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任增·力登多尔吉

Dzongter Kunzang Nyima

Enlightened Speech Emanation of Traktung Dudjom Lingpa

**ORIGIN & LINEAGE
OF THIS PRACTICE**

Lineage of the Dzongter Kunzang Nyima Treasures

This brief explanation is based on teachings given by Tulku Theglo Rinpoche at Tashi Choling in April 2008.

This practice is a treasure revelation of Dzongter¹ Kunzang Nyima, of the lineage of Dudjom Lingpa. Dudjom Lingpa—also known as “Gili Tertön” or “Heruka Dudjom Lingpa”—was a well-known tertön² of the nineteenth century.

Family Lineage

In terms of family lineage, Dudjom Lingpa had eight sons:

1. Jigmed Tenpai Nyima, also known as Dodrub Tenpai Nyima, an incarnation of Jigmed Phuntsog Jungne.
2. Pema Dorje, an incarnation of Dragyur Marpo Lotsawa and the previous incarnation of Tulku Theglo Rinpoche.
3. Khentrul Dzamling Wangyur, the reincarnation of Do Khentse Yeshe Dorje; father of Dzongter Kunzang Nyima and grandfather of Tulku Theglo Rinpoche.
4. Tulku Drimed Odzer, an incarnation of Omniscient Longchenpa and the previous incarnation of Dungse Thinley Norbu Rinpoche.
5. Lhachen Tobgyal, an incarnation of Shechen Ahpong Tulku.
6. Patrul Namkha Jigmed, an incarnation of Patrul Rinpoche Jigmed Chokyi Wangpo.
7. A tulku of Mipham Rinpoche who passed away at a young age.
8. Tulku Dorje Dradul, an incarnation of The Lord of Secrets (Vajrapani).

In terms of family lineage, Tulku Theglo Rinpoche is the grandson of Dudjom Lingpa's third son, Khentrul Dzamling Wangyur. In terms of wisdom lineage, he is the reincarnation of the second son, Pema Dorje.

¹ "Dzongter" means "the tertön from Dzong."

² "Treasure revealer."

Wisdom Lineage

In terms of wisdom lineage, Dudjom Lingpa had five emanations:

1. The enlightened body emanation was Sonam Deutsen.
2. The enlightened speech emanation was Dzungter Kunzang Nyima.
3. The enlightened mind emanation was Dudjom Jigdral Yeshe Dorje.
4. The enlightened qualities emanation was Tulku Pednam, recognized by Dodrubchen Rinpoche.
5. The enlightened activity emanation was Tulku Natsog Rangdrol, Venerable Gyatrul Rinpoche's root lama.

Tulku Theglo Rinpoche received transmission directly from his father, Dzungter Kunzang Nyima, who is the speech emanation of Dudjom Lingpa and an emanation of one of the 25 principal disciples of Guru Rinpoche, namely Gyalwa Chogyang. H.H. Dudjom Rinpoche, Jigdral Yeshe Dorje, said it was obvious that Kunzang Nyima was the speech emanation of Dudjom Lingpa because he revealed 60 volumes of terma. At this time, only 27 of these volumes remain in the world; the rest have been lost. However, the fact that the blessings of this lineage have survived in Tibet under the Chinese occupation shows that it is something very powerful and immediate.

“This lineage is extremely immediate. This is not like getting something from your grandpa or grandma, though those words were used. Instead, this means the actual blood lineage of a great tertön who is an incarnation of Guru Rinpoche, who IS Guru Rinpoche, and this also includes all the blessings of the buddhas and bodhisattvas of the ten directions and four times... Right now, according to our circumstances, we don't have the merit to sit in front of Guru Rinpoche. However, if we believe in the lineage, then what we have right here is just as good as sitting in front of Guru Rinpoche, because Guru Rinpoche's enlightened activity is here for us to receive... This is what enlightened activity means — it continues the lineage, and those of excellent fortunate karma connect and then they continue the lineage. This is the meaning of wisdom transmission and it's occurring right now.”

--Venerable Gyatrul Rinpoche

Message from Venerable Gyatrul Rinpoche to the Sangha

Original communication from Rinpoche at the time of inviting

Tulku Theglo Rinpoche to the U.S.

Winter 2007

When I was a young boy, my root guru, Tulku Natsog Rangdrol, the Dudjom activity emanation, told about a prophecy concerning the Dudjom speech emanation, Tertön Kunzang Nyima. He said that we must go to meet him and receive dharma transmissions, so that is what we did for an entire year. During that special time, many amazing events occurred, but here I will mention just a few of them.

