

# **RIDING THE STALLION-HORSE MIND IN A CLOUD- FREE SKY**

## **Five-fold Mahāmudrā in the Drigung Kagyu tradition**

**Texts by Jigten Sumgon and Rigdzin Chokyi Dragpa**



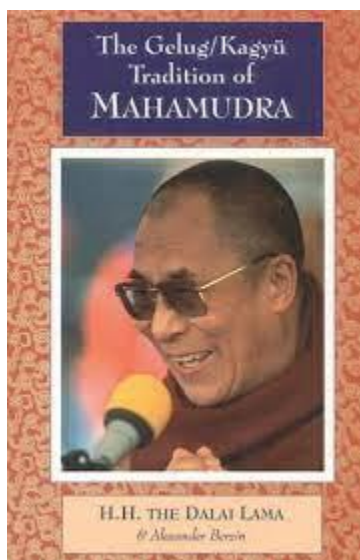
**Written, translated and edited by Adele Tomlin**

## Introduction

Today, as an offering and aid for the teachings being given for the first time by 8<sup>th</sup> Garchen Rinpoche on the *Five-fold Mahāmudrā Supplication* text by the 1<sup>st</sup> Drikung Chungtsang, Chokyi Dragpa, I offer an introduction and new publication/translation of two texts by Drigung Kagyu masters, that Rinpoche is using to teach. I offer an introduction and new publication/translation of two important Drikung Kagyu texts, that Rinpoche is using to teach. I have made them available for the first time as one file together with the English, Tibetan and phonetics.

I am currently transcribing Garchen Rinpoche's teachings (which continue until 9<sup>th</sup> January), and will make them available for free download as a pdf file shortly. Before the two texts, I give a brief overview of the *five-fold mahāmudrā* (phyag rgya chen po Inga Idan) in the Drigung Kagyu tradition.

## Kagyu Mahāmudrā lineages and the Five-Fold Mahāmudrā lineage of Drigung Kagyu



There are several Kagyu mahāmudrā lineages. Khedrup Gelek Pelzang, 1st Panchen Lama (Lobsang Chökyi Gyaltzen (1570–1662), identified a number of mahāmudrā lineages, according to their main practices for achieving mahāmudrā.

In his book, *The Gelug/Kagyu Tradition of Mahamudra*, on the First Panchen Lama's root text and auto-commentary, the 14th Dalai Lama, Tenzin Gyatso, categorises the Kagyu mahāmudrā practice lineages<sup>1</sup>. One of these lineages he identifies as, the Drikung Kagyu "Having Five" (Inga Idan) tradition, founded by Jigten Sumgon, whose practice is known as the five-limb mahāmudrā consisting of:

1. refuge and bodhicitta,
2. deity yoga,
3. guru yoga,
4. mahāmudrā, and
5. dedication of merit.

See Reading/Further Sources for more information on the Kagyu mahāmudrā traditions.

***Jigten Sumgon's Song of the Realisation of Five-Fold Mahāmudrā***



One of the main Drigung Kagyu texts on this practice is called *Song of the Realisation of Five-Fold Mahāmudrā* <sup>2</sup> by Drikung Kagyu founder, [Jigten Sumgon](#) ((1143–1217)). This text can be found in his *Collected Works* <sup>3</sup>.

I offer a new translation of this text, with both the Tibetan and phonetics added (see below). I have kept my translation succinct and as close as possible to the original Tibetan, keeping its repetitive, fluid structure in the verses. In these pithy verses, Sumgon uses visual and poetic metaphors to describe the five branches of Mahāmudrā and what happens if one lacks these limbs:

- 4) A stallion's stamina in a race - the altruistic mind wanting to benefit others/bodhicitta.
- 5) Holding one's body as the King of deity forms – deity yoga.
- 6) Sun shining on a snow mountain – devotion for the guru.
- 7) Cloud-free sky/space – non-conceptual nature of mind.
- 8) Polished wish-fulfilling jewel – the final dedication.

