

## **A Brief Biography of Dorje Dragpa**

At the ripening of prophecies, after numerous incarnations,  
 In the hidden land of Guru Padmasabhava, the excellent pure land with five  
 attributes,  
 You miraculously manifested and, through the excellent path of spontaneously  
 present Thogal,  
 You fully attained the Four Visions. To you, Dorje Dragpa, I pay homage.

In every corner of this holy land, with all of its beneficial, meritorious works,  
 You restored all that were in decline and established new ones  
 In the manner of the great works of the Flower of Gods (King Trisong Deutsen) of  
 ancient times.  
 You, who epitomized his example, I praise here.

Beloved son, with whom in two lifetimes I have had connection,  
 Unable to bear the thought of declining your request, the events of the past  
 Related to my grandfather Dorje Dragpa are here recounted.  
 This is but a brief, outer account of his biography.

Dorje Dragpa was a “Dzongpon”— a high official similar to a Governor, in the  
 golden era of King Kanam’s rule of Powo, a region of Southern Tibet. More  
 importantly, Dorje Dragpa was a highly venerated, highly realized yogi whose  
 great service to the Buddha Dharma and all beings prevailed throughout the  
 sacred hidden land of Pemaköd.

Dorje Dragpa’s father was Tsewang Rigzin, of the Dugkor family, descendents of  
 King Kanam. Tsewang Rigzin was a very influential Dzongpon and also a  
 wonderful Dharma practitioner under his root guru, the great master Nyamnyid  
 Dorje Rinpoche. Dorje Dragpa’s mother was a daughter of the Rongsar family of  
 the Gyaton region of Southern Tibet, who from the age of thirteen devoted her  
 life entirely to the practice of Dharma, also under the guidance of Nyamnyid  
 Dorje Rinpoche.

### **Nyamnyid Dorje Rinpoche, Root Guru of Dorje Dragpa**

Nyamnyid Dorje Rinpoche was the reincarnation of Dorje Drag Ngag, in whose  
 previous incarnation as Dorje Thogme was regarded as a manifestation of Yudra  
 Nyingpo, one of the first twenty-five disciples of Padmasambhava. Dorje Thogme  
 revealed the Seven Treasure Sadhanas, which are now widely practiced  
 throughout Pemaköd. Nyamnyid Dorje Rinpoche was also known as Kuzhog  
 Yeshe-la, and was renowned for his clairvoyance and power to perform miracles.

With the patronage of Tsewang Rigzin, Dorje Dragpa's father, every year Nyamnyid Dorje Rinpoche would visit the Gyaton region of Southern Tibet, giving empowerments and teachings to everyone. One year, while traveling in Gyaton, Nyamnyid Dorje Rinpoche stopped in Powo Yigung after being invited there by the people of that village. The villagers had heard that Nyamnyid Dorje Rinpoche was a powerful psychic and could perform miracles. To test his psychic powers, they built a well decorated throne, using the twelve volumes of the Buddha's own words (called "Bhum"), which contain the Prajna Paramita teachings.

Upon his arrival to Powo Yigung, the people welcomed him and ushered him to the throne. Before climbing upon it, Nyamnyid Dorje Rinpoche stopped momentarily and snapped his fingers. After this, without hesitation he sat upon the throne.

After he left to continue his journey to the Gyaton region, the people started to question his powers, some saying that he, in fact, had no psychic power or ability to perform miracles. Their rumblings grew into quite a scandal in the region.

After many months had passed, there came a time for reading the volumes of the Prajna Paramita teachings, which had been used to build the throne, as part of a local ceremony. As the villagers of Powo Yigung opened the volumes, they found only blank pages, with not a single word left in any of them. Everyone was amazed, and they immediately sent someone to invite the great master back. When asked to return, he replied, "There is no auspicious circumstance for my returning to that place; what perhaps you really need are the volumes of the Prajna Paramita teachings. I thought you people didn't need the sacred teachings, so I concealed them temporarily in the expanse of Dharmadhatu. If your people truly want the sacred teachings, the words in the volumes will be restored." When the messenger returned, they reopened the volumes and found that all of the words had indeed been restored just as they were before. Thereafter, this great master's fame for psychic power and miraculous activity spread throughout the region even further, and new waves of devotion and great faith rose in the minds of all who witnessed or heard of the event.