Upon our arrival, the two emanations (speech and activity) began to exchange empowerments and reading transmissions and spent endless hours enjoying one another's company and sharing food while speaking their own unique language together. I remember Tulku Natsog giving Kunzang Nyima his Hayagriva terma empowerment and Kunzang Nyima giving Tulku Natsog his Vajrasattva and many others. Many times, we all did puja together, and my root guru would be the umzed (head chanter). Tertön Kunzang Nyima would always remind us of how fortunate we were to be in the presence of Guru Rinpoche's emanation, and that if we had strong faith and devotion, we would all be born together in the pure land of the Copper Colored Mountain. He always said that this was a very special time and we should recognize the great fortune of such gatherings.

Later, I came to realize just how poignant those words of advice actually were. As the months passed, I received many transmissions and teachings from this great tertön. He taught every aspect of dzogchen, the six bardos, and many other upadeshas (pointing out instructions). All the while, he was always busy revealing terma to at least four or five scribes who would gather around him receiving different aspects of the terma (treasure). If one of them were to make a spelling error or add something extra, the tertön would know this without looking and would correct them! I saw this with my own eyes; and, in fact, in my life I have never met a tertön such as he was and I don't believe I ever will.

One day, he came out wearing a white zen (upper robe) and a skull crown for the drubchen (great accomplishment ceremony). He was more splendid that day than ever, and it actually seemed as though he had arrived directly from the pure lands. Khenpo Jigmed Phuntsog was the umzed at that drubchen as he was a young man with a powerful voice and not as famous then as he later came to be. Tertön Kunzang Nyima's older son was the drummer, and Tulku Natsog and I sat on simple seats next to them. There were no high thrones built for anyone as these great teachers were all very humble and wore simple clothing as well. For that entire year, every single day was spent doing dharma activity, and I felt my precious human life was being put to use.

One day, towards the end of our stay, my root guru told me I must request a special terma transmission that the tertön was giving on my behalf. This was a concise Vajrasattva terma, and after it was complete, he told me that he held the prophecy to give this to Ngedön Chökyi Nyima, which is when I came to know my secret name.

I am sharing these accounts with all of you so that you can feel faith and devotion towards this lineage and understand the profound import of the opportunity that is now presenting itself. Tertön Kunzang Nyima's only remaining son, Tulku Theglo, is now the lineage holder for his father's terma transmissions. This summer, when Lama Chonam went to Tibet, he surprised me by bringing back the entire collection of the tertön's terma. This had been my wish for many years. Then a few months later, he surprised me again by letting me know that he had been able to contact Tertön Kunzang Nyima's son and rekindle our connection. As a result, I have requested Tulku Theglo to come to the USA and bestow the empowerments for all of his father's terma; and I have also asked if he would give the empowerments for the terma of Traktung Dudjom Lingpa. He responded by saying that he would be pleased to do so.

Please read the humble biography that Tulku Theglo has sent us in order to better understand his excellent qualifications. I realize that many of you might think you have enough empowerments and receiving more is not necessary. I would have to disagree with this. Of course, if you really practice the empowerments that you receive, that is best; but since most of us do not, it is very important to receive the blessing of these transmissions that have the power to bring liberation through sight, sound, and contact. For myself, since I had the opportunity to experience this tertön directly, I can assure you that this comes directly from Guru Padmasambhava, and the blessings will benefit the entire country and countless sentient beings. It is important for all of you who are my dharma friends to make every effort not to miss this rare opportunity to receive blessings that I thought would never be able to be received again. Among the 108 great tertöns, Kunzang Nyima is unrivaled; and not only that, in this degenerate time, masters capable of giving authentic empowerments have almost vanished from our world. I pray that we all make use of our most precious human rebirth and connect with the three-kaya wisdom buddhanature of Guru Padmasambhava as swiftly as possible.

Not long after Ven. Gyatrul Rinpoche spoke these words, Tulku Theglo Rinpoche came to the USA in 2008 and conferred all empowerments that were requested of him. Tulku Theglo Rinpoche gave transmissions and teaching instructions for performing several of the rituals from his eminent father's terma collection. This Vajrasattva practice represents the consummation of all empowerments and blessings as Vajrasattva is the principal deity among the forty-two peaceful and fifty-eight wrathful deities. Not only that, this terma is according to the view and meditation of the Great Perfection Ati Yoga, so it is the pith among all other practices.



