

2ND KARMAPA, KARMA PAKSHI'S GURU YOGA

COMPILED KARMA KAGYU TEACHINGS



Transcribed and compiled by Adele Tomlin

“One could think there is a lineage between other masters and Jinasagara and myself, Karmapa. But it is equally valid to think there is no lineage in between me and the deity’, which is an indirect way of indicating that he, Karma Pakshi was the yidam deity, Jinasagara. Therefore, instead of the usual placement of the yidam deity in the center of the mandala, Karma Pakshi is the principal figure in the mandala.” ---17th Karmapa (2015)

INTRODUCTION

Here is a compilation of teachings on 2nd Karmapa, Karma Pakshi’s Guru Yoga and one of his main deities, Jinasagara (Gyalwa Gyamtso: rGyal ba rgya mtsho) by HH the 17th Gyalwang Karmapa, Ogyen Trinley Dorje, HE 12th Gyaltsab Rinpoche and HE 7th Yongey Mingyur Rinpoche.

There is also a new translation of the Supplication to the five deity Gyalwa Gyamtso mandala by First Jamgon Kongtrul, and the Clear Realisation short daily practice of Gyalwa Gyamtso composed by the 3rd Karmapa, Rangjung Dorje. These are available on request via the website (www.dakinitranslations.com), for those with empowerment.

On 20th April 2022 (Indian time), the 7th Yongey Mingyur Rinpoche bestowed the 2nd Karmapa, Karma Pakshi empowerment at the Thrangu Canada centre. I was not aware of this empowerment and would have taken it if I had known, as I have published before on the Karma Pakshi Guru Yoga and translated a short daily Guru Yoga sadhana, ‘Seeing the Face of Karma Pakshi’ (see [here](#))¹. Also, the 17th Karmapa recently did several days practice online of the Karma Pakshi Guru Yoga during the Winter teachings (February 2022). It is a practice particularly close to my heart, the mandala includes Vajrayogini after all! ☺ However, fortunately, the [empowerment is still online](#)² and can be taken that way.

The 17th Karmapa has also given the Karma Pakshi empowerment several times. Once in 2014 in Berlin and the second time in 2015 in the USA³. I have combined all these teachings into one short transcript/document, for people to read like a commentary. I have also based the transcript on the original Tibetan and English oral translations (as the Karma Kagyu Office reports are edited summaries only and often miss out detailed information).

In the 2015 teachings, the Karmapa emphasized the name of Karma Paskhi, his role as the first recognized Karmapa, the miraculous actions he showed to escape execution eighteen times. For a more extensive biography of Karma Pakshi, see [here](#). He also explained how the Karma Pakshi Guru Yoga mandala (see image) is actually based on the special form of Avolekiteshvara, Jinasagara (known in Tibetan as Gyalwa Gyamtso, or Red Chenrezig) who was a yidam deity of both Karma Pakshi and the 1st Karmapa, Dusum Khyenpa. It was also a main practice of Karma Kagyu lineage holder, Jamgon Kongtrul¹. In this image he is drawn with the five deity mandala of Jinasagaraⁱⁱ.

¹ <https://dakinitranslations.com/2020/10/01/new-translation-seeing-the-face-of-karma-pakshi-2nd-karmapa/>

² See: <https://www.youtube.com/watch?v=BlrXOru5VpM>

³ See: <https://www.youtube.com/watch?v=B-dXkoRPsZ4>

In 2019, HE 12th Gyeltsab Rinpoche gave the torma empowerment for the five deity Gyalwa Gyamtso practice at the Kagyu Monlam, which I attended and received.

May this compilation of teachings of benefit and may all beings attain the fully awakened state and mandala of Red Chenrezig!

