Supplication to the Kālacakra Lineage

By Jetsun Tāranātha

དུས་ཀྱི་འཁོར་ལོའི་བརྒྱུད་འདེབས།

རྗེ་བཙུན་ཏཱ་ར་ནཱ་ཐ།

Translated and edited by Adele Tomlin

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Author: Jetsun Tāranātha

Translator and editor: Adele Tomlin

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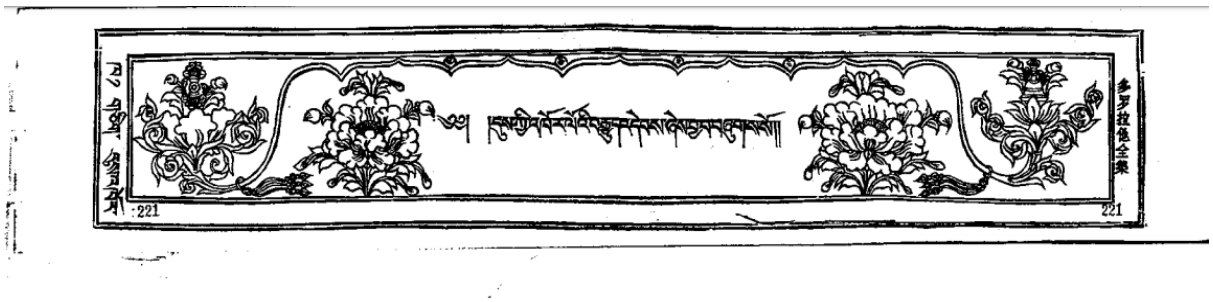
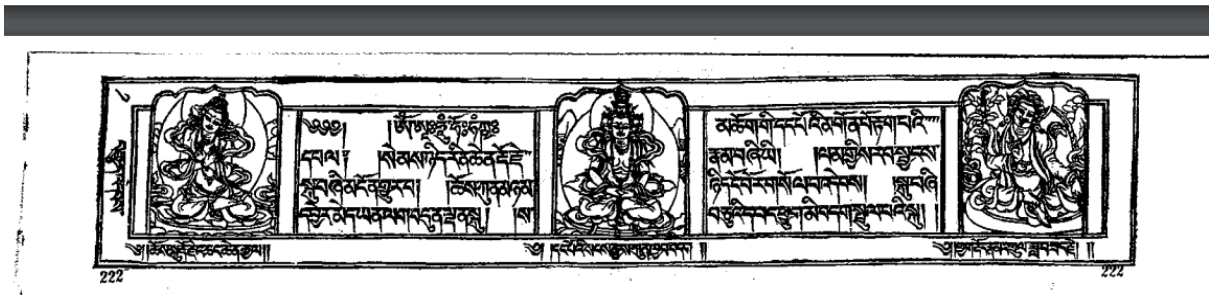
Translator's Introduction

This new, and first-time published, English translation of Jetsun Tāranātha's *Supplication to the Kālacakra lineage* (dus kyi 'khor lo'i brgyud 'debs), that was transmitted to, and is predominantly maintained by, the Jonang and Kagyu tradition to this day[1], is also included in a new e-book publication '*The Kālacakra History and Lineage* by Jetsun Tāranātha', Adele Tomlin, 2019.

Tāranātha wrote two such supplications, one to the Kālacakra lineage and one to the Six-Yogas lineage. The latter, shorter, supplication was previously translated by Michael Sheehy in 2006[2], but it is more a list of names, and the footnotes are not extensive.

This text is more detailed, and I have also given more extensive footnotes as well for the lineage masters up to the section of text written by Tāranātha. The Tibetan script is included, for those who wish to read it in the original language. The Tibetan text I used for the translation is a beautifully illustrated Dzamthang edition[3], see picture below:





In particular, I would like to pay respect and gratitude to the amazing work and efforts of Dr. Cyrus Stearns, not only for his unparalleled study and translation of the life and works of Jonang master, Kunkhyen Dolpopa[4] but also whose translated biographies in *Treasury of Lives* has formed the bulk of the biographical information about these lineage masters in the endnotes. What is clear from all their biographies is how many of them received teachings from, and were accomplished masters of, all the main Tibetan Buddhist lineages. Any errors are all mine. May it be of benefit!

Adele Tomlin, India, June 2019.

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ཨོཾ་ཨཱཿཧཱུྃ་ཧོཿཧཾ་ཀྵཿ

om āh hūm ho ham ksha

མཆོག་གི་དང་པོའི་མགོན་པོ་རྟག་པའི་དཔལ། །

སེམས་ཉིད་རིན་ཆེན་རྡོ་རྗེ་རྣམ་བཞི་ཡི། །

ལམ་གྱིས་རབ་སྦྱངས་སྐུ་བཞི་མངོན་གྱུར་པ། །

ཆོས་ཀུན་མཉམ་ཉིད་ངོ་བོར་གསོལ་བ་འདེབས། །

To the glorious, permanent protector, supreme ādhibuddha[5]

Four precious Vajra aspects[6], mind itself

That the path reveals as the completely pure four kāyas

To the essential equality of all phenonena, I supplicate!

སྐུ་བཞི་དབྱེར་མེད་ཡན་ལག་བདུན་ལྡན་སྐུ། །

ས་བཅུའི་དབང་ཕྱུག་མི་བདག་སྤྲུལ་པའི་སྐུ། །

ཆོས་རྒྱལ་རིགས་ལྡན་འཁོར་དང་བཅས་རྣམས་ལ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

The kāya endowed with the seven branches[7], inseparable from the four kāyas,

Lord nirmanakāya masters of the 10th bhumi,

Kalki[8] Dharma Kings with their retinues,

Please bless my mindstream!

འཇིག་རྟེན་མགོན་པོས་རྗེས་བཟུང་དུས་ཞབས་པ། །

དེ་ཡི་ཞབས་བརྟེན་དུས་ཞབས་གཉིས་པ་དང་། །

རྒྱལ་སྲས་ཆེན་པོ་ནཱ་ལེནྡྲ་པ་ལ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Cared for by the lord protector[9], **Mahākālacakrapāda**[10],

From him the Venerable **Kālacakrapāda Younger**[11] and

Great victorious son, **Nālandāpa** [12]

Please bless my mindstream!

