A Short Life Story of Drigung Dharmakirti,

the 23rd Successor of Lord Jigten Sumgön and the 1st Chungtsang Rinpoche

1595-1659

The wondrous, blazing power of compassion and wisdom,

the lord of Vajrayana

the incarnation of wondrous Padme Kara (the Lotus Born):

I pay homage to Vidhyadara Dharmakirti.

The unsurpassed Dharmakirti, the crown of all Vidhyadara, was the reincarnation of the Victorious Ratna (Gyalwang Rinchen Phuntsog, his grandfather, and 17th Drigungpa). He reincarnated to protect and hold the teachings of Lord Jigten Sumgön, the heart-essence of the Buddha’s teachings. He was the heart (wisdom) emanation of Padmasambhava. In the Amitabha sadhana called *Great Compassionate Wisdom*, which was revealed by Ogyen Lingpa, Padmasambhava prophesized, “In the future in a holy place called Dri, a lord of beings named Ratna will appear. Afterward, he will pass away due to obstacles caused by maras. Again he will reappear, renowned by the name Urnyon, the emanation of my heart. He will hold the lineage of the hidden treasure teachings and will benefit all sentient beings.”

At the request of Lama Kunga Drakpa, Lord Ratna said:

Once again at this place (Drigung)

when the time comes, I will appear

when the people, the leaders, and the Dharma have declined.

As prophesized, the father was the unsurpassed Chogyal Phuntshog (the 21st Drigungpa), an emanation of the prince of King Songtsen Gampo, and the mother was Yang Khuk, an emanation of Vajrayogini. He had three brothers: Tashi Phuntsog or Drakpa Gyalshen (a reincarnation of Naropa), Chökyi Wangchuk (the 6th Shamarpa), and Konchog Ratna (an emanation of Chenrezig).

While he was in the mother’s womb, he could clearly hear all the words and meanings from the outside. He was born in the Wood Sheep year at Satan Dorje Palace accompanied by many varied and significant signs. From that time on, he was constantly in the meditation state. The great Dharma protector Achi Chökyi Drolma served as his step-mother. Whenever he was playing, a very beautiful woman wearing many jewels accompanied him as a playmate. She fulfilled his thoughts without his having to give orders. When other attendants came, she would disappear.

When he took refuge from his father, he was given the name Konchog Phuntsog. Once, when he was on the left of his father, he saw the mandala of the five deities of Chakrasamvara in front of the sky as a sun rising. Once, Manmo of Tertrom , a female Dharma protector, offered an ornamental helmet as a symbol of great respect. When he was five years old, at the time of the New Year celebration, he saw the great Rahula with magnificent power. When his father gave the 100 empowerments of long life, he saw Buddha Amitayus thumb-sized above the nectar in the kapala and his Lord Father’s body as a red heap of burning fire. When the Lord Father performed the *Medicine Nectar* with empowerment and the sadhana of the eight special deities, he clearly saw the mandala as a rainbow palace in which resided the 725 peaceful and wrathful deities.

Sometimes, the mandala appeared in the sky as a rainbow. All the lamas, dakas, and dakinis were surrounded by many offering gods and goddesses with dancing. Vajracharya Chökyi Gyalpo himself appeared as the Vidhyadara. After finishing giving empowerment at the time of the monk dances, he saw Chökyi Gyalpo dancing without his feet touching the ground. When Chökyi Gyalpo was spreading the flowers in the mandala, he saw the multi-colored flower become a garland around the neck of the principle deity of the mandala. The place of the medicine was giving off the sound of the mantra and radiating luminous light. At the assembly of the empowerment, he was the eight dakinis and many other wrathful Dharma protectors, and many wondrous things.

Once at the time when Chökyi Gyalpo gave the empowerment of the five deities of Chakrasamvara, he saw him as the Heruka himself. When the Lord Father Chökyi Gyalpo got sick due to some conditions, he served by giving a bath and the water transformed into the nectar of gods. Immediately, he (Chökyi Gyalpo) was cured.

Often the father would pick him up in his hands and raise him over his head. This was a sign that he was a reincarnation of Lord Ratna, Rinchen Phuntsog. The father gave him many teachings and advice.

At the time of the passing away of the Lord Father, he made the seven branches of offering, and he aspired to fulfill the wishes of himself and all sentient beings. At the time of cremation, he invited his elder brother Shamarpa Chökyi Wangchuk. One time when we went on pilgrimage to Zurre Dragkar, the 6th Shamarpa offered him the name Rigzen Chökyi Drakpa Trinley Nampar Gyalwa’ide.

Then he came to Tsewa. There he took the seven empowerments of Kalachakra. Then from Sangye Rinchen, he and his brother took all the commentaries of all the Kagyu lamas and many others.

First, he started memorizing all the Dharma protector (Mahakala) texts. Then he had a vision of co-emergent Chakrasamvara and Mahakala clearly as described in the text. When he came to the Achi Chökyi Drolma sadhana, the five chief attendants of Achi came to him and offered a crystal rosary around his neck. Then at the Zhing Kyong (another Dharma protector) text, he had a vision of Yabum with retinue dancing with two monkeys.