*Chokyi Dragpa's Five-fold Mahāmudrā Supplication Prayer*



The second main text, which Garchen Rinpoche is teaching on, is called the *Five-limb Mahāmudrā Supplication Prayer* (phyag rgya chen po Inga ldan gyi gsol 'debs) <sup>4</sup> by the First Drikung Chungtsang, Chokyi Drakpa, aka Drikung Rigdzin Chökyi Drakpa ('bri gung rig 'dzin chos kyi grags pa, 1595-1659)—the youngest son of the 21st throne holder of the Drikung Kagyü lineage, Chögyal Rinchen Phuntsok (1547-1602) <sup>5</sup>. Rigdzin Chokyi Dragpa was also a teacher to the 5th Dalai Lama. He wrote several works on the five-fold Mahāmudrā which I have collated for scholarly reference here below, it is not a definitive or final list. I have reproduced Ina Bieler's translation below, but added the original Tibetan and phonetics too.

May this overview and introduction to the Five-fold Mahāmudrā of Drigung Kagyu be of benefit!

Music? For cloud-free skies.... I Can See Clearly Now the Rain has Gone by Jimmy Cliff and Both Sides Now by Joni Mitchell.

Written, translated and edited by Adele Tomlin, 8<sup>th</sup> January 2022.

## Song of Realisation of Five-Fold Mahāmudrā

By Jigten Sumgon

ཕྱག་རྒྱ་ཚེན་པོ་ལྷ་ལྷན་རྟོགས་པའི་མགུར།

དཔལ་ལག་མོ་གྲུ་པའི་ཞབས་ལ་འདུད། །

PAL PAKMO DRUPÉ SHYAB LA DÜ

**I bow at the feet of glorious Phagmo Drupa<sup>6</sup>!**

བྱམས་དང་སྙིང་རྗེ་རྟོ་པོ་ལ། །

JAM DANG NYINGJÉ TA PO LA/

གཞན་པན་གྱི་དཀྱིལ་ཐོག་མ་བཅད་ན། །

ZHENPEN GYI KYÜ TOKMA CHÉ NA/

ཁྲོམ་ལྷ་མིའི་འོར་ཆེ་མི་འབྱུང་བས། །

TROM LHAMI OR CHÉ MINJUNG WÉ/

སེམས་སྡོན་འགོ་འདི་ལ་ནན་གཏན་མཛོད། །

SEM NGÖNDRO DI LA NEN TEN DZÖ/

**On the stallion-horse<sup>7</sup> of love and compassion**

**If stamina in the race of benefiting others is not present<sup>8</sup>**

**The applaud<sup>9</sup> of multitudes<sup>10</sup> of gods and humans will not arise.**

**Thus, earnestly strive for this preliminary mind!<sup>11</sup>**

རང་ལུས་ལྷ་སྐྱའི་རྒྱལ་པོ་ལ། །

RANG LÜ LHA KÜ GYALPO LA/

གཞི་འགྱུར་མེད་གྱི་བཏན་ས་མ་ཟེན་ན། །

ZHI GYURMÉ KYI TENSA MA ZIN NA/

མ་མཁའ་འགྲོའི་འཁོར་འབངས་མི་འདུ་བས། །

MA KHANDRÖ'I KHOR WANG MI DUWÉ/

ལུས་ཡི་དམ་གྱི་ལྷ་ལ་ནན་ཏན་མཛོད། །

LÜ YIDAM GYI LHA LA NENTEN DZÖ/

**In one's body, the king of deity forms,**

If the stable support of the unchanging base is not held,  
Mother dakinis, retinue and subjects will not gather<sup>12</sup>.

Thus, earnestly strive for the yidam deity body!

ལྷ་མ་སྐུ་བཞིའི་གངས་རི་ལ། །

LAMA KU ZHI GANGRI LA/

བྱིན་ལྷབས་ཀྱི་ཚུ་རྒྱུ་མི་འབྱུང་བས། །

JINLAB KYI CHU GYÜN MI JUNG WÉ/

མོས་གུས་ཀྱི་ཉི་མ་མ་ཤར་ན། །

MÖGÜ KYI NYIMA MA SHAR NA/

སེམས་མོས་གུས་འདི་ལ་ནན་ཏན་མཛོད། །

SEM MÖGÜ DI LA NENTEN DZÖ/

On the snow-mountain of the four kāyas<sup>13</sup> guru,  
If the sun of devotion does not shine,

The stream of blessings will not flow forth.

Thus, earnestly strive for the devoted, longing mind!