རིག་པའི་གནས་ལྔ་ཕུལ་བྱིན་ཟླ་མགོན་ཞབས། །

འཇིག་རྟེན་མིག་འབྱེད་འབྲོ་སྟོན་ཤེས་རབ་གྲགས། །

རྡོ་རྗེ་ཐེག་པའི་སྲོག་ཤིང་དཀོན་མཆོག་སྲུངས། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Bestower of the five sciences[13], venerable **Somanātha**

'Eye-opener' translator[14], **Droton Sherab Drak**[15], and

Vajrayana life-force, **Konchogsung**[16],

Please bless my mindstream!

མཁས་གྲུབ་སྔགས་འཆང་སྒྲོ་སྟོན་གནམ་ལ་བརྩེགས། །

གྲུབ་པའི་ཁྱུ་མཆོག་མི་བསྐྱོད་རྡོ་རྗེའི་ཞབས། །

ཆོས་ཀྱི་དབང་ཕྱུག་མ་ལུས་ཆོས་ཀྱི་བདག །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Accomplished scholar, mantric yogi, **Droton Namtsek**[17]

Chief[18] of siddhas, **Mikyo Dorje**[19]**,** and

Master of dharma, without exception, **Chokyi Wangchuk,**[20]

Please bless my mindstream!

ངོ་མཚར་བགྲངས་བཅས་མ་ཅིག་སྤྲུལ་སྐུ་དང་། །

ནམ་མཁའ་འོད་ཟེར་མཚན་འཆང་མཁས་པའི་ཕུལ། །

སྔོན་གནས་རྗེས་དྲན་གྲུབ་ཐོབ་སེ་མོ་ཆེ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

The extraordinary tallier, nirmanakāya **Machig**[21]

Namkha Ozer, the learned name-holder[22],

Recollector of previous lives, siddha **Semochey**[23]**,**

Please bless my mindstream!

འཇམ་དབྱངས་སྤྲུལ་པའི་ཤེས་རབ་འོད་ཟེར་དང་། །

རབ་གསལ་རྒྱལ་པོའི་རྣམ་འཕྲུལ་དགེ་སྟེང་པ། །

སྲོག་འཛིན་རྒྱ་མཚོའི་མཐར་སོན་ཀུན་སྤངས་རྗེ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Emanation **Jamyang** , **Sherab Ozer**[24]

Brilliant king, **Namtrul Getengpa[Choku Ozer]**[25]

Achieved the ocean of life-support *prāṇa*, **Lord Kunpang**[26]

Please bless my mindstream!

སྔོན་མཁྱེན་ཐོགས་མེད་རྒྱལ་བ་ཡེ་ཤེས་དང་། །

མཁས་བཙུན་གྲུབ་བརྙེས་ཡོན་ཏན་རྒྱ་མཚོ་དང་། །

རིགས་ལྡན་སྤྲུལ་སྐུ་ཀུན་མཁྱེན་ཇོ་ནང་པ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Unobstructed knower of previous lives, **Gyalwa Yeshe**,[27]

Accomplished adept, learned and righteous, **Yonten Gyatso**,[28]

Nirmanakāya of Kalki, **Kunkhyen Jonang**[29],

Please bless my mindstream!

ལེགས་བཤད་རིན་ཆེན་འབྱུང་གནས་ཉ་དབོན་དང་། །

གྲུབ་ཆེན་འགྲན་ཟླ་མེད་པའི་ཀུན་བློ་བ། །

ངེས་དོན་བསྟན་པའི་སྲོག་ཤིང་དཀོན་མཆོག་བཟང་།

།གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Source of precious excellent explanations, **Nyawon**[30]

Incomparable mahasidda, **Kun Lowa**[31]

Life-force of the definitive teachings, **Kongchog Zang**[32]

Please bless my mindstream!

མདོ་སྔགས་ཀུན་ཆུབ་ནམ་མཁའ་ཆོས་སྐྱོང་དང་། །

མཁས་དབང་པཎ་ཆེན་ནམ་མཁའ་དཔལ་བཟང་པོ། །

ལོ་ཆེན་མཚན་འཆང་རཏྣ་བྷ་དྲ་ལ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Knows all sūtras and tantras, **Kunchub Namkhai Chokyong**[33]

Powerful scholar, **Pandita Khapal Zangpo**[34] and

Holder of the name, **Lochen Ratnabhadra**[35]

Please bless my mindstream!

ཐོགས་མེད་བརྟུལ་ཞུགས་གྲུབ་པ་ཀུན་དགའི་མཚན །།

གཞུག་མ་མངོན་གྱུར་ལུང་རིགས་རྒྱ་མཚོ་དང་། །

སྐྱབས་གནས་ཀུན་འདུས་ཀུན་དགའ་སྙིང་པོའི་ཞབས། །

གསོལ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Unhindered, disciplined conduct, **Siddha Kunga**[36]

Manifestation of the fundamental nature, **Lungrig Gyatso**[37] and

Embodiment of all refuges, **Kunga Nyingpo**[38]

Please bless my mindstream!

གསོལ་བ་འདེབས་སོ་ཀུན་མཁྱེན་ཇོ་ནང་བ། །

གསོལ་བ་འདེབས་སོ་འགྲོ་དྲུག་བྱིན་གྱིས་རློབས། །

སྔོན་འགྲོ་དབེན་པ་གསུམ་གྱིས་རྒྱུད་སྦྱངས་ཤིང་། །

དངོས་གཞི་ཡན་ལག་དྲུག་གི་སྦྱོར་བ་ཡིས། །

མཐར་ཐུག་སྐུ་བཞི་རྡོ་རྗེ་རྣམ་པ་བཞི། །

མྱུར་དུ་མངོན་དུ་འགྱུར་བར་བྱིན་གྱིས་རློབས། །

I supplicate you, Omniscient Jonangpa

Grant your blessings so the six types of wanderers may

Purify their mindstreams with the preliminaries and three isolations

And bless us to quickly realise the

Ultimate four kāyas; four Vajra aspects!