When the leader of the city Yar-gyab died, the Lord Father was invited to the cremation. They offered him many things including a small beautiful knife with sheath. This was offered to Dharmakirti by his mother. He loved this so much that one night he had a dream where a fearsome zombie made an unpleasant sound HA HA HE HE and tried to harm him. He sat on a rock and said the seven-syllable mantra of Chakrasamvara. When he recited it very loudly, even the earth moved and the zombie could do nothing to harm him. After that, he regularly recited that seven-syllable mantra and a praise called Trag-Gyalma.

Not long after this, in his dream he entered into a celestial mandala palace surrounded by cemeteries. He saw Shri Heruka surrounded by the dakas and dakinis enjoying a ganachakra feast, and he was fully empowered into that mandala.

Then one time, he was qualified in the study of Yamantaka practice by Lama Thaye Phuntsog, a disciple of Ratna. He learned the special tradition of reading Thil from Lama Gedund Gyatsho (a special reading of all the syllables of the letters that was founded by Lord Jigten Sumgön). Then he studied thangka painting completely, both the old and new traditions, with Gelong Phuntsog Tsering.

From his older brother (the reincarnation of Naropa named Tashi Phuntsog Drakpa Gyaltshen), he learned all the Yang Zab teachings (a terma teaching hidden by Padmasambhava and revealed by Drigungpa Rinchen Phuntsog). At that time, he remembered that he had received this teaching from Padmasambhava. At another time, he had a very clear vision of Yamantaka, the Lord of Life.

With the Vajradhara, the great abbot Nyangom Phuntsog, he studied the Six Dharmas of Naropa and completely realized that practice. From him he also received the teaching of Bardo Thodrol. That night, he actually experienced divine wisdom dissolved into him by Padmasambhava.

When he was 11, he received the teachings and empowerment of Loktri Rishi from Naropa. He practices this for a long time and got many wonderful visions and experiences. Then the 6th Shamarpa was invited to Drigung, and from him he learned about the 12 Purifications of the Lower Realms and other practices.

He went to Samye Monastery with his brother. There he saw the Buddha’s image as the real Buddha. Then he had many different memories. On the second story of the monastery, he remembered meeting Shanti Rakshita, Padmasambhava, and other disciples. He had another memory of building a temple at the top of the Halpo Mountain.

At Chimbhu, he saw many dakinis doing prostrations and making offerings to Shamarpa. At Kyiphug, he remembered that he was the great yogi, Melong Dorje. At Yudrak, he saw Lama Shang singing the Mahamudra with different postures of the body. At the Drak Yangdzong, he saw Padmasambhava with his two dakinis standing at his side. At Won Tak Tshang Cave, he heard the sound of the mantra of Singha Mukha (Lion-faced Dakini). At that cave, he made a hand-print in the rock. At Khang Mar in Zangri, he studied with Machig Labdron, the founder of the Chöd practice. He also heard the verses of the Prajñaparamita and he saw the statue of Thonyon Samdrub smile.

Then he went to Phagdru Monastery in the glorious Samantabhadra Forest. In the monastery, at the image of Drogon Rinpoche Phagmo Drupa, he placed the Buddha’s teeth and many other precious objects and made many offerings in front of them. When he but a strand of hair, it was as hard as iron and all the people were surprised. When he was doing prostrations, the hat of the Drogon image came down.

He was ordained as a novice monk by Shamarpa Chökyi Wangchuk, as the abbot, and the other required number of monks. From the Shamarpa he also studied the *Leksey Gyatso* (*Ocean of Elegant Sayings*). He studied poetry, the *Word Ornament of Dandi*, with general-secretary Konchog. From the manager Lungpa Wa, he learned different types of writing. He received the empowerment of the 28 Root Mandala of Dorje Trengwa (Vajra Rosary) from the Shamarpa and studied the sadhana with him. He also received all the reading transmissions of the Kanjur (the Buddha’s teachings).

However, while he was staying at Drigung Thil for five months, his passed by the three wheels. When Shamarpa went to Zurphue Monastery, he stayed at Sabuk Retreat Center. While he was there, the Chö Khyong from Samye came and said that his life was in danger in Drigung and he should leave sooner.

He went to see the Chakrasamvara statue at Sinpora Mountain. That statue appeared as the actual Chakrasamvara and gave him empowerment. Then at Gong Kar, he studied more from the Shamarpa. Then he went to Lhasa for pilgrimage. Many lights radiated into him from the Jo Shakyamuni statue and many others. Then he went to Yerba for pilgrimage and the image of King Shuodana gave him a gem from his precious necklace.

He had many memories from the time of Atisha and Drom Tonpa. When he went to Phenyul, Ganesha received him. The pottery image of the Glorious Lord of Richoe appeared to him actually. At Razab, when he saw the image of the 11-Faced Avalokiteshvara, he remembered that had made it in India during a previous lifetime.

No sooner had he returned to Zong Sar than their mother passed away. He did all that was necessary for her completion. From the great yogi Sangye, he learned about Fire Razor Repelling through Yamantaka meditation practice. At the time of these practices, he experienced all the signs of the Yamantaka practice and he was face to face with Yamantaka.

When he was doing the sadhana for a long time, he saw the faces of the Mamo, Trang Song, and Damchen (the three Dharma protectors of Yang Zab). The people there saw blood coming from the face of the Mamo torma. Sparks and smoke came out of the torma of Trang Song. An elephant trunk came from the torma of Damchen. Clouds and fire filled his retreat house. They saw the miracle power of the Eight Dharma protectors. These signified that he had fully perfected these practices. When he was doing the sadhana of Rahula, there appeared many signs that he overcame their power (they became his subjects).

