



**“Small drops gathered for the sake of inspiration”**

**Short descriptions of the 39 lineage-holders  
of one transmission of the Hevajra 9-deity practice**

based on the lineage prayer by HH Drikung Kyabgön Trinle Lhundrub (2011)

༄༅། །།མར་ལུགས་ཀྱི་རི་རྩེ་ལྷ་རྒྱུད་གསོལ་འདེབས་དངོས་གྲུབ་གཏེར་འབྱུང་ཞེས་བྱ་བ་བཞུགས་སོ། །

“The Treasure that gives rise to Siddhis” [དངོས་གྲུབ་གཏེར་འབྱུང་།]

A prayer to the Lineage Lamas of the [Nine Deity] Hevajra practice from the Marpa Tradition.”

**The carriers of the Marpa Ngok transmission of Hevajra Nine Deity Practice**



To the INSEPARABILITY of Guru and Ista-Devata [the dearest chosen Deity]

- the glorious Hevajra - I prostrate!

ལྷ་མ་དང་

སྟག་པའི་སྟ་

དབྱེར་མི་བྱེད་པ་

དཔལ་གྱི་རི་རྩེ་ལ་ཕྱག་འཆལ་ལོ། །

‘Small drops’ of blessing ‘gathered for the sake of inspiration’, collected by a devoted practitioner, in order to enable devotion to rise. A scholar would be able to collect more qualified extracts based on studies, and put them better together. And again, this is literally ‘gathered’, as only 3-5 % are my own elaborations with my own words. My contribution is gathering it. These following descriptions are just what randomly sprung to the attention of this practitioner/devotee, when researching the lineage-prayer “The Treasure that gives rise to Siddhis” [དངོས་གྲུབ་གཏེར་འབྱུང་།], composed by His Holiness in 2011. This “A Short description of the 39 Lineage Holders” was compiled by Carl 鍾 Djung [ཀམ་དགོན་མཚོག་རྩེ།], since June 2016 until 25<sup>th</sup> of November 2020. Corrections applied March and April 2020, were inspired by His Holiness Drikung Kyabgön Trinle Lhundrubs study of “Ngok Jewel Rosary” [མར་རྩོག་རྩོམ་བྱེད་ལུང་བ།] and ‘Lives of the rNgog masters from gZhung’ [༄༅། །རྩོམ་རྩོག་གཞུང་པ་ཡབ་སྐུ་སྐུ་མའི་རྣམ་ཐར་རྩོམ་བྱེད་ལུང་བ་བཞུགས་སོ།]. The main source for this “Short description of the 39 Lineage Holders” is the most precious Ph.D. thesis of December 2017, by Cecile Ducher: “A Lineage in Time: The Vicissitudes of the rNgog pa bKa’ brgyud ...” ... Thanks to all who helped.

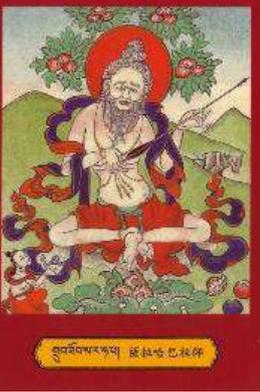
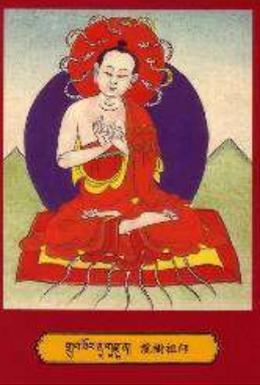
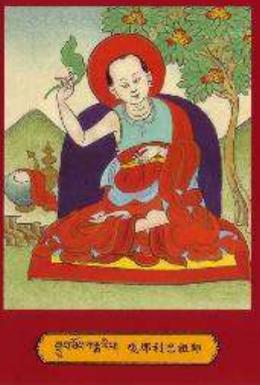
An Annotated list of all 39 Lineage holders, extracted from the Hevajra Extended Sadhana

[༄༄༄ །མར་ལྷགས་ཀྱི་འོ་རྩེ་རྩ་དགུ་ལྔ་བཟུང་མདོ་སྐྱུར་བཞིན་བསྐྱེད་ཚུགས་ཏུ་བཀོད་པ་བཞུགས་སོ།།]

ཕྱོགས་བཅུ་དུས་གསུམ་གྱི་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དོ་བོ་དཔལ་ལྷན་རྩ་བའི་བླ་མ་	The root-lama
(1) ལྷུ་བ་བདག་རྩེ་རྩེ་འཆང་ཆེན་པོ་	Dorje Chang
ཡེ་ཤེས་ཀྱི་མཁའ་འགྲོ་མ་	The Dakini from Uddiyana, residing in a cave, holding all the tantras.
རྒྱལ་མཚན་རྩེ་རྩེ་སྣང་པོ་	Vajra Garbha ...
གྲུ་བ་ཆེན་མ་ར་ཉ་པ་	Saraha
(5) དཔལ་མགོན་འཕགས་པ་སྐུ་སྐྱུབ་	Nagarjuna
རྒྱལ་མཚན་ལྷ་མ་དེ་བ་	Aryadeva
སྲོབ་དཔོན་ལྷ་བ་གཤགས་པ་	Chandrakirti
རྣམ་འབྱོར་རྣམ་ཏུ་རྒྱུ་བ་	Matangi (Lineage holder identified, but details unclear. Question is whether Mantangi is male or female.)
ཏིལ་ཤེས་རབ་བཟང་པོ་	Tilopa
(10) ལྷ་རོ་ཡེ་ཤེས་དངོས་གྲུབ་	Naropa
སྐུ་སྐྱུར་མར་པ་ལོ་ལྷ་	Marpa
རྩོག་སྟོན་ཆོས་རྒྱ་རྩེ་རྩེ་	The basis/foundation for the Ngok Lineage. The one from whom 7 generations will come.
རྩོག་སྟོན་ཞེ་སྣང་རྩེ་རྩེ་	1 <sup>st</sup> generation after Ngoktön Chodor
རྩོག་ཀུན་དགའ་རྩེ་རྩེ་	2 <sup>nd</sup> generation after Ngoktön Chodor
རྩོག་གཟེང་བརྩེད་གྲགས་པ་	3 <sup>rd</sup> generation after Ngoktön Chodor
རྩོག་རིན་ཆེན་བཟང་པོ་	4 <sup>th</sup> generation after Ngoktön Chodor
རྩོག་ཆོས་ཀྱི་རྒྱལ་མཚན་	5 <sup>th</sup> generation after Ngoktön Chodor
རྩོག་སངས་རྒྱལ་ཡོན་ཏན་	6 <sup>th</sup> generation after Ngoktön Chodor
རྩོག་བྱང་ཚུབ་དཔལ་	The last and 7 <sup>th</sup> Ngok
(20) ལོ་ཆེན་བསོད་ནམས་རྒྱ་མཚོ་	Lochen Sönam Gyamtso, an important scholar and translator,
ལུན་ཟུ་ཐམས་ཅད་མཁྱེན་པ་	The 4 <sup>th</sup> Shamarpa Chödrak Yeshé (1453-1524) [Karma Kagyu]
མཁན་ཆེན་ཤེས་རབ་དཔལ་ལྷན་	Abbot of Yangpachen, the monastery of 4 <sup>th</sup> Shamarpa [Karma Kagyu]
རྒྱལ་དབང་རིན་ཆེན་ལུན་ཆོགས་	The 17 <sup>th</sup> Drikung Kyabgon - Gyalwang Rinchen Phuntsog
བྱང་པ་རིན་ཆེན་དཔལ་	an important student of Rinchen Phuntsog.. 100 % sure.
(25) ཆོས་རྒྱལ་ལུན་ཆོགས་	100 % sure. Drikung. The 21st Drikung Kyabgön Sanggye Chögyal Püntso (1547-1602)
རྣ་རོ་བཀྲིས་ལུན་ཆོགས་	100 % sure. Drikung. 22nd Drikung throne-holder, Tashi Puntsog (1574-1628)
ཀུན་མཁྱེན་ཆོས་ཀྱི་གྲགས་པ་	100 % sure. Drikung. The 24 <sup>th</sup> Drikung Kyabgön, the 1 <sup>st</sup> Chung Tsang Tulku, Chökyi Dragpa (1595-1659)
བཀའ་ཆེན་དཀོན་མཚོ་སྐུ་སྐྱུབ་	100 % sure. .. Pupil of 1 <sup>st</sup> Chung Tsang, Teacher of 2 <sup>nd</sup> Che Tsang
དཀོན་མཚོ་འཕྲིན་ལས་བཟང་པོ་	100 % sure. . Drikung. The 25 <sup>th</sup> Drikung Kyabgön, 2 <sup>nd</sup> Chetsang Konchog Thrinley Zangpo (1656-1718)
(30) དོན་གྲུབ་ཆོས་ཀྱི་རྒྱལ་བོ་	100 % sure. Drikung. The 26th Drikung Kyabgön, 2nd Chuntsang Döndrub Chökyi Gyalpo (1704-1754)
ཀུན་མཁྱེན་ཆོས་ཀྱི་འབྲུང་གནས་	100 %. 8 <sup>th</sup> Situpa [Karma Kagyu]
རྩེ་དཔོན་དེས་ལེགས་བསྟན་འཛིན་	Ngelek Tenzin, Karma Kagyu. 99 % sure.. Not much information.
ཀར་ཚེ་དབང་ཀུན་ལྷུ་	Karma Tsewang Kunkyang, Karma Kagyu. 99 % sure. Not much information.
མཚོག་སྐུ་ཀར་རྒྱ་	Karma Ratna, Karma Kagyu. 99 % sure. Not much information.
(35) ལ་ལེགས་ཡེ་ཤེས་ཉི་མ་	Traleq Yeshé Nyima, Karma Kagyu. 99 % sure. The 6 <sup>th</sup> Traleg Tulku
ཀོང་རྒྱལ་ཡོན་ཏན་རྒྱ་མཚོ་	100 % sure. Jamgön Kongtrül Lodro Thaye
མཁན་ཆེན་ཀར་བྲུ་ཤེས་འོད་ཟེར་དཔལ་	100 % sure: a pupil of Lodro Thaye (1836-1910)
ལུབ་བསྟན་ཞེ་བའི་ལོ་གྲོས་	100 % sure. The 6 <sup>th</sup> Chetsang Tulku. The 34 <sup>th</sup> Drikung Denrab (1886-1943)
(39) དཀོན་མཚོ་འཕྲིན་ལས་ལུབ་བསྟན་	100 % sure. Regent Tritsab Gyabra Rinpoche (1924-1979)

༄༅། ཨོཾ་སྐྱེས། OM SVASTI !!! – May all be auspicious!

 <p>Question to HH (19/11-2020): Is "གསང་ལྷགས་མཛོད་འཆང་ཡེ་ཤེས་མཁའ་འགོ་མ།" human mahasiddhi or dakini</p>	No. 1	Vajradhara	
	<p>དམིགས་མཛོད་སྤྱིང་རྗེའི་རང་གཟུགས་དོ་རྗེ་འཆང་།</p>		<p>ལྷག་བདག་དོ་རྗེ་འཆང་ཚེན་པོའི་ལས་དུ་ེ</p>
	<p>Do <b>Do</b>rje Chang, the embodiment of the inconceivable compassion [a compassion, which arises for all beings still bound by worldly concerns and obstacles.]</p>		
	<p>Bhagavan: The heart of the Body, Speech and Mind of all the Buddhas is the Noble Lord, who is the most secret of all secrets. O Vajragarbha, thou great Bodhisattva of great mercy, listen to the essence of Vajrasattva, Mahasattva and Samayasattva which is known as Hevajra.</p> <p>Vajra is said to be the indivisible, and Sattva the unity of three Centres. By this kind of wise reasoning Vajrasattva, the Adamantine Being, is so called.</p> <p>Mahasattva is so called because of being full of the flavours of Great Knowledge.</p> <p>Samayasattva is so called because of being uninterruptedly active at all times.</p>		
 <p>Answer from HH (19/11-2020): It's dakini who takes care of all Tantras at Udiyana cave .</p>	No. 2	Jnanadakini	
	<p>གསང་སྤྱགས་མཛོད་འཆང་ཡེ་ཤེས་མཁའ་འགོ་མ།</p>		<p>ཡེ་ཤེས་གྱི་མཁའ་འགོ་མའི་ེ</p>
	<p>“Wisdom Dakini, holder of the Treasure of the Secret Mantra.”</p>		
	<p>The Dakini from Uddiyana, endowed with Human Bone Ornaments, holding the Hevajra Tummo lineage, transmitting the mother lineage, passing it down to the Kagyu lineage. Of the four streams (bka’ babs bzhi), the fourth was transmitted from Dakini Kalpabhadri (mkha gro bskal pa bzang mo) and includes the tantra known as Hevajra and the practice called Tummo.</p> <p>Appearing as one, or being one of many, i.e. Sukkhasiddhi, also known as Kalpabhadri – a yogini of the charnel ground of Sosadvipa (so sa gling). Or is it one Dakini, manifesting in many forms? And sometime of different names, like ‘Cluster of Banana Trees’ (chu shing gi nye ma can) or ‘Endowed with Bone Ornaments’ (rus pa’i rgyan can), or ‘Endowed with Human Bone Ornaments’ (mi rus pa’i rgyan can). ‘Endowed with Human Bone Ornaments’ is also sometimes considered “Nāropa’s wife Niguma”, or as “Nāropa’s sister”, or manifesting as Mandarava for Padmasambhava, ‘Endowed with Human Bone Ornaments’ for Marpa, Niguma for Khyung po rnal ’byor and Queen of Siddhis (grub pa’i rgyal mo) for Rechung pa. <b>To the Wisdom Dakini we pray.</b></p>		
 <p>Question to HH (19/11-2020): Is Vajra Garbha [རྒྱལ་བའི་སྐལ་པོ་དོ་རྗེ་སྤྱིང་པོའི་ལབས།] a human mahasiddha ??? ... or a Maha Bodhisattva included in Tantra [who get teachings direct from Baghawan] ??? Does Vajra Garbha [དོ་རྗེ་སྤྱིང་པོ་] get teaching from "གསང་ལྷགས་མཛོད་འཆང་ཡེ་ཤེས་མཁའ་འགོ་མ།" ??? and how??? where???</p> <p>Answer from His Holiness (19/11-2020): Do <b>Do</b>rje Nyingpo received from Buddha. Vajra dakini is holder of Tantra.</p>	No. 3	Vajragarbha	
	<p>རྒྱལ་བའི་སྐལ་པོ་དོ་རྗེ་སྤྱིང་པོའི་ལབས།</p>		<p>རྒྱལ་སྐལ་དོ་རྗེ་སྤྱིང་པོའི་ེ</p>
	<p>Vajragarbha, the bodhisattva – son of the Victorious.</p>		
	<p>On the Sambhogakaya level, the Tantra of Hevajra was given by the Bhagavan to the ‘Son of the Victorious’ Vajragarbha. On the Nirmanakaya level, the Mahasiddha Vajragarbha, with several texts in the Tibetan Kangyur, was a holder of the Hevajra lineage.</p> <p>“First there was the Hevajra Tantra devoted to Prajna (Wisdom) and Upaya (Means) and this was the Yoga-tantra” and “mother tantra”. “But afterwards because of associations with the YOGINIS it is referred to as YOGINI TANTRA”</p> <p>Vajragarbha (Skt.; Tib. དོ་རྗེ་སྤྱིང་པོ་, Dorjé Nyingpo) — a bodhisattva who compiled the Dzogchen teachings given by the Buddha Samantabhadra in Akanishtha. He is counted as one of Tertön Sogyal's previous incarnations. The main interlocutor of the Buddha’s entourage throughout many of the Yoginītantras, such as the Hevajra Tantra, is also called Vajragarbha.</p> <p><b>To the one who received the transmission from the Buddha, we pray.</b></p>		
<p><b>We bow and pray. Please bless my mindstream.</b> [གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་སྦོབས།]</p> <p>“To all of you, we address our prayer. Please bless our mind-stream!”</p>			