Ven. Gyatrul Rinpoche and Tulku Theglo Rinpoche, reunited after so many years when Theglo Rinpoche came to the USA in 2008

A Brief Autobiography of Tulku Theglo Rinpoche

Theglo Rinpoche is also known as Padma Tegchok Tenpa'i Gyaltsan.

My father was Dzongter Kunzang Nyima, also known as Rigdzin Nüden Dorje, and my mother was Rintso of the Tug Gya family. Among the eight sons of Tragtung Dudjom Lingpa, I was recognized by Jamyang Khentse Chokyi Lodru as the incarnation of his second son, Padma Dorje. When I was five years old, they enthroned me; and at age ten, I entered the Dodrubchen Monastery in Golog and began my formal studies.

I studied under four great khenpos from that monastery—Khenpo Gangnam, Thrindar, Wangdei Gyangtrul Dondrub Dorje, and Washul Khenpo Lodru. I received empowerments from Dzongsar Khentse Jamyang Chokyi Lodru, Dzogchen Rinpoche Jigdral Changchub Dorje, Shechen Kongtrul Rinpoche, Padma Lekpai Lodru, Dodrubchen Tubten Thrinley Palzangpo, Dodrubchen Rigdzin Tenpai Gyaltsen (also known as Rigdzin Jalu Dorje), Dungkar Chogtrul Ngedon Gyatso, and others. The empowerments I received from them included the Rinchen Terdzod, the thirteen sadhanas of the Kama lineage, the Nyingtik Yabzhi, the Nyingthig Tsapod, the Dupa Do, the eighteen divisions on the meaning of Ah from the mind class, the Vajra Bridge of the expanse class, the Damcho, Dechen Lamchog, the three aspects of Kagyad, the Sakya'i Kunrig, and the generation and completion stage of liberation through hearing, including all the reading transmissions.

From my father, Dzongter Kunzang Nyima, I received the entire transmissions for all of the termas of Tragtung Dudjom Lingpa. Among my father's termas, there were sixty volumes for which I received all the empowerments as well as the transmissions. Nevertheless, due to the circumstances of the time, at present there are only twenty-seven volumes remaining.

The Dzogchen upadesha that I received from my father includes Tertön Dudjom Lingpa's Dzogchen Nangjang and the Chöd commentary several times. In addition, I received the Nelug Rangjung Tantra and the Sherig Dorje Nonpo Tantra, the six-month Tögal retreat, and the 108-day Tögal practice. I received the tsalung of Vajrakilaya; and in particular from my father, I received the extremely secret Dzogchen transmission that he was only allowed to give three times during his life as a mandate from his root guru. From my father, I also received his terma Dzogchen teachings called Directly Seeing the Fundamental Nature and the method of placement called Blazing Luminosity.

Now, concerning my own activities of propagating these lineages, I have given the entire empowerments of Tragtung Dudjom Lingpa's terma on four occasions. One time was in Serta Golog, Tibet; one time by the invitation of Chadral Sangye Dorje in Siliguri India; one time in Landow China; and one time at the banks of Lake Kokonor. I have given the entire empowerments of my father's terma four times as well. Once in Serta; again in Landow; in

Parping, Nepal; and at Lake Kokonor. In Parping, the empowerments were given at the request of Chadral Rinpoche and included the Dudjom Vajrakilaya, Phurba Deshek Nyingpo, and Dakini Tröma Nagmo. I also gave the transmissions for Dudjom Lingpa's Dzogchen Nangjang and the Nelug Rangjung. In Chadral Rinpoche's retreat, I gave the empowerments for Yumka Dechen Gyalmo and Lhadrub Tigle Gyachen of the Longchen Nyingtik tradition. At his retreat in Gotabhari, Nepal, I gave the empowerments for the three roots of the Nyingtik and also Lhadrub Tigle Gyachen.

Now, to mention who some of the recipients were during these transmissions: The principal ones were the third Dudjom Rinpoche, Ahpang Chogtrul Tsepo, Dungkar Chogtrul Chokyi Gyaltzan, Lama Padma Tumpo, Chogtrul Hungkar Dorje, Chogtrul Kabu Kye, Sogtrul, Zhalpa Rinpoche, Wanggyal, Chogtrul Odzer, Chogtrul Kunzang Nyima, Jamyang Tragpa, Chogtrul Jamyang Trodral, Tertön Tulku Drongdzong, Tertön Tulku Thrinley Tendzin, Tulku Tubten Rigdzin, and many others.

