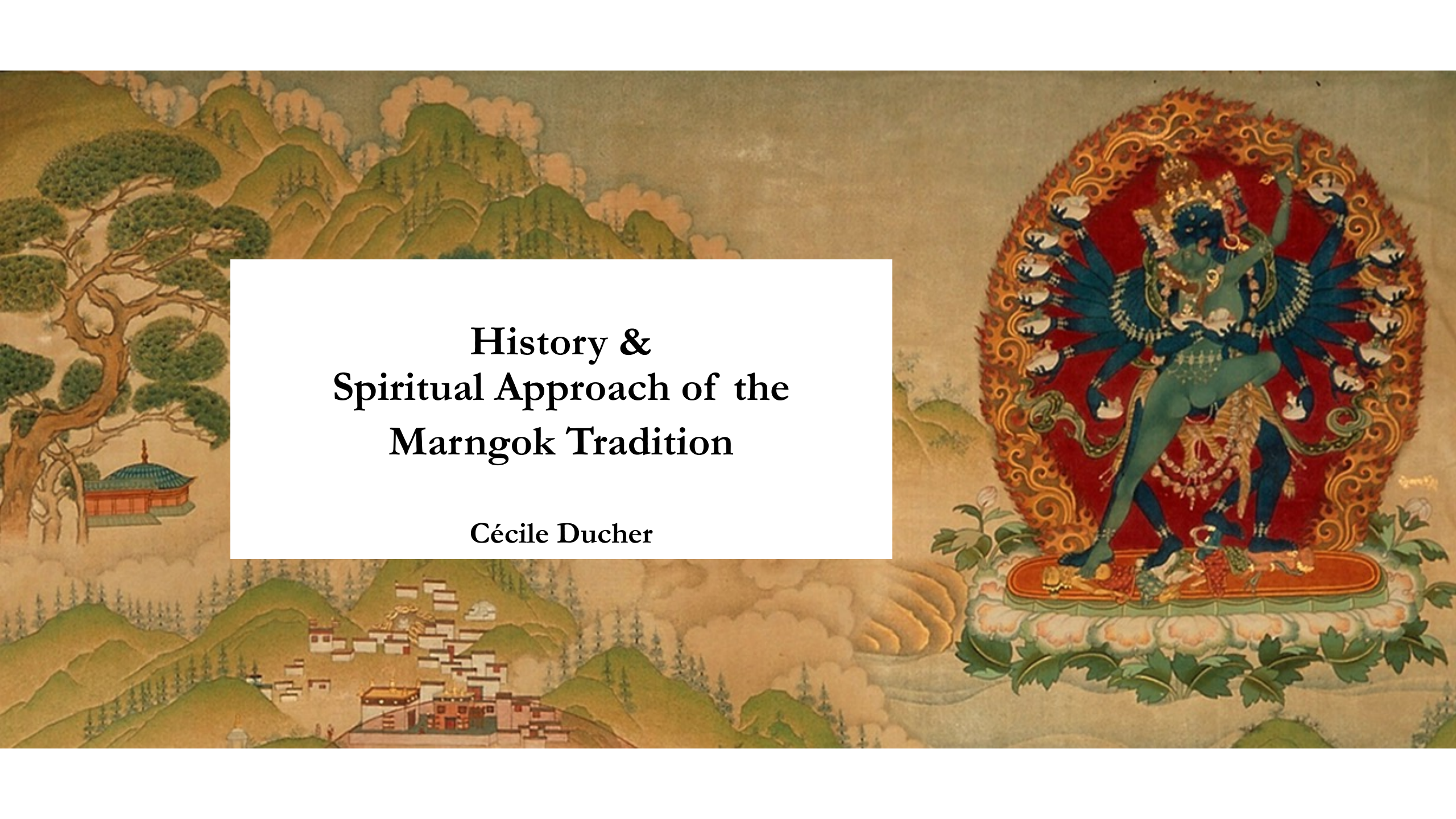




History & Spiritual Approach of the Marngok Tradition

Cécile Ducher



The Marngok Kagyü Tradition



Mar = Marpa Lotsawa Chökyi Lodrö (1000-1085)

