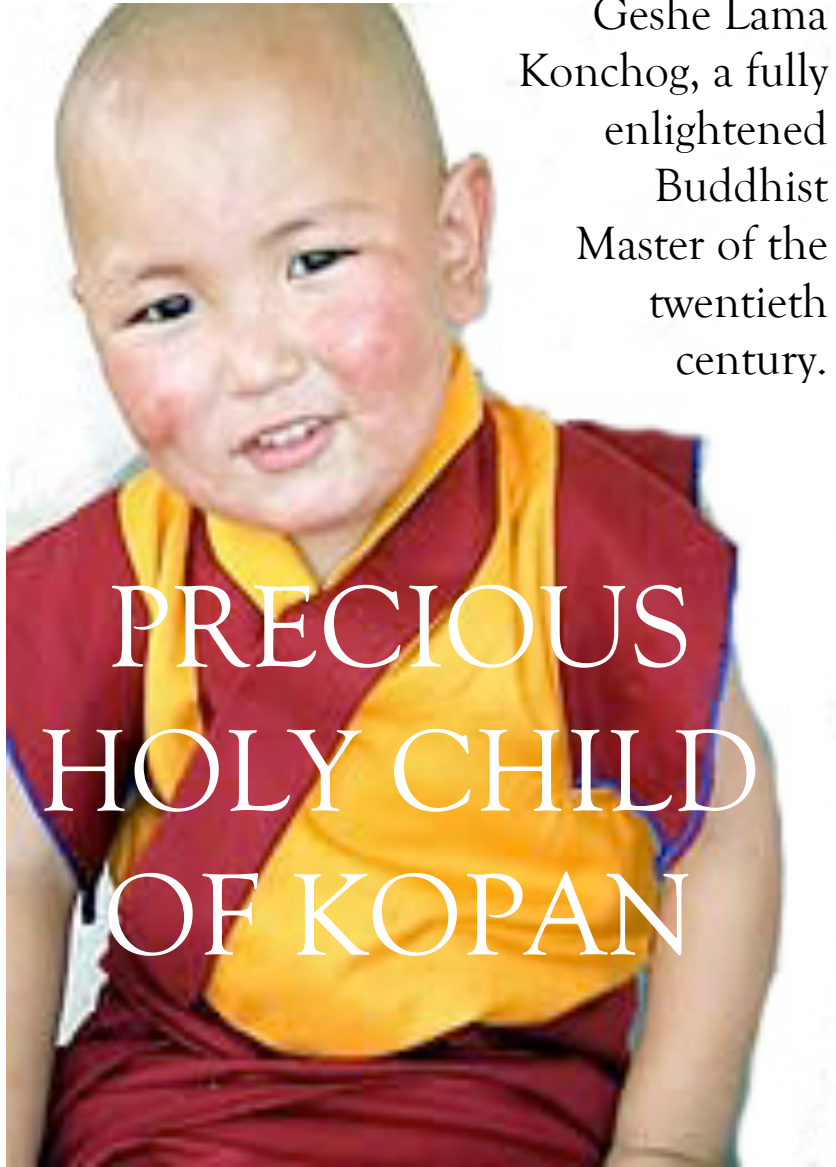


An account of the  
search for the  
reincarnation of the  
Great Mahasiddha  
Geshe Lama  
Konchog, a fully  
enlightened  
Buddhist  
Master of the  
twentieth  
century.



By **VEN. TENZIN ZOPA**  
Geshe Lama Konchog's heart disciple

PRECIOUS  
HOLY CHILD  
OF KOPAN

Kopan Monastery  
P.O. Box 817  
Kathmandu, Nepal

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**WEBSITES:**

[www.lamazopa.com](http://www.lamazopa.com)

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Published in Malaysia  
Losang Dragpa Centre  
No. 1, Jalan 17/21F,  
46400 Petaling Jaya, Malaysia.  
[www.fpmt-ldc.org](http://www.fpmt-ldc.org)

## Dedication:

May anyone who merely sees, touches, reads, remembers, talks or hears about this book be free in that very instant from all sufferings and hindrances.

May they be never be reborn in unfortunate circumstances, receive only happiness and rebirths in situations conducive to the perfect practice of Dharma, meet only with perfectly qualified spiritual guides, quickly develop bodhicitta and immediately attain enlightenment for the sake of all sentient beings.

Letter from HH the 14<sup>th</sup> Dalai Lama

**His Holiness the 14<sup>th</sup> Dalai Lama Tenzin Gyatso.  
December 17<sup>th</sup> 2005**

The Confirmation Letter of the Unmistaken Reincarnation of the Late Great Mahasiddha Geshe Lama Konchog from His Holiness the 14<sup>th</sup> Dalai Lama.

