

HUMANITIES INSTITUTE
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Arhat (2006)

Kazat Akmatov (1941–2015)

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OVERVIEW

Author Kazat Akmatov was born on December 23, 1941, in the village of Bosteri, Ysyk-Kol Province, Kyrgyzstan. He passed away on September 14, 2015, after a prolonged illness.

He graduated in 1966 from the Higher Komsomol School under the Central Committee of the Komsomol in Moscow and in 1967 from the Department of Kyrgyz Language and Literature at Kyrgyz State University. Akmatov began his professional career in 1954 as a laborer at the Horse Breeding State Enterprise in the Ysyk-Kol District. From the 1960s, he engaged in Komsomol activities. In 1972, he joined the editorial staff of the *Kyrgyzstan* publishing house as an editor and later served as deputy chief editor. Between 1974 and 1983, he held various positions within the Communist Party of Kyrgyzstan. From 1983 to 1986, he served as senior editor at the State Television and Radio Committee of Kyrgyzstan. Between 1986 and 1990, he was Secretary of the Board of the Union of Writers of Kyrgyzstan. In 1990, he became one of the founders and the first chairman of the Kyrgyz Democratic Movement, a driving force in the formation of the country's modern political system and an important influence in the rise to power of A. Akaev. From 1990 to 1995, he served as a member of the Parliament of the Kyrgyz Republic.

His first collection of stories, *Young Man (Boz Ulan)*, was published in 1974. He is also the author of novels, stories, and collections including *Sacred Homeland (Yiyk jurt)*, *Time (Mezgil)*, *Munabiya (Munabiya)*, and *The Years That Turned Around the Sun (Kundu aylangan jyldar)*. Several of his works were adapted for the stage, including the plays *Ajyrashuu (Ajyrashuu)*, *Munabiya (Munabiya)*, co-written with J. Kulmambetov, and *Accident (Avariya)*. In 2013, his work *Erika Klaus' Thirteen Steps (Erika Klaustun 13 kadamy)*, originally published in Russian, appeared in English in London. His final novel, *Arhat (Arhat, 2006)*, received the Toktogul State Prize of Kyrgyzstan for literature. Notably, the film *Munabiya (Munabiya)* was adapted from his novella for Kyrgyz cinema.

Kazat Akmatov received the Jubilee Medal *Manas-1000*, the Toktogul State Prize of Kyrgyzstan, and the All-Union Nikolai Ostrovsky Literary Prize. He is recognized as a People's Writer of Kyrgyzstan and is considered one of the founders of Kyrgyz democracy.

Novel *Arhat* is a bestselling novel by Kazat Akmatov, widely recognized in Kyrgyz, Russian, and international literary circles. The book was first published in three parts in 2005–2006 and later combined into a single volume in 2007 by the State Language and Encyclopedia Center in Bishkek. The novel has been translated into English by Aida Kerersizova, and it was launched internationally, including at an event

hosted by the Central Tibetan Administration in Dharamshala, India. It has been described as a compelling way to introduce Tibetan culture and issues to Kyrgyz and global readers.

Background In Buddhism, an arhat (from Sanskrit *ārhat*, meaning “worthy one”) is someone who has achieved full spiritual liberation by overcoming attachments, desires, and ignorance, reaching nirvana—the end of suffering and rebirth. Arhats are considered enlightened followers of the Buddha, freed from the cycle of samsara, and their state represents the ultimate goal of Buddhist practice, particularly in the Theravada tradition.

Arhat belongs mainly to the philosophical and spiritual work, because it follows Adilet’s search for truth, justice, and inner transformation. At the same time, it is also a coming-of-age novel, since it traces Adilet’s growth from a wounded child into Mano Yaso and later Milarepa. Because the novel includes elements such as reincarnation, prophecy, the third eye, Shambhala, and cosmic visions, it also has strong features of mystical fiction. In addition, the novel functions as a social and political critique, exposing corruption, inequality, and the misuse of spiritual authority.

MAIN CHARACTERS

Adilet / Mano Yaso / Milarepa – one character; a Kyrgyz boy with supernatural abilities, reincarnated companion of the Tibetan arhat Milarepa, dedicates his life to justice

Tashtan – Adilet’s uncle

Ayzada – Adilet’s mother

Salamat – Adilet’s father

Jyldyz – teacher of Adilet in Bishkek

Barlas – Kyrgyz kickboxing champion at Johan Temple

Lama Tsu – Mano Yaso’s respected teacher

Lama Dondup – teacher of Mano Yaso

Lama Busmen – lama at the Dalai Lama’s office

Panchen Lama – rector of Johan Temple

Dalai Lama – religious and political leader of Tibet

Seleng – Dalai Lama’s daughter

Dei – monk at Johan Temple

SYNOPSIS

Adilet is born into injustice. Declared Bishkek’s “millionth citizen,” he is quickly erased from official records when corrupt authorities replace him with another child. Without a birth certificate, he is denied schooling, recognition, and basic rights. His name Adilet, meaning “Justice,” becomes ironic and fateful.

As a child, Adilet shows unusual abilities and a mysterious inner world, sensing forces others cannot see. Rejected by society, he finds support in his uncle Tashtan. After conflicts and hardships, including illness and exclusion, he is taken to Tibet to study in a monastic environment.

Renamed Mani Yaso, he undergoes strict spiritual training and is seen as a possible reincarnation of Milarepa. He faces mystical trials and awakens his “third eye.” Involved with political power, he is manipulated into black magic, causing suffering and moral conflict.

Haunted by guilt, he rejects corruption and escapes. Guided by Lama Tsu, he embarks on a journey of purification, seeking truth and justice. Later, Mani Yaso travels the world, seeing that injustice exists everywhere. He eventually returns to the sacred mountains, realizing that humanity’s fate depends on its own choices between darkness and justice.

SCENES

A Minor Clerk and a Millionth Citizen

A Minor Clerk and a Millionth Citizen A low-level statistics clerk named Judomush discovered that Bishkek's population was about to reach one million. After hesitation, he reported it, which triggered urgency among city authorities, who rushed to identify the "millionth citizen." A baby born in a poor Kyrgyz new settlement—formed by migrants from different regions of Kyrgyzstan and lacking proper infrastructure—was first announced live on TV, bringing joy nationwide. However, the next day officials replaced the child with another, revealing corruption and injustice. Disturbed, Judomush protested but was silenced. The family named their son "Adilet" (Justice), marking his life with the injustice he faced at birth.

The Boy Who Ran against the World There was a boy wandering among the apartment blocks of Uch Kuduk—Three Wells. His eyes were dirty, his nose runny, his body shivering in the late autumn cold. He looked nine or ten. A stranger in a worn tracksuit, perhaps from another neighborhood. In the four-story apartment blocks where public officials lived, everyone ignored the morning creaks of the boy swinging. Some muttered "junkie," some "maniac," some "crazy," throwing words into the dark. Yet in the shadows, no one dared look.

The Courage of Two Elderly Women For three nights, the boy slipped from their grasp. On the fourth, except for two elderly women encountered a young man heading to the stadium. "Catch that rascal!" they pleaded. At last, their victory was quiet but proud. The boy shivered, wet and trembling, as the world spun beyond anyone's reach. When people spoke to him, he gave no answer. He only stared, then lowered his gaze. Adults questioned him, mocked him—called him mute, strange, even mad. A young man laughed at the way he ran; the boy was heavy and could barely run. The boy flushed, stayed silent, then spoke softly: "If I hadn't been running against the Earth's rotation, no one could have caught me." His words confused them. They asked him to repeat it, but the meaning slipped away like wind.

A Week at Adilet's Home Adilet was brought home after being held on the swing by his mother, Ayzada, and grandmother. He had been sick for a week, barely recovering. His grandmother scolded him: "You must study, don't be lazy!" Adilet stubbornly said, "I don't want to study." She yelled, "You were a troublesome child when you were born! If you don't study, you'll end up raising pigs like your parents!" Finally, he relented. Ayzada returned from a school meeting, furious, scattering the cows in the yard. She revealed that one day Adilet came to school with dogs, and his teacher Jyldyz still taught the lesson with them. Both had filed a complaint to the Russian principal, Solomentseva to the city administration. The principal shouted, "Your son is drug-addicted!" In the end, both Adilet and Jyldyz were expelled.

Night Escape and a Mother's Love. That night, Adilet disappeared again. Around four a.m., the darkness made everything invisible. His mother, Ayzada, spotted him near the "Uch Kuduk" neighborhood football field. Running, struggling to breathe, she approached. Adilet cried out between sleep and wakefulness: "My legs are broken... my arms are broken... I won't die... never die..." Ayzada lifted him gently, careful not to frighten him. The first thing he said was about the swing: "The swing is calling me... to the cosmos." Silently, she carried him forward. By the time they reached home, both were exhausted, and the sun was already there.

We Named Him Adilet, Justice, But Justice Was Lost As Ayzada carried her child, she thought: "It feels like fate mocked me—why did I give birth to him as the millionth child? He was proclaimed the millionth, yet his documents were deliberately destroyed. We never needed this. I gave birth at that exact moment! Otherwise, would my child have lived like ordinary people? I bore this suffering. How could I punish those scoundrels at the maternity ward? The higher-ups ordered: 'Destroy the documents to avoid trouble.' They make someone else the millionth, give him a three-room apartment, declare the newborn an 'honorable citizen,' and profit. Yet I still cannot get a birth certificate for my child. They wouldn't let him into kindergarten, then not into school either. We gave him the name Adilet—Justice—but what justice remains? It's as if we gave the name only for our own pride or status. Where was justice?"

Adilet and Tashtan's Journey Tashtan, his father's brother gently guided Adilet: "You were expelled from school—aren't you afraid?" Adilet replied calmly, "I won't study. If they expel me, let them." Tashtan insisted, "You must finish fifth grade, then we'll go to Shambala." Adilet said he had finished all the books, but Tashtan reminded him they were only scientific encyclopedias. If an invitation came from Tibet, they would go together. Adilet murmured, "The swing sounds like a signal from Sirius... that's why I go to Uch Kuduk." Tashtan watched in silence, sensing something unusual within him. "Your son sees the light of human compassion. One day he will become a great seer. Protect this child," a Tajik fortune-teller had once said.