Ngok = Marpa's disciple Ngok Chöku Dorjé and his family lineage

Kagyü

- In general, the “Oral (*bka'*) Transmission (*brgyud*)”
- In particular, the **kabab zhiyi gyüpa**, the “lineage of the four currents” = the various transmissions that Naropa received from Tilopa

→ Lineage descending from Tilopa and Naropa to Marpa and continuing to transmit their teachings in the family lineage of Ngok Chodor

Marpa Lotsawa Chökyi Lodrö

1000-1085

Second Spread of the Teaching

Among many **translators** going to India

Spends **20 years in India**, and is famous for bringing back to Tibet many key instructions on practice of the highest yoga tantras

Disciple of the famous Indian masters **Nāropa** and **Maitripa**

Founder of the **Kagyü lineage**



Marpa's masters

In general, Marpa had 108 gurus in India.

There were fifty exegetical tradition holders, and thirteen who were definite changers of appearance.

In particular, there were **four noble gurus**: Nāropa, Maitripa, Śāntibhadra and Jñānagarbha.

Among them all, two were unrivalled: **Nāropa and Maitripa**.

Lhorong Chojung, p. 170.





Marpa's disciples: 4 pillars

Milarepa from Gungthang

"the practice lineage" (*bsgrub brgyud*)

Me Tsönpo from Tsangrong

Tsur Wangngé from Dol

Ngok Chödor from Zhung

"the explanation lineage" (*bshad brgyud*)

Milarepa: the practice lineage



Milarepa: Yogic “style”

Six Dharmas of Nāropa
Inner Heat (Tummo)
Cakrasaṃvara (Nyengyü)

Rechungpa

Rechung Nyengyü (Demchog Nyengyü):

Tantric practices related to Cakrasaṃvara

Gampopa

Dakpo Kagyü

“Union of Kadam and Mahāmudrā”

Metön, Tsurtön and Ngoktön: the explanation lineage



Me Tsönpo from Tsangrong
Hevajra & Sleep yoga



Tsur Wangngé from Dol
Guhyasamāja



Ngok Chödor (1023-1090)
Hevajra, Nairātmyā, Sepo...

Gampopa & the Dakpo Kagyü lineages

Flourishing of Kagyü lineages after Gampopa (1079-1153)
and Pagmo Drupa Dorjé Gyalpo (1110-1170) – 4 primary, 8 secondary

Four primary Kagyü lineage

- **Karma Kagyü** (Karmapa Düsum Khyenpa)
- Pagdru Kagyü (Pagmo Drupa)
- Tsalpa Kagyü (Lama Zhang)
- **Barom Kagyü** (Barom Darma Wangchuk)



Eight secondary Kagyü lineages

- **Drikung** (Jikten Sumgön)
- **Drukpa**
- **Taklung**
- Yabzang
- Tropu
- Shukseb
- Yelpa
- Martsang

Marpa's main teachings

Marpa transmitted in Tibet cycles associated with the Highest Yogatantras (Skt. *niruttaratantras*)

- Hevajra, (mandalas of Hevajra, Nairātmyā, Vajrapañjara) / Sepo
- Guhyasamāja / Pañcakrama
- Mahāmāyā,
- Catuṣpīṭha
- Düsölma, etc.

Well-known for the potency of his key-instructions related to the perfection phase of these tantras (Tummo, Illusory Body, Dream Yoga, etc.), known as the Six Doctrines of Nāropa (*nā ro chos drug*) in the Dhagpo Kagyü lineages, and Sepo in the Marngok lineage



9-deity maṇḍala of Hevajra according to Marpa's tradition





9-deity maṇḍala of Hevajra
according to Virupa's oral
tradition (Sakya)



Special protector of the
Marngok Kagyü Lineage:

Düsolma



The Ngok Family: Holders of the Explanation Lineage

Ngok Chödor (1023-1090)



