

SYNOPSIS OF DHARMA TALK ON
KARMA KAGYU LINEAGE MASTERS
BY THE MOST VENERABLE KHENCHEN THRANGU RINPOCHE



www.kagyu-medialab.org/tdspj
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Generally in olden days Tibet, Dharma was taught in literary language containing Dharma terminology and profound verses understood only by learned persons. Therefore, many less educated Tibetans found the meaning and the essence of the teachings difficult to understand.

In his extensive Teaching Tours throughout the world over many years, Thrangu Rinpoche uses simple language to teach the Dharma and skillfully makes his teaching easily understood by all his listeners. Rinpoche's teachings cover many aspects of the Dharma. Most of the teachings have been

recorded in audio cassettes presently kept at Namu Buddha Thrangu Shreda in Nepal. Rinpoche has formed an organization known as Dharmakara Publication and has entrusted it with the responsibility of transcribing all those recordings and compiling them into readable texts in 3 different languages of Tibetan, English and Chinese. Rinpoche strongly believes that with the aid of these texts that are to be published in the near future, many more sentient beings will be benefitted.

Thrangu Rinpoche has also founded a Buddhist University (Shreda) in Varanasi (Sarnath) India. Rinpoche hopes this institution will help many Buddhist scholars in their studies of Buddhism. The Shreda is open to all Buddhist Sanghas as well as lay devotees. Rinpoche feels that the Shreda must have a Dharma Library with a large collection of study material in order to support all the students there in their effort to gain access to more Dharma knowledge and greater insight into the religion. At the moment, TDSPJ has offered to raise funds to acquire a complete set of the Narthang Tripitaka for the Dharma Library. This set of Tripitaka consists of all the teachings of the Buddha and other Mahasiddhas in the form of Sutra, Shastra and Tantra. The merit gained from donating to the Narthang Tripitaka Fund is of great benefit to the donors in their present as well as their next lives. Rinpoche further explains the benefit reaped is tremendous for reason that the chain of Dharma propagation will increase tenfold when these students become qualified Dharma teachers in the future. Furthermore the merits generated does not stop in this life but is carried into the next lives for as long as the facility is being utilized.

Sometimes Rinpoche thinks that his idea of building a University is of no meaning for reason that he does not have the ability (financially) to do so on his own. How can a Ordained Sangha entertain such a silly thought, as he himself needs help and contribution to survive? The Sangha Community has no income of its own and depends solely on contribution and donations made by lay people who earn their money from their everyday working life. Moreover, Sangha members do not have any working experience and knowledge.

But at times Rinpoche thinks it is very useful in the long run to build a University and equiped it with a Library to give support to the Sangha Community for the sake of flourishing the Precious Dharma. Another benefit is to create a chance for others to accumulate merit through making donation to the project, in cash or in kind. Therefore, this adds up to a long-term benefit and the merits accumulated through assisting the project are immeasurable. Rinpoche understands that his followers and disciples do not

have it easy in earning a decent income. However, contribution to such a meaningful project (Buddhist University & Library) is a most profound positive deed. The project becomes an opportunity for all donors to accumulate merit for this as well as their next lives. Be it material or financial donation for the Buddha-Dharma-Sangha, it reaps the same amount of merit and the accumulation will grow day by day. Rinpoche says that through these good actions, it not only benefits oneself but also the future generations to come.

The Short Prayer to Vajradhara

Great Vajradhara, Tilopa, Naropa
Marpa, Milarepa, and Lord of the Dharma, Gampopa
Knower of the three times, omniscient Karmapa
Lineage holders of the four great and eight lesser schools
Drikung, Taklung, Tsalpa, glorious Drukpa and others,
You who have thoroughly mastered the profound path of Mahamudra
Unrivaled protectors of beings, the Dakpo Kagyü
I pray to you, the Kagyü lamas
Grant your blessing that we may follow your tradition and example.
Detachment is the foot of meditation, it is taught.
Attachment to food and wealth disappears
To the meditator who gives up ties to this life,
Grant your blessing that attachment to ownership and honor cease.
Devotion is the head of meditation, it is taught.
The lama opens the door to the profound oral teachings
To the meditator who always turns to him,
Grant your blessing that uncontrived devotion be born within.
Unwavering attention is the body of meditation, it is taught.
Whatever arises, is the fresh nature of thought.
To the meditator who rests there in naturalness,
Grant your blessings that meditation is free from intellectualization.
The essence of thought is Dharmakaya, it is taught.
They are nothing whatsoever, and yet they arise. mind,
Grant your blessing that the inseparability of samsara and nirvana be realized.
Through all my births, may I not be separated
From the perfect Lama and so enjoy the glory of the dharma.
May I completely accomplish the qualities of the path and stages
And quickly attain the state of Vajradhara (awakened mind).