སེམས་ཉིད་ཀྱི་ནམ་མཐའ་ཡངས་བ་ལ། །

SEMNYI KYI NAMKHA YANGPA LA/

མཁྱེན་གཉིས་ཀྱི་གཟའ་སྐར་མི་བགྲ་བས། །

KHYEN NYI KYI ZAKAR MI TRAWÉ/

ནམ་རྟོག་གི་སྤྱིན་ཚོགས་མ་དངས་ན། །

NAMTOK GI TRIN TSOK MA DENG NA/

སེམས་མི་རྟོག་འདི་ལ་ནན་ཏན་མཛོད། །

SEM MI TOK DI LA NENTEN DZÖ/

In the vast, sky-space of mind-itself,<sup>14</sup>

If amassed clouds of thoughts have not dispersed,

The planets and stars of two-fold knowledge<sup>15</sup> lack sparkle.

Thus, earnestly strive for this non-conceptual mind!

ཚོགས་གཉིས་ཡིད་བཞིན་ནོར་བུ་ལ། །

TSOK NYI YISHYIN NORBU LA/

དགོས་འདོད་ཀྱི་འབྲས་བུ་མི་འབྱུང་བས། །

GÖDÖ KYI DREBU MINJUNG BÉ JÉ/

སློན་ལམ་གྱིས་བྱེད་མ་བྱས་ན། །

MÖNLAM GYI JIDOR MA JÉ NA/

རྗེས་བཟོ་བ་འདི་ལ་ནན་ཏན་མཛོད། །

NGOWA DI LA NENTEN DZÖ/

**As for the two accumulations<sup>16</sup>, the wish-fulfilling gem,**

**If it is not polished with aspirations,**

**The necessary and desired results will not happen.**

**Thus, earnestly strive for this final dedication!**

ཅས་ཕྱག་ཚེན་ལྔ་ལྔ་གྱི་རྟོགས་མགུར་བྱ་བ་སློབ་པ་ཉིད་ཀྱིས་མཛོད། །

The *Song of Realization of Five-Fold Mahamudra* was composed by the protector [Jigten Sumgon] himself.

**Five-fold Mahāmudrā Supplication Prayer**

by Chokyi Dragpa

གང་གི་བྱམས་དང་སྦྱང་རྗེའི་ཚུ་གཏེར་ལས། ། ལེགས་འབྲུངས་བྱང་ཚུབ་སེམས་ཀྱི་རང་གཟུགས་ཀྱི། །  
GANG GI JAM DANG NYINGJÉ CHUTER LÉ/ LEK TRUNG CHANGCHUB SEM KYI RANG ZUK KYI/  
སྐལ་བཟང་འགོ་ལ་ཕན་བདེའི་ལམ་སྟེར་བ། ། ལྷ་མ་བྱང་ཚུབ་སེམས་ལ་གསོལ་བ་འདེབས། །  
KALZANG DRO LA PENDÉ LAM TERWA/ LAMA CHANGCHUB SEM LA SOLWA DEB/

**The embodiment of bodhicitta, which arises from a sea of loving-kindness and compassion, bestows the way to benefit and happiness to everyone endowed with fortune: I pray to the guru—bodhicitta!**

འཁོར་འདས་ཀུན་གྱི་བྱེད་པོ་དོ་རྗེ་འཛོམ། ། གདོད་ནས་ཡོངས་གྲུབ་ཡི་དམ་དགྱེལ་འཁོར་ལྷ། །  
KHORDÉ KÜN GYI JEPO DORJÉ DZIN/ DÖNÉ YONGDRUB YIDAM KYILKHOR LHA/  
ཐ་མལ་གདུལ་བྱའི་སྤང་ངོར་འདིར་སྟོན་བ། ། ལྷ་མ་ལྷག་པའི་ལྷ་ལ་གསོལ་བ་འདེབས། །  
TAMAL DULJÉ NANG NGOR DIR TÖNPA/ LAMA LHAKPÉ LHA LA SOLWA DEB/

**Vajra-holder, originator of samsara and nirvana, primordially perfected yidam, deity of the mandala appearing before ordinary beings to be tamed: I pray to the guru—the exalted deity!**

ཟབ་ཞི་སྦྱོས་བྲལ་མངོན་སངས་རྒྱས་པའི་ཐུགས། ། བཟོད་མེད་དོན་དམ་དམ་ཚས་དོ་རྗེའི་གསུང་། །  
ZAB ZHI TRÖDRAL NGÖN SANGYÉ PÉ TUK/ JÖMÉ DÖNDAM DAMCHÖ DORJÉ SUNG/  
བསམ་པའི་རང་གཟུགས་ཐེག་ཚེན་དགོ་འདུན་སྐྱ། ། དཀོན་མཆོག་ཀུན་འདུས་སྐལ་མར་གསོལ་བ་འདེབས། །  
SAMPÉ RANG ZUK TEKCHEN GENDÜN KU/ KÖNCHOK KÜNDÜ LAMAR SOLWA DEB/