COMPILED TEACHINGS ON 2ND KARMAPA, KARMA PAKSHI

17th Karmapa (2014)

“The reason that the name Karmapa became well-known was due to Karma Pakshi and at the time of Karma Pakshi. He was the first one to be given the name Karmapa Karma Paskhi. However, afterwards they called the 1st Karmapa, Dusum Khyenpa. The black hat pure visions were during the time of Dusum Khyenpa and he used to wear it. However, afterwards, these two were not clearly defined and the Karmapas and the black crown holders were seen as one, so the 1st Karmapa was seen as Dusum Khyenpa and the Karma Pakshi were considered to be the 2nd Karmapa.

There are various explanations on how the name/title came about Karma Pakshi. Some experts say that the name Karma Pakshi, stayed a long time in the Karma Gon monastery and so he got the name Karma Pakshi. However, Karma Kamtsang experts, said that Karmapa was the secret name of Dusum Khyenpa, which he got in his the pure visions, which means the one who performs all Buddha’s activities he was given the name Karmapa. For example, the secret name of 3rd Karmapa, Rangjung Dorje is Karma Pakshi. The 4th Karmapa Rolpay Dorje’s secret name was the name of the 3rd Karmapa, Rangjung Dorje.”

17th Karmapa (2015)

Karma Pakshi – the 1st Karmapa and the founder of the tulku system

“Usually Karma Pakshi is identified as the 2nd Karmapa. However, in a strict historical sense, it would be more correct to refer to him as the 1st Karmapa. This is because Dusum Khyenpa, who is usually seen as the 1st Karmapa, was not publicly known as Karmapa, although this was his secret nameⁱⁱⁱ. Many other Karmapa reincarnations having their public name as the secret name of their predecessor Karmapa. For example, the 3rd Karmapa’s well-known name was Rangjung Dorje, his secret name was Karma Pakshi. Therefore, because Karma Pakshi signed most of his written works Rangjung Dorje, many of his works were misidentified as those of 3rd Karmapa, Rangjung Dorje. So it is said the secret name of the 4th Karmapa, Rolpai Dorje was the secret name of the 3rd Karmapa: Rangjung Dorje. We don’t need to talk too much about this as it is mainly an area of academic research. However, it was with Karma Pakshi that the name Karmapa became well-known, and he even referred to himself as “the one renowned as the Karmapa.”^{iv}”

As he was the first recognized tulku in Tibet, we could say that the tulku system in Tibet originated because of his activity. How did this tradition begin? The first Karmapa, Dusum Khyenpa, had planned to institute a nephew lineage descending through his nephew but the latter was killed. Holders of the lineage of a lama called Chagpa Khangpa, who was a disciple of the 1st Karmapa, Dusum Khyenpa, not the lama himself, fought with the nephew of the 2nd Karmapa, Karma Pakshi and killed him. As his nephew had died and there could be no nephew succession, Dusum Khyenpa decided upon a succession of tulkus instead.

The Master Orgyenpa, who was a student of the Mahasiddha Gotsangpa was encouraged by Karmapa to do this and was given the responsibility of finding and instructing the next reincarnation. So when 3rd Karmapa Rangjung Dorje was around 3-4 years old, he announced to Orgyenpa that 'I am the Karmapa'. Orgyenpa tested him and found this to be true, so he was enthroned as the 3rd Karmapa, Rangjung Dorje. This recognition of tulkus, which began as an aspect of the activity of Karma Pakshi, became a unique trait of Tibetan Buddhism^v.

Karma Pakshi's miraculous powers and ability to evade eighteen executions

"Another unique aspect of Karma Pakshi's activity, mirrored that of Guru Rinpoche, who tamed the spirits and local deities of Tibet so that the Dharma could be established there. In a similar way, Karma Pakshi subdued the emperor Kublai Khan, who tried to sentence to execution/death in eighteen different ways, Karma Pakshi miraculously prevented them from happening. By demonstrating these inconceivable miracles, the Karmapa was able to subdue the pride of Kublai Khan who became his disciple and opened the door for the Kagyu Dharma in China. Although I have not yet researched this himself, some say that the time Marco Polo visited the court of Kublai Khan and the time of Karma Pakshi were the same. Marco Polo who recorded that at the court of the Chinese emperor, he had met a Tibetan lama who performed great miracles, he was probably referring to Karma Pakshi, but I do not know this for sure.