ཞེས་སྦྱོར་དྲུག་ཇོ་ནང་ལུགས་ཀྱི་བརྒྱུད་འདེབས་ཏྲ་ར་ནྲ་ཐས་སྨྲས་པའོ། །

This six-yogas lineage supplication was spoken by Taranatha.

Supplementary Verses

སྔོན་སྦྱངས་མཁྱེན་པའི་རིན་ཆེན་རྒྱ་མཚོ་དང་། །

ཐར་པའི་ལམ་སྟོན་བློ་གྲོས་རྣམ་པར་རྒྱལ། །

གྲུབ་པའི་མཆོག་གྱུར་ངག་དབང་འཕྲིན་ལས་ཞབས། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་རློབས། །

Knower of former births, **Rinchen Gyatso**[39]

Teacher of the final path, **Lodro Namgyal**[40]

Supreme accomplished one, **Ngawang Trinley**,

Please bless my mindstream!

མཐའ་འཁོབ་མུན་སེལ་ངག་དབང་རྣམ་རྒྱལ་དང་། །

དམ་ཆོས་དགའ་སྟོན་སྤེལ་མཛད་དར་རྒྱས་མཚན། །

རྒྱལ་བ་ཀུན་དངོས་འཕྲིན་ལས་རྣམ་རྒྱལ་ཞབས། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Dispelling the darkness of savage places, Ngawang Namgyal

Joyful teacher of sacred Dharma, Peldze Dargye, and

Embodiment of the Victors, Trinley Namgyal

Please bless my mindstream!

གདམས་པའི་མཛོད་འཛིན་རང་བཞིན་ལྷུན་གྱིས་གྲུབ། །

ཟབ་ལམ་མཐར་ཕྱིན་འཇིགས་མེད་རྣམ་རྒྱལ་དང་། །

Treasurer of the wise advice, **Rangzhin Lhundrub** (Gyatso)

Complete accomplisher of the profound path, **Jigme Namgyal**[41]

དུས་འཁོར་བརྒྱུད་འདེབས་ཀྱི་ཁ་སྐོང་འདིའང་སྤྲུལ་སྐུ་འཇིགས་མེད་རྣམ་རྒྱལ་གྱིས་རི་ཁྲོད་དུ་ཐུན་མཚམས་སུ་བྲིས་པའོ། །

This supplement to the Supplication to the Kalacakra lineage was composed at the end of a retreat session by Tulku Jigme Namgyal.

རིགས་ཀུན་ཁྱབ་བདག་ཆོས་འཕེལ་རྒྱ་མཚོའི་ཞབས། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

The Lord who pervades all[42], **Chophel Gyatso**,

Please bless my mindstream!

རིམ་གཉིས་མཐར་སོན་ཆོས་ཀྱི་འཕགས་པའི་ཞབས། །

གཟུང་འཛིན་འཁྲུལ་ཟད་ཀུན་དགའ་དཔལ་ལྡན་རྗེ། །

དབང་ལུང་གདམས་ངག་མཛོད་འཛིན་ཆོས་འབྱོར་ལ། །

གསོལ་བ་འདེབས་སོ་བདག་བདག་རྒྱུད་བྱིན་གྱིས་རློབས།།

Accomplisher of the two stages, **Chokyi Phagpa**[43]

Eliminator of delusional, dualistic fixation, **Kunga Pelden**, and

Holder of the treasury of pith instructions, scriptures and empowerments, **Chojor**[44]

Please bless my mindstream!

གནས་ལུགས་གཤེགས་སྙིང་མངོན་གྱུར་མཁས་གྲུབ་དབང་། །

ཡི་དམ་ཞལ་གཟིགས་བསྟན་པ་གསལ་བྱེད་ཞབས། །

རྒྱུད་སྡེ་རབ་འབྱམས་སྤྲོ་བསྡུ་རྡོ་རྗེ་བཟང་། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Realised the Tathāgata ultimate state, **Khedrub Wang**[45]

Saw the yidam's face, **Tenpa Selje**, and

Emanated and gathered immeasurable tantras, **Dorje Zang**

Please bless my mindstream!

སྤྱོད་འཆང་རྣམ་འཕྲུལ་དཀོན་མཆོག་དར་རྒྱས་རྗེ། །

གཞན་སྟོང་འཛམ་གླིང་ཁྱབ་མཛད་བློ་གྲོས་གྲགས། །

དྲིན་ཅན་མངོན་གྱུར་རྩ་བའི་བླ་མ་ལ། །

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་བྱིན་གྱིས་རློབས། །

Emanation holder of conduct, **Je Konchog Dargye**

Pervaded the world with empty-of-other[46], **Lodro Drag**[47]

To the kind, realised root lamas,

Please bless my mindstream!

དཀར་འགོར་བཚུད་འདེགས་ཀ་རྒྱོང་འཛིམ་ཐང་གཙང་ཆེན་གཟིམ་ཁང་བདེ་ཆེན་བཤད་རྒྱས་དཔལ་གྱི་ཕོ་བྲང་གི་གཙན་རབས་རིམ་བྱོན་ལྡར་བློ་བཟང་ཚོས་འཕེལ་བས་བྲིས་པའོ། །

Supplement composed in the bedroom of Dzamthang Tsangchen[48], the palace of Dechen Shedrub Pel, of the successive order of abbots of the monastery, written by Lobsang Chophel.

Translator's note: this supplication does not include the Jonang master and student of Ngawang Lodro Dragpa, Ngawang Yonten Gyatso (1928-2002). He was an important disciple and Vajra master at Dzamthang monastery.

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[1] **Jamgon Kongtrul Lodro Thaye** (1813-1899) received the full 'Dro and Jonang Kālacakra transmission at from Kagyu lama, Karma Osel Gyurme and at Dzamthang monastery from his Jonang lama, Nagwang Chophel (sngags dbang chos 'phel). For more information about this and the Dagpo Kagyu lineage of Dro/Jonang Kālacakra, see Tomlin 2019 at https://www.shentongKālacakra.com/the-dagpo-kagyu-lineage-holders-of-dro-jonang-Kālacakra/. Kalu Rinpoche (1905-1989) was also a lineage holder from the lineage of Jamgon Kongtrul. Bokar Rinpoche (1940-2004), received the full Jonang transmission from Jonang Khenpo Kunga Sherab Rinpoche in 2004 (see http://www.Kālacakra.org/bokarr/bokarr.htm). The other lineages of Sakya and Nyingma have their own Kālacakra transmissions and lineages. The Gelug mainly practise the Rwa tradition passed on from Buton Rinpoche.