The Karma Kagyu Lineage

Thrangu Rinpoche expressed his joy in the arrangements by TDSPJ for the Dharma Talk on the Glorious Karma Kagyu Lineage Masters. In Vajrayana Traditions (commonly known as Tibetan Buddhism), it is very important to have a proper continuous stream (unbroken) transmission from masters to disciples right from Buddha Vajradhara (Dorje Chang or Sambhogakaya Form of Buddha Sakyamuni) till the present day Lineage Holder. It is highly regarded in all Vajrayana Traditions and today Rinpoche will concentrate on The Glorious Karma Kagyu Order.

The meaning of Kagyu is explained by its component words. KA means Words of the Buddha (Oral transmission of the Sutra, Shastra & Tantra) and GYU means Lineage (Master-disciple connections). The KAGYU Order places utmost importance on lineage. Sakyamuni Buddha passed into pari-nibanna 2500 years ago. We are not able to receive teachings directly from him. But in the Kagyu Order, we have a continuous unbroken Oral Transmission that consists of Buddha's words. This is not any oral transmission, but a transmission taught, practiced on and handed down by individual Lineage Holders from whom the profound Buddha wisdom arises. In short, we can say that the Lineage Holders are no different from the Sakyamuni Buddha himself. Rinpoche further says that if the Oral Transmission is given by ordinary persons without a lineage, then the transmission will contain flaws and errors giving rise to false teaching that will further confuse All Sentient Beings. Therefore, it is extremely important to have and to uphold an unbroken lineage in the propagation and practice of the Dharma.

This Kagyu Transmission can be further broken down into three parts. They are:

- 1) Profound Oral/ Action Lineage,
- 2) Profound Meaning/View Lineage and
- 3) Profound Meditative Experience Lineage.

All these three small streams are combined into one major stream known today as Kagyu. It is often interpreted as water this container pours into another container; or from one Vessel (Master) to another Vessel (Disciple) whereby the disciple will practice with pure diligence to attain Buddhahood before passing on the transmission to his disciple.

During one of Rinpoche's teaching sessions elsewhere, a Chinese interpreter mistakenly interpreted Kagyu as The White Order. The correct translation should be Word Lineage.

Sometimes one doubts that the Master to Disciple transmission could be flawless. One may argue that flaws could arise in a transmission from a non-

realized Master to his Disciple. If there could be flaws, then the contents of the transmission may degenerate as the transmission comes down further. Rinpoche disputed this argument. It is not true. He stressed that the words of Sakyamuni Buddha as transmitted since the olden days in the Kagyu Lineage has been continuous, unbroken and unchanged till today. Therefore one should dispel such negative notions and doubts in the Karma Kagyu Lineage. The Karma Kagyu or the Mahamudra Lineage has its source in Sakyamuni Buddha. One can see this when viewing the Lineage Refuge Tree Thanka. The main figure in the Thanka is Buddha Vajradhara. Some may wonder why Buddha Vajradhara and not Sakyamuni Buddha who is known as the Buddha who flourishes the Dharma in this Kalpa (Eon).

Vajradhara

This uncertainty in some is due to an inadequate understanding that Buddha Vajradhara and Buddha Sakyamuni are the same. The difference, if at all there is any, is in the 3 Rupakaya (Formbody - i.e. Dharmakaya, Sambhogakaya & Nirmanakaya).