In his autobiography, Karma Pakshi describes the performance of these eighteen attempted executions each of which brought him close to death but were not successful..He wrote that the most difficult to overcome was being burned at a stake and being immersed in fire. He was able to overcome and came out unharmed by the fire^{vi}.

Origin of the Karma Pakshi Ladrub – Yongey Mingyur Dorje Pure Vision and the five-fold mandala of Gyalwa Gyamtso

The origin of this empowerment and practice of the Karma Pakshi Ladrub (Guru Yoga) arose as a pure vision 1862 by the treasure finder Yongey Mingyur Dorje. The 17th Karmapa explained that:

"In essence, this guru sadhana concerns a mandala which in nature is the fivefold mandala of Jinasagara), a form of Avalokiteshvara. In form it is a mandala containing all of the three roots (guru, yidam deity, and dakini). The principal of the mandala is Karma Pakshi himself.

The reason for this is often given in relations to a statement made by Karma Pakshi himself. He said:

" One could think there is a lineage between other masters and Jinasagara and myself, Karmapa. But it is equally valid to think there is no lineage in between me and the deity',

which is an indirect way of indicating that he, Karma Pakshi was the yidam deity, Jinasagara. Therefore, instead of the usual placement of the yidam deity in the center of the mandala, Karma Pakshi is the principal figure in the mandala.”

Interestingly, one of the main English-language experts on Karma Pakshi, Charles E. Manson (2009:43)⁴ (whose biography of Karma Pakshi is soon to be published) mentions Gyalwa Gyamtso in relation to the 2nd Karmapa meeting Ogyenpa:

“At Tsurphu (mTshur phu) he met with Orgyen Rinchen Pel (O rgyan Rin chen dpal 1229/30-1309), to whom he entrusted the transmission to pass on to the postulated next incarnation. The nature of the transmission is not elucidated. The earlier accounts give no details of the meeting-it is not until the *Feast For Scholars* (mKhas pa'i dga' ston) account that we learn that Orgyan Rinchen Pal's visit lasted just three days. From this passage in *Feast For Scholars*, it would appear that elements of the transmission consisted of instructions (gdams ngag), an empowerment ritual (the Gyalwa Gyamtso deity empowerment), and the donation of a black hat, as a vestment symbol of transmission for the next Karmapa. During the Gyalwa Gyamtso empowerment, Karma Pakshi placed a bowl of barley on Orgyan Rinchen Pal's head and stirred it three times- this seems to have been something of an esoteric 'word-less' transmission, although the author does not comment on it.”

Gyalwa Gyamtso and the Nyingma connection

“Another reason for Karma Pakshi’s connection to Jinasagara is that this yidam deity’s five fold mandala was his principal yidam practice. This practice primarily comes down from the Nyingma tradition. As both Karma Pakshi and the 1st Karmapa, Dusum Khyenpa were born in Nyingma families^{vii}, they both practiced this deity, which they maintained as one of their main practices throughout their lives.”

[Author’s note: according to Manson (2009) Karma Pakshi practiced this deity for eleven years at Khawa Karpo mountain:

“After Pomdragpa (sPom brag pa)'s death, Karma Pakshi then settled at Pungri (sPung Ri), near the sacred mountain Khawa Karpo (Kha ba dkar po), and meditated there for eleven years with a focus on the Gyalwa Gyamtso praxis, yet experiencing a variety of deity visions. At Pungri, he apparently attracted 500 disciples around him, which indicates that his career as a teacher had begun to develop.”]

The Amitayus practice by 3rd Karmapa which includes the five-fold mandala of Jinasagara

“Having spoken about the five-fold mandala of Jinasagara, I should tell you that within the Karma Kagyu practice, there is a special practice that began with the 3rd Karmapa, Rangjung Dorje, in which the five-fold mandala is complete in the single form of Amitayus. This is called Amitayus: the combined practice of the three roots into one (tshe dpag med rtsa gsum dril sgrubs)^{viii}.