[2] *Sbyor ba yan lag drug pa'i gsol 'debs*. See Sheehy (2006), available for free download at the link below. Sheehy also does not state the origin or edition of the Tibetan text he used though.
https://jonangfoundation.org/sites/default/files/translation-supplication_kalachakra_masters-180206.pdf

[3] In the *Collected Works of Tāranātha* (gsung 'bum/tA ra nA tha, 'dzam thang par ma, TBRC W22276, vol.2: 225-231). Redaction is from the Dzamthang woodblocks. Contains numerous writings not included in the printings from the Takten Puntsok Ling woodblock carvings, reproduced in Ladakh. Two other editions on TBRC are available, another in the same edition, vol. 2, pp.829-834; and one in the *Collected Works*, published in Peking (W1PD45495, vol.4: 35-37) krung go'i bod rig pa dpe skrun khang, pe cin. 2008).

[4] *The Buddha from Dolpo. A Study of the Life and Thought of the Tibetan Master Dolpopa* Sherab Gyaltsen. By Cyrus Stearns, Shambhala Publications, 2010.

[5] In Vajrayana, the Adi-Buddha (dang po'i sangs rgyas), is the "First Buddha" or the "Primordial Buddha."The term features prominently in the Kalachakra. Ãdi means "first", such that the ādibuddha was the first to attain Buddhahood. Ādi can also mean "primordial," not referring to a person but to an innate wisdom that is present in all sentient beings. For an interesting discussion of this concept in the Kālacakra literature, see Vesna Wallace, *Inner Kālacakra Tantra*, Oxford University Press, 2001: 17-18:

> One of the most important concepts in the Kālacakra system is that of the Adibuddha. Even though the concept of the Adibuddha is not unique to the Kālacakratantra, it is most emphasized and discussed in the Kālacakra literature. …..The Kālacakra tradition's interpretation of the Adibuddha is

primarily based on the NamasamgTti's exposition of Vajrasattva, who is Vajradhara……However, analysis of the Kālacakra literature reveals that when the Kālacakra tradition speaks of the Adibuddha in the sense of a beginningless and endless Buddha , it is referring to the innate gnosis that pervades the minds of all sentient beings and stands as the basis of both samsara and nirvana. Whereas, when it speaks of the Adibuddha as the one who first attained perfect enlightenment by means of imperishable bliss, and when it asserts the necessity of acquiring merit and knowledge in order to attain perfect Buddhahood, it is referring to the actual realization of one's own innate gnosis. Thus, one could say that in the Kālacakra tradition, Adibuddha refers to the ultimate nature of one's own mind and to the one who has realized the innate nature of one's own mind by means of purificatory practices.

[6] This refers to the four resultant Vajras of the pure body, speech, mind and primordial awareness.

[7] This refers to the seven aspects of union (*kha byor yan lags bdun*) of the Sambhogakāya (Enjoyment Body) which are: 1) *longs spyod rdzogs pa*, complete enjoyment; 2) *kha sbyor*, union; 3) bde ba chen po, great bliss; 4) *rang bzhin med pa*, no self-nature; 5) *snying rjes yongs su gang ba*, completely filled with compassion; 6) *rgyun mi chad pa*, uninterrupted; 7) *'gog pa med pa*, unceasing.

[8] *rigs ldan* is the Tibetan word literally meaning 'endowed with awareness', it is also used to refer to the thirty-two Kalki Kings of Shambhala. For more on the Shambhala Kings see Henning (2010) http://www.Kālacakra.org/kings/skings.htm.

[9] *'jig rten mgon po* here refers to the bodhisattva of compassion, Avalokiteshvara.

[10] *dus zhabs pa chen po*, known as. **Kālacakrapāda the Elder** had many students, among whom were three known as Kālacakrapāda the Younger: Avadhūtipa, Śrībhadrabodhi and Nālandāpa; also Nāropa, Sādhuputra, Ratnakaragupta, Mokṣakaragupta, Vinayākaramati, Siṃhadhvaya and Anantajaya. For more on his life-story, see Henning 2010 at http://www.Kālacakra.org/history/khistor3.htm.

[11] *dus zhabs gnyis pa*, known as **Kālacakrapāda the Younger**: Avadhūtipa. He authored such works as the Padnaninamapañjikā and the sādhana of the Glorious Lunar Mansions (*dpal ldan rgyu skar dkyil 'khor gyi cho ga*). His main students were the younger Kālacakrapāda Upasakabodhi and his son, Nālandāpa. He also spread the teachings of Kālacakra in southern India. For more on his life-story, see ibid,. Henning 2010.

[12] The son of the younger Kālacakrapāda was known as **Nālendrapa**. His real name was Bodhibhadra and he was the owner of the land of Nālendra (sic). He practised all four activities but only achieved realisation of the yoga of wind. He had many students, but here, the important one is the Kashmiri paṇḍit, **Somanātha**. As he stayed at Nālandā, he was known as Lord Nālandāpa. He also built a Kālacakra temple there and his qualities became equal to those of Kālacakrapāda the Elder. Throughout the whole of east and west India he was known as Kālacakrapāda the Younger. For more on his life-story, see ibid,. Henning 2016.

[13] **Somanātha /Dawa Gonpo** (zla ba dgon po). This reference to the five sciences is mentioned here:

Up until the age of twelve he learned all the Vedas from his father, but his mother was a Buddhist and she sent him to study Dharma from an excellent great Kashmiri paṇḍita called Brāhmanapāda, also known as Sūryaketu. This paṇḍita had a daughter who found Somanātha very attractive and told him

that in order to request teachings the two of them should be as a couple. He acted accordingly and heard many teachings, and he and the other main students, Sonasahi, Lakṣmiṃkara, Jñānaśrī and Candra Rāhula, all became paṇḍitas expert in the the five subjects.