	No. 4	Saraha	
	འདགས་ཡུལ་གྲུབ་པའི་སྤྱི་མེས་ས་ར་ཏ།		གྲུབ་ཆེན་ས་ར་ཏ་པའི་ེ
	Saraha, the pinnacle of the Mahasiddha forefathers from the most elevated place, India.		
	<p>Saraha, the son of a Dakini, was born in the east of India in Roli. He observed the laws of the Brahmins by day, and received instruction in the tantric mysteries from Buddhist masters by night. Saraha then took a 15-year-old girl as his consort and moved to a distant land, where he practiced his sadhana in isolation. The teaching she gave was vital to Saraha: “The purest solitude is one that allows you to escape from the preconceptions and prejudices, from the labels and concepts of a narrow, inflexible mind.” He listened carefully and began to devote himself to ridding his mind of conceptual thoughts and belief in the substantiality of objective reality. In time, he attained the supreme realization of Mahamudra and spent the remainder of his life in service to others. Upon death, Saraha and his consort ascended to the bliss of the Paradise of the Dakinis. <b>Here we pray to Saraha as holding the Hevajra sadhana method.</b></p>		
	No. 5	Nagarjuna	
	མདོ་སྔགས་རྒྱུད་མེད་གཏེར་འབྱུང་སྤྱི་སྤྱོད་ཞབས།		དཔལ་མགོན་འདགས་པ་སྤྱི་སྤྱོད་ཀྱི་ེ
	Nagarjuna, Embodiment of the Treasure of Sutra, Mantra and all Tantra classes.		
	<p>For the transmission of the practice of Hevajra, there is <b>'the sadhana/empowerment transmission'</b> and teachings on the <b>Hevajra Tantra</b>. The later, known as „King of Tantras“, was given to Nagarjuna in the 2nd century, in a secret cave by the Vajra Dakini in Oddiynana, and thus brought to the human realm, and began to spread in what we today know as India. Here Nagarjuna is invoked for his transferring of the sadhana/empowerment transmission.</p> <p>Some say, there are two Nagarjunas, a sutra and a tantra based one. Others says Nagarjuna lived 600-800 years. Some sources say he was born in 482 AD, other in 212 AD. According to mahayana scriptures, Nagarjuna was born 1200 years after the Buddha's parinirvana (483/400 BC +1200, which makes it around 717-800 AD). <b>To this holder of Sutra, Mantra and Tantra, we pray.</b></p>		
	No. 6	Arya Deva	
	རིག་པའི་འབྱུང་གནས་ལྷམ་དེ་བ་དང་།		རྒྱལ་སྐུ་ལྷམ་དེ་བའི་ེ
	Aryadeva, The source of Knowledge		
	<p>Āryadeva (3rd century CE), was a disciple of Nagarjuna and author of several important Mahayana Madhyamaka Buddhist texts. He is also known as Kanadeva, the 15th patriarch in Chan Buddhism, and as "Bodhisattva Deva" in Sri Lanka. One source sets both the same as above: “Also known as Kanadeva. A scholar of the Madhyamika school in southern India during the third century and the successor of Nagarjuna.” The same source also places him even earlier: “(2nd century): One of the ‘seventeen great panditas’ of ancient India and foremost disciple of Nagarjuna.”</p> <p><b>Here we pray to Aryadeva, as the holder of the Hevajra Sadhana/Empowerment transmission.</b></p>		
	No. 7	Chandrakirti	
	ཟླ་བ་གྲགས་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།		ཟླ་བ་དཔོན་ཟླ་བ་གྲགས་པའི་ེ
	Chandrakirti – Famous Moon		
	<p>The sources about the successors of Nagarjuna give different place and time in history for Chandrakirti. One source places him in the 6<sup>th</sup>, maybe 7th century. Some say that Chandrakirti's efforts of purification and reform of the Buddhist sangha helped to open the way for the attempts of Harsha (606-647) to become, as it were, a second Asoka enforcing Buddhist dharma by law. Some place him in the Gupta era (320-c.535).</p> <p>Chandrakirti is the next great exponent of the Madhyamaka system. He became an abbot of Nalanda. Chandrakirti was succeeded by Dharmapala (a.d. 635), and then for a short time by Jayadeva. Jayadeva's disciple was Shantideva, the most famous writer on Madhamika system after Chandrakirti. With regards to his role as Mahasiddha and lineageholder of Mahannutara-yoga methods less is conveyed. <b>It is for this role he is invoked here. To him we pray.</b></p>		
[ཞབས་ལ་གསོལ་བ་འདེབས།] <b>To you all we pray and bow. ... “to your feet we pray!”</b>			

 <p>མ་དང་གླིང་། (Matangi 瑪當吉) 瑪當吉 (Mātongī)</p>	No. 8	Ma TangGipa	
	རྣམ་འབྱོར་དབང་ལྷུག་མ་ཏྲ་ལྷོ་པ་དང་།		རྣམ་འབྱོར་ལྷ་ཏྲ་ལྷོ་པའི་དེ།
	<b>Mighty Yogi MatangGipa – holder of the Basic State</b>		
	<p>Was Matangipa a male Yogi or a female Yogini? It seems not to be clear. Some seem to refer to her as the Dakini called Matongha. In any case, the lineage prayer indicates that the methods of the sadhana practices of Hevajra, as well as the empowerment was passed on through Matangipa to Tilopa.</p> <p>Matangipa is considered to be among the seven spiritual heirs of Nagarjuna. This list counts 1) Sakyamitra 2) Nagabodhi 3) Aryadeva 4) Matangi (ma tang ki). 5) Buddhapalita 6) Bhavaviveka and 7) Ashvagoshā.</p> <p>According to Padma Karpo’s biography, Tilopa met Nagarjuna’s female disciple, Matangi, when he sought to find Nagarjuna again and discovered that Nagarjuna had already passed away. Also it is stated: “Tilopa received Guhyasamaja teachings on illusory body from Matangi, Mahamudra and Chakrasamvara teachings on Clear Light from Lalapa, Hevajra teachings on Tummo from Dakini Samantabhadri, and Chakrasamvara teachings from Nagpopa before being instructed by Matangi to work as a sesame oil maker and as a servant to a prostitute named Dharima.”</p> <p>Some biographies state: “Shri Matangi passed on to Tilopa the teachings on resurrection of the dead body (according to other sources it was the Dakini Matongha). It was Matangi, who advised Tilopa to start to work at a brothel in Bengal for a prostitute called Dharima as her solicitor and bouncer.” “At night he assisted the prostitute by escorting men in and out; during the day he did the work of beating and grinding sesame seeds for his living.”</p> <p>Another source describes: “Tilopa perfectly understood and fully mastered the common and supreme points of all instructions he had received, but Guru Matangi (according to Thrangu Rinpoche, the dakini called Karpo Sangmo) did not allow him to enter into the action. When he showed the miracle of transferring the consciousness of a fish into space, his preceptor knew that he had attained the siddhis and let him go wherever he wanted so that he could benefit many living beings.” <b>To this Great Master and Holder of the Basic State we pray.</b></p>		
	No. 9	Tilopa	988-1069
	རྣེ་རྩེ་འཆང་དངོས་ཏེ་ལོ་ཤེས་རབ་བཟང་།		ཏིལྷེ་ཤེས་རབ་བཟང་པོའི་དེ།
	<b>Tilo Sherab Zangpo, accomplisher of Dorje Chang</b>		
	<p>Continuing his journey in India, Tilopa received the Hevajra Tantra and dream yoga from Shri Rolpe Dorje, the disciple of Shri Lawapa. In this way, Tilopa was holder of the teachings on the highest yoga tantras’ phases of creation and perfection, which descended from the four lineages of instructions (bka’ babs bzhi). Considering the transmissions as four enables one to perceive of Tilopa at the centre of the maṇḍala, thus indicating that the transmission is complete, and that the guru is omniscience.</p> <p>Tilopa was also holder of the actual transmission of ultimate reality, the “lineage of realization and blessing” (rtogs pa byin brlabs kyi bryud pa), also called the “proximate lineage” (nye bryud), referring to the fact that Tilopa received his transmission straight from the enlightened mind. <b>To that holder of 4 lineages we pray.</b></p>		
	No. 10	Naropa	1016-1100
	གྲུ་ཡི་རྣེ་རྩེའི་རྣམ་རོལ་རྣམ་རོལ་དང་།		རྣམ་རོལ་ཤེས་དངོས་གྲུབ་གྲུའི་དེ།
	<b>Naropa – Playful Manifestation of the Dorje of Joy</b>		
	<p>Holder of the “four lines of transmission”, which in fact can be counted as six, sometimes seven, or more.</p> <p>We know many names of Indian mahasiddhas from the tantric era, which lasted from the sixth to the twelfth century. Some of them seem to be just legendary people, and some are surely historical. Naropa is definitely an historical person. A traveler named Nagtso Lotsawa who visited India in 1040, probably shortly before Naropa’s death, described him in the journal of his travels. He wrote that Naropa was extremely famous and respected. Even local kings considered it a big blessing to see him and to have him put his foot on their</p>		



Marpa and his lama Niroopa are seated together in the 15th-century Gyantse Kumbum in Tibet. Photo by Orna Tsultem

15th century or later, Tibet, Marpa, painted clay, is or was at the Gyantse Kumbum Photo: Orna Tsultem

heads. He was “quite corpulent, with his white hair [stained with henna] bright red, and a vermilion turban bound on. He was being carried [on a palanquin] by four men and chewing betel-leaf...”

It was during Marpas final trip to India that Naropa, as a test of his student, manifested the Hevajra mandala, asking Marpa to whom he would bow first: to the vision of Hevajra, or to himself, Naropa, its creator. Overwhelmed by the grandeur of the Hevajra deity and retinue, Marpa made the mistake of bowing to the emanated mandala first. Naropa immediately corrected him, saying in effect that the guru always takes precedence because it is he who makes the deities real for us. But the damage was done, and Naropa warned Marpa that this was an omen that his biological descendants would die out, but that his spiritual lineage would continue as long as the Buddha's teachings continued. So distraught was Marpa over his error that he fell mortally ill ... However, Naropa consoled him and named him as his regent. In such ways, Naropa guided Marpa both with regards to Yidam, as well as Protector. **To Naropa, Playful manifestation of Hevajra, we pray.**



ལྷ་མ་དམ་པ་ཚུལ་བཞིན་བསྐྱེན་པ་ཡིས།  
མན་ངག་སློབ་པ་ལ་འདི།  
རྣམ་ཐོབ་སློབ་མ་དག་ལས་བསྐྱེད།  
བརྗོད་བྱའདྲ་དོན་དུ་བྲིས་པ་ཡིས།  
དེ་ཡི་བསོད་ནམས་དག་གིས་ནི།  
འགྲོ་ལུན་རྗེ་རྗེ་འཆང་ཐོབ་ཤོག།

As a result of properly relying upon the sublime Guru./ This pith instruction, free from exaggeration or denigration./ Was inherited from the disciples of Naropa/ And was written down in order to stave off forgetfulness./ By the merit of this, May all beings achieve the state of Vajradhara.