A Dream of Tibet

A Dream of Tibet and a Hope Adilet's parents, raised in an atheist era, did not believe in mystical words. But his uncle Tashtan, a philosophy graduate, was deeply interested in theology. He studied the mysteries of Tibet, comparing the "Bon" belief with ancient Kyrgyz Tengri traditions. His work was scientific and grounded. Still, Adilet's inner world seemed different from his research. Tashtan wanted to take the boy away from this environment to Tibet. He had no money, but believed Ayzada would support them. He spoke of Tibet's hidden knowledge and wisdom. Ayzada, tired of ordinary career paths for her son, was convinced—yet the final decision still depended on his father.

Small Secrets After walking in silence for a while, Tashtan spoke: "Adilet, let's close the topic of school." Adilet said, "I want to study with Teacher Jyldyz—she was my favorite teacher, but she was expelled from her job." Tashtan didn't force him and changed the subject: "Do you know what '*lyap*' is?" Hesitantly, Adilet admitted he had once tried marijuana with a friend. They laughed uncontrollably, then were mocked by other boys. Tashtan listened carefully. "And then?" Adilet said they never tried it again; his friend had been punished by his father. "We forgot," he said. Tashtan sighed, while Adilet smiled faintly.

Meeting Jyldyz Teacher At Ayzada's request, his uncle Tashtan took Adilet to the Korean "Flamingo" town outside the city. Tashtan seemed friendly, but Adilet kept his secrets, uneasy and curious. Tashtan explained he had heard about Adilet's complaint to the city school department. "I only asked a question," Adilet said: why do Russian classes get heaters but Kyrgyz ones don't? Tashtan smiled, "Don't worry, keep asking questions. Fear nothing." Later, at the Jewish "Isabel" lyceum, they found Adilet's favorite teacher, Jyldyz, who had been expelled. Their reunion was warm, nostalgic, and slightly magical, rekindling lost connections.

The First Humans and Paradise Adilet wrote the following essay: In the beginning, the universe was chaos; God brought order. Man was created from the earth and the air of Sirius, immortal and wise. God placed Adam and Eve in Paradise, forbidding only the bitter apple. Satan tempted Eve, they ate, and thus sin entered the world, bringing a mortal and unjust life. Most humans lived between good and evil. When the Tower of Babel was built, God confused their languages; people could no longer understand one another. The first crimes began within the family; traces of good and evil spread in their blood. God preserved the angels and tested Satan.

Adilet's New School After reading the essay written by fourth-grader Adilet, Tashtan held the two pages of the notebook and smiled. He was impressed by Adilet's cleverness and how he had written about God with what he had learned. The phone rang; it was Teacher Jyldyz:

- Adilet has agreed to attend our school! – she said cheerfully.
- Really? It's a private school; we must discuss with his mother.
- I've already spoken; some lessons will be in Russian and English. I'll guide him.
- Did you read his essay? So talented.
- Yes, he even shared his secrets.

Tashtan smiled with hope; Adilet's journey was beginning.

Lonely Stars Three days later, Adilet began fifth grade at the Jewish school. A new school, strange voices, curious eyes... The children called him "Kirgiz," following the Russian manner of saying it, and sometimes shoved him. Yet Adilet did not falter. His hair was messy, his face pale, but his eyes were fixed on the stars.

In the afternoon, he sat at his desk, exploring the universe on his computer, tracing gravitational corridors. Alone in the crowd, he carried a quiet strength. Those who tried to crush him were spoiled children of the new rich. Adilet ignored their names and blows; he listened to the stars, sought the secrets of the cosmos, and let his inner light shine.

Adilet's Courage The children in class had secretly started a plan. They didn't let Adilet join them. After class, in the half-finished school corridor, the event took place. A Uygur boy and a Russian boy faced each other while the others surrounded them. The girls were watching too. The fight lasted long, the Uygur boy's nose started bleeding, and finally everyone clapped. Adilet stayed calm and stopped the Russian boy. A week later, it was Adilet's turn; a Dungan boy named Shalhar had targeted him. At home, Adilet only had a small gas spray. He asked Tashtan for help. Tashtan informed the teacher and made sure the fight organizers were punished. But Adilet said, "I'll handle it myself."

Adilet's Resolve Adilet and Shalhar faced each other when suddenly an old man appeared above them.— Can I watch your game? — He asked. The girls pushed him away, and he stepped back. When the fight resumed, Tashtan stepped in. He guided the two boys and handed them to the principal. Adilet took a hit; it still hurt, but he didn't run. No one could call him weak or cowardly. Tashtan said:— You have half a year here. Focus on your studies. At that moment, the yellow gate opened—his father, Salamat, stepped out. Adilet quietly walked outside, and Tashtan stayed to make sure he got home safely.

Jaysuvdu and the Flood As the sky turned red, Adilet still could not write. The topic given by Teacher Jyldyz was wrong; he wanted to tell Jaysuvdu's story. Jaysuvdu's name meant "slow-flowing water." People were full of evil, trust was gone. He cried to God for days, seven days and nights, pouring out his heart. God answered. Jaysuvdu built a great ark with his three children, placed animals and his family inside. The floodwaters covered the earth, the wicked perished, and the world was cleansed. Peace reigned in the ark, wild creatures became calm, and justice survived only in Jaysuvdu's line.

Jaysuvdu and Friendship When the flood ended, Jaysuvdu's ark rested atop the mountains. The rains stopped, the waters receded, and the earth dried. Life returned to humans and animals, but Iblis remained, teaching cruelty. Jaysuvdu guided the living, protecting them with patience. Rats and snakes helped fix the ark, sealing the leaks. Life flourished again. Jaysuvdu prayed to God to preserve justice, mercy, and the right path. Courage, friendship, and wisdom remained with his descendants. Through Jaysuvdu's determination, hope returned for humanity, and the world became peaceful again, balanced and alive.

Brudny and Adilet's Essay As the school principal Brudny spoke, his face hardened, while Jyldyz remained calm. He made it clear that he did not approve of Adilet's essay, finding its ideas troubling and inappropriate. When Jyldyz asked what to do, he avoided a direct answer and simply told her to think carefully. After leaving, he handed her his card and told her to call anytime. Disturbed, Jyldyz tried to reach Tashtan, but his phone was unavailable. Later, she explained everything to him. Tashtan reassured her that the issue was not the child himself but the way his words were being judged. They decided to act cautiously.

Tashtan and Jyldyz Tashtan could not marry by thirty. University years, teaching in city schools, and fleeting friendships faded. Friends tried to arrange a match, but nothing worked. One day, through Adilet, he met Jyldyz. Their eyes met, hearts aligned, the world fell away. At the Golden Dragon Restaurant, hand in hand, they laughed and shared food and wine. Tashtan never took his eyes off Jyldyz; she smiled softly, enchanted. In that moment, nothing else mattered—time, place, and the world faded, leaving only the two of them.

Night Theft

Night Raid The next day, plans for Adilet's Tibet certificate were set. Lunchtime chosen, safety critical. Ayzada had prepared, meats cold. Around four a.m., a crash resounded. Salamat awoke, seized his rifle, Ayzada right beside him. Chaos in the dark yard: cows, pigs, chickens screamed. Thieves had slaughtered

alive. Adilet, naked, joined his father. Salamat dealt with the frozen animals. Ayzada shouted: "Don't harm your child!" Tracks untouched, police coming. Rem dying, Adilet helped his father. A night of nightmare, chaos, and courage unfolded, with Ayzada always there.

The Yard of Horror Chaos erupted as thieves attacked the yard. Salamat and Ayzada discovered mutilated cattle and blood everywhere. Adilet, already exhausted, trembled and suffered an epileptic seizure at the sight of the brutality; frozen animal corpses and terror surrounded him. Police arrived at dawn, methodically documenting the crime. Adilet, carrying his heavy rifle, stumbled through tall cornfields toward his cousin Sansyzbay's house, heart racing. From behind, a voice warned him: cruelty cannot be met with cruelty. The boy paused, seizure fading, unsure whether to advance or retreat, aware the world he faced was ruthless and unpredictable.

The Seizure of Fear That night, Adilet's body convulsed uncontrollably, partly from fear, partly from epilepsy. Ayzada and Salamat restrained him, covering his trembling limbs with blankets as he cried silently. Exhaustion overtook him, sweat-soaked and motionless, until the seizure eased. Salamat, usually decisive, was stunned by his cousin's cruelty. Questions of morality and justice overwhelmed the family: how could such violence exist within kin? Adilet's confrontation with a world of unbridled cruelty left him aware of unseen forces opposing him. Shadows of fear pressed down, leaving the boy physically drained, mentally terrified, and vulnerable to his illness.

Dawn Tension The household stirred before dawn, quarreling over trivial matters. Salamat tossed the cat off the bed. "It doesn't belong here!" he shouted. His wife scolded him, citing his bronchitis and need for rest. Tempers flared; their son Adilet was preparing to leave for school in Tibet, and Salamat, still shaken by recent calamities, refused to send his sick child. He muttered, eyes red, hardly facing anyone. Younger brother Tashtan intervened firmly: "He will be fine. I'll stay with him and guide him." Salamat hesitated over the language barrier. Tashtan reassured him: "He's been studying English since kindergarten; he'll manage." Calm returned, and tension eased.

Arhat Studies Salamat's eyes blazed with fury. "After thieves slaughtered all our cattle, and you plan to leave?!" he roared at Tashtan. "You say Adilet will be a doctor, but when I ask, the answer changes! Are you deceiving me?" Tashtan examined Adilet, unsure. Ayzada hugged her son tightly. Adilet sniffled, whispering, "I will learn Arhat." Tashtan stammered, "Yes, it refers to medicine." Salamat sensed the boy was hiding the truth, but, unable to understand Tibetan, he shifted to another complaint. Rage and worry collided, the stolen livestock still haunting him.

Debates and Tibetan School. Ayzada pleaded, "Salamat, we can manage together. Don't forbid the boy from studying!" Salamat growled, overwhelmed with worry for their household. "If they go to Tibet and waste money, it's on you!" Ayzada adjusted her scarf, insisting calmly. Tashtan smiled softly, explaining, "In Tibet, there's a secret city called Shambhala, the center of the great Universe. Only the wise understand it." Salamat, exasperated, spun around, his mind torn between protecting the household and supporting Adilet's education. Arguments continued, but the family resolved to guide him, determined that he would survive and learn, despite the world's cruelty.