⁴ Charles E. Manson (2009), INTRODUCTION TO THE LIFE OF KARMA PAKSHI (1204/6-1283) in *Bulletin of Tibetology*.

This is an introduction, when bestowing an empowerment, it is important that each phase or stage is introduced to the students. However, as there are many people present here, it is not possible to do that, so I will bestow the empowerment straight, as a blessing. Those who engage in Karma Pakshi practice please bring their experience into the context of the empowerment, in order to enrich it.”

12TH GYALTSAB RINPOCHE TEACHING ON GYALWA GYAMTSON (2019)

The 12th Gyaltsab Rinpoche first explained that the Gyalwang Karmapa had requested he give the five deity Gyalwa Gyamtso empowerment and that all the Buddhism and practice of the Himalayan region is dedicated to awakening the mind of Bodhicitta of Mahayana and we should think we are taking it for the benefit of all sentient beings as vast as space.

Karma Kagyu and Gyalwa Gyatso - Lineage and Practice

“There are many sadhanas and texts in Tibet of the Great Compassionate One, Chenrezig. Among all of them, the one that has been of the most benefit to beings, is this version of Gyalwa Gyamtso. There are different numbers of deities in the mandala in Gyalwa Gyamtso and this version is the five deity one. Of these five aspects of this five deity, there is the Guru, the Buddhas and Bodhisattvas, the heroes, the dakinis, the protectors, the dakinis. So it is said there is no Buddha, Bodhisattva, hero, heroine, protector or dakini that is not contained in this practice.

There were many texts of the practice of Chenrezig but amongst them all, the one that has had vast benefit is this practice of Gyalwa Gyamtso. There are different configurations of the deity; sometimes there are nine but in this particular practice there are 5 deities. Lamas, Buddhas, Bodhisattvas, heroes, dakinis, protectors, are all represented, so it is said there is no Buddha, bodhisattva, hero, dakini, or protector that is not contained within this practice; including all the treasure texts of Chenrezig that Guru Rinpoche hid in Tibet.

There are many different lineages of Gyalwa Gyamtso, some coming from India through tradition of Pema Vajra, also coming from Machig Drupai Gyalmo and later schools in Tibet. There have been many beings who practiced the five deity version of Gyalwa Gyamtso. attained the state of siddhis or accomplishments and by attaining these siddhis have been of great benefit to many beings.

Gyalwa Gyamtso is in the middle; the five deities are Hayagriva to the right, Tsomo Yeshe, a form of Vajra Varahi to the left, above is Padmasambhava, below are dakinis and protectors. Each of them is surrounded by a vast retinue of their kind. This practice is unique in that Gyalwa Gyatso's retinue is an ocean of all the yidams, in Hayagriva are all the heroes, in Tsomo Yeshe all the dakinis are contained, around Padmasambhava is an ocean of siddhas and with Bernagchen below is the ocean of protectors.”

History of the Lineage

“Milarepa sent his disciple Rechungpa to India, to get some teachings there for him. When

Marpa was teaching Milarepa he had told him that he had got many teachings from India like the six yogas of Naropa, Mahamudra and so on but some teachings on the secret mantra had been left behind and he had not been able to get them. So he told Milarepa that if he could go to India then he should go and get those teachings but if it is not possible for him to go, then he should send one of his students to India to get them.

Jetsun Milarepa sent his student Rechungpa who attended many teachers and got many teachings, in particular from female mahasiddha Machig Drupai Gyalmo, he got the practice of the five deities of Gyalwa Gyamtso and he also got a version of this five deity practice from Tipupa. In that way he was able to bring these teachings back to Tibet.

Many beings have practiced this version of Gyalwa Gyamtso and have been of vast benefit to beings because of it. So there are many teachings and presentations, reading transmissions and so on of this practice that were given and spread throughout Tibet and that still exist today. When the teachings were brought back to Tibet, Jetsun Milarepa was very pleased that the practice was there and so much benefit would come from it.

