

Jazong Lineage

Gyaltrul Mipham Tenzin Trinley Rabgyal Rinpoche (1919 – 2001)

Born in the Year 1919 on the 25th day of the 10th Month of the Tibetan calendar. Born in the Powo-Chamnak region of Tibet.

Passed Away on January 27th, 2001, 12:15pm on Tibetan Calendar full moon day, in Lafayette, Colorado, USA.



His Eminence the 6th Jazong Tulku Gyaltrul Mipham Tenzin Trinley Rabgyal Rinpoche (1919-2001) was one of the great spiritual masters from Powo-Yiwong region from the Jazong Monastery. There were four monasteries in Powo-Yinwong region; Dokhar Monastery, Khromzik Monastery, Sungling Monastery and the Jazong

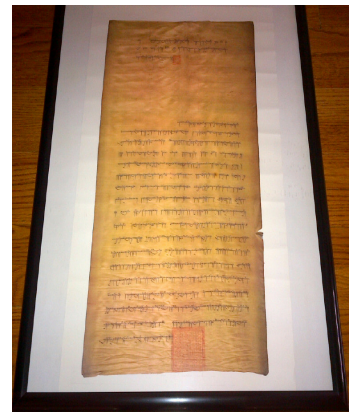
Monastery. The traditional lineage of the Jazong Monastery is of the Drukpa Kagyu School of Tibetan Buddhism.

The 1st Jazong Tulku Shetoe Mipham Lodoe Rinpoche was from the Druk-Sang-Ngak-Choeling region and established the first Powo-Yiwong Jazong Monastery, one of the four main monasteries in Powo-Yiwong region.

The 2nd Jazong Tulku Rinpoche was born in the Powo-Yiwong area into the Yiwong Depring Tsal family.

The 3rd Jazong Tulku Rinpoche was born in Riwoche in the Eastern provincial area of Kham, Tibet.

The 4th Jazong Tulku Rinpoche was born in Lung-Dzong-Gor region.



The 5th Jazong Tulku Gyaltrul Mipham Choekyi Wangpo Rinpoche was born in the Powo Yiwong, area of Chab-nak. The 5th Jazong Tulku Gyaltrul Mipham Chokyi Wangpo Rinpoche was the brother of the 14th Karmapa Thegchog Dorje. The 14th Karmapa Thegchog Dorje gave, the 5th Jazong Tulku Gyaltrul Mipham Choekyi Wangpo Rinpoche a formal document stating his relationship as the brother to the 14th Karmapa. This document was subsequently passed down to the 6th Jazong Tulku Rinpoche - Gyaltrul Mipham Tenzin Trinley Rabgyal Rinpoche.



During the life of the 5th Jazong Rinpoche, both the 5th Jazong Rinpoche and his brother, the 14th Karmapa, were good friends with the head of the Drukpa Kagyu the 9th Galywang Drukpa Miphan Chokyi Gyatsho. After the 9th Galywang Drukpa passed away, the nephew of the 5th Jazong Rinpoche and the 14th Karmapa, Mipham Wangpo was recognized as the 10th Gyalwang Drukpa, The 10th

Gyalwang Drukpa Mipham Wangmo root teacher was Drubwang Shakya Shiri. The 10th Gyalwang Drukpa took one of Drubwang Shakya Shiri's daughters as his consort. Later, the 10th Gyalwang Drukpa Mipham Wangmo would find, teach and be the root guru of the 6th Jazong Tulku Gyaltrul Mipham Tenzin Trinley Rabgyal Rinpoche. The 6th Jazong Rinpoche grew up sleeping in the same bed as Thuksey Rinpoche (son of the 10th Gyalwang Drukpa and grandson of Drubwang Shakya Shir) as they were like



brothers. Thuksey Rinpoche would end up leading the Drukpa Kague after the unfortunately young death of the 11th Gyalwang Drukpa who passed away in 1960 at age 29 due to difficulties during his escape from Tibet to India.



