



The Biography of Margom Kyapgyon Rinpoche

A faithful commemorated Life-story of Margompa Jampa
Tenzin Gyaltzen; an incomparable illuminator of the teachings
of the practice lineage





Prophecies about Rinpoche

There can be doubt about having prophetic certificates like great ones do.

In the prophetic text of Ogyan Lingpa;

*Nyima Woeser as Body emanation
Choekyi Wangchug as Speech emanation
Goekyin Dhemthrul chan as mind emanation
Tenzin Gyaltzen as enlightened activity
These five are real Padmasanbhavas*

And in the prophetic text of Nyang Nyima Woezer;

*Thirteen generations from hereon
In front of the mountain called Tse Gang
On the boulder rocks surrounded by nagas
A king called Jampal Yang will emerge*

*Conquering the thirteen profound treasures
At the same time, near Southern Mon
An embodiment of Arya holding the Vajra
A bhikshu, in the name of Tenpa*

*Will benefit the profound Teaching
In the land which is held by Nyang
A wonderful emanation of noble ones will emerge
This encounter will help in the essence of the Teaching*

Besides that, in the prophecies for the future by the great monk Khenchen Tsultrim Namgyal,

*Komang, the land of dharma and respite for grains
On the very trunk like that of a sleeping elephant
Tashi Choejor at Palkhang Kharak*



*A fully ordained in the final lineage of Aadhong Karpo
Tenzin Gyaltsen, emanation of the noble one will emerge
Will benefit the sentient beings in a hidden way*

Thus, as displayed unmistakably in the prophecies, his virtuous deeds can be narrated in five different aspects as follows;

1. Introduction to the family lineage of Parents

It is well known that his family lineage is Aadhong Karpo, one of the four Dhong lineages, and the authenticity of his clan is not mentioned here. Prior to him, Khenchen Tsultrim Namgyal and then followed by Lodoe Namgyal, who held the victorious banner of practice at Margom Yaetser and benefited the dharma and sentient beings beyond imagination. This is to narrate briefly about this old account.

About Khenchen Tsultrim Namgyal; after his passing into the pure realm, one can still get to see his religious items like the statue at Yangtser monastery, which was once said to have teary eyes when a lama who lacked the 250 disciplines occupied the golden throne at Yaetser gonpa. There are many more wonders like warmth around his heart, I won't be carrying the pride in sharing more here.

Lodoe Namgyal's brother Zamling Gyaltsen was a very well-versed scholar in medicine and had achieved immeasurable benefit for beings in the fields of both political and religious. His son Karma who married Kunga daughter of Tabsel from Shingmin was his eminence's parents. They had Pasang Dadhul as the elder son, Rinpoche as the middle, Tagyal as the younger, and a daughter; Sonam Ming Thri.

His Eminence's father was of good-nature and very efficient in medicine and so on. He was someone who attracts everyone's respect for mastering the attitude of subduing enemies and protecting close ones. As his mother belongs to the race of Dakini of Pishatsa, there was a saying that she was compassionate and free from miserliness.

On the 10th day of the 6th month of the 14th cycle (rabjung) according to the Tibetan calendar, Rinpoche was born as a healthy child. Even when His Eminence was in his mother's womb, it is said there were many good signs like his mother having a very light belly and her memory remaining clear and still. Not only that, she dreamt of white light



that coming from the east dissolved into her heart, and her body turning into a transparent form and so many wondrous signs occurred.

Right after his birth, he uttered ‘Om’ and his navel was wrapped by a bronze shawl, the growing of special tree in front of the house and many other extraordinary signs occurred. He was brought up with the name ‘Tenzin Gyaltzen’, his childhood conduct being superior to others made everyone recognize him as a noble being and become the abode of everyone’s faith.

2. Unfolding the Lotus; Reading, writing, hearing, and studying.

Around the age of five, he naturally learned reading and writing just signaled by his father, he studied continuously without differing day and night surprising everyone. At the age of 15 in the 15th cycle (rabjung), he joined the monkhood at Yangtser by serving at the feet of Khen Drakpa Gyaltzen in three ways of delight, he was bestowed with whatever practice the Lama himself had practiced and adorned with all the oral transmissions like a vase is filled to the brim.

He did not keep those transmissions just to hearing and studying, but endeavored in the essence of practice, starting from the preliminary of Jangter Zerngapa, and ripened the actual practice effectively.

Following that, he served as the caretaker of Yangtser monastery for three years. Although it was laborious work for him he carried on his enthusiastic work and grew the small farms of Namdo Tangchung abandoning the monastery. Thus, he served the Yangtser monastery sincerely.

Due to hatred from the local deities of the abandoned Tangchugn monastery, his father passed away which was caused by their obscurations. After completing the funeral ceremonies of his father Karma, he went to Tibet for pilgrimage and to offer funeral offerings as well.

On reaching Tibet without any misfortunes on the way, he visited the feet of Sakyapa Jampa Tashi Choephel and received the profound and vast empowerment for ripening, instructions for liberating, and oral transmissions as supportive to these. On enquiring



about his diseased father, he was told about the local deities' captures and was advised to serve as lama of that place.