The actual truth body of the Buddha is Dharmakaya or Formless Truth Body. Its essence is Compassion or Buddha's Mind. An ordinary being cannot perceive this Formless Truth Body (Dharmakaya) of the Buddha. Out of great compassion, the Buddha manifests in other form bodies known as Sambhogakaya and Nirmanakaya. Sambhogakaya can only be seen by beings of pure mind (example, Siddha Tilopa who received teachings directly from the Sambhogakaya Vajradhara) or beings in higher realms. As for the ordinary beings like us, the Buddha revealed the Nirmanakaya form. Basically the 3 form bodies are the same as their essence is Compassion. We could also address the forms of the Buddha as 1) Dharmakaya Vajradhara, 2) Sambhogakaya Vajradhara, 3) Nirmanakaya Sakyamuni. Since the Formless Dharmakaya cannot be perceived or seen by all ordinary sentient beings, it is impossible for Buddha in Formless Dharmakaya to liberate them. Therefore, in order to liberate them, Buddha manifests in Sambhogakaya and Nirmanakaya Form Body. Seen on the Refuge Tree Thanka just below Buddha Vajradhara in Bluish color is Sakyamuni Buddha in Nirmanakaya Form. We can therefore say that there is basically no difference between Vajradhara and Sakyamuni.

Ever since the pari-nibanna of Sakyamuni Buddha (Nirmanakaya Form) 2500 years ago, the great Bodhisattvas and Mahasiddhas still are able to perceive him and receive teachings directly from him.

Tilopa

There was this great Mahasiddha by the name of Tilopa who acquired numerous teachings from other Mahasiddhas throughout India. Through diligence practice, he attained the Bhumis (realization levels of Bodhisattvas) which allowed him to perceive the Sambhogakaya form of Buddha Sakyamuni. From the Buddha himself Tilopa receive profound Mahamudra teachings and this is where the Kagyu Tradition and Transmission starts. This Karma Kagyu Lineage can be described as the Near Lineage which is more powerful due to the continuous stream of blessings from Lineage Masters starting from the Sambhogakaya Form of Vajradhara.

Naropa

From Siddha Tilopa, the lineage was passed on to Siddha Naropa who was a learned person, a great scholar and a pandita in India. One day while Naropa was reading some Buddhist texts in his room, suddenly a shadow appeared from behind him. He looked and saw an old lady. Then the old lady asked Naropa if he understood the words he read from his books as well as their meanings.

'I understand the words,' Naropa replied. Upon hearing Naropa's reply, the old lady was overjoyed and she happily laughed, sang and danced. In the mind of Naropa, he was thinking that if the old lady was so overjoyed upon hearing that he understood the words, she should be even happier if he told her he understood their meaning as well. But when Naropa told the old lady that he understood the meaning, the old lady burst into tears and cried. Naropa then asked the old lady why she cried upon hearing his second response.

The old lady replied: 'you told me that you understood the words. That made me overjoyed because you are a learned person and a great scholar and a pandita, but when you said you understood the meaning of those words, you were not telling the truth. In reality you understood not at all the meaning of those profound texts.'

Naropa then asked, 'Who understands the true meaning of the Dharmas?'

'In East India, there is a Great Mahasiddha by the name of Tilopa who understands the meaning of the Profound Dharma', replied the old lady.

Upon hearing the name of Tilopa, Naropa developed a great devotion for him from within. He then thought if he understood the words and not the

meaning, it then made no sense and no meaning to study further. The importance was to understand the meaning and its profound essence of the Dharma. Naropa then made up his mind and vowed to search for Tilopa in order to receive teachings and instructions directly from him.

Marpa

Soon after the vow, Naropa left behind his work at Nalanda University and went off in search of Tilopa. After many months and years of search, still he could not locate Tilopa even though traces and words of Tilopa were seen and widely heard along the way. Finally he met up with Tilopa from whom he received the complete Oral Transmission.

After receiving all the pith instruction, Naropa practiced with pure diligence and attained realization. Tilopa through his clairvoyance predicted that the future proper vessel who would uphold the lineage would be one by the name of Marpa Chokyi Lodoe, a future disciple of Naropa. Therefore he instructed Naropa that he should transmit all his teachings to Marpa. Tilopa also predicted that under Marpa, the Kagyu Lineage would flourish tenfold. As predicted by Tilopa, Marpa soon found Naropa and requested teachings from him. Marpa received the complete Oral Transmission and also the responsibility of lineage holder from Naropa.