Sacred Journey to Kathmandu Kathmandu, Nepal, celebrated Buddha's passing on May 8, in solemn silence across Indochina. Temples glowed dimly, the cold light brushing against monks' quiet rooms. Adilet, following Tashtan, trudged through the distant airport gates where soldiers in dark uniforms guided passengers through "living corridors" to customs. His heavy backpack pressed against him; it was his first flight. He memorized every detail—the roar of the jet, the lift, the landing, the strange weightlessness. Though he had piloted interstellar ships on his computer countless times, nothing compared to this tangible ascent. The sky above felt vast, thrilling, terrifying.

Road to Shambala. Tashtan and Adilet left Kathmandu by bus toward Lhasa, Tibet. The bus was filled with foreign passengers speaking English and wearing sunglasses. Tashtan kept thinking about Jyldyz,

whom he had secretly married; she had come to see them off, and the memory stirred him deeply. Suddenly, a guide announced: "You are going to Shambala, a sacred land once visited by Jesus Christ. You will climb Mount Kailash and see Lake Manasarovar." The journey lasted four long days. Adilet asked about the lake, yet his aim was different: to study astrology, astronomy, biology, and medicine. Tashtan said he would study the lake, while Adilet should enroll in school. They reached Lhasa.

At the Johan Temple

Trial of Silence. They visited the Potala Palace of the Dalai Lama, then a quiet temple, an education center, where Ngavan Dei welcomed them. The next day, a teacher monk ordered Adilet to sit in the lotus position, facing the temple, day and night, and thinking of his purpose. Adilet remained still; Tashtan worried for him. At night, the monk brought *tsampa*, roasted barley flour mixed with sweet milk tea, and allowed him to sleep. Told to think of Buddha, Adilet could not; his mind raced back home. If he failed, his father's fury might strike his mother. He clenched his fists and endured. On the third day, the monk said: "You are free until morning."

The Third Eye Awakens At dawn, Adilet entered the temple and met Lama Tsu, a prophetic spiritual master. The lama examined him, hinting he might possess a "third eye," a gift of foresight tied to his birth under Sirius' light. He asked about Adilet's faith; the boy explained his parents were atheists in the communist era, so he knew nothing. Adilet expressed his desire to study Arhat teachings. They spoke of reincarnation and gravitational hallways. Lama Tsu revealed that only those who gained the prophetic spiritual master's insight could become an Arhat, emphasizing Adilet's uniqueness and cosmic calling.

The Path of Renunciation Lama Tsu asked if Adilet had ever loved. Memories of Shoola, a girl from his Jewish school, surfaced, her smile lingering in his mind. The master warned that Arhat study demanded total renunciation—no family, no love, full devotion. Adilet would receive a new name, his hair shaved as a symbol of his commitment. Sharing this with Tashtan, his brother grew pensive, reflecting on the boy's path and cosmic purpose. Adilet felt the weight of destiny, understanding his studies in astrology, medicine, biology, and Arhat teachings would shape not only his mind but his very soul.

The Bazaar Preparations Tashtan, Adilet, and Dei went to the bustling Lhasa bazaar to buy supplies for Adilet. Adilet declared he would study Arhat, following his father's dream guidance. They purchased three pairs of special uniform, utensils including spoon, fork, cup, and a 108-bead Tibetan mala, a sacred tool for counting mantras and prayers. Dei then took Adilet to a room to shave his head, marking the beginning of his spiritual transformation. Afterwards, they visited another lama, who gave Adilet the sacred name Mani Yaso, as he was born in the direction of Sirius, signaling his unique destiny.

Discipline, Danger, and Cultural Lessons Boys rose at night for prayer and read from the Tibetan Tanjoor during meals. Discipline was strict; Adilet was punished with a bamboo stick for going to the bathroom. One night, his classmates put a snake around Mani Yaso's neck. Startled awake, he killed it but was then beaten and taken to Lama Tsu's room. Dei tended to him, and the following week continued caring for him. Dei asked if Kyrgyz slaughter horses or yaks. Adilet explained that when snakes appear, Kyrgyz spread milk or flour to show no harm is intended. Tibetan culture considered his act a grave offense. Adilet feared he might be sent home, but Dei said Lama Tsu's judgment would decide whether he could remain at the monastery, despite complaints to the Panchen Lama, the principal.

A Decision That Changed Everything One Sunday, Adilet came to the hotel, freed from sports classes, and told his uncle Tashtan he would remain in the temple forever as a monk. Tashtan grew furious at this decision. Yet Mani Yaso hid that Lama Tsu believed him to be the reincarnation of Milarepa. After killing the snake, he risked expulsion, so he studied and recited Tanjoor mantras about animals, proving discipline. Tashtan remembered how Adilet once lacked a birth certificate and was denied school; he fought for him, painting kindergarten walls, helping teachers, and building friendships just to secure him a place. Now, seeing him choose monastic life, he felt anger and helplessness.

Thomas Rankin and his wife Sophie

The Prophetic Journey of Etien Thomas Rankin and his wife Sophie brought their nine-year-old son, Etien, to Tibet, a boy of uncanny abilities. He foresaw events, commanded others, and even predicted the collapse of the Twin Towers in New York. Fearful, his parents first consulted a Hindi esoteric teacher, who urged them to send Etien to the Catholic Church as a priest. Another guide suggested pilgrimage: Kailash Mountain, Manasarovar Lake, sacred temples, and monks. Accompanied by Tashtan and a local guide, the family traveled fifteen days through these mystical lands. Chinese security forbade all photos and videos,

The Wisdom beyond Wealth The Rankins, Tashtan, and their guide stayed in a remote, weathered temple, its doors riddled with holes, letting the cold wind seep in. Sophie, the European mother, criticized Tibetans for living detached from civilization, but the local guide explained their focus was spiritual peace, not worldly wealth. They later visited a cave where everyone experienced strange hallucinations—except Etien. At Lake Manasarovar, no monk could explain the name. One said “manas” means “a man,” and “the son of the sky.”

Mystical Journeys and Hidden Powers The monk explained that Tibetans still preserve the Bon spiritual beliefs, predating Buddhism—one of Tashtan’s scholarly interests. He added that some born in the direction of Sirius have their third eye opened in the Tibetan schools. Sophie asked about her son; his star was Orion, and she dismissed the trip as wasted time. Tashtan explained that Eastern and Western horoscopes differ. At Mount Kailash, they performed the 66-circle pilgrimage, the kora. Sophie sat on a stone, sensing energy, and was instructed to make a wish. The guide showed brown and red stones, marked by Milarepa, and revealed that Milarepa’s reincarnation was a boy from the Tien Shan Mountains, exciting Tashtan, who thought of Adilet.

Mystical Guidance and Lessons at the Temple The next day, they entered a temple adorned with Buddha pictures and sacred idols. A lama engaged them; questions and answers about their lives and work echoed mysteriously in their minds. Etien was invited, and upon leaving, he revealed he had been recommended to study in Tibet, dedicate fifteen years as a monk, and pursue lifelong learning, guided by his karma. They glimpsed the statue of the Reading Man atop the mountain beside the white stupa. Sophie longed to touch it but could not reach. The guide announced the journey’s end; Sophie scoffed, calling it a wasted journey for Etien.

The First Two Years Completed

A Challenging First Year in Tibet The first year in Tibet tested Mani Yaso deeply. Trappa, the boys’ teacher and lama graduate student, complained to Lama Tsu that Mani Yaso lacked meditation skills, partly due to his European (Russian) education. Mani Yaso also struggled with memory, often forgetting lessons or mantra sequences. Every day, the other five boys performed chores—fire, grain cleaning—while Mani Yaso, as Lama Tsu’s special student, was sent to the meditation room, forbidden from manual labor, destined for greatness like Milarepa. Trappa’s envy grew as Mani Yaso received extra attention.

The Second Year of Study In his second year, Mani Yaso was transferred to the class of Lama Tserren, a great master of occultism and metaphysics. In his previous class, out of six children, four had been expelled, and one had been moved to another class. Mani Yaso was promoted four grades ahead. Lama Tsu personally visited the Dalai Lama at the Potala Palace, bringing Mani Yaso’s astrological charts to declare him the reincarnation of Milarepa. The Dalai Lama issued a special order: Lama Tsu would train Mani Yaso. He had to pass several stages, including Lama Tserren’s class. Uncle Tashtan had already returned to Kyrgyzstan. Mani Yaso’s new classes focused on metaphysics, using hypnosis and meditation. After extensive training, he could finally concentrate his thoughts entirely on study.

The Story of Barlas

Unexpected Encounter in Tibet One day, returning from his computer class teaching Tibetan children, Mani Yaso (Adilet) heard a familiar voice in Kyrgyz: “Salam aleykum, brother.” Shocked, he turned to see Barlas, a Kyrgyz who had lived in Tibet for two years, delivering dried cow dung for fuel to the temple. Barlas told him that the entire temple spoke highly of Mani Yaso, praising him as the most capable student. He shared his own story: offended by his family, he would never return to Kyrgyzstan at 29. They both admitted they missed Kyrgyz cuisine, rich in meat.

Mafia Trials and Risky Bets Barlas lived in a small, rustic hut and welcomed Mani Yaso with yak meat and soap, sharing his extraordinary story. In 1995, he had won the European Kickboxing Cup in Budapest, defeating Italian fighter Umberto. Jealous of his victory, Umberto challenged him to a no-rules fight in Italy for a million-dollar prize. Barlas went with his friends Askr, Esen, and three women, including Anzhelika, whom he loved. During the fight, Umberto was under doping, yet Barlas prevailed. The jury refused payment. A lawyer then suggested a bold mafia-style solution: kidnap a child to claim the reward.

The Road Back Home Three women brought a gentle five-year-old girl to a house near the woods where Barlas and his companions were hiding. She was the niece of Umberto’s wife. When the appointed day arrived, the reward was paid. On their journey toward Switzerland, the mafia began tracking them. The money was in the women’s hands. In a violent clash, one woman and two mafia members were killed. Afterward, Barlas returned to Kyrgyzstan, bringing Anzhelika as his bride to his home village on the border with China, in the Ysyk Kol region, where his parents lived. There, far from danger, he began preparing the wedding, and their uncertain past slowly gave way to a new life.

Revenge Among Barlas’s relatives was a man called Moryak, envious of his new life—money, a bride, and respect. When local police warned that Interpol was searching for Barlas and his friends, the wedding was postponed, and he withdrew to the mountains. One morning, sensing danger, he returned to devastating news: Anzhelika had been assaulted by a drunk Moryak and his accomplice near the river, and his mother, who rushed to help, was also assaulted. The villagers captured the men to hand them over. When Barlas arrived, he killed both attackers—his act of revenge.

