

## A GARLAND OF ONE HUNDRED AND EIGHT MARVELS

Praise of the Accomplishments of the Lord of Refuge,  
the Sublime Gochen Incarnation, Namchak Sangak Tenzin Rinpoche

### **Namo guru guhya mantra shasana dharaye**

1) In the holy country<sup>1</sup> you were the helmsman **Nagarjuna** (*Ludrup*).  
In the realm of Bhota<sup>2</sup> you were the **glorious one** (*pal*) who gained accomplishment  
of Hayagriva,  
Chokyang, and others.<sup>3</sup> Through the blessed light of the one drawn by seven horses,<sup>4</sup>  
**marvelous** it is that you ensured a **fortunate** (*zang*) age for beings in these times of spiritual  
degeneration.

2) The one named **Namchak Dorje** was an emanation of Nupchen.  
The custodian of this great tertön's teachings was **Drimed Lingpa**,  
from whom came the successive **Gochen incarnations** (*Gochen Tulku*).  
**Marvelous** it is that you all **uphold the teachings of the secret mantra** (*Sangak Tenzin*),  
with their great blessings.

3) From such profound terms of Padma as *Overwhelming Samsara and Nirvana*  
*with Splendor* (*Korde Zibnön*)  
and *The Most Secret Aspect of Powerful and Wrathful Padma* (*Wangdrak Pema Yangsang*)  
the infallible prophecies praised the coming  
of you, the **marvelous** one bearing the name Sangak Tenzin.

4) Consciously blossoming in a form with major and minor marks of excellence  
in the flawless bloodline of Namchak, through such amazing feats  
as recalling former lifetimes and leaving footprints in rock,

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1. India.

2. The Sanskrit name for Tibet.

3. A reference to Gyalwa Chokyang, one of the 25 intimate students of Guru Rinpoche.

4. The sun.

**marvelous** it is that everyone trusted you and you aroused their awe.

5) The all-seeing Khyentse Chökyi Lodrö<sup>5</sup>  
and Dzigar Kongtrul Lodrö Rappel<sup>6</sup>  
indisputably recognized you formally, inspiring and extolling you.

**Marvelous** it is that you majestically mounted the throne of your former incarnation.

6) In the presence of your noble father Namchak Tashi  
and the lord of your buddha family Lama Nyima Özer,  
you received the entire range of maturing empowerments and liberating teachings  
for the extensive Namchak lineage.

**Marvelous** it is that you raised the central axis of the teachings from its foundation.

7) Although you fell into the abyss of imprisonment during the times of change,<sup>7</sup>  
again and again you donned the armor of diligence,  
striving to rely upon numerous teachers, such as the learned and accomplished Lama Karma  
Zangpo.

**Marvelous** it is that you heard and contemplated their teachings.

8) Khenchen Ngagi Wangpo was Vimalamitra in actuality,  
and the venerable Orgyen Chemchok<sup>8</sup> was his heart son.

**Marvelous** it is that, due to the power of relying on him,  
you came to experience the barbarian prison, so like a hell, as a pure realm.

9) In that master's presence you received in secret  
your entire inheritance of pith instructions, from the common preliminaries  
to the great oral lineage of the Great Perfection of utter lucidity.

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5. The second Dzongsar Khyentse (1893–1959).

6. The second Dzigar Kongtrul, who lived in the early to mid-20<sup>th</sup> century C.E.

7. A euphemism for the occupation of Tibet by the Communist forces of the People's Republic of China.

8. Orgyen Chemchok was one of Gochen Tulku Sangak Rinpoche's primary teachers; he was a student of Khenpo Ngak-chung Ngawang Palzang. When Orgyen Chemchok passed away, he attained rainbow body, his physical remains shrinking to about a cubit in length.

**Marvelous** it is that you received and simultaneously practiced these teachings.

10) Once freed from prison, you renounced your father's estate and home monastery as you would spittle, embarking solely on a new way of life as a *kusali*.<sup>9</sup>

**Marvelous** it is that you, like a tigress, wandered only in solitary mountain valleys.

11) At the cave of Dawapuk in Yerpa, Chimpu,  
Sheldrak in Yarlung, Taktsang in the Önpu uplands,  
Karmar in Zangri, Pakdru Densatil, Gampo, and other places—

**marvelous** it is that you practiced in these sites of accomplishment.

12) You carried out restorations at the spirit lake of Tsogyal in Yang-dzong,  
where you also erected statues of the Guru and his retinue and of the mother principle,<sup>10</sup>  
and erected a statue of the Guru containing the Kutsap Jema Atrong<sup>11</sup>  
in the main temple of Lhasa: How **marvelous**!

13) Deeply concerned for the teachings and for beings in these times of degeneration,  
in accord with directives that your lamas gave you over and over  
you travelled through snow and frozen glaciers, putting your life at risk,  
turning the direction of your journey toward the south: How **marvelous**!

14) During that time, when, for example, a passable track was hard to find,  
various guardian gods took the forms of allies,  
for the army guarding the border venerated and helped you.  
Ah! How **marvelous** that you arrived safely in Bhutan, the land of Dharma.

15) As soon as you met Khyentse,<sup>12</sup> the lord of your buddha family, in Thimphu,

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9. A kusali is someone who follows a simple mendicant lifestyle with very few possessions.

10. i.e., the dakini Dechen Gyalmo.

11. A very rare and sacred statue, one of the so-called “regent” (*kutsap*) statues made by Guru Rinpoche and conferred on his students for concealment as terma.

12. Dilgo Khyentse Rinpoche (1910–1991).

he lovingly took you under his care, whereupon you felt like a son reunited with his father.  
Following the directive of the sublime incarnation Orgyen Chemchok,  
you offered Khyentse Rinpoche evidence of your realization and received his praise:

how **marvelous!**

16) From then on, for 14 years you served Dilgo Khyentse, who was Vajradhara,  
to your utmost, inseparable from him, receiving and contemplating limitless transmissions  
of empowerments, oral transmissions, pith instructions, and spiritual advice,  
like one vase being filled to brim from another: how **marvelous!**

17) Furthermore, beginning with the more common studies such as poetics,  
you received transmissions of this master's collected works and most of his mind termas,<sup>13</sup>  
as well as the terma teachings and collected works of Pema Lingpa, Dorje Lingpa,  
Karma Lingpa, Jigme Lingpa, and Jatsön Nyingpo:<sup>14</sup> **how marvelous!**

18) The terma teachings and collected works of Khyentse Wangpo<sup>15</sup> and Khyentse Chökyi Lodrö,  
the *Three Sections of Dzogchen* of Chokgyur Lingpa,  
and Kongtrul's<sup>16</sup> *Treasury of Vast Teachings* and *Treasury of Spiritual Instructions*—  
how **marvelous** that you merged these teachings with the basic space of your mind.

19) The collected works of Paltrul<sup>17</sup> and Zhechen Gyalsap,<sup>18</sup>  
*The Noble Wish-Granting Vase*<sup>19</sup> and *The One Hundred and Eight Sadhanas*,<sup>20</sup>

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13. Some of these termas he received from Trulzhik Rinpoche later on.

14. Pema Lingpa (1450–1521), Dorje Lingpa (1346–1405), Karma Lingpa (1326–?), Jigme Lingpa (1729/30–1798), and Jatsön Nyingpo (1585–1656).

