."

Thereupon he sang the following song to explain the different experiences, both real and false, of the four stages of Mahamudra,

*I bow down at the feet of the supreme Guru.*

*To cling to the actuality of mind is the  
cause of Samsara;  
To realize that non-clinging and illuminating  
Self-awareness  
Is unborn and immanent,  
Is the consummation sign of the  
Stage of One-Pointedness.*

*If one talks about the Two-In-One  
But still meditates on form,  
If one acknowledges the truth of Karma  
But still commits wrong-doing,  
He is actually meditating with blindness  
and passion!*

*Things, as such, are never found  
In the true Stage of One-Pointedness.*

*In realizing that the non-clinging and  
illuminating mind,  
Is embodied in bliss and transcends all playwords,  
One sees his mind's nature as clearly as great Space.  
This is the sign of the consummation  
Of the Stage of Away-from-Playwords.*

*Though one talks about the Stage of  
Away-from-Playwords,  
Still he is declaring this and that;  
In spite of illustrating what is beyond  
all words,  
Still he is but piling words on words.  
He then, is the ignorant one,  
Who with self-clinging meditates.  
In the Stage of Away-from-Playwords,  
There is no such thing as this.*

*The non-differentiation of manifestation  
and Voidness  
Is the Dharmakaya,  
In which Samsara and Nirvana are felt to be the same.  
It is a complete merging of Buddha and  
sentient beings.  
These are the signs of the Stage of One-Taste,  
As many have declared.*

*He who says that "all is one,"  
Is still discriminating;  
In the Stage of One-Taste,  
There is no such blindness.*

*A wandering thought is itself the essence  
of Wisdom-  
Immanent and intrinsic.  
Cause and effect are both the same.  
This is a realization of Buddha's Three Bodies*

*Existing within oneself.  
These are the consummation signs  
Of the Stage of Non-Practice.*

*When one talks about Non-Practice,  
His mind is still active;  
He talks about illumination,  
But in fact is blind.  
In the Stage of Non-Practice,  
There is no such thing!*

The disciple cried, "These instructions are indeed extraordinary! To help ignorant men like us, pray now, instruct us on the practice of the Six Paramitas."

Milarepa sang in reply:

*I bow down at the feet of the perfect Jetsun Gurus.*

*Property and wealth are like dew on grass;  
Knowing this, gladly should one give them away.*

*It is most precious to be born a worthy and  
leisured human being;  
Knowing this, one should with care observe  
the precepts  
As if protecting his own eyes.*

*Anger is the cause of falling to the Realms Below;  
Knowing this, one should refrain from wrath,  
Even at the risk of life.*

*Benefit to oneself and to others  
Can never be achieved through sloth;  
Strive, therefore, to do good deeds.*

*A perturbed, wandering mind never sees the  
truth of Mahayana;  
Practice, therefore, concentration.*

*Buddha cannot be found through searching;*

*So contemplate your own mind.*

*Until the autumn mists dissolve into the sky,  
Strive on with faith and determination.*

Having heard this song, a great admiration and faith toward the Jetsun arose in the heart of the disciple, and he returned home. Several days later, he and many other patrons came to entertain Milarepa, and brought copious offerings. They had all heard the Jetsun's life story, and with great faith, they came this time to learn the Dharma. They asked Milarepa how he had managed to undergo the trials of probationship and had exerted himself in ascetic practice, and to re- count the way through which he had finally obtained his Enlightenment.

Milarepa answered with "The Six Resolutions":

*When one has lost interest in this world,  
His faith and longing for the Dharma is confirmed.*

*To relinquish one's home ties is very hard;  
Only by leaving one's native land  
Can one be immune from anger.*

*It is hard to conquer burning passions  
Toward relatives and close friends;  
The best way to quench them  
Is to break all associations.*

*One never feels that he is rich enough;  
Contented, he should wear humble, cotton clothes.  
He may thus conquer much desire and craving.*

*It is hard to avoid worldly attractions;  
By adhering to humbleness,  
Longing for vainglory is subdued.*

*It is hard to conquer pride and egotism;  
So, like the animals, live in the mountains!*

*My dear and faithful patrons!  
Such is the real understanding*

*That stems from perseverance.  
I wish you all to practice deeds that  
are meaningful,  
And amass all merits!*