### **Dorje Dragpa's Father and the Prophecy for the Child, Dorje Dragpa**

Right before Nyamnyid Dorje Rinpoche left for Pemaköd, he said to his main students and to Tsewang Rigzin, Dorje Dragpa's father: "You all must come to Neley Kodchung, also known as Chendrug, in Pemaköd. To practice Buddha Dharma to attain enlightenment within this lifetime, there is no better place than this holy land." Although Tsewang Rigzin wished to depart immediately in accordance with his root teacher's advice, he could not due to his responsibilities as a leader for many and also due to his responsibilities to his family, cattle, lands, and the maintenance of other material belongings. Thus, his departure was delayed for a few years' time.

One day, while Tsewang Rigzin was riding his horse, he ran into a large stag standing by the side of the road. He thought, “If I had not known my master, I would kill this stag. Today, I abstained from the act of killing and let the stag go off to its own destination wherever that might be. Oh, this is due to the great kindness of my root teacher.” Then he continued on his journey.

Another day, while riding his horse, he saw a large insect right in the road, crawling with great hardship. Immediately, he got down from his horse and, with great compassion, he picked the insect up and released it at the side of the road. Once more he thought, “This is due to my teacher’s kindness; I did not ignore or kill the insect, but I saved its life.” As he had more of these kinds of incidences while he was still in his homeland, he came to realize that every one of his acts of compassion, loving kindness, and benevolence for the sake of other beings arose solely from the blessings of his guru.

As time passed, Tsewang Rigzin’s genuine longing to be around his teacher grew even more, and eventually he gave up all attachment to worldly things, handing his responsibilities to others, and of his properties and other belongings, he made offerings to those he respected and distributed all the rest to those who were in need. Tsewang Rigzin finished his worldly activity well and with a pure sense of renunciation and pure intention to pursue Dharma. Leading many others who were genuinely motivated to practice Dharma from Powo and Gyaton, Tsewang Rigzin and his family then left for Chendrub in Pemaköd, where his teacher was in retreat. Upon arriving in Chendrub, he sent a messenger to his guru telling him of his arrival. Master Nyamnyid Dorje Rinpoche was pleased with the news, and he wrote back to Tsewang Rigzin. In this letter he said,

*To see if you, my son, would really avoid the act of killing your father guru, I came to you in the form of a stag. To see if my son really had genuine compassion and love, I, your father guru, came to you in the form of an insect.*

The letter went on explaining how Nyamnyid Dorje Rinpoche had manifested in many forms to Tsewang Rigzin, and also expressed that he was pleased with all of Tsewang Rigzin’s actions, including his arrival in Chendrub.

Not too long afterward, Tsewang Rigzin and his wife had an audience with their guru. Nyamnyid Dorje Rinpoche said to Tsewang Rigzin, “Your wife carries a baby, and it is a boy. When she gives birth to this boy, name him Rigzin Phuntsok. If all auspicious circumstances come together, this boy will benefit beings by being a great sponsor of many realized masters and will himself be a great yogi in this hidden land, Pemaköd.” He gave them many other instructions as well, including where and how to build their first house in Pemaköd.

At this time, Powo was an independent region within Tibet, and Pemaköd was governed by King Kanam’s administration. Since Tsewang Rigzin was a son of the Dugkor family, who were descendants of King Kanam, people in the area

unanimously requested that he become a Dzungpon of the region. Accepting their request, he led the region with according to principles of Dharma and fulfilled all wishes in prosperity and peace.

In accordance with Nyamnyid Dorje Rinpoche's prophecies, Tsewang Rigzin's and his wife's baby boy was born, and he was named Rigzin Phuntsok as his parents' guru had instructed, though he was commonly known as Dorje Dragpa. At a young age, Dorje Dragpa showed a brilliant mind in all fields of study. People were quite amazed by his understanding. At the age of fifteen, he went into retreat for many years; he was specially venerated as a high Thogal practitioner in the Dzogchen lineage.