**Profound tranquility, devoid of all conceptual elaborations, is the true nature of the Buddha’s mind. Inexpressible and ultimate is the holy Dharma’s vajra speech. The Mahayana mind is manifested in the Sangha’s form. I pray to the guru—the embodiment of all the Precious Ones!**



སྐྱེ་མེད་གསལ་སྤོང་མཐའ་བྲལ་ཚེས་ཀྱི་སྐྱེ། ། འགག་མེད་རང་མདངས་རང་ཤར་ལོངས་སྤྱོད་རྗོགས། །  
KYEMÉ SALTONG TADRAL CHÖ KYI KU/ GAKMÉ RANG DANG RANGSHAR LONGCHÖ DZOK  
གནས་མེད་ཤར་གྲོལ་འཛིན་བྲལ་སྐྱུལ་པའི་སྐྱེ། ། ལྷ་མ་ཕྱག་རྒྱ་ཆེ་ལ་གསོལ་བ་འདེབས། །  
NEMÉ SHARDROL DZINDRAL TRULPÉ KU/ LAMA CHAKGYA CHÉ LA SOLWA DEB/

**The dharmakaya is unborn, empty clarity without extremes. The sambhogakaya is unstoppable, intrinsic luminosity arising of itself. The nirmanakaya is without abiding, freed upon arising, and devoid of grasping: I pray to the guru—mahamudra!**

ཞིང་མཚོག་ལྷ་མ་སངས་རྒྱས་རང་སེམས་དངོས། ། བསམ་བ་རྣམ་དག་གཟུང་འཛིན་བྲལ་པའི་སྣོས། །  
ZHING CHOK LAMA SANGYE RANGSEM NGÖ/ SAMPA NAMDAK ZUNGDZIN DRALWÉ LÖ/  
དངོས་པོ་རྣམ་དག་རིགས་ཁམས་ཡོད་པའི་དགེས་ཀྱི་ ། བདག་མེད་རྣམ་མཁུན་ཐོབ་ཕྱིར་བཟོ་བར་བསྐྱེ། །  
NGÖPO NAMDAK RIK KHAM YÖPÉ GÉ/ DAKMÉ NAMKHYEN TOB CHIR NGOWAR  
GYI/

**The Buddha, the guru, and the highest pure realm are all my own mind. Aspiring with perfect purity and intelligence devoid of dualistic thought, I dedicate the perfectly pure virtue inherent within buddha nature toward perfect knowledge of the truth of selflessness.**

རང་སེམས་གདོད་ནས་གྲུབ་པའི་ལྷ་མ་ནི། ། སེམས་ཀྱི་དོ་རྗེ་རྩ་བའི་ལྷ་མར་ཤར་ཀྱི། །  
RANGSEM DÖNÉ DRUBPÉ LAMA NI/ SEM KYI DORJÉ TSAWÉ LAMAR SHAR/  
སེམས་དང་དེར་སྣང་དབྱེར་མེད་ཞེན་འཛིན་བྲལ། ། ལྷ་མའི་ངོ་བོ་ཉིད་ལ་གསོལ་བ་འདེབས། །  
SEM DANG DER NANG YERMÉ ZHEN DZINDRAL/ LAMÉ NGOWO NYI LA SOLWA DEB/

**The root guru appears to be the vajra of the mind—the guru who exists primordially within my mind. I pray to the guru’s deepest essence: the mind that is intrinsically one with its perceptions and is unattached and without grasping!**

དེ་ལྟར་གསོལ་བ་ཏུ་བ་མོས་གྲུས་བདེན་སྟོབས་ཀྱིས། ། འདི་ནས་བཟུང་སྟེ་བྱང་ཆུབ་མ་ཐོབ་བར། །

DETAR SOLTAB MÖGÜ DEN TOB KYI/

DI NÉ ZUNG TÉ CHANGCHUB MATOB BAR/

དལ་འབྱོར་ལུས་ཐོབ་སངས་རྒྱས་བཞུན་ལ་ཞུགས། །

DALJOR LÜ TOB SANGYE TEN LA ZHUK/

**By the truthful power of this devoted prayer, may I gain a human body that is free and fortunate, and from now until awakening, may I enter the Buddha's teachings!**