The 6th Jazong Tulku Gyaltrul Mipham Tenzin Thrinle Rabgyal Rinpoche was born in 1919 on the 25th of the tenth month in Tibetan calendar in to the East of Tibet. The 6th Jazong Rinpoche's birth had been predicted by the 15th Karmapa Khakyab Dorje. As predicted, the 6th Jazong Rinpoche was born in the Powo-Yiwong region to the family of Tsara-nang-pa and was found by the 10th Galwang Drukpa. The jazong Rinpoches father's name was Sonam Dorje and Mother's name was Yeshe Saldon.

Miraculous signs occurred upon the birth of the 6th Jazong Rinpoche. He was born as the sun was rising on the morning of the 25th day of the 10th lunar month in the year of the Iron Monkey (1919). The Jazong Rinpoche was born with his umbilical cord tied around his body like a meditation belt with his hand at his heart. Just after the birth of the Jazong Rinpoche rain began to fall, followed by bright sun, blooming flowers and rainbows shining in the sky.

The 10th Gyalwang Drukpa Mipham Wangpo searched and found the 6th Jazong Rinpoche at the age of 4. The 10th Gyalwang Drukpa tested the boy by having him identify a number of possessions of the previous 5th Jazong Tulku. The boy identified all the correct possessions and was recognized as the reincarnation of the Jazong Rinpoche. The 10th Gyalwang Drukpa presented a recognition letter to the family and the boy was given the name of Gyaltrul Mipham Tenzin Thrinle Rabgyal.

On the 10th day of the lunar calendar, when the Jazong Rinpoche was five, the Jazong Rinpoche returned to the Powo-Yiwong Jazong Monastery. There was a big celebration for the Jazong Rinpoche's return to the Monastery. Many auspicious signs occurred during the celebration. These signs included rain of flowers, a rainbow that touched the roof of the Monastery and the Monastery door. People came from all over the Powo-Yiwong region to celebrate and offer the Jazong Rinpoche the traditional Tibetan white scarf.

Later, at the Jazong Monastery, the Jazong Rinpoche was presented with his former life's possessions which he immediately recognized. The Jazong Rinpoche had a very special horse. When the young Jazong Rinpoche was presented with the horse, the horse smelled the young Jazong Rinpoche's head and shed tears.

The young Jazong Rinpoche was a very special Tulku, who naturally manifest many siddha of the Karma Buddha family as a young boy. While being a mischievous boy, one day the young Jazong Rinpoche pulled a twenty inch crystal phurba from a treasure box kept on the 2nd floor of the Jazong Monastery. He said to the other children, "Look here!" and threw the crystal phurba on the floor. The phurba split into pieces. Then he said "Don't touch!" and he picked up all the pieces with his bare hands. Then he threw the pieces again, and the pieces turned back into the unharmed phurba, which was spinning on the floor. Then the Jazong Rinpoche picked up the phurba from the floor and rolled it into a ball, and again returned it to its previous beautiful form.

One day because the Jazong Rinpoche was being very naughty, his tutor locked the young boy in his room. The young Jazong Rinpoche walked through the solid door without any obstruction and then went back into his room. When the tutor unlocked the door and walked into the young Tulku's room, the young Jazong Rinpoche instantly, flew up and landed on the roof of the house like a bird. The Jazong Rinpoche then said, "Now punish me". His tutor begged the Jazong Rinpoche to come down, at which point the Jazong Rinpoche came down only after making the tutor promise he will not be punished.

Another time, the Jazong Rinpoche's tutor hit the Jazong Rinpoche when the tutor found out that the Jazong Rinpoche had went out to play during his study time. The Jazong Rinpoche became so upset that he ran out to a flat rock near the Lama Dance field and began to knead the flat rock with his feet as though he was kneading mud. This created foot prints in the solid rock.