*Like space, the Dharmakaya pervades  
all sentient beings,  
Yet [Karmic] blindness drives them into Samsara.*

*Easy it is to glimpse the Dharmakaya,  
But hard to stabilize its realization.  
Hence, one is still beset by the Five Poisons.*

*If the realization [of Sunyata] is stable,  
The organs and senses move freely but do not cling.  
One then forever merges with the Trikaya.  
This is the conviction of Enlightenment.*

*The Main and the Ensuing Samadhis  
Are two states only for beginners.  
In stabilized minds they are as one.  
In the Yoga of Non-wandering,  
The Six non-attached Senses e'er arise,  
Yet I remain steadfast in the inseparable Trikaya.  
Unattached, I walk with power;  
Free from clinging, I gain  
The wish-fulfilling merits.*

*A wise man knows how to practice  
The space-like meditation.  
In all he does by day  
He attaches himself to nothing.  
With a liberated spirit,  
He desires nor wealth nor beauty.*

*One should see that all appearance  
Is like mist and fog;  
Though one has vowed to liberate all sentient beings,  
He should know that all manifestations  
Are like reflections of the moon in water.*

*Without attachment, he knows  
That the human body is but a magic spell.  
So from all bindings he gains freedom.  
Like the immaculate lotus growing out of mud,  
He attains the conviction of Practice.*

*The mind is omnipresent like space;  
It illumines all manifestations as the Dharmakaya;  
It knows all and lightens all.  
I see it clearly like a crystal  
In my palm!*

*In the beginning, nothing comes;  
In the middle, nothing stays;  
At the end, nothing goes.  
Of the mind there is no arising and extinction!  
Thus, one remains in the Equality of past,  
present, and future.*

*Immanent, the mind, like the sky, is pure.  
The red and white clouds vanish of themselves;  
No trace of the Four Elements can be found.*

*The omnipresent mind resembles Space:  
It never separates from the Realm of the Unborn,  
It cuts the path of the Three Worlds of Samsara.  
This is the conviction of Enlightenment.*

*If a yogi realizes this,  
When he leaves his mortal body  
And enters into the [momentous] Bardo,  
He may then perfect all merits.*

*With an understanding of the profound instruction.  
One makes the Mother and Son Minds meet;  
If he then fails to unite them,  
Through the teaching of the Simultaneously Born  
He can still transform the phantom Bardo form  
Into the Pure Body of Bliss!*

*If he knows that even the Sambhogakaya is  
unreal, like a shadow,  
How can he ever go astray?  
This is infallibly my own-  
The yogi's sure conviction about Bardo!*

The people of Gu Tang were all strongly confirmed in their faith, and thereafter often brought offerings to Milarepa.

One day, in the very early morning, Milarepa, in a state of Illumination, saw the Vajra Dakini appear before him. She prophesied: "Milarepa! You will have one sun-like, one moon-like, twenty-three star-like, and twenty-five accomplished human disciples; one hundred enlightened beings who never fall back; one hundred and eight great, men who will attain the initial Realization of the Path; and one thousand male and female yogis who will enter the Path. Those who, with you, have the affinity of Dharma and thus forever escape the lower path of Samsara, are beyond number. In the upper part of Gung Tang there is a destined man, who will be your moon-like disciple. Go there for his sake."

And so Milarepa set his mind upon going to the Upper Gung Tang.

**This is the first of the series of stories of the Gray Rock Vajra Enclosure.**





## 10. MILAREPA'S FIRST MEETING WITH RECHUNGPA

### Obeisance to all Gurus

As prophesied by [Marpa], Milarepa went to the upper part of Gung Tang. When he arrived at the Castle there, he found that many people were building a house and asked them for some food. They replied, "We are working on this building. You can see that we are very busy and have no time for that sort of thing. It looks as though you have plenty of time to spare, so why don't you join us in the work?" .

Milarepa said, "Yes, I now have plenty of leisure, but I have earned it by finishing the construction of my 'house' in my own way. Even if you do not give me any food, I will never work on a worldly building, which I would most certainly abandon." The men asked him, "How did you build your house, and why do you spurn our work so strongly?"

Milarepa sang in reply:

*Faith is the firm foundation of my house,  
Diligence forms the high walls,  
Meditation makes the huge bricks,  
And Wisdom is the great cornerstone.  
With these four things I built my castle,  
And it will last as long as the Truth eternal!  
Your worldly houses are delusions,  
Mere prisons for the demons,  
And so I would abandon and desert them.*

The workers said, "What you have sung is most enlightening. Please also tell us whether, in your way of life, you have anything like our farms, properties, relatives, companions, wives, and children? It seems to us that these things are worth more than you have suggested. Please tell us what possessions you have that are so much better than ours? Why do you look upon our way of life as worthless?"

Milarepa answered:

*The Alaya Consciousness is the good earth,  
The inner teaching is the seed that is sowed,  
Achievement in meditation is the sprout,  
And the Three Bodies of Buddha are the  
ripened crop.*

*These are the four lasting mainstays of  
heavenly farming.*

*Your worldly farming, delusive and deceiving,  
Is merely the slave-labor of the hungry;  
Without hesitation I discard it!*

*The fine warehouse of Sunyata,  
The Supramundane Jewels,  
The service and action of the Ten Virtues,  
And the great happiness of Non-outflow-  
These four jewels are the lasting properties of Heaven.*

*Your worldly jewels and possessions are  
deceiving and delusive;  
Like deceptive magic spells, they lead you astray.  
Without any hesitation, I discard them.*

*The Father and Mother Buddha are my parents,  
The immaculate Dharma is my face,  
The assembly of Sangha are my cousins and nephews,  
And the guardians of Dharma are my friends.  
These four are my lasting, heavenly kinsmen.  
Your worldly kinsmen are deceitful and delusive;  
Without hesitation I throw all ephemeral  
associates away!*

*The Blissful Passing is like my father,  
The Blissful Illumination in well-done*

*work is (my background],  
The Two-in-One is my glossy, lustrous skin,  
The Experiences and Realization are my  
glorious clothing.*

*These four are my heavenly and lasting wives.  
Delusive and deceiving are your worldly companions,  
They are but temporary friends, inclined to quarrel;  
Without hesitation, I throw them all away.*

*Mind-Awareness is my new-born babe,  
Experience of Meditation is my infant,  
Understanding-and-Realization is my child,  
And the grown youth who can keep the  
Doctrine is my young companion.  
These four are my lasting, heavenly sons.  
Your worldly offspring are delusive and deceitful;  
Without hesitation I throw them all away.*

*I wish sincerely that I and you, the good  
folk of Gung Tang,  
Through the Karma-affinity of this conversation,  
May meet once more in the Pure Land of Oujen.*

The villagers, strongly moved with faith, then made obeisance and offerings to Milarepa. Later, they all became his sincere disciples.

After this, Milarepa went to the upper part of Goat Hill (Ra La) where he found Silk Cave (Zhao Pü). Now, there was at Goat Hill a youth, who in his early infancy had lost his father. He was a fine, intelligent boy, whom his mother and uncle jointly supported. Having an excellent memory, he could recite a great many stories and sermons from the Buddhist Sutras. Thus he always received many gifts from the people. One day, while herding oxen on his donkey in the upper part of the valley, he came upon the cave where Milarepa was meditating. Thinking that he heard someone singing, he got off the donkey, left the oxen, and approached the cave. As soon as he saw Milarepa, an ineffable experience of Samadhi arose within him, and for a moment he stood transfixed in ecstasy. (Afterwards, he became a Heart-Son of Milarepa-the renowned Rechung Dorje Dragpa.)

Awakened thus from Karma, an immutable faith toward the Jetsun arose within the boy. He offered Milarepa all the gifts that he had acquired for his services. Then he stayed with him to learn the Dharma, completely forgetting his mother and uncle. Because of this, he naturally received no income, and his mother and uncle thought, "what has happened? [Where is he?] Have people stopped paying him?" With misgivings they began asking the patrons whether they had duly paid Rechungpa. Everybody said that he had been paid. It then dawned upon the uncle and mother [where the boy must be, and] that all the gifts must have been offered to Milarepa. They tried in every way to stop Rechungpa from continuing in this course, but to no avail. The young lad remained with Milarepa and learned the Dharma from him. Before long, the Experience and Realization of meditation grew within him. By virtue of mastering the art of Heat Yoga he was able to wear merely a single piece of cotton clothing, and thus earned the name of Rechungpa.

Meanwhile, Rechungpa's mother and uncle became very angry. They sent him a pot on which a curse had been placed. As a result, Rechungpa contracted leprosy. Hoping to be cured, he confined himself [in the hermitage] for meditation.

One day, five Indian yogis arrived, to whom Rechungpa offered some roasted barley which had been sent by his mother and uncle. While the Indians were eating they exclaimed, "What a deadly disease! What a deadly disease!" They knew that Rechungpa had caught leprosy. Rechungpa then asked them whether there was any cure. One of the yogis said, "You are indeed a pitiful person deserving of sympathy, and I feel for you. I have a Guru called Wala Tsandra who may be able to relieve you. As he will not be coming to Tibet, you will have to go to India." And so Rechungpa asked the Jetsun for permission to go. Milarepa agreed and sang as a parting gift:

*I pray my Guru to whom I owe immense gratitude,  
I pray you to protect and bless my son, Rechungpa.*

*Son, you should renounce the world,  
And work hard at the Dharma.  
To the Guru, Patron Buddha, and the Three  
Precious Ones,  
You should pray with sincere heart and not  
just words.  
Bear this in mind when you travel in India.*

*By taking the food of Perseverance in Samadhi,  
By wearing the clothes of Ah Tung,  
And by riding the horse of the magic  
Prana-Mind,  
Thus, my son, should you travel in India.*

*You should always keep the non-defiled mind clean;  
You should always remember the silver-bright  
mirror of the Tantric Precept,  
And observe it without vexation.  
Bear this in mind, my son, as you travel in India.*

*If you are followed and captured by bandits,  
You should remind yourself how worthless  
are the Eight Worldly Claims.  
Conceal your powers and merits.  
With a humble and merry mind travel in India.*

*My son, with my sincere prayer and blessing,  
May you recover from your illness and enjoy long life.*

Milarepa then resumed his meditation in the cave. Rechungpa closed the cave's mouth with clay, and set out for India with the yogis. [Upon arriving] there, he met Lama Wala Tsandra, who [consented to give] him the complete teachings of the Wrathful Thunderbolt-Holder with Eagle Wings. By practicing this for some time Rechungpa was cured.

When he returned to Tibet and reached Happy Valley, he inquired of the whereabouts of the Jetsun from a native of that valley who said, "Some time ago, I heard that there was a yogi called Mila, but I have heard nothing about him recently." Hearing this, Rechungpa became very disturbed. He thought, "Is my Guru dead?", and in great distress he proceeded to Silk Cave. He saw that the clay wall with which he had blocked the entrance was still there. Thinking, "I wonder if the Jetsun is dead inside," he tore down the wall and entered. Seeing Milarepa sitting upright in meditation, he felt extremely happy and relieved. He asked the Jetsun about his health and welfare. In answer Milarepa [arose from meditation and] sang:

*I bow down at the feet of Marpa, the Gracious One.*

*Because I have left my kinsmen, I am happy;  
Because I have abandoned attachment to my*

*country, I am happy;*  
*Since I disregard this place, I am happy;*  
*As I do not wear the lofty garb of priesthood,*  
*I am happy;*  
*Because I cling not to house and family, I am happy;*  
*I need not this or that, so I am happy.*  
*Because I possess the great wealth of Dharma,*  
*I am happy;*  
*Because I worry not about property,*  
*I am happy;*  
*Because I have no fear of losing anything,*  
*I am happy;*  
*Since I never dread exhaustion, I am happy;*  
*Having fully realized Mind-Essence,*  
*I am happy;*  
*As I need not force myself to please my patrons,*  
*I am happy;*  
*Having no fatigue nor weariness, I am happy;*  
*As I need prepare for nothing, I am happy;*  
*Since all I do complies with Dharma,*  
*I am happy;*  
*Never desiring to move, I am happy.*  
*As the thought of death brings me no fear,*  
*I am happy;*  
*Bandits, thieves, and robbers ne'er molest me,*  
*So at all times I am happy!*  
*Having won the best conditions for Dharma*  
*practice, I am happy;*  
*Having ceased from evil deeds and left off*  
*sinning, I am happy;*  
*Treading the Path of Merits, I am happy;*  
*Divorced from hate and injury, I am happy;*  
*Having lost all pride and jealousy,*  
*I am happy;*  
*Understanding the wrongness of the Eight*  
*Worldly Winds, I am happy;*  
*Absorbed in quiet and evenmindedness, I am happy;*  
*Using the mind to watch the mind, I am happy;*  
*Without hope or fear, I am ever happy.*  
*In the sphere of non-clinging Illumination,*

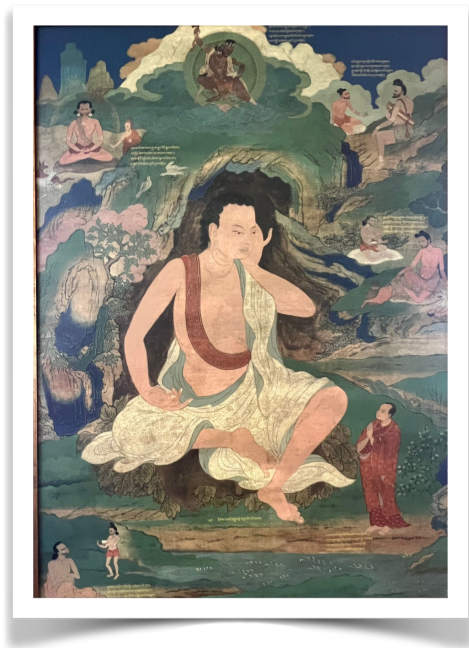
*I am happy;  
The Non-distinguishing Wisdom of Dharmadhatu  
itself is happy;  
Poised in the natural realm of Immanence,  
I am happy;  
In letting the Six Groups of Consciousness go by  
To return to their original nature,  
I am happy.  
The five radiant gates of sense all make me happy;  
To stop a mind that comes and goes is happy;  
Oh, I have so much of happiness and joy!*

*This is a song of gaiety I sing,  
This is a song of gratitude to my Guru and  
the Three Precious Ones-  
I want no other happiness.*

*Through the grace of Buddhas and the Gurus,  
Food and clothes are provided by my patrons.  
With no bad deeds and sins, I shall be  
joyful when I die;  
With all good deeds and virtues, I am happy  
while alive.  
Enjoying Yoga, I am indeed most happy.  
But how are you Rechungpa? Is your wish  
fulfilled?*

Rechungpa said to Milarepa, "I am well again. I have obtained what I wanted. From now on I would like to remain in solitude and stay near you. Please be so kind as to grant me further inner teachings." Milarepa then imparted to Rechungpa additional instructions, and stayed with him in the Silk Cave. Through the continued practice of meditation Rechungpa attained the perfect Experiences and Realization.

**This is the story of Milarepa meeting his Heart-Son Rechungpa in the Cave of Zhaoo.**



## 11. ADMONISHMENT ON THE "RARE OPPORTUNITY OF PRACTICING DHARMA"

Obeisance to all Gurus

From Zhaoo, the Jetsun Milarepa went to the Light Cave of Runpu and remained there for some time. One day, some young men from his native country came to visit him. They said, "In the past you destroyed all your enemies for revenge, and now you are practicing the Dharma in such an outstanding way. This is indeed marvelous and extraordinary! When we are near you we cannot help but feel like devoting ourselves to religion; but when we return home, we again become preoccupied with worldly affairs. How can we correct this?" Milarepa replied, "If one is really determined to free himself from the sufferings of Samsara, such as birth, old age, illness, death, and so on, he will have peace of mind all the time and will not need to make any effort. Otherwise he should bear in mind that the sufferings in a future life could be much more durable and long-lasting than those in this life; and the burden could also be much heavier. It is therefore of paramount importance to take -steps to prepare for the next life.

"Please hearken, and I will sing a song for you."

*We sentient beings moving in the world  
Float down the flowing stream  
Of the Four sufferings.  
Compared to this, how much more formidable  
Are the unceasing future lives in Samsara.  
Why not, then, prepare a boat for the "crossing"?*



*The state of our future lives is far more fearful  
And deserving of far more concern  
Than are the dreadful demons, ghosts, and Yama.  
So why not prepare for yourself a guide?*

*Even the dread passions-craving, hatred and blindness-  
Are not so fearful as the state of our  
(unknown) future,  
So why not prepare for yourself an antidote?*

*Great is the kingdom of the Three Realms of Samsara,  
But greater is the endless road of birth-and-death,  
So why not prepare for yourself provisions?  
It will be better that you practice Dharma  
If you have no assurance in yourselves.*

The young men said, "Your admonishment is very helpful. We will come and practice the Dharma with you. However, as it makes no sense to punish oneself by practicing the extreme ascetic way of living, we beg you, for the sake of protecting the resources of your patrons and disciples, to keep for yourself a tiny share of belongings as a token. Also, we do not quite understand what you have just said in your song. Please make it clearer."

In reply Milarepa sang:

*Reliance on a qualified Guru is the  
guide to Samsara and Nirvana;  
Unsparing charity provides for the journey;  
As the rising moon shines brightly in the darkness,  
The real experiences in meditation  
[enlighten one's mind].  
This is the companionship  
One should search for as a guide.*

*To give accumulated wealth for the cause of Dharma  
Prepares one's boat for Samsara's stream.  
Holding the View without sectarian bigotry,  
One can meditate without distraction.  
If action accords with Buddhist teaching*

*Precept is clear, and the Guru pleased.  
The reward is to die without regret.  
Kinsmen, patrons, and disciples  
Mean nought to me, the Yogi;  
Only you worldly beings need them.*

*Fame, grandeur, and honor  
Mean nought to me, the Yogi.  
Pursuers of the Eight Desires need them.*

*Property, goods, and social life  
Mean nought to me, the Yogi.  
Pursuers of fame require them.*

*Tidiness, washing, and sanitation,  
Mean nought to me, the Yogi.  
Never do I want them.  
They are what you young men need.  
These twelve things do not concern me.*

*[I know well] that it is not everyone  
Who can practice all these things;  
But you young men assembled here,  
Remember the "boastful talk" of this old man!  
If you want happiness in life  
Practice, then, the Dharma,  
Renounce distractions, and remain in solitude.  
Cling to the hermitage with perseverance.  
Yearn for Buddhahood and your fortitude will grow.  
You will then vanquish the Four Demons.*

Among the youths was a well-gifted, most intelligent, hard-working, and compassionate young man. He said to Milarepa, "My Guru, it is solely because we have been attached to the affairs of this life that we have neglected to look after our destiny in future lives. Please accept us as your servants. We shall renounce this life and devote ourselves to the preparation for our future lives. [In this light] please be kind enough to give us some further instructions."

"A human body, free and opportune, is as precious as a jewel," replied Milarepa, "and to have a chance to practice the Dharma is likewise very rare. Also, to find one serious

Buddhist in a hundred is difficult! Considering the difficulties of meeting the right Gurus, and other necessary favorable conditions for practicing Buddhism, you should deem yourselves very fortunate that you have now met all these requirements. Do not, therefore, [waste them], but practice the Dharma."

Milarepa then sang:

*To escape from the Eight Non-Freedoms is hard,  
As it is to gain the human form, free and opportune.*

*To realize the sorrows of Samsara  
And to seek Nirvana is difficult!*

*Out of one hundred seekers of Bodhi, it is  
hard to find  
One who may attain the pure and favorable conditions!*

*To renounce the pleasures of this life is hard,  
As it is to make full use of the gem-like human body.*

*Slight is the chance to meet a compassionate Guru  
Who knows the traditional and expedient  
inner Teachings.*

*A sincere and faithful disciple  
With ability to practice Dharma, is most rare:*

*To find a temple without fear  
And commotion is most hard.*

*To find a congenial companion, whose Views  
Practice, and School agree with you, is rare.*

*To attain a body without pain and sickness,  
Able to endure hard practice, is difficult!*

*Even when you have fulfilled all these conditions,  
It is still hard to concentrate on meditation!*

*These are the nine hard conditions;  
However formidable and exacting they may be,  
With determination and practice one can  
conquer them.*

Having heard this admonishment, the young man could not but develop a very strong faith in the Jetsun. He devoted himself to serve Milarepa, who gave him the Initiations and Instructions. Later he became a well-accomplished yogi and attained Liberation. He was known as Milarepa's intimate son-disciple, Tsapu Repa.

**This is the story of Tsapu Repa meeting Milarepa in the Great Light Cave.**