For more on his life-story, see ibid,. Henning 2016.

[14] *jig rten mig 'byed*, literally means 'opens the eyes of the world', which is an epithet used for a lotsawa, translator.

[15] **Dro Lotsawa Sherab Drag (**'Bro Lo tsa ba shes rab grags) is one of the main translators of the Kālacakra tantra, whose lineage is practised still today. This succession of esoteric transmission passed from Somanātha to his disciple, the Tibetan translator Dro Lotsawa Sherab Drak. Dro Lotsawa together with Somanātha translated the root tantra along with the *Stainless Light* commentary from Sanskrit into Tibetan, initiating the Dro lineage of the *Kālacakra Tantra* in Tibet. Despite his importance in Kālacakra and to the Jonang, not much has been written about him in the English language.

[16] This is a reference to **Lahjey Gompa** (lha rje sgom pa), I cannot find any biographical information about him.

[17] **Droton Namla Tseg**, a disciple of Somanātha and Yumo Mikyo Dorje's main tantric teacher, see: https://treasuryoflives.org/biographies/view/Drogon-Namla-Tsek/TBRC_P2590

[18] *khyu mchog* means 1) leader, a chief, a king or 2) best in a herd or group, best of all, the best of all.

[19] This is **Yumo Mikyo Dorje** (yu mo ba mi bskyod rdo rje, 1038-1117), a disciple of Droton Namla Tseg. According to his biography on *Treasury of Lives* (https://treasuryoflives.org/biographies/view/Yumo-Mikyo-Dorje/4301):

> At the time, Namla Tsek was seventy-two years old; it is said that he gave Yumo the full set of twelve Kālacakra empowerments, along with all of his oral instructions on the practice of tantra. Gyelwa Yeshe's history suggests that protector deities punished Namla Tsek for spreading the secret teachings, though they allowed him to live long enough to complete Yumo's instruction.
>
> His extant compositions are four treatises collectively called the *Cycle of the Four Radiant Lamps* (gsal sgron skor bzhi); these discuss esoteric matters related to the Six Limbed Yoga, the suite of completion stage yogas in the Kālacakra tradition. In particular, the Lamps speculate about the nature of the Great Seal – a luminous consort said to appear to practitioners in visionary experience – and in this context Yumo explores innovative ideas about emptiness.
>
> Though he was not identified with any organized school or sect, Yumo's writings would eventually resonate with the Jonang tradition, and it seems that his Lamps were taught in the fourteenth century by Dolpopa Sherab Gyeltsen (dol po pa shes rab rgyal mtshan, 1292-1381). The Jonang tradition would ultimately place Yumo as a key link in the Tibetan Kālacakra lineage; Tāranātha would cite him as an advocate of their distinctive position of "other-emptiness" (gzhan stong) in a tantric context.

[20] **Chokyi Wangchuk** (chos kyi dbang phyug). This is a reference to Dharmeshvara (d+har+me shwa ra) the father of Machig Jobum, also a Kālacakra lineage holder(see below).

[21] **Ma gcig jo bum**, daughter of Dharmesvara and granddaughter of Yumo Mikyo Dorje. According to her biography (https://treasuryoflives.org/biographies/view/Machik-Jobum/P10090):

> Her brother, Semo Chewa Namkha Gyeltsen (se mo che ba nam mkha' rgyal mtshan, d.u.), was also a master of the Kālacakra and its main commentary, the Vimalaprabhā. Jobum herself is said to have memorized the Vimalaprabhā in her youth. She is generally credited with having transmitted the Kālacakra to Jamsar Sherab Ozer ('jam gsar ba shes rab 'od zer, d.u.), although the Blue Annals has him as the disciple of her brother instead.

[22] *mtshan 'chang*, I have translated as 'name-holder' meaning the one who holds the title of the Jonang Monastery holder.

[23] **Semo Chewa**, brother of Machig Jobum, (se mo che ba nam mkha' rgyal mtshan) (see above). From the *Blue Annals*:

> In his childhood he suffered from a deficient hearing and speech, and therefore therewas not much hope (for him). Later he attended on khang gsar pa nam mkha' 'od and mastered the Commentary on the Tantra (Vimalaprabhā). He practised the Sadaṅga and the "Six doctrines" of Nā-ro, and obtained a perfect mystic trance. He was able to recollect clearly (his) numberless former existences. Because he resided at se mo che, he became known as the siddha se mo che ba.

[24] Also known as **Jamyang Sarma**. See Machig Jobum above. From the *Blue Annals*:

> At the feet of se mo che ba he mastered the Commentary on the Tantra (Vimalaprabhā) together with its branches, and the initiation rite (of the Kālacakra). He practised meditation of the sampannakrama degree and within one day obtained the (ten) signs (of meditation), and thus became a Master of Yoga (rnal 'byor gyi dbang phyug).

[25] The Tibetan text says *dge steng pa*, but I cannot find any public reference to this master. I asked two Jonang lamas in exile about it and they both told me they did not know who this person is, so I have assumed that it is another name for **Choku Ozer** (chos sku 'od zer) who was a disciple of Jamyang Sarma. From the *Blue Annals* (R771):

> When he came to se mo che ba to get from him an Introduction to the Doctrine (chos 'brel), the latter said: You two ('jam gsar ba and chos sku 'od zer) through many existences have been Teacher and disciple. From him chos sku 'od zer heard the complete Commentary on the Tantra (Vimalaprabhā) with its branches. He benefited others by bestowing initiations, preaching the Tantra and precepts.

[26] First holder of the Jonang Monastery. **Kunpang Thugje Tsondru** (kun spangs thugs rje brtson 'grus (1243-1313)): From the *Treasury of Lives* biography:

> When he was staying at the master Jamyang Sarma's ('jam dbyangs gsar ma) monastery of Kyangdur (rkyang 'dur), Kunpang received the transmission of all the treatises and oral instructions possessed by the great Choku Ozer (chos sku 'od zer). In particular, although he had previously studied the Ra (rwa) tradition of Kālacakra, he now received from Choku Ozer the Kālacakra initiation, the explanation of the Kālacakra Tantra, the great Vimalaprabhā commentary, and an experiential

transmission of the Kālacakra completion-stage practices of the six-branch yoga in the Dro ('bro) tradition.