At the age of six the Jazong Rinpoche went to the "mother monastery of Drukpa Kagyu" Kruk Sang Ngak Choling Monastery" the seat of the 10th Gyalwang Drukpa to pursue his higher education.



He studied Buddhist Philosophy, Sadhana, Vajrayana, Empowerments and Rituals of Mandala for about five years. During that time of study at the Kruk Sang Ngak Choling Monastery, there were many examples of the Jazong Rinpoche's accomplishment and realizations. One time, upon the instructions of 10th Gyalwang Drukpa, Jazong Rinpoche went near a huge rock near the Monastery, which had been causing obstacles and by taking a handful of pebbles and scattered the pebbles around the rock with prayer, the obstacles were dispelled and the huge rock started rolling down to the bank of the river. The 10th Gyalwang Drukpa gave the Jazong Rinpoche many instructions and teachings and was the Jazong Rinpoche's root guru. At one point the 10th Gyalwang Drukpa gave a locket of his hair to the Jazong Rinpoche.

After the death of the 10th Gyalwang Drukpa, the Jazong Rinpoche left to study at 7th Dzigar Choktrul Ngawang's Monastery in Kham along with Thuksey Rinpoche (son of the 10th Gyalwang Drukpa) who was like a brother to the Jazong Rinpoche. Dzigar's monastery was very close to the Jazong Monaster in Kham as both the lineaged of Dzigar and Jazong are very closely related.

The 7th Dzigar Choktrul had seven Tulkus that he was teaching. One day the 7th Dzigar Choktrul Rinpoche asked each of the Tulku's to perform "Podhut", each of the Tulku's performed three, four or five "Podhut", but the Jazong Rinpoche performed nine. Similarly, one day, Jazong Rinpoche's tutor offered him a small knife; the Jazong Rinpoche took the metal knife and tied it into a knot as if it was made of string, this knife, was then given to someone as a protection cord.

One day, the 7th Dzigar Choktrul said to the Tulkus “My mother has left this life and is on the way to her next life. I would like you all to eject her consciousness to the Pure Realm of Great Bliss”. Then the 7th Dzigar Choktrul held his mother’s consciousness under a cup and sent each Tulku to the cup to attempt to eject his mother’s consciousness. Afterwards, he asked each of them “Where you able to eject my mother’s consciousness to the Pure Realm?” Each of them replied, “Yes I was”. However, when the 7th Dzigar Choktrul asked this question to the Jazong Rinpoche, he responded “Her consciousness is trapped under something like a rock. After all my efforts, I was not able to eject her consciousness. Please forgive me.”

Then the 7th Dzigar Choktrul Rinpoche said “Since everyone else was able to eject her consciousness, why can’t you do it? Go do it again.” The 7th Dzigar Choktrul Rinpoche then removed his Vajra from above the cup. When the Jazong Rinpoche said “Phat” the first time, the cup shook a little bit. Then the Jazong Rinpoche recited a very loud “Phat”, and successfully ejecting her consciousness to the Pure land, and the cup flipped upside down. The 7th Dzigar Choktrul Rinpoche was very pleased by this and after that always sent the Jazong Rinpoche to perform the ejection of consciousness in his place, wherever needed.

On one particular occasion, the Jazong Rinpoche was summoned to perform powa on a person whom had recently passed away. Many lama’s had attempted to perform powa on this person, however, the spirit of the person was holding on, and while the individual was dead, the body was possessed by a demonic force. To control the spirit and render the body immovable, the previous lama’s had layed prayer texts on top of the body to keep the spirit and body from moving and under control.

When the Jazong Rinpoche arrived, he along with his two monks, went into the hut where the dead body was laying, the door was closed, and the Jazong Rinpoche began to perform prayers and practices to release the spirit of the dead person. From outside a regular sound of tick, tick, tick could be heard from the prayers being performed inside.

