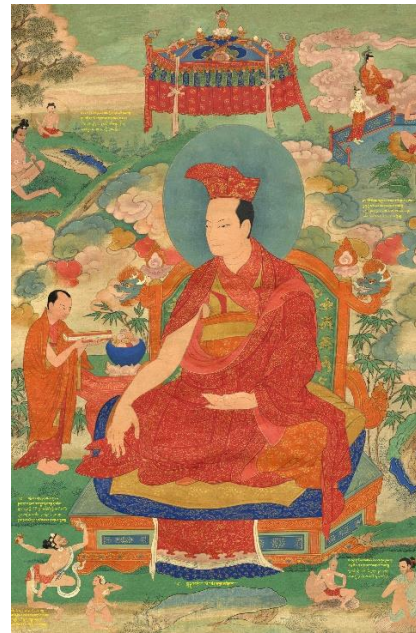


Hjärtligt välkomna till Khenpo Tamphels undervisning, 6-8 jan. 2023
Cutting off Confusion is Mahamudra av Lord Jigten Sumgön
på Ratnashri Meditation Center, Lidingö



Cutting Off Confusion is Mahamudra

Cutting off the root of confusion by identifying the nature of confusion is Mahamudra practice. Lord Jigten Sumgön examines how confusion comes about and how it ceases.

Within the realm of all-pervasive purity and sameness, there is no distinction between a buddha and a sentient being whatsoever. The text investigates how the coemergence of two streams - the dharmata (the basis for a buddha) and the dharmin (the basis for a sentient being) comes about and leads to the emergence of a fully ripen sentient being in samsara and an unripen buddha due to self-grasping confusion or non-recognition of one's dharmata. It then lays out how, according to the three capabilities of beings, coemergent confusion is dispelled by coemergent wisdom through recognizing the non-inherently existing or the true sameness nature. Thus, leads to a fully ripen buddha or buddhahood where the mind merges back into the primordial, non-conceptual, clear, vast, space-like expanse. This is Mahamudra, the re-unification of the two streams where there is the attainment of the three kayas.

Lord Jigten Sumgön (1143 – 1217) or Ratnashri received his bodhisattva vows and Dharma name from Phagmodrupa (1110 – 1170); that name was Rinchen Päl (in Tibetan; Ratnaśrī in Sanskrit). The name “Jigten Sumgön” came about because whenever he used to call upon his guru Phagmodrupa, he would respectfully use the epithet Jigten Sumgön (Protector of the Three Worlds) instead of using Phagmodrupa’s real name. His disciples later treated him in the same way, calling him Jigten Sumgön instead of Ratnashri. Eventually, everyone called him Jigten Sumgön.

Jigten Sumgön was the founder of Drikung Kagyü lineage; his coming as the Second Buddha was foretold in twenty sūtras and tantras:

In the Northern Hemisphere, amongst the snowy ranges, a Ratnashri will come forth. This extraordinary being, acquiring world-wide fame, will greatly further my Teachings.

~Yeshe Yongsugyepa Sutra

The fountain-head place of Dharma named Drikung will produce a Ratnashri born in the hog year. He will be surrounded by a million-strong host of disciples, and upon his death he will enter the Nagongai Buddhafields. There he will be called the “Perfect White Buddha.”

~Ghongdu Sutra

In 1143 C.E. he was born into the Kyura clan in Dentö, and in 1217 he passed into parinirvana at the age of seventy-five.

When he was twenty-five, he went to Ü, where, relying on his guru Phagmodrupa, he listened, contemplated, and meditated extensively on the essential teachings of the Dagpo Kagyü lineage. After that, he practiced asceticism and abstinence for six years in Echung Cave, and overcame a serious case of leprosy. By the age of thirty-five, he had thoroughly realized all inner, outer, and secret dependent arisings. At thirty-seven he went

to Zhotö in Drikung, where he established his main seat, Dri Sewa Jangchub Ling (Center of Enlightenment, འཇི་སྲོ་བ་བྱང་ཆུབ་སྒྲིང་; also known as Drikung Thel Monastery) and gathered disciples. From that time onward, the Dharma lineage has been known as the Drikung Kagyü.