(words of Marpa, quoted by His Holiness Chetsang, 2011)

No. 11	Marpa	1000-1086
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མན་པ་ལོ་ཚྭ་འི་ཞབས་ལ་གསོལ་བ་འདེབས།

མན་པ་ལོ་ཚྭ་འི་ཞབས་ལ་གསོལ་བ་འདེབས།

Marpa – The Translator

[Marpa's] was born in the navel of the Tibetan land of snow, in the higher Lhodrag, in the snowy valley of Pesar.

Marpa's lifestory is vast and deep. This little anecdote shows a little about Marpas connection to Naropa and Hevajra. When Marpa travelled to Nepal, he met Nyo Lotsawa, which would prove, in different ways, to be a catalyst to Marpa's growth. Together, they encountered two disciples of Mahapandita Naropa, and just through hearing the latter's name, Marpa felt an awakening Dharma connection. Marpa traveled on to Pullahari monastery to meet his predestined teacher. Naropa gave Marpa the empowerment for the Hevajra tantra. Meeting up with Nyo a year later, Nyo realized that Marpa's understanding of the Hevajra surpassed his own.

In a song to Milarepa, with Dagmema at his side, the Lama sang:

སྟོག་ཤིང་འཛིན་པའི་སྐྱེས་ལུ་ལ། བགའ་བརྒྱད་ལྷ་མའི་བགྲའ་ཤིས་ཤོག ཡི་དམ་བཟང་པོའི་བགྲའ་ཤིས་ཤོག  
བདེ་དབྱིས་གསང་གསུམ་བགྲའ་ཤིས་ཤོག ཚེས་སྐྱོང་བཟང་པོའི་བགྲའ་ཤིས་ཤོག དུང་སོལ་ལྷ་མའི་བགྲའ་ཤིས་ཤོག

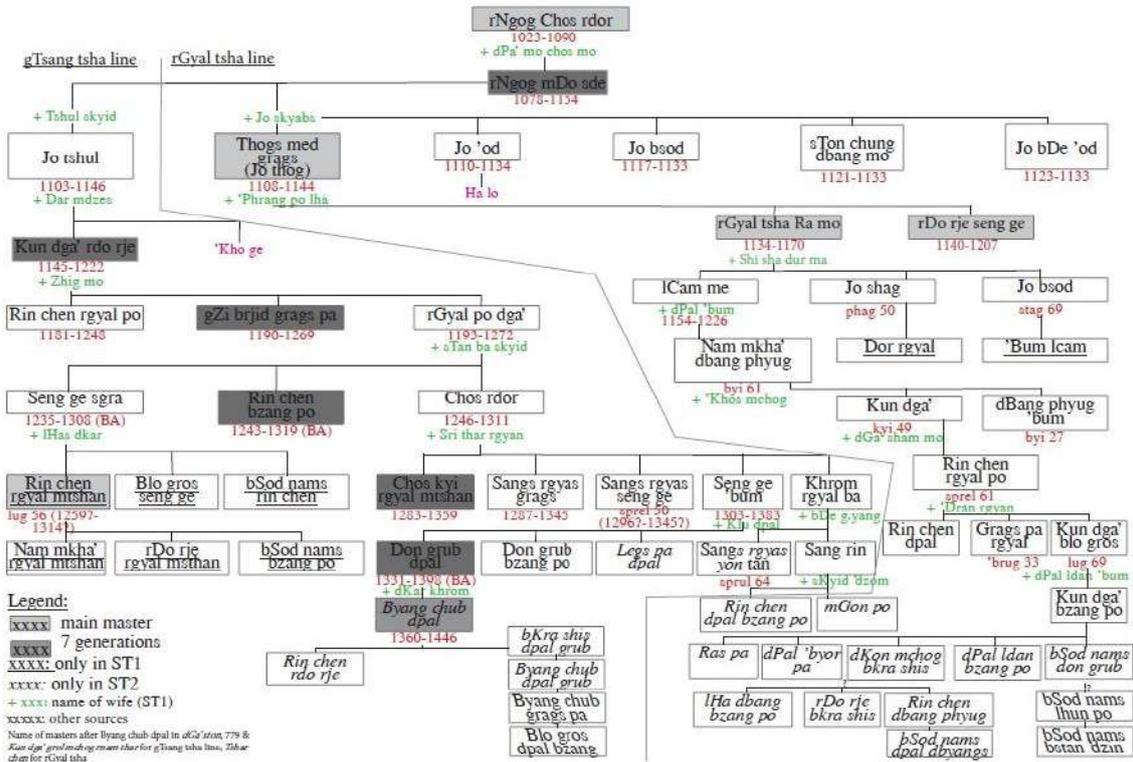
“May all of those who take this as their central pillar. May this person be blessed and enjoy the good that comes of the Kagyu lineage gurus. May this person be blessed and enjoy the good of yidams in all their excellence. May this person be blessed and enjoy the goodness of the lord Hevajra's presence. May this person be blessed and enjoy the good of Chakrasamvara's and Guhyasamaja's presence. May this person be blessed and enjoy the good of excellent dharmapalas. May this person be blessed and enjoy the good that comes about by Dakini Düsolma, the goddess.”

As one scholar describes the great translator: Marpa was an undisciplined young man who first spent some time in Nepal before making extended travels to the jungles and forests of India in order to receive the most sophisticated spiritual technologies of the time, the highest yoga tantras (niruttaratanttras). Unlike many of his colleagues, Marpa just passed through the illustrious Buddhist universities and headed for the yogis, foremost among them Nāropa and Maitripa. After some twenty years learning and training in India, accumulating gold and offering it to his masters, Marpa came back to Tibet in the mid-11<sup>th</sup> century and settled in Lhodrag. His fame soon spread, and disciples gathered. Marpa held several tantric cycles such as Hevajra, Catuspīṭha, and Mahāmāyā. Marpa was specialized in tantric exegesis, particularly distinguished through the key instructions (gdams ngag) given by Nāropa, and was known as an expert in these techniques.” **To that Hero we pray.**

[ཞབས་ལ་གསོལ་བ་འདེབས།] **To you all we pray and bow. ... “to your feet we pray!”**

	No. 12	Ngok Chöku Dorje (1023-1090)	1036-1102
	<b>Dates from</b> ལྷོ་རྩོད་ཚེས་འཁུར་	(HH, 11/4-2020: 1023-1090) རྩོད་ལོ་ལྷོ་རྩོད་པོ་ (dates are mostly based on the Debcher Ngan)	
ལྷོ་རྩོད་ལྷོ་རྩོད་པོ་མཚོའི་མངའ་བདག་རྩོག་ལྷོ་རྩོད་པོ་།		རྩོག་ལྷོ་རྩོད་ལྷོ་རྩོད་པོ་།	
<b>Ngoktön Chöku Dorje – Lord over the Ocean of Tantra Classes</b>			
Marpa had Twelve Great Disciples, enumerated as the four “dharma sons” (chos kyi sras), the four “disciples that pleased him” (mnyes pa’i bu), and the four “heart sons” (thugs kyi sras). Of the latter, there is Ngoktön Chödor from Zhung, who is associated with the south and is the disciple who pleases Marpa with his wisdom.			
When seeing Ngoktön focusing on study, Marpa thought about this heart-son: “I have the explanatory tantras which are like a coursing river, he shall transmit this.”, and thus gave him the explanation of the Hevajratantra, etc., as well as ‘ <i>the merging and transference</i> ’ [བསྐྱེད་འཕྲོ་ (bsre ’pho)].			
Ngok Chödor’s deity is said to be Nairātmyā, Hevajra’s consort. Chödor and his descendants had three visions of the fifteen-goddess maṅḍala of Nairātmyā over their family temple in Riwo, indicating the intimate relationship between Chödor and Nairātmyā, and him being welcome by the ḍākinīs of Khecara.			
<b>Parinirvana:</b> Just after sunrise on the dragon (third) day of the dog (seventh) month of a horse year (1090), Ngoktön ChöDor went out, left a dazzling footprint, and ascended in the mist towards Kechara in the sound of the hand-drum, when he was sixty eight year old.			
<b>To that Great Lama, whom Marpa passed the Hevajra transmission to, we pray.</b>			
	No. 13	Ngok She Dang Dorje Dode (1078-1155)	1090-1166 1078-1154
	བཤད་ལྷོ་རྩོད་ལྷོ་རྩོད་པོ་བཤད་པོ་བཤད་པོ་རྩོག་ལྷོ་རྩོད་པོ་།	རྩོག་ལྷོ་རྩོད་ལྷོ་རྩོད་པོ་།	
<b>Ngoktön Shedang Dorje, also called Ngok Dode, Diamond-like Wrath [You who completely fulfilled what you was entrusted]. Lord of the River of She Gyud [the lineage of explanation and knowledge of Ritual, Iconography and Symbolism]. As the only son of Ngoktön Chödor, Ngok Dode inherited the full transmission and became the greatest proponent of Marpa’s tantric legacy in the 12th-century Tibet.</b>			
From an early age, Dode was in contact with the Dharma and received transmissions from Marpa and his father, especially Hevajra. When he was four, Marpa insisted that he attend his empowerments of the nine-deity Hevajra and fifteen-deity Nairātmyā maṅḍalas, although, as most children of that age, he caused havoc during the transmission by climbing on Marpa’s and his father’s backs and by pulling their beards. That transmission, despite the heir’s young age, established a direct link between Marpa and Dodé, which was crucial for the ensuing lineage as Chödor died when his son was only twelve. By that time, Dodé had learned the Two Segments (Hevajra Tantra) and knew who to turn to in order to further his training.			
Chödor also gave his sister a few articles in a book-case and a bag that she was to hand over to Dodé at his becoming of age, making sure that his son received everything he needed to ensure his lineage’s continuation. In the book-case and bag were concealed the heart of the Ngok tradition. In the book-case, Dodé found the “Two Segments of the Ngok Tradition,” that is to say Chödor’s notes on Marpa’s oral transmission of the Hevajratantra called the <i>Jewel’s Ornament</i> . In the felt bag, Dodé found the six doctrines of Nāropa, key-instructions on the six practices as they are taught in the Hevajratantra, known as <i>merging and transference</i> (bsre ’pho) in the Ngokpa lineage.			
Dode, a great learned one, held his father’s tantric transmissions and relied on many translators of the time. He wrote under the name <i>Shedang Dorje</i> and passed his legacy on to his grandson. <b>Parinirvana</b> was the 11th day of the 10th month (October 23?), in the year 1154 (wood dog year according to IHo rong chos ’byung). Dode was 76 year.			
<b>To the Great Shedang Dorje, receiver of the heart of Ngok tradition, we pray.</b>			

No. 14	Ngok Kunga Dorje 1145-1222	1157-1234
མར་རྫོག་རྒྱུད་འཛིན་གུན་དགའ་ལྗོངས་ལྷོ་རྩེ་དང་།		རྫོག་གུན་དགའ་ལྗོངས་ལྷོ་རྩེ་དེ་
<b>[Ngok]</b> Kunga Dorje – Holder of the Lineage of Marpa and Ngok		
<p>Along with Master Gyaltsha Ramo (1134-1170), then Kunga Dorje were both the grandsons of Ngok Dode. Kunga Dorje received most of the Ngok maṅḍalas before his 11<sup>th</sup> year, from Ngok Dode, thus holding the main Ngok spiritual lineage directly from Ngok Dode, as well as also receiving transmissions again from his uncle Ngok Gyaltsha Ramo.</p> <p>Being from somewhat an outsider position, Kunga Dorje, through being this perseverant and talented master he was, insured his final position as Dodé’s main heir in the lineage.</p> <p>Many of his other teachers are well-known. He received the Zhi byed precepts from 'Chus pa Dar ma brtson 'grus (1117-1192), an important master in that lineage. He also studied under rGa Lo tsā ba gZhon nu Pal, from whom he received a special transmission of Vajrapāṇi. He additionally attended masters about whom nothing is known, such as mGos Ri khrod dbang phyug, from whom he received the long-life practice of Amitāyus, and the siddha Shol po ba, who gave him the purification practice of Vajravīdāraṇa. <b>To Ngok Kunga Dorje we pray.</b></p>		
No. 15	Ngok Ziji Dragpa 1190-1269	1202-1281
གཟི་བརྗིད་གྲགས་པའི་འབས་ལ་གསོལ་བ་དེ་བས།		རྫོག་གཟི་བརྗིད་གྲགས་པའི་དེ་
<b>[Ngok]</b> Ziji Dragpa – Most famous Bright Splendour.		
<p>The son of Ngok Kunga Dorje, Ngok Ziji Dragpa completely received all Ngok cycles from his father. When he was twenty-five years, he was ordained as novice. He received many teachings, yet Ngok Ziji Dragpa mainly studied with his father.</p> <p>Ngok Ziji had many students, foremost among which were his nephews, Ngok Senge Dra (1223-1296) and Ngok Rinchen Zangpo (1231-1307), who continued the lineage after him.</p> <p><b>To that Most famous Bright Splendour of the Ngok tradition, we pray.</b></p>		
<b>[འབས་ལ་གསོལ་བ་དེ་བས།] To you all we pray and bow</b>		