### **Dorje Dragpa as Dzungpon (Governor)**

Dorje Dragpa's excellent leadership, giftedness, and intellectual brilliance were renowned throughout Powo, Gyaton and Pemaköd. It is said that his tenure as Dzungpon (Governor) of Pemaköd marked a turning point in the history of his holy land and contributed to the ripening of numerous prophecies about the region that had been given by masters of the past, including Guru Padmasambhava. Indeed, many of Dorje Dragpa's contemporaries, who were masters themselves, considered him to be the very being foretold in prophecies of masters of the past — the one who would fulfill numerous prophecies for the great benefit of many beings.

At an early age, Dorje Drakpa became Dzungpon, succeeding to his father's position. Not long after he was appointed to the post, in the lower part of Pemaköd (the southern region which is presently under Indian control), the indigenous people — the Ta Ngnam tribe — came under repeated attack from other tribal people from the west and east. The Ta Ngnam tribe was nearly wiped out, so extreme were the devastating consequences of these repeated attacks. Faced with such dire circumstances, a few of the Ta Ngnam tribe fortunately were able to make their way to Dorje Dragpa, where they requested his help to save the last remaining of the Ta Ngnam tribe and to save the remaining tribes under Powo King Kanam's administrative purview from further persecution.

At this time, within King Kanam's administrative structure, Dorje Dragpa was head of the division which oversaw the entire area of Pemaköd. Dorje Dragpa realized that saving the last remaining Ta Ngnam people would accomplish immediate benefit by saving their lives and ensuring their survival. But more important than the accomplishment of their immediate, individual benefit, Dorje Dragpa realized that the time had ripened to fulfill great prophecies of the past in this sacred Hidden Land. Dorje Dragpa summoned highly skilled negotiators from the three regions of Za, Mon, and Kham. Led by Dorje Dragpa's uncle Topgyal, all of the mediators were dispatched into the tribal conflict zone in the southern, or lower, part of Pemaköd.

Through these negotiators' expert mediation skills, all conflicts among the various tribes were easily resolved, and the region and all people within it settled into a harmonious and peaceful existence. As a result, many of the tribal regions became part of Powo King Kanam's administration, and under Dorje Dragpa's leadership, this part of lower Pemaköd officially became known as Ta Ngam Tso.

In the diary of Dorje Dragpa, it is written:

Great region of Ta Ngam is fulfilling all wishes  
Like the inexhaustible treasure trove.  
I have accomplished the work that is well known to all.

Ta Ngam Tso is counted as one of the "Mon Tsokhag Nga" (the five areas of the Mon region). Along with the "Plung Mabrudrug" (or six regions of Powo), these all were administered under Powo King Kanam's regime at the time of its golden era. Dorje Dragpa himself visited this lower area of Pemaköd (or Ta Ngamtso) as far as Simong. All along the way of his travels, he advised people about the importance of living in harmony, and particularly about the importance of respecting the law of karma, with which one can attain happiness in all lifetimes.

Dorje Dragpa is said to have enjoyed the time he spent in Simong. Every day, he sat on a large mattress made of local bamboo thread called "bolo," surrounded by joyful and curious residents, old and young alike. He shared Dharma with them, always emphasizing the importance of compassion and being loving to all living beings. When sharing histories of the past, and relating them to the contemporary situation in the region, the senior people responded that they were the beings of the Earth, and the Kanampas, their former enemies, were beings of the Sky. They further said that gathered together, the beings of the Earth and the beings of the Sky were in fact one family, its members reunited now as with one who had long been departed. The time of Dorje Dragpa's visit was very joyous, marked with many traditional tribal songs and dance, while everyone enjoyed local brewed drinks.

At an early age, I was told that while Dorje Dragpa was there, he carved many mani mantras and Kanampas' seals, as well as his own seal, on rocks in Simong. After I moved here to this part of Pemaköd, I was told on many occasions by those who passed through the area that they had seen such carved objects. But since I'd only heard these stories and thought them rather insignificant, I neither tried to discover the locations of the carvings nor asked around to those who had seen them where I might see them for myself.