He took all the empowerments and transmissions of Achi Chökyi Drolma, the great Dharma protectress from Lord Naropa, his elder brother. When he was doing the sadhana of Achi, once in the morning when the sun was rising, he saw Achi and the five deities of her retinue gracefully dancing in the sky.

He studied all of the white and black astrology with Namsey, the grandfather of Bantrong Shopa, and with the nephew of Leyru Khenchenpa. Once he took the teaching of the karmic red wind which panic-strikes the three worlds. Once, when the Mongols came to Tibet to harm both the secular and the religious, he protected from that harm through the power of the great wheel of the red wind.

One time, Lord Naropa along with many other monks was doing the sadhana of the Four-armed Mahakala for aversion of war. One night the whole Drigung plain was filled with crows with shining feathers and flying around in all directions.

From the great Abbot Namjom, he took the teachings about the channels from the Whisper lineage of Shawari (one of the Indian mahasiddhas) and the wind practice of the Zaharpir lineage. He attained the rainbow vajra body.

Kunchuk Richen (his older brother) came from Eastern Tibet with his retinue, and Dharmakirti went to receive him at Tshewur Khar. They offered him a lot of presents.

Lord Naropa and the great abbot (Namjom) requested him to hold the seat at Yangri Gar Monastery (one of the headquarters of the Drigung Kagyu). He was enthroned on an auspicious day amid the ocean of assembled monks. He tightened the discipline very strictly.

Soon, on the way to Phenpo, he pilgrimaged to the holy place Kharak and revealed another holy place, the Tshechu Cave. All the auspicious visions were written down, and many foot and hand prints were made in the rocks. Then he went to visit the Mahakala Temple at Thöle in Gyaltö. When he went to see the temple of Rahula and Damchen, he was requested by Palden Tsezig (a deity) to go to Palden Tse. There, he had extraordinary visions of the Pure Wonderful Palace and the eight Mahakalas. From them he received many of their practices, instructions, and predictions.

While he was doing the Mahakala sadhana at the cell of U Nyon (a madman from Central Tibet) at Lomo Gyal Cemetery for seven days, all the signs of the practice were accomplished. On the last night, the eight Mahakalas manifested in a yogi, invited on the Armo Nika Stone, and turned the wheel of feast offerings (ganachakra). Then he was given the instructions, predictions, and empowerment of the eight Mahakalas and their sadhanas.

With a few attendants, he took a visit to Lhasa. When he looked at the Jo Rinpoche, many people saw that statue smiled at him. When he was at the 11-Headed Chenrezig, he remembered many previous lifetimes. Then he returned to Drigung.

He took full monk ordination from Khenpo Jyamba Chökyi Gyatsho when he was 18. From that abbot, he took many Sarma (New Tradition) teachings. He also gave many Nyingma (Old Tradition) teachings to the abbot. He did many sadhanas of White Manjushri and White Sorcery. By these practices, there is nothing that he did not understand about the Buddha’s teachings and the commentaries. He achieved the realization of the power of recollection.

Then he went to Redreng from Yangri Gar (in Drigung) via Lung Sho. Then at Redreng monastery, he touched his tongue to the sword tip of the Manjushri image and he achieved the victorious power of speech.

As requested by Yulgyal, the head of the Tartars, he visited Northern Tibet. When both patron and Dharmakirti went on pilgrimage to Mantsho Lake, he saw very clearly the handprint of Padmasambhava in the middle of the lake. When he spent one night at Galo Cave, in his pure vision he received the long life Buddha’s teaching of the North from Padmasambhava. The great Thang Lha (a Dharma protector) paid homage.

When he was staying at Dhotse with a large population of Tibetans and Tartars, the Tsoman deity appeared in the dog-dress and offered him a ball filled with gems, a wish-fulfilling gem, and much gold. Then when he saw Semodho Lake from a distance, he had a memory of his own lifetime as Chenga Sherab Jungne, one of the principle disciples of Lord Jigten Sumgön. At Zadel he gave upasaka vows to Nogyin Gangwas Songpo (a Dharma protector). When he was staying at Gekya Kok in Dam with a patron, he took the Four-armed Mahakala sadhana for Clarification of Obstacles both for Drigung and the Tartars.

He performed the Detail Cham (monk dance) of Kagye, the special eight deities of the Nyingma. At that time he prophesized that the king of the Tartars would have two sons. Then the Tartar king with many of his retinue escorted him for a long distance.

Then he went to Ngo. At the request of Lord Ngo at Gyaldrak, he performed the Eight Special Deities Empowerment with great elaboration. One day he circumambulated the mandala with some retinue and finished the sadhana of Yang Dik. As he was giving that empowerment, the top part of the vase of Yang Dik levitated about one foot high, a rain of flowers fell, and rainbows appeared. Many mantra sounds were heard and may marvelous sign appeared. All the people there had a chance to see them.

The next morning before dawn, in a dream in Samantabhadra Palace, he met the sainted Chökyi Gyalpo (his father) in the form of the principle deity of the mandala of the Eight Special Deities. He also saw 725 peaceful and wrathful deities surrounded by many retinues of Vidhyadara. A great elaborate empowerment was granted. He performed ganachakra, and Chökyi Gyalpo appeared to him in his real form and gave him many prophesies and pith instructions.