15. Jamyang Khyentse Wangpo (1820–1892), the first Dzongsar Khyentse. Jamyang Khyentse Chökyi Lodrö and Dilgo Khyentse were contemporary incarnations of this master.

16. Jamgön Kongtrul Lodrö Taye (1913–1900).

17. Dza Paltrul Orgyen Jigme Chökyi Wangpo (1808–1887).

18. The 4<sup>th</sup> Zhechen Gyalsap, Pema Namgyal (1871–1926), was a primary teacher of Dilgo Khyentse Rinpoche.

19. Tib. *Dödjo Bumzang*. A collection of Nyingma sadhanas compiled by Terdak Lingpa Gyurme Dorje (1646–1714) and his younger brother Minling Lochen Dharma Shri (1654–1718).

20. Tib. *Druptap Gyatsa*. A collection of sadhanas compiled by Jonang Jetsün Taranatha (1575–1634).

*The Stages of Meditation* by Kamalashila<sup>21</sup> and Vimalamitra,<sup>22</sup> the *kama*<sup>23</sup> empowerments and oral transmissions,

and the oral transmission for the Kangyur<sup>24</sup>—how **marvelous** that you received all of these.

20) The writings of Rongzom,<sup>25</sup> Longchenpa's<sup>26</sup> *Seven Treasuries*, his trilogies of *Finding Ease*, *Natural Freedom*, and *Dispelling Darkness*, and his *Four Higher Collections of the Heart Drop*<sup>27</sup> and their instruction manual *The Oral Transmission of Vimalamitra*<sup>28</sup>—

how marvelous that you received these empowerments, oral transmissions, and instructions, and so uphold the Omniscient Ones' lineage.<sup>29</sup>

21) The collected works of Kakhyap Dorje,<sup>30</sup> the writings of Pema Karpo<sup>31</sup> commenting on the Chakrasamvara cycle; the commentaries on the *Hevajra Tantra* by Ngok<sup>32</sup> and the Sakya masters;

the three traditions of Nak, Gyal, and Pak;<sup>33</sup> *The Treasury of Songs of Realization*,<sup>34</sup> and so forth—how **marvelous** that you received these many pith instructions of the Kagyü.

22) As well, you received detailed instructions on many occasions—

*Ascertainment of the Three Levels of Ordination*,<sup>35</sup> the cycle of *Finding Ease in the Nature of Mind Itself*,<sup>36</sup>

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21. Kamalashila (8<sup>th</sup> century C.E.) and his teacher Shantirakshita came to Tibet at the invitation of King Trisong Detsen, and helped in bringing the Indian Buddhist teachings to the Land of Snows.

22. Vimalamitra was an Indian master in the 8<sup>th</sup> century C.E. He brought one of the three main lineages of Dzogchen teachings, the *Bima Nyingtik*.

23. The kama teachings are one of the two main classes of teachings in the Nyingma tradition, the other being the terma teachings.

24. The Kangyur (“Translated Word (of the Buddha)”) is the enormous collection, in over 100 volumes, of Tibetan translations of the Indian Buddhist teachings accepted as the words of the buddhas.

25. Rongzom Mahapandita Chökyi Zangpo (1042–1136).

26. Longchen Rabjampa (1308–1364).

27. Tib. *Nyingtik Yapzhi*.

28. Tib. *Drime Zhalung*. By Jamgön Kongtrul Lodrö Taye.

29. Longchen Rabjampa (1308–1364).

30. The 15th Gyalwa Karmapa of the Kagyü school (1871–1922).

31. Künkyen Pema Karpo (1537–1594) was the 4<sup>th</sup> Gyalwang Drukpa of the Drukpa Kagyü school.

32. Ngok Chöku Dorje (1036–1097) was a principal student of Marpa Lotsawa, founder of the Kagyü school.

33. The lineages of Chakrasamvara from Krishnapa (Tib. Nakpopa); of Jinasagara (Tib. Gyalwa Gyatso), a form of Avalokiteshvara; and of Vajravarahi (Tib. Dorje Pakmo).

34. Tib. *Doha Dzöd*.

35. Tib. *Domsun Nam-ngey*, by Ngari Panchen Pema Wanggyal (1487–1542).

36. Tib. *Semnyi Ngalso*. By Longchen Rabjampa.

*The Treasury of Qualities* and its autocommentary,<sup>37</sup> as well as the commentaries on it by Yönga<sup>38</sup> and Tendar.<sup>39</sup>

How **marvelous** that you received these more times than any great scholar.

23) From the preliminary practices of the Nyingtik through the stage of development<sup>40</sup> to the cycles of the stage of completion (the *tsalung* practices,<sup>41</sup> yogic exercises, and *tummo*) and the instructions on *Yeshe Lama*<sup>42</sup> and *The Heart Drop of Chetsün*<sup>43</sup>—

how **marvelous** that you, the Nyingtik master, received these again and again.

24) The commentaries on *The Essence of Secrets*<sup>44</sup>—*Dispelling Darkness in the Ten Directions*,<sup>45</sup> *Commentary on the Rare and Sublime*,<sup>46</sup> *The Key to the Treasury*,<sup>47</sup> *The Heart Essence of Utter Lucidity*,<sup>48</sup> and *The Oral Transmission of the Lord of Secrets* and *The Ornament of the Lord of Secret's Enlightened Intent*<sup>49</sup>—how **marvelous** that you, learned expert in *The Web of Magic*,<sup>50</sup> received these many times.

25) In addition, the sealed teachings of *The Treasury of Hidden Treasure Teachings*,<sup>51</sup> *The Udder of Mipam*,<sup>52</sup> *The Sealed Teachings of Jatsön Nyingpo*,<sup>53</sup> and all manner of rare transmissions of conferrals of life force and sealed teachings—how marvelous that you merged the entire range of these teachings with the Ganges of your enlightened mind.

26) The Mindroling Cycle of Vajrasattva (the preliminaries, the stage of development,

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37. Tib. *Yönten Dzöd*. Both texts are by Künkyen Jigme Lingpa (1729–1798).

38. Gemang Khenchen Yöntan Gyatso (19<sup>th</sup> century).

39. Alaksha Ngawang Tendar (1759–1831).

40. Tib. *kyed-rim*.

41. Advanced yogic techniques involving the subtle channels and energies.

42. An instruction manual on Dzogchen practice by Jigme Lingpa.

43. The *Chetsün Nyingtik* cycle was revealed as a recollection from a former life by Jamyang Khyentse Wangpo.

44. Skt. *Guhyagarbha Tantra*; Tib. *Gyüd Sangwa Nyingpo*.

45. Tib. *Chokchui Münsel*, by Longchen Rabjampa.

46. Tib. *Könchok Drel*, by Rongzom Mahapandita Chökyi Zangpo.

47. Tib. *Dzödki Demik*, by the 3<sup>rd</sup> Dodrupchen, Jigme Tenpay Nyima (1865–1926).

48. Tib. *Ösel Nyingpo*, by Ju Mipham Rinpoche Namgyal Gyatso (1846–1912).

49. Tib. *Sangdak Zhalung* and *Sangdak Gonggyen*, both by Minling Lochen Dharma Shri.

50. Skt. *Mayajala*; Tib. *Gyutrul Drawa*. Another title of the *Guhyagarbha Tantra*.

51. Tib. *Rinchen Terdzöd*. An enormous collection of terma teachings compiled by Jamgön Kongtrul Lodrö Taye.

52. Tib. *Be'u Bum*. The title of a collection of esoteric teachings by Mipam Rinpoche.

53. Tib. *Jatsön Kagya*. The teachings of the tertön Jatsön Nyingpo.

the six yogic practices of the stage of completion, and the instructions of *Ati Zap-nying*), and the empowerments, oral transmissions, and instructions of *The Gathering of All Sugatas*<sup>54</sup>—how **marvelous** that you are a master who upholds the tradition of Mindroling, having studied it in great detail.