As this was a very a strong spirit, it did not want to release the body of the dead person, and began to growl and move around. The Jazong Rinpoche’s monks were so scared that they ran out of the hut and closed the door leaving the Jazong Rinpoche inside. The Jazong Rinpoche continued his prayers and the tick, tick, tick continued to be heard. Then at some point, the tick, tick, tick stopped, and blood from the dead body flowed out from under the door, which was a sign that the spirit had left the body and the powa had been performed successfully.

At the age of twenty three, Jazong Rinpoche went back to the Jazong Monastery and continued to deliver teachings to his followers for the benefit of Buddha Dharma and his activities spread throughout all directions.

According to one text written by a previous Jazong Rinpoche, (the 5th Jazong Tulku Gyaltrul Mipham Choekyi Wangpo Rinpoche) a prophecy was made “For the future Jazong Rinpoche, in the Kongpo region of Phedho Shong, there is a Dakini

named Tsering Dolkar, wearing golden earrings and two vajra and bell rings on their two fingers. If the correct auspicious coincidence unfolds between them, then Jazong Rinpoche will open a gate to a hidden land and reveal many treasures and so forth”.

While the Jazong Rinpoche was on pilgrimage to Lhasa, he stayed at Pang Khar Gar, near the Dakini's home in Phedho Shong. One day, the Dakini and her mother came to see Jazong Rinpoche and offered him a golden bowl filled with fruit, cradled in a white scarf and five colours of brocade. Because of this, the Jazong Rinpoche later married the Dakini. Similarly, due to this, the Jazong Rinpoche was later able to reveal an amazing coloured treasure key from a big desert in Rong Nang which later open the Pema Ko Netang's hidden land treasure from within a huge rock. However, due to limited merit and fortune of sentient being's, the exact perfectly auspicious circumstances did not exist to reveal all the treasures in the prophecy.

On the 25th day of the fourth month in Tibetan lunar calendar night of 1959, the Jazong Rinpoche dreamt of a white man with a white horse and he said that now you are not safe to stay here, better to move. Then a black cloud appeared in the sky covered the land of Powo-Yiwong area. During that time the Chinese forces were gaithering and becoming stong. Therefore, the Jazong Rinpoche told his communittee that the signs for the region where not good, and they he had decided to go to India. Additionally, he told everyone that if anyone wants to go, now is the time to go. Then the Jazong Rinpoche began his journey to India with his wife, sons and other entourages.

In 1961, they reached at Mawongkotar in Pemakoe and lived there about three years and Jazong Rinpoche voluntarily took the responsibility of a teacher. During this time, he revealed the treasure "Ter" {gter} of the stone-key with amazing colour that unlocks the {gnas-sgo} of the Neythang in Padmakoe, from a huge rock in the place called Ronang.

The journey to India, lastest over 3 years and was very difficult time. Many friends were lost and by the time in was over, all the Jazong Rinpoche's positions had essentilly been lost.

In 1965, under the guidance of the Government of India, Tibetans in exile were divided into different refugee settlement areas. The Jazong Rinpoche was sent to the Orissa, Phuntsok ling Tibetan settlement, where he lived for the next 36 years. The Jazong Rinpoche never rebuilt a monastery. While he was requested to travel to the west and far east to teach the dharma by his dear brother Thuksey Rinpoche who was acting as the head of the Drukpa Kague Lineage, the Jazong Rinpoche refused to do so and chose to lead a simple life of dharma a practioner.