Dharmakirti then departed to Sho and at the request of the Upper Ngo, he granted empowerment of the Ocean of Gem Lama, which was revealed by Padma Lingpa. There also appeared many wonderful signs. He restored the monasteries that had declined in the Ngo area.

One night while he was in Namgyal Monastery, Nyengom (a Dharma protector) appeared in Brahmin form, and he remembered being the disciple of Nyen and wrote many stories from that time. Then he came to Dagon Monastery. When he was giving the Six Dharmas of Naropa and maturing those monks. One night in the clear light he went to Sandalwood Cremation Place (in India). There, he received tummo empowerment teachings directly from Naropa.

As the people of Gyaton requested, he went there and gave many teachings and empowerments. At that time, with a great physician Konchog Gyaltsen of Kongpo, he studied all of the art of healing and medicine.

He went to Sharyel Cave through Linzong and Northern Dana and the statue of Sangye Yelpa smiled at him. At Miyel Cave, he remembered many of his precious lifetimes. He gave many teachings to the monks in Nangchen (in Eastern Tibet). In the valley of Zashi Khangmar he Chöying Dorje (the 9th Karmapa).

Then he visited Tingring Cave (Deep – Long Cave) where Dharma protector Achi Chökyi Drolma had empowered the lineage of her four sons and from which she departed to the buddhafield. He visited Tsongu, a place where Lord Jigten Sumgön’s birth took place. Then he visited Tsip Lungmo Che, the great meditation place, Gatolhadra, where Chenga Drigung Lingpa Sherab Jungne was born, and other places.

He had a clear vision of the face of Saraha with the eight Great Mahasiddhas. At Lang Chen Monastery, he subdued a wild naga and gave him upasaka vows. That place is very cold, especially in winter, yet he only wore a cotton cloth. But he was warmed through the blazing of the fire of tummo (psychic heat) just by thinking of it.

He studied Bon profound mantra and magic from an expert Bon lama, A Khoyng, and others. A Bon village called Narsha Drongmo Che was hostile to Dharmakirti’s camp. He subdued them by falling hail. Then he traveled to Riwoche, Ba Jang Gra Takzong, and Lithang, and he gave many teachings to all sentient beings there and established their mature state.

Then the 6th Shamarpa and he went to Jang and other places. By some immature action of attendants, he gave up everything and went to Kampo. Then all the attendants went there and insisted and requested him to give teachings. He accepted. Following this the translator Lodo Patempa asked him to stay with him, and he studied the great Sanskrit text *Kalapa*.

When he arrived at the plain of Serche, the people got smallpox disease. To prevent this, he did a special Yamantaka sadhana. He dreamt that he was camping at the Big Snow Mountain and others. This signified that he could succeed. And the Lord of the Disease appeared and he subdued him.

Then he and some of his retinue went to the top of Zhagra Mountain which was where the Great Translator Berotsama went. All of the people there were amazed and surprised.

Then he went to Dartse Dho (in China). People there highly respected him and offered many precious things. After going to Liu Zong Si (another Chinese province), he predicted the future and all people were satisfied by his giving teachings and wealth.

In Ja Monastery in Jagyb, he met with the Shamarpa. Then he went to Lithag as they invited. People there offered many Buddhist images, texts, stupas, silks of India and China, and many other wealth. They requested him to prevent the death which was caused by a terrible epidemic. So he through the Yamantaka sadhana in that monastery prevented death for 21 years.

On the side of a hill, at a place called Tsam Zhung, he printed a huge old Sanskrit HUNG (Lantsa is the old Sanskrit writing). At the head of the HUNG, he put a clockwise spiral shell.

Then he visited the temple of Gyalmo Sa, Bherochana of Rala, Maitreya of Wongu, and others.

Now the Indian scholar Pandita Vatsaspati, the attendant of Shamarpa, while returning to India he joined Dharmakirti. Dharmakirti studied all the aspects of knowledge including Sanskrit, and clarified all the hesitation and doubt. When he arrived at the Thangkar of Yarog in northern, he was received by the great people such as the older brother Naropa, Karma Yulgyal of Hor, and others.

In Drigung Thil Monastery he made a large amount of offerings and great gifts for all the monks. In Changra, the elder brother Naropa and relatives, he presented them great amounts of wealth even the wealth of deities. And he greatly diminished their pride.

Then he and his brother gave many profound vast teachings to the retreat monks, residents, thousands of monks from the outside, and countless people including the leader of Hor.

He took the empowerment from Lord Naropa (his brother) of Dorje Trengwa (Vajra Rosary). Lama Tashi Dargye of Pangda appointed him to the responsibility of Yangri Gar Monastery (one of the headquarters). He went to Tsewar Monastery. Before when he was at the monastery, it was like the enjoyment of the god realm. But this time it was in desolation and ruins (like Milarepa's home). He was so renounced by seeing the impermanence.

One lady invited him to a small Ghon. That night a Gyalgong (evil spirit) tried to harm him with miracle power. He subdued him by his meditation. At dawn he had a vision, like Khartse in Phenyul in a god palace, of Father Chokyi Gyalpo, Kyobpa Rinpoche (Lord Jigten Sumgön), Jampal Sinje (Yamantaka), Loktri, Four-armed Mahakala, Chökyi Drolma, and many others of the assembly of the three roots. Chökyi Gyalpo asked him to reveal the Hidden Treasure from Terdrom, many other teachings prophesized, Mahamudra instruction. He (Chökyi Gyalpo) showed infinite miracle powers.