### **Selecting Dzongpon for the Ta Ngamtso Region**

Immediately upon Dorje Dragpa's return to his main seat in Chendrug, in upper Pemaköd, the process began for the selection of a new head officer to oversee this Ta Ngamtso region. Besides shouldering complete political responsibility for this area, Dorje Dragpa felt great personal responsibility for Ta Ngamtso, as it was

highly cherished in his heart as a Sacred Land, for which he had both the utmost respect and great aspirations for the future. This lower part of Pemaköd is referred to as Chemey Yangsang Ney, “Immortal Inner-Most Secret Place of the Hidden Land”.

After much discussion and deliberation, he determined that the most suitable Dzungpon candidates — those with both exceptional skills and experience — were his uncle Tobgyal and another named Zayul Gyurmey. These two men were like Dorje Dragpa’s right and left hands, and he had great trust in each of them. They each were put in charge of specific duties within Dorje Dragpa’s administration of the Kanam regime’s affairs in Pemaköd.

Dorje Drapa told his uncle Togyal and Zayul Gyurmey that one of them must move to the lower part of Pemaköd and there serve as Dzungpon (Governor) to administer the region. Even though both of them had tremendous respect for the sacredness of the holy land, they were both quite reluctant to accept such big responsibility, especially given the hardship of establishing anything in this unexplored, very wild place.

As last resort, Dorje Dragpa decided to perform a Tak-ril, which is a kind of “name-pulling” process, to decide which of his two beloved and highly skilled officials should go to Ta Ngamtso as Dzungpon. When he performed this ceremony, Zayul Gyurmey’s name was pulled. So Zayul Gyurmey, along with a highly skilled group of people to accompany and assist him, moved to Ta Ngamtso (southern or lower Pemaköd), and there established a seat of the Kanam administration. Because Dzungpon Zayul Gyurmey administered the area in accordance with Dharma principles, all the people of the region have enjoyed peace, harmony, and prosperity throughout the years.

With the flourishing of such favorable circumstances, many highly realized masters such as Gyalwa Phakpa Lha, Tertön DrakNgak Lingpa, and many others gradually came to the region, building temples and trails to all of the sacred sites of lower Pemaköd. Likewise, devoted practitioners and ordinary people alike gradually moved to the region, settling with deep roots and prospering. This is how the settlements in the Southern region of Pemaköd, or “Immortal Inner-Most Secret Place of the Hidden Land”, came into existence as they are now, during the golden age of King Kanam’s administration.

### **Dorje Dragpa as Tenpi Jindag (Dharma Patron)**

Throughout Dorje Dragpa’s tenure as Dzungpon (Governor), he sponsored many great masters, devoted visitors, and residents alike in the holy land of Pemaköd.

#### *Gyalwa Phagpa Lha*

One of the great masters that Dorje Dragpa sponsored to visit Lower Pemaköd was Gyalwa Phagpa Lha, whom Dorje Drakpa had served during his stay in

Upper Pemaköd. When circumstances were right, Dorje Dragpa assisted Gyalwa Phagpa Lha to come to Lower Pemaköd. Prophecies had foretold that in Lower Pemaköd, near the town of Tuting next to the river bank of the Brahmaputra now known as Jachung Dem (“the flat plain of Garuda”), if a temple was built in that spot, its blessings would radiate in all directions and to all beings in the world and would be especially significant to the Hidden Land as a whole. To fulfill this prophecy, Gyalwa Phagpa Lha built the first temple and a stupa on this very spot. For many years after its completion, the temple and stupa were the sites of monthly and annual practices. The temple’s ruins are still visible on the vast plain, and Gyalwa Phagpa Lha was said to have done pilgrimage to the sacred mountains of Riwo Tala and Dewakota while in Lower Pemaköd. Gyalwa Phagpa Lha’s reincarnation was Tulku Palden, the younger brother of H.H. Dudjom Rinpoche. Tulku Palden’s reincarnation was recognized in my elder brother, named Tulku Urgyen. At His Holiness Dudjom Rinpoche’s direction, Tulku Urgyen was sent to study at Todlung Tsurphu Monastery, but he passed away at the age of 17.

### *Sangye Thogmey*

When the great yogi Sangye Thogmey moved to Pemaköd, Dorje Dragpa immediately realized his excellent qualities as a great master, and thus offered his own family house to the lama. With Dorje Dragpa’s patronage, Sangye Thogmey’s blessings reached many places in the Hidden Land, particularly within the Chendup region, where numerous Dharma activities were held. Given the number of teachings he received from Sangye Thogmey, Dorje Dragpa regarded this great master as one of his root gurus. In accordance with Sangye Thogmey’s wishes, Dorje Dragpa composed a text called Namchag Throdzong (Fortress of Meteorite).