27) Once the seat of Zhechen had been newly established in exile, you trained perfectly in the rituals of Zhechen and Mindroling, learning them by being shown personally.

How **marvelous** that you served for seven years as vajra master, directing *drupchen* and *drupchöd* ceremonies.

28) During the time that, for seven years, you accepted the responsibility to serve as abbot during the summer retreat (maintaining the tradition of the three bases of monastic discipline),<sup>55</sup> how **marvelous** that you composed a record according to the practical methods of Zhechen Pema Drime.<sup>56</sup>

29) During that time, in conjunction with supervising the administration of the monastery you taught such texts as *The Records of Monastic Discipline*,<sup>57</sup> *The Sources Verses for the Noviciate*,<sup>58</sup> *Words of My Perfect Teacher*,<sup>59</sup> *The Classification of the Stage of Development*,<sup>60</sup> and *The Treasury of Enlightened Qualities*.

How **marvelous** that you uphold the teachings by explaining the sutras and tantras.

30) Because of there being medical practitioners since the time of your ancestors, following the directive of Khyentse Rinpoche, later on

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54. Tib. *Tukjey Chenpo Deshek Kündü*. These are all termas revealed by Terdak Lingpa Gyurme Dorje.

55. The three bases are the monastic summer retreat, the ceremony for renewing one's vows, and the ceremony for ending the summer retreat.

56. Kongtrul Pema Drime (1901–1960) of Zhechen monastery was one of the rebirths of Jamgön Kongtrul Lodrö Taye.

57. Skt. *Vinayavastu*; Tib. *Dulwey Lengzhi*.

58. Skt. *Shramanera Karika*; Tib. *Getsul Tsik Le'ur Jépa*, by the Indian master Shakyaprabha.

59. Tib. *Künzang Lamey Zhalung*, by Dza Paltrul Orgyen Jigme Chökyi Wangpo, the standard manual on the preliminary practices of Dzogchen.

60. Tib. *Kyërim Namzhak*, by Zhechen Gyaltsap Pema Namgyal.

you studied with the lama and doctor Trogawa,<sup>61</sup> learning the source tantras  
and mainstream commentaries on medicine; how **marvelous!**

31) Following your lama's directive, for a time you journeyed to the holy country<sup>62</sup>  
and travelled to Shugsep Nunnery<sup>63</sup> to bestow empowerments, oral transmissions, and instructions,  
as well as assisting them with problems  
and offering help in many ways: how **marvelous!**

32) In the company of Dilgo Khyentse you journeyed to major sacred sites in the holy country.  
When you reached Vaishali<sup>64</sup> Khyentse Rinpoche spontaneously said that in a past lifetime  
you had been a monkey who offered honey  
to the Teacher:<sup>65</sup> how **marvelous!**

33) In Nepal and Bhutan, together with Khyentse, the lord of your buddha family,  
you participated many times in annual drubchen and drupchöd rituals based  
on kama and terma cycles.  
On the basis of being appointed regent,<sup>66</sup> you became rich in knowledge  
in learning these practices by being shown personally: how **marvelous!**

34) When taking the bodhisattva vow you were named Jamyang Drowa Kündul,  
and when receiving the Nyak lineage of Vajrakila  
you were named Düddul Trinley Rolpa Tsal, and so forth.  
How **marvelous** that you had the good fortune to be crowned with many names.

35) When the lord of your buddha family Khyentse was close to passing away into peace,  
you felt signs that it was necessary to seek an audience with him.

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61. Trogawa Rinpoche Sampel Norbu (1932–2005) was one of Tibet's foremost physicians of the 20<sup>th</sup> century.

62. That is, India, as the source of the Buddhist tradition.

63. Shugsep Nunnery, named for a nunnery near Lhasa, Tibet, is near Dharamsala, Himachal Pradesh, in northern India.

64. Tib. Yangpachen. An ancient city in Bihar, northern India, now an archaeological site. The Buddha Shakyamuni spent the summer retreats during the rainy season here.

65. That is, the Buddha Shakyamuni.

66. Tib. *gyal-tep*. An important official role in drubchen and drupchöd rituals.



Going to him in secret, you were able to meet with him in a timely manner.

How **marvelous** that Khandro<sup>67</sup> praised this as a sign of your pure samaya.

36) After you had offered a ceremony for Khyentse Rinpoche's long life and he was admitted to hospital,

when his form withdrew into the basic space of phenomena,

you had the good fortune to blend your mind with his enlightened mind in the presence of his holy remains.

How **marvelous** that your mediative experiences and realization intensified as never before.

37) From Trulzhik Lodrö<sup>68</sup>—Shantarakshita<sup>69</sup> in these times of degeneration—

you received the final monastic ordination by way of the three stages,<sup>70</sup>

and received the entire range of empowerments and oral transmissions for the mind terms of Jigdral Yeshe Dorje<sup>71</sup> and the collected works of Dilgo Khyentse: how **marvelous!**

38) Furthermore, you received the empowerments and oral transmissions for *The Supremely Compassionate One: Gathering of All Sugatas*<sup>72</sup>

and *The Union of Hayagriva and Varahi: The Wish-Fulfilling Gem*,<sup>73</sup>

as well as the Dzogchen teaching *Dispelling the Darkness of Ignorance*<sup>74</sup> and its supporting commentary,

*The Flight of the Garuda*:<sup>75</sup> how **marvelous!**

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67. Khandro Lhamo (1914–2003) was the consort of Dilgo Khyentse Rinpoche.

68. Trulzhik Rinpoche Ngawang Chökyi Lodrö (1923–2011) became the head of the Nyingma school in 2010; he was a primary student of Dilgo Khyentse Rinpoche.

69. Shantarakshita (725–788) was an Indian master of the Middle Way (Madhyamaka) school of Buddhist philosophy who came to Tibet at the invitation of King Trisong Detsen. He ordained the first Tibetan monks and oversaw the construction of Samye, the first Buddhist temple in Tibet.

70. The final ordination in the Buddhist tradition entails passage through the stage of lay ordination, the noviciate, and the full ordination as a monk.

71. Dudjom Rinpoche (1904–1987).

72. Tib. *Tukchen Deshek Kündü*. A terma cycle revealed by Terdak Lingpa Gyurme Dorje.

73. Tib. *Tapak Yidzhin Norbu*. A terma cycle revealed by the tertön Künzang Dechen Gyalpo (b. 1736), who was the teacher of Sokpo Wang (also known as Chögyal Ngawang Dargye (1736–1807), who in turn was the main teacher of Zhapkar Natsok Rangdrol (1781–1851).

74. Tib. *Marik Münsel*. A teaching manual composed by Chögyal Ngawang Dargye.

75. Tib. *Kading Shoklap*, by Chögyal Ngawang Dargye's student, Zhapkar Natsok Rangdrol; a commentary on the *Tapak Yidzhin Norbu* of Künzang Dechen Gyalpo.