<p>No. 16</p> <p>ལྷོ་གྲུ་འཆང་བ་རིན་ཆེན་བཟང་པོ་དང་།</p> <p>[Ngok] Rinchen Zangpo – Holder of the whole lineage</p> <p>As nephew of Ngok Ziji Dragpa, Ngok Rinchen Zangpo was holder of the Ngok lineage, along with Ngok Senge Dra. From his father Ngok Gyalpo Ga, he received teachings on the <i>Combined Families of Pañjara</i>, on <i>Cakrasamvara</i> according to Marpa’s tradition and on the <i>body maṇḍalas from Ghaṅṅāpā’s</i> [tradition of Cakrasamvara]. Also, later Lama Rinchen Zangpo composed a maṇḍala-ritual for the Combined Families [Pañjara].</p> <p><b>He is praised like this:</b> “Born from an ocean of innumerable jewels; By way of an excellent conduct, from your complete liberation You appear, Ngok, without effort and spontaneously: I prostrate to the feet of Excellent Jewel [Rin chen bzang po]!”</p>	<p>Ngok Rinchen Zangpo 1231-1307</p>	<p>1243-1319</p>
<p>No. 17</p> <p>རིག་འཛིན་དང་དཔོན་ཚོས་ཀྱི་རྒྱལ་མཚན་དཔལ།</p> <p>[Ngok] Chökyi Gyaltsen Pal, Knowledge-holder, Captain [stirring the lineage perfectly]</p> <p>Ngok Chökyi Gyaltsen obtained most of his forefathers’ teachings and the six doctrines from Ngok Rinchen Zangpo, as well as from Ngok Senge Dra, from which he received the empowerments of the Combined Families of Pañjara. He received many teachings from many lineages and lamas, among them the Drikung Kagyu.</p> <p>Ngok Chökyi Gyaltsen spread the teachings of the Ngok, and manifested great qualities, as well as wonders. For example, once when he was giving an empowerment at Drikung, a bonfire burnt outside of the building when he displayed the circle of protection.</p> <p>Also, Ngok Chökyi Gyaltsen composed texts, among them a large commentary on the Hevajratantra, in the ways of the Ngok tradition. <b>To that Great Being we pray.</b></p>	<p>Ngok Chökyi Gyaltsen 1283-1359</p>	<p>1283-1359</p>
<p>No. 18</p> <p>From: [རྗེ་མར་ལ་ནས་བརྒྱུད་པའི་རྗེ་གཞུང་པ་ཡལ་གསལ་གྱི་ལྷ་མའི་རྣམ་ཐར་ལོ་རྒྱུད་བཟུང་།]</p> <p>བདེ་སྣོང་བྱུང་འཇུག་སངས་རྒྱལ་ཡོན་ཏན་འབའ།</p> <p>[Ngok] Sangyā Yönten – Embodiment of Joy &amp; Emptiness in union.</p> <p>Ngok Sangyas Yönten received all Ngok cycles from his spiritual forefathers. He was adorned by the three trainings and gained mastery other many tantras, reading transmissions and key instructions.</p> <p>Ngok Sangyā Yönten does not figure among the main Ngok lineage-holders as he was not an abbot of their Treuzhing Monastery. None the less he received all the Ngok cycles and played an active role in the transmission of the Ngok tradition, also accounted by Lodro Thaye the Great, in the <i>Kagyu Ngagdzö</i>. His nephew Ngok Jangchub Pal received explanations on Hevajra and Mahāmāyā from both Ngok Don Drubpal and Sangyā Senge.</p> <p>Precious signs manifested when Sangyā Yonten died, such as rainbow lights and relics appearing on his body. He was born on a snake year and died in a monkey year 63 years later, in his sixty-fourth year. <b>To that precious lineage-holder we pray.</b></p>	<p>Ngok Sangyā Yönten</p> <p>[Snake year, 64 years old]</p>	<p>?1330-1394?</p> <p>Carls guess based on source</p>
<p>No. 19</p> <p>Dates from [རྗེ་མོང་ཚོས་འབྲུད།]</p> <p>རྗེ་ལྷོ་གྲུ་འཆང་གི་བུ་བྱེད་པ་ལ་གསོལ་བ་འདེབས།</p> <p>[Ngok Jangchub Pal] – the 7<sup>th</sup> blessed master of the Ngok Lineage</p> <p>Ngok Jangchub Pal was born in 1360, having as father Lama Dondrub Pal and as mother Kartrom. Jangchub Pal studied with his father and many other Ngok Masters all the Ngok cycles of teachings without exception until they penetrated his mind. His</p>	<p>Ngok JangChub Pal</p> <p>Dates are mostly based on the Debther Ngom [རྗེ་མོང་ཚོས་འབྲུད།]</p>	<p>1360-1446</p> <p>1360-1446</p>

life and activity flourished, and he was blessed with remaining a long time: it is said that Lord Marpa had blessed the Ngok seat during seven generations, and lama Ngok Jangchub Pal was that seventh.

The 2<sup>nd</sup> Drukchen Kunga Paljor, among many others, refers to Ngok Jangchub Pal as “**the last of seven generations of Ngok jewels.**” And also the 15th century historian *IHo rong chos 'byung* refers to him as the “**the seventh generation on the Ngok seat blessed by Lord Marpa**”. Some stories related to the Ngok tradition also refer to a prediction by Naropa that he would bless Marpa’s lineage for seven generations or thirteen generations, and that the Ngok would all know how to hold a vajra and bell in their hands.

This **the seventh and last Ngok**, the great **Jangchub Pal**, played an important role in the Ngok lineage at a crucial time in the history of Central Tibet.

A skilled player in a world that was becoming more complex, he managed to gather together the spiritual capital of his ancestors and complement it with most of Marpa’s esoteric transmissions extant at the time. This contributed to the transfer of most of his knowledge and assets to other hierarchs and orders, which eventually contributed to the continuation of Ngok lineage until today, though not anymore in the Ngok family-line.

All in all, Jangchub Pal made special efforts to receive all the transmissions that had become representative of the Ngok tradition and weave together the threads that became loose over the years, sometimes receiving several times and from several persons the empowerments (**wang**), reading transmissions (**lung**) and key instructions (**tri**) for each of the Ngok cycles.

He also received some of Marpa’s teachings that were not among the Ngok’s legacy, such as Marpa’s tradition of Guhyasamāja and the Sekarma, a collection of fifteen scrolls expounding Marpa’s core instructions revealed in the 13th century by Guru Chöwang.

Jangchub Pal was instrumental in reshaping and rebuilding a recognizable Ngok tradition that could from that time onwards be transmitted as a collection, called **the Seven Mandalas of the Ngok**, rather than as individual tantras. In this way, Jangchub Pal brought together the Ngok traditions and Marpa’s legacy, thus appearing as the legitimate holder of the Marpa Ngok Kagyü lineage and continuing the endeavor started by his ancestor, Ngok Dodé.

He is said to have had a vision of Mañjuśrī according to the Namasamgiti Tantra when he was thirteen and to have reached the capacity to perceive that he was inseparable from the deity. **He also saw the deities of the Hevajra maṇḍala when consecrating statues of his predecessors**, and those of Catuṣpīṭha when giving explanations of that tantra. When he died, there were numerous miraculous events, such as a rain of flowers and so on.

Jangchub Pal stayed in retreat much of his life in a site on the slopes opposite the Treuzhing temple, which is considered to be the location from which Chödor originally departed for Khecara.

Gö Lotsawa states in the *Blue Annals* that Jangchub Pal was holding yearly transmissions and marked his copy of the Hevajratantra commentary each time he was teaching it, and that he saw 182 such marks.

Unlike many of his ancestors and later hierarchs such as the 4th Shamarpa who travelled incessantly, Jangchub Pal is not said to travel much, and most of his disciples came to meet him in Treuzhing. This may be because he mostly stayed in retreat, and also because it was located in a central yet quiet place, with easy funding from local rulers.

Jangchub Pal was not ordained and had two sons. One of them, Tashi Paldrup became a monk as a child and went to study in Tsetang Monastery, in particular Buddhist logic. He then received all the Ngok traditions from his father and became very learned. As Jangchub Pal had a long life, Tashi Paldrup did not teach other students. He became Treuzhing's abbot during the life of his father, possibly in 1426.

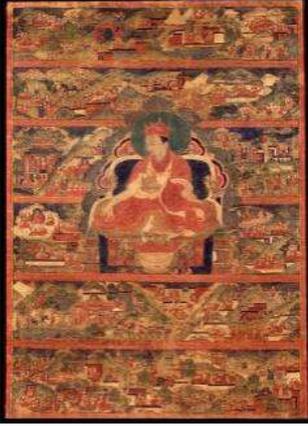
In 1408, Jangchub Pal met **Tsongkapa** who had been invited by the Pamodrupa ruler **Drakpa Gyaltsen** (1374-1432, r. 1385). He had long discussions with him, although it is not recorded that the two hierarchs received transmissions from each other. Tsongkapa was very impressed by Jangchub Pal's knowledge and repeatedly praised him. After that time, due to that praise, the reputation of Jangchub Pal soared and he attracted many of the powerful figures of Central Tibet, such as members of the royal court, *Gö Lotsawa*, and *Lochen Sönam Gyamtso*.

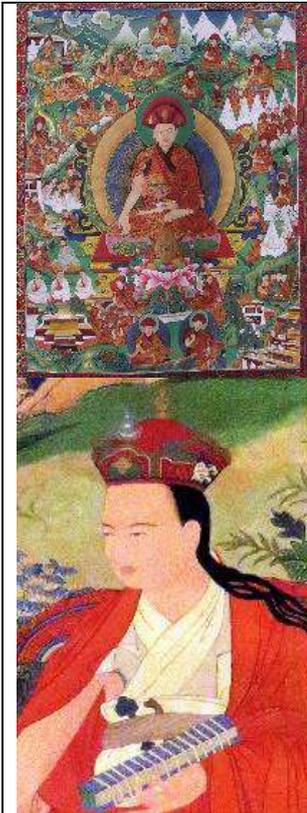
One of Jangchub Pal's disciple was exactly the above mentioned Sönam Gyaltsen (1386-1434), the influential 12th abbot of Densatil Monastery and the brother of the Pamodrupa ruler Drakpa Gyaltsen. Sonam Gyaltsen encouraged Ngok Jangchub Pal to teach more widely.

**Parinirvana:**  
 Jangchub Pal died on the 7<sup>th</sup> of May 1446, in his 87th year.  
 (the second day of the fourth month of the fire male tiger year)  
 He was considered an emanation of Marpa, something that he acknowledged as well.  
**To that 7<sup>th</sup> and last Ngok we pray.**

[གསོལ་བ་འདེབས།] **To you all we pray and bow**

No. 20	Sönam Gyamtso	1424-1482
རབ་བྱམས་ལོ་ཚེན་བསོད་ནམས་ཀྱི་མཚོ་དང་།		ལོ་ཚེན་བསོད་ནམས་ཀྱི་མཚོ་འདི་ལོ་
Sönam Gyamtso – Great Sanskrit Scholar – Doctor of Buddhist Philosophy		
<p>One of Jangchub Pal's disciples was <b>Chennga Sönam Gyaltsen</b> (1386-1434), the influential 12th abbot of <b>Densatil Monastery</b> and brother of <i>the Pamodrupa ruler</i> Drakpa Gyaltsen.</p> <p>Drakpa Gyaltsen was a sponsor of many religious leaders, including Jangchub Pal and Lochen Sönam Gyamtso who came there as a teenager. When Lochen was in his eighteenth year, Drakpa Jungne sent him a message: <i>"I invited <b>Ngok Jangchub Pal</b> and preparations are being made in order to receive the Ngok teachings. I want to request the empowerments for the seven maṇḍalas of the Ngok. <b>As this Dharma-Lord is the last of the lineage of seven Ngok</b>, I think it is very important if one can receive them from him, so I sent someone to call you."</i></p> <p>Lochen went and received the empowerments while serving as the Ruler's personal attendant. Afterwards, he said: <i>"At that time, I was a young monk and my studies were in progress. To receive or not to receive the empowerments for the seven maṇḍalas did not depend on me; even though I had begun my studies, that very intention was really [a mark] of the affection the Ruler had for me!"</i> Although he is not said to have met Jangchub Pal later on, that transmission was significant for him and for the future of the Ngok pa teachings as it created a direct link between the old Ngok master and the young scholar. Lochen further studied the Ngok traditions with Gö Lotsawa and passed on the transmission to his disciple, the 4th Shamar.</p> <p><b>To this important Master – an important link in time and space – we pray.</b></p>		