My main project of this life has been to create an opera performing the deeds of the bodhisattvas, as requested of me by the fourth Dodrubchen Rinpoche, Rigdzin Jalu Dorje. At present, I am also making an opera for the Horse Race of the Epic of King Gesar of Ling as well as the biography of Prince Drimed Kundun. These operas are now available in DVD format and have pleased many teachers and audiences.

Message to the Extended Vajra Family from the Venerable Gyatrul Rinpoche

June, 2008

From my own perspective, the conferral of empowerments from the Dudjom Lingpa and Kunzang Nyima cycles during Tulku Theglo Rinpoche's recent visit to the U.S. is an inconceivable blessing, more than I could ever hope for. The auspicious coming together of a highly realized, fully qualified teacher, students with interest, and all the supporting conditions is truly miraculous. It is a sign that you really have a vast accumulation of merit. It is also a sign that all of you have a connection to this lineage and these practices from past lives. There's no doubt about that.

The Kunzang Nyima lineage came straight from Guru Rinpoche. He gave these teachings directly to Kunzang Nyima, and Kunzang Nyima in turn gave them to his son, Theglo Rinpoche. You have received these transmissions directly from Theglo Rinpoche. So that's the lineage--one, two, three! It is so direct, it's like shaking Guru Rinpoche's hand.

In this country, there are many different traditions. So, you need to look carefully and see what's really of benefit. Please check this tradition, Kunzang Nyima's tradition, very carefully. If you check the lineage you will see that this tradition is new and fresh, not dead. It is a beating heart in your hand, a living buddha right here for you. The lineage can't be more direct than this.

Of course, I'm not saying you should drop your own tradition. Uphold your own tradition and take care of it. But please don't miss out on the blessings of Kunzang Nyima's tradition. Empowerment is the great blessing which directly connects us to the teachings, but to ripen this connection we must practice.

I am asking everybody to practice. When you get an initiation, the lama asks if you are a suitable vessel to receive it. We answer yes and make the commitment to receive it and then he says, since you are suitable, I will give it. Then he opens up everything and gives the empowerment. Then again, at the end you repeat "*tsowo jitar...*", making the commitment to keep the samaya. Therefore, now we have to follow that. We can't practice the whole thing, but we need to practice a little bit. This keeps our samaya and invokes the lineage blessing.

The buddhas can't pick us up and place us in some state of enlightenment, we have to get there ourselves, through practice. So, please, if you care about your own benefit or the benefit of others, if you have some devotion to the Buddha or to Kunzang Nyima or Theglo Rinpoche, please practice these teachings. Please don't let this opportunity slip by!

Theglo Rinpoche gave the Kunzang Nyima empowerments fully, with all his heart, holding nothing back. And not only this, but he also took the time to make some videos and

write instructions on how to do the Kunzang Nyima Vajrasattva practice. Right now, students are compiling these notes and studying the tradition so that it can be practiced at the upcoming Vajrasattva retreat. This is an opportunity for all of us. It is Theglo Rinpoche's wish that the practices of Kunzang Nyima can flourish in the West. Here, at this time, in this place, you have the chance to make this happen.

If you want to accomplish your own benefit, this is the way to do it. If you want to accomplish the benefit of others, this is the way. If you want liberation in future lives, this is the way. This is the tool, this is the jewel. This is the best you could ever hope for. It can't get any better than this. Now, while it's fresh, is the time to practice and learn the tradition.

In addition, it's important to remember that the dharma center is our connection to the teachings. The buddhas don't need our help; we have to help because we need the merit, we need to cleanse our obscurations. Right now, there are many projects happening at all the dharma centers. In Texas, they are constructing a Guru Rinpoche statue and a new temple to house it. Since Guru Rinpoche is the source of this lineage, to be involved in any way in assembling these will definitely benefit your mind.

So, everyone please try, work hard, nicely, harmoniously. You don't have to think, "I can't come--I am not part of that sangha." If you come, then you are here, working, helping each other, serving the Three Jewels. That is the important thing. That *is* the sangha. And then everyone can practice together at Vajrasattva retreat time. Then slowly, slowly, it will happen. All Guru Rinpoche's baby seeds will be coming up!

--Venerable Gyatrul Rinpoche