When he was Dechentong of Thawakha and Drolung, he went on a pilgrimage to Terdrom. As the Chokyong (Tsimara) of Samye incessantly requested that he go there at the ceremony of Sutra (Dhode in Tibetan). He went there without delay. He saw the Sutra Ceremony. And he was invited to the Chog (at the place of Chokyong, a Nyingma Dharma protector), and he was shown nine different types of masks and other precious objects. He also had a long discussion for the future.

Then he returned to Drolung. To the people there, he granted the teachings and empowerments of Ka-gye Desheg Dupa (the Eight Special Yidam Deities). From Lama Nyima Woser of Sangnan, he took instruction and empowerment of Gongdu.

He made the encampment of the Sixth Shamarpa who had come from Kham in Eastern Tibet. He intended to go to Dagon Monastery and he asked his Lord brothers for permission.

At Ngo one night he dreamed of Bhodagaya (where Buddha attained enlightenment). He sat in the dream on the kusha grass on the Vajra Throne in the vajra position with his back leaned on the Bodhi Tree. He dreamed that he attained enlightenment as the Ninth Buddha Metok Tshenchen (Flower-named).

At Gyangmo the upper valley of Tashi Gangra, he opened the secret pilgrimage.

Some ill-hearted people liked to harm him but he did cast spells at the Black Lake of Phukyul. All the accomplishment signs succeeded.

Then he went to Dragon Monastery. There for more than 10,000 monks, he gave teachings and the empowerment of Lama Gongdu. He did the ceremony of the Great Cultivation of the Motivation of the Drigungpa, and many other teachings. People there were satisfied by the nectars of teachings.

He went to Nagsho as the people there requested. Lama Shakya Rinchen built a monastery and gave the name Jampa Ling (the center of loving-kindness). There he gave teachings and empowerment of Dorje Trengwa which has 28 principle and branch mandala, and many others.

At that time he got the news that there had been conflict in Drigung between brothers and relatives. He was a little upset and went to Drigung. He tried to mediate but could not succeed.

From Ngawang Yeshe Trubpa of Nangsal and Rigzing Ngagi Wongpo of Chang (Northern Tibet), he studied a little bit. Then he went to Lhashu of Dragkar in Nyangpo and practiced the meditation there. Many auspicious signs appeared.

He went to Dagon Monastery where he performed the Dust Mandala of Lama Gongdu with ceremonial medicine. And he gave many teachings and empowerments of the Ancient One. There appeared many splendid signs.

He was invited from Powo via the U-gyen Hermitage in Chenky and others to Ngulung (Silver Country). At the request of the lamas and people there, he gave the empowerment and teachings of the Eight Special Deities elaborately with Monk Dance.

After that he went to Makung Lung where there was a most secret place. From the secret lake which is like the six white turquoise colors, he got the visions of the Eight Special Deities distinctly with their colors. And from other small lakes, he saw the Wrathful Guru and the Buddha Amitayus. Dakini Pond where grew a very secret tree called Tingting and having many other auspicious signs. That secret place is much more marvelous than Tsari Dra and other great secret places. Each and every day, there is a rainbow, secret celestial music, rain of flowers, smell of incense, and many other auspicious signs. There he turned many of the Wheel of Offering Feast.

Then he went to Kanan Forest in Powo and Dagon Monastery. He gave many profound teachings to the fortunate people. He took the Stream of Hearing Lineage's Kalachakra and some other teachings from the realized master Namkha Lhundrub. One night in his dream, in a country a robber swept out the Dust Mandala from a big table and left in the center of the table a golden vajra. No sooner after that the Tartar army came to Drigung and forcefully invited the Lord Naropa, and they did some destruction.

Then he left for Drigung and he tried by many means to bring back the Lord Naropa. But he could not.

Then one time when the robbers of Taksher tried to rob all of the Boru, he performed the spell of Special 20 Dharma Guardian Deities by means of turning the wheel. Signs appeared, like blood came out of the Wheel. So the robbers of Taksher were completely cleaned out for three years.

At that time the Lord Naropa's son Tenpe Norby passed away. He did all the ceremonial events for his death.

In the Wood Ox year, he went on pilgrimage to the great holy secret place Seridra. On the way he visited the master Norbu Gyenpa in Dakla Gampo, and took some empowerments and teachings. Finally, he arrived in Chosom. From there all his attendants went on foot carrying luggage on their backs. He, himself, rode on yak. He visited Tsho Kar (White Lake) and Ekazati Lake. He saw Mammo (a special female Dharma deity). then he visited Yu Tsho (Turquoise Lake), Memartsho (the Blazing Lake), Tsho Nyima (the Second Lake), Kal Dung Tsho (the Kala Shell lake), and many others. Then he arrived at Yulmay. At the request of Padme Tenzin of Chakhyung, he gave all the teachings of Gongpa Yang Zab. Since Chakhyungpa (from Chakhyung) was pure Gongdu teaching asked him to come to Drigung. Then he went to pilgrimage to Puriyab. And on the way to Drigung he visited Daka Gampo, Ae, and Samye.