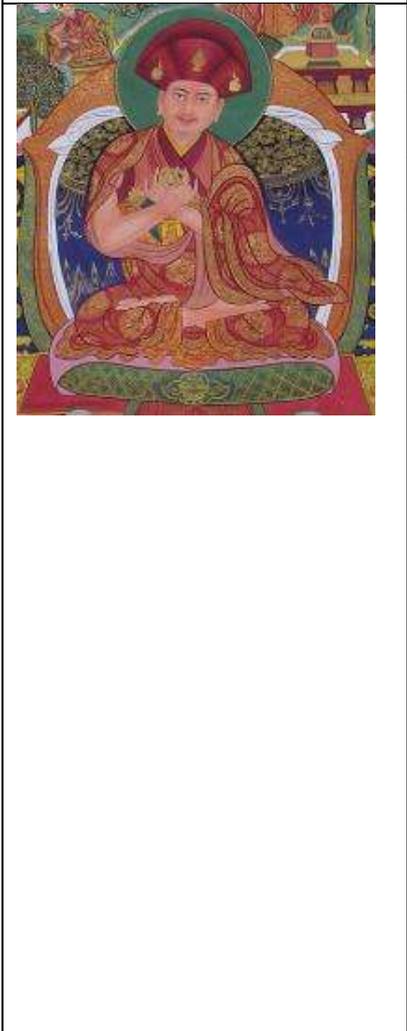
	No. 21	4 <sup>th</sup> Shamarpa Chö kyi Gyalpo	1453-1524
	ཚེས་ཀྱི་རྒྱལ་པོ་ལྷན་སྐྱེས་པའི་མཁའ་མགྲོན།		སྤྱན་ལྷན་པའི་མཁའ་མགྲོན་པའི་ེ
	Chennga Tamche Kyen, ruler of the Dharma, the Omniscient One possessing the five eyes		
<p>4<sup>th</sup> Shamarpa Chö kyi Gyalpo. <b>Karma Kamtsang Kagyu</b></p> <p>The fourth Shamar Chödrak Yeshé (1453-1524) was most instrumental for the further transmission of the Ngok tradition.</p> <p>Jangchub Pal's disciples, i.e. Gö Lotsawa and <b>Lochen Sönam Gyamtso</b> passed on their transmission to many, among them <b>the 4th Shamar</b>.</p> <p>The 4<sup>th</sup> Shamar was born a few years after Jangchub Pal's demise, one year before the 7<sup>th</sup> Karmapa Chödrak Gyamtso (1454-1506). In the absence of the two heads of the Karma Kagyü order, the central figure of the lineage was the Tsurpu abbot, the first Gyaltsab Paljor Dondrup (1427-1489). He recognized the young Shamar and gave him the novice ordination.</p> <p>In his youth, the 4th Shamar toured Eastern Tibet in order to visit the monasteries and retreat hermitages founded by his predecessors and received teachings from many masters. He travelled to Central Tibet at 22, in 1476. He visited Densatil Monastery, where he was welcome by the abbot Ngakgyi Wangpo (1439-1491), the son of Drakpa Jungne (1414-1445). He then paid his respect to Gö Lotsawa and Namka Lodrö of Tsetang, who were the preceptors of the Pamogrupa dynasty. He took his final ordination with them, and received many teachings from Gö Lotsawa during a period of six months. <b>It was also at that time that he met Lochen Sönam Gyamtso, from whom he received, among others, Marpa's tradition.</b></p> <p>Gö Lotsawa and Sönam Gyamtso were very close. They were the preceptors of many rulers of south Central Tibet (lHo ka), and enjoyed a central position in the religious landscape of the period. When the 4th Shamar arrived in Central Tibet, he was directly introduced to the court and had access to funding from many of the wealthy patrons of the period, who help him enlarge the monasteries of Nenang and Ganden Mamo. <b>In 1478, Chödrak Yeshé met again with Gö Lotsawa and Lochen. He spent time with Lochen at the residence of the Yargyab rulers in the lower part of the Dol valley and received the Ngok traditions. These transmissions induced deep experiences in him, and he developed a great aspiration to go and meditate in Marpa's seat in Lhobrag. He made offerings and meditated at many of the places related to Marpa.</b></p> <p>He came back to Central Tibet in 1481, and met Gö Lotsawa one last time. He gave <b>teachings on the Ngok traditions</b> to Ngagi Wangpo, who became the ruler of sNe'u gdong later that year.</p> <p>In 1482, the 4<sup>th</sup> Shamar performed the funeral rituals for Lochen Sonam. One evening, he had a vision of Gö Lotsawa and Lochen Sonam in front of him in the sky, with masses of fire penetrating his body and transferring to him their realization of the wisdom body as it is taught in the Kālacakra system.</p> <p>The Shamarpa remained a powerful figure until his death in 1524, travelling incessantly between the various monasteries and hermitages he was in charge of, and relating to most of the important religious hierarchs of his time. In that way, he spread the Ngok maṅdalas (as well as all the other traditions he held) far and wide. <b>To that powerful Lama we pray.</b></p>			
No. 22	Khenchen Sherab Palden	? - ?	
མཚུངས་མེད་མཁའ་ཚེན་ཤེས་རབ་དང་ལུ་ལྷན་ཞབས།		མཁའ་ཚེན་ཤེས་རབ་དང་ལུ་ལྷན་ེ	
Khenchen Sherab Palden – incomparable Learned One			<b>Karma Kamtsang Kagyu</b>
<p>Khenchen Sherab Palden was the second abbot of Yangpachen, the monastery of the 4th Shamar. He first studied <i>the Kadampa precepts</i> in Nartang Mponastery and received initiations from Shakya Chokden and Langtangpa. He then met the 4th Shamarpa, as well as many other masters, and later became a teacher and finally abbot of Yangpachen. He was equally respected as Shamarpa and was considered an incarnation of Aṅgaja, one of the sixteen arhats. He took the regency after Shamarpa's passing. Rinchen Phuntsok, the next holder in the Hevajra lineage and Drikung monastery's abbot spent several years in Yangpachen in the end of the life of the 4<sup>th</sup> Shamar's life, and Sherab Paldan was instrumental in his integration of the Hevajra practice, reflected by his place in the transmission line. <b>To that precious Abbot and important link to the Drikung, we pray.</b></p>			



No. 23	17 <sup>th</sup> Drigung Kyabgon - Gyalwang Rinchen Phuntsog	1509-1557
རིན་ཆེན་ཕུན་ཚོགས་ཞབས་ལ་གསོལ་བ་འདེབས།		རྒྱལ་དབང་རིན་ཆེན་ཕུན་ཚོགས་ེ
Rinchen Phuntsog		
The 17 <sup>th</sup> Drigung Kyabgon - Gyalwang Rinchen Phuntsog		<b>Drikung Kagyu</b>
<p>Rinchen Phuntsog, the 17th Drikung Denrab, was a great reformer. After receiving transmissions from various lineages, he integrated doctrines, rituals, and meditational practices above all of the Nyingma order into the traditional Drikung Kagyu teachings, thereby opening up and augmenting its dogmatic orientation. Rinchen Phuntsog discovered the treasure text <i>Gongpa Yangzab</i> in the <i>Kiri Yangdzong Cave</i> in the valley of Terdrom. Rinchen Phuntsog was an assiduous author whose writings are also highly regarded by the Nyingma and were included in the collection of Nyingma tantras.</p>		
<p>Kunga Rinchen, the 16<sup>th</sup> Drikung Denrab, and his younger brother and successor on the seat of Drikungtil, Rinchen Phuntsog, were both disciples of the 4th Shamar. Kunga Rinchen and the 4th Shamar were invited together to the Ruler's Donyö Dorje's court and Kunga Rinchen later invited the Karma Kagyü hierarch to Drikungtil.</p>		
<p>Rinchen Phuntsog took the monastic ordination with the 4th Shamar in Densatil in 1516, and later spent several years (1521-1524/5) in Yangpachen: <i>"For seven years he stayed in Yangs [pa] can. The 4th Zhwa dmar and many other teachers gave him many empowerment and authorizations of the Secret Mantrayāna."</i> He also studied the writings of the successive holders of the Black and Red Hat as well as many instructions. He later imported many Nyingma teachings in the Drikung lineage and became a treasure-revealer, establishing his own seat of Yangrigar in 1534, when he was demoted from the Drikung throne.</p>		
<p>Given the personal and prolonged relationship of Kunga Rinchen and Rinchen Phuntsog with the 4th Shamar and the later bond formed between the Drikung and Shamar incarnation lines, it seems very likely that Kunga Rinchen received texts on <b>the Ngok tradition</b> from the 4th Shamar, and included them in the large collections he was building. This would explain the amount of Ngok texts in the <i>Drikung Chödzo Chenmo</i>, that were stored in the Nechu Lhankang of Drepung Moanstery and probably came from Drikung. <b>Thus, the Drikung lineage played a decisive role in the preservation of the Ngok tradition</b>, even in one of its last avatars, the Kagyü Ngakdzö. As shown below, Kongtrül received the transmission of the works the 4th Shamar lineage from Traleg Rinpoche (see no. 35), himself a holder of the Drikung lineage.</p>		
<p>There are several lineages of Hevajra preserved in the <i>Kagyü Ngak Dzö</i>. One is considered to be the "Ngok only Lineage" or "pure Ngok Lineage" (rngog brgyud kha rkyang), as opposed to the Kamtsang tradition that branches out after the the 3<sup>rd</sup> or 4<sup>th</sup> Ngok, and thus reached the Karmapas earlier on.</p>		
<p>The former ("Ngok only Lineage") passed through all the Ngok and then goes out of the family to Lochen Sönam Gyamtso, and then to the 4th Shamar, Sherab Paldan and Rinchen Phuntsog. <b>To that Great lineageholder and establisher of "text-time-capsule", we pray.</b></p>		

[ཞབས་ལ་གསོལ་བ་འདེབས།] **To you all we pray and bow**



	No. 26	22 <sup>nd</sup> Denrab on the Drikung throne, Tashi Puntsog	1574- 1628
ལྷ་རོ་གཞིས་པ་བཀྲ་ཤིས་ལུན་ཚྭ་ལ་འབའ།		ལྷ་རོ་བཀྲ་ཤིས་ལུན་ཚྭ་ལ་འབའ།	
Like a second Naropa, Tashi Puntsog		<b>Drikung Kagyu</b>	
<p>Tashi Puntsog was considered an incarnation of Naropa, referred to as ‘a second Naropa’, and called Naro Nyipa (“The second Naropa”). He became the 22<sup>nd</sup> Denrab on the Drikung throne. Tashi Puntsog was the oldest of the four brothers.</p> <p>Like stated, the first phase of succession to the highest office within the lineage ended with 3 of the 4 sons of Chogyal Rinchen Phuntsog. The first of these to succeed to the Drikung Throne was exactly the eldest, i.e. Naro Tashi Phuntsog.</p> <p>He became a monk at only 7 years old. From age 8 to 16, he stayed at Drikungtil and practiced the “The five Fold Path to Mahamudra”.</p> <p>During the difficult times, with the troops of the Mongols all around, the 22<sup>nd</sup> Denrab navigated as best possible. In the years up to 1615 he visited the Mongolian camps and gave teachings and initiations. As he returned from that visit, the 22<sup>nd</sup> Denrab withdrew, and passed the Throne to his younger brother.</p> <p>Continuing his dharma activity, he established retreat centers in many places. Later, around 1625, he tried to negotiate with the Mongolian, but on the travel there, he died.</p> <p>At first, the Drikung lamas tried to get Tashi Phuntsogs body back to Tibet for the rituals, but did not manage. Much later, his body was smuggled to Kham, and burnt. Some ashes were brought to Drikung. <b>To this Lama we pray.</b></p>			
	No. 27	24 <sup>th</sup> Drikung Kyabgön, the 1 <sup>st</sup> Chungtsang Tulku, Chökyi Dragpa	1595- 1659
ལུན་མཚུན་ཚོས་ཀྱི་གྲགས་པར་གསོལ་བ་འདེབས།		ལུན་མཚུན་ཚོས་ཀྱི་གྲགས་པར་འདེབས།	
All-knowing Chökyi Dragpa		<b>Drikung Kagyu</b>	
<p>All-knowing 1<sup>st</sup> Chung-Tsang Chökyi Dragpa, [Great Magician, ruler of the elements], [The youngest of the four – the ‘Little Brother’, or ‘the younger relative’].</p> <p>The 22<sup>nd</sup> Denrab was the youngest son of the 21<sup>st</sup> throne holder of the Drikung Kagyu lineage, Chögyal Rinchen Phuntsok. He was considered a reincarnation of his grandfather Rinchen Phuntsog and an emanation of Jigten Sumgön as well as several other great masters. Some time after the age of eleven he did retreats, and realized the signs of Tummo-practice.</p> <p>In the time around 1613 he studied medicine. Later he traveled to Kailash, Kham as well as Tsari.</p> <p>In 1627 he married Tashi Pelzom. During the next years, he studied intensively. It was difficult times, and many properties of the Drikung Kagyu were lost in that period. In 1645, the 24<sup>th</sup> Denrab divorced his wife. They did not have any children.</p> <p>In the midst of devastation and ruin in Tibet [from the start to mid 17<sup>th</sup> century], Drikung became famous far and wide as well as an admired and feared center of magic. This reputation was traceable to the activity of exactly Konchog Rinchen’s brother, i.e. the 1<sup>st</sup> Chungtsang Rinpoche, Rigzin Chödrak, ‘all-knowing Chökyi Dragpa’.</p> <p>In the early 1650s the central government imprisoned the 24<sup>th</sup> Denrab. In jail, the prison guards reported of special light etc. coming from his cell. Later, the 5<sup>th</sup> Dalai Lama showed him great respect.</p> <p>Rigzin Chödrak founded an important school of astrology and divination in Drikung and was also the founder of the Drikung system of medicine, one of Tibet’s four medical traditions. <b>To this Magician, realized practitioner and ‘learned one’ we pray.</b></p>			
[གསོལ་བ་འདེབས།] <b>To you all we pray and bow</b>			