Dreams among the Peaks Barlas and Anzhelika fled to the mountains. Khan Tengri Peak touched the sky. They loved each other very much. The glaciers were cold, but they were happy. They crossed rivers and meadows. They were looking for hot springs. At last, they found them. The place was like paradise. Flowers grew, meadows stretched far, and wild berries shone in the sun. They met wild humanoids. They seemed harmless. Anzhelika gave some candies to one of them. Suddenly, he wanted more. They realized it was a mistake. Darkness came to their paradise.

Barlas Lost Anzhelika A wild humanoid touched Anzhelika, driven by wild instinct. Barlas fought. Snow mixed with blood. He saw chaos with his one eye. She was taken. He woke alone. He searched the mountains, but could not find her. He crossed the Kyrgyzstani-Chinese border. He worked as a herder in Kyzyl Suu, Kyrgyz Autonomous Region in China. Later, he went to Tibet. His face bore scars from nails. He felt death was near. He asked Mani Yaso to burn his body when he died. Barlas remembered the mountains and the paradise he had lost.

Adilet’s Parents Visited

When His Parents Visited One day, after five years of study, Adilet’s parents visited Tibet, carrying bags of food, eager to see him. The teacher told him, and he ran to the hotel where they stayed. They had missed him deeply. His father, sharp and rude as ever, asked about his program and studies. His mother said he studies the program of the Tibetan mullahs. Adilet said his third eye would be opened. His father regretted sending money for nothing, as five years had passed and he still didn’t know what his son

would become. Adilet explained he studied math, astronomy, astrology, physics, and the pursuit of justice. His father wished he studied veterinary science, while his mother sighed that there is no justice in this world.

Adilet Refused to Go Home Adilet's father stormed the study temple and struck the guard for not letting him in. They tried to leave Tibet, but they asked the driver to stop the bus. Furious, his father shouted to his mother, "Go bring the boy! He studies a crazy program!" She ran to Jahan Temple, crying, but was denied entry. Suddenly, Adilet appeared. "Dad, do not scold Mom. I will repay all your money. I am needed here." His father grabbed him, but Adilet whispered, "Mani Padme Hum: your fate is in your hands. I will return when I finish my studies." "When will that be?" asked his father. "I do not know." "What a crazy, endless study!" His mother pleaded. Adilet calmed his father with hypnosis and promised to stay.

Exam Days

The Trials of Mani Yaso Mani Yaso began his exams. They were difficult and sometimes lasted ten to twelve hours, testing his answers to deep questions. The next stage, essay writing, would come in ten days. He wrote about Kalachakra, Tanjoor, Kanjur, and their philosophy; Kalachakra helped him understand the universe, and he began to believe in reincarnation. After the exams, the students received a three-day break, but they also faced tests in judo, a martial art of balance and control, and levitation, floating through inner spiritual power. Only two passed: the son of Tibetan rulers and Mani Yaso. They were worthy of becoming lamas, yet he was not granted the title. Three months later, Lama Tsu said his third eye would open.

The Third Eye of Adilet Lama Tsu said that next Tuesday Adilet's third eye would open. Most people already have a third eye, which allows them to perceive the world, the cosmos, and others' inner worlds in detail; this ability usually belongs to gods. If everyone had it, humans would fight, so the third eye remains closed, Lama Tsu explained. He warned Adilet not to use it for harm and to swear, as Lama studies aim only for justice. The Lama also revealed Adilet's name, meaning justice, given to fight for justice. Adilet asked questions about Shambala and Mount Kailash.

Being Arhat That day, Mano Yaso arrived at the Patala Palace of Lhasa. Dei, Lama Tsu, and three unknown lamas guided him to a chamber. He swore not to misuse Tibetan studies against people or animals. Without anesthesia, a delicate surgery was performed on his forehead: the skin was washed three times, carefully drilled, and a gold-plated tampon placed. He felt tiny needle pricks but no real pain. Gradually, his senses expanded—he smelled subtle fragrances and saw colored rays around people. On the seventeenth day, the golden tampon was removed. Lama Tsu exclaimed, "Milarepa!" Mano Yaso's third eye had opened. He was advised to hide his abilities from ordinary people.

The Guard of Mano Yaso One day, Barlas was in the kitchen when his Tibetan friend offered to teach him how to die, as he longed to see Anzhelika in the afterlife. While learning to control his breath, he thought of meeting Adilet before his death, but the masters forbade it. Mano Yaso's original guard, with brownish-black rays, was later arrested for attempt to kill Mano Yaso, leaving a vacancy. Mano Yaso chose Barlas, the dung-delivering kickboxing champion, for the role. That night, as Barlas lay ready to die, the principal summoned him. Lama Tsu and Mano Yaso noticed his scars but sensed his pure energy. Barlas survived and became Mano Yaso's devoted guard.

Mano in the Palace

The Dalai Lama's Invitation One day, the Dalai Lama, Tibet's spiritual and political leader, sent an invitation for Mano Yaso. Lama Tsu was uneasy; he did not know what tasks the Dalai Lama would assign, and Mano Yaso had just begun studying occultism. The visit could disrupt his training, yet it might reveal whether he was truly Milarepa's reincarnation. That morning, in the kitchen, Mano Yaso brewed tea of nettle and quietly recited Milarepa's verses. Lama Tsu watched silently as Mano Yaso reconstructed his astral activities, tracing Milarepa's presence within him with careful, measured attention.

Testing the Reincarnation Mano Yaso was brought to the palace with Lama Tsu. The Dalai Lama asked why Milarepa's reincarnation appeared not in Tibet, but in another country. Lama Tsu, unsure how to answer, remembered that the Dalai Lama had once been his student and noted his awkward character. He stammered that he had not heard Mano Yaso speak. The Dalai Lama interrupted: Mano Yaso would stay a week and be tested. With diligence, Mano Yaso observed the inner worlds and attitudes of those he met. The Dalai Lama said he would report these observations to the next Lama. Mano Yaso noted one Lama's bad attitude and impending departure for India.

The Rift of Wisdom Two months had passed since Mano Yaso arrived at the Dalai Lama's palace. Lama Tsu was invited and spoke cautiously: Mano Yaso still had a great gap in his studies. Lama Tsu's eyes flared with anger, yet the Dalai Lama had already ordained Mano Yaso's lama degree, and the school was compelled to honor it. Lama Tsu insisted he needed much more study. The Dalai Lama replied that Mano Yaso labored for Tibet's benefit. Lama Tsu countered that he must continue Milarepa's path for humanity. The Dalai Lama declared that Lama Tsu would no longer be Mano Yaso's guide.

Mano Yaso in the Library Mano Yaso sat in the library, recalling his lama coronation with a flush of shyness. During the ceremony, the Dalai Lama's family performed the rituals, and when his wife assisted with his robes, he felt embarrassed and self-conscious. For two months, he avoided the family, burdened by the memory. Today, as he prepared his studies, the Dalai Lama's wife entered, reminding him to change robes. The Dalai Lama appeared: "Lama Yaso, from today you will receive a salary and continue your studies here." Mano Yaso asked about Lama Tsu. The Dalai Lama said, "He is old and has lost his reason; your new teacher will guide you better."

Lama Tsu Died

Unattended Farewells Lama Tsu, weakened by illness, had asked Dei a week earlier to prepare a juniper box, strong enough for a man seated in the lotus position. With quiet urgency, he declared that Mani Yaso must be freed from the Dalai Lama's grasp, though no force could oppose such power. "I will leave this world," he said. He entrusted Dei with three letters for Mano Yaso, to be delivered through the Panchen Lama. Days later, as the *Bardo Thodol* echoed, Lama Tsu passed. He was buried seated in the box, yet neither the Dalai Lama nor Mano Yaso attended. It was said the Dalai Lama disapproved, preferring cremation. Meanwhile, Barlas, a Kyrgyz champion, died; crowds mourned him, but his ashes never reached Mano Yaso.

Letters Lama Busmen was appointed as Mano Yaso's new teacher, yet the Dalai Lama declared he would serve only as a guide, not a master of yoga, for Mano Yaso was now occupied with politics. Busmen felt deep disappointment, seeing the young lama drift from true study. Meanwhile, Dei arrived at the Potala Palace, carrying three letters in a small box. Amid crowds of tourists, he cautiously entrusted them to a government official, who promised delivery. The next day, a reply came: Mano Yaso was not in the palace. The letters returned to Dei.

Journeys

The Journey to Bayan Har Lama Busmen and Mano Yaso, with officials, were sent to the Bayan Har Mountains on a special mission. After a difficult, long journey, they reached the cave of the magician Dodoi. Busmen said he had brought the second Milarepa from the Dalai Lama, along with a special letter, but Dodoi replied, "No need, I will not read it." On the way, Mano Yaso asked about the Dropa people from Sirius. Their leader welcomed them with herbs and special foods, saying they were now like earthly humans, though some had once been taken to Sirius for innocent deaths. By his own inner power, Mano Yaso obtained a paper from Dodoi, inscribed with black magic verses. Dodoi warned, "The black magic has been taken by Mano Yaso; many deaths lie ahead."

Three Months in Silence Mano Yaso was confined in the caves of the Bayan Har Mountains for three months of meditation. Lama Busmen had sealed the cave's mouth, leaving one hole for air to enter and

one for it to exit. Inside were two packages of barley groats fried in oil and a barrel of water that never spoiled. Light came from a volcanic rock, and a special sleeve allowed human waste to exit. Mano Yaso was to endure this “black” silence for exactly three months and three days, while Lama Busmen and his guards remained beyond hearing, on the far side of the ridge.

The Letters and Lama Tsu’s Body One day, the Panchen Lama, rector of the Johan Temple where Mano Yaso had studied, summoned Dei to ask about Lama Tsu’s letters. Dalai Lama wanted them. Dei, seeing the letters hidden in his dark basement, refused—they were meant only for Mano Yaso. Meeting the Panchen Lama again, he said angrily, “If you want them, ask Lama Tsu, who sits in lotus in his grave.” Furious, the Dalai Lama ordered that if the letters could not be taken, Lama Tsu’s body should be exhumed, dismembered, and offered to birds.

Mano Yaso’s Final Day On the last day of meditation, Lama Busmen and his guards tried to open the cave, but Mano Yaso was gone. Fear gripped them—they could not believe he had disappeared. Mano Yaso was outside, speaking with the Dropa leader, learning about Sirius and their history. Busmen whispered to the guards, “We could die of fear.” Later, at the palace, the Dalai Lama instructed Mano Yaso to read the intentions of Lama Toiba, a man who might bring harm. Mano Yaso explained he had forced Dodoi to give the magic verses. Dodoi warned: “Black magic kills many people; Milarepa suffered forty years to escape it.”