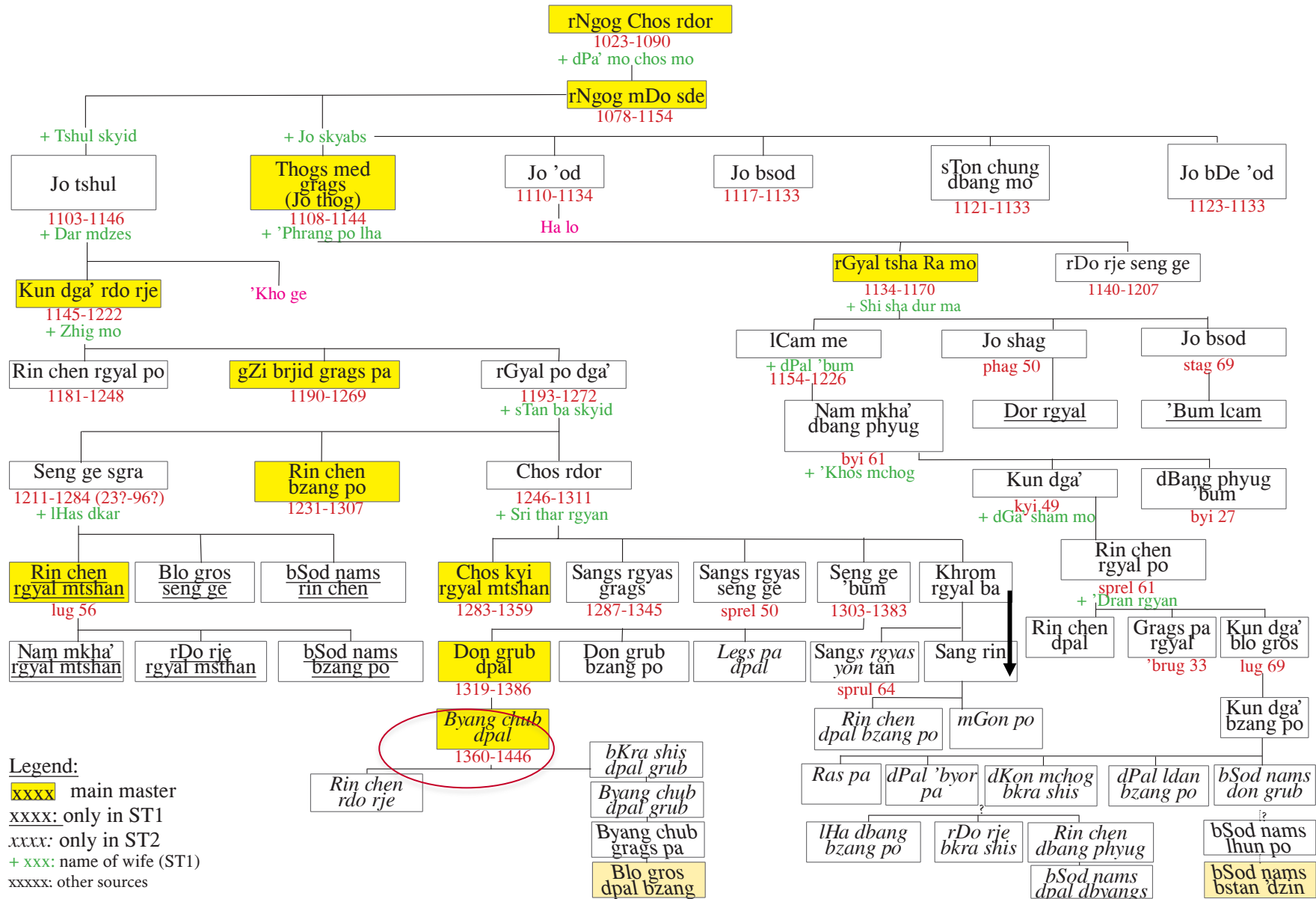
- Coming from an ancient family tracing back to the Tibetan Empire
- Receives at length Marpa's tantric explanations and transmissions
- Importance of the *Hevajratantra*
- Nairātmyā as a yidam
- Follows the style of Marpa as a lay practitioner
- Often known because he taught Milarepa when Marpa did not give him any teaching