Rechung Dorje Dragpa gave it to one of his students, Dzangri Repa, a ngagpa. He met Rechungpa and had great faith in him, so he attended him and received teachings from him. Then, Dzangri Repa had a student to whom he gave this practice, Drogon Rechen Repa (1148-1218), he was also not a fully ordained monk, he was also a Ngagpa. Then he travelled to Kham, Tibet and took full ordination when he was 37 years old. He then became one of the great Mahasiddhas of the Karma Kagyu lineage.

He then approached the 1st Karmapa, Dusum Khyenpa, and received teachings from him and became a guru of the Karma Kagyu lineage. He had many students, and his two principle students were Lodro Gyaltsen and Pomdrakpa (spom brag pa bsod nams rdo rje, 1170-1249). To these two, he gave all the teachings of Gyalwa Gyamtso and many others teachings and these two stayed together and together attained the state of siddha. Lodro Gyaltsen passed away suddenly but Pomdragpa lived to an old age and he became one of the teachers of the second Karmapa, Karma Pakshi, so Karma Pakshi received many teachings from Pomdragpa, including the teachings of Gyalwa Gyamtso.

So Karma Pakshi was a great Mahasiddha, who then travelled to the East, to a place called Pungri, in the Tibetan region called Ba, he saw the deity Gyalwa Gyamtso face to face and became inseparable from Gyalwa Gyamtso at that time. So Karma Pakshi attained the state of siddha through this practice of Gyalwa Gyamtso. Then he met the Kings of Mongolia and through that a great, vast benefit to sentient beings arose. When he met the Mongolian kings Kublai Khan and Gushri Khan, he showed miracles such that they became Buddhists. . Through their influence, they spread the Buddhadharma. Through Karma Pakshi's practice of Gyalwa Gyamtso he became completely inseparable from the deity and then was able to be of vast benefit to beings. So it is said: 'that just as space is endless, Karma Pakshi's activities for beings were just as vast.

Karma Pakshi's main student was Nyenre Gon, who passed the lineage to 3rd Karmapa, Rangjung Dorje and then it continued through the line of Karmapas. It is said that their principal method for accomplishing the benefit of beings was through the practice of Gyalwa Gyamtso.

Also, Guru Rinpoche hid many treasures and texts and these contain many sadhanas and texts on Chenrezig. It is said that in the practice of Gyalwa Gyamtso, all of these different treasure texts of Chenrezig are included within this text of Gyalwa Gyamtso.

Many great masters of Karma Kagyu have taken Gyalwa Gyamtso as their yidam, including Karma Chagme Rinpoche, Jamgon Kongtrol Lodro Thaye; and many of the Karmapas, Zhamarapas, Gyaltsapas, and Pawo Rinpoches.”

7TH MINGYUR RINPOCHE ON 2ND KARMAPA, KARMA PAKSHI GURU YOGA (2022)

The 7th Mingyur Rinpoche explained it was the first time he had visited Thrangu Monastery in Canada and was very joyful about it. That it is one of the eight experiential lineages and when he got the empowerment he was 17 years old.

“Actually I had just finished my three year retreat in India at Sherab Ling, and my root guru Tai Situ Rinpoche told me that Thrangu Rinpoche would give this empowerment and you should go. At that time, I remember I was quite chirpy (laughter).

This empowerment is about Karma Pakshi, the 2nd Karmapa and this particular practice was discovered by the 1st Yongey Mingyur Rinpoche, and I am the 7th one. So we call it a treasure, it can be from the mind, earth, lake and sky. Many different forms of treasure, this one is from the mind. In general, we talk about the three gems, the Buddha, Dharma and Sangha. In Vajrayana, plus tripe gem we have the three roots. We have the guru, the yidam the blessing, and the protectors, the roots of activity. Here there is the practice of the three roots in one mandala. Padmasambhava and Karma Pakshi is the Guru, the root of blessing, Vajrayogini and Hayagriva are the deities, the root of accomplishment and Mahakali and Mahakala are the protectors, the root of activities.