Dalai Lama’s Politics

Meeting with Lama Toiba The Dalai Lama instructed Mano Yaso to meet Lama Toiba, strengthen his ego, and understand his intentions. Mano Yaso arranged the meeting after sunset, in a wooden or brick building, through an interpreter. At a restaurant in Lhasa, the interpreter introduced Mano Yaso as a representative of a Cambodian company, while Lama Toiba was praised as the “national leader of Tibet.” During their conversation, Mano Yaso carefully observed Toiba’s inner ego. Using black magic, he greatly amplified Toiba’s ego.

Dei in the Bazaar Dei had begun begging in the bustling Lhasa bazaar. One day, he visited Lama Tsu’s grave and saw the soil destroyed, glimpsing the edge of the wooden coffin—he felt Lama Tsu’s body still there. Returning to sweep the bazaar, police arrived: the next day, Dalai Lama and a foreign delegation would tour the area, and beggars had to leave. Damema, the legless leader in a wheelchair, carried by Dei, pleaded to stay, and the police granted her request. As Dalai Lama and guests arrived, Dei shouted in his heart: “I have letters for you, Mano Yaso!” But Mano Yaso neither saw nor heard him.

The Workings of Black Magic Suddenly, Lama Toiba became extraordinarily ambitious during his temple lectures, claiming that people should oppose the Dalai Lama for turning Tibet into a center of trade and wealth instead of spiritual values. He had a daughter, married to a drunkard. One day, his daughter and son-in-law tried to sell the house he had bought for them. Furious, he went to their home, scolded them, and took the house documents. Suddenly, a liquid in his daughter’s hands splashed onto his face, blinding him. On the way to the hospital, he died.

Death of the Mayor Panchen Lama, the Mayor of Lhasa himself also died in the basement of a house; Panchen Lama was eaten by rats. The Mayor’s death was sudden and mysterious. The Mayor’s wife said someone had cast black magic on him to force meditation, and he could not resist. Dalai Lama said to Mano Yaso, “See, the people we targeted die by their own actions.” Mano Yaso began feeling uneasy.

Mano Yaso and the Weight of Black Magic Mano Yaso realized they were connected to the deaths; he saw Dodoi’s black magic instructions. Guilt overwhelmed him, while Dalai Lama seemed pleased. Mano Yaso’s daughter began showing interest in him, but he renounced love, choosing the monk’s path and refusing temptation. The next day, Dalai Lama reported another man was injured; guilt returned. When Lama Dondup grew mad, Mano Yaso muttered, “This is my fourth victim.” Dalai Lama replied, “Your black magic has nothing to do here.” Mano Yaso whispered, “What I do... it is crime.”

Lama Dondup and the Forbidden Order When Dalai Lama ordered the Panchen Lama, rector of Johan Temple, to dig up Lama Tsu's body and either burn it or expose it, he sent the order via Lama Dondup. Dondup added his own note: he would not carry it out. Panchen Lama then wrote to Dondup: "Thank you for supporting me; I cannot obey an unjust order." The letter ended up in Dalai Lama's hands. Dondup was blacklisted despite being the best manager, and the rector later disappeared. When Mano Yaso visited Dondup, the lama blamed him and Dalai Lama for black magic, saying he would not die, and told Mano Yaso: "I taught you for justice, not black magic."

The Healer's Sacrifice Mano Yaso discovered Lama Dondup gravely ill. His daughter reluctantly allowed the visit. Dondup accused him: "Your Dodoi black magic cannot kill me—I'm stronger. "Desperate, Mano Yaso brought him to an old traditional healer who succeeded in recovering Dondup. Mano Yaso confessed to the healer that he had used Dodoi black magic on seven people: five survived, but two died. Dondup revealed Lama Tsu had written him letters, known to the vanished rector. Mano Yaso begged forgiveness from both Dondup and at Lama Tsu's grave. Rumors spread about his and Dalai Lama's use of Dodoi. After Dondup's recovery, the healer died. Journalists interrogated Mano Yaso at the funeral, but he remained silent.

Love, Escape, and the Oath Dondup's daughter approached Mano Yaso, speaking of love. "You shouldn't be a monk," she said. "You should love. Love is the greatest feeling in the world. "Suddenly, Dondup arrived with grave news: Dalai Lama ordered Mano Yaso's arrest for fleeing the palace. Additionally, two generals—victims of Mano Yaso's magic—were arrested for sabotage. "Lama Tsu gave me a sign," Mano Yaso said. "His letters might be at Dei. I must find them. Do you have old clothes so I won't attract attention?" Dondup warned police might arrest him. "Only you can stop Dalai Lama," he urged. Mano Yaso stood firm: "I will never use black magic again."

The Letters of Lama Tsu Mano Yaso, disguised in old clothes, went to the temple and searched Dei's room but found nothing. Neighbors said Dei was begging at the bazaar. He found Dei under pressure from Damema, leader of the beggars. The letters were in her chest. When Mano Yaso arrived with Dei at the beggars' place, Damema and the women showed interest in him. She displayed the letters but refused to give them. Mano Yaso snatched them immediately. Dei grew angry with Damema. Mano Yaso and Dei sought shelter at a hotel. The only available room was next to guards who hosted guests for extra money. There, they finally opened the letters.

Mano Yaso Opened the Letters Today, as you open this letter, your path is difficult and slippery, and its end may bring disaster to humanity. My son Yaso, before we parted, you had not yet learned to clearly distinguish black from white, good from evil, truth from falsehood, justice from injustice, or right from wrong. At your age, everything is mixed and unclear. My feelings are half dead, half turned towards you. Then listen to my last lesson. For that, you will need Dei. If you go against the flow, it may turn dark; if you leave the straight path, it may bend. Therefore, my son, choose your way wisely.

Lama Tsu's Instructions to Dei My son Dei, a day will come when our work is justified. We were chosen to serve the holy Milarepa—remain faithful to this purpose. Take Mani Yaso and go to Lake Manas. You remember the old monastery of Sakya Buddha. At its entrance, find the large stone with Buddha's image; follow the cave to the right until you reach the lake. On the left cliff stands a red stone—Mani Yaso must move it to open the hidden cave. Inside lies a chamber of manuscripts. Find scroll 66.66.66. and follow its instructions carefully. Burn this letter. Do not open the others until the time comes.

Mano Yaso and the Palace Order Dei and Mano Yaso tried to hire a taxi to reach Manasarovar Lake in Tibet. Just as they left the hotel, police caught Mano Yaso and brought him to the palace. Dalai Lama asked why he met the generals accused of crimes. Mano Yaso replied he wanted to remove the magic. Dalai Lama said, "It's the 21st century; you cannot be a monk. Choose your life. Your teacher Lama Tsu taught 14th-century methods, and my wife is preparing a surprise for you." Six police guarded Mano Yaso, but the commander reported he had fled. Meanwhile, Dalai Lama received a letter from Nepal's president: the new Milarepa is fighting your enemies; please, send Mano Yaso to Kathmandu on an official mission. I beg you for your help.

Seleng's Relentless Search for Mano Yaso Dalai Lama discovered a story about a stallion losing his mares and demanded to know who wrote it. His people reported that Mano Yaso's room had been inspected, and the writings found. Though Mano Yaso confessed he was a monk, Dalai Lama suspected he might have done something with his daughter Seleng. Seleng, openly in love with Mano Yaso, complained bitterly that her father was not searching for him. Determined, she drove a Mercedes 600 recklessly through Lhasa, breaking traffic rules, accompanied by flattering police. She searched the streets, visited Johan Temple, and went to the last hotel where Mano Yaso had stayed. One of her friends worked there as a maid, whom she accused of hiding him. The maid retorted angrily, "I do not need your Mano!" The police finally caught Seleng and forcibly placed her in a mental hospital.

Sorju and Dei

Sorju's Choice Sak Muni Monastery, damaged during the Cultural Revolution, stood near Lake Manasarovar, where the monk Sorju lived, melting snow each morning. It was said the Buddha once lived in a cave there. One cold morning, Dei rushed in, shivering. "I am just a beggar," he said, but Sorju replied, "You are no simple man—the government offers a million yuan for your head." Sorju added that border officers had searched for him days before. Soon, Tibetan radio announced Mano Yaso's escape and described a monk named Dei. Despite the reward, Sorju did not betray him, choosing loyalty over fortune.

Sorju's Insight "Sorju" Dei said quietly, "the million yuan is not for my head, but for Mano Yaso." Sorju replied calmly, "To reach him, they start with you—you are Dei, aren't you?" Dei realized the monk had known from the beginning, yet had remained silent. Fear rose in him, but Sorju reassured him: "Do not be afraid, monk Champa. Even if you are Dei, you are still Champa to me." Then Sorju asked about Mano Yaso. Dei answered that he was in deep meditation. Sorju nodded, understanding more than he revealed, his wisdom hidden behind simple words.

Arrest and Conflict Suddenly, Chinese border officers arrived, caught Dei and Sorju, and arrested them. They searched the monastery rooms and took both men away. Dei and Sorju were held and questioned for several days. Exactly one week later, a conflict broke out between two state agencies of the Tibet Autonomous Region. The head of the Tibet Protection Committee (TCC) sent a statement to the Dalai Lama, saying the border post had no right to interrogate detainees outside its authority. Despite this, the 6th border post had questioned Dei and Sorju for five days without handing them over. This caused serious tension between the authorities.

Dei and Sorju Were Arrested Suddenly, Chinese border guards arrested Dei and Sorju, searching their rooms and taking both into custody. They were held and questioned for allegedly violating border regulations. For several days the situation remained unresolved, because authorities claimed Tibet had no right to intervene in border matters. Exactly one week later, conflict erupted between two state agencies in the Tibet Autonomous Region. The head of the Tibet Protection Committee (TCC) issued a statement to the Dalai Lama, saying that the border post did not have authority to interrogate detainees outside the border crossing regime. Despite this protest, the border post had questioned Dei and Sorju for five days without handing them over to the TCC, creating serious tension between the agencies.