The great scholar Marpa Chokyi Lodoe was from Tibet. At that time back in Tibet, there were few teachers from whom he could study and receive teachings. From deep within his heart he felt that it was not sufficient. He therefore decided to travel to India to obtain more precious teachings.

In ancient times, it was not easy to travel to India. One had to walk a distance that took months and sometimes years to cover. Not to mention the Himalayan Mountainous range which one had to cross. Also in India the climate was hot and humid. One must have great strength and courage to undertake this challenge. Unlike nowadays, one can fly into Lhasa from India in just 45 minutes.

One could also read from the Lineage Prayers which say Marpa had the three great qualities for the successful quest of the Dharma, namely:

1. Great Heart
2. Great Wisdom
3. Great Practice / Realization

The quality of 'Great Heart' refers to the courage, bravery and determination to cross the freezing cold Himalayan Mountains, to cross gigantic rivers, and

to endure the effect of temperature difference while in India as well as many other hardship throughout the mission.

Marpa went to India no once but three times in all. His fearless state of mind to search for Naropa was undiminished. For this tenacity he is praised in the Lineage Prayers.

Marpa studied the Dharma with utmost diligence. For this he is praised for having 'Great Wisdom'

Finally he found Naropa and received precious teachings from him, and with great diligence in his practice he achieved great realization. For this he is praised for 'Great Practice'.

Marpa had also to carry all the Dharma Texts from India back to Tibet and later he and many others translated them into Tibetan for the benefit of future generations of Buddhist practitioners.

This may also be related back to Benefits of performing merits' which states that the benefits and merits reaped are immeasurable for generations to come. The importance of having a Buddhist University and Dharma Library will help tremendously future students at the Vajra-Vidya Varanasi Shreda.

Going to India during that time was not an easy task especially when one was in search of a teacher. It was a common practice to bring along gold as offering to great Mahasiddhas in return for precious teachings. Being born into a poor family, Marpa did not have the ability to raise any gold for his trip to India. Therefore he sought out friends for help and finally he approached Nyür Lotsawa. He told Marpa that if he did not have any gold, he might not be able to receive teachings from Mahasiddhas or Panditas in India. This Nyür was not a good guy either. He then told Marpa that he could share some gold with Marpa provided that Marpa became his attendant and servant. Marpa agreed and they both proceed as planned. When they arrived in Nepal, they looked around for teachers before proceeding into India.

Finally Marpa met a disciple of Naropa who told him the location where Naropa was residing. Upon hearing the name Naropa, Marpa was filled with great joy, a good sign (of a root lama) to any Vajrayana Buddhist practitioners. Marpa then told Nyür Lotsawa the good news with the hope that Nyür Lotsawa could go along with him. But Nyür Lotsawa did not agree with Marpa. He claimed that in India there were many other Great Mahasiddhas and Great Panditas and this Naropa was not any better. He said that Marpa could go to Naropa alone, but without any gold pieces from him.

Then Nyür Lotsawa and Marpa went on separate ways from Nepal into India. Marpa finally found Naropa and received the Yidam Kyepa Dorje practice from him. Marpa practiced for 3 years in strict retreat with Naropa. After the retreat, Marpa met Nyür Lotsawa. These two old friends discussed the teachers they met and the teachings they received. Marpa told Nyür Lotsawa that he had received the Kyepa Dorje Yidam practice from Naropa. Detailed discussion on their practice revealed that Marpa had attained higher realization than Nyür Lotsawa. This caused Nyür Lotsawa to become jealous of Marpa. He then said that there was no big deal in the Kyepa Dorje Yidam practice. He continued by saying that Sangwa Dupa (of Father Tantra group) was more profound than the Kyepa Dorje.