I have received a request for observation together with prayers and offerings from the faithful Lama named Thubten Zopa. He made this request on behalf of Kopan Pal Ogmin Jangchup Choe Ling Monastery and the Nunnery Khachoe Ghakyil Ling and various Dharma centres.



I have checked in several ways whether the boy named **Tenzin Ngodrup** is the unmistakable reincarnation of the late Lama Konchog. My observations in various signs as well as my divination also came out very auspicious. I feel very comfortable and confident identifying Tenzin Ngodrup as the unmistakable reincarnation of the late Lama Konchog. I advise Tenzin Ngodrup to recite as a daily practice the mantra of Manjushri and the Tsong Khapa Guru Yoga Prayer Migtsema Prayer.

*The Dalai Lama, Shakyas Gelong, Tenzin Gyatso  
December 17<sup>th</sup>, 2005.*

15 Feb, 2006

## Foreword

By Kyabje Lama Zopa Rinpoche

Spiritual Director,

Foundation of the Preservation of the Mahayana Tradition, USA

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My very dear readers,

You are amazingly open-hearted, looking for liberation and full enlightenment, not just for self but for the benefit of each and every sentient being.

These relics of Geshe Lama Konchog shown in this booklet are the result or fruit of Geshe Lama Konchog's attainments. Based on correctly devoting to the virtuous friend, seeing the guru as Buddha, and along with that did only what pleased his guru he achieved the Three Principles of the Path, the foundation of tantra as well as achieved the two stages of tantra.

Relics are not only the result of attaining the Maha Anuttara path and clear light, it is also clearly explained in the Kagyu text that the 5 coloured relics show one has achieved the 5 wisdoms of Buddha. This is the cause, the practice, and the result achieved during one lifetime in this 20th century.

### ***Dedication***

Due to Geshe-la's merit and the merits of sentient beings, may anyone who reads or even just sees this booklet or even hears of this booklet especially those who have helped to sponsor, etc, receive great inspiration to follow in the footsteps of Geshe-la. May they all be able to finish the collection of extensive merit and complete the whole path in this life, bringing all sentient beings to enlightenment.



14 Feb 2006

## Foreword

By Khenrinpoche Lama Lhundrup

Abbot of Kopan Monastery, Kathmandu, Nepal

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I am very happy to write a few words on the occasion of the publication of this book at the request of Tenzin Zopa.

Tulku Tenzin Phuntsok Rinpoche was recently recognized by many holy beings as the reincarnation of the late great practitioner and virtuous teacher Lobsang Phuntsok, better known as Geshe Lama Konchog, who has during many lifetimes extended himself in the practices of the common path of loving kindness compassion, the gateway to Bodhicitta, and unified it with the view of wisdom realizing emptiness as well as the uncommon tantric path.

His Holiness the Dalai Lama clearly recognized Tenzin Phuntsok Rinpoche as the reincarnation of the late Geshe Lama Konchog. He performed the hair cutting ceremony and granted the reincarnation's name as Tenzin Phuntsok Rinpoche and advised him to be a holder of the teachings of the Buddha, thus granted advice and blessing. Although at the moment Tenzin Phuntsok Rinpoche is still a little boy, he is already showing compassion to the suffering beings, has stable devotion to Triple Gem and is unbiased to others. These qualities of a noble being are already clearly visible in him.

This book is about the search for the reincarnation and the process of investigation. It is compiled by Tenzin Zopa, who has an abundance of extraordinary devotion to the guru in thought and action, in order to generate joy in the mind of readers. The editing and printing of this book is sponsored by Lillian Too of Malaysia, who is very generous and has achieved stable devotion to guru.

I rejoice at all the great help she offered. I pray that whoever reads this book generates great joy in their mind and that they may be influenced by loving kindness and compassion, thereby finally achieve everlasting great enlightenment.

May Lillian Too and all other benefactors of this project always be guided by perfect gurus. May all their wishes be accomplished according to Dharma.

With strong prayers from the Abbot of both Kopan Monastery and Nunnery Khachoe Ghakyil Ling.

*Geshe Lhundrup Rigsel*

## THE TEST ...with KYABJE LAMA ZOPA RINPOCHE

On 8<sup>th</sup> December 2005, I was in the Kopan Gompa with LDC group doing puja, when suddenly Khenrinpoche told me that Kyabje Lama Zopa Rinpoche wanted to see Ahpey's boy – Tenzin Ngodrup. I immediately called my sister Losang Drolma la to bring the boy with his father from our house to Kopan. I was not sure what Rinpoche wants to do with this boy, because Khenrinpoche did not say; he only said I was to rush to bring the boy to Kopan because Rinpoche wants to see him.