བཀའ་བརྒྱུད་སྐྱེས་མས་རྗེས་སུ་འཛིན་པ་དང་། །

བྱང་ཆུབ་སེམས་གཉིས་ཡི་དམ་འཁོར་ལོ་ལྷོམ། །

KAGYÜ LAMÉ JESU DZINPA DANG/

CHANGCHUB SEM NYI YIDAM KHORLO DOM/

བཀའ་དྲིན་སུམ་ལྷན་ཅ་བའི་སྐྱེས་མ་དང་། །

ཚོས་ཀུན་སྦྱང་པོ་ངེས་དོན་ཕྱག་རྒྱ་ཆེ། །

KADRIN SUMDEN TSAWÉ LAMA DANG/

CHÖ KÜN NYINGPO NGEDÖN CHAKGYA CHÉ/

རྗེས་སུ་བྱེད་ཡོངས་དག་བཟོ་བས་རྒྱས་འདེབས་སོགས། ། འབྲུལ་མེད་ལམ་གྱི་ཅ་བ་ཚོས་ལྷ་པོ། །

DZOK JÉ YONG DAK NGOWÉ GYENDEB SOK/ TRULMÉ LAM GYI TSAWA CHÖ NGAPO/

ནམ་ཡང་འབྲུལ་བ་མེད་པར་ལེགས་བཞུན་ནས། །

འགྲོ་ཀུན་དོན་སྦྱང་སངས་རྒྱས་ལྷུང་ཐོབ་ཤོག། །

NAMYANG DRALWA MEPAR LEK TEN NÉ/

DRO KÜN DÖN LÉ SANGYE NYUR TOB SHOK/

**May gurus of the oral lineage look after me and keep me in the presence of these five roots of the Dharma, belonging to the unmistakable path: the twofold bodhicitta; the yidam Chakrasamvara; the root guru of threefold kindness; the mahamudra of definitive meaning, the heart essence of the teachings; and the seal of perfectly pure dedication! May I soon attain awakening for the benefit of all beings!**

དེའི་ཚེ་རྒྱུན་ཆད་མེད་པའི་ཕྱིན་ལས་ཀྱིས། །

མཁའ་ཁྲུབ་འགྲོ་ལ་རིས་མེད་སྤྱགས་རྗེ་ཡིས། །

DÉ TSÉ GYÜNCHÉ MEPÉ TRINLÉ KYI/

KHAKHYAB DRO LA RIMÉ TUKJÉ YI/

བྱང་དོན་ཐེག་པའི་མགོ་སྐོར་རྒྱུད་བསྐངས་ཏེ། །

ངེས་དོན་ཕྱག་རྒྱ་ཆེན་པོའི་ལམ་བཞུན་ནས། །

DRANGDÖN TEKPE GO KOR GYANG SING TÉ/ NGEDÖN CHAKGYA CHENPÖ LAMTEN NÉ/

རྩོ་རྩེ་འཆང་དབང་སྣོལ་ལ་གོགས་མེད་ཤོག

DORJÉ CHANG WANG TSOL LA GEKMÉ SHOK/

**At that time, having left behind the illusive doctrines of expedient meaning, may I always undertake compassionate activities that show the final path of mahamudra equally to every being in the universe, assisting them in reaching the great might of Vajradhara without hindrance!**

སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་ལྷ་མ་དང་། །

འབྲལ་མེད་ཚེས་ཀྱི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང་། །

KYEWA KÜNTU YANGDAK LAMA DANG/

DRALMÉ CHÖ KYI PAL LA LONGCHÖ CHING/

ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྗེས་ནས། །

རྩོ་རྩེ་འཆང་གི་གོ་འཕང་སྐྱུར་ཐོབ་ཤོག

SA DANG LAM GYI YÖNTEN RABDZOK NÉ/

DORJÉ CHANG GI GOPANG NYUR TOB SHOK/

**Let me never be apart from authentic gurus in all my future lives! May I experience the greatness of the Dharma, and having fully accomplished the qualities of the bhumis and paths, may I swiftly attain the state of Vajradhara!**