Marpa who had not received the Sangwa Dupa teachings went back to Naropa and told him about his encounter with his friend. He then requested for the teaching from Naropa. Again Marpa went into another 3 years retreat on the Sangwa Dupa Yidam practice. After 3 years had passed, Marpa again met Nyür Lotsawa and both discussed their practice and level of attainment. Again Marpa came out victorious. Nyür Lotsawa then claimed that he had another better teaching from the Union Lineage, the Kalachakra Tantra. This practice Marpa still had not aquired. He requested the teaching from Naropa and meditated for 3 years. Again after 3 years, he met Nyür Lotsawa and discussed the Kalachakra Yidam practice. Again Marpa came out victorious. Then Nyür Lotsawa said that both of them had already been in India for nine years and it was time for them to go back to Tibet.

Both of them departed together for Tibet. On the way Nyür Lotsawa, out of jealousy, bribed an Indian Sadhu, responsible to ferry them across the Ganges River, to throw all the Dharma Texts of Marpa into the river when they reached the centre. Nyür Lotsawa was jealous of Marpa because when they were coming to India, Marpa was only an attendant to him; but when leaving for home, Marpa was more learned. The Indian Sadhu did what he had been instructed to do and his act made Marpa furious. Marpa then decided to take the Sadhu to court to settle that matter in front of the King. The Sadhu begged for forgiveness and told Marpa he should not be held responsible as he was only doing his job paid for by Nyür Lotsawa.

Then Marpa out of compassion realized that it was a sign that he had to stay in India, even though he had stored the teachings in his heart, the texts were important to him. Marpa thought the Indian Sadhu was indeed a good friend who encouraged him to go to India again to collect the texts.

All in all, Marpa Lotsawa went to India three times and his stay in India totaled 16 years. He brought back to Tibet many Buddha's teachings and later translated them into Tibetan. Marpa had many disciples and among them were 4 main disciples as indicated in one of his dreams. They were described as the 4 main pillars as they were the 4 great disciples who later propagated his teachings which flourished into the future. Amongst the four was Milarepa who acquired the complete lineage transmission from the master, Marpa Lotsawa.

Milarepa

There were 3 special qualities in Milarepa. He was born into a very rich family, but his father passed away when he and his sister were still young. Before passing away, Milarepa's father requested his brother to look after his assets and his family on his behalf and Milarepa's uncle agreed. There was also a will by Milarepa's father stating that all his assets and belongings were to be returned to his family when his children grew up into adulthood.

Not long after the passing away of Milarepa's father, the uncle out of greed took over all the assets and returned none to the family of Milarepa. The uncle also treated them like servants. When Milarepa and his sister turn adults and requested his uncle to return all their father's properties, the uncle lied that all those properties were his and Milarepa's father merely borrowed them from him. Therefore it was only appropriate that Milarepa's father returned all of them to him when he died. Then Milarepa's uncle said that if they wanted the properties back, they had to arrange a large number of men to grab them back from him. If they were unable to gather the men, then they would have to learn black magic to curse him and his family. This further angered Milarepa's mother who sent Milarepa to learn and practice black magic to revenge his father loss.

After many years of black magic studies, Milarepa was successful in his practice and ready to return for his revenge. His vengeful action caused many deaths. On top of it, he created hailstorms to destroy villages and hurt many more villagers he did not like. After all that had happen, Milarepa realized that he had committed great sins and regretted all his negative deeds. In order to cleanse his negative Karma he had committed, Milarepa sought for Buddha Dharma. Someone recommended to Milarepa that he should seek teachings from a great master named Lhontun Haga. Milarepa then found the great master and told him all the misdeeds he had done that reaped him tons of negative Karma. He also told the master that he wanted to achieve realization to set him free from suffering resulting from his negative Karmas.

The Great Master then said that he had this profound teaching called the Dzogpa Chenpo (Great Perfection or normally called Dzogchen). This practice was so profound that if one practiced it in the morning, one would achieve enlightenment in the morning; and if one practiced it in the evening, one would likewise achieve enlightenment in the evening. Some people with pure Karma would achieve enlightenment even without the need to practice it at all.