Mani Yaso Was in Search

Mani Yaso's Sacred Retreat Nestled on a high rock above Lake Manas, a secret sacred place became Mani Yaso's site of intense occult study for a year. The final three months and three days were spent in strict "Agni-yoga" silence. Every three weeks, the generous monk Dei delivered fried barley and fresh water under the cover of night. Mani Yaso, deeply grateful, could only whisper thanks or write messages on paper. One day he read that Beijing Radio reported a "Holy Milarepa" fleeing Tibetan authorities. Confused, he wondered why he was "on the run," feeling innocent despite the Dalai Lama searching for him.

Mani Yaso's Study Mani Yaso spent his days translating ancient Sanskrit texts into Tibetan. Many were from Marpa, copied by his teacher Lama Tsu. He followed Lama Tsu's method: read carefully, find the

meaning, reflect, and summarize. This “straight path” of study lasted nine months. In the last three months, Mani Yaso wrote to monk Dei: “Don’t come for three months. Take care of yourself and meet me after that.” He lowered Dei carefully with a rope.

The Circle of Life Mani Yaso felt a gentle hand on his shoulder and was guided by a tall, bony, Hindu-looking man through a dimly lit passage. Oil lamps revealed a “Circle of Life” symbol and three massive black granite coffins. Shadows shifted as they approached a towering statue, its face visible only via a side ladder. Mani Yaso bowed three times, mirroring the guide. The statue radiated sacredness—the great Saki Muni Buddha. To his shock, the man guiding him was none other than his former spouse, Milarepa. Mani Yaso trembled, astonished at not recognizing him, overwhelmed by awe and disbelief.

Milarepa’s Witness Milarepa stood silently, then spoke with awe: “This is the young Kyrgyz, Adilet, Tibetan name Mani Yaso. I have watched his year-long Agni-yoga practice, trembling at his devotion. He has found a way to correct the greatest flaw in humans—inner selfishness, the Ego.” Embracing the young man, they awaited the Buddha’s answer. “One path existed on Earth, my son, but few accept it. I and my predecessors could not succeed. Milarepa, arriving 1,500 years later, is witness. This young man has faith and hope in humanity. May his silence bear fruit, O Sakya Muni Buddha. Listen to Shambhala—Kalagiya, Manas.”

Whispers of Mani Yaso In early spring, as water gurgled near melting ice, rumors spread across Tibet about Mani Yaso, missing for a year. Some warned, “A dangerous black magician has appeared in Lhasa,” while others claimed, “It’s Milarepa himself in the capital.” Ordinary people were confused. The chief presented the border guard’s interrogation transcript to the Dalai Lama: “Yes, Your Excellency. Mani Yaso is near the protection building. If he isn’t caught immediately—” The officer requested permission to act, promising to report personally. The Dalai Lama remained calm: “We will not catch him. He will not escape anywhere.”

Mani Yaso’s Revelation On a cold spring night in Lhasa, Mani Yaso knelt at Lama Tsu’s gray tomb, feeling a telepathic warmth from his teacher. “I am ready, father,” he thought. Lama Tsu asked how he understood the human mind. Mani Yaso explained: by combining ancient Tibetan beliefs, modern molecular genetics, and yoga silence, he could trace a person’s age back to the embryonic stage and balance the nuclear vibrations of male and female sperm, correcting the ego. He planned to translate his instructions into many languages, create centers, record audio lessons, publish mantras online, and establish public organizations worldwide to share his work.

Mano Yaso’s Mission For years, the Dalai Lama had no day off; work, family, and daily life merged into one. Mano Yaso, cursed by black magic, had run away—but even if found, he could not be caught. Suddenly, the “emergency” phone rang: the protection chief claimed they had captured the monster. The Dalai Lama asked, surprised, “Who?” His wife answered: “Mano Yaso! Caught ten times, imprisoned a hundred times!” Yet, Mano Yaso appeared, calm, meditating according to the Johan School program. The Dalai Lama reminded him: Tibet’s political mission mattered more. Leaders of Nepal, China, and Kyrgyzstan had requested his visit. “Now your mission is to China,” he said.

Mano Yaso’s Journeys

Mano Yaso’s Journey and the Search for Justice Mano Yaso first went to the prison and removed the magic from the official he had once targeted. Then he visited the office of the mayor of Lhasa’s son and asked for forgiveness. He continued to China, where he met the leader of the Communist Party. In India, he again witnessed injustice. Later, in Kyrgyzstan, he met Temir, a truck driver involved in smuggling. Temir had once been a professor but was forced into this work due to low pay. He spoke of a great Kyrgyz scholar who was never supported and died forgotten. Everywhere Mano Yaso traveled, he saw injustice, and Temir claimed the country’s president was corrupt.

Revolution and Disillusionment in Kyrgyzstan In Kyrgyzstan, the president had become deeply corrupt, and his daughter rose to lead the ruling party. In the Aflaton region, Kyrgyzstan local people protested

against the authorities, but security forces opened fire on them. This sparked massive protests across the country. Mano Yaso read online that the president had fled as the revolution unfolded. Yet, even after the change of power, he still saw dark, heavy energies among the people—their sense of justice remained suppressed. In his eyes, the new leaders were no different, and the hopes of the people were not truly fulfilled.

Mano Yaso in Moscow Mano Yaso went to Moscow, where he and a woman were presented as representatives of the Indigo generation. There, he met a man claiming to be the reincarnation of Nostradamus, who warned him about a professor whose research could harm Christians. Using his power, Mano Yaso stopped the professor. Soon after, chaos erupted in the city when an explosion occurred in a basement where the preserved brains of Soviet leaders, including Stalin, were kept. Later, Mano Yaso met a terrorist. They argued—Mano Yaso said humans created the idea of God, while the man called him a “kafir” and declared jihad. Mano Yaso insisted all religions are equal.

Milarepa and a Changing World More than half a century passed, and Mani Yaso, known as the reincarnation of the holy Milarepa, became recognized worldwide. He accepted this title; only his friend, Count de Saint-Germain, the reincarnation of Nostradamus, called him “Mila” or sometimes “Arhat.” They often discussed the state of the world. Earth’s aura was changing rapidly, its dark blue gamma rising due to war in the Middle East and growing human aggression. Sea levels continued to rise, and millions moved along the coasts. Major cities like New York, Paris, and London were evacuated. A virtual announcer reported massive damages caused by spaceship collisions across the universe.

Encounter with the Dropa People Mano Yaso came to the Dropa people. Their leader told him about a young girl who kept drawing the same image: a lake, mountains, and black peaks. She also claimed to hear a voice coming from the water and would suddenly shout “Nool!” and run. The leader explained that Nool was their home planet, known to humans as Sirius. The girl also repeated the word “Zaya,” meaning “wind.” Hearing this, Mano Yaso became excited and said, “This is what I have been searching for—a tornado, a gravitational passage!” He believed the girl’s visions were pointing to a hidden path.

Lama Tsu’s Third Letter Lama Tsu’s third letter was brief: “My son Yaso, in my youth I failed to translate the Kalachakra texts, but after 84 years I finally understood humanity’s needs.” The texts said life exists on all planets in different forms, and Earth existed long before humans and will continue without them. They described a bright planet called Nool, where people live 300 years and their souls become trees. It was said even Sakyamuni Buddha desired this. The letter ended with “Farewell.” Milarepa read it several times, then paused, troubled by the final word—why farewell?

The Discovery of Shantamani Milarepa, Saint-Germain, and Lurgan-la reached the hidden gates of Shambhala beneath Kailash, opening them with the power of sound. Moving through tunnels, they passed halls of giant coffins and a golden passage by a towering statue of Sakyamuni Buddha. On the fifth day, they arrived at a dark sapphire gate. Beyond it lay a white marble chamber, where a granite box glowed in silver mist. Milarepa revealed the stone inside was Shantamani. Using his energy, he opened the box, and the sacred stone was finally found—earlier than Nostradamus had predicted, not in 2133 or 2145, but in the year 2060.

The Voice Above Kailash On June 22, the shortest night, Milarepa brought a hundred mummies to Mount Kailash and placed them in a cube at its peak. For two nights nothing happened. On the third night, the sound of Kalagiya echoed, and the mountain opened to a dark, starless sky. A voice spoke from Shambhala, asking who had suffered and sacrificed for humanity, yet was forgotten. It warned that humans had embraced darkness and ego. Now, their fate rested in the hands of Great Nature—and themselves. Gifted with the power to think, humanity must find its path, for only Nature could guide them despite their failures.

The Lost Puppy Milarepa (Adilet) remembered a rare, happy day from childhood. A tiny yellow puppy swam bravely in the water, catching the children’s attention. At last, Adilet carried the weak, hungry puppy

home. His grandmother named him Moynok. Though his father disliked it, he allowed it to stay. Playful and fearless, Moynok ran even around the strong bull Rem. But soon the puppy fell ill. Veterinarians gave different diagnoses. One day, the father decided to end its suffering with an injection. Afraid, Adilet hid the puppy. The next day, it was gone—perhaps it had gone to the cosmos.

Milarepa and Kua-Kua One week later, a rare gravitational event lit a luminous corridor in the Milky Way, observed worldwide. Milarepa emerged joyfully from Mount Kailash's navel to Bayan Hara Ula, where loud music and dancing filled the night. Amid the chaos, a girl, Kua-Kua—the one who had drawn Sirius—grabbed his ankle. Delighted, Milarepa lifted her in his arms. A masked girl shouted that God had no right to end the world, to which Milarepa replied that God's role was to protect human happiness. He urged her to let go of evil, lie on the grass, and fly to planet Nool with her true love.

CHARACTER ANALYSIS

Adilet (Mano Yaso)

Adilet, later called Mano Yaso, is a child formed by injustice. From birth he is marked by the fraud of the "millionth citizen," celebrated for a moment and then erased. Because of this, justice is never an abstract idea for him; it is tied to dignity, identity, and survival.

His name, meaning "Justice," becomes both a burden and a purpose. As a boy, Adilet seems wild and strange, but he is deeply perceptive. He does not simply suffer the world—he tries to understand it. Rejection, humiliation, and exclusion teach him that institutions often protect power rather than truth. These experiences make him quiet, stubborn, and inwardly strong.

In Tibet, Adilet becomes Mano Yaso. This new identity gives discipline to his restless inner life. Through silence, study, and suffering, he learns to see beyond appearances. Yet his journey is not pure or easy: he discovers that spiritual power can also be corrupted and used for control. When he becomes entangled in harm, he is forced to confront guilt and responsibility.

What defines Adilet most is that he does not let suffering destroy him. Instead, he turns it into a search for justice, first for himself and later for others. As Mano Yaso, and finally as Milarepa, he becomes a figure shaped by endurance, moral struggle, and the desire to restore meaning in a world ruled by inequality and ego.