You will learn more during the empowerment. There are three aspects of the empowerment: preparation, main empowerment and conclusion. So first, I will do preparation, which is the purification, the mirror here, I will pour the water which is blessed by meditation, deity and mantra, when I pour the water you can imagine all your negativities, health issues, and stress and so on and imagine that is all purified, the imagination has power.

The second ceremony is removing obstacles, with the torma, which leaves the room and imagine that all your obstacles leave the room as well. After this ceremony you will have no obstacles (laughter). Am just joking. Imagination helps. How does it help? It is like this flower, it needs

lots of causes and conditions to grow , sunlight, soil, water and so on. So our mind helps, it is one of the causes and conditions. But it cannot help everything. Need to develop the intention that I want to receive it in order to benefit all beings. First offer a mandala.

Visualization

You do not have to worry about the shape, colour or form of the Buddha. You need to feel the presence of Karma Pakshi with the three roots. Now you ask the Karma Paskhi mandala to give you the empowerment.

The reason is it difficult to visualize deities and so on is because we think it is not normal. But visualization and imagination we do every day. For example, coming here, you have to have a plan, like an image, a voice and sensation so on. If you need to return home, that's the same, the image, voice and sensation.

So now we will do a small practice together. Do you remember an apple? So everyone can remember and think of an apple. Very few people say they do not remember the apple, but that means they remember it.

First, when we imagine the deity it becomes the practice of refuge. Second, we begin the visualization with bodhicitta, loving kindness compassion that is practicing with bodhicitta. Third, it has shamatha meditation, because we have to use awareness and mindfulness to imagine something. Fourth, when we imagine it is like a moon reflection in the lake, like a dream, not solid. That is the practice of emptiness or special insight. Fifth, what we call taking the fruition as the path. In Vajrayana we say all beings are Buddhas. Who knows they have Buddha Nature here, raise your hands? Not so many, but enough (laughs). When I was young I did not believe this and had panic attacks. You might also think 'How can I be Buddha? and think 'I suffer a lot and have lots of negative emotions' and so on. You might think that because you are suffering a lot it is not possible. On the ultimate level you are Buddha, but on the relative level, not yet. The problem is international, everyone has dukkha, suffering. But our true nature is Buddha. How do we connect with Buddha? We use our imagination to connect with our true nature inside us.

The main empowerment starts now. Now you need to imagine yourself as Buddha. Imagine you are Karma Pakshi and even if you do not know the shape or form, it does not matter. Now Buddha is coming! Buddha is like a reflection in the lake, like a dream pizza, or a mirage. When we look at a highway in the summer, sometimes we can see a reflection of the car on a mirage, it is clear but not real car. So it is important not to see the deity as solid and real. It has no sides or edges, it is everywhere and it is important to feel the deity's presence."

ⁱ "This practice of Jinasagara, being the quintessential life force of the dakinis, is traditionally said to be very hazardous, and so there are many stories of others, too, who have encountered dangers with this practice. For me, though, I just have never experienced a personal retreat more upsetting than this one." --"The Autobiography of Jamgon Kongtrul" (p67)

ⁱⁱ In 2012, the 17th Karmapa Gyalwang wrote a play and opera about the life of Karma Pakshi in a contemporary idiom, the drama focuses on three events: the arrival of Orgyenpa (1230-1312), who would hold the Karma Pakshi's lineage; the meeting of these two great lamas; and finally, Orgyenpa's meeting and recognizing the Third Karmapa,

Rangjung Dorje (1284-1339). Performed during the 29th Kagyu Monlam Chenmo on March 3rd, 2012 (see video [here](#)).