We waited for half an hour, then the boy arrived at Kopan and straight away we go to Rinpoche's place. We waited outside Rinpoche's room for about fifteen minutes because Kyabje Lama Zopa Rinpoche, Kyabje Dagri Rinpoche and Khenrinpoche Lama Lhundrup, Ven. Thubten Lhundup and Ven. Roger are preparing holy items which belong to the late Geshe Lama Konchog, items such as vajra, bell, dhamaru, observation dice, prayer book, mala etc.

While we were waiting, somehow Khenrinpoche happened to appear at the door where we were waiting. That is the first time Tenzin Ngodrup sees Khenrinpoche.

Tenzin Ngodrup straight away asked for a kata, the boy rush here and there to find a kata.

I then asked my sister to offer a kata to him, but he is not satisfied, he asked for an envelope, we gave him an envelope, he is not satisfied, he searched around his pocket wanting to offer something but he can't find anything. Then he jumped to his father, put his hand in father's pocket and somehow grabbed an old 100 rupees note, then straight away put into envelope and open up the kata, go straight to Khenrinpoche and offer the kata.

We all see Khenrinpoche is so touched and Khenrinpoche knows exactly what is going to happen next. Then they both touched foreheads with each other.

Khenrinpoche said I am very happy for you, thank you very much, and give a sweet hug to the boy, and straight away grabbed his hand. Khenrinpoche showed a very pleasant teary eye face to all of us. I can see Khenrinpoche is very bliss in that moment although the boy is yet to be recognized. But I'm sure in that moment he totally blissed out. Khenrinpoche meeting up with his best virtuous friend for the first time...

Kyabje Lama Zopa Rinpoche's door was closed. The boy then opened the door; he rushed in, although we don't want him to go in yet. Khenrinpoche said let him go and do what he likes. He straight away go into Rinpoche's room, managed to make us wait less, already the items are displayed.

The holy items were laid out as follows. One set belongs to Geshe Lama Konchog, one set belongs to Kyabje Lama Zopa Rinpoche, one set belongs to Khenrinpoche Lama Lhundrup and there are also some other things from different people.



Then Khenrinpoche and we all rushed to Rinpoche's room, the boy saying something that sounds like he is singing a song. Khenrinpoche sat down, we all prostrate.

The boy continues singing. From the boy's side there is not a single reaction of seeing someone new or going into a new place; it seems it is nothing new for him.

He showed as if everything is so natural and familiar. When he does prostration, it is not ordinary prostration, very funny prostration, like a "V" shape upside down prostration.

We passed kata and offering for him to offer Rinpoche. He is very natural, very cool to offer to Rinpoche, then offer to Dagri Rinpoche, then Khenrinpoche. When he reached Khenrinpoche, all those katas offered to Rinpoche and Dagri Rinpoche were offered back to him and he accepted the katas, however as for Khenrinpoche, he re-offer the kata again to Khenrinpoche, like asking Khenrinpoche to keep the kata.

Then we all sat down, all three lamas started chatting with each other about their first time seeing the boy. Dagri Rinpoche telling Rinpoche how wonderful the boy is, Rinpoche also replied it is a wonderful boy, very different than other kids.

Khenrinpoche then told the story of what just happened outside the room. Kyabje Lama Zopa Rinpoche in fact has dreamt of Geshe la a week before. Rinpoche didn't say what dream, but it is a wonderful dream.

Kyabje Lama Zopa Rinpoche said: "Normally I don't dream of Geshe la, but a week before, a very clear and pleasant dream. In fact what I feel makes me to suddenly call the family to check on the boy. It is based on the dream that I had one week before, that's the main reason why rush suddenly."

Actually even before checking, they themselves have been very excited to find out about the boy. Then Rinpoche called his attendant to prepare auspicious tea for auspiciousness.

Rinpoche said: "We have to make special tea offering done through Vajrayogini practice." Rinpoche try to find text next to his seat but couldn't find, hr asked me to go into his room and bring the yellow cover text on his table. There is the text for what should be recited. I went to get the text, the text is very long.

All of them hold the tea and Rinpoche lead the tea offering prayer based on Vajrayogini. Rinpoche chanted a very extensive and new tune; it seems like it is a very wonderful and exciting moment, just by choosing the particular prayer and actually taste the tea. I feel great bliss, feel very happy.

Rinpoche ask me what is the name. I said is Tenzin Ngodrup.