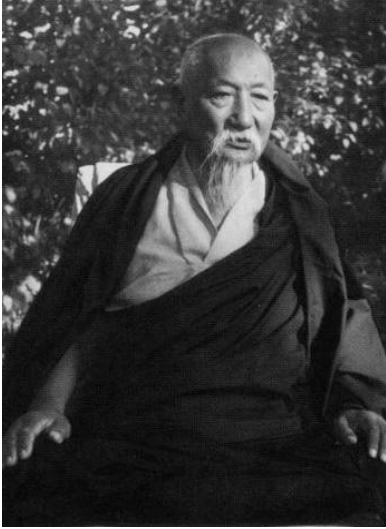


The Jazong Rinpoche had immense compassion for all beings. Many Tibetans from the local region would come to the Jazong Rinpoche and ask for blessings and prayers for problems or other issues they might be having. Whenever offerings were made to the Jazong Rinpoche, he would always keep the traditional Tibetan kata (white scarf), however, knowing that the Tibetan refugees needed the money which they had offered, the Jazong Rinpoche would always give the money offering back to the person that had offered it.

The Jazong Rinpoche continued to uphold the tradition and teachings of the Drukpa Kagyu that had been passed to him from the 10th Gyalwang Drukpa of both Mahamudra and Dzogchen. The Jazong Rinpoche's primary practices were Hevajra, Heruka Chakrasamvara, Vajrayogini and Dorje Drakden, Gesar Sang for which he performed daily fire pujas. Similarly, the Jazong Rinpoche upheld practices such as Green Tara, White Tara, Yanngti and Sengey Tsewa as well as Dzogchen. Similarly, to Thuksey Rinpoche it is believed that the Jazong Rinpoche's main practice was the Six Yogas of Naropa, although it is not known as he never spoke of it.

What is known, is that the Jazong Rinpoche had mastered the Inner Tummo practices, as he only wore a white t-shirt when it was extremely cold outside. The Jazong Rinpoche was also noted for his ability to control the weather, on several occasions he was able to calm the wind and thunder with prayer and striking a phurba into the ground.

In 1983 a letter was sent to the Jazong Rinpoche from Thuksey Rinpoche asking the Jazong Rinpoche to come and visit him at his monastery in Darjeeling. The Jazong Rinpoche wanted to go visit but obsticals presented themselves and the Jazong Rinpoche was not able to go. Shortly after, the Jazong Rinpoche heard that his dear brother Thuksey Rinpoche had passed away.







In 2000, at the request of his oldest son who was living in America, the Jazong Rinpoche moved to Colorado. On the 27th of January, 2001 at 12:15pm, after giving his final words to his family, the Jazong Rinpoche lay down in the sleeping lion's posture and took mahasamadhi into the state of blissful awareness.

While many years have passed since the Jazong Rinpoche's paranirvan death, the Jazong Rinpoche's family still carries on their father's Drukpa Kague traditions, customs and practices of Tibetan Buddhism. As there currently is no reincarnation of the Jazong Rinpoche, the Jazong Ladrang helps to support activities of its sister lineages all of which have prayed for the interdependent circumstances to arise so that the 7th Jazong Rinpoche can be successfully found.

Tana Dungsey Tulku Pema Rinpoche Head of the Tana Yelpa Kague Lineage - <http://tanamonastery.org>

4th Dodrupchen Rinpoche Tubten Trinle Pal Zangpo Head of the Nyingma Lineage - <http://www.mahasiddha.org>

Venerable Bhakha Tulku Rinpoche - <http://www.vairotsana.org/our-teachers/>

12th Gyalwang Drukpa Jigme Pema Wangchen Head of the Drukpa Kague Lineage - <http://www.drukpa.org/index.php/en/>

9th Kyabje Drukpa Choegon Chokyi Senge - <http://www.drukpachoegon.info>

2nd Drubwang Tsoknyi Rinpoche - <https://www.tsoknyirinpoche.org>

2nd Drukpa Thuksey Rinpoche Jigme Mipham –
<http://www.drukpacouncil.org/sc/announcements/232-announcements-6adc/masters-attending-the-6th-adc/1037-his-eminence-drukpa-thuksey-rinpoche-jigme-mipham.html>

17th Gyalwang Karmapa Ogyen Trinley Dorje Head of the Karma Kague Lineage -
<http://kagyuoffice.org>