Then by the insistent request of Lord Konchog Rinchen (6th Shamarpa) and by the Tibetan Prime Minister from Tsang, when he was 32 at the Fire Tiger Year, he was enthroned on the Great Golden Vajra throne of Lord Drigungpa.

One time he was doing retreat on the Yamantaka (Lord of Life), and Trochu in Zongtsar. Early morning when the sun was rising, where he was looking the vision of Yamataka and Trochu in the luminous clear light, he saw all the sentient beings action very clearly.

Then Padme Tenzin Chakyung was invited to Drigung and he (Dharmakirti) took all the major and minor empowerments of Lama Gongdu, the Golden Refined Teaching of Tsog Chen (Mahasiddhi), all the teachings about the Lam Dre (path and fruition), and almost all of the hidden teachings revealed by Sangye Lingpa.

According to prophesy, and he already knew that there would be no more descendants, but for the benefit of others his monk dress changed into tantrika in the year of the Fire Hare. He married to the daughter of Tsangpa Desi from Tsang, the ruler of Tibet at that time.

The first month of Earth Dragon, he performed the Great Mandala of Gongdu to make a nectar medicine. Many wonderful signs appeared. Tartars and others who harmed others ruthlessly, who harmed the teachings -- he performed the spell with many sadhanas. Many outer and inner signs appeared and thousands of Tartar towns disappeared.

After it was a long time that Lord Naropa passed away in Mongolia, he sent Norbu Gyalpo from Gampo to lead the practice meditation at the assembly of monks. They both gave teachings to each other. He built a new palace at Cheru Taktse for his spiritual wife. He built a huge Complete Victorious Stupa at Zsong Sar for Lord Naropa and consecrated it. He also built Padmasambhava image with good gold and some others.

Before there was a very short text on the practice of Manjushri Yamantaka. The Lord (Dharmakirti) usually had the vision, so he made clear and elaborated the text.

One time when he was practicing with recitation of mantra on the 11th Ahtro Chuchikpa, he saw the miracle power of Eight Special Dharma Protectors and signs of many deities. And at the time of short mantra recitation, actual experience and in the dram, he got the vision of many deities' faces. At the time of Mature Practice, the attainment objects (rakta and amrita) bubbled with sounds, and symbols and syllables appeared. Many marvelous signs appeared that the Yamantaka and the Eight Special Dharma Protectors, through his full realization, were under his power. And he composed the empowerment with consecration with Fire Puja Ceremony. And four activities with completion on the Yamantaka teachings.

In the Iron Sheep year, one night in a dream, at the Golden Temple in Thil he got a teaching of profound of many aspects of Guru Yoga practices from the Precious Lord of the Dharma (the image of Lord Jigten Sumgön which was made at the time of Jigten Sumgön himself and blessed by him many times). And then he completed the text adding some necessary topics. Giving to the disciples who were the proper vessels. Even now the continuity of this practice is there.

At Chere Taktse, he gave the empowerment of 28 Root Mandala of Vajra Rosary. Many pills multiplied which were made from the empowerment vase water. The water in the vase was boiling like hot water, and whirlpools were running over the surface of the water. These wondrous signs were seen by all the people there.

One time, he was doing a Yamantaka sadhana at Dzongsar. In a dream appeared the Yamantaka in the center of that place, drawing an image of Manjushri and said some praise which are in the tantra text.

One night in a dream from the earth, a sun and above a moon (a symbol of non-duality of wisdom bliss and emptiness) dissolved into his body.

One time, he got the vision of Yamantaka male and female with retinues. Again one day, he got a vision of huge, very fearful Yamantaka. Due to that , other evil spirits who harm were totally vanquished.

One time also a powerful and graceful male Yamantaka was chanting loudly. Since then his yidam vision was so clear, and also any other yidam vision could be seen easily.

In Earth Rabbit year pervaded a great harmfulness of smallpox in central Tibet. Even the epidemic came to Dzongsar. To stop the epidemic for the benefit of all sentient beings, he did sadhana of Loktripala. In a session, he got a very clear vision on Virtuous Rishi Bimala. And said to him that all people would be free of the smallpox epidemic. And also told a story that once he was the Dharma King Ashoka. And advised to do the practice of mantra repetition of Nagaraksha. As he was advised, he did the Nagaraksha sadhana for one week in the rishi way. So at that time, the string of his raksha rosary became a fearful snake, and different signs of mudra appeared to his body. He did very strong auspicious prayer to stop all these harmful. And the Great Naga King Seechen appeared directly and requested that if he would make a promise of all people (discipline) that anyone not bring alcohol or meat at the Naga Palace of Uru Katshal. Then will benefit in the whole Tibet.

He remembered in many previous lives that he was born prince Limitless Light of King Ratnadara Churamani.

One time in the dawn session, a vision of Riggyal (King of Family) with nine heads tow hundred hands, and fearful face appeared.

One time at Cheri Taktse at the time at mantra repetition meditation of Dasang (Yamantaka) in a dream some monks (an emanation of obstacles) tried to challenge him in using some curse words. In the monastery of Tsewa, what that happened with fearlessness he roared with a lion roar and they became powerless.