39) In particular, you received the empowerments, oral transmissions, and pith instructions for *Yangti: The Single Golden Syllable*,<sup>76</sup> and completed the practices, from the preliminaries through the main practice, including the dark retreat. How **marvelous** that you are extolled as a holder of the Yangti teachings on into the future.

40) You invited the venerable Drupwang Pema Norbu<sup>77</sup> to tame the land at Purpaling<sup>78</sup> and at different times received *The Empowerment for the Discourse: The Flow of Honey*<sup>79</sup> and the instructional oral transmissions of Ngak-chung's oral lineage:<sup>80</sup> how **marvelous!**

41) From Taklung Tsetrul,<sup>81</sup> master of the supreme secrets, you received the entire range of Northern Treasures,<sup>82</sup> the complete empowerments and oral transmissions for *All-Embracing Enlightened Intent*,<sup>83</sup> and in particular the empowerment and oral transmissions for Zhangtrom's<sup>84</sup> tradition of Yamantaka: how **marvelous!**

42) From the great accomplished one Drup**chen** Kalu Rangjung Künkyap<sup>85</sup> and Tenga Trinley Namgyal of Ben**chen** monastery<sup>86</sup> you received the empowerments and oral transmissions for the glorious collection of profound termas from the Early Translation School of Supreme Secrets (Sang**chen** Ngagyur)—the *Rin**chen** Terdzöd*: how **marvelous!**

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76. Tib. *Yangti Sergyi Druchik*. A terma revealed by Dungsö Repa the Younger (15<sup>th</sup> century).

77. The 3<sup>rd</sup> Drupwang Penor Rinpoche of the Palyul tradition, Lekshey Chökyi Drayang (1932–2009).

78. The retreat center for monks established by Gochen Tulku Sangak Rinpoche in Pharping, Nepal.

79. Tib. *Dawang Drangtsi Chugyün*, by Drakkar Taso Tulku Chökyi Wangchuk (1775–1837). A major empowerment ritual for the Anuyoga approach.

80. Dzogchen Khenpo Ngawang Palzang, known as Khenpo Ngak-chung or Khenpo Ngaga (1879–1940).

81. Taklung Tsetrul Trinley Nyinje Zangpo (1926–2015) was head of the Nyingma school from 2011 until his death.

82. Tib. *Jangter*. A collection of terma cycles revealed by Rigdzin Gödem (1337–1408).

83. Tib. *Gongpa Zangtal*. A terma of Dzogchen teachings revealed by Rigdzin Gödem.

84. The tertön Zhangtrom Dorje Bar (9<sup>th</sup> century) was the direct rebirth of Nupchen Sangye Yeshe.

85. Kalu Rinpoche Karma Rangjung Künkyap (1905–1989).

86. Benchen Tenga Rinpoche (1932–2012), the vajra master of the 16<sup>th</sup> Karmapa's monastery in Rumtek, Sikkim.

43) From Tenga Rinpoche you later received the oral transmissions for the Tengyur<sup>87</sup> and, in accord with Khyentse’s directive, thoroughly studied the structural diagrams of the eight stupas of the Sugata and the layout of mandalas: how **marvelous!**

44) From Nyoshul Khenchen,<sup>88</sup> yogin of the **definitive meaning** of the teachings, you received teachings on that **definitive meaning**, such as *The Commentary on Samantabhadra’s Enlightened Mind* and *The Further Notes*<sup>89</sup>— explanatory teachings on the great perfection of **definitive meaning**. How **marvelous** that you placed the Heart Drop<sup>90</sup> teachings of definitive meaning as a gem on the crown of your head.

45) When Dungse Thinley Norbu,<sup>91</sup> the **Dzogchen** yogin, was giving empowerments and **Dzogchen** teachings, foremost that of *Refining One’s Perception*,<sup>92</sup> he praised you with the statement, “You are a true **Dzogchen** practitioner!” How **marvelous** that you established the auspicious circumstances to change to the support of being a holder of mantra.<sup>93</sup>

46) Following that, like an alchemist transforming base metal into gold, you moved from the basis of individual liberation<sup>94</sup> and transformed this into acceptance of the ordination of a tantrika, the sublime discipline of great bliss.

Similar to the venerable Saraha, you enjoyed the unity of bliss and emptiness—

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87. The Tengyur (“Translated Commentaries”) is the collection of Tibetan translations of commentaries on the Buddha’s teachings by Indian (and a few Tibetan) masters.

88. Nyoshul Khenpo Jamyang Dorje (1931–1999).

89. Tib. *Künzang Tukkyi Tika* and *Yang-yik*. Both were authored by Khenpo Ngaga. The first is a commentary on Jigme Lingpa’s *Yeshe Lama*; the second is a commentary on a text from the *Lama Yangtik (Innermost Heart Drop of the Lama)* collection compiled by Longchen Rabjampa, one of the *Nyingtik Yabzhi* cycles.

90. Tib. *Nyingtik*.

91. Dungse Rinpoche Thinley Norbu Rinpoche (1931–2011) was the eldest son (*dungse*) of Dudjom Rinpoche Jigdral Yeshe Dorje.

92. Tib. *Nang-jang*. A commentary by Dudjom Rinpoche on a Dzogchen source text authored by his previous incarnation Dudjom Lingpa (1835–1904).

93. That is, he changed from his monk’s robes into the garb of a tantric master.

94. That is, monastic ordination.

the mudra of the four degrees of joy:<sup>95</sup> how **marvelous!**

47) From the lord of **dharma** Jikpun<sup>96</sup> you received the empowerments, oral transmissions, and instructions for the **dharma** cycle of Chetsün,<sup>97</sup> the cycle of Mañjushri, and the conferral of life force for the **dharma** protector Gesar: how **marvelous** that you had the good fortune to forge this **dharma** connection.

48) From the sublime Pewar incarnation Jamyang Sonam<sup>98</sup> you received the direct lineage of Khyentse<sup>99</sup>—the entire range of major empowerments for the classes of tantra from the Sakya tradition, and the complete empowerments and oral transmissions for the collected works of Khyentsei Wangpo: how **marvelous!**

49) From Taklung Zhapdrung Chökyi Nyima<sup>100</sup> you received the transmissions for the collected works of Jedrung<sup>101</sup> and the entire range of empowerments and oral transmissions for the Taklung Kagyü school, and in addition received such teachings as the preliminary practices of Taklung and the transference of consciousness of the blue Hung: how **marvelous!**

50) From both Chetsang and Garchen of the Drigung school<sup>102</sup> you received such transmissions as the most profound oral lineage, *The Smaller Purple Volume*,<sup>103</sup> the Zhangtrom tradition of Yamantaka, the mahamudra teaching *Gangama*,<sup>104</sup> and the conferral of life force for Achi:<sup>105</sup> how **marvelous!**

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95. This is a reference to practice with a consort.

96. Khenchen Jigme Puntsok Jungnay (1933–2004).

97. *The Chetsün Nyingtik* cycle.