།ཅེས་མངོན་པར་མཐོ་བའི་གོ་འཕང་མཚོག་ལ་གནས་པ་སྣམ་ཞབས་དུང་གི་བཀས་བསྐྱལ་དོར། འབྲི་གུང་པ་རིག་འཛིན་ཚེས་ཀྱི་གྲགས་པས།  
རྩོ་སྐྱེ་མོ་གྱུ་བ་དང་མགོན་པོ་འབྲི་གུང་པ་ཡབ་སྐུ་གྱི་བཞེད་པའི་སྣོད་པོ། དེས་དོན་ཕྱག་རྒྱ་ཆེན་པོ་ལྷ་ལྡན་གྱི་ལམ་རིམ་མངོན་བསྐྱུས་ཏེ།  
དེས་པ་དོན་གྱི་སྣོད་པོ་གསོལ་འདེབས་གྱི་ཚུལ་དུ་བྲིས་ཏེ་ཕུལ་བ་སེམས་ཅན་ཐམས་ཅད་ལ་སྤྲོད་པར་གྱུར་ཅིག། །།སའ་མཛུ་ལོ།།

To honor the request of Icam zhabs drung, who abides in the highest, most sublime state, the Drikung Vidyadhara Chökyi Dragpa condensed the true heart essence of the fivefold gradual path of the mahamudra of definitive meaning, which is the heart essence of the father, Master Pagmodrupa, and his son, Lord Drikungpa’s teaching tradition, into this supplication as a gift for the benefit of all beings. Sarva Mangalam.

Translated by Ina Bieler and edited by Ilana Cohen in 2021. Tibetan and phonetics added in by Adele Tomlin.

### Further Reading/Sources

Gyatso, Tenzin; Alexander Berzin (1997). *The Gelug/Kagyu Tradition of Mahamudra*. New York: Snow Lion Publications.

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Mathes, Klaus-Dieter, *A Fine Blend of Mahamudra and Madhyamaka: Maitripa's Collection of Texts on Non-Conceptual Realization (Amanasikara)*, (Sitzungsberichte Der Philosophisch-Historischen Klasse), 2016.

"Blending the Sūtras with the Tantras: The Influence of Maitrīpa and his Circle on the formation of Sūtra Mahāmudrā in the Kagyu Schools" by Klaus-Dieter Mathes in *Tibetan Buddhist Literature and Praxis : Studies in its Formative Period, 900-1400, PIATS 2003: Tibetan Studies: Proceedings of the Tenth seminar of the International Association for Tibetan Studies*. Oxford: 2003.

Jackson, Roger, "The dGe ldan-bKa' brgyud Tradition of Mahamudra How Much dGe ldan? How Much bKa' brgyud?" in *Newland, Guy, Changing Minds: Contributions to the Study of Buddhism and Tibet in Honor of Jeffrey Hopkins* 2001

### Works by Rigdzin Chokyi Dragpa on *Five-fold Mahāmudrā*

#### in Volume 13 of his *Collected Works*

***Five-fold Mahāmudrā: Empowerment of the Torma and Wish-fulfilling Jewel*** (phyag rgya chen po lnga ldan gyi gtor dbang yid bzhin nor bu/ page 9- 30).

***Five-fold Mahāmudrā Supplication*** (phyag rgya chen po lnga ldan gyi gsol 'debs/ page 31- 34).

***Five-fold Mahāmudrā Instructions of the Pith Instructions and Vajra Words*** (phyag rgya chen po lnga ldan gyi khrid kyi man ngag rdo rje'i tshig rkang / page 35-54).

***Five-fold Mahāmudrā Daily Practice : Unmistaken Essence*** (phyag rgya chen po lnga ldan gyi nyams len rgyun 'khyer 'khrul med snying po/ page 55- 78 .

***Five-fold Mahāmudrā Recitation Blazing Splendour of Blessings*** (phyag rgya chen po lnga ldan gyi ngag 'don byin rlabs dpal 'bar/ page 79- 94).

**Five-fold Mahāmudrā Condensed Arrangement of Practices** (phyag rgya chen po lnga ldan gyi nyams len mdor bsdus ngag bsgrigs/ page 95 -102).

<sup>1</sup> 1) The Karma Kagyu "Simultaneously Arising Co-emergent" tradition - This is the tradition introduced by Gampopa with a main practice of the Six Yogas of Naropa.

2) The Shangpa Kagyu "Amulet Box" tradition - This tradition came from Khyungpo Naljor and its main practice is the Six yogas of Niguma.