Many of his disciples were meditators, and they spread throughout the three holy places—Mount Kailash, Lapchi Snow Mountain, and Mount Tsari, which correspond to Cakrasamvara’s body, speech, and mind—as well as in places such as Namtso and so on. For many years, he sent mountain-hermits to practice in various mountains, moors, by rivers, lakes, and so on, in order to promote the teachings of the practice lineage. His fame spread far and wide, so that kings from all four directions made offerings. His disciples spread from Jālandhara in the north to regions such as Mount Wutai in China and so on. Therefore it was said, “All the mountains are filled with Drikung hermits and all the valleys are filled with Drikung disciples.”

Jigten Sumgön was head of Drikung Thel Monastery, Phagdru Densa Thel Monastery, and his grand guru’s seat, Dagla Gampo Monastery. From *The Explanation to the Assembly in The Prayer Text of Drikung Kagyü*: “One hundred eighty thousand disciples gathered in the plain of Layel at Drikung.” According to *The Blue Annals*, the Drikung lineage had the largest sangha in Tibet. The Fifth Dalai Lama also said that the Drikung lineage was the crown ornament of all the practice lineages in the Land of Snow.

Jigten Sumgön constructed the unprecedented and supreme Tashi Gomang (Many Doors of Auspiciousness) Stūpa. There were many such supreme deeds.

Jigten Sumgön’s main teachings on his unique and extraordinary view were compiled by his disciple Chenga Sherab Jungne into a text called *Gong Chig (Single Intent)*. Moreover, without any contradiction, he integrated the very profound path of the fourfold Mahamudra practice with all of the teachings in sutras and tantras to make the supreme, direct path to enlightenment, *The Fivefold Mahamudra*. Just in itself, the uncommon attainment of Jigten Sumgön’s realization of the ultimate dependent arising was enough to show that he was the perfect Buddha. In comparison to the way the Buddha’s intent was propagated during different periods—the pre-sectarian Buddhist period, the Sravaka period, the early and later Mahayana periods, and the secret mantra Vajrayana period—Jigten Sumgön reached a very high level of Buddhist wisdom and achieved many great accomplishments.

Venerable Khenpo Konchog Tamphel was born in 1975 in Ladakh, India. At age nine, he became a monk at Lamayuru Monastery, one of the three main Drikung Kagyu monasteries in Ladakh. After completing his basic monastic education, he joined the Drikung Kagyu Institute in Dehra Dun in 1987 where he studied various branches of buddhist philosophy for nine years and received the degree of Acharya in 1997. Since then he has served as a translator for His Holiness Chetsang Rinpoche and His Eminence Garchen Rinpoche, taught and worked as a research officer at the Songtsen Library (an important institution and resource for Buddhist Studies), taught at various Drikung Kagyu Dharma Centers worldwide, translated and published rare Drikung Kagyu texts from Tibetan to English. His translated works includes *Water Crystal* (based on a commentary of the Ganges Mahamudra by H.H. Chetsang Rinpoche), *Introduction to Mahamudra the Co-emergent Unification* by Lord Jigten Sumgön and *Shamatha to Mahamudra* by Yongzin Ngedon Gyatso. He earned his Khenpo degree in 2004. Since 2012, he has been heading the Ratnasri Translation Group for 84000 Dharma Translation. Since 2013, he has been teaching and assisting on research projects at the University of Vienna including the project “Neue Erwägungen zur Buddha-Natur” (new considerations on Buddha nature).

Tid: fredagen och lördag **6-7/1**, kl. 9 – 12 och 14-17 (med paus) samt söndagen **8/1**, kl. 9 – 12 (med paus)

Plats: **Ratnashri Meditation Center**, Friggavägen 11, Lidingö (se vägbeskrivningen nedan)

Kursavgift: 1 350 kr, texten och enkel vegetarisk lunch ingår (enstaka dag 600 kr)

Anmälan: anmäl senast 4 jan. till info@ratnashri.se med insättning av kursavgift på pg 1287806-2

Vänligen ta med er om ni har [Drikung Kagyu Prayer Book](#) och [Ratnashri Book of Prayers](#).

Med hänsyn till COVID-19 är det viktigt att du inte deltar i kursen om du har något symptom. Undvik folkmassor veckorna innan kursen. Utför ett COVID-test inom 24 timmar innan kursen då ett negativt resultat krävs för att få delta.

Ratnashri Meditation Center (Friggavägen 11, Lidingö, telefon 08-765 5878)

Vägbeskrivning: T-bana Ropsten, buss till Lidingö Centrum (201,204,205,206,207,211,212,221).

Följ Odenvägen till vänster. Ta till vänster in på Friggavägen och gå rakt fram till Friggavägen 11.