Rinpoche turns to the boy and asked, "Tenzin Ngodrup, you have tea." Rinpoche and all have tea. Rinpoche all are talking, expressing the holy deed of Geshe Lama

Konchog, and the kindness of what Geshe la done for the organization etc... and how much Geshe la put in for practice. It was just like a casual chit chat. Suddenly all become serious and Rinpoche ask the boy: "Can you come here?" The boy stand up, Rinpoche actually asked me to translate for the boy, but actually the boy can understand, so I bring him to the table. But then Rinpoche think maybe the father is the best, so the father brings the boy.

Rinpoche asked, "Do you remember which things belong to you in the past? If you remember, can you pick up your thing or point at your thing?"

Suddenly this boy become so serious, he looked at Rinpoche, looked here and there, then choose the vajra of Geshe la among those items, which are mixed up with other things.

Actually the mixing is so tricky that people can get confused easily. Like the dhamaru, Rinpoche is so smart, Rinpoche's one is brocade and nice, Geshe la's one is dark and old; for observation dice, Rinpoche's one is more nice, Geshe la's one is simple; then Rinpoche got a dice like a toy, the dice is red but number is in white, guessing he might choose that one.

The boy, he look here and there, he grab his things, and put on the other side of empty table. He did not just point, but grabbed and put aside, like as if he wants to bring home. Later he wants to choose bell, he needs help from father, he pointed to the bell, and bring father's hand to the bell, and bring the bell and put aside.

Then for dhamaru, he finds the exact one belonging to Geshe Lama Konchog. He took some time to choose the dice, he looked here and there, and see which is right one, and choose exactly the one belong to Geshe Lama Konchog. When he choose mala, he looked at Rinpoche's face, he choose Rinpoche's crystal mala. Rinpoche ask him to choose again, he chooses Rinpoche's mala again, Rinpoche said "He choose the right thing, he reflect that mala in Tsum..."

Then Rinpoche wants to offer the mala to the boy, but the boy didn't accept, he gives the mala from his hand to Rinpoche's hand. After that the checking done, immediately Rinpoche offer kata to the boy, Rinpoche wants to recite the auspicious prayer immediately, Rinpoche is thinking what to recite, Rinpoche asked Dagri Rinpoche, then Dagri Rinpoche ask Khenrinpoche, then Khenrinpoche suggested some prayer, Rinpoche suggested some prayer, Dagri Rinpoche suggested some prayer... just about 1-2 minutes to begin recite the auspicious prayer, suddenly the boy said "tashi shok"!

Rinpoche is so pleased and he laughed, that's it! Then Rinpoche recited auspicious prayer for Lama TzongKhapa's teachings to flourish.. Rinpoche called in the camera man and said, "the boy did a good job, but still we will let the omniscient Chenrezig His Holiness the Dalai Lama to decide, the decision should come from him. We wait for the happy news."

That's what Rinpoche declared to the camera man. That is the end of the session. We came out and bring him to visit the relics, stayed in room for a while, then went to Geshe Lama Konchog's room.

*All these happened without any plan, spontaneously.*

#### AT GESHE LAMA KONCHOG'S ROOM

First thing he can recognize is his personal key. The key which Geshe la used to always keeps by himself alone where he puts his precious thing. I happened to show the key and he recognized it.

I asked him which drawer is the key for, he immediately pointed to the exact drawer, and asked me to open. I opened, he came to see, he picked up the purse which was left behind by Geshe Lama Konchog which he keep 50 rupee there when he died. Since then we didn't open the drawer. That's the first time open. He opened and closed and locked up.

After that I showed Geshe la's rice bowl, the rice whenever he use for blessing people or prayer, Geshe la mixed the rice with ne-chung grain, I show that to him, he did the exact action of normally what Geshe la does, he throw the rice exactly how should be thrown, even us don't know how to do that for some time.

It is very cute and nice that his action is exactly the same how Geshe la does. I also show the vase, he came up close and recognized the vase. After that I showed his drawer where he keep the clothes, he remember the yellow hat that he use during puja although there are a few other, he choose the yellow hat, then put it back for him. The feeling he entered into Geshe Lama Konchog's room is very clear indication that he is the reincarnation of Geshe Lama Konchog.

But always we have to be careful so we leave to the omniscience to decide. So all these are put into paper to share with everyone after His Holiness the Dalai Lama decide and declared.

Normally when a tulku come, the most difficult days are the rest of coming days and the life after recognizing, but this tulku will carry on perfectly. All conditions are there, also so very fortunate to be recognized by His Holiness and by Kyabje Lama Zopa Rinpoche, and other great lamas. His Holiness is so much pleased with this boy; He has great hopes.