### *Yogi Tashi Lhader*

When the great yogi Tashi Lhader moved to Pemaköd, Dorje Dragpa built a temple for him in Katig Gego, in the southern part of Chendup. Dorje Dragpa also offered a sizeable parcel of land to Tashi Lhader, and this land eventually grew into a retreat land as many devoted visitors as well as the master’s students settled there. Tashi Lhader was later reincarnated as the son of a Dzira family in Upper Powo. He attended Palpung Monastery and became a great master, continuing the excellent Dharma activities of his previous incarnation on the retreat land that Dorje Dragpa had offered. Thus I heard.

### *Gyurmey Ngedon Wangpo*

When Gyurmey Ngedon Wangpo came to Pemaköd, Dorje Dragpa made a sizable land offering to the master consisting of the entire valley called “Land of Fish Lake.” With Dorje Dragpa’s sponsorship, a number of empowerment and transmission events were held, benefiting many. The great lineage holder Gyurmey Ngedon Wangpo remained there for many years, then he eventually left

for Rinchenpong Monastery in another part of Pemaköd, where he gave the Rinchen Terzod treasure teachings, empowerments, and transmissions to many young reincarnated lamas, including His Holiness Dudjom Rinpoche. Gyurmey Ngedon Wangpo was one of His Holiness Dudjom Rinpoche's main root teachers. The reincarnation of Gyurme Ngedon Wangpo was Jigmey Lodro Senge, who was commonly known as Tulku Dawa Rinpoche. Tulku Dawa Rinpoche's blessings and his unsurpassed kindness reached every corner of Lower Pemaköd.

### *Jedrung Jampey Jungney*

Dorje Dragpa built a large temple in Gudam, which later became the main center of many Dharma activities. Here, many yogins and monks performed annual practices, monthly Dakini and Guru Rinpoche practices, and also occasional eightfold Nyungnye practices. Dorje Dragpa was very devoted to Jedrung Jampey Jungney, who was also His Holiness Dudjom Rinpoche's teacher, as his root master. Upon the arrival of Jedrung Jampey Jungney in Pemaköd, Dorje Dragpa offered the main temple and his own land to the master. Dorje Dragpa received many teachings from Jedrung Jampey Jungney and spent a good deal of time in retreat under his guidance.

### *Lama Degyal Rinpoche*

When Lama Degyal Rinpoche—a great master of Thogal practice and a main student of Dudjom Lingpa, the previous incarnation of His Holiness Dudjom Rinpoche—came to the region, Dorje Dragpa served and received teachings from him. Lama Degyal Rinpoche was the root guru of Dorje Dragpa and was the master from whom Dorje Dragpa received the Dzogchen Thogal (“crossing over”) instructions. In one mandala with Lama Degyal Rinpoche, Dorje Dragpa practiced Thogal Mun Tsam (“Dark Retreat”) for a long time. Since that time, the main focus of Dorje Dragpa's practice was Thogal. Later, Dorje Dragpa became well known for his accomplishment of the four visions of Dzogchen “Great Perfection” Thogal practice.

In sum, Dorje Dragpa, throughout his life, was a steadfast and great supporter of the Dharma in Pemaköd. At the age of fifteen, he oversaw the rebuilding of Lhotod TaNgam Gon, the temple of Nyamnyid Dorje Rinpoche, the root teacher of his parents. Throughout Pemaköd, Dorje Dragpa restored all the sacred objects that were in decline and established numerous new ones, including temples, statues, texts, stupas, and simple meditation huts, both directly and indirectly by his support. As mentioned previously, Dorje Dragpa offered his heartfelt service to many well known and great masters, as well as to hidden yogis and treasure revealers who visited Pemaköd. Not only did Dorje Dragpa serve these beings, but he also related to them with true, pure devotion, receiving teachings from them and helping to ensure, through his patronage, that the masters' aspirations were fulfilled. Thus, Nyamnyid Dorje Rinpoche's predictions of Dorje Dragpa's future were actualized.