98. Pewar Choktrul Chime Dorje (b. 1933).

99. That is, Jamyang Khyentsei Wangpo.

100. Taklung Zhapdrung lived from 1918 to 1994.

101. The 7<sup>th</sup> Riwoche Jedrung, Jampa Jungney (1856–1922), who was a primary teacher of Taklung Zhapdrung.

102. That is, the 7<sup>th</sup> Drigung Chetsang, Tenzin Trinley Lhündrup (b. 1946) and the 8<sup>th</sup> Garchen Tritrul Rinpoche Könchok Gyaltzen (b. 1936).

103. Tib. *Poti Mukchung*. A text from the *Bima Nyingtik* cycle of the *Nyingtik Yabzhi*.

104. By the Indian siddha Tilopa (988–1069).

105. A female protective deity of the Drigung Kagyü school.

51) From the sublime Lhalung Tuksey<sup>106</sup> you received the transmission for *Words of My Perfect Teacher*, from Khenpo Dazer<sup>107</sup> that of the collected works of Bödtrul,<sup>108</sup> and from Khenpo Chökyi Gocha<sup>109</sup> that of *The Thirty Consonants* and *The Application of Grammatical Particles*.<sup>110</sup> How **marvelous** that you exerted yourself insatiably in seeking the dharma without sectarian bias.

52) Although Dzongsar Khyentse and the venerable Rabjam<sup>111</sup> were already your dharma brothers, you honored them as lamas and received from them whatever spiritual connections you could, including the empowerment and oral transmissions of Sera Khandro<sup>112</sup> and Khyentsei Wangpo: how **marvelous!**

53) In particular, you approached the regent and custodian of Dilgo Khyentse—Rabjam Gyurme Chökyi Senge— with a request the prophecies indicated it was time for the profound termas<sup>113</sup> to be collected and arranged. How **marvelous** that you set these auspicious circumstances in motion.

54) From the sublime Sengdrak incarnation<sup>114</sup>—Milarepa in these times of spiritual degeneration—

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106. The 10<sup>th</sup> Peling Tuksey, Tekchok Tenpey Gyaltzen (1951–2010).

107. Khenpo Dawey Özer (1922–1990).

108. Bödtrul Do-ngak Tenpay Nyima (1898–1959) was one of Khenpo Dawey Özer's teachers.

109. He lived from 1942 to 2010.

110. Tib. *Sumchupa* and *Takjuk*. These are the basic texts of Tibetan grammar, authored by Tönmi Sambhota (7<sup>th</sup> century), one of the Tibetan king Songtsen Gampo.

111. The 3<sup>rd</sup> Dzongsar Khyentse, Tupten Chökyi Gyatso (b. 1960) and the 7<sup>th</sup> Zhechen Rabjam, Jigme Chökyi Senge (b. 1966), grandson and dharma heir of Dilgo Khyentse Rinpoche.

112. Sera Khandro Künzang Dekyong Wangmo (1892–1940).

113. That is, the termas of Dilgo Khyentse Rinpoche.

114. The 5<sup>th</sup> Sengdrak Tulku Ngawang Gyurme Chokyi Gyaltzen (1947–2005), a Drupka Kagyü master who was a student of Dilgo Khyentse Rinpoche.

you received the transmissions of the works of Götsang,<sup>115</sup> the eight major instructions of Bara,<sup>116</sup> the great empowerment of Kalachakra from the Jonang tradition, *The Treasury of Songs of Realization*, and the practice of the transference of consciousness of Shakya Shri:<sup>117</sup> how **marvelous**.

55) At the Vajra Seat,<sup>118</sup> from the powerful lord of victorious ones<sup>119</sup> you received the empowerment of Kalacakra, the longevity empowerment of white Tara, and teachings on *Engaging in the Conduct of a Bodhisattva*.<sup>120</sup> From the Sakya hierarch<sup>121</sup> you received the empowerment and oral transmission for *The Seven-Line Prayer* of Apang:<sup>122</sup> how **marvelous!**

56) In accord with the directive of the venerable Orgyen Chemchok that you needed to receive the entire transmission of the profound Dudjom termas, from Dilgo Khyentse, Trulzhik Rinpoche, and Dzongsar Khyentse you received the transmissions for the newest edition of the collected works : how **marvelous!**

57) To the wish-fulfilling gem Jigme Puntsok you offered the transmission of Mipam's *Udder of Illusion*,<sup>123</sup> and to Pegyal Lingpa<sup>124</sup> those of the profound Namchak termas and other teachings. How **marvelous** that these lamas in turn were delighted to receive teachings from you.

58) Even after being exiled in foreign lands you undertook strict retreats annually at Chumopuk Cave in Bhutan, Yangleshöd<sup>125</sup> in Nepal,

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115. Götsangpa Gönpö Dorje (1189–1258), founder of the Upper Drukpa Kagyü school.

116. Barawa Gyaltzen Palzang (1310–1391).

117. Drugu Tokden Shakya Shri (1853–1919).

118. Skt. Vajrasana; Tib. Dorje Den. Bodh Gaya in Bihar state in northeastern India, the site of the Buddha Shakyamuni's attainment of enlightenment.

119. That is, His Holiness the 14<sup>th</sup> Dalai Lama, Tenzin Gyatso (b. 1935).

120. Skt. *Bodhicaryavatara*. A treatise on the Mahayana path by the Indian master Shantideva (685–763).

121. His Holiness Sakya Trizin Ngawang Künga Tekchen Palbar (b. 1945), head of the Sakya school of Tibetan Buddhism.

122. Apang Tertön Pawo Chöying Dorje (1895–1945). His Holiness Sakya Trizin is the rebirth of Apang Tertön.

123. Tib. *Gyumay Bebum*.

124. Drodul Pegyal Lingpa (1924–1988) was one of Gochen Tulku Sangak Rinpoche's primary teachers.

125. Also known as Pharping.

and Longchen Ritröd in the United States.<sup>126</sup>

How **marvelous** that you undertook these various practices.

59) When in strict retreat at Chumopuk Cave in Bhutan,  
you were graced with a vision of Vajravaharhi<sup>127</sup> and composed a prayer of praise to her.  
You newly discovered an imprint of the Guru's head that everyone trusted as such.<sup>128</sup>  
How marvelous that you received countless such visions and prophecies.

60) In accord with the directives of lords of your buddha family  
such as Dudjom and Khyentse (both regents of Padma)  
and the powerful lord of siddhas Buddha Vajra,<sup>129</sup>  
you undertook to revivify the threatened life force of the Namchak teachings: how **marvelous!**

61) Concerning all the profound Namchak termas of Tsasum Lingpa,  
both the primary sources and the secondary texts,<sup>130</sup> to be found throughout the central  
and border regions of the Land of Snows,  
you sought these out, edited and arranged and published them,  
and composed many commentaries on their enlightened intent to clarify the key points:  
how **marvelous!**

62) By having new empowerment cards<sup>131</sup> prepared for the profound Namchak termas,  
and in particular by composing *The Magical Pellucid Mirror*,  
a history of the origins of these termas (where no such account existed previously),  
how **marvelous** that you provided this unsurpassable legacy of these teaching  
for future generations.

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126. Near Glorieta, New Mexico.

127. Tib. Dorje Pakmo.

128. That is, a previously undiscovered imprint left in the cave roof by Guru Rinpoche when practicing there in the 9<sup>th</sup> century.

129. Chatral Rinpoche Sangye Dorje (1913–2015).

130. These are the commentaries, liturgical arrangements, and supplements composed by lineage masters on the basis of Tsasum Lingpa's source termas.