	No. 28	Panchen Konchog lhundrub	?? - ??
	ལྷན་བཅས་པའ་ཚེན་དཀོན་མཆོག་ལྷུན་གྲུབ་དང་།		པའ་ཚེན་དཀོན་མཆོག་ལྷུན་གྲུབ་ེ
	All pervading Lord, Great learned one, Konchog Lhundrub <b>Drikung Kagyu</b>		
	<p>Panchen Konchog lhundrub was born in Lowotö in Limi. (Full name in tibetan: ལྷུན་གྲུབ་དཀོན་མཆོག་ལྷུན་གྲུབ་འཕྲིན་ལས་རྣམ་རྒྱལ་). He was a personal disciple of Rigdzin Chödrak and received all his teachings, later practicing all stages of creation and completion of the new and old mantras, especially Yamantaka. He brought his studies of the Kanjur and Tenjur to perfection and thus became a Pandita. For a long time, he served as teacher at the monasteries <i>Katsel</i> and <i>Ön Rinchen Drak</i>. He was very close to the Fifth Dalai Lama and received great honors. He was the root guru of Lord Bhadra (dKon mchog 'phrin las bzang po), the Drikung Chetsang, and offered him many empowerments and teachings of the new and old mantra school. <b>To him we pray.</b></p>		
	No. 29	The 25 <sup>th</sup> Drikung Kyabgön, , 2 <sup>nd</sup> Chetsang Konchog Thrinley Zangpo	1656-1718
	ལྷུན་འཕུལ་དྲ་བ་འཕྲིན་ལས་བཟང་པོའི་དབལ།		དཀོན་མཆོག་འཕྲིན་ལས་བཟང་པོའི་ེ
	Tailor of Magical Deception, Thrinley Zangpo <b>Drikung Kagyu</b>		
	<p>The 2<sup>nd</sup> Che-Tsang Konchog Thrinley Zangpo was a great artist and painter, founder of the Driri-school of Drikung. It was during his reign that the custom of first enthroning the Kyabgon Rinpoches in Drikung Tse Monastery was introduced.</p> <p>In 1673, Konchog Thrinle Zangpo introduced new ritual dances, based on a vision. In the Snake Year 1677 he introduced the Snake Year Teachings on the threshing ground of Drikung Tse, where he gave initiations and teachings on the Chakrasamvara and Guhyasamaja tantras. Some time after he had established the Snake Year teachings, the 2<sup>nd</sup> Chetsang also introduced the Monkey year teaching cycle.</p> <p>In 1681, he had <i>Yangrigar Monastery</i> completely rebuilt, as it had been largely destroyed by the ceaseless warfare. Today he is regarded as the monastery's founder. He also started to restore <i>Drikung Dzong</i> amidst the turmoil of another Mongolian invasion in 1717, during which the Dzungars overran Lhasa and burned and plundered numerous Nyingma monasteries. Thrinle Sangpo guided the lineage alone for a long time, because the reincarnation of Chungtsang, which was recognized by the 10th Karmapa, had died in a smallpox epidemic before he could be brought to Drikung.</p> <p><b><i>During one of Thrinley Zangpos retreats, he had a vision of the Hevajra 9 deity mandala.</i></b></p> <p style="text-align: center;"><b>To that 'Tailor of magical deception' we pray.</b></p>		
	No. 30	The 26 <sup>th</sup> Drikung Kyabgön 2 <sup>nd</sup> Chuntsang Döndrub Chökyi Gyalpo	1704-1754
	ཨེ་བེ་དོན་གྲུབ་ཚས་ཀྱི་རྒྱལ་པོའི་ཞབས།		<b>Drikung Kagyu</b> དོན་གྲུབ་ཚས་ཀྱི་རྒྱལ་པོའི་ེ
	Evam, mystical union of method and wisdom, Döndrub Chökyi Gyalpo		
	<p>The 2<sup>nd</sup> Chung-Tsang Döndrub Chökyi Gyalpo, [Drikung Bhande Dharmaraja] <b>received in 1710 the complete transmission from Marpa, Milarepa etc.</b> At the age of 12 he went into retreat, with focus on several yidams.</p> <p>During these difficult times in Tibet, many monasteries were destroyed, but Drikung was to some degree spared. During the time before 1718, he was in Lhasa, which he then re-visited in 1721, giving a long-life ritual for the 7<sup>th</sup> Dalai Lama. After a great assembly in Tibet, Döndrub Chökyi Gyalpo came back with an inspiration to re-vitalize the discipline of the Vinaya, taking back to writings by Jigten Sumgön.</p> <p>Also during this time, the Chakrasamvara practice was declining in Tibet. The 2<sup>nd</sup> ChungTsang composed texts for regular daily usage</p> <p>In 1747 he withdrew and passed the leadership of the Drikung Kagyu to the 3<sup>rd</sup> Chetsang. <b>To this great Lineage holder, stirring in times of big trouble, we pray.</b></p>		

	No. 31	8 <sup>th</sup> Tai Situ Rinpoche, Chökyi Jungne	1700-1774
	ཚེས་ཀྱི་འབྲུང་གནས་ཞབས་ལ་གསོལ་བ་འདེབས།		ཀུན་མཁྱེན་ཚེས་ཀྱི་འབྲུང་གནས་ེ
Kunchen Chökyi Jungne, 8 <sup>th</sup> Tai Situ Rinpoche <b>Karma Kamtsang Kagyu</b>			
<p>Situ Panchen (full name Situ Panchen Chögyi Jungney), also known as the 8th Tai Situ Rinpoche, was an influential Tibetan painter, writer and medical innovator as well as a notable figure in the histories of Karma Kagyu and the Kingdom of Dergé, where he served as senior court chaplain.</p> <p>The birth of the eighth Situpa Chokyi Jungne, was recorded in many texts and literatures, and many great masters made the prophecies of his arrival. For example, the 11th Karmapa, Yeshe Dorje (1676-1702), even predicted the place where Chokyi Jungne was born.</p> <p>At the age of 14, he was recognized according to predictions left by Karmapa Mikyo Dorje, by Tertön Sangye Lingpa, Takshampa Mingyur Dorje and by the eighth Shamar Chokyi Dondrup. He was taken to Tsurphu monastery for his enthronement and he received all the teachings and empowerments and studied philosophy and medicine from Karmapa Jangchub Dorje (1703-1732), Shamar Rinpoche, and Rigzin Tsewang Norbu.</p> <p>On the second day of the third month in the female fire sheep year (1727), at the age of 28 years, Chokyi Jungne, under the permission of the king of Derge, began to build the great Palpung monastery, and accomplished the founding on the tenth day of the eighth month in the year. He also built and restored countless other monasteries throughout his life.</p> <p>At the age of 63, he visited Central Tibet on pilgrimage for the fifth time. <b>He retreated in a Drikung monastery.</b> At that time, when he performed any kind of offering ceremony, a miracle emanation vision of Dorje Drolo showed up. Once in a Tara fire offering ceremony, the tent he slept grew many blue lotuses. During the day, he kept reciting mantras except short rest time at noon and night. He recited three hundred million times of all kind of mantras. He showed many miracles like just an intention to stop a rainstorm, spreading barley to the sky and the barley straightened on the ground.</p> <p>The 8th Situpa was one of the most famous masters in Tibetan history. He was acknowledged as a supreme scholar who had no equal in the five knowledge-areas. He was honored the title "Maha Pandita". It is said that his limitless activities were equal to those of Nagajuna's in India. It was also a common saying at the time, that if all of the other Kagyu monasteries came together, their activity wouldn't be equal to that of Situ Chokyi Jungne.</p> <p>His foremost disciples were the thirteenth Karmapa, the tenth Shamarpa, Gyalwang Drukpa Trinley Shingta, Drikung Chokyi Gyalwa, Pawo Tsuklag Gyalwa, Drubtop Choje Gyal, Khamtrul Chokyi Nyima, and Lotsawa Tsewang Kunchab.</p> <p style="text-align: right;"><b>To this great lama, without equal, we pray.</b></p>			
[ཞབས་ལ་གསོལ་བ་འདེབས།] <b>To you all we pray and bow</b>			

	No. 32	[Karma] Ngelek Tenzin	1700- ?1768?
	གསང་ཚེན་རྩེ་དཔོན་ངེས་ལེགས་བསྟན་འཛིན་དང་།		རྩེ་དཔོན་ངེས་ལེགས་བསྟན་འཛིན་ེ
	Great Secret [Vajra] Master, Ngelek Tenzin		<b>Karma Kamtsang Kagyu</b>
	<p>Karma Ngelek Tendzin Trinle Rabgye was born in 1700 in Derge, Kham. He was the nephew of the Eighth Situ, Chokyi Jungne (1699-1774).</p> <p>As a youth, he started a basic education of Tibetan reading, writing, and daily prayers, and eventually joined a monastery, most likely Karma Gon and later Palpung, which his uncle established in 1727. He studied both exoteric and esoteric courses under the guidance of his illustrious uncle, specializing in Tibetan medical science. He later trained a number of disciples, including Yilhung Jamyang (yid lhung 'jam dbyangs), Chokyi Dorje (chos kyi rdo rje), and Drime Zhingkyong Gonpo (dri med zhing skyong mgon po, 1724-1760). He composed a number of medical treatises. <b>To this Lama we pray.</b></p>		
No. 33	Karma Mingyur Dechen	[? - ?] Guess: 1700-1780	
བདེ་ཚེན་མི་འགྱུར་ཚོ་དབང་ཀུན་ལྷན་དཔལ།		ཀུན་ཚོ་དབང་ཀུན་ལྷན་ེ	
Unchanging Great Bliss, Glorious Tsewang Kunkyab			
<p>Zurmang Lotsawa Tsewang Kunkyab figured among the foremost disciples of the 8<sup>th</sup> Situpa, together with the thirteenth Karmapa, the tenth Shamarpa. He was also a disciple of the 7<sup>th</sup> Pawo Tsuklak Gawe Wangpo.</p> <p>Belo Tsewang Kunkyab, is co-author of the <i>Rosary of Crystal Gems</i> (<i>Zla ba chu shel gyi phreng ba</i>), which he wrote with the 8th Situ.</p> <p>Among his pupils were Karma Ratna, Guru Tashi, and the 5th Kyabgon Je Trungpa Rinchen Lekdup. Under the tutelage of Lotsawa Tsewang Kunchab, His Holiness the Vth Kyabgon Je Trungpa became an expert in all five sciences.</p> <p><b>To this Glorious Lama we pray.</b></p>			
No. 34	Karma Ratna	[? - ?] Guess: 1750-1800	
དོན་གཉིས་སྤྱོད་གྲུབ་ཀྱི་རྣམ་འགྲུབ་ལོ་ལོ་ལོ།		མཚོ་གསལ་ཀྱི་རྣམ་འགྲུབ་ེ	
He who Spontaneously Accomplishes the Benefit of Self and Others, Karma Ratna;			
<p>Chabtsa Tulku Karma Ratna, also known as Öntrül Karma Rinchen, was a disciple of Belo Tsewang Kunkhyab of Zurmang Monastery. Among his students were Karma Ösal Gyurme and Gönpö Tsewang. <b>To this Lama we pray.</b></p>			

No. 35	The 6 <sup>th</sup> Traleb Yeshe Nyima	[?/?] Guess: 1775-1850
ཁྲ་ལེགས་ཡེ་ཤེས་ཉི་མར་གསོལ་བ་འདེབས། །		ཁྲ་ལེགས་ཡེ་ཤེས་ཉི་མའི་དྲི
Traleg Yeshe Nyima		<b>Karma Kamtsang Kagyu</b>
<p>The 6<sup>th</sup> Traleg Yeshe Nyima was the incarnation of a disciple of Gampopa, Saltong Shogan, one of the important Kagyu Tulku lineages in Tibet. Saltong Shogam is known as one of the Three Men of Kham who were among the five closest students to Gampopa and the only student to receive the complete transmission of both Vajrayana and Mahamudra instructions from him. Among his previous incarnations were Ananda, pupils of Saraha, Nagarjuna, Tilopa, Naropa, as well as being Ngok Choku Dorje, pupil of Marpa.</p> <p>The 9<sup>th</sup> Traleg Tulku, Traleg Kyabgon Rinpoche was well-known in the west and died in 2012.</p> <p style="text-align: right;"><b>To the special link in time and space we pray.</b></p>		

[གསོལ་བ་འདེབས། །] **To you all we pray and bow**

	No. 36	Jamgon Kongtrül Lodro Thaye	1813- 1899
	མཚུང་མེད་ཀོང་སྤུལ་ཡོན་ཏན་རྒྱ་མཚོ་དང་།		ཀོང་སྤུལ་ཡོན་ཏན་རྒྱ་མཚོའི་དྲི
	Without Equal, Kongtrül Yönten Gyamtso		<b>Rime</b> and <b>Karma Kamtsang Kagyu</b>
	<p>Jamgon Kongtrül Lodrö Thaye had a great veneration and awareness about Marpa and Hevajra: <i>“In the south, in the land of herbs, the valley of Trowo, the translator, (who) emanated from Hevajra, established the source of the river of all siddhas.”</i> Lodro Thaye compiled an important collection, the <i>Treasure of Kagyü Mantras (Kagyü Ngak Dzö)</i>, which assembles all the transmissions coming from Marpa together with some others, thus constituting an complete compendium of cycles related to the Highest Yoga Tantras in the Kagyü school.</p> <p>From the autobiographical notes Lodro Thaye made during his life, we can get a feeling of his veneration for Marpa, the Ngok Tradition and Hevajra.</p> <p>For instance, we can read about the time of the passing of Lodro Thaye’s main teacher, the Ninth Situ Pema Nyinje Wangpo, who lived from 1774 to 1853, and passed at the end of the fourth month in the Water Ox Year (1852-1854).</p> <p>Lodro Thaye was involved in ceremonies connected with the arrangement of Situpas funeral. He discussed with Öngen which offering ceremonies to begin with. Öngen had previously said, <i>“Since the refuge lord himself was widely known to be an emanation of Lord Marpa, in the future the two rituals of Hevajra and Guhyasamaja, being Marpa’s principal practices, cannot be omitted.”</i> Öngen added, <i>“You should codify the sadhanas and mandala rituals and detail all the practical methods associated with these.”</i></p> <p>Lodro Thaye writes: <i>“I began the project by arranging the sadhana and mandala ritual for the tantra of Hevajra. Among the books in my spiritual master’s residence were texts by such authors as Thrükhang Lotsawa and Rinchen Zangpo of the Ngok clan, but the oral transmissions were no longer available. Among the later works was a manual of medium length by the Fourth Zhamar Chen-nga Chökyi Drakpa, which was incontestably part of the Ngok tradition; and in the collected works of Jonang Jetsün Rinpoché I found several texts, like pure gold, dealing with the tantras transmitted by Marpa. I took these two latter sources as my basis.”</i> ... Further, he continues: <i>“While I was compiling the texts, Traleg Yeshé Nyima arrived when the requisite period after Situ Rinpoché’s passing had elapsed. He brought with him the tantric works of Chen-nga Chökyi Drakpa, which he had received from Önrul Karma Ratna. He had received all the empowerments and oral transmissions for these texts, and so I requested all of these</i></p>		

from him. So my lineage of empowerments was totally pure and the line of oral transmission, too, needed no further support from other sources.”