The Ngok Family: Holders of the Explanation Lineage

Ngok Dodé (Zhedang Dorjé, 1078-1154)

- Prolific and learned writer: source of the “Ngok Tradition;” wrote on all mandalas of the lineage
- Gathered Marpa’s relics and established his lineage as the continuity of Marpa’s, equal to Gampopa and Rechungpa
- Greatest proponent of Marpa’s tantric legacy in the 12th c.
- Six children that died young, but Ngok Dodé had a long life
- His grandson, Kunga Dorje (1145-1222), founded Treuzhing in the end of the 12th century: Main Ngok seat and pilgrimage place related to Marpa





The Ngok Family: Holders of the Explanation Lineage

Ngok Jangchub Pal (1360-1446)

- The “Seventh of the Ngoks” (symbolic number); also considered the “last of the Ngoks;”
- Holder and reviver of the “Seven Ngok Mandalas” which he taught extensively in his seat of Treuzhing.
- Many disciples: Tsongkhapa, Gö Lotsawa, Lochen Sonam Gyatso, 2d Drukchen...
- Last important Ngok family master, spread the teaching to many important masters and political leaders.



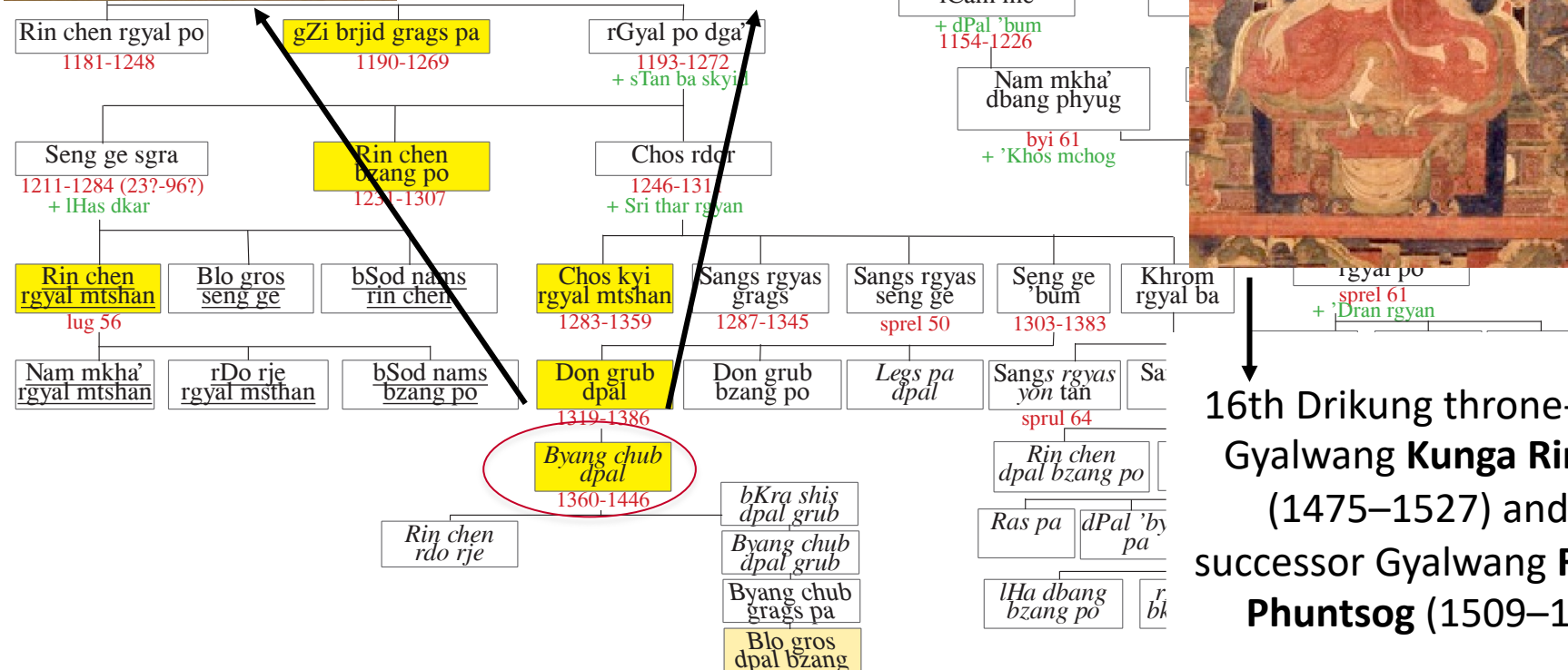
Gö Lotsawa



Lochen Sönam Gyamtso



4th Shamar



The Drikung Lineage & the Kagyü Ngak Dzö



29. Thrinle Zangpo.
2nd Chetsang, 25th Denrab



25. Chögyal
Puntsok. 21th Denrab



23. Gyalwang Rinchen Phuntsok.
17th Denrab



13. Ngok Dode
[Ngok Shedang Dorje]



21. 4th Shamar
Chökyi Gyalpo



27. 1st ChungTsang Chökyi Dragpa,
23rd Denrab



30. Döndrub Chögyal.
2nd Chungtsang, 26th Denrab



38. 6th Chetsang Rinpoche]
Shiway Lodrö



36. Kongtrül Yönten Gyamtso,
[the Great Lodro Thaye]

After the 16th c. the Ngok Mandalas were preserved outside of the Ngok family, in particular in the Drikung lineage

They were revived by Jamgön Kongtrül Lodrö Thayé in the 19th c., in the great *Treasury of Kagyü Mantras* (*Kagyü Ngak Dzö*) but still remained less widespread than other transmissions coming from Milarepa and Gampopa



31. 8th Situ