131. Tib. *tsakli*. These are small cards depicting deities and symbols that are displayed to students by a master bestowing an empowerment.

63) On the slopes below the Asura Cave,<sup>132</sup>

in establishing the Ewam retreat centers for men and women and a nunnery,<sup>133</sup>  
you laid the foundation of the theory and practice of the ati teachings.

Aho! How **marvelous** that you lit the torch of these teachings of great secrets.

64) In the meditation retreat center of Kusum Khandro Ling,

the community of venerable nuns practice *The Heart Drop of Longchenpa*,<sup>134</sup>

and in Purpa Ling the venerable monks focus on the Namchak teaching cycles.

How **marvelous** that you founded these two centers for meditation retreats.

65) These are not mere pretenders at being retreatants,

for they begin with the preliminary practices—the 100-day program of mental training  
and the 500,000 repetitions<sup>135</sup>—

then carry out the phases of approach and accomplishment for the Three Roots, including  
the supplementary practices,

and the six practices of the stage of completion. How **marvelous** that you laid this foundation  
for their spiritual practice.

66) In particular, you established the basis for practice of the three yogas<sup>136</sup>—

including the Dzogchen teachings of *Yeshe Lama*

and the Dzogchen teachings on *trekchö* and *tögal* from the Namchal tradition.

How **marvelous** that did so according to the oral instructions of Khyentse  
and Chatral.

67) Over a 25-year period many monks and nuns—

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132. This cave in Pharping, in the Kathmandu Valley of Nepal, is where Guru Rinpoche practiced Vajrakila to subdue negative forces.

133. The men's meditation retreat center is Ewam Sangak Purpa Ling, the women's is Kusum Khandro Ling. Turquoise Leaf Nunnery contains Jetsün Ling College, where the nuns pursue a nine-year *shedra* program of studies.

134. Tib. *Longchen Nyingtik*. A terma cycle of enlightened mind (Tib. *gong-ter*) revealed by Jigme Lingpa.

135. These consist of 100,000 repetitions each of the prayer of refuge, the arousal of bodhicitta, the Vajrasattva mantra, the mandala offering, and the guruyoga prayer.

136. That is, mahayoga, anuyoga, and atiyoga (of Dzogchen).



foremost among them Wangchen Tulku, Pen Tulku Orgyen Sangak,  
Jetsünma Jamyang Yeshe Palmo—  
have completed eight successive three-year, three-month retreat programs:  
how **marvelous!**

68) At the shedra college of Jetsün Yuloköd Ling<sup>137</sup>  
the nuns study and contemplate sutra and tanta teachings, such as *The Treasury of Qualities*,  
pursue their spiritual development and purification through the 500,000 repetitions,  
learn ritual arts and music, and so forth.  
How **marvelous** that you instituted a tradition that integrates study and practice.

69) Especially, when the powerful siddha Sangye Dorje  
visited the especially exalted Ewam retreat center for diligent nun practitioners  
and conferred the special wealth of instructions for *The Heart Drop of Utter Lucidity*,<sup>138</sup>  
he conferred on you the exalted title of Retreat Master: how **marvelous!**

70) On this occasion Chatral Rinpoche wrote verses of aspiration for your long life  
in his own hand,  
in which he praised your ripening of the fruition of individual liberation, the bodhisattva path,  
and the secret mantra teachings,  
and your shouldering the task of rekindling the embers of the theory and practice of the teachings  
in these degenerating times: how **marvelous!**

71) In Yangtse, the hidden land of **Padma** in Mönkha,<sup>139</sup>  
Pegyal Lingpa, the regent of **Padma**, enthroned you as the custodian  
prophesied by **Padma** for the Namchak and Kusum Gongdü cycles—  
the profound termas of **Padma**: how **marvelous!**

72) You offered him the earlier **terma** cycles of Namchak

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137. That is, Turquoise Leaf Nunnery.

138. A district in southeastern Tibetan near the border with Bhutan.

139. That is, Bhutan.

and received back from him the more recent **terma** cycles of *The Untired Intent of the Three Kayas*,<sup>140</sup> becoming the holy **terma** envoy named Guhya<sup>141</sup> who would ensure the continuity of the maturing empowerments and liberating teachings of the earlier and later **terma** cycles:

how **marvelous!**

73) Although at a certain point the great tertön<sup>142</sup> went to rest in peace, for his students and attendants filled with hope, and the monastic communities, according to their hopes and wishes you gave empowerments, oral transmissions, and pith instructions that fulfilled their hopes: how **marvelous!**

74) Furthermore, you journeyed many times to the Buddhist kingdom of Bhutan in the south, where you conferred the maturing empowerments and liberating teachings for complete cycles of profound termas—*Four Higher Collections of the Heart Drop*, *All-Embracing Enlightened Intent*, the Namchak tradition, and *The United Intent of the Three Kayas*: how **marvelous!**

75) At Evam centers in Bhutan—all the monastic communities of Namchak and Kusum Gongdü—you presided over drupchen and drupchöd rituals for Pema Traktung and other practices, and to ensure the continuity of these teachings you established many foundations to provide funding: how **marvelous!**

76) The prophecy of Gochen Tulku in *The Route Map to Zegyal*<sup>143</sup> states that you would plant the seeds of a thousand siddhas. Accordingly, you turned the wheel of the dharma for thousand of students in the eastern and western hemispheres, causing their spiritual experience and realization to grow: how **marvelous!**

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140. That is, Pegyal Lingpa's own terma revelations of the *Kusum Gongdü* cycle.

141. The Sanskrit equivalent of the syllable *sang* ("secret") in Gochen Tulku Sangak Rinpoche's personal name.

142. That is, Pegyal Lingpa.

143. This text describes the route to the secret site of Zegyal.

77) The prophecies in Pegyal Lingpa's profound termas foretold that you would protect beings from the Land of Snows down to the great oceans, so you promulgated these profound termas abroad in all foreign lands: how **marvelous!**

78) The powerful lord of siddhas, the sublime Chagdud incarnation,<sup>144</sup> formally requested the maturing empowerments and liberating teachings for the profound Namchak termas. In response you journeyed to the western hemisphere, to Rigdzin Ling<sup>145</sup> in the United States, where you conferred these maturing and liberating transmissions on that teacher and all his retinue: how **marvelous!**

79) At Yangleshöd, to a group headed by Kyapchen Tulku and including the retreat master Gyalsey Wangchen Tulku, and other diligent practitioners you bestowed the entire range of empowerments, oral transmissions, and pith instructions from the Namchak tradition: how **marvelous!**

80) In Tibet, the Land of Snows, to Nyakla Garwang, the diligent practitioner Tamdrin Wangmo, and others, and at Zhechen Monastery to Drigung Lamkyen,<sup>146</sup> you offered the cycle of *The Mind Sadhana of Yamantaka* from the Namchak tradition: how **marvelous!**

81) At Ewam dharma centers in Taiwan and Hong Kong, to groups headed by Barom Choktrul Chime<sup>147</sup> and the Sakya master<sup>148</sup> you transmitted the empowerments and oral transmissions for the profound Namchak termas: how **marvelous!**

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144. Chagdud Tulku Pema Gargyi Wangchuk (1930–2002).