The ‘Chinese Buddhist Encyclopedia’ writes: “The Hevajra Tantra was transmitted by Marpa as part of a series of Tantras that became known as the Seven Mandalas of Ngok to one of his four main disciples, Ngok Chöku Dorje (1036–1106). This tradition was ... upheld by the Drikung Kagyu lineage. To save these teachings from oblivion, Jamgön Kongtrul Lodrö Thaye (1813-1899) combined them with other teachings of Marpa to form the Kagyu Ngag Dzö (bka' brgyud sngags mdzod, 'The Kagyu Treasury of Oral Instructions').”

From his autobiography one can read: “**In 1855 (the wood hare year), I undertook a personal retreat on the practice of Hevajra according to the tradition of Marpa;** some very auspicious omens occurred on the first day. In three months I had completed the phase of approach, along with the supplementary fire ritual. In the fourth month, I went to Palpung Monastery, attending the vase consecration ritual and group offering rituals. **I also presided as vajra master over the Hevajra ritual to commemorate Situ Rinpoché.**”

Later, in the fourth month of 1869 (fire serpent year): “**I had planned to write a commentary on The Hevajra Tantra,** and to request permission for this I performed the guru sadhana of Marpa in conjunction with more than a hundred repetitions of rituals to purify myself of obscurations. I also practiced means to gather merit and deepen awareness, prayed, and performed feast offerings and fulfillment rituals. I began writing methodically, beginning with the chapter on the vajra family in the first section. In the tradition of explanation deriving from Marpa and Ngok, there has been no one definitive method of exegesis as there is, for example, in the Sakya tradition. Nowadays, the two commentaries most widely used are Ngok’s *Like a Jeweled Ornament* and the venerable Rangjung Dorjé’s commentary. But the former is entirely an explanation of the “hidden import” of the text, while the latter emphasizes the meanings of the words themselves, but the description of the deity is somewhat imbedded, which makes it difficult to use when one is explaining it (or listening to the explanation) in connection with the basic tantra. Chen-nga Chökyi Drakpa bases his treatment on so many Indian commentaries that his explanation is not easy to understand. Such ancient explanations as the commentaries of Ram and Tsak are extremely unclear. The commentary by Thrinlépa is somewhat clearer, and the excellent commentary by Dakpo Tashi Namgyal is so fine that I kept it aside as an overview. Taking the meaning of the words as my primary concern, I sought to clarify them further in light of the hidden meaning and, distinct from that, the ultimate meaning.”

Lodro Thaye included this text in the Kagyu Ngag Dzö, “**A word to word commentary on the Hevajra Tantra (Tibetan only)** or “Revealing the Secret of the Indestructible Vajra: Illustration of the meaning of the words of Glorious Hevajra, the King of Tantras” [Volumes -1 and -2] Author: Jamgon Kongtrul Lodro Thaye [brtag gnyis spyi don dang tshig 'grel gzhom med rdo rje'i gsang ba 'byed pa].

Also relevant in this connection is Lodro Thaye’s text: “The Essential Oral Instructions of the Creation and Completion Stages” or “Creation and Completion – Essential Points of Tantric Meditation”

In 1870 (Fifth month of the Iron House Year), Lodro Thaye wrote: “During the monastic summer retreat I taught on the three levels of ordination and the entire texts of The Profound Inner Meaning, The Hevajra Tantra in Two Chapters, and The Highest Continuum, as well as performing a ritual in honor of the tantras.

**Gradually, I also wrote an overview of The Hevajra Tantra in Two Chapters.** During this period I had very positive signs in my dreams; for example, I dreamed of Vajradhara Pema Nyinjé being very pleased with me and encouraging me, placing a crystal mala around my neck.” **To this amazing, most pivotal Lama we pray.**



No. 37	Khenchen Karma Tashi Özer	1836-1910
མཁན་ཚེན་ཀམ་བགྲ་ཤེས་འོད་ཟེར་དབལ།		མཁན་ཚེན་བགྲིས་འོད་ཟེར་གྱི་ེ
Khenchen Karma Tashi Özer	Student of Lodro Thaye: Karma Kamtsang Kagyu	

The Glorious One Popular with the Gods, Lama Tashi Lhadar [ལྷ་མ་བགྲིས་ལྷ་དར་], more commonly known as Khenchen Lama [Karma] Tashi [Özer].

His Holiness Drikung Kyabgön Trinle Lhundrub said that Khenchen Tashi Özer was invited from Palpung monastery to Palme monastery, and that Zhiwä Lodrö (the 6<sup>th</sup> Chetsang Tulku) received the Kagyü Ngagdzö from him.

Khenchen Tashi Ozer, also known as Shiwai Nyingpo, was an important student of the 19th century Rime masters Jamgon Kongtrul and Jamyang Khyentse Wangpo. He was born in 1836 in the Dilchung region of Alo Shega county of Dokham, to his mother Lhadron and father Tsetra. From a very early age he always behaved in perfect accordance with the Vinaya and displayed natural compassion.

At eighteen, he went to Palpung monastery and met with Jamgön Kongtrul Lodrö Thaye, from whom he received lay vows and the name Tashi Ozer Lodro Gyepe De (bkra shis 'od zer blo gros rgyas pa'i sde). On that occasion he received from Kongtrul instructions on the *Three Levels of Vows (sdom gsum)* composed by Ngari Panchen Pema Wangyal (1487-1542), and on the *Wish-fulfilling Treasury (yid bzhin mdzod)* by Longchen Rabjam (1308-1363), as well as empowerments and explanations on various tantra cycles.

At twenty, he received ordination from Khenchen Dawa Sangpo, and the name Karma Sopa Rabten Palsangpo was given to him. He then continued his studies under Jamgon Kongtrul and learned all of Madhyamika, Prajnaparamita and Vinaya from him. He also received extensive teachings on the five cycles of teachings of Maitreya (*byams chos skor*) and was introduced to Mahamudra. Not only did Tashi Ozer receive the entire transmissions of both the Karma Kagyu and Shangpa Kagyu lineages from Kongtrul and other masters, but also those of the Sakya, Zhalu, Bodong and Jonang. In particular, he received various streams of Kalacakra transmissions, along with instructions on this system's special set of perfection process meditations, the so-called Six Vajra Yogas.

At twenty-four, he entered into the lower retreat centre of Palpung and did the traditional three-year retreat under the guidance of the retreat master Karma Ngedon Nyingpo, a close student of Jamgon Kongtrul. After having completed the retreat he went to see the great bodhisattva Patrul Rinpoche (1808–1887) and received extensive instructions on Shantideva's *Bodhicharyavatara* from him. In particular, he received teachings on the wisdom chapter seven times. At twenty-seven he again went into the presence of Khenchen Dawa Sangpo and received full monastic ordination. For several years he then continued his studies and received teachings from such outstanding masters as H.H. the 14th Karmapa Thegchog Dorje (1797-1867), the two Jamgons (Kongtrul and Khyentse), Terchen Chokgyur Lingpa (1829-1870), Khenchen Dawa Sangpo and others. There is not a subject of either sutra or tantra that he did not study under one of these masters.

After Khenchen Dawa Sangpo had passed away, and upon the insistent advice of the two Jamgons, Tashi Ozer was enthroned as the main Khenpo of Palpung monastery. He began extensive teaching activity and ordained large numbers of monks during his life. On various occasions, he was graced by visions of Buddha Shakyamuni and Tara. In one of his visions of Shakyamuni, he received from him the oral transmissions of various sutras. **He was continuously engaged in the practice of the creation and perfection stages and his realization was boundless.**

There never was a time when he was not involved in either studying, teaching or practicing the holy dharma, and he was eventually closely involved in the upbringing and education of the 11th Tai Situpa Pema Wangchok Gyalpo (1886-1952).

Having studied under some of the greatest masters of his time, he in turn became a teacher to several of the most illustrious masters of the late 19th and early 20th centuries of eastern Tibet. In his old age Khenchen Tashi Ozer spent most of his time up in Jamgon Kongtrul's hermitage of Tsadra Rinchen Drak. He stayed there with his old friend Khedrub Tashi Chopel, another old and close student of Kongtrul's. They were famous for never keeping more provisions in Tsadra than what would last for a single day, in order to constantly remind themselves of impermanence. In 1910, after having fulfilled the length and purpose of his life, Khenchen Tashi Ozer dissolved his awareness into the dharmadhatu. **To that great Lama, we pray.**

*Source: dus 'khor chos 'byung indra ni la'i phra tshom, pp.555-558; by Khenpo Lodro Donyo Rinpoche [TSD]. Supported by information of Sherab Drime, who again received it from the late Kyabje Tenga Rinpoche in summer 2009, from the collection of Tenga Rinpoches personal daily recitations.*



No. 38	The 35 <sup>th</sup> Drikung Kyabgön, 6th Chetsang Rinpoche, Shiway Lodro	1886-1943?
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ལུབ་བསྟན་རྒྱལ་མཚན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 ལུབ་བསྟན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།

Thubten Gyaltsen Shiway Lodrö Drikung Kagyu

The 6th Chetsang Rinpoche Thubten Gyaltsen Shiway Lodrö was found through a vision by the 34<sup>th</sup> Drikung Denrab, the 6<sup>th</sup> Chung-Tsang Tulku.

During a visit of Lhasa in 1893 together with Chungtsang Rinpoche, the two were bestowed the Manchurian title of *hotogthu*. Since that time, the Drikung Kyabgon Rinpoches have always worn the golden *hotogthu* hat on official journeys, in accordance with an ancient prophecy of the 1st Chungtsang Rigzin Chödrak that in the future he would wear a golden hat.

Later, Shiway Lodrö wrote comprehensive guidebooks to holy places about his pilgrimages to Mt. Kailash and Lapchi.

Shiway Lodrö's main interest lay in integrating meditative practice and philosophical teaching, as these were the central pillars of education and training in the Drikung Kagyu tradition. **Also, Shiway Lodrö built by himself a retreat-cabin at Drikung Til, and was often in singular retreat.**

He also gained great fame on account of his clairvoyant abilities. He arranged for the renovation of Yangrigar Monastery and the addition of a building for storing the wooden blocks used for printing Buddhist texts, and also introduced the first committee in Drikung Til to improve the monastery administration. However, the poor educational level in his monasteries remained his greatest concern. In 1932, he established the Nyima Changra academy of higher Buddhist studies.

After the untimely death of the 7th Chungtsang, Tenzin Chökyi Jungne (1909–40), Shiway Lodrö became heavy-hearted and soon thereafter, on a journey to Kham, he suffered a stroke from which he did not recover. He spent most of his time in meditation until his death. Shiway Lodrö died in 1943. **To that great Lama we pray.**

ལུབ་བསྟན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 The following glorious auspicious prayer was written by the 34th Drikung Kyabgon, Chödrak (1801-1871):

རྒྱལ་མཚན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 TSA CHÖ LA MAI JIN LAR TRON PHALZO 'TSHAG / TS PAI CHIG JIN PHOZO PAO TA SHI SHOG  
 May the falling clouds of the equidistant clouds of the root and branch bring  
 happiness by restoring the path of awareness.

ལུབ་བསྟན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 YI DASH LAI TASHOG WÖD GASH GASH GYAN MED / PHEN CHIG LO TRO CHI PAI TA SHI SHOG  
 May the glowing rain of the second rainbows of the golden stream bring  
 happiness by granting the best of bliss.

ལུབ་བསྟན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 NE BUM DA XI THRON LE LOO TAR KHITONS / YON CHIL LO MEN DEL WAI TA SHI SHOG  
 May the rain of lightning of the rainbow of the crown of the three jewels bring happiness  
 by dispelling the darkness of man's obstacles.

ལུབ་བསྟན་ཞི་བའི་སློབ་ལོ་འབྲས་ལེན།  
 CHÖ SUNG THU TÖI DOR JI ME CHAR GYI LOA DREN DRA PUNG TSAR CHÖ TA SHI SHOG  
 May the flourish of the vajra jewels of the Dharma protectors bring happiness  
 by annihilating the armies of spiritual obstruction.

May the Eminent Cause of the  
 Majestic Blessing  
 of the Root and Linage Lamas  
 Bring Happiness  
 by Removing the Pain of Samsara.

May the Falling Rain of the  
 Auspiciousness of the Vision Gods bring  
 happiness by ripening the fruit of bliss.

May the Flash of Lightening of the  
 Activities of the Dakinis of the Three Jewels  
 bring happiness  
 by dispelling  
 the darkness of man's obstacles.

May the Thrust of the Vajra Power of  
 the Chara Protectors  
 bring Happiness  
 by Annihilating  
 the Armies of the Spiritual Obstruction.