Strong Adilet is shaped by both trauma and intuition, yet he remains strong. At first he appears as a wild child, dirty, defiant, and hard to catch, but he is not mad. He is perceptive, sensitive, and deeply aware of the world around him. Even in pain, he turns experience into meaning. His strange phrases, like running against the Earth's rotation or hearing the swing call him to the cosmos, show that he does not simply react to suffering; he interprets it.

His earliest struggles teach him harsh truths. Being expelled, slandered as a drug addict, and erased in the "millionth child" scandal reveal that institutions often punish truth instead of protecting it. He also learns that compassion can be weak, easily replaced by ridicule or rejection. But these wounds do not destroy him. Instead, they make him stronger and more inwardly determined.

Perceptive Adilet possesses an innate, heightened sensitivity that allows him to see the world differently than those around him. Even as a misunderstood child, he perceives the hidden structures of reality, translating his pain into symbolic language like "running against Earth's rotation." This intuition evolves into the spiritual "third eye" of Mano Yaso. He looks past the rituals of the palace to see the ego and political corruption driving the Dalai Lama. He detects the darkness hidden within black magic and the insincerity in others. This trait sets him apart as a natural judge of character, granting him the ability to distinguish between true spiritual authority and hollow performance. His vision is a burden because it forces him to witness truths others ignore, but it is also his greatest gift, allowing him to navigate the complex moral landscape he inhabits.

Disciplined Discipline is the bridge that transforms Adilet from a reactive victim into a conscious seeker. Becoming Mano Yaso requires him to submit to a rigorous structure that tests his limits. Tibet serves as a

laboratory where his raw intuition is forged into technique through the "Trial of Silence," hunger, and physical hardship. His discipline is a conscious choice to structure his chaos. He accepts the rules of the monastery—shaving his head, memorizing texts, enduring punishment—yet maintains his inner autonomy. This ability to stay focused despite fatigue, fear, and cultural isolation shows a steely will. He learns that true insight is not a magical shortcut but the result of sustained effort. This disciplined nature enables him to rise through the monastic ranks and survive the intense psychological pressure of the palace, proving he has the mental fortitude to master both himself and his powers.

Conscientious The most complex aspect of Adilet's character is his deep moral responsibility, which matures into genuine conscience. He is not a flawless saint; he is capable of error, specifically when he becomes entangled in the use of black magic. However, his greatness lies in how he handles this guilt. Unlike the corrupt officials around him, he refuses to rationalize his actions or view others as collateral damage. When he realizes that his power has caused harm, he experiences profound remorse. He does not double down on ego; he chooses confession, repair, and retreat. This capacity for self-correction defines his evolution into Milarepa. He shifts from seeking personal justice to embodying universal justice. His final stage as a humble servant shows that he understands the weight of his actions. He accepts that true strength lies not in dominating others, but in serving them with pure intention and protecting the truth from corruption.

Paralels: Adilet in Comparison: Siddhartha and the Little Prince

Adilet can be compared to both Siddhartha from Hermann Hesse's *Siddhartha* and the Little Prince from Saint-Exupéry's *The Little Prince*, though he remains darker and more wounded than either.

Like Siddhartha, Adilet follows a spiritual journey shaped by experience rather than doctrine alone. His transformation into Mano Yaso and later Milarepa reflects a search for truth that passes through suffering, discipline, and inner change.

Yet unlike Siddhartha, Adilet's path is deeply marked by social injustice, political corruption, and violence, which gives his spiritual development a harsher and more tragic dimension.

At the same time, Adilet also recalls the Little Prince in the way he speaks about the world through unusual, cosmic images. His remarks about running against the Earth's rotation or being called by the swing "to the cosmos" show a childlike but penetrating imagination.

Like the Little Prince, he sees reality symbolically, while adults around him fail to understand him and dismiss him as strange.

However, Adilet belongs to a much more brutal world than Saint-Exupéry's hero. His innocence is constantly tested by humiliation, exclusion, and cruelty.

In this sense, Adilet stands between these two figures: he shares Siddhartha's spiritual quest and the Little Prince's visionary sensitivity, yet his character is shaped by a far more violent and unjust reality.

Tashtan

Tashtan plays a crucial role in Adilet's life because he is the first person who truly recognizes that the boy's strangeness is not madness, but potential. While others see Adilet as troublesome, wild, or broken, Tashtan sees meaning in his difference. In this way, he becomes the bridge between Adilet's painful childhood and his later transformation into Mano Yaso.

Tashtan is more than an uncle; he is a guide, protector, and interpreter. He gives Adilet something his parents and society often cannot give him: a framework for understanding himself. Because Tashtan is educated in philosophy and interested in religion, mythology, and Tibet, he is able to read Adilet's unusual behavior not as failure, but as a sign of a larger destiny. His insight—that Adilet's path is shaped by opposition—is one of the most important ideas in the narrative. It turns suffering into direction.

He also functions as a practical supporter. He helps Adilet after school troubles, listens to him seriously, encourages him to ask questions, and pushes forward the possibility of Tibet when ordinary life in Bishkek begins to close around the boy. Without Tashtan, Adilet might remain trapped in humiliation and exclusion. Tashtan opens a door.

But, Tashtan's support has limits. When Adilet decides to remain in Tibet forever as a monk, Tashtan becomes angry. This reaction is important because it shows that his role is not purely selfless or purely mystical. He wants Adilet to grow, but perhaps not to the point of being lost to him and to the family.

He imagines a future for the boy, yet when Adilet fully chooses his own spiritual path, Tashtan feels powerless, excluded, and even betrayed.

Perceptive Tashtan looks deeper than other people. When neighbors call Adilet crazy or teachers call him lazy, Tashtan sees something else. He notices that Adilet listens to the swing and talks about the stars. He realizes these are not random acts; they are signs of a special mind. While most adults only want to fix Adilet's bad behavior, Tashtan tries to understand the reason behind it. He sees that the boy's silence and strange actions have meaning. This gift of perception makes him the only one who truly understands Adilet in the beginning

Supportive Tashtan is always there when Adilet needs help. When school becomes impossible and teachers are unfair, Tashtan does not give up. He talks to the teachers, looks for new schools like the Jewish lyceum, and even meets with Jyldyz to find a solution. He pushes Adilet to keep learning and not to feel like a failure. He stands by the boy's side during hard times, offering advice and hope. Without this support, Adilet might have been lost in the system, but Tashtan works hard to open doors for him.

Educated Tashtan uses his mind to understand life. Because he studied philosophy and theology, he does not just see things in a simple way. He thinks about why things happen. He compares old Kyrgyz beliefs like Tengrism with new ideas. This education helps him guide Adilet. He does not just offer food or shelter; he offers ideas and wisdom. He helps Adilet understand his own feelings and his strange experiences through logic and learning. His intellectual nature makes him a wise guide who can explain the confusing world to a confused boy.

Spiritually Curious Tashtan is not just interested in books; he is interested in the soul. He feels drawn to the mysteries of Tibet, Shambhala, and the stars. He wants to know about the hidden knowledge of the world and ancient traditions. This curiosity is why he takes Adilet to Tibet. He believes that the boy's strange connection to the cosmos is real and important. Tashtan explores the unknown, looking for answers that science or ordinary life cannot provide. His spiritual drive pushes the story forward, turning a simple family trip into a search for deeper truth.

Lama Tsu

Lama Tsu is the spiritual father and true master of Adilet (Mani Yaso). He is the one who recognizes the boy's hidden potential, seeing him not as a difficult student, but as the possible reincarnation of Milarepa. While others in Tibet are impressed by miracles or status, Lama Tsu looks deeper. He tests Mani Yaso through harsh discipline, the "Trial of Silence," and the shock of the snake incident, forcing the boy to confront his fear and ego to unlock his "third eye." He is a strict but profound guide who believes that justice comes from inner clarity, not political power.

Moral His character is defined by moral integrity. When the Dalai Lama begins to treat Mani Yaso as a political asset and a tool for court intrigue, and when black magic enters the palace, Lama Tsu stands in opposition. He refuses to let spiritual insight be corrupted for worldly gain or control. This conflict leads to his downfall. He is pushed out, declared "old and unreasonable," and his guidance is replaced by more compliant teachers. He becomes a tragic figure: a holy man discarded by the very institution he serves.

Protecting Lama Tsu's final acts are those of a protective sacrifice. Knowing his death is near, he arranges to be buried in a simple wooden box in the lotus position, refusing cremation to keep his body as a last testament. He also entrusts Dei with three secret letters for Mani Yaso. These letters become the crucial map that leads Mani Yaso away from the corruption of the palace, toward the hidden teachings of Shambhala, and ultimately to the discovery of the Shantamani stone.

Wise Lama Tsu represents the pure path of wisdom in the story. He teaches Mani Yaso discipline, truth, and inner clarity, unlike the political figures who use knowledge for control. He becomes the moral center of the narrative and helps keep Mani Yaso from being lost to power and ego. At the same time, Lama Tsu is a tragic figure. He understands the right path but cannot fully protect it from bureaucracy and politics. His

death shows how vulnerable truth is in a corrupt system. Even after that, his letters continue to guide Mani Yaso back to his true purpose and sense of justice.

Parallels: Lama Tsu and Father Zosima: Spiritual Guides of Moral Purity

Lama Tsu shares a profound connection with Elder Zosima from Fyodor Dostoevsky's *The Brothers Karamazov*. Both characters function as the pure spiritual anchor in a world of corruption and hypocrisy.

Zosima stands in contrast to the rigid, legalistic, and judgmental monks in his monastery (like Father Ferapont), representing a religion based on love and active responsibility rather than rule-following. Lama Tsu stands in contrast to the Dalai Lama, who represents the political, bureaucratic, and manipulative side of religion. Like Zosima, Lama Tsu refuses to compromise his wisdom for institutional power.

The most striking similarity is their posthumous influence. After Zosima dies, his teachings are the only thing that prevents Alyosha from losing his faith during his "rebellion" in the night. Zosima's spirit returns to guide him back to the path. Similarly, Lama Tsu dies in disgrace (his body threatened, his authority stripped), but his secret letters function exactly like Zosima's lingering spirit. They reach Mani Yaso at his lowest point, pulling him out of the "darkness" of black magic and guiding him toward the truth (Shambhala). Zosima teaches that "everyone is really responsible to all men for all men and for everything." Lama Tsu insists on the "pure path of wisdom," rejecting the use of spiritual gifts (the third eye) for political control.