145. The main seat of the Chagdud Gonpa Foundation, located in Junction City, California.

146. The Drigung Kagyü master Lamkyen Gyalpo (b. 1939).

147. A master of the Barom Kagyü, one of the four primary schools of the Kagyü tradition, founded by Drama Wangchuk (1127–1199), a student of Gampopa.

148. Known as Sakya Loppön Rinpoche.

82) In the northeastern country of Russia,  
to practitioners of the Namchak teachings (primarily the lama and monks  
of nomadic settlements)<sup>149</sup>  
you bestowed the empowerments, oral transmissions, and pith instructions  
for these profound termas: how **marvelous!**

83) To Chagdud,<sup>150</sup> the sublime Asang incarnation of Namkay Nyingpo,<sup>151</sup>  
and Sönam Druktop (a yogin of the definitive meaning)—  
to these custodians of the teachings<sup>152</sup> and both of the rebirths<sup>153</sup>  
you passed on the empowerments and oral transmissions, returning these to their proper owners:  
how **marvelous!**

84) From both the venerable Khyentse and the tertön Pegyal Lingpa  
came prophecies that the time would come for you to promulgate the empowerments  
and oral transmissions of the Namchak tradition.  
How **marvelous** that you transmitted these once again in the Land of Snows.

85) Furthermore, in Chengdu,<sup>154</sup> to the majority of lamas and tulkus of Yachen who uphold  
the Namchak lineage  
(headed by the master of the teachings, the sublime incarnation of Namkay Nyingpo<sup>155</sup>)  
you transmitted the Namchak and Kusum Gongdü cycles at one and the same time:  
how **marvelous!**

86) Exhorted by Achi Chödrön and Jowo Zegyal<sup>156</sup>  
to benefit beings in your home region, at Bodh Gaya

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149. These lamas and monks, who come from the Doshul region of eastern Tibet, maintain a center in Moscow.

150. That is, Chagdud Tulku Rinpoche.

151. Asang Rinpoche Sangak Tenzin is the abbot of the Nyingma monastery of Yachen Orgyan Samten Ling in eastern Tibet. He is considered an incarnation of Namkay Nyingpo, one of Guru Rinpoche's 25 intimate students.

152. That is, the three masters just mentioned.

153. The rebirths of Pegyal Lingpa; one incarnation was born in the United States, the other in India.

154. Tib. Pöden Drong. Literally, "The City of Incense."

155. Asang Rinpoche Sabgak Tenzin.

156. Two local gods, Achi Chödrön of the Drigung region in central Tibet and Jowo Zegyal of the eastern Tibetan region.

you accepted an appointment to the Committee for the Restoration of the Kama and Terma Teachings of Nyingma:<sup>157</sup> how **marvelous!**

87) You successively visited monastic institutions, especially the Potala Palace in Lhasa, Drigung, Katsal, Tidro, Uru Zha,<sup>158</sup> Tsetang, Trandruk,<sup>159</sup> Yumbu Lagang,<sup>160</sup> and Yarlung Sheldrak: how **marvelous!**

88) Similarly, you visited Dorje Drak,<sup>161</sup> Palri,<sup>162</sup> Tsering Jong,<sup>163</sup> Samye, Chimpu, Nedong, Mawochok,<sup>164</sup> the spirit lake of Yeshe Tsogyal,<sup>165</sup> Yang-dzong,<sup>166</sup> Mindroling,<sup>167</sup> Shugsep,<sup>168</sup> and Gangri Tökar:<sup>169</sup> how **marvelous!**

89) Then you journeyed to sites in eastern Tibet, such as Katok, Palyul, and Dzogchen;<sup>170</sup> and to numerous monastic sites in Dakpo and Kongpo.<sup>171</sup>

In all these places you distributed the committee's funds for the restoration of temples or the sponsoring of drupchens and drupchöds: how **marvelous!**

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157. Tib. Kater Nyamso Tsokpa. Headed by Tarthang Tulku Rinpoche and founded at Bodh Gaya, this organization made it possible for Gochen Tulku Sangak Rinpoche, as a member of the board of directors, to return to Tibet and visit the sacred sites and monasteries mentioned below.

158. A sacred site in the Drigung region where a temple was founded by Nyang Tingdzin Zangpo in the early 9<sup>th</sup> century.

159. In the area of Samye Monastery.

160. A fortress in the Yarlung valley, reputed to be the first major building in Tibet.

161. One of the six major Nyingma monasteries, located in central Tibet.

162. Also known as Chongye Palri, a monastery founded by Trengpo Terchen Sherab Özer (1517–1584). Tsasum Lingpa's heart son Rigdzin Tukchok Dorje studied there.

163. Jigme Lingpa's primary residence, located in southern Tibet.

164. The seat of the tertön Nyang-ral Nyima Özer (1124–1192) in southern Tibet.

165. The birthplace of Yeshe Tsogyal (8<sup>th</sup> century).

166. A sacred site associated with Nupchen Sangye Yeshe.

167. One of the six major Nyingma monasteries, founded in 1676 by Terdak Lingpa Gyurme Dorje.

168. Shugsep was a site associated with Longchen Rabjampa. A nunnery was founded there by Mani Lochen Chönyid Zangmo (1853–1951) in southern Tibet.

169. A mountain southwest of Lhasa, site of the retreat center of Orgyen Dzong, where Longchen Rabjampa meditated and composed many of his important works.

170. Three of the six major Nyingma monasteries. Katok was founded in 1159 by Ka Dampa Deshek; Palyul in 1665 by Rigdzin Künzang Sherab; and Dzogchen in 1684 by the 1<sup>st</sup> Dzogchen Rinpoche, Pema Rigdzin.

171. These are major regions in southern Tibet.

90) In conjunction with your visiting all of those monastic communities you forged spiritual connections with the lamas there, receiving teachings from Drigung Kandro, Shuksep Tulku, Dordrak Rigdzin Tulku, and others, while making connections with Tibetans left behind in your homeland by giving them teachings: how **marvelous!**

91) You found many truly blessed relics at Tengam in Gampo, Tsering Jong, and other places, and offered these to Khyentse and Chatral, living in exile, who esteemed these greatly and installed them in statues and stupas: how **marvelous!**

92) With Tenga Rinpoche you studied the Kagyü system and with Trulzhik Rinpoche that of Mindroling, mastering the practical traditional methods concerning the design of stupas and the filling of them with dharani mantras: how **marvelous!**

93) From that point onward you have erected more than 1,000 stupas, large and small, in Nepal, the holy country of India, and dharma centers in Brazil and the eastern and western United States, rivalling the Buddhist king Ashoka:<sup>172</sup> how **marvelous!**

94) Graced with a vision of Shugsep Jetsünma,<sup>173</sup> you heard the sound of her wooden gong<sup>174</sup> as an exhortation to turn the wheel of the dharma. Because of this auspicious condition, you have ensured that all being connected to you find meaning thereby through the nectar of the dharma, in whatever way necessary to help them: how **marvelous!**

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172. The Indian emperor Ashoka (ruled 268–232 B.C.E.) converted to Buddhism and is reputed to have erected one hundred million stupas containing relics of the Buddha all over the Asian subcontinent.

173. That is, Mani Lochen Chönyid Zangmo.

174. A wooden gong is used by monks during the ritual of renewing vows. In Gochen Tulku Sangak Rinpoche's dreamlike vision, Shugsep Jetsünma was sounding such a gong to summon students, and she asked Rinpoche to begin teaching, whereupon he awoke reciting the mantra of interdependence. Since then, he began giving teachings all over the world.