Chökyi Jungne



39. Regent Gyabra
Tritsab Tenzin

To you all we pray and bow. Please bless my mindstream.

Reviving a Tradition in the 21st c.: the efforts of Chetsang Rinpoche to revive near-extinct practices

- 1642: Gushri Khan invades Central Tibet; Beginning of the Ganden Podrang rule of the 5th Dalai Lama
- Many libraries with close links to the Ngok / Drikung Kagyü / Karma Kagyü lineages are seized and their assets stored in the Nechu Lhakang Temple of Drepung Monastery.
- When the Kagyü Ngakdzö was compiled in the 19th c., these texts were not available.
- The temple was opened in the late 20th / early 21st c. and the volumes republished.



Drepung Monastery in the 19th century,
www.himalayanart.org, item n. 65625

Temple of the Sixteen Arhats in Drepung Monastery



Pictures shared by Karma Delek on WeChat (sept 2018)

Temple of the Sixteen Arhats in Drepung Monastery



Temple of the Sixteen Arhats in Drepung Monastery







The Gyalwang Drikungpa Chetsang Rinpoche's efforts to receive, compile and revive Marpa's traditions

- Publications (150 volumes of *Drikung Kagyü Chödzö Chenmo*, 3-volume *Marpa Sungbum...*)
- Composition in Tibetan of a volume of sādhanas on Hevajra and Nairātmyā according to Marpa's tradition
- Composition of commentaries and teachings on various aspects of Marpa's tradition (root tantra, commentaries...)
- Establishment of Hevajra and Nairātmyā drupchen around the world, in Tibetan and in English
- Translation of the ritual texts and commentaries in English and in other languages
- Support for the practice of Hevajra and Nairātmyā in various forms
- Several projects to also revive the other mandalas coming from Marpa; a Guhyasamāja drupchen is also now taking place in Jangchub Ling and practice of the other mandalas is planned

The Hevajra & Nairātmyā Sādhana

༄༅། །མར་ལུགས་ཀྱི་དེ་རྩེ་ལྷ་དགའི་དགྲིལ་ཚོགས་མདོ་སྤར་བཞིན་ཀླུ་ཚོགས་ཏུ་བཀོད་པ་བཞུགས་སོ།།