Milarepa was so happy upon hearing what the master had said. He immediately went to a cave and started to meditate. While doing that, he thought to himself that he was a fortunate person to have met this great master and received from him this profound teaching. He also thought that since learning black magic was of no difficulty to him, likewise this Dzogchen practice would not pose him any problem either. Since he thought that was the case, he went to sleep without practicing at all. After a few days, the master visited Milarepa to check on his progress. He inquired if Milarepa had had any sign of accomplishment. Milarepa responded, 'No'. The master then realized because of the heavy negative Karma, the Dzogchen teachings were of no use to Milarepa. Because of this the master could no longer take Milarepa as his disciple as he had not the ability to liberate him. The master then recommended to Milarepa another master by the name of Marpa Lotsawa. Upon hearing the name of Marpa who was the disciple of Siddha Naropa, Milarepa was filled with great devotion and faith.

Milarepa then set out in search of Marpa Lotsawa and finally he found Marpa's residence. After putting Milarepa through many tests and hard work, Marpa transmitted to Milarepa the complete lineage teachings. Milarepa practiced diligently and attained realization.

Because of Milarepa's great achievement in attaining realization, his disciples thought that he was an emanation of a Bodhisattva or a Buddha and wanted a confirmation from Milarepa. They thought that if it were not the case, Milarepa could not have attained enlightenment in a single lifetime. On the one hand, Milarepa's disciples were worthy of praise for they held their Lama in the greatest regard and respect. On the other hand, they held a wrong Buddhist view. They had doubted the Buddhas and their teachings by thinking that Milarepa could manage to attain enlightenment in a single lifetime because he was some sort of emanation or reincarnation.

In order to correct the thinking of his disciples, Milarepa told them all the negative deeds he had done. Some disciples still did not believe him and kept thinking that he was an emanation of some great Bodhisattvas or Buddhas.

Milarepa then continued by telling them that he was not any emanation of any kind. He was only an ordinary being who had created much negative Karma in killing and hailing storms that wiped out many villages. To prove that he was worse than an ordinary human being, he recounted again the details of the negative deeds he had done to prove once more that he was not of any emanation or reincarnation of great Bodhisattva and Buddha. Milarepa stressed that if one practiced diligently what one had learned from one's Lama and had great faith and devotion in all the Lineage Lamas, then one should be able to achieve enlightenment like him. This applied to all beings. If one were to think that only human beings of such and such emanation could attain enlightenment, then one held the wrong perverted view, which contradicted the Buddha's teachings. Therefore if any of his disciples practiced with pure diligence, then he would attain enlightenment one day. For that, there was no doubt.

Why did the name Milarepa end with the word 'repa'? In fact, Milarepa's original name was Mila. After he received the teaching of the Six Yoga of Naropa from Marpa, Mila concentrated on one of the practices called the Yoga of Inner Heat (Tunmo). From this practice Mila attained realization. Also this Yoga practice enabled one to generate body heat warm enough to counter the cold blazing winds of Tibet. When he meditated between the snowy edges of the mountains which were extremely chilling, Mila had no need for warm clothing to protect him from the extreme cold. Mila was also known for not requiring any mattress or blanket when he slept in such harsh weather. He merely wore a thin white cotton cloth throughout. A piece of thin white cloth is called 'repa' in Tibetan. That was how Mila became widely known as Milarepa. He had many disciples who also bore the Repa title. For example, Rechungpa and many others.

Gampopa

After Milarepa, the Karma Kagyu Lineage was carried on by Dakpo Rinpoche (Gampopa Dakpo Lharje). He is one of the two main disciples of Milarepa and both of them are like the moon (Rechungpa) and the sun (Gampopa). Basically there are 3 names that Gampopa is address, one being Gampopa, Dakpo and the other is Dhawei Shinu.

The significance of Gampopa is derived from the Mountain where the Monastery is situated and Dakpo is the name of the area where he was born. There is also another name but not commonly use which is Dhawey Shinu which is derived from one of the previous live of Gampopa who had been a Bodhisattva and the follower of Lord Sakyamuni Buddha, the name Jangchub

Sempa Dhawey Shinu is given by Lord Buddha himself. Therefore each name has a great significance and meaning to it.