ⁱⁱⁱ Charles E. Manson (2009), who has a forthcoming biography of Karma Pakshi coming soon, in his article INTRODUCTION TO THE LIFE OF KARMA PAKSHI (1204/6-1283) in *Bulletin of Tibetology*, which also has a very useful table/catalogue of all the accounts of Karma Pakshi's life, notes that: states that : "A significant stage in this early development are the several visions sPom brag pa experienced of Dus gsum mkhyen pa and the association of these visions with Karma Pakshi. In his Rang nam, Karma Pakshi states that sPom brag pa remarks "khyod [as 'p~lro yod pa gcig e ma yin" ("You are someone with good karma, aren't you?") . This remark may be the beginning of the association of aren . . . the name Karmapa with the notion of each holder of the title being a 'man of karma', so there may be two possible sources for the title: the man from Karma or the man of karma

^{iv} Karmapa literally means 'the one who does [enlightened] activity'

^v Charles E. Manson (2009: 45) observes that:

"But in a wider context, the real revolution was in the transferral of property rights from one incarnation to the next, as occurred when Karma Pakshi took over Karma dGon, Kam po gnas nang, and mTshur phu. The grip of familial succession was loosened, if not broken. After Karma Pakshi, the idea and practice of ecclesiastical succession through claimed reincarnation spread widely in Central Asia."

^{vi} Manson (2009: 40) explains these methods of torture and execution in more detail:

"Karma Pakshi is somewhat reticent about his dealings with Qubilai, but it appears from later accounts that Qubilai issued a death warrant against Karma Pakshi. The autobiography describes the edict as a 'ja' sa drag po (,fierce edict,). The earliest record of the tortures Karma Pakshi suffered is in the Deb ther dmar po: torture by fire, water, weapons, poison and some sort of head implement with iron spikes (mgo la leags gzer btab). Later records have the tortures happening at two separate periods, so the first four types of torture listed above occur before Karma Pakshi, apparently inviolable, was exiled to the beach area of an ocean. Then after a summons back to court at Cang to, two years later, the head torture, with starvation, was applied. This latter torture Karma Pakshi does record, but with no comment, just adding a record of the visions he experienced at the time.

Notably, Pawo Tsuglag Trengwa (dPa' bo gTsug lag 'phreng ba) used verbatim passages from the Rang nam (from the first section, gDug pa tshar bead) for some of the events of these episodes, and acknowledges the source. The IHa'i rnga ehen also quotes directly from the autobiography, but does not acknowledge the source for these passages, so perhaps dPa' bo gTsug lag 'phreng ba did have access to the gDug pa tshar bead section of the Rang nam. Also of note is that an additional event is commented on in two modern accounts: during this period Karma Pakshi cut his distinctive beard off in so doing making the allegorical statement that just as the beard was cut, so too would the royal lineage be cut."

^{vii} "Karma Pakshi was born into the family of a yogis belonging to the Nyingma tradition of the Secret Mantrayana, the oldest one in Tibet. He practiced in this tradition and then met Gyalse Pomdrakpa, an important student of Drogön Rinchen, who in turn was a close disciple of the first Karmapa. It was Pomdrakpa who gave Karmapa Pakshi the transmission of Mahamudra (the Great Seal), which he then combined together with the Nyingma practice of Dzogchen (the Great Perfection), and continued to practice both of them." –17th Karmapa (2014 teaching).

^{viii} I found a reference to this text contained in Kongtrül's Rinchen Terdzo Chenmo. I could not find a version of it in the online editions of 3rd Karmapa, Rangjung Dorje's Collected Works though, 'Jam mgon kong sprul blo gros mtha' yas, editor. "Kar lugs tshe dpag med rtsa gsum dril sgrub kyi bskyed rdzogs dmigs rim gsal bar bkod pa dngos grub dpal 'bar." *Rin chen gter mdzod chen mo*, vol. 5, Ngodrup And Sherab Drimay, 1976–1980, pp. 495–507. *Buddhist Digital Resource Center (BDRC)*, purl.bdrc.io/resource/MW20578_829FA5. [BDRC bdr:MW20578_829FA5]