One night in a dream, many armies came led by Lion-headed Monk. He dispelled sickness from Dasang Tantra and all armies died by vomiting blood. When time from the sky fell thunderbolt and hailstone, he raise Phurba in the sky. and it was all redirected and the thunderbolt fell on a stupa on the peak of the mountain and was totally destroyed. The harmful magic changed the direction.

One night he had a dream riding a very beautiful red horse and racing the sky. and then he realized that this was a dream, and the dream transferred into the illusion.

In the first month of the eight date night, in a dream he saw the Buddha surrounded by the kings of human beings and gods, and surrounded by many disciples and assemblies of monks. In the assembly of the people, the six special teachers of the Hindu were matching miracle power. And Buddha defeated them.

He got the vision of Manjushri, the peaceful rishi, the wrathful rishi, Chakrasamvara, and many other yidam deities. Both actual and experiential in the clear light -- the six realms, showing the various magic by the Eight Special Deities, and many others. From these all, he realized the creativities of the mind. He appeared the signs - falling moon on the ground and others that he completed the practice and repetition of the mantra. He saw a lot of visions for the future and all of them came true.

One night in a dream, he was in a Mahakala shrine with some other people doing supplication and praise for Mahakala and some other Dharma protectors. He saw the Buddha radiating the major and minor signs. He cultivated the bodhicitta mind and aspiration. Again, he saw in a dream Pandita (a great scholar) Nagkyi Rinchen and got a lot of teaching on the Mahamudra.

He saw Atisha and he showed him respect (to Dharmakirti) and had a lot of discussion on the teachings.

One time as Netan Dudan (one of the 16 disciples of Buddha), he went to Southern India. There he saw the 16 arhats in the summer retreat.

One time a white man offered him the Buddha's jaw with teeth.

These limitless, wondrous visions came to him in the actual, in the experience, and in the clear light.

In the Iron Dragon year, he invited 110 copyists from Ae, Phenpo, Nyemo, and other places. He wrote all the Kagyur (all of Buddha's talks) with Nyingma gyubum - 120 volumes in that year. He himself did all the corrections. He performed the blessing consecration. He satisfied those copyists by the gifts.

He took teachings - the essence of ultimate Zhi Tro (peaceful and wrathful), and the hidden treasure of Dharmakaya, Sambhogakaya, and Nirmanakaya which revealed by Jatson Nyingpo from him. Dharmakirti also gave him many teachings.

In the Iron Snake year, Gadan Phodrang and the patron Gushri captured the Gartsang and took the Tibetan government, and had a lot of fighting. And many Mongolian and Tibetan people came to Drigung. Many great men destroyed the Zongsar Takzong. Dharmakirti moved to Tsewa country. In the Horse and Sheep years, Central Tibet had a great frost and many people died by hunger. And poor people eating the human brain. and some women eating the dog meat. A great hunger which never happened before.

In Monkey and Bird years, he protected the frozen and all beings liberated from the hunger. Then as the prediction by Ratna which asked by A-tak Kunga, he had no family descendants.

In the Wood Bird year, the 6th month and the 15th day, he gave up the tantrika dress and became fully ordained monk (bhikshu) from Lama Balog Jyinpa Phuntsog as abbot, and Ngawang Phuntsog of Rakhyim as assistant.

One time within the attendants had a lot of conflict in their hearts, and a lot of evil actions were done. Awo Naggu by his gossip was deliberately provoking the government. And the government asked Dharmakirti to Lhasa, put him in prison at Patro Shak, and interrogated him. At that time, the earth was shaking and his guide of Mongolians saw a blessing fire burning from his body. And at night, many soldiers going around and many other miracle powers were shown.

The 5th Dalai Lama from Drepung asked to release him from the prison, and wrote a letter that they not harm him at all. And his renown spread.

Then with representative of government, he went to see the Temple of Jo Rinpoche and Temple of Zha, and the Mahakala Temple at Drigung Thil Monastery. And he made commitment not to spell the exhortation unless great critical circumstances happened to the teaching.

Those who wrong view agitators not long time, they ripen the karma in their life. He wrote commentary on the Vinaya root text, and the Six Dharmas of Naropa, and two different commentaries on Gong Chig root text, and three different commentary texts on Chakrasamvara, and commentary on Hevajra, and composed the Three Rosary Chenrezig text, and Four Kinds of Co-emergent Wisdom, and Seven Mandala of Highest Vajrayana, and Tsorgu the purification practice of the Lower realms practice on Sarva Bit, and Eight Kagye (the eight different kinds of deity practices), and the practices of Yang Zab, and the practice of Yamantaka of Yang Dhogok Me'Pudri (completely reverse the razor of fire), and Chakdig (the heaviness of steel), and Trochu (water of alloy), and many other new and ancient lineage teaching. And he composed many texts about medicine, poetry, and many others.

He re-established all the drum dance and other monk dances. And giving many different empowerments on the different deities to thousands of the people and established them on the Vajrayana path. In those times, the rainbow and rain of flowers, sound of mantra, smell of incense, and sounds of music all miraculously appeared and the people there experienced it.

Then he met the 5th Dalai Lama at Chokhor Gyal. And the Dalai Lama made him a high throne and highly respected him and took a lot of Nyingma teachings (from Dharmakirti). The two great ministers of Dalai Lama -- Lama Gushri Tenzin Chogyal of Mongolia and Sonam Rabtan -- did prostration and were highly devoted. And he also met the Dalai Lama another time and he gave more detailed teaching on the Eight Deities and others.