Yesterday's subject was mainly on Milarepa whom created great sins before arriving to the Dharma Path. He practiced with strict diligence and thus attained enlightenment. He was a great example and a human being who'd achieve the highest realization and was respected till today. The difference between Milarepa and Gampopa is the latter being an incarnation of the Great Bodhisattva Jangchub Sempa Dhawey Shinu of Mount Rajghiri or Vulture Peak. Nowadays in Rajghir is a dirty and poor town, but in the olden days when the Buddha roam the area it was a prosperous large city and the Buddha also delivers his sermons there. In that city lived a merchant who is very rich and powerful who is named Dhawey Shinu. On one occasion during the Buddha's visit, he hosted and prepared food for offering to the Buddha and his delegates. Soon after the meal, Dhawey Shinu requested the Buddha to give Dharma teachings. Thus the Buddha gave The Do Tenzin Gyalpo Teaching (The King of Samadhi Teaching).

Many followers attended the King of Samadhi Teaching, before the teaching conclusion the Buddha addressed the crowd. The Buddha prophesied that in future this King of Samadhi teaching and practice will be very beneficial to sentient beings and will lead many toward the liberation path. It emphasize mainly on the meditational practice. The Buddha then request someone from amongst the crowd to flourish, propagate and protect this teaching in the future. The merchant Dhawey Shinu accepted the responsibility to perform it in the future and propagate it to as many sentient beings as possible.

Then the Buddha called forth Dhawey Shinu and places his palm on Dhawey Shinu's crown. He thus prophesized that Dhawey Shinu in future will take rebirth in a place near Bhramaputra River. You will be learned in medicine and thus will carry the name Dakpo Lharje (Doctor Dakpo), he will combined the Mahamudra and the King of Samadhi Teachings and propagate the Dharma far and wide.

Initially Gampopa was learned and specialized in the Kadampa Tradition. He contemplates the Loving Kindness and Compassion, and practice all different Yidam Deities and thus attained realization. Yet he is still no satisfy with his achievements and was thinking that there is still much to learn and practice in the Buddha-Dharma.

One day when he was meditating in his room, he overheard the talk of 3 beggars. The first beggar wish that he have a plate of food and wish to have it

on a daily basis, the second beggar admonish the first beggar in his wish for only a plate of food, he should instead wish for more. The second beggars then says, if I wish then I would wish to become like a previous King of Tibet who is a warrior, wealthy and has many followers under his rule. Then the third beggar says that both of their wish isn't a perfectly good wish after all. If he were to wish he would wish to become like Milarepa because he is like a King of Beggar who doesn't need to worry, work or to wear clothes. All he does is meditate and has clear and peaceful mind free from the 3 poisons.

When Gampopa heard of the name Milarepa, he was overfilled with joy. He invited the three beggars to his home and offered them food to fulfill their wish. He then inquires the beggars about this Milarepa and from where he comes from and where he is staying. One of the beggars says that Milarepa is a great Yogi and is now residing at Ngari-Bhuntang, he teaches the Dharma in the form of songs and frequently meditates. He is claimed to be the Greatest Yogi in the Ngari area.

Gampopa then take off to search for Milarepa and soon found him, he receive all the teachings from Milarepa and starts to practice the teachings in strict retreat in a cave up the mountains. During the meditation practices, he on numerous occasion saw good signs of achievements and on certain occasion saw also bad signs. One day while sleeping Gampopa dream of the Mandala of the Yidam Deity he was practicing, thus he went to consult Milarepa on the dream he experienced. Milarepa then told that it wasn't a good sign or neither a bad one, he then told Milarepa to continue his practice. Not long in the retreat he saw the hell realm and consulted Milarepa on this but was told that it wasn't a good nor bad sign. Again he sent into his practice cave and for many years he continue to meditate.

One day Milarepa came and told him that he has to leave and go to the East direction to Tibet near the Nepal borders where you will encounter a mountain called Gampo Dharjere and looks like a King Mountain surrounded by 7 smaller ones that acts like minister to the King. The mountains itself is grown with all kinds of trees, grass and flowers very similar to a Mandala, this auspicious location will prosper in the near future. Milarepa prophesied that Gampopa should stay there and he will be able to benefit many sentient beings that will seek his teachings and instructions. Milarepa also presented Gampopa with a Hat that shapes like the Gampo mountain, this hat is also known nowadays as the Gampopa Hat normally seen worn by Vajra Masters during ceremony and rites.