October 23<sup>rd</sup> 2005

**Letter from Kyabje Lama Thubten Zopa Rinpoche to His Holiness the 14<sup>th</sup> Dalai Lama for the request of His omniscience observation to find the unmistakable reincarnation of the late Great Mahasiddha Geshe Lama Konchog**

Sole refuge of myself and all migrant beings; Jewels adorning samsara and nirvana, to which even the gods cannot compare; One kinder than all the Buddhas of the three times; Supreme leader of gods and humans; General ushering peace and happiness to this world; Leader of all the world's Buddhists, spiritual and political; Lord of the Land of Snows, Arya Avalokiteshvara appearing as a monk to accomplish the liberation of humanity; All powerful refuge and protector; All-knowing great seer; Supreme one, at your lotus feet upon a throne supported by fearless lions, I prostrate.

In utter respect with my body, speech, and mind, I the reincarnation named Thupten Zopa on behalf of Kopan Pal Ogmin Jangchup Choe Ling, Kopan Nunnery Khachoe Ghakyil Ling; Mu Monastery and Rachen Nunnery on the Nepal and Tibet border; Jinsufarlin Centre of Taipei, Shakyamuni Centre of Taijung, Heruka Centre of Kaoshung, and Hayagriva Centre of Taoyuan in Taiwan; Amitabha Buddhist Centre in Singapore; Losang Dragpa Centre in Malaysia; Chamtse Ling of the Foundation for the Preservation of the Mahayana Tradition; with countless billions of billions of arms and hands reverentially folded together and placed atop the crown of my head, mind single-pointedly absorbed in faith and devotion, I pray from my heart to you.

In this time of degeneration, the world descends from lower to lower states of extreme degradation and all migratory beings have fallen upon terrible sadness and misfortune, great supreme refuge and protector, not only for migrating sentient beings of the Snowy Land of Tibet, but now also for all the innumerable sentient beings of the East and West who are without a spiritual protector, you are a true refuge and protector; you holy one are the source of all ultimate happiness and benefit arising from the hopes and prayers of all the sorrowful beings of this world; for all those obscured, submerged in the darkness of ignorance and completely without the eye of wisdom able to discern which actions to adopt and to abandon, you are the one dispelling darkness and opening the eye of wisdom that they may see what is right to adopt and what to abandon.

Sentient beings controlled against their will by the power of delusion, although desiring happiness, turn their back on the causes of happiness, white virtuous deeds. Although not wishing to experience suffering, sentient beings perfectly accomplish its causes, negative and non-virtuous actions, thereby becoming immersed in just sufferings.

At this time, through utterly misunderstanding which behavior to adopt and which to abandon, this world has become snarled by violent militants, warring famines, natural disasters and various malign conditions, unfolding ceaselessly one upon another like turbulent twisted of ill fortune.

Supreme protector, you have become the guardian of myself and all other wondering beings. Your profound advice on actions to be adopted and abandoned, like a nectar free from sectarianism, absorbs into the hearts of all this world's humans, transforming these lives without hope into lives full of to accomplish the welfare of not only Buddhists, but also those who embrace and so forth. Especially, you establish happiness and bliss in the minds of all.

You cultivate in us the root, producing the attainment of precious omniscience, great compassion benefiting others which is free from obscurations and possessed of the two collections of merit and wisdom.

In general, you introduce us to the teachings of the compassionate teacher, the fourth Buddha of this world system, Buddha Shakyamuni. In particular, you reveal to us Tibetan Buddhism, vast and profound, not as something merely to be believed, merely understood intellectually, or as only words to be studied. Rather, you show us how Tibetan Buddhism has the ability to benefit us by pacifying the mental sufferings we experience in everyday life. Even after the present time, this work of yours is famed to have brought great benefit to innumerable Westerners in their daily lives. In short, you show this world's numberless sentient beings the Compassionate Buddhas' wholesome paths of non-violence and peace in order to lead us from birth to birth, happiness to happiness, and lead us to the ultimate omniscient state of a conqueror.

We must actualize the unsurpassable intentions of you, the great refuge and protector, during all our lifetimes by remembering in our hearts, for as long as time remains, the immense kindness of these, your deeds.

Further, many hundreds of thousands of people of this world are attracted to you by merely hearing your speech for an hour or two, merely meeting you the supreme refuge protector, or merely seeing your loving affectionate smiles to people and the way you joke with them. People are able to understand the sacred importance of those called Tibetans and their culture etc. through such contact with you. Even if the compassionate teacher Shