

*JE MILAREPA'S SONGS TO ANIMALS AND THE
HUNTER:*

THE KHYIRA KAGYU LINEAGE



Translated and edited by Adele Tomlin

Milarepa's Songs to Animals and the Hunter

Milarepa's Songs to the Hunter and Animals:

The Khyira Kagyu Lineage

Author: Jetsun Milarepa (1040-1123)

Foreword: 37th Khyira Kagyu

Translator/Editor: Adele Tomlin

Publisher: Dakini Publications

First Edition Copyright © 2020 Adele Tomlin/Dakini Publications

Cover Image: 17th Century Karma Kagyu thangka. Source:

<https://www.himalayanart.org/items/30508>

All rights reserved. This book or any portion thereof may not be reproduced or used in the same manner whatsoever without the express written permission of the author/translator and/or publisher except for the use of quotations. If quoted, please give full reference for this source.

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

Contents

<i>Foreword</i>	4
<i>Translator's Introduction</i>	8
MILAREPA'S SONGS TO THE HUNTER AND ANIMALS	16
Song to the Deer	17
Song to the Dog	20
The Hunter's Offering	33
Mila's Song of the Seasons	39
Mila's Request for the Hunter to Remain	41
Mila's Instructions	45

Milarepa's Songs to Animals and the Hunter

Foreword

Thirty seven generations ago,
my forefather hit an arrow
to you and it was missed.

I don't know,
how could it be missed,
because master of archery was he.

People know it not,
That there was an arrow
hit by you too
and it wasn't missed.

The arrow that penetrated
the heart of my ancestor,
who can realize now,

It is still here,
in my heart deep.

The arrow of alchemy,
that you shot
Is such a miracle,
that I am happy to carry it.

My homage to you,
Master Milarepa,
Please bless me.

Milaraja Bhraja Jya (Homage to King Milarepa)

Khyiraba Bhraja Jya (Homage to Father Khyira)

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

It's been almost a thousand years now that Milaraja¹, the King of Dharma, has been a constant source of inspiration in the Himalayan region and its diaspora. Innumerable lives have been transformed by Milarepa to transcend the limited view of our existence. Every song by Milarepa is such a treasure of Dharma that any of his songs works miracles and changes life in unimaginable ways. However, among all the songs and anecdotes from the life of Milarepa, the story and songs to the hunter Khyira are distinct, well known and very important. In fact, they are so complete unto themselves that there are no narratives and teachings from Milarepa's life that speak on all levels of Dharma in one single anecdote to all types of sentient beings, the deer, the dog, and the hunter forming the whole ecological cycle of existence.

The hunter and dog are chasing the deer. Due to their chasing to kill it, the deer is *suffering* (*Dukha-Satya, first noble truth*). The Dog *desires* the deer (*Samudaya-Satya, second noble truth*). The Hunter finally sacrifices the desire by offering the deer, dog and all to Milarepa (*Nirodha-Satya, third noble truth*). With that offering, Khyira *adopts the dharma* and Milarepa as his Guru (*Marga-Satya, fourth noble truth*).

Initially the hunter and dog belonged to one group, whereas Milarepa and the deer on the other. In fact, Mila sings:

“The deer, gazelle and antelope
These three are Mila's cattle;
With these three cattle, come follow Repa!”

So, it is no accident that the hunter follows the deer to Milarepa where the arrow that he first pointed at the deer is now pointed at Milarepa. The deer and Milarepa belong to the same nature of being. There are even *Jataka* tales where in one, there is a deer who facing much of the sufferings of its own community, moves forward to sacrifice itself as a compassionate act to save the pregnant doe, thus liberating all its own community and others. In another tale, there is a deer who saves a human being, and even when betrayed by him, the deer moves ahead to save the man. Deer do save men. In fact, Khyira says to Mila, “If I don't kill the

¹ Normally called Milarepa, but in the Khyira lineage tradition, they refer to him as Milaraja, the King Mila.

Milarepa's Songs to Animals and the Hunter

deer, that would then be equal to killing my son because as a father I won't be able to feed my child and family. Deer saves our lives". But Milarepa sings:

Nettles, herbs and roots,
These three are Mila's food;
With these three meals, come follow Repa!

This is not a fair exchange for Khyira, when survival is based on ecological order of existence in which deer is food for them. However, Mila points to something more, for the first time he brings something outside of the world, a dharma of liberation and enlightenment to Khyira. In that way, Mila (just like the deer) saves Khyira. Milarepa says to Khyira:

The Buddha, Dharma, and Sangha,
These three are Mila's refuge;
With these three refuges, come follow Repa!

Milarepa gives all the necessary empowerments to Khyira and guides him into the dharma:

Do not be carried away by evil in this life,
If you practice divine Dharma, that is best.
I will now guide you on Nāropā's six yogas, and
Reveal Mahamudrā meditation.

Nāropā's six dharma yogas and Mahamudrā are the main practices of this Khyira lineage, secretly whispered until now from father to child, one to one. This is how it has survived all its ups and down. Milaraja sang:

When meditating on the profound, ear-whispered-lineage,
Bring it forth with heartfelt fortitude.
When reaching the consummation of Dharma,
Devoid of ups and downs, maintain it.

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

But what samaya have we followed? Even when my forefathers were village chiefs with all the power to control the land and properties of the whole community, they never hoarded things. They all lived with the samaya of dakinis, and so do I. Milaraja says:

When livelihood is joined with deities
It is meaningless to hoard nice things.
Accumulations with stinginess, will not increase.
This is the general samaya of dakinis,
Thus, erase and cast-off intentions and plans,
Give up thoughts of 'this life'!

Because it was a very secret ear-whispered, one to one tradition, I was until now very reluctant even to speak of the existence of this lineage to anybody. Yet, these songs and incidents of Milaraja could inspire, lead and transform many people onto the path of Dharma, Brahmavihārās and Nirvāṇa. So even though there were two translations already, one by Chang and another, more recent one, by Stagg, I strongly felt there was a need for a third one with the original Tibetan and phonetics. I did not know who could do it, until a very capable and courageous Adele said she would, and that too without taking any charge/money but just as a dharma act of generosity. With my family Kuladevata Chakrasamvara and Kulaguru Milaraja, I do pray and wish for the benefit of her and to all those who will read her.

Sarva Mangalam,



.....

37th Khyira Kagyu Chogi Chiba

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

Translator's Introduction

It is a pleasure and honour to share a new English-language edition of *Milarepa's Songs to the Hunter and Animals*, which (unlike previous translations) includes the Tibetan script and phonetics, as well as a foreword and quotes from Dharma friend, and living holder of the hunter's lineage, the 37th Khyira Kagyu Choge Chiba (38 years old, born in Tibetan Dog-Water Year). His father is the 36th Khyira Kagyu Choge Chiba, born 70 years ago in 1951 in the Tibetan Rabbit Year of Metal and passed away in 2012 in the Tibetan Dragon year of Water. Their lineage comes directly from one of the eight heart disciples of Milarepa (1040-1123), the hunter, Gonpo Khyira Dorje. As part of an effort to preserve and promote this little-known lineage, as well as the wisdom contained within these songs, this new translation and publication has been created for free use and download.

I first made friends with the 37th Khyira, almost two years ago, due to his interest in my website and work on Kālacakra. At that time, I had no idea such a lineage existed and was alive and well. It was only recently, I discovered this, when he asked me to put into phonetics the Tibetan songs that Milarepa had sung to his ancestor and animals. A sign of his humility and realisation, no doubt. There is a misperception in Tibetan Buddhist circles that the main lineage holders are Tibetans, however the Newar Buddhist lineages of Vajrayana are still maintained in many parts of Nepal to this day.

The Khyira Kagyu history and lineage

According to sources, there were eight chief disciples of the famous 11th century wandering Yogi Milarepa:- 1. Je Gampopa (Dagpo Rinpoche) 2. Rechung Dorje Tagpa of Gungthang 3. Ngan Dzon Tonpa of Chim Lung 4. Shiwa Wod Repa of Gyal-tom-mad 5. Seban Repa of Dota 6. Khyirawa Gonpo of Nyesang 7. Bri-Gom Repa of Mus and 8. Sangye Kyap Repa of Ragma. Khyira means 'hunter'. Milarepa also had at least six main female disciples too². According to the 37th Khyira:

² I am now also working on a new translation of all the songs by, and for, female disciples of Milarepa, which will be published shortly as a booklet. See article and translation here at:
<https://www.shentongkalacakra.com/2020/06/01/a-girls-lament-songs-of-sale-y-o-to-milarepa/>

Milarepa's Songs to Animals and the Hunter

Among these eight lineages, the Dagpo lineage (with all its branches and sub-branches) is the only one that we see in modern times. Of course, people also hear about the survival of Rechungpa lineage (not just inside the Drukpa lineage but outside of it), and somehow its survival makes a case that other lineages too might have survived in one form or the other, but as none of them are public, we do not know much, if anything, about them. However, I know of the Khyira Kagyu lineage, because I myself belong to this lineage. No matter how small scale it is being passed down from one to one, as an ear whispered lineage, this Khyira Kagyu lineage does exist.

In the 11th century, Milarepa meditated for quite a time in Nyeshang (Manang, Nepal). We do not exactly know for how long he meditated there, but generally, it is said that he stayed there for six years. It was here that my 37th forefather Khyirawa met Milarepa in the cave where the bow on the cliff still seen there is believed to be the Bow of Khyirawa. The legends of Milarepa are still heard and told again and again. Regarding pre-Khyirawa history, we know that from Mustang, two Clans had moved to Manang, one in Nar and another in Nyesang. Those who went to Nar were the Lama clans and the one who went to Nyesang and settled there were Konme (Gonpo/Ghonde/Ghotane) clans. Khyirawa Gonpo (Khyira Ba Konme) is a descendent of Konme clans. He (Khyira Ba Konme) was a chieftain and a master hunter of Nyeshang (Manang). Before he met Milarepa, his was a family of Bon followers which is also one of the reasons why he showed no respect to Milarepa when he first encountered him. After the meeting, his life was completely transferred and he became one of the chief disciples of Milarepa. Descendent of Khyira-Ba moved to Kohla-Sonthar (in between the Lamjung and Kaski). After the downfall of Kohla-Sonthar in 15th century, the descendents of Khyiraba moved to Kapur village in Lamjung and then to Sikles in Kaski. They didn't stay much in Sikles but migrated further down into Dhanubas. The 28th lineage holder of Khyiraba clan Choge (Lord of Dharma) Chiba (Head) Dhanu Gurung like Khyira-Ba became very famous as a master-archer and there are legends about him as a master archer who could split a

Milarepa's Songs to Animals and the Hunter

thin thread by hitting the arrow back by only looking out in the mirror. As a request of the King of Kaski, Dhanu Gurung moved to Pumdi-Bhumdi (Kaski). From Pumdi-Bhumdi my father who was 36th Khyira-Kagyü Chogé Chiba moved to the Pokhara city and it was there I was born and grew up. As it is a hereditary lineage, my eldest brother was actually a sole heir to the lineage but he died young and my other two elder brothers didn't have much interest in Dharma, so my father transmitted the lineage to me, the youngest child. This is how I hold the lineage.

It was at the ages of 10,11 and 12, that I received the teachings of Nāropā's Satdharma (Six Yogas of Nāropā: na ro chos drug) especially the Chandali Yoga from my father but I didn't receive Mahamudrā until 2012. He gave Mahamudrā teachings only before he passed away in 2012. This is mainly an oral-lineage. In fact, in Gurungs, to this day, even the *Pye* (sacred oral-texts) have survived orally and they are chanted by memory, though now many have started to write down the *pye*. Even the Buddha's teaching, was transmitted orally for 300 years before it was written down. Hence, just because it was written down at a later time, doesn't mean it was not from an earlier time, it simply means they were orally transmitted before; and that is the case here with the oral-lineage. Due to certain conditions we couldn't cremate my father immediately and he stayed in meditative 'thugdam' for 35 days, even though he was an ordinary man.

The 'ear whispered' tradition is still practised in Nepal by the Buddhists like Newar (Newar) and Gurungs but it is practised more by the Hindus. However, even the Nepali Bonpos, including Gurung Bonpos practise this ear-whisper practice. Other groups also do this kind of practice, after all, it is one of the ancient traditions. We know that in tantra, secrecy is of utmost importance and hence tantra teachings and practice are secretly guarded, only whispered from mouth to ear, one to one, lest others hear it. Called in Nepali as "Kaan-Phuknu" it is a practice of giving Diksha i.e. initiating into the secret practice and lineage.

Milarepa's Songs to Animals and the Hunter

Regarding Kagyu, by its very word "ka gyu" it means the 'ear whispered' one, so all the Kagyu lineages can call themselves 'ear-whispered' but the question is have they maintained the practice of ear whisper or not? Most of them have not (I mean literally). The moment you give empowerments and teachings in programs in a group/public (maybe for a good cause for the benefit of all), it literally shows it has deviated from the ear whispered practice. The Khyira Kagyu Lineage has preserved this ear-whispered tradition as it is. Of course, the Dagpo Kagyu has preserved all those profound teachings and practices and their contribution does not just remain for a single school of Kagyu but has immensely benefited the whole Buddha Dharma. I too am immensely grateful to that lineage, but it is also true that the Dagpo lineage did not solely come from Milarepa, as his profound student Gampopa syncretised it from both Atisha and Milarepa.

When I met Choeje Ayang Rinpoche and Dupseng Rinpoche, both of them asked me to preserve and promote this lineage and said they would help me, but I am a simple and ordinary man with no profound vision or commitment or resolution. I am a man like a small wave in the ocean which rises and subsides in an instant and my life is nothing more than that, I "Thus Come and Thus Go", I am that."

Milarepa's Songs to Animals and the Hunter



37th Khyira Kagyu lineage holder

Milarepa's Songs to the Hunter and Animals

The Cave at Nyi Shang

These songs here come from the time when Milarepa was in Nyi Shang, a region near Braga, Nepal. Here is a photo taken of a statue (and the hunter's bow and arrow) outside the cave where Milarepa is said to have been meditating, where the hunter offered him his bow and arrow and animals. The statue was apparently flown there in 2004 and there is a small monastery there. It has become a place of pilgrimage.

Milarepa's Songs to Animals and the Hunter



According to Milarepa's [*Treasury of Lives*](#) biography:

Many of Milarepa's most famous retreat locations were said to have been previously inhabited by Padmasambhava himself. Tsangnyon Heruka's reckoning of Milarepa's meditation sites therefore reveals a process of spiritual re-colonization, one that effectively claimed much of the Himalayan border for Milarepa's lineage. Three famous sacred sites of southern and western Tibet – Tsāri (tsA ri), Labchi (la phyi), and Kailāsa (ti se) – are said to have been established or prophesied by Milarepa, and all three later became important Kagyu retreat and pilgrimage centers, identified as Himālaya/Himavat, Godāvarī, and Cāritra/Devīkoṭa from the list of twenty-four pīṭhas of the Cakrasaṃvara Tantra, as well as the maṇḍalas of Cakrasaṃvara's body, speech, and mind. Drakar Taso became an important monastic institution and printing house under the direction of Tsangnyon Heruka's disciple Lhatsun Rinchen Namgyel (lha btsun rin chen rnam rgyal, 1473-1557).

While Milarepa was in Nyi Shang, he was disturbed in his meditation by a deer that was being chased by a dog, which in turn was being followed by a hunter named Khyira Gonpo Dorje. Out of great compassion for the deer, and the dog, showing his immense kindness to animals, he sang them songs which relieved them from their suffering and led them to liberation. Then, Milarepa did not allow the hunter, whose dog was chasing the deer, to kill it

Dakini Publications (2020)

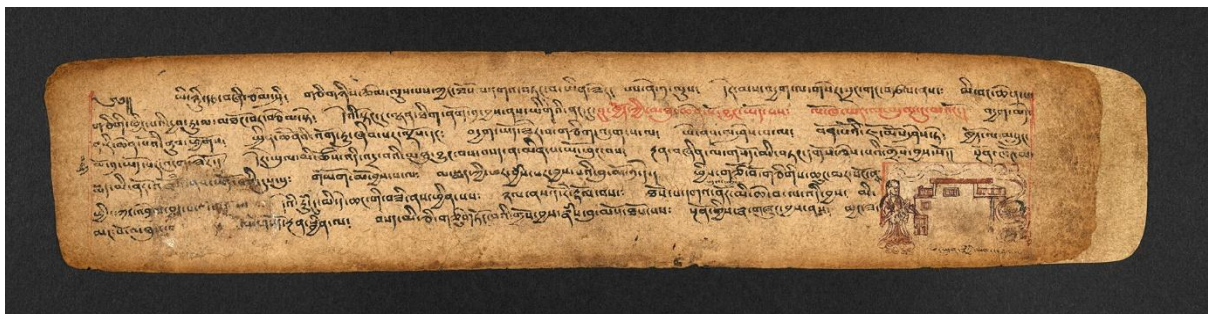
Milarepa's Songs to Animals and the Hunter

and so the hunter tried to kill Milarepa. His arrow could not harm Milarepa, yet instead of being angry with the hunter and rejecting him, he also sang to him and helped him completely turn his mind to dharma and attain full awakening. Milarepa also had a great influence upon the people of that region.

The Text

Milarepa's songs to Khyira the Hunter were first translated into English and included within *The Hundred Thousand Songs of Milarepa: The Life-Story and Teaching of the Greatest Poet-Saint Ever to Appear in the History of Buddhism* (1965) by Garma C. C. Chang. Although that translation was done quite a while ago, and is inaccurate in places (or not close to the original Tibetan), as I was able to get an online copy, it proved an extremely valuable guide in producing this translation and I am grateful for it. There is also a more recent translation of the songs by Christopher Stagg (Shambala Publications, 2017), which is closer to the original Tibetan, but also does not include the Tibetan or phonetics. The Tibetan text I used for this edition is from an *Anthology of Tibetan Medieval Literature*^[1]. I have not significantly re-worked the previous translations of the narrative sections between the songs but focused on the songs themselves, and where suitable, kept close the repetitions of words in the original Tibetan. There is often a temptation for native English translators to use poetic or sophisticated words, but I believe that Mila's songs were sung in such simple, straightforward language for a reason, and should be kept so.

A preserved 14th Century manuscript of Mila's songs in Tibetan can be seen [here](#) at the [British Library](#). The manuscript on display is an illustrated version created about a century before the well-known printed edition published in the 16th century by a master known as the 'Madman from Tsang':



Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

May it be of benefit! Adele Tomlin, June 2020.

MILAREPA'S SONGS TO THE HUNTER AND ANIMALS



Enlarged image of the Hunter, Dog and Deer from the 17th Century thangka on the cover

Milarepa went to an isolated place on top of Nyi Shang Gurta Mountain on the border between Nepal and Tibet. The upper slopes were very rugged, and continuously cloudy, foggy and raining. To the right of the mountain, towered a rocky mountain with steep cliffs, where one could always hear the howls of wild animals and watch vultures, the king of birds, hovering above. To its left, stood a hill clothed with soft, luxuriant meadows, where deer and antelope played. Below, there was a luxurious forest with all kinds of trees and flowers and within which lived many monkeys, peacock, turkey, and other beautiful birds. The monkeys amused themselves by swinging and leaping among the trees, the birds darted here and there with a great display of wing, while warblers chirped and sang. In front of the hermitage, continually flowed a stream fed by melting snow through the rocks and boulders. A fresh, clear, bubbling sound could always be heard as one passed by. It was called Khataya hermitage and was an isolated and a very delightful place, with many favourable conditions

Milarepa's Songs to Animals and the Hunter

for practice. It was here that Jetsun Milarepa entered into the samādhi of 'continually flowing river', while all the virtuous local spirits served him.

Song to the Deer

One day, Milarepa heard a dog barking, followed by a loud, crashing noise. Thinking: "Until now, this place has really helped meditation. Is this some obstacle on the way?", he left the cave. Arriving at a huge rock, he sat upon it and became absorbed in the meditation of objectless compassion. Before long, a black, many-spotted deer ran up, extremely frightened. Seeing this, an unbearable, vast compassion arose within Jetsun. he thought, "It is because of the negative karma this deer has accumulated in the past that he was born in such a miserable form. Even though he has not committed any negative actions in this life, he must still undergo great suffering. O poor thing! I shall teach him the Mahayana Dharma and lead him to the state of eternal bliss." Thinking thus, he sang to the deer:

རྗེ་ལྷོ་བླ་མ་མཚན་པའི་དུ་ཞབས་ལ་འདུད།།

jé lho drak marpé du shab la dü

སེམ་ཅན་སྐྱུ་བཟུལ་ཞི་བར་བྱིན་གྱིས་རྫོབས།།

semchen dukngal shiwar jingyi lob

ཁྱོད་སེམ་ཅན་གྱི་བའི་ལྷ་མོ་མཚན་པའི་མགོ།།

khyö semchen shawé lü la tsher mé go

གྲ་ལྷ་མོ་མཚན་པའི་ལྷ་མོ་ལོན།།

sha lü tsher go mi lé lu la nyön

To the Lord Lhodrag Marpa, I bow down,

Please pacify the sufferings of sentient beings!

You deer-bodied being with thorny head

Thorn-headed deer, listen to Milarepa's song!

Milarepa's Songs to Animals and the Hunter

ཕྱི་སྣང་བའི་ཡུལ་ལ་བློས་བློས་ནས།།

chi nangwé yul la drö drö né

འཇུལ་སྣང་མ་རིག་བའི་ནང་ནས་ཐར་དུས་མེད།།

thrul nang marikpé nang né thar dü mé

ཕྱི་ལུས་སེམས་སྤངས་ཀྱིས་མི་སྤོངས་ཀྱིས།།

chi lü sem pang kyi mi pong kyi

འཇུལ་སྣང་མ་རིག་སྤོངས་བའི་དུས་ལ་བབ།།

thrul nang marik pongwé dü la bab

Escaping from the place of external appearances

Is not the time of liberation from ignorance's delusions.

Forget about abandoning outer body and mind,

The time has come to abandon ignorance's delusions!

ལས་རྣམ་སློན་བདེན་བ་མགྲོགས་བྲགས་པས།།

lé nam min denpa gyok drakpé

ཕྱི་སྐྱུ་ལུས་བློས་པས་ག་ལ་ཐར།།

chi gyu lü drö pé gala thar

འབྲོས་ན་ནང་གི་སེམས་ཉིད་བློས།།

drö na nang gi semnyi drö

སེམས་ཉིད་བྱང་རྒྱུ་གནས་སུ་བློས།།

semnyi changchub né su drö

གཞན་བློས་པས་ཐར་འདོད་འཇུལ་བ་ཡིན།།

shen dröpé thar dö thrulwa yin

Milarepa's Songs to Animals and the Hunter

སེམས་འབྱུང་བ་ཤེགས་ལ་འདི་བྱ་ཚོད།

sem thrulwa shek la di ru dö

The truth of ripening karma is terrifyingly fleeting,
But how to be free, fleeing with illusory body?
If escaping, escape to mind itself,
Flee to the place of awakened mind itself!
Scarpering elsewhere wishing to be free is mistaken.
Go beyond delusional mind and stay here!

ད་ལྟ་ལྷོད་ཀྱི་སྣང་བ་ལ།

danta khyö kyî nangwa la

འཆི་བ་སྤོང་ནས་མ་བཟོད་བས།

chiwa nying né mazöpé

རི་ཕ་རིའི་ལོགས་ནས་ཐར་དུ་རེ།

ri pha ri lok né thar du ré

ཚུ་རིའི་ལོགས་ལ་ཟེན་གིས་དོགས།

tshu ri lok la zin gi dok

རེ་དོགས་ངང་ནས་འཁོར་བར་འབྱམས།

redok ngang né khorwar khyam

ལྷོད་ལ་རྣམ་ཚེས་དུག་གི་བྲིད་ཅིག་འདེབས།

khyö la na ro chö druk gi thri chik deb

ཕྱག་རྒྱ་ཆེན་པོའི་སྐོམ་ཞེས་སྟོན།

chakgya chenpö gom shik tön

Now your heart cannot bear death's appearance,
Hopeful that 'going to that hill yonder, I will be free'.
Worried that 'going to that hill yonder, I will be caught'.

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

With these doubts and hopes, wandering in samsara.

I will now guide you on Nāropā's six yogas, and

Reveal Mahamudrā meditation.

Song to the Dog

Affected by the Jetsun's compassion, the deer was relieved from its painful fear of capture. With tears streaming from its eyes, it came near to Milarepa, licked his clothes, and then lay down at his left side. Jetsun thought, "This deer must be hunted by the dog I heard barking up there who is hell- bent on harming and killing this deer." As Milarepa was wondering what kind of a dog it might be, a red bitch with a bushy black tail and rock-eaten claws, appeared like a lightening flash from the sky, with tongue flapping out like a flag, barking angrily with aggression. "So this is the one bent on harming and hilling this poor animal," thought Milarepa. "Since whatever external appearances this dog sees, appear like an enemy, she is never free from anger and aversion, how I wish that I could pacify its anger!" That melancholic mind gave rise to a song of great compassion, which he sang to the dog:

རྗེ་ལྷོ་བྲག་མར་པའི་ཞབས་ལ་འདུད།།

jé lho drak marpé shab la dü

སེམས་ཅན་ཞེ་སྤང་ཞེ་བར་བྱེན་གྱིས་རྫོབས།།

semchen zhé nang shiwar jingyi lob

འགྲོ་བ་བྱི་ཡི་ལྷས་ལ་སྤྱང་གའི་གདོང་།།

drowa khyi yi lü la changki dong

བྱི་ལྷས་སྤྱང་གདོང་མི་ལའི་སྤྱུ་ལ་ཉོན།།

khyi lü chang dong mi lé lu la nyön

Milarepa's Songs to Animals and the Hunter

To the Lord Lhodrag Marpa, I bow down,
Bless us that nasty appearances be pacified.
Wanderer, with body of a dog, yet face of wolf,
Listen to this song of Mila!

ཁྱོད་སྣང་བ་གང་ལྷུང་དགའ་ལངས་བས། །

khyö nangwa gang jung drar langpé

ཞེ་སྣང་སེམས་ངན་ཡིད་ལ་འབྱུག། །

zhe dang sem ngen yi la thruk

ཐྲིག་ཅན་གྱི་ཡི་ལུས་སུ་སྐྱེས། །

dikchen khyi yi lü su kyé

སྐྱུག་བསྐྱལ་སྟོགས་བའི་ངང་ལ་སྟོད། །

dukngal tokpé ngang la dö

Whatever appears to you, seems like an enemy,
Your terrible mind stirred up with anger and hate.
Sinner with the body of a dog.
You are plagued by the suffering of your gut!

ཉོན་མོངས་རྩུག་རྩུ་ཞི་དུས་མེད། །

nyönmong zukngu shi dümé

ནང་རང་སེམས་བབྱང་བས་མ་ཟེན་ན། །

nang rangsem zungwé ma zin na

ཕྱི་གཞན་ལུས་བབྱང་བས་ཅི་ལ་ཕན། །

chi zhen lü zungwé chi la pen

འཛིན་ན་རང་སེམས་འརྒྱན་བའི་དུས་ལ་བབ། །

Milarepa's Songs to Animals and the Hunter

dzin na rangsem zünpe dü la bab

སེམས་ཞེ་སྤང་སྤོངས་ལ་འདི་ཅུ་སྤོང།།

sem zhedang pong la diru dö

There is never any peace from afflictions and torments.
If unable to catch and hold your own inner mind,
What benefit is there to catching others' bodies?
If capturing, the time has come to seize your own mind!
Give up the anger in your mind and stay here!

ད་ཉ་ཉོད་ཀྱི་སྤང་བ་ལ།།

danta khyö kyi nangwa la

ཉོན་མོངས་ཞེ་སྤང་མ་བཟོད་བས།།

nyönmong zhedang mazöpe

རེ་པ་རིའི་ལོགས་ནས་ཤོར་གྱིས་དོགས།།

ri pha ri lok né shor gyi dok

ཚུ་རིའི་ལོགས་ལ་ཟེན་དུ་རེ།།

tshu ri lok la zin du ré

རེ་དོགས་ངང་ལ་འཁོར་བར་འབྱམས།།

redok ngang la khorwar khyam

ཉོད་ལ་རྣ་རོ་ཚོས་དུག་གི་ཁྲིད་ཅིག་འདེབས།།

khyö la na ro chö druk gi thri chik deb

ཕྱག་རྒྱ་ཚེན་པོའི་སྤོངས་ཞིག་ལྟོན།།

chakgya chenpö gom zhik tön

Now, you cannot bear your appearances
of afflictions, hatred and anger.

Milarepa's Songs to Animals and the Hunter

Worried that your prey will be lost on hill yonder,
Hopeful of catching it on this side of the hill,
With such hopes and fears you wander in samsara.
I will guide you on Nāropā's six yogas, and
Reveal Mahamudrā meditation.

Song to the Hunter

Hearing this song of Dharma, sung in a heavenly voice and with immense compassion, the bitch was greatly moved and her fury subsided. She then made signs to the Jetsun by whining, wagging her tail, and licking his clothes. Then she put her muzzle under her two front paws and prostrated herself before him. Tears fell from her eyes, and she lay down peacefully with the deer. Milarepa thought, "There must be a sinful person who is following these two animals. He will probably be here any moment."

Before long a man appeared looking very proud and violent; from under his lashes his eyes glared fiercely, his hair was knotted on the top of his head, and his long sleeves flapped from side to side as he ran toward the Jetsun. In one hand he held a bow and arrow, and in the other a long lasso for catching game. As he dashed up, one could hear his breath coming in suffocating gasps and see streams of sweat pouring down his face and almost choking him to death. When he saw the Jetsun with the bitch and deer lying beside him, like a mother with her sons, he thought, "Are the deer and my bitch both bewitched by this yogi?" He then cried angrily to Milarepa, "You fat, greasy repa and yogis! I see you here, there, and everywhere! High in the mountain snows you come to kill game; low on lake-shores you come to hook fish; on the plains you visit towns to trade in dogs and fight with people. It does not matter if one or two like you die. You may have the power of keeping my bitch and my deer, but now see whether your clothes can also keep out my arrow." So saying, the hunter drew his long bow, aimed at Milarepa, and shot. But the arrow went high and missed.

The Jetsun thought, "If even ignorant animals understand my preaching, he should be able to understand it too, for after all he is a man." So he said: "You need not hurry to shoot me, as

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

you will have plenty of time to do so later. Take your time, and listen to my song."
Whereupon, in a tuneful voice like that of the Cod Brahma, the Jetsun sang to the hunter,
whose name was Khyirawa Cwunbo Dorje:

རྗེ་གྲུབ་ཐོབ་རྣམས་ལ་གསོལ་བ་འདེབས།།

jé drubtob nam la solwa deb/

དུག་ལྔ་ཞི་བར་བྱིན་གྱིས་རྫོབས།།

duk nga zhiwar jingyi lob/

འགྲོ་བ་མི་ཡི་ལྷས་ལ་སྲིན་པོའི་གདོང་།།

drowa mi yi lü la sinpö dong/

མི་ལྷས་སྲིན་གདོང་མི་ལའི་སྐྱུ་ལ་ཉོན།།

milü sin dong mi lé lu la nyön/

I supplicate the accomplished ones;
Bless us to pacify the five poisons!
You, a man with a human body but a demon's face,
Human-bodied demon-face, listen to Mila's tune!

མི་ལྷས་རིན་ཆེན་དགོན་གསུངས་ཏེ།།

milü rin chen kön sung té

ཁྱོད་འདྲ་མཐོང་ན་དགོན་རྒྱ་མེད།།

khyö dra tong na kön gyu mé

སྲིན་པོའི་གཟུགས་ཀྱི་སྲིག་པ་ཅན།།

sinpö zuk kyi dikpa chen

ངན་སོང་སྐྱུག་བསྐྱེལ་ཁྱེད་བསད་ནས།།

ngensong dukngal khyé sé né

Milarepa's Songs to Animals and the Hunter

They say the human body is rare, like a precious gem;
Yet there is nothing rare on seeing one like you!
Sinful one with a demon's form,
Who scorns the suffering of the lower realms!

ཚེ་འདིའི་འདོད་པ་སྐྱབ་ལགས་ཀྱང་།།

tshé di döpa drub lak kyang

ཐིག་པས་འདོད་པ་མི་འགྲུབ་སྟེ།།

dikpé döpa mi drub té

ནང་ཞེན་པ་ལོག་ན་དངོས་གྲུབ་འཕྲོག།།

nang shenpa lok na ngödrub thob

ཕྱི་སྣང་བ་བདུལ་གྱིས་མི་ཐུལ་གྱིས།།

chi nangwa tul gyi mi thul gyi

ཁྱོད་རང་སེམས་འདུལ་བའི་དུས་ལ་བབ།།

khyörang sem dulwé dü la bab

Though you seek to accomplish desires of this life,
Due to negative acts, they will not be accomplished.
If you develop inner revulsion [to samsara], realisations will be attained.
Annihilating outer appearances, will not conquer them.
Conquer your own mind, at this very moment!

ཁྱོད་ཤ་བ་བསད་པས་མི་འགྲངས་ཏེ།།

khyö shawa sepé mi drang té

ནང་དུག་ལྡ་བསད་ན་ཅི་བསམ་གྲུབ།།

Milarepa's Songs to Animals and the Hunter

nang duk nga sé na chi sam drub

ཕྱི་དག་སོ་བའུ་ཡང་རི་མང་འགོ།

chi drawo tul yang jé mang dro

ནང་རང་རྒྱུད་བའུ་ན་དག་སོ་མེད།

nang rang gyü tul na dra wo mé

Your killing this deer will not satiate you,
Killing the five poisons within, all wishes are fulfilled!
Annihilating ‘outer’ enemies, they increase even more.
Conquering one’s ‘inner’ mindstream, there are no ‘enemies’.

མི་ཚེ་སྲིག་ལ་མ་སྐྱེལ་བར།

mi tshé dik la ma kyel war

དམ་པའི་ལྷ་ཚོས་བྱས་ན་ལེགས།

dampé lha chö jé na lek

ཁྱོད་ལ་རྣམ་ཚུགས་སྤྱད་གི་བྲིད་ཅིག་འདེབས།

khyö la na ro chö druk gi trhi chik deb

ཕྱག་རྒྱ་ཚེན་པོའི་སྐོམ་ཞིག་སྟོན།

chakgya chenpö gom shik tön

Do not be carried away by evil in this life,
If you practice divine Dharma, that is best.
I will now guide you on Nāropā’s six yogas, and
Reveal Mahamudrā meditation.

Milarepa's Songs to Animals and the Hunter

While the Jetsun was singing this, the hunter waited and listened. He thought, "There is nothing to prove that what this yogi has just said is true. Previously, the deer would be very frightened, and the dog aggressive. Today, however, they lie peacefully together, one on his left and the other on his right, like a mother with children. Also, I myself, have never missed a shot during my winter hunting in the snow mountains, but today I could not hit him. He must be a black magician, or a very great and exceptional guru. I must check how he lives." Thinking so, the hunter entered the cave, where he found nothing but some inedible herbs; [seeing such evidence of austerity], a great faith suddenly arose within him. He said, "Revered Lama, who is your Guru and what teachings do you practice? Where did you come from? Who is your companion, and what do you own? If I am acceptable to you, I should like to be your servant; also I will offer you the life of this deer." Milarepa replied, "I shall tell you of my companion, from whence I come, and how I live. If you are able to follow that, then come with me." And he sang this song to Khyirawa Gwunbo Dorje:

ལྷ་མ་ཉི་ལོ་དང་རྣམ་མཐེང་པ་གསུམ།།

lama tai lo dang naro mar pa sum

དེ་གསུམ་མི་ལའི་ལྷ་མ་ཡིན།།

dé sum mi lé lama yin

ལྷ་མ་འདི་གསུམ་གྱིས་ཡོང་ན་རས་བའི་བྱི་ལ་ཤོག།

lama di sum gyi yong na ré pé chi la shok

The Gurus: Tilopa, Nāropā, and Marpa,

These three are Mila's gurus;

With these three gurus, come follow Repa!

ལྷ་མ་ཡི་དམ་མཁའ་འགོ་གསུམ།།

lama yidam khandro sum

འདི་གསུམ་མི་ལའི་མཚོད་གནས་ཡིན།།

Milarepa's Songs to Animals and the Hunter

di sum mi lé chöné yin

མཚོད་གནས་དེ་གསུམ་གྱིས་ཚོག་ན་རས་བའི་ཕྱི་ལ་ཤོག།

chöné dé sum gyi yong na répé chi la shok

The guru, yidam, and dakini,

These three are Mila's dharma sources,

With these three sources, come follow Repa!

སངས་རྒྱལ་ཚེས་དང་དགེ་འདུན་གསུམ།།

sangye chö dang gendün sum

དེ་གསུམ་མི་ལའི་སྐྱབས་གནས་ཡིན།།

dé sum mi lé kyabné yin

སྐྱབས་གནས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་བའི་ཕྱི་ལ་ཤོག།

kyabné di sum gyi yong na répé chi la shok

The Buddha, Dharma, and Sangha,

These three are Mila's refuge;

With these three refuges, come follow Repa!

ལྷ་བ་སྒོམ་བ་སྦྱོང་བ་གསུམ།།

tawa gompa chöpa sum

དེ་གསུམ་མི་ལའི་ཉམས་ལེན་ཡིན།།

dé sum mi lé nyamlen yin

ཉམས་ལེན་འདི་གསུམ་གྱིས་ཡོང་ན་རས་བའི་ཕྱི་ལ་ཤོག།

nyamlen di sum gyi yong na répé chi la shok

The view, meditation, and conduct,

Milarepa's Songs to Animals and the Hunter

These three are Mila's practices;

With these three practices, come follow Repa!

གཡའ་རི་གངས་རི་རྩ་རི་གསུམ།

ya ri gangri dza ri sum

འདི་གསུམ་མི་ལའི་རླབ་གནས་ཡིན།

di sum mi lé drubné yin

རླབ་གནས་དེ་གསུམ་གྱིས་ཡོང་ན་རས་པའི་བྱི་ལ་ཤོག།

drubné dé sum gyi yong na répé chi la shok

The clay, snow, and rocky mountains,

These three are Mila's meditation places;

With these three places, come follow Repa!

ཤ་བ་དགོ་བ་ན་བ་གསུམ།

shawa gowa nawa sum

འདི་གསུམ་མི་ལའི་སྐོ་ཕྱགས་ཡིན།

di sum mi lé gochuk yin

ཕྱགས་དེ་གསུམ་གྱིས་ཡོང་ན་རས་པའི་བྱི་ལ་ཤོག།

chuk dé sum gyi yong na répé chi la shok

The deer, gazelle and antelope,

These three are Mila's cattle;

With these three cattle, come follow Repa!

གཡི་དང་འཕར་བ་སྤང་གི་གསུམ།

yi dang pharwa chang gi sum

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

འདི་གསུམ་མི་ལའི་སློབ་ཁྲི་ཡིན།།

di sum mi lé gokhyi yin

སློབ་ཁྲི་དེ་གསུམ་གྱིས་ཡོང་ན་རས་བའི་བྱི་ལ་ཤོག།

gokhyi dé sum gyi yong na répé chi la shok

The lynx, jackal, and wolf,

These three are Mila's watchdogs;

With these three watchdogs, come follow Repa!

བྱ་འཛོལ་མོ་གོང་མོ་རྒྱུ་བོ་གསུམ།།

ja jolmo gongmo göpo sum

དེ་གསུམ་མི་ལའི་བྱི་བྱ་ཡིན།།

dé sum mi lé khyimja yin

བྱི་བྱ་དེ་གསུམ་གྱིས་ཡོང་ན་རས་བའི་བྱི་ལ་ཤོག།

khyimja dé sum gyi yong naré pé chi la shok

The nightingale, grouse, and vulture,

These three are Mila's poultry;

With these three birds, come follow Repa!

ཉི་མ་ཟླ་བ་ཀར་མ་གསུམ།།

nyima dawa karma sum

འདི་གསུམ་མི་ལའི་སྐྱུ་གཞིགས་ཡིན།།

di sum mi lé chenzik yin

སྐྱུ་གཞིགས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་བའི་བྱི་ལ་ཤོག།

chenzik di sum gyi yong naré pé chi la shok

Milarepa's Songs to Animals and the Hunter

The sun, moon, and stars,

These three are Mila's 'visions'

With these three visions, come follow Repa!

ལྷ་དང་འདྲེ་དང་དྲང་སྟོང་གསུམ།།

lha dang dré dang drangsong sum

འདི་གསུམ་མི་ལའི་བྱིམ་མཚོས་ཡིན།།

di sum mi lé khyimtsé yin

བྱིམ་མཚོས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་པའི་བྱི་ལ་ཤོག།

khyimtsé di sum gyi yong naré pé chi la shok

Gods, ghosts, and sages,

These three are Mila's neighbors;

With these three neighbours, come follow Repa!

སྐྱ་དང་སྐྱེའུ་དང་མི་བྲེད་གསུམ།།

tra dang pé'u dang mi dré sum

འདི་གསུམ་མི་ལའི་ཚེ་གོགས་ཡིན།།

di sum mi lé tsé drok yin

ཚེ་གོགས་འདི་གསུམ་གྱིས་ཡོང་ན་མི་ལའི་བྱི་ལ་ཤོག།

tsé drok di nam gyi yong na répé chi la shok

The baboons, monkeys, and bears,

These three are Mila's playmates;

With these three playmates, come follow Repa!

བདེ་དང་གསལ་དང་མི་རྟོག་གསུམ།།

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

dé dang sal dang mi tok sum

འདི་གསུམ་མེ་ལའི་སྐྱོ་གྲོགས་ཡིན།།

di sum mi lé kyo drok yin

སྐྱོ་གྲོགས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་པའི་ཕྱི་ལ་ཤོག།

kyo drok di sum gyi yong naré pé chi la shok

Bliss, clarity, and non-conceptuality,

These three are Mila's protector friends;

With these three friends, come follow Repa!

ཟ་དང་རུག་བ་ལྷལ་བ་གསུམ།།

za dang rukpa thulwa sum

འདི་གསུམ་མེ་ལའི་ཁ་ཟས་ཡིན།།

di sum mi lé khazé yin

ཟས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་པའི་ཕྱི་ལ་ཤོག།

zé di sum gyi yong na répé chi la shok

Nettles, herbs and roots,

These three are Mila's food;

With these three meals, come follow Repa!

གཡའ་ཚུ་གངས་ཚུ་རྩ་ཚུ་གསུམ།།

ya chu gang chu dza chu sum

འདི་གསུམ་མེ་ལའི་བདུང་ཚུ་ཡིན།།

di sum mi lé thung chu yin

བདུང་ཚུ་འདི་གསུམ་གྱིས་ཡོང་ན་རས་པའི་ཕྱི་ལ་ཤོག།

Milarepa's Songs to Animals and the Hunter

thung chu di sum gyi yong na répé chi la shok

Water from clay, snow and rock,
These three are Mila's drinking fountain;
With these three drinks, come follow Repa!

ཅ་དང་རླུང་དང་བྱེན་ལེ་གསུམ།།

tsa dang lung dang tiklé sum

འདི་གསུམ་མི་ལའི་ཁྱོན་རྒྱ་ཡིན།།

di sum mi lé gyön gyu yin

གོས་འདི་གསུམ་གྱིས་ཡོང་ན་རས་བའི་ཕྱི་ལ་ཤོག།

gö di sum gyi yong na répé chi la shok

The channels, winds, and drops,
These three are Mila's clothing:
With these three garments, come follow Repa!

The Hunter's Offering

The hunter thought, "His words and actions are in accord." and supreme faith arose. He cried many tears and bowed down at Mila's feet "Oh precious Jetsun! I now offer you my deer, my dog, my bow and arrows, and my lasso. My dog and I have committed many negativities. I pray, please place this black deer on the straight path to great bliss. Please lead 'Red Lightning Lady' to the path of bodhicitta. Please bring me, Khyira Gonpo Dorje, with Dharma along the straight path of liberation." He then offered this song:

Milarepa's Songs to Animals and the Hunter

ངའི་གཡས་ན་འདུག་པའི་ཤ་བ་ནག་པོ་དང་ཅུའི་ཁ་རྒྱན་ཅན།།

ngé yé na duk pé shawa nak po dung rü kha gyen chen

འདི་བསང་ན་ཞག་བདུན་གྱི་མུ་གེ་སེལ་ཙམ་གདའ་ལགས་ཏེ།།

dí sé na zhak düün gyi mu gé sel tsam da lak té

འདི་མི་བདག་ལ་མི་དགོས་སྐྱེ་མ་བྱེད་ལ་འབྲུལ།།

dí mi dak la mi gö la ma khyé la bü

ཤ་བ་ནག་པོ་བདེ་ཆེན་ལམ་ལ་དང་དུ་གསོལ།།

shawa nak po dé chen lam la drang du söl

སློག་སྦྱང་དམར་མོ་བྱང་རྩལ་ལམ་ལ་དང་དུ་གསོལ།།

lok chang mar mo jang chup lam la drang du söl

མགོན་པོ་དོ་རྗེ་ཐར་བའི་གནས་སུ་དང་དུ་གསོལ།།

gön po dor jé tharwé né su drang du söl

Sitting on my right side is the black deer,

With white conchshell adorning his snout.

If I kill it, my starving appetite might be sated for a week.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Please lead 'Red Lightning Lady' to the path of bodhicitta.

Please bring me, Gonpo Dorje, to the place of liberation.

གཡོན་ན་འདུག་པའི་བྱི་མོ་སློག་སྦྱང་དམར་མོ་འདི།།

yön na duk pé khyi mo lok chang mar mo di

བྱང་ན་ནམ་མཁའི་བྱ་ཡང་ཟེན་ཙམ་གདའ་ལགས་ཏེ།།

tang na nam khé ja yang zin tsam da lak té

Milarepa's Songs to Animals and the Hunter

འདི་མི་ང་ལ་མི་དགོས་སྐྱ་མ་བྱེད་ལ་འབྲུལ།།

di mi nga la mi gö la ma khyé la bül

ཤ་བ་ནག་པོ་བདེ་ཆེན་གནས་སུ་བྲང་དུ་གསོལ།།

shawa nak po dé chen né su drang du söl

སློག་སྦྱང་དམར་མོ་བྱང་ཚུབ་ལམ་ལ་སྦྱང་དུ་གསོལ།།

lok chang mar mo jang chup lam la chang du söl

མགོན་པོ་དོ་རྗེ་ཐར་བའི་གནས་སུ་བྲང་དུ་གསོལ།།

gön po dor jé tharwé né su drang du söl

On my right, is the dog, 'Red Lightning Lady'

If I release her, she can even catch birds in the sky.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Please lead 'Red Lightning Lady' to the path of bodhicitta.

Please bring me, Gonpo Dorje, to the place of liberation.

འགས་བ་ནག་པོ་ཨ་ལོང་གི་ཁ་རྒྱན་ཅན།།

gé pa nak po a long gi kha gyen chen

འདིས་བཀྲིགས་ན་བྱང་ཁའི་འབྲོང་ཡང་སྦྱབ་ཅམ་གདའ་ལགས་ཏེ།།

di kyik na jang khé drong yang thub tsam da lak té

འདི་མི་ང་ལ་མི་དགོས་སྐྱ་མ་བྱེད་ལ་འབྲུལ།།

di mi nga la mi gö la ma khyé la bül

ཤ་བ་ནག་པོ་བདེ་ཆེན་གནས་སུ་བྲང་དུ་གསོལ།།

shawa nak po dé chen né su drang du söl

Milarepa's Songs to Animals and the Hunter

སློག་སྐྱུང་དམར་མོ་བྱང་ཚུབ་ལམ་ལ་དྲང་དུ་གསོལ།།

lok chang mar mo jang chup lam la drang du söl

མགོན་པོ་དོ་རྗེ་ཐར་བའི་གནས་སུ་དྲང་དུ་གསོལ།།

gön po dor jé tharwé né su drang du söl

This black rope with its metal ring

Can bind even wild yaks on Northern plains.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Please lead 'Red Lightning Lady' to the path of bodhicitta

Please bring me, Gonpo Dorje, to the place of liberation.

དགོ་སློག་ཉིམ་པའི་ལ་རྒྱན་ཅན།།

go lok thim pé kha gyen chen

འདི་གོན་ན་གངས་དཀར་གྱི་སྟོངས་སུ་ཡང་དྲོས་ལགས་ཏེ།།

dí gön na gang kar gyi tong su yang drö lak té

འདི་མི་ང་ལ་མི་དགོས་སྐྱེ་མ་བྱེད་ལ་འབྲུལ།།

dí mi nga la mi gö la ma khyé la büil

ཤ་བ་ནག་པོ་བདེ་ཆེན་གནས་སུ་དྲང་དུ་གསོལ།།

shawa nak po dé chen né su drang du söl

སློག་སྐྱུང་དམར་མོ་བྱང་ཚུབ་གནས་སུ་དྲང་དུ་གསོལ།།

lok chang mar mo jang chup né su drang du söl

མགོན་པོ་དོ་རྗེ་ཐར་བའི་གནས་སུ་དྲང་དུ་གསོལ།།

gön po dor jé tharwé né su drang du söl

An antelope-skin hunting coat with spots,

Milarepa's Songs to Animals and the Hunter

If worn, keeps anyone warm on the snowy mountains.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Please lead 'Red Lightning Lady' to the path of bodhicitta

Please bring me, Gonpo Dorje, to the place of liberation.

ངའི་ལག་པ་གཡས་ན་བཟུང་བའི་ཉག་ཕྱན་མདའ།།

ngé lak pa yé na zungwé nyak tren da

སྐྱོ་བའི་མཚལ་གྱི་ཁ་རྒྱན་ཅན།།

dro zhi tsel gyi kha gyen chen

འདི་བརྒྱབ་ན་གང་ཕོག་ཕིགས་ཅམ་གངའ་ལགས་ཏེ།།

di gyap na gang pok pik tsam da lak té

འདི་མི་ང་ལ་མི་དགོས་སྐྱ་མ་ཁྱེད་ལ་འབྲུལ།།

di mi nga la mi gö la ma khyé la bü

ཤ་བ་ནག་པོ་བདེ་ཆེན་གནས་སྤྲུང་དུ་གསོལ།།

shawa nak po dé chen né su drang du söl

སྐྱོག་སྤྲུང་དམར་མོ་བྱང་རྒྱབ་གནས་སྤྲུང་དུ་གསོལ།།

lok chang mar mo jang chup né su drang du söl

མགོན་པོ་དོ་རྗེ་ཐར་བའི་གནས་སྤྲུང་དུ་གསོལ།།

gön po dor jé tharwé né su drang du söl

In my right hand, I hold an arrow,

Adorned with four, vermillion feathers.

If shot, it always hits the target exactly.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

Please lead 'Red Lightning Lady' to the path of bodhicitta

Please bring me, Gonpo Dorje, to the place of liberation.

གཡོན་ན་བཟུང་བའི་མཚོག་དཀར་གྱི་གཞུ།

yön na zungwé chok kar gyi zhu

གྱུ་གྱུ་ཤོ་གའི་ལ་གྱུན་ཅན།

gya gyü dro gé kha gyen chen

འདི་བདུངས་ན་གནམ་གྱི་འབྲུག་ཀྱང་ལྷིང་ཅམ་གདའ་ལགས་ཏེ།

dí dung na nam gyi druk kyang dir tsam da lak té

འདི་མི་ང་ལ་མི་དགོས་སྐྱ་མ་བྱེད་ལ་འབྲུག།

dí mi nga la mi gö la ma khyé la bü

ཤ་བ་ནག་པོ་བདེ་ཆེན་གནས་སུ་བྲང་བྱ་གསོལ།

shawa nak po dé chen né su drang du söl

སྒོག་སྐྱུང་དམར་མོ་བྱང་རྩུབ་གནས་སུ་བྲང་བྱ་གསོལ།

lok chang mar mo jang chup né su drang du söl

མགོན་པོ་དྲོ་རྗེ་ཐར་བའི་གནས་སུ་བྲང་བྱ་གསོལ།

gön po dor.jé tharwé né su drang du söl

In my left hand, a supreme white bow,

Sealed and adorned with white bark (of birch]

If pulled, even the sky roars with thunder.

This man doesn't need it, I offer to you guru!

Please place this black deer on the straight path to great bliss.

Please lead 'Red Lightning Lady' to the path of bodhicitta

Please bring me, Gonpo Dorje, to the place of liberation.

Mila's Song of the Seasons

After then offering his deer, his dog, and all his belongings to Milarepa. He then said, "Oh Guru! Please accept me as your servant. I will go home to get provisions from my children and then return. Guru, will you remain here? Please tell me clearly, where are you going to stay?" The Jetsun very pleased with his offering of the deer and with his change of heart towards the Dharma, then said, "Huntsman [Khyirawa], it is very wonderful that you have determined to renounce your sinful activities and perform virtuous deeds. But it will be difficult for you to rely on me completely. Though you may have confidence in me, it will be difficult for you to find me, because I have no permanent residence. Therefore, if you want to practice the Dharma, you should cut off all attachment to your family. Now it is excellent if you went to the Dharma! I will tell you why I have no definite dwelling place." Then, he sang this song:

ཕོ་ཡ་མཚན་ཅན་རི་ཁྲོད་ཀྱི་རས་བ་ང།།

pho yam tshen chen ri thrö ki ré pa nga

དབུས་ཟླ་གསུམ་རི་ཁྲོད་ཀྱི་གངས་ལ་སྒོམ།།

yar da sum ri thrö ki gang la gom

ཁམས་རྒྱལ་གསུམ་བ་བསངས་བའི་རྒྱུང་དྲུངས་ཡིན།།

kham muk pa sang pé lung dang yin

སྟོན་ཟླ་གསུམ་རོ་སྟོམས་ལུམ་བུ་བྱེད་བྱ།།

tön da sum ro nyom dum bu je bu

ལུས་འབྱུང་བཞི་གསོ་བའི་འབྲུ་ཅམ་མེད།།

lü jung zhi sowé dru tsam mé

This eccentric man, Repa in recluse's cave,

Milarepa's Songs to Animals and the Hunter

For three summer months, I meditate in snowy retreat.

Brightening up the energies and cleaning away the torpor!

For three autumn months, I beg for alms

Without even a grain to nourish my four elements.

དགུན་ཟླ་གསུམ་ནགས་མའི་གསེབ་ཏུ་སྒོམ། །

gün da sum nak mé sep tu gom

ཟླ་གདུག་རྩལ་ཅན་ངར་མའི་སྒྲིབ་ཡོལ་ཡིན། །

Lung duk tsup chen ngar mé drip yöl yin

དབྱིང་ཟླ་གསུམ་གཡའ་དང་ཐང་ལ་སྒོད། །

chi da sum ya dang pang la dö

ཟླ་བད་ཀུན་མཁྲིས་པའི་བཅགས་ས་ཡིན། །

lung bé kün thri pé chak sa yin

For three winter months, I meditate in the forest depths,

Dissipating the darkness of ferocious energies.

For three spring months, I stay in meadows, hills, and brooks,

Keeping the winds, lungs and gall healthy.

དབྱར་དགུན་མེད་པར་སྒོམ་ལ་ཡིངས་མེད་བཙོན། །

yar gün mé par gom la yeng mé tsön

ལྷས་འབྱུང་བཞི་འཇིག་པའི་སྤྲུག་རྩིས་ཡིན། །

lü jung zhi jik pé duk tsi yin

དུས་རྒྱན་དུ་ཡིངས་མེད་བྱ་ར་གཏོང། །

dü gyün du yeng mé ja ra tong

Milarepa's Songs to Animals and the Hunter

ཉོན་མོངས་དུག་ལཱི་འཛོམས་ཐབས་ཡིན།།

nyön mong duk ngé jom thab yin

Whatever the season, I undistractedly make effort to meditate.

The four bodily elements suffer from decay,

Continually and unwaveringly keeping watch,

Is the method for conquering the five poisonous kleshas!

འཚོ་བ་གང་བྱང་ཟ་བ་དེ།།

tshowa gang jung zawa dé

འདོད་མེད་རྒྱུ་ཚུང་བའི་སྦྱིད་ཉུགས་ཡིན།།

dö sé chungwé kyi tak yin

དུས་རྒྱུན་དུ་ཚོས་ལ་འབད་བ་དེ།།

dü gyün du chö la bé pa dé

རྣལ་འབྱོར་བརྩོན་འགྲུས་ཆེ་བ་ཡིན།།

neljor tsön drü chewa yin

Eating whatever sustenance comes,

Is the sign of contentment and few desires.

Continually making effort in Dharma,

Is the great diligence of yogis.

Mila's Request for the Hunter to Remain

The huntsman then said: "A Lama like that is astonishing and great! From the bottom of my heart I want to practice the Dharma. I am going home to say a few words to my family and also to get some provisions to support the practice. I will quickly return. Please remain here

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

until then." The Jetsun replied, "If your heart really wants to practice Dharma, there is no point to see your family. Following the ascetic way of life, one does not need to seek provisions, living on fruits and vegetables is sufficient. No one can be sure when death will come. Besides, your current excellent idea may change, so it is better to stay here. Before you talk with your family, have a talk with me." Then, he sang this:

འོ་ན་ཉོན་མུང་གསོན་དང་བྱི་ར་བ།།

o na nyön hang sön dang khyi ra wa

འབྲུག་ཁྱུང་སྐྱ་ཆེ་ཡང་ཉོང་སྐྱ་ཡིན།།

druk ur dra ché yang tong dra yin

འཇའ་འཇའ་ཁ་དོག་ལེགས་ཀྱང་ཡལ་ནས་འགོ།།

ja ja kha dok lek kyang yel né dro

འཇིག་རྟེན་ཉམས་སྲུ་དགའ་ཡང་མི་ལམ་ཙམ།།

jik ten nyam su ga yang mi lam tsam

འདོད་ཡོན་བདེ་བ་ཆེ་ཡང་སྲིག་བའི་རྒྱ།།

dö yön dewa ché yang dik pé gyu

འདུས་བྱས་རྟག་རྟག་འདྲ་ཡང་སྲུ་དུ་འཇིག།།

dü jé tak tak dra yang nyur du jik

Listen and pay heed, huntsman!

Even though thunder bellows, it is empty sound;

Even though the rainbow is finely coloured, it fades away.

The pleasures of this world are like dream-visions;

Though very blissful, they cause negativity.

The compounded seems permanent, yet speedily disintegrates.

རྣམས་ཁ་སང་ཡོད་པ་དེ་རིང་མེད།།

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

dzé kha sang yö pa dé ring mé

མེན་ནིང་ཡོད་པ་ད་ལོ་གྲི།།

mi na ning yö pa da lo shi

གྲོགས་བཟང་པོ་ཡོད་པ་དག་ཅུ་ལྷང་།།

drok zang po yö pa dra ru dang

ཟས་ཕན་པར་ཟོས་པ་དུག་ཏུ་འགྲོ།།

zé phen par zö pa duk tu dro

དྲིན་བཟང་པོས་བསྐྱངས་པ་ལ་ལྲོད་ཆེ།།

drin zang pö kyang pa kha gyö ché

Yesterday, one had wealth, but today, nothing.

Last year, one was alive, this year, one dies.

Excellent friends turn into vicious enemies.

Nourishing food becomes poison.

Kind benefactors breed disputes and complaints.

ཇིག་རང་གིས་བྱས་པ་རང་ལ་གཞོད།།

dik rang gi jé pa rang la nö

ཁྱོད་མགོ་བརྒྱའི་ནང་ནས་རང་མགོ་གཅེས།།

khyö go gyé nang né rang go ché

ཕྱག་སོར་མོ་བཅུ་ལ་གང་བཅད་ཆ།།

chak sor mo chu la gang ché tsa

བཟང་མང་ནང་ནས་རང་ཉིད་གཅེས།།

za mang nang né rang nyi ché

རང་མགོ་འདྲོན་པའི་དུས་ལ་བབ།།

Milarepa's Songs to Animals and the Hunter

rang go dön pé dü la bap

ཚེ་འདི་མི་རྟག་ལྷུང་དུ་འཚེ།།

tshé di mi tak nyur du chi

Negativities you commit, harm only yourself.

Among one hundred heads, you value your own.

Out of ten fingers, whichever is cut is painful.

Among all your family, you cherish yourself.

The time has come for you to help yourself.

Life is impermanent and death comes quickly.

ཚོས་ལ་བྱི་བཤོལ་བྱར་མི་རུང་།།

chö la chi shöl jar mi rung

བརྩེ་བའི་གཉེན་གྱིས་འཁོར་བར་འཕེན།།

tsewé nyen gyi khorwar phen

ལྷ་མ་བརྟེན་བའི་དུས་ལ་བབ།།

la ma ten pé dü la bap

ཚེ་འདི་རུ་བདེ་ལ་བྱི་མར་སྦྱིད།།

tshé di ru dé la chi mar kyī

དམ་ཚོས་བྱེད་བའི་དུས་ལ་བབ།།

dam chö jé pé dü la bap

It is not suitable to postpone practice.

Loved ones hurl you into samsara.

The time has come to rely on a Guru!

To have bliss this life and be happy the next,

The time has come to practice Dharma!

Dakini Publications (2020)

Mila's Instructions

Khyirawa Gwunbo Dorje's mind was unmistakably converted to the sacred Dharma, and so he remained with Milarepa and did not return home. After meditating for some time, he had several experiences, which he told Milarepa, and then asked for further instruction. Milarepa was very pleased, and said, "You have already begun to produce excellent qualities [within you], so you should practice this tradition" and sang this song:

ལ་མ་དམ་པ་བསྟན་པ་ལ། །

la ma dam pa tön pa la

གསོལ་བ་སྟོང་ནས་ཡང་ཡང་ཐོབ། །

sölwa nying né yang yang thob

ཡི་དམ་མཁའ་འགྲོ་སྒྲོམ་པའི་ཚེ། །

yi dam khandro gom pé tsé

བསྐྱེད་རིམ་ཡང་ཡང་གསལ་འདེབས་གྱིས། །

kyé rim yang yang sel debs gyi

འཆེ་བ་མི་ཏྟག་སྒྲོམ་པའི་ཚེ། །

chiwa mi tak gom pé tshé

ནམ་འཆེ་ཆ་མེད་ཡང་ཡང་སྒྲོམས། །

nam chi cha mé yang yang gom

To rely on a Guru,

Pray from the heart, again and again.

When meditating on yidam and dakini,

Practice the creation stage, again and again.

Milarepa's Songs to Animals and the Hunter

When meditating on impermanence and death,
Contemplate the uncertain time of death, again and again.

ཕྱག་རྒྱ་ཚེན་པོ་སློམ་པའི་ཚེ།

chak gya chen po gom pé tsé

ཚུང་ཏུ་ཚུང་ཏུ་ཡང་ཡང་སློམ་ས།

chung ngu chung ngu yang yang gom

སེམས་ཅན་པ་མར་སློམ་པའི་ཚེ།

sem chen pha mar gom pé tsé

ཡང་ཡང་དྲིན་ལན་དྲན་པར་གྱིས།

yang yang drin len dren par gyi

When meditating on Mahamudrā,
Practice, little by little, again and again.
When meditating on parent-like sentient beings,
Remember to repay their kindness, again and again.

སྙན་བརྒྱུད་ཟབ་མོ་སློམ་པའི་ཚེ།

nyen gyü zap mo gom pé tshé

སྙིང་ལ་རུས་པ་ཐོན་པར་གྱིས།

nying la rü pa tön par gyi

དམ་ཚཱ་མཐའ་བྱ་འདོན་པའི་ཚེ།

dam chö tha ru dön pé tshé

མཐོ་དམན་མེད་པར་ནར་རེ་སློངས།

tho men mé par nar ré kyong

When meditating on the profound, ear-whispered-lineage,

Dakini Publications (2020)

Milarepa's Songs to Animals and the Hunter

Bring it forth with heartfelt fortitude.
When reaching the consummation of Dharma,
Devoid of ups and downs, maintain it.

ཚོས་དང་ཨ་མཐུན་ལྟ་བུ་འོ་ཚོ།

chö dang é thün tawé tshé

རྩལ་རྩལ་མེད་པར་གཅིག་ལ་བྲིལ།།

tsap tsup mé par chik la dril

སོ་ནམ་ལྟ་ཚོས་བྱེད་པ་ལ།།

so nam lha chö jé pa la

འཇིག་རྟེན་རྫོང་བ་ཐམས་ཅད་ཐོངས།།

jik ten do wa tham ché tong

When checking if it accords with Dharma
Do not become scattered, concentrate into one.
Sowing the 'seeds' of divine Dharma,
Let go of all worldly 'stones'.

འཚོ་བ་ལྟ་ཡི་སྦྱར་བ་ལ།།

tshowa lha yi jorwa la

སྤྱག་བསོགས་བྱས་པས་ཁ་ན་མེད།།

duk sok jé pé kha na mé

སེར་སྤུས་བསགས་ན་མི་འཕེལ་བ།།

ser né sak na mi phelwa

མཁའ་འགྲོ་སྦྱི་ཡི་དམ་ཚིག་ཡིན།།

khandro chi yi dam tsik yin

Milarepa's Songs to Animals and the Hunter

དེ་ཕྱིར་ཕྱིས་ཀྱི་བསམ་སྐྱོར་བོད།

dé chir chi kyi sam jor bor

དེ་ཕྱིར་ཚེ་འདི་སློ་ཡིས་ཐོངས།

dé chir tsé di lo yi thong

When livelihood is joined with deities
It is meaningless to hoard nice things.
Accumulations with stinginess, will not increase.
This is the general samaya of dakinis,
Thus, erase and cast-off intentions and plans,
Give up thoughts of 'this life'!

The Jetsun gave Khyirawa Gwunbo Dorje the complete empowerments and pith-instructions. Through practising them, the huntsman known as Khyira Repa, eventually became one of his heart-sons. The deer and the dog, from that moment onwards, were forever liberated from the suffering of the lower realms. It is said that the bow and arrows the huntsman offered to the Jetsun are still in that cave.

This is the story of Milarepa meeting his heart-son, Khyira Repa, at Nyi Shang Gurta Ru Thu ka Sanaka.