	No. 39	Drikung interim Regent, H.E. Tritsab Gyabra, Tenzin Thubten	1924(1921)- 1979
	བསྟན་འཛིན་ཐུབ་བསྟན་ཞབས་ལ་གསོལ་བ་འདེབས།		དཀོན་མཆོག་བསྟན་འཛིན་ཐུབ་བསྟན
	Tritsab Tenzin Thubten		<b>Drikung Kagyu</b>
	<p>The 6th Tritsab Rinpoche incarnation, Gyabra Thubten Wangpo, was the heart disciple of the 34<sup>th</sup> Drikung Kyabgon Chetsang Rinpoche and the 35<sup>th</sup> Drikung Kyabgon Chungtsang Rinpoche. After the two Holinesses passed away, he became the acting head of the Drikung Kagyu order. Upon the recognition of the reincarnations of the two present Holinesses (the 36<sup>th</sup> and 37<sup>th</sup> Throneholders) in the late 1940s, he became responsible for their education. <b>He transmitted all the Dharma teachings, empowerments and practices of Drikung Kagyu to the two reincarnated Holinesses</b> and many other rinpoches, tulkus and lamas of Drikung Kagyu. In the history of Drikung Kagyu, the reincarnations of Thritsab Rinpoche can be considered as one of the masters who makes great contribution to the preservation of the Drikung Kagyu lineage. When trying to locate the tulku of the 7<sup>th</sup> Chetsang, Tritsab Rinpoche had a vision while he was at Namtso Lake. On the surface of this sacred lake, he saw the image of a house with two upper stories, a victory banner and the surrounding garden and paths. He saw a puppy circling around the victory banner, which confirmed the incarnation had been born in the Year of the Dog. <b>To that great Lama we pray.</b></p>		

**To you all we pray and bow**

ཕྱོགས་བཅུ་དུས་གསུམ་གྱི་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ངོ་བོ་དཔལ་ལྷན་རྒྱ་བའི་སྐྱམ་ཞབས་ལ་གསོལ་བ་འདེབས།  
 The glorious root guru whose nature is one with all tathagatas of the ten directions and ten times  
 ... **To you we pray and bow** ... “to your feet we pray!”



དེ་ལྟར་དྲིན་ཅན་སྐྱམ་མའི་ཚོགས་བཅས་ལ།  
 མོས་གུས་གདུང་ལུགས་དྲག་པོས་གསོལ་འདེབས་ན།  
 སྐྱམ་མའི་བྱིན་རྒྱལ་སེམས་ལ་འཇུག་པར་ཤོག  
 ། ས་རྗེས་བྱ་ཡིས་ཟེན་པར་བྱིན་གྱིས་རྫོབས།  
 ། བཅོམ་ལྷན་གྱི་ཡི་རྩི་དེའི་དཀྱིལ་འཁོར་དུ།  
 ། རིམ་གཉིས་ལམ་གྱིས་མཆོག་རབ་བསྐྱོད་དེ།  
 ། ལ་སྦྱར་བདུན་ལྷན་རྩི་རྗེ་འཆང་ཆེན་པོའི།  
 ། ལོ་འཕང་ཆོ་འདི་ཉིད་ལ་སྦྱར་ཐོབ་ཤོག།

Thus, praying with the fierce power of devotion,  
 To this gathering of lamas full of kindness,  
 May the blessings of the lamas enter our mind!  
**Bless us so that the children follow in the footsteps of the father!**

Having completely traversed the supreme levels of the path of the two stages of the Exalted Hevajra’s Mandala,  
 May we in this very life quickly attain the state of great Vajradhara endowed with the seven aspects of union!  
 (i.e. complete enjoyment, union, great bliss, absence of self-nature, presence of compassion, being uninterrupted, and being unceasing)



ཐོན་ཆོ་དཔག་བསམ་བྱང་རྒྱུ་ཤིང་བྱང་དུ།  
 རྒྱལ་བ་ཐུབ་པ་ཆེན་པོའི་སྦྱུན་མར་རྒྱ།  
 བསྟན་པ་གཉན་པོ་བསྐྱེད་བར་དམ་བཅས་པའི།  
 ལག་འཇུང་དུད་སོལ་སྦྱུ་ལ་བྱག་འཆོལ་བསྟོད།  
 མཁའ་འགོ་མ་དུད་པའི་སོལ་བ་མ་ལ་ལྷག་འཆོལ་བསྟོད།

In past life, in front of the Wish fulfilling Bodhi-tree,  
 In the presence of the Great Victorious Muni,  
 You promised to protect the sacred teachings.  
 Blood drinking Dudsol, I prostrate & praise!  
 Dakini, Greysmoke Charcoal Lady,  
 I prostrate & Praise.

This “*Just small drops gathered for the sake of inspiration - Short description of the Lineage Holders*” was compiled by Carl I 鍾 Djung, based on praying to these lineage-holders since March 2016, and diving deeper into who-is-who since June 2016. The first version was completed 14<sup>th</sup> April 2018. **Thankfully remembering all the sources and help, see below.**

*May it be of benefit, and may the merit accomplished through this, touch all beings, and may it carry the prayer, that all beings may REALLY wish to have happiness and the causes of happiness, really wish to be free of suffering and the causes of suffering, and even further, really wish to accomplish a state of joy, which is beyond suffering, and finally wish to accomplish a state of equanimity, which is the withdrawal from the path of obstacles caused by all the afflictions and distresses. May the wish arise to achieve a state of effortless equanimity, without attachment to close ones or aversion towards others. That I wish for all beings. That they themselves really wish to become realized autonomous beings, and REALLY REALLY realized what all this is about.*

This COMPLETE version was completed 24<sup>th</sup> of November 2020, which according to Tibetan calendar is the 11<sup>th</sup> day of 10<sup>th</sup> month, of the Male Iron Rat Year, i.e. the parinirvana of Ngok Dode. Sarwa Mangalam. May the happiness be for all to share.

A partial proofreading and last edits were done until the 4<sup>th</sup> of December 2020, making it the ‘Final version’. A la la ho!!!

Colophon of the original lineage prayer, composed by His Holiness Drikung Kyabgön Trinle Lhundrub

ཅེས་པའང་ལྷོ་རྒྱལ་བ་འབྲི་གུང་པའི་མཚན་གྱུས་བྱིན་གྱིས་བསྐྱབས་པ་དཀོན་མཚན་གྱི་འཛིན་གྲུབ་བཟང་འཕྲིན་ལས་སྐྱུན་གྱུ་གྱིས། ༢༠༡༡ ལོའི་བོད་ཟླ་ ༡༠ པའི་ཚེ་ ༡༤ རྩེད་ཚུབ་སྒྲིབ་དུ་སྦྱར་བས།

*This was written by the Gyalwa Drikungpa blessed with the name Könchok Tenzin Kunzang Trinlé Lhundrup on the 14<sup>th</sup> day of the 10<sup>th</sup> Tibetan month (December 9<sup>th</sup>, 2011) at Jangchub Ling.*

དགེའོ། དགེའོ། དགེའོ། །།                      Virtue! Virtue! Virtue!

Colophon to the 2018 version regarding translation, transliteration and background study: This translation was started by Carl I 鍾 Djung (Denmark) in June 2016 with the aim to identify the 39 lineage holders. This work was completed in March 2018, with the help of Dr. Cecile Ducher (France), Dr. Hun Lye (USA), Sharon Lee (Taiwan), Claudia Huang (Taiwan), Jeff Rosenfeld (USA), and Sonam Spitz (Germany) and several more. The first draft translation was revised by Jeff Rosenfeld in May 2017, by Carl Djung in October 2017 and February 2018, with some help from Michael Essex (USA), and by Cecile Ducher in March 2018, and again November/December 2020.

*For the sake of auspicious interdependence, and based on intention and preliminary work done since May 2017, this prayer was offered to the Drikung Kyabgön Trinle Lhundrup at the beginning of the first Hevajra 9-deity Drubchöd, 17<sup>th</sup> of August 2018, at the Milarepa Retreat Center, Germany, with the sincere and pure aspiration to aid in some small way the vast activity of reviving the Marpa and Ngok traditions of Hevajra and Nairatmya so that it may spread far and wide for the benefit of beings. May the enlightened activities of all holders of transmissions of the practice lineages flourish throughout the ten directions and three times without hindrance! The first version of this lineage prayer was penned in gold ink calligraphy on black paper by Karma Samdrup Targyé (Italy). The Transliteration was done by Yutaka Shaun Wauda (Canada). This work is thus a joint collaboration of practitioners from all over the world and from several lineages: Karma Kagyu, Drikung Kagyu and Sakya. 7<sup>th</sup> March 2018. Completion. May any mistakes be looked upon with patience, and may all negative effects and obstacles be dissolved by Düsölma and Achi Chökyi Drölma! May beings benefit!*

From that above lineage prayer, I have ‘gathered’ short descriptions of the 39 lineage holders.

Sources used: I have used many different sources, from books to internet, in the period June 2016 to March 2018, as well as spoken to many scholars and practitioners. Among the oral sources are His Holiness Drikung Kyabgön Trinle Lhundrub, Khenchen Nyima Rinpoche, Khenpo K. Sherab, Jeff Watt, Dr. Hun Lye, Cecile Ducher (Ph.D), David Arndt. Also, I have during the process had help from Jeff Rosenfeld, Sonam Spitz, Ani Chime (Angela Harkavy), Claudia Huang, Sharon Yuan (Lee).

As this “*Short description of the Lineage Holders*” was re-visited and extended, during November 2020, I relied mainly on internet sources, primarily Himalayan Art Resources and Treasury of Lives, but most and foremost I relied on Cecile Ducher’s Ph.D. Such a precious contribution and a treasure to practitioners and scholars, especially who has a heart for the Marpa Ngok transmission.

**The oral sources amount to maybe 44 %. From the other sources, the most used sources are listed here:**

Buddhist Digital Resource Center [www.tbrc.org] (formerly Tibetan Buddhist Resource Center) BDRC was founded as the Tibetan Buddhist Resource Center in 1999 by E. Gene Smith (1936-2010)

‘Bri gung gdan rabs gser phreng (ed. of 1989, p. 288) ... information 23<sup>rd</sup> November 2020, from Jan-Ulrich Sobisch

Cecile Ducher (2011/17) “Building a Tradition – The Lives of Mar-pa the Translator”

Cecile Ducher (2017/2018) “These de Doctorat (Ph.D), A Lineage in Time: The Vicissitudes of the rNgog pa bKa’ brgyud ...”

Debther Ngonpo. The dates in this document are mostly based on the “Debther Ngonpo” [དབའ་ཐེར་ངག་པོ་]. Cecile Ducher have based her timeline on “Lhorong Chojung” [ལྷོ་རོང་ཇོ་འུང་], sometimes “Debther Ngonpo” [དབའ་ཐེར་ངག་པོ་] and other things. Both possibilities are correct according to Cecile Ducher (11<sup>th</sup> April 2020).

Die Goldene Perlenkette der Drikung-Linie (2014), based on Khenpo Tsultrim Tenzin and Hun Lye (2007) "Master of Golden Rosary Lineage": (generally "ser-treng" གསེར་འབྲེང་) (specifically: འབྲེང་གཏུང་རབས་གསེར་མཛེས་)

DharmaDictionary.net [<http://rywiki.tsadra.org>] Tibetan-English Dictionary, Dharma Glossaries, and Resources

Drikung Kagyu Refuge Tree (2013) Songtsen Library, editor Sharon Yuan.

Hevajra 9 deity Extended Sadhana of the Marpa Tradition: ཨ་མ་ལུགས་ཀྱི་དེ་རྗེ་ལྷ་དགའ་ལྷུང་ཐབས་མདོ་རྒྱུ་བཞིན་བཞག་ཚོག་ཏུ་བཀོད་པ་བཞུགས་སོ།།

Hevajra 9 deity Mar-Lugs lineage: "The Treasure that gives rise to Siddhis": ཨ་མ་ལུགས་ཀྱི་དེ་རྗེ་ལྷ་རྒྱུད་གསོལ་འདེབས་དངོས་གཏུང་འབྲུང་ཞེས་བྱ་བ་བཞུགས་སོ།།

Hevajra Tantra – The Concealed Essence (1992) George R. Farrow and I. Menon

Hevajra Tantra – A critical Study (1952?1957?) Snellgrove

HimalayanArt [<https://www.himalayanart.org/>] The Himalayan Art Resources website (HAR) was created by The Shelley & Donald Rubin Foundation in 1997. As per 2018 with following people in the board of directors: Walter Arader, Michael J. McCormick, David Pritzker, Matthieu Ricard, Donald Rubin, James Shaheen, Jeff Watt. Jeff Watt being one of the leading scholars of Himalayan art, and who has been with HAR since April 1998.

Jamgon Kongtrul Lodro Thaye 2015 1114 biography by Richard Barron

Marco Walther (2016) "Ngok Kagyu pa"

Sahasrika Hevajratika (800/2004) by Dasabhumisvara VajraGarbha (800) and translated and commented by Malati J Shendge (written 1960-1963/published 2004)

Treasury of Lives [<https://treasuryoflives.org>] a project of the Shelley & Donald Rubin Foundation, The Treasury of Lives established non-profit status in 2016, operating independently from the Foundation since 2017. Originally known as The Tibetan Lineages Project. Some of the main people are Moke Mokotoff, Matthieu Ricard and Vivian Kurz, and with early encouragement and feedback, the late Gene Smith.

**And thankful for all sources, which I have not listed here or which I do not remember, but which have been helpful in the completion of these "Small Drops". With the words of H.E. Choeze Kuchen Rinpoche (25<sup>th</sup> November 2020):**

**"May the mar ngok lineage flourish like sun, moon and ocean"**