3) The Drukpa lineage "Six Spheres of Equal Taste" tradition - Tsangpa Gyare founded this tradition which encompasses a range of practices, including the Six Yogas of Naropa.

4) The Dagpo Kagyu "Four Syllables" tradition - This is the tradition that derives from Maitripa. The four syllables are a-ma-na-si which make up the Sanskrit word meaning 'not to take to mind' and passed through the Dagpo Kagyu branches, i.e. any that descend from the teachings of Tilopa rather than those of Niguma, which in practice means all but the Shangpa Kagyu.

See: Gyatso, Tenzin; Alexander Berzin (1997). *The Gelug/Kagyu Tradition of Mahamudra*. New York: Snow Lion Publications. pp. 262–271.

<sup>2</sup> "phyag rgya chen po lnga ldan rtogs pa'i mgrur/." In *Collected Works of Jigten Sumgon* (gsung 'bum/\_'jig rten mgon po). TBRC W23743. 10: 104 - 110. Delhi: Drikung Kagyu Ratna Shri Sungrab Nyamso Khang, 2001.

<sup>3</sup> This text has been translated into English before by Jan-Ulrich Sobisch, see here: <https://drikungdharma.org/wp-content/uploads/2022/01/Jigten-Sumgons-Song-of-the-Realisation-of-the-Five-Limbs-of-Mahāmudrā.pdf>. After reading this, I have translated these short verses differently (and more succinctly), sticking closer to the original word-order and repetition in the verses of the original Tibetan.

<sup>4</sup> This text is publicly available in English, expertly translated by Ina Bieler. As there is no Tibetan with it, I have reproduced it with the Tibetan included.

<sup>5</sup> See TBRC P2666. "Since Lord Jigten Sumgon founded the Drikung Kagyu Order of Tibetan Buddhism, who was regarded as a second Nagarajuna, belonged to one of the highest Tibetan clans, the Kyura family, known as the Miu Dhondruk clan. With the end of the Kyura family, the elder of two brothers Konchok (1590-1654), who came to be known as the Drikung Kyabgon Chetsang, and his younger brother, Kunkyen Rigzin Chokyi Drakpa (1595-164), They took up the leadership of the Drikung Kagyu Order." For a blog post on him by Jan-Ulrich Sobisch, see here: <https://dgongs1.com/tag/rigdzin-chokyi-dragpa/>

<sup>6</sup> Phagmo Drupa (1110 – 1170) was a student of Je Gampopa and a teacher of Je Jigten Sumgon. For bio see: [https://treasuryoflives.org/biographies/view/Pakmodrupa/TBRC\\_P127](https://treasuryoflives.org/biographies/view/Pakmodrupa/TBRC_P127).

<sup>7</sup> The Tibetan indicates a male horse, *rta pho*.

<sup>8</sup> Here the Tibetan term *dkyus thog* means the stamina a horse has when running a race.

<sup>9</sup> The Tibetan here is *or che* means 'appreciation', 'acknowledgement', 'thanks' or 'renown' etc. In his 2022 teachings, Garchen Rinpoche refers to it as meaning positive 'renown' or 'appreciation'.

<sup>10</sup> The Tibetan *khrom* here can mean 'market' but it can also mean 'multitudes'.

<sup>11</sup> Here Jigten Sumgon refers to ‘preliminary mind’ (*sems sngon ‘gro*) which here means the mind of wanting to benefit others, i.e the first limb of bodhicitta.

<sup>12</sup> In his teaching, 8<sup>th</sup> Garchen Rinpoche refers to these words as being able to bring the dakinis under your power and gather in front of you.

<sup>13</sup> The four kāyas are the guru/enlightened Buddha (*sku bzhi*): 1) *dharmakāya*; *chos sku*. 2) *sambhogakāya*; *longs sku*. 3) *nirmāṇakāya*; *sprul sku*. 4) *svabhāvikakāya*; *ngo bo nyid sku*.

<sup>14</sup> The Tibetan term, *sems nyid* refers to the ‘nature of mind’.

<sup>15</sup> In Tibetan the term, ‘two-fold knowledge’ - *mkhyen gnyis*, refers to 1) knowledge of ultimate reality as it is (*gnas lugs ji lta ba mkhyen pa*). 2) knowledge of the extent of knowable phenomena (*shes bya ji rnyed pa mkhyen pa*).

<sup>16</sup> The two accumulations here refers to accumulation of merit and of wisdom, both necessary to attain full awakening.