Milarepa had a dream, he dreamt of a Vulture flying from his place in Ngari toward the direction of this mountain towards the east, this mountain is filled with Ducks yellow in color that envelopes the whole mountain. There he will have a lay disciple (Gampopa) who will flourish the Dharma there. Through this Dharmic action he received many disciples and amongst there are from the community of ordained monks as well as lay practitioners. In future his teaching will be flourish mainly by monks.

Gampopa soon arrive to the place specified by Milarepa, he saw that there is no one on the mountain or its vicinity. Gampopa then thought, how come his master had sent him here to propagate the Dharma when there is no one around this place to receive his teachings. Gampopa then make a decision to go on a thirteen year's retreat on those mountains. He build a small hut and started his retreat, in the evening he had a dream. 'He dreamt of a Dakini (Female Form of a Celestial Beings) who came to visit and told that if he goes on retreat which is truly beneficial to oneself, but it would be better is he could propagate and flourish the Dharma for thirteen years.' When Gampopa woke up in the morning, he thought to himself remembering the dream he had last night, he was wondering to whom shall he teach as there is no one around to be seen.

Not long after the dream, one person came to Gampopa to seek his Dharma teachings and from there more and more came until one point it reaches 800 persons. All those who came for the teachings attained realization.

Gampopa mainly gave teachings on Mahamudra and 6 Yogas of Naropa to his disciples. From these disciples in turn flourish the teachings after attaining the highest realizations and at this point came many different sub lineage of the Kagyu Tradition. There are 4 Major Direct and 8 Minor Kagyu Lineage that sprung and many survived till today. One of Gampopa's outstanding main disciple namely Khampa Özer who originates from the (Khampa) Kham Province and has (Özer) Grey Hair, he is also known as The First Karmapa, Dusum Khyenpa. Gampopa instructed him to go towards the East of Tibet near the Tibet-China borders (today known as Minyak) to meditate in retreat center on a mountain surrounded by other mountains with snowy caps. He should also meditate at a specific mountain in the surrounding in which Gampopa prophesied that The Karmapa would benefit many sentient beings in Tibet especially those in the province of Ü, Kham and Tsang in future (lives).

Karmapa

From the First Karmapa, follows a series of reincarnations and also the accomplished disciples of the Karmapas too had taken rebirths after rebirths in order to continue the Karma Kagyu Lineage Order. That is how the Oral Transmission Lineage is protected from being faded away, this unique master-disciple transmission is being practiced till date which we all know from the Lineage Transmission Chart and Thanka.

The second reincarnation (The Second Karmapa, Karma Pakshi) was found not long after the Pari-Nibanna of the First Karmapa. And the first close disciple of Karma Pakshi was namely Drögon Repa Chenpo who later was also the first reincarnated disciple also known as the Second Tai Situ Rinpoche which was found and recognized by The Karmapa. In many a times the Tai Situ reincarnations has been the teacher of the succession of The Karmapas' and vice versa. The first Gyalsab Rinpoche is the disciple of the Sixth Karmapa and was The Seventh Karmapa's teacher, from there on the succession of reincarnations of the Gyalsab Rinpoche has taken rebirths. There is also a meaning to the name Gyalsab that was translated as representative or regent in the absence of The Karmapa.

The Jamgon Kongtrul was at a later part of the succession history but was already predicted by The Fifth Karmapa. Jamgon Kongtrul is an ordinary person (not an incarnation of Buddha or Bodhisattva) but he was a very learned in the Dharma and a great scholar, he was a monk from the Dege Monastery. At that time the King of Dege had requested the Ninth Tai Situ Rinpoche (Pema Nyingje) to take The Outstanding Jamgon Kongtrul as his disciple. From there on follows a series of reincarnation of The Jamgon Kongtrul (presently until the Fourth in Pullahari Monastery, Nepal).

End with Dedication Prayer.....