He soon returned to his homeland after visiting all the major holy places in Tibet and met with all near and dear ones. Once again, he took the audience of Lama Gonpo Choephel of Dhechen Ladrang to seek instruction about his diseased father and to seek empowerment, oral transmission and instruction of orally transmitted teachings of Drukpa Kagyur lineage. He then took them into practice to realize the essence of that teaching.

3. Perseverance for the essence of practice and spread of his enlightened activities

On one occasion, he was enthroned to the Lama of Yangtser Jangchup Ling monastery. He then carried forward the responsibilities of dharma activities with great sincerity by renovating the temple of eight Sugata stupas and the kitchen on the eastern side (it is said there were two kitchens).

When he was carrying through the work of virtues and giving by renovating the bridges of Dhora Zam Chen and many treacherous paths, as it is said in Sutras “Demons will also occur together with Buddha himself.” Due to jealousy from monks and lamas of Yangtser monastery, Rinpoche once again decided to raise the victorious banner of practice at the place of Margom and continued the meditative commitment.

At that moment devotees started flocking like swans gathering into the seawater. He bestowed them with empowerments, oral transmissions, and instructions according to one's dispositions and inclinations. He adorned their ears with the importance of endeavoring into the essence of practices.

In between, when he went on pilgrimage in Tibet, he got an audience with many lamas and tulkus. Especially from 15th Karmapa Khakhyab Dorjee, he received complete empowerment and oral transmissions of Nyang Wrathful Lama and Embodiments of all Sugata. Moreover, he received teachings from all other Lamas and tulkus, made sangha tea offerings, and many more unimaginable virtuous deeds at holy places and monasteries before returning back to home.



He then received the empowerment and oral transmission of Minling Dorsem, all the Thukdrub Barche Kunsel Cycle teachings, and Six texts of Jatson Nyingpo from Shelri Chogtrul Tenzin Rabgyae. There too, he didn't just stop with hearing and studying, he went on to retreat to practice them perfectly.

Furthermore, under Tiling Pesar Genyen Pema Choephel, he learned Tibetan astrology and medicine, one of the five major sciences. Bearing the form of a Bhikshu and having not a slightest of defects to his two hundred and fifty-two disciplines. He had entered into a lifetime practice and had gained the realization. With exalted wisdom, he made prophecies on many occasions. For example, he said to the people of Ku village "You should ask the head of the lama, Hrabchen Pema Thinley". To which it came to be true that Hrabchen hasn't abandoned the people of Ku from his blessings. The older people of Ku village very often do narrate this incident.

4. Nurturing the community of devotees; Having actualized the Dharmakaya that benefits oneself.

There is not a single monk or nun from Margom, Yaetser, Thakar, Shuktser, Manmo, Shingmin and Komang who has never been his student. Especially, his heart-son Thirphuk Rinpoche shares realization with him, Thakar Lama Thinley and Kunsang who share their comprehension of Vinaya with their guru, and others like Phurgyal, a monk from Yaetser, Tsewang Dorjee from Shugtser and Phurpa Wangchug from Karang.

Most of them stayed meditation after their death Thus, he reignited the light of Buddha's teaching in the land of Dolpo. In order to maintain and to flourish this wonderful enlightened life story of a noble man filled with good deeds, just like a moon of a full moon day, illuminating without separating the method and wisdom.

On the 15th day of the 8th month in the 16th cycle (rabjung), although he had a serious epilepsy disease, Thriphug Sonam Choekyab and his disciples arranged healing ceremonial prayers and offered magnificent prayers for long life. Not only that he was offered longevity offerings by laity people. To mark his mastery over life and the phenomena of interdependence, he uttered "If you are insisting that much, I will try to live for three more years". Thus, when it was about to reach three years, once again



sanghas and lay followers from all over Dolpo prayed for his long life to which he lengthened his life for one more year.

5. Dissolving of Rupakaya into Dharmakaya

Following that year, although His Eminence had recovered well from illness, there were many more prayers and offerings from local people, protections from youths from all around, and not only that, even monks kept engaged with uninterrupted puja offerings.

Due to the lack of merits in living beings, on the morning of the 14th day of the 2nd month of the Iron year, the 16th cycle (rabjung), Rinpoche himself told his disciple Thriphuk Rinpoche “Now you go outside for a while, and when you return back if I am not in meditative mode then ring my bell in my ears”.

When Thriphuk Rinpoche went back to Rinpoche, he had gone into the meditative mode with the crossed legged position. Thus, displaying the mode of dissolving into the dharmakaya, for thirteen days, he dwelled in the mode of primordial wisdom as he had promised.

Once again, on the 27th day of that month, with so many wondrous signs, he rose from the samadhi of unmistaken peace and he himself and his attendants of hearers and solitary realizers visited the ultimate vajra seat, Dhechen Pema Woe in person.

Although, the cremation ceremony was carried out by his disciples according to the teachings of Master Raga Agasaya, only a handful of relics and ashes were found due to the lack merit in sentient beings. Using them as objects of blessings, today we can see many Stupas and statues in the villages like Komang, Shingmin, Yaetser, and Kuyul