95) You founded Ewam centers in the eastern hemisphere—  
in Taiwan, Hong Kong, Vietnam, and other countries—  
maturing those to be guided with whatever teachings are necessary, from the refuge vow  
to the great perfection teachings of utter lucidity: how **marvelous!**

96) Your students have developed and purified themselves through the 500,000  
repetitions of the preliminary practices;  
have become highly skilled in the *tsalung* practices, yogic exercises, and *tummo*;  
and have practiced *rushen*, *trekchö*, and *tögal*:  
how **marvelous** that you have filled the eastern and western hemispheres with hosts  
of such students.

97) In the western hemisphere, the Ewam centers in the United States  
Sang-ngag Ling and the Garden of One Thousand Buddhas,  
Yangti Gomde,<sup>175</sup> Pema Khandro Ling,<sup>176</sup>  
and Samten Ling.<sup>177</sup> How **marvelous** that you founded these numerous centers.

98) With a particular vision to promote world peace,  
following the enlightened intent of the averting ritual based on the Heart Sutra,  
you built the garden in which Prajñāparamita<sup>178</sup> is surrounded by 1,000 buddhas  
and 1,000 stupas: how **marvelous!**

99) In that garden you installed the three kinds of amazing representations<sup>179</sup> that bring liberation  
in six ways<sup>180</sup>—  
foremost among these, statues of lamas of the Dzogchen lineage—  
amidst beds flowers and plantings of trees of many kinds.

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175. These are located in Arlee, Montana.

176. In Santa Fe, New Mexico.

177. In Tuolumne, California.

178. Tib. Yum Chenmo (“Supreme Mother”).

179. Representations of enlightened form, speech, and mind.

180. Liberation through being seen, heard, worn, remembered, tasted, or touched.

How **marvelous** that you created this famed site bringing visitors from around the world.

100) In these centers you conduct annual drupchöd rituals and ceaselessly turn the wheel of the dharma, from the preliminary practices through the phases of development and completion to the Great Perfection. How **marvelous** that you thus dispelled darkness in the western hemisphere.

101) For the sake of men and women dharma practitioners in western lands, you established an ongoing project for sadhanas and instruction manuals (primarily those of Yangti Nakpo cycle and the Namchak tradition)<sup>181</sup> to have been and to continue to be translated authoritatively into English: how **marvelous!**

102) In particular, you founded Ewam Yangti Gomde. On the strength of your conferring the rare transmission of *Yangti: The Single Golden Syllable*<sup>182</sup>—the maturing empowerments, liberating teachings, and the experiential transmission of the instructions—hundreds of students are pursuing this path to accomplishment: how **marvelous!**

103) In addition, you visited centers of the Chagdud Gonpa Foundation,<sup>183</sup> Orgyen Dorje Den and Tashi Chöling,<sup>184</sup> Tara Mandala,<sup>185</sup> and others. You visited numerous centers and bestowed maturing empowerments and liberating teachings: how **marvelous!**

104) At Siliguri in West Bengal in the holy country of India you founded the mother monastery of Nupchen,<sup>186</sup> the layout of which is extraordinary, and which is adorned with amazing statues

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181. This translation project also included works of Pegyal Lingpa and others.

182. Tib. *Yangti Nakpo Sergyi Druchik*.

183. Including its main center of Rigdzin Ling in Junction City, California.

184. These are centers of the Yeshe Nyingpo network under the direction of Gyatrul Rinpoche. Orgyen Dorje Den is in Alameda, California; Tashi Chöling is near Ashland, Oregon.

185. Located near Pagosa Springs, New Mexico, Tara Mandala is under the direction of Lama Tsultrim Allione.

186. Nupchen Namchak Monastery was formally consecrated in January 2020.



many murals such as have never existed previously: how **marvelous!**

105) With that monastery is a training center for Buddhist ritual arts and Daki Ling College of the Five Sciences.

You have ensured that the communities of nuns have excellent support for their diligent training in ancient and modern fields of study: how **marvelous!**

106) There, on an annual basis, you instituted drupchen and drupchöd rituals of Yangpur, Yumka, and other practices, and six regular rituals every month, performed without fail, so that laypeople, monastics, and the general populace have a yearly schedule of celebrations to connect with the dharma: how **marvelous!**

107) Endowed with the splendor of the theory and practice of the Omniscient One's lineage,<sup>187</sup> although you have plumbed the enlightened intent of Samantabhadra and Garap Dorje

to the very core,

you take great care to comport yourself in a completely everyday manner.

How **marvelous** that you constantly strive in the three areas that benefit all.<sup>188</sup>

108) To summarize, in following the directives and prophecies of your lamas, the lords of your buddha family,

in many lands of east and west you have fostered the teaching and study of the teachings and the pursuit of meditation and spiritual practice, and have founded many centers for this.

How **marvelous** that you are alive, continuing to accomplish such a magnificent legacy for the teachings.

109) Thus, given that you are a great being, an emanation of compassion from on high,<sup>189</sup> from the limitless account of the three secrets<sup>190</sup> of your exemplary life story, this is just the outermost aspect that is perceptible to everyone in common.

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187. That is, Longchen Rabjampa.

188. Study, meditation, and dharma activities.

189. That is, as an emanation of an enlightened master.

190. Body, speech, and mind.

This composition is like that of a blind person trying to imagine a visual form. Nevertheless, with the hope-filled aspiration that it might, in some small way, nurture the faith of those to be guided who have devotion, it has been arranged like a concise summary. May it serve as a cause for us to perceive the lama as a buddha!

110) Unsurpassable and sublime guide in whom the three **refuges** unite, holy **refuge** lord, sublime upholder of the secret mantra teachings (Sangak Tenzin), for me and others to be guided who are without **refuge** in the degenerating times, may you live for a hundred eons as our holy lord protector of **refuge**. May the many deluded beings in these degenerating times all be taken under your, the lama's, care and fostered with the nectar of the completely pure dharma, so that the total freedom of perfect enlightenment be swiftly attained!

Thus, one of the nine heart children among the king and subjects of Tibet was [Gyalwa] Chokyang, a master of awareness whose accomplishment was that of the supremely powerful Hayagriva. His emanation was Drime Lingpa, whose sixth further emanation (and the fifth successive incarnation of Gochen Gyalwa Arya Dhvaja) is the sublime refuge and lord protector of our crown chakras, the glorious and noble Namchak Sangak Tenzin Rinpoche. This tribute to his deeds, *A Garland of One Hundred and Eight Marvels*, was composed as an auspicious condition as he approaches his 70<sup>th</sup> birthday in his form with its major and minor marks of excellence blossoming in this realm. It was composed by Lohavajra [Khenpo Namchak Dorji], an acolyte who has had the opportunity to place the dust from this master's feet on the crown of his head. May the auspicious circumstance of this trifling good work serve as a cause for this master's three secrets to be utterly stable within the essence of limitless longevity, and for his enlightened activities for the benefit of beings to be equal to space in their extent!

[Note: Generally speaking, the way in which verses are composed in the Tibetan language, as in the present case, is very poetic, but when these are translated into English it is not possible to convey this poetic quality naturally, for which we ask that you accept our apologies.]