While he was staying at Se Kharchung (se mkhar chung), which had been the hermitage of the great Seton Kunrik (se ston kun rig, 1029-1116) of the tradition of Lamdre, it is said that the Kalki emperors of Shambhala simultaneously appeared to him in a vision and granted permission for him to write a commentary on the Kālacakra Tantra. According to tradition during this period the goddess Nakmen Gyalmo (nags sman rgyal mo) also appeared and invited him to take up residence at the spot that would later become Jonang Monastery (jo nang dgon), which he agreed to do after three years.

He resided at the hermitage of Khacho Deden (mkha' spyod bde ldan), he wrote a series of texts on the practice of the six-branch yoga of Kālacakra, experienced a vision of Kālacakra, and received prophecy from the deity. The essential teachings of the six-branch yoga had previously existed only as oral instructions, and Kunpang's works were the first extensive manuals of guidance for these teachings written in Tibet.

[27] Second holder of Jonang monastery, **Gyalwa Yeshe**. From *Treasury of Lives*:

For a long time he received many sutra and tantra teachings such as the Vimalaprabhā commentary on the Kālacakra Tantra from the Sakya master Sharpa Jamyang Chenpo (shar pa 'jam dbyangs rin chen rgyal mtshan, 1258-1306), the Tenth Sakya Tridzin from 1288 to 1297. He also received the Vimalaprabhā from Jamyang Chenpo's elder brother, the Kālacakra expert Dokorwa Yeshe Rinchen (dus 'khor ba ye shes rin chen, 1248-1294).

Gyelwa Yeshe then met Kunpang Tukje Tsondru (kun spangs thugs rje brtson grus, 1243-1313) at Jonang Monastery (jo nang dgon) and was overcome with faith. He received all the treatises and oral instructions from Kunpang and, in particular, when he practiced the instructions of the six-branch yoga of Kālacakra, exceptional experience and realization arose. Gyelwa Yeshe wanted to live in unspecified locations and dedicate himself to meditation, but at the order of Jamyang Chenpo he founded the monastery of Dechen (bde chen) and, while meditating there, also gave many teachings.

[28] Third holder of Jonang monastery, **Yonten Gyatso** (Yon tan rgya mtsho (1260-13267)). From *Treasury of Lives* bio:

In 1290, when he was thirty years old, Yonten Gyatso arrived at Jonang and received a huge number of transmissions from Kunpang, including the Kālacakra initiation and the transmission of the Bodhisattva Trilogy and the related oral instructions. In particular, he received many different traditions of the oral instructions of the six-branch yoga of Kālacakra.

It is said that when he practiced the meditation of the dark retreat, all ten signs of clear light dawned in twenty-one days. When he practiced the daytime meditation, very intense physical experiences

occurred for seven days. When these experiences passed, Yonten Gyatso remained in a state of great equanimity and possessed unimpeded clairvoyance. He remained at Jonang for the next thirty-eight years, focusing primarily on the practice of the six-branch yoga. In general, he is said to have received and mastered all the teachings available in Tibet and was especially renowned for his moral integrity.

See https://treasuryoflives.org/biographies/view/Khetsun-Yonten-Gyatso/2790

[29] Fourth holder of Jonang monastery, **Dolpopa Sherab Gyaltsen** (*dol po pa shes rab rgyal mtshan*) (1292-1361), often credited with founding the Jonang tradition. He was a great exponent of the empty-of-other (gzhan stong) view, which he set forth in his writings such as his famous *Mountain Dharma.* From *Treasury of Lives*:

> In 1322 Dolpopa left Sakya and went to Jonang Monastery, where he received from the master Khetsun Yonten Gyatso (yon tan rgya mtsho, 1260-1327) the complete transmission of the Kālacakra Tantra, the Bodhisattva Trilogy, and the Kālacakra completion-stage practices of the six-branch yoga. Then he entered a meditation retreat at the Jonang hermitage of Khacho Deden (mkha' spyod bde ldan). After this retreat, Yonten Gyatso convinced Dolpopa to teach in the assembly at Jonang, and also taught him many more systems of esoteric knowledge, such as Lamdre, the Five Stages (rim lnga) of the Guhyasamāja and the Cakrasaṃvara, Zhije and Chod. Dolpopa then visited Sakya at the invitation of Tishri Kunga Gyeltsen (ti shrI kun dga' rgyal mtshan, 1310-1358) of the Khon family, and offered him the Kālacakra initiation.

For more on his life and works see https://treasuryoflives.org/biographies/view/Dolpopa-Sherab-Gyeltsen/2670 and Stearns (1999).

[30] Tenth holder of Jonang monastery, **Nyawon Kunga Pel** (nya dbon kun dga' dpal, 1285 – 1379). From *Treasury of Lives* bio:

> Nyawon stayed with Dolpopa until he was fifty-six years old. He also received many teachings such as the Kālacakra from Dolpopa's major disciple Chokle Namgyel (phyogs las rnam rgyal, 1306-1386). At some point Nyawon taught for a long period at Sakya Monastery. He later became the tenth holder of the monastic throne at Jonang monastery.
>
> Nyawon later founded the monastery of Tsechen (rtse chen) in the upper Nyang Valley (nyang stod), where he had about six hundred disciples. There he lived and constantly taught epistemology and the Vimalaprabhā commentary on the Kālacakra Tantra. When it was difficult for Dolpopa himself to come and consecrate the temple and special objects that Nyawon constructed at Tsechen, Dolpopa's major disciple Sabzang Mati Paṇchen Lodro Gyeltsen (sa bzang ma ti paN chen blo gros rgyal mtshan, 1294-1376) was invited.

See https://treasuryoflives.org/biographies/view/Nyawon-Kunga-Pel/3673.