Likewise, Dorje Dragpa helped all faithful practitioners, whether monastic or ordinary lay male or female devotees, who came to settle in this sacred land. For example, it was Dorje Dragpa's practice to offer to each new settler in Pemaköd an iron pan (called a "LhaNgak"), with which the settler could roast grains, and also grinding stones (called "Renthag"), with which to make tsampa. Due to his kindness and generosity, Dorje Dragpa became renowned as one of the greatest benefactors throughout all of Pemaköd, as well as an excellent yogin in his own right.

### **Dorje Dragpa's Rule of Law**

Further evidence of how Dharma influenced Dorje Dragpa's governance can be seen in how he handled crime. Under Dorje Dragpa's administration, the punishment for serious criminals was to send them on pilgrimage to Kundus Dorsem Phodrang—the heart Chakra of Dorje Phagmo, now in Chinese-controlled Pemaköd—to do a certain number of circumambulations in this holy place for the purification of their misdeeds. Those who had committed lesser crimes were sentenced to make a certain number of tsa-tsas or to engrave mantras on stones. Even Dorje Dragpa's political power and the laws of the land under his governance were used for Dharma practice and purposes. Such peaceful methods of conflict resolution and correction of crimes or misdeeds endured for a long time throughout all of Pemaköd.

By Dorje Dragpa's impartial, compassionate acts and guidance, he brought to everyone increased inspiration as well as invaluable resources for the practice of Buddha Dharma.

### **Dorje Dragpa's Return to Gyaton**

After having fulfilled all of his wishes and prophecies, Dorje Dragpa resigned from his post as Dzungpon upon the consolidation of King Kanam's administration under the central Tibetan government. After resigning, Dorje Dragpa left for the Gyaton region in southern Tibet, which was his mother's birthplace. In Gyaton, people welcomed him with the utmost respect and built a school under his guidance where he taught Dharma to the youth. This school later became a center for Dharma studies.

Around this time, while Dorje Dragpa was still in Gyaton, his root teacher, Jedrung Jampey Jungney, gave him a set of eight stupas and many other relics in recognition of his past great service. These eight stupas were later successfully transported to Lower Pemaköd by my parents. Finding it auspiciously significant to actually be able to bring Dorje Dragpa's belongings to Lower Pemaköd, and as per Togden Kunzang Longdrol's advice, these stupas were buried in significant locations around here in Lower Pemaköd to benefit all beings and particularly for the welfare of beings in the Hidden Land.

Upon receiving the stupas and other relics, Dorje Dragpa put a question to his teacher, saying, “My father has already passed, and now my mother has asked me to come back to her home by the 25th day of the last month. Since I could not make it within this time frame, am I going to see her?” With clairvoyance, his teacher said “Oh, your mother has already passed away.”

Dorje Dragpa later learned that on the 25th day of the Dakini, without any signs of illness, his Mother had said, “Now, my son didn’t make it.” Wearing white clothes, on top of which she wore Dorje Dragpa’s red winter coat, she passed away. She remained in meditation for three days. During her cremation, a rainbow appeared in the sky, as well other auspicious signs of accomplishment, generating even more faith and devotion in all who witnessed these events.

### **Dorje Dragpa’s Return to the Powo Region**

After his mother’s passing, Dorje Dragpa travelled to Potod in the upper Powo region, which had been his father’s birthplace. While there, the great yogi Gechag Pema Rigzin came and remained with him for quite some time. One day, Gechag Pema Rigzin said to Dorje Dragpa, “According to my dream last night, in the past, when the Tagzig Norzong happened in the land of Ling, you, Dorje Dragpa, were Kazhi Ponpo Lhundup. Togden Kunzang Longdrol was Bumpon Thokgod Barwa, and I was Densay Auwod Bumme.” Such discussions of their previous incarnations were later recorded as their incarnation lineage histories.

Around this same time, Dorje Dragpa also occasionally sponsored and offered his service to Bhakha Rigzin Gyatso, the 9th Bhakha Tulku Rinpoche, in upper Powo. Dorje Dragpa and Bhakha Rigzin Gyatso were very close and spent much time together. Dorje Dragpa received many teachings from the master, specifically Dzogchen Thogal instructions. With Dorje Dragpa serving as his clerk, a whole upper Vajrakilaya section was revealed by Bhakha Rigzin Gyatso.