NINE-DEITY HEVAJRA MANDALA RITUAL
YAB ONLY

A Sadhana of the Marpa Tradition

Composed in 2011 and 2018 by
His Holiness Drikung Kyabgon Tinley Lhundub

Version 2023

༄༅། །མར་ལུགས་ཀྱི་དེ་རྩེ་ལྷ་དགའི་རྒྱན་ཁྱེར་འབྲིང་པོ་
དན་པའི་རྣལ་འབྱོར་ཞེས་བྱ་བ་བཞུགས་སོ།།



THE YOGA OF MINDFULNESS

Nine-Deity Hevajra
Middle Length Daily Practice
of the Marpa Tradition

Composed by
His Holiness Drikung Kyabgon Tinley Lhundub

Version 2023

༄༅། །བདག་མེད་ལྷ་མོ་བཙེ་ལཱའི་བསྐྱེན་སྦྱང་གྱི་འདོན་ཆ་
སྦྱིང་བསྐྱེས་བདེ་སྦྱོང་རང་ཤར་ཞེས་བྱ་བ་བཞུགས་སོ།།



SELF-ARISING BLISS-EMPTINESS

Concise Recitation Manual
for the Approach and Accomplishment
of Nairātmyā Fifteen-Deity

Composed in 2006 by
His Holiness Drikung Kyabgon Tinley Lhundub

Hevajra sadhana: following the *Marpa Dojar*

- The *Marpa Dojar*: Hevajra sādhana composed by Marpa
 - Long Hevajra Sādhana composed by His Holiness Chetsang Rinpoché in 2006
 - Hevajra Drupchen in 2011
-
- Initial translation in 2006 by Tara Lhamo
 - Retranslation from 2016 for the 2018 Hevajra Drupchen in Milarepa Zentrum, development of the « Marngok Group »
 - Revisions by Westin Harris & Carl Djung in 2018–2019, and then with Cécile Ducher
 - Further revisions & versification by also Rachel Dodds and Daniela König for the 2023 drupchen

The Nairātmyā Sādhana

2006: Nairātmyā Sādhana composed by His Holiness Chetsang Rinpoché in 2006:
« Following the system of Marpa's pure tradition, this ritual arrangement has been compiled exactly like Ngog Shedang Dorje's "Rinchen Gyen-dra" text. »

Initial translation in 2006 by Tara Lhamo

2019: Nairātmyā Drupchen text developed by His Holiness in 2018-2019, based on the long sādhana + Hevajra drupchen

Translation & edition by Sonam Spitz & Carl Djung

2022: Edits by Cécile Ducher & Marngok committee

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The “new” manuscript

Late 2023: revision work based on two Nairātmyā sādhanas by Ngok Zhedang Dorjé and by a Ngok disciple called Jampal & on later sādhanas by the 4th Shamar (1453–1524) and Jamgön Kongtrul Lodrö Thayé (1813–1899)

Several Questions arose to clarify differences between the Hevajra sādhana, the existing Nairātmyā sādhana by His Holiness, the *Marpa Dojar*, and the various Nairātmyā sādhanas.

March 2024: His Holiness Chetsang Rinpoché instructed Cécile to translate the sādhana by Ngok Zhedang Dorjé

[illegible]

The Nairātmyā Sādhana by Ngok Zhedang Dorjé

- Manuscript from the 16th c. gathering central practices of the Marngok tradition
- Hevajra sādhana based on a sādhana by Ngok Zhedang Dorjé closely related to the *Marpa Dojar*.

Features:

- Very clear structure: Kyerim in 16 parts, recitation, dzokrim
- Close relation to the Hevajra sādhana that contains a torma ritual and the Kolairitta, said to be applying to both texts
- Very high reliability for Sanskrit mantras
- Proximity to the *Marpa Dojar*
- Proximity to the *Hevajratantra* & *Vajrapañjara* commentaries
- Long praise by Ngok Chödor
- Verses of Auspiciousness