[31] **Kunga Lodro** (kun dga' blo gros, 1365-1443), disciple of Nyawon Kunga Pel. From *Treasury of Lives*:

> When he was four or five years old he had repeated visions of Dolpopa Sherab Gyeltsen (dol po pa shes rab rgyal mtshan, 1292-1361) and received the Kālacakra blessing from him. When he was eight

years old he received initial monastic ordination from the Sakya master Lama Dampa Sonam Gyeltsen (bla ma dam pa bsod nams rgyal mtshan, 1312–75) and Nyawon Kunga Pel (nya dbon kun dga' dpal, 1285-1379)

Kunga Lodro studied with many teachers, but especially Nyawon, from whom he learned many topics such epistemology, abhidharma, the monastic code, Madhyamaka, Lamdre, and the Kālacakra teachings. He also received the great initiation of Kālacakra from Dolpopa's major disciple Chokle Namgyel (phyogs las rnam rgyal, 1306-1386), who twice held the monastic seat of Jonang Monastery. From Gyelwa Josang (rgyal ba jo bzang), who was the eleventh holder of the monastic seat at Jonang, Kunga Lodro later received the great Vimalaprabhā commentary on the Kālacakra Tantra with Chokle Namgyel's own annotations to the text.

[32] Kunga Lodro's main disciple was **Jamyang Konchok Zangpo** ('jam dbyangs dkon mchog bzang po, 1398-1475), who held the monastic seat of Tsechen, Jonang, and other monasteries. From *Treasury of Lives*:

In particular, from the great adept Kunga Lodro (kun dga' blo gros) he received the initiations, explanations of the tantric scriptures, and esoteric instructions of all the nondual tantras such as Kālacakra, the mother tantras such as Hevajra and Cakrasaṃvara, the father tantras such as Guhyasamāja, the Yogatantras such as Vajradhatu, and also the transmission of the action tantra (kriyatantra) and performance tantra (caryatantra) systems. He received the teachings of the Shangpa (shangs pa) tradition such as the Six Dharmas of Niguma (ni gu chos drug) from Samding Zhonnu Drub (bsam sdings gzhon nu grub), and various transmissions from other masters.

Jamyang Konchok Zangpo became the fourteenth holder of the monastic seat of Jonang Monastery and also held the monastic seats of other monasteries during his lifetime, such as Pelkhor Dechen (dpal 'khor bde chen) in Gyantse, Tsechen (rtse chen), and Samding (bsam sdings). During these years he gave a vast number of teachings, a few of which were the six-branch yoga of Kālacakra, the great Vimalaprabhā commentary to the Kālacakra Tantra, the collected writings of the Sakya patriarchs (sa skya bka' 'bum), the collected writings of Dolpopa, the collected writings of Gyelse Tokme Zangpo (rgyal sras thogs med bzang po), the instructions of Mahāmudrā, the Six Dharmas of Niguma, Zhije, and the Chod teachings of Machik Labdron (ma gcig lab sgron).

See: https://treasuryoflives.org/biographies/view/Jamyang-Konchok-Sangpo/P2464

[33] Eighteenth holder of Jonang seat, **Namkha Chokyong** (nam mkha' chos skyong (1456 -)). From *Treasury of Lives*:

He was one of the major disciples of Jamyang Konchok Zangpo ('jam dbyangs dkon mchog bzang po), from whom he received a vast number of profound transmissions, such as the Kālacakra initiation, the explanation of the Kālacakra Tantra, the esoteric instructions of the six-branch yoga, the collected writings of the dharma lord Dolpopa, and the Bodhisattva Trilogy.

https://treasuryoflives.org/biographies/view/Namkha-Chokyong/4170

[34] **Namkha Pelzang**, disciple of Namkha Chokyong (nam mkha' dpal bzang (1464-1529)). From *Treasury of Lives*:

> In particular, he received the complete Kālacakra initiation, explanation of the Kālacakra Tantra, and the esoteric instructions of the Jonang tradition from Namkha Chokyong (nam mkha' chos skyong, 1436-1507), who was the eighteenth abbot of Jonang Monastery.
>
> He also received the Jang tradition (byang lugs) of the Kālacakra from Namgyel Draksang's (rnam rgyal grags bzang, 1395-1475) disciple Shangpa Kunga Pelden (shangs pa kun dga' dpal ldan, d.u.). He received further Kālacakra transmissions from the master Sherab Ozer (shes rab 'od zer, d.u.).
>
> According to the hagiographies, when Namkha Pelzang practiced the six-branch yoga of Kālacakra he gained unimpeded clairvoyance, and, when the ten vital winds were drawn into the central channel during meditation, a great experience of bliss erupted and the ten signs of clear light and other indications of accomplishment became stable.
>
> Namkha Pelzang founded the monastery of Drepung ('bras spungs, not to be confused with the great Geluk monastery of the same name), where he continuously taught the six-branch yoga to many male and female practitioners.

See: https://treasuryoflives.org/biographies/view/Pa%E1%B9%87chen-Namkha-Pelzang-/726

[35] **Lochen Ratnabhadra** (1489-1563), disciple of Namkha Pelzang. This is his Sanskrit name but he was also called Rinchen Zangpo (rin chen bzang po). From *Treasury of Lives*:

> Except for when he was teaching, Ratnabhadra spent most of his time in solitary meditation, and in particular spent four years and eight months in retreat practicing the six-branch yoga of Kālacakra. He frequently taught the six-branch yoga and the practical guiding instructions (dmar khrid) of Avalokiteśvara, as well as many other teachings such as Sakya Lamdre.

See: https://treasuryoflives.org/biographies/view/Lochen-Ratnabhadra-/13065

[36] Twenty-fourth Jonang holder, **Kunga Drolchog** (1507-1566), disciple of Lochen Ratnabhadra. From *Treasury of Lives*:

> Kunga Drolchok was especially devoted to the practices of the Shangpa Kagyu (shangs pa bka' brgyud) tradition, which he received from the master Gyagom Lekpa Gyeltsen (rgya sgom legs pa rgyal mtshan, d.u.) and other teachers. He met the ḍākinī Niguma in a vision and taught the Shangpa transmission of the Six Dharmas of Niguma (ni gu chos drug, d.u.) more than one hundred times to many masters from different traditions. He also frequently taught Lamdre and other precious instructions of the Sakya tradition throughout his career. Kunga Drolchok was a master of the Jonang tradition's six-branch yoga of Kālacakra (dus 'khor sbyor drug), which he received from Lochen Ratnabhadra (lo chen ratna bha dra, 1489-1563), who seems to have been the most important of his many teachers.