One time he was heavily sick and Konchog Rinchen gave him empowerment on the White Tara. and at that time, he (Dharmakirti) had a dream on Stone Sacha (small stupa), and Rabtan Sangpo, the physician of Khampo and Layak, the physician of Dakpo, and many other doctors offered him medicines and eventually he got better.

Then he started making the Miracle Great Stupa of gold and silver with 20 very skillful craftsmen from Tibet and Nepal. He built it and all completed. Himself and many other monks blessing consecration on the sadhana of Yamantaka and Chakrasamvara -- all the people who did that, he satisfied by presenting gifts.

At that time Konchog Tinchen passed away, so he completed all the ceremonies of cremation and others.

He also invited Ngawang Tashi Paldrup of Taklung Kagyu. They met each other and took teaching from each other. Since then Drigung Kagyu and Taklun became very close.

One of his chief disciples, Lso Trinlay Namgyal, came from Kham (eastern Tibet) made immense amount of offerings and requested the empowerment and meditation instruction of Lama Gongdu, and some other empowerment. Soon he was sent back to Kham.

One time he was in the practice of Four-armed Mahakala repeating mantra meditation. First the evil omen of sword put into himself, but finally he accomplished all the positive signs and experiences of the practice.

One time the 5th Dalai Lama invited him to Drepung Monastery. As before he was put in a very high seat. And he gave teaching in all Yamantaka instruction. And the Dalai Lama's general secretary Sonam Rabtan highly respected him and they offered him great offerings. And he made a detailed pilgrimage to Drepung, Potala, and Lhasa.

In the Fire bird year, he made a golden parasol which has the Wheel of Yamantaka Mantra protection. The parasol he on the Miracle Stupa in Drigung Thil and did the blessing and consecration.

Since he was visiting different places and not stopping at one place, there was not a stable place to stay permanently. So at that time he combined two encampments. And then his attendants improved that and established a monastery and stayed there.

Then he started yearly ceremony of Mahakala Torchen, protection and reversal on the Yamantaka practice. Then he recognized the incarnate tulku Konchog Rinchen without mistake from Longpo. And brought him to Drigung and gave the name Konchog Trinlay Sangpo. And empowered him the Lord Keeper of All the Teachings. and by this way, he greatly benefitted and established the teachings of Drigung Kagyu.

In the Earth Pig year, one group of people ended their retreat and another group started their retreat at the retreat center of Tsang-gar. to start a second retreat at Trol Lung, he gave the Fivefold Path of Mahamudra in a great gathering.

He made new regulations at the new Yangri Gar Monastery. He gave new advice and teachings to the monks to keep the discipline properly. That year he did the Protection From Frost and all the country that year got a good crop. In autumn, he went to Lhasa. Although the Dalai Lama was in a strict retreat, but Dharmakirti and some of his attendants were allowed to come inside. Same level of seat and was highly respected as before. They discussed about Yamantaka Chakdik (one kind of Yamantaka) detailly for two days. Dalai Lama asked him to write a text about the Stupa of Chakdik, and made a great gift. He then returned to Drigung.

As the people of Dakha Lhoma requested, he went to the junction of Mangra and Woksho. And he satisfied by the nectar of the teaching, the people there.

As the Dalai Lama requested, he wrote about the Stupa of Chakdik Yamantaka. And the text is called "Sharp Weapon of Blazing Vajra Text" and offered it to the Dalai Lama. and the Dalai Lama was greatly happy. Then he highly praised him and gave him very precious texts -- the "Great Thunderball of Wrathful Creativity of Kagyay" and others. And he also wrote some appendices on the Yamsub.

When the luminating rays of the sun of Dharmakirti

It is time to attain all the gardens of lotus of scholar

if the sun is set to the west of the mountain

Will not blossom the lotus by stars and moon.

When this is the liftime of the teaching is going to finish, the pleasant and lovely forest of the Great Secret Place Tsaritra has declined.

The apricot and apple trees are blossomed in the winter at Dansa Thil.

Covered the palace by the five-colored rainbow and thundering in winter at Tsewar. And like that many negative omens appeared. From the beginning of the 11th month, he started getting sick as many other lamas and disciples did their best saying prayers and requesting to expand and make long life.

But when he was 65 in the Earth Pig year, at the 18th day of the 12th month, he did a detailed Dharma Protector sadhana, and he ordered them to protect the teachings and the practitioners.

After that he was shown the enlightenment events.

Then he said in the Iron Bird year, the 17th day of the 1st month, the great scholar Konchog Lhundrup did as the Vajracharya and his wish-fulfilling body was cremated on the mandala of Chakrasamvara. At that time all the sky was filled with rainbows. And there cascaded a rain of the garland flowers. A couple of vultures came down and circumambulated the funeral fire.

One day every week that he died, and every 18th day of the month, a rain of flowers and inconceivable and marvelous signs would appear.

Invited the Namgyal Lekdrup, the head of Taklung Kagyu, to the ceremony and offered him many presents. in that year, without much delaying the Buddha Descending Stupa was made of gold and silver. That kept in the Lin Rinpoche monastery and consecrated by ocean of many monks.

*May all the profound wishes of Khenpo Konchog Gyaltshen be fulfilled in this*

*lifetime, or at worst, the next lifetime.*