The Dalai Lama

In the story, the Dalai Lama represents the complex intersection of spiritual authority and political power. He is the leader of Tibet, but unlike the idealized image of a purely holy man, he is depicted here as a pragmatic and often ruthless politician. He views the world in terms of influence, strategy, and survival for Tibet, rather than pure spiritual enlightenment. His primary flaw is his willingness to corrupt spiritual tools for political gain.

Manipulative The Dalai Lama recognizes Mani Yaso's "third eye" not as a sacred gift for humanity, but as a potent asset for the state. He pulls Mani Yaso into the Potala Palace, not to deepen his meditation, but to utilize his vision. He sends Mani Yaso on missions to read the intentions of rivals and even directs him toward black magic to eliminate political opponents, such as Lama Toiba and the Mayor of Lhasa. He frames these actions as necessary for the "benefit of Tibet," showing that he is willing to sacrifice moral integrity for political stability.

Hypocrite The Dalai Lama represents the corruption of spiritual authority by politics. He is cynical and hypocritical: he condemns the effects of black magic while ignoring his own role in using it, and he dismisses the deaths with cold rationality. He tries to modernize Mani Yaso, insisting that in the 21st century one cannot simply remain a monk, because he wants him to serve the hierarchy's political needs. His wish to connect Mani Yaso with his daughter Seleng also shows how personal, political, and spiritual motives become mixed together in him. Even his attempt to have Lama Tsu's body exhumed and destroyed reveals his fear of the master's influence and his desire to control memory itself. In the story, the Dalai Lama becomes the dark force Mani Yaso must eventually escape in order to protect his soul.

Antagonistic While Lama Tsu represents "pure wisdom" through discipline, renunciation, and ego rejection, the Dalai Lama represents ambition and worldly attachment. His antagonism is not based on hate, but on a conflicting value system: he values political power and utility over spiritual purity. By encouraging ambition in Mani Yaso, he acts as a corrupting force, actively pulling the boy away from the spiritual path. By insisting Mani Yaso engage in worldly affairs and removing the teacher who kept him disciplined, the Dalai Lama becomes the architect of the boy's moral danger. He is the gateway through which "ego and sorcery" enter Mani Yaso's life. In this sense, his antagonism is destructive; he sacrifices the individual's soul for the institution's agenda.

THEMES

Justice: The novel shows how justice changes from a personal hurt into a bigger responsibility. At first, justice means something very personal for Adilet. He is born into the “millionth citizen” fraud, celebrated and then erased by the state. His name, Adilet, means “Justice,” but instead of protecting him, it reminds him of what was taken from him. He wants simple fairness: a real identity, a birth certificate, equal treatment at school, and respect from adults.

As he grows into Mani Yaso and later Milarepa, his idea of justice becomes deeper. He learns that justice is not just about defeating a bully, a school principal, or a corrupt official. That kind of revenge is too small. Real justice means bringing balance to a world full of ego, corruption, and cruelty. By the end, Adilet is no longer only a boy asking for fairness. He becomes someone who sees bigger injustice in society, politics, and even the world itself. He changes from a victim into a witness and a force for correction.

Illustrative moment: One of the clearest early moments of this theme comes when Adilet notices that Russian classrooms have heaters while Kyrgyz classrooms do not. He writes a complaint to the city education department with his teacher Jyldyz, but both of them are expelled from school. This moment shows that even a small question about fairness can lead to punishment. It also reflects the early years of independence in Bishkek, when there were only a few Kyrgyz-medium schools, while most schools were still Russian-medium. Later, at the Jewish school where Adilet studies, he is mocked and beaten because he is the only Kyrgyz child there, while the other students belong to different ethnic groups. He is called “Kirgiz” in the Russian manner of pronunciation, which makes him feel even more isolated. These moments show that Adilet’s search for justice begins with personal humiliation but grows into a wider awareness of social inequality.

The Corruption of Spiritual Authority: The novel strongly criticizes religious authority and shows how even sacred institutions can become corrupt. It presents two different kinds of spiritual leadership. Lama Tsu represents true wisdom, humility, and moral discipline. For him, spiritual knowledge, especially the “third eye,” should help a person see truth clearly, not control others.

In contrast, the Dalai Lama represents the political use of religion. He does not see Mano Yaso mainly as a spiritual student, but as someone whose powers can be used for politics, influence, and even harming rivals. Through him, the novel shows how sacred power can be turned into a tool of control.

The central warning of the theme is stark: when spiritual organizations begin to pursue power, they lose their soul and become indistinguishable from the corrupt bureaucracies they were meant to transcend. The narrative vividly demonstrates how the “holiest” sanctuaries can become the sites of the deepest moral compromise. By trading sacred duty for political strategy, the institution betrays its very foundation, proving that in the pursuit of dominance, even the divine can be corrupted by the machinery of the state.

Illustrative moment: The Dalai Lama instructed Mano Yaso to meet Lama Toiba, strengthen his ego, and understand his intentions. Mano Yaso arranged the meeting after sunset, in a wooden or brick building, through an interpreter. At a restaurant in Lhasa, the interpreter introduced Mano Yaso as a representative of a Cambodian company, while Lama Toiba was praised as the “national leader of Tibet.” During their conversation, Mano Yaso carefully observed Toiba’s inner ego. Using black magic, he greatly amplified Toiba’s ego.

Identity and Erasure: From the moment of his birth, Adilet is denied a stable place in the world. The “millionth citizen” fraud does not simply wrong his family in a practical sense; it symbolically removes him from public legitimacy. He is first recognized by the state, then replaced, as though his existence can be revised according to political convenience. This establishes a pattern that continues throughout his life: he is repeatedly denied recognition, whether through the destruction of his documents, exclusion from school, or social humiliation.

The novel therefore presents identity not as something purely internal, but as something shaped by recognition, documentation, language, and power.

At a deeper level, Adilet’s later transformations into Mano Yaso and Milarepa can also be read through this theme. These new names do not erase his original self, but rather represent attempts to reclaim and rebuild identity beyond the categories imposed on him. The novel suggests that identity, especially for the marginalized, is not simply inherited; it must be fought for, reimagined, and spiritually reconstructed.

Illustrative moment: A low-level statistics clerk named Judomush discovered that Bishkek's population was about to reach one million. After hesitation, he reported it, which triggered urgency among city authorities, who rushed to identify the "millionth citizen." A baby born in a poor Kyrgyz new settlement—formed by migrants from different regions of Kyrgyzstan and lacking proper infrastructure—was first announced live on TV, bringing joy nationwide. However, the next day officials replaced the child with another, revealing corruption and injustice. Disturbed, Judomush protested but was silenced. The family named their son "Adilet" (Justice), marking his life with the injustice he faced at birth.

Mentorship and Spiritual Guidance: The novel places great emphasis on the role of mentorship in the formation of the self. Adilet's development is not solitary; it depends on the guidance of figures who recognize, interpret, and shape his potential. Two such figures are especially significant: Tashtan and Lama Tsu. Although they occupy different roles—one familial and intellectual, the other spiritual and monastic—both serve as mediators between Adilet and the larger meaning of his life.

Tashtan is the first person to see Adilet's strangeness as meaningful rather than pathological. He provides the conceptual frame through which Adilet's suffering can be understood as part of a destiny rather than a failure. Lama Tsu, in turn, disciplines and deepens that potential, directing Adilet toward spiritual knowledge while also trying to protect him from corruption. Together, these figures show that guidance is not merely about instruction; it is about helping another person become legible to himself.

At the same time, the novel complicates the idea of mentorship by showing its limits. Tashtan cannot fully let Adilet go, and Lama Tsu cannot ultimately protect him from institutional power. This gives the theme greater depth. Teachers matter profoundly, but they are not omnipotent. What remains after their failure or death is their moral imprint. In particular, Lama Tsu's letters demonstrate that true guidance can continue even beyond physical presence. The novel therefore suggests that mentorship is one of the deepest forms of ethical transmission.

Illustrative moment: In his second year, Mani Yaso was transferred to the class of Lama Tserren, a great master of occultism and meta-physics. In his previous class, out of six children, four had been expelled, and one had been moved to another class. Mani Yaso was promoted four grades ahead. Lama Tsu personally visited the Dalai Lama at the Potala Palace, bringing Mani Yaso's astrological charts to declare him the reincarnation of Milarepa. The Dalai Lama issued a special order: Lama Tsu would train Mani Yaso. He had to pass several stages, including Lama Tserren's class. Uncle Tashtan had already returned to Kyrgyzstan. Mani Yaso's new classes focused on metaphysics, using hypnosis and meditation. After extensive training, he could finally concentrate his thoughts entirely on study.

Adilet's Search for Himself: One of the major themes in *Arhat* is Adilet's search for himself. His life begins with injustice: although he is first declared Bishkek's millionth citizen, corrupt officials erase this truth and deny him his rights. Because of this, Adilet grows up wounded by injustice, and his search for identity becomes closely tied to the search for truth and justice.

As a child, Adilet is misunderstood by others. He seems strange, speaks about the cosmos, hears the swing calling him, and feels drawn to Sirius and the stars. People call him mad or abnormal, but these signs show that he experiences the world differently. He does not belong fully to ordinary society, and this isolation pushes him to seek who he truly is.

His journey to Tibet becomes the most important stage of this search. There he leaves behind his old life, gains the new name Mani Yaso, and undergoes spiritual trials. Yet his transformation is not simple. He must choose between true wisdom and manipulation, between justice and destructive power. His search becomes not only a question of identity, but also of moral responsibility.

In the end, Adilet's self-discovery grows into a larger mission. His personal suffering helps him understand the suffering of others, and he begins to seek justice for humanity as a whole. Thus, Adilet's search for himself is both personal and universal: he is trying to understand not only who he is, but what it means to live truthfully in an unjust world.

Illustrative moment: Adilet appears as a lonely, misunderstood child wandering among the apartment blocks, ignored and judged by adults. People call him strange, mad, or abnormal, but they do not try to understand him. His unusual statement, "If I hadn't been running against the Earth's rotation, no one could have caught me," reveals that his mind works differently from others. This moment is important because it shows that Adilet already feels separated from the ordinary world and is trying to express a deeper inner reality. His running symbolizes not only physical movement, but also his struggle against the world around him. Therefore, this passage clearly reflects the theme of Adilet's search for identity, because from

childhood he is shown as someone who does not belong easily to society and must search for his own meaning.