For about the last twenty years of his life Kunga Drolchok was the twenty-fourth holder of the monastic seat of Jonang Monastery, retaining this position until his death in 1566.

See: https://treasuryoflives.org/biographies/view/Kunga-Drolchok/TBRC_P2387

[37] **Khenpo Lungrig Gyatso** (Deje) (mkhan chen lung rigs rgya mtsho (16th cent.)) was one of Jetsün Kunga Drolchog's closest disciples and instrumental in the finding of his incarnation, Jetsün Tāranātha. Lungrig Gyatso studied extensively at the famous Sakya monastery of Serdogchen (gser mdog can), the seat of the great Shakya Chogden (1428-1507). He received the full transmission of the Kālacakra tantra and its commentaries, Kālacakra empowerment and full explanations of the Six Vajra Yogas of the Kālacakra system from Kunga Drolchog. He was closely involved in Tāranātha's enthronement at Jonang monastery and then continued to pass on to him all the transmissions and teachings he had received from Tāranātha's predecessor. Not long after having completed this task he apparently passed away.. See Treasury of Lives bio here: https://treasuryoflives.org/biographies/view/lung-rig-rgya-mtsho/P2416

[38] Twenty-sixth Jonang name-holder, **Jetsun Tāranātha** (1575 – 1634) and student of Lungrig Gyatso (see above). From *Treasury of Lives*:

> Kunga Drolchok's disciple Draktopa Lhawang Drakpa (brag stod pa lha dbang grags pa, d.u.) taught Tāranātha many esoteric instructions, especially the Six Yogas and Mahāmudrā. Jedrung Kunga Pelzang (rje drung kun dga' dpal bzang, 1513-1588), who was Kunga Drolchok's nephew and successor on the monastic seat of Jonang Monastery (jo nang dgon), transmitted to Tāranātha the teachings of Kālacakra and the dharma protector Mahākāla that he had received from his uncle.
>
> From Kunga Drolchok's disciple Lungrik Gyatso (lung rigs rgya mtsho, d.u.), Tāranātha received many transmissions, especially the Kālacakra initiation, the explanation of the Kālacakra Tantra, the esoteric instructions of the Six-branch Yoga according to the Jonang tradition, and the collected writings Dolpopa Sherab Gyeltsen (dol po pa shes rab rgyal mtshan, 1292-1361). He is said to have gained a special experiential realization when he practiced the Six-branch Yoga.

See: https://treasuryoflives.org/biographies/view/Taranata/2712

[39] **Kunga Rinchen Gyatso** (kun dga' rin chen rgya mtsho, early 17th to late 17th century). From *Treasury of Lives*:

> He met Tāranātha when he was a young man and received both novice and complete ordination from him. He also received many teachings of both sutra and tantra, and is said to have mastered the meaning of them all. In particular, he received from Tāranātha the complete Kālacakra initiation, the Kālacakra Tantra, and the esoteric instructions of the six-branch yoga. He is said to have gained deep experience and realization from the practice of the six-branch yoga. Rinchen Gyatso was extremely intelligent and said to have been able to memorize about eighteen folios (i.e. thirty-six pages) of Tibetan text every day.

When Tāranātha's successor, Sanggye Gyatso (sangs rgyas rgya mtsho), passed away in 1635, Rinchen Gyatso came to Tāranātha's monastery of Takden Damcho Ling (rtag brtan dam chos gling), and was enthroned on the monastic seat. He led the Jonang tradition for the next fifteen years. During this period he maintained the ancient Jonang traditions of explication and practice without decline.

In the mid-seventeenth century the monastery was converted from the Jonang to the Geluk tradition by order of the Tibetan government of the Fifth Dalai Lama, Ngawang Lobzang Gyatso (ngag dbang blo bzang rgya mtsho, 1617-1682), and Rinchen Gyatso fled.

See: https://treasuryoflives.org/biographies/view/Kunga-Rinchen-Gyatso/4150

[40] **Lodro Namgyal** (blo gros rnam rgyal, (1618-1683). A disciple of Tāranātha and Rinchen Gyatso. From *Treasury of Lives*:

At the age of sixteen he met Tāranātha Kunga Nyingpo, the famed abbot of Jonang Monastery (jo nang dgon) in Tsang. Tāranātha gave him lay and novice vows, and a full range of teachings in both sutra and tantra. It was Tāranātha who gave him the name Lodro Namgyel.

Sometime after Tāranātha passed away Lodro Namgyel received full ordination from Kunga Rinchen Gyatso (kun dga' rin chen rgya mtsho, d.u.), from whom he also received empowerments and teachings. Having become an expert in the Jonang tradition of the Kālacakra and zhentong (gzhan stong), or "other emptiness," it is said that Lodro Namgyel impressed the Fifth Dalai Lama, Ngawang Lobzang Gyatso (ta la'i bla ma 05 ngag dbang blo bzang rgya mtsho, 1617-1682) with his explanations of the topics.

See: https://treasuryoflives.org/biographies/view/Lodro-Namgyel/1869

[41] Konchok Jigme Namgyal.

[42] Often means Vajrasattva.

[43] Ngawang Chokyi Phagpa.

[44] Ngawang Chokyi Naljor.

[45] Kunga Khedrub Wangchuk.

[46] Shentong (*gzhan stong*), the emptiness view that the ultimate nature is not empty of its own qualities but only empty of 'other' dualistic, conventional phenomena.

[47] **Khenpo Ngawang Lodro Dragpa** (Ngag-dbang-blo-gros-grags-pa) (1920-1975) was a great Jonang master of the 20th Century. For more information on his life, see:: http://treasuryoflives.org/biographies/view/Ngawang-Lodro-Drakpa/8752

[48]This is referring to Tsangwa (gtsang ba) Monastery, located in Amdo, an important Jonang monastery that was founded in 1717 by Lodro Namgyel. It is one of three monasteries, the other two being Choje and Tsechu, that comprise the Dzamtang monastic complex. It is divided into Tsangchung and Tsangchen Monasteries.