Early every morning while they were together in upper Powo, Dorje Dragpa would visit Bhakha Rigzin Gyatso and, as a way of showing his respect, would ask the great master about his well-being. One such morning, Bhakha Rigzin Gyatso said to Dorje Dragpa, “Last night, in my dream, I was putting on a tiger skin. As I covered half of my body with the skin, I woke up. It seems that I will only live through half of my potential life span. Although I received many prophecies and yellow scrolls from Dakinis, without auspicious circumstances gathered, precious treasure revealing and its spreading to beings didn’t occur. According to the prophecies of Dakinis, I will be reborn in my next lifetime in a wealthy, aristocratic family.” Having said this, Bhakha Rigzin Gyatso gave his clothes, saddles and many other precious things to the Dugkor family. After conferring many final instructions on Dorje Dragpa, he said, “From now on, we are inseparable.”

A short time later, in accordance with Bhakha Rigzin Gyatso’s aspirations and indications, the 10th Bhakha Tulku — the present Bhakha Tulku Pema Tenzin —

was born into the Dugkor family and was recognized by His Holiness the 16th Karmapa and His Holiness Dudjom Rinpoche, and was enthroned in Bhakha Rigzin Gyatso's previous seat.

Dorje Dragpa spent much of his later life in Yuri Gon, helping as a supervisor of the Yuri Gon Monastery. He also spent a significant amount of time at Phulung Gon Monastery with the great master Phulung Sangye Dorje Rinpoche.

Prior to His Holiness Dudjom Rinpoche's arrival at Yuri Gon Monastery to receive the Rinchen Terzod (the whole cycle of treasure teachings) empowerments and transmissions, Dorje Dragpa wrote him a detailed invitation. After reading the invitation, His Holiness showed it to scholars who were with him, and said to them, "This is brilliantly written, not just from an intellectual perspective, but from the perspective of true realization within. He is the perfect example of a living scholar and accomplished yogi today."

Due to his lifelong practices of offering material wealth and service to great masters and of being generous with poor people, and also due to his realization and his benevolent nature, he came to be renowned and greatly admired by many people — old and young alike — throughout the Pemaköd, Jatön, and Powo regions.

### **Passing into Nirvana**

One day, while still in Upper Powo Yuri Gon, Dorje Dragpa said to his entourage, "I don't feel well, but I don't need any special prayer or medicine for my well-being, just invite Togden Kunzang Longdrol." He was very pleased by Togden's arrival since in one mandala they had practiced on the four visions of Dzogchen Thodgal (Crossing-Over) for a long time together. They discussed Dharma and shared their spiritual experiences for the first day, without any sign of illness.

The next day, Dorje Dragpa asked all in his entourage to stay out of the house. Then, together with Togden, he relocated to the inner shrine room of his house, which was thoroughly cleaned and well-decorated with offering materials. Dorje Dragpa and Togden Kunzang Longdrol assumed meditation posture and abided in the state of meditation, transcending ordinary phenomena to the Great Perfection of Kuntuzangpo's Citadel. Soon after, Dorje Dragpa said to Togden, "Now in my spiritual vision, in a sphere of rainbow light, Guru Padmasambhava has appeared. To his right is my kind root guru, Jedrung Jampey Jungney. To his left is a yogi wearing a multicolored cloth shawl and conch earrings, and whose hair is long and loose. It seems that this is the sign of my outer dissolution taking place, so let us now be within the sky-like Dharmakaya nature." With these last words, they both entered into the state of profound meditation. In the meditative position and with a wide smile on his face, the glorious life of this great yogi came to an end in this world.

By the merit of recounting a few of your many great deeds,

May all of your dearest aspirations for the land of Pemaköd be realized.  
May your enlightened activities continue to inspire generations to undertake  
unremitting great service for the sake of all beings.

This above brief account of the Master, I, Rigzin P'huntsok (Lama Papak), who at  
my young age was named after him, wrote this. May this account encourage  
waves of following generations to serve the great Masters with utmost devotion  
and faith and to fulfill their pure aspiration for the benefit of all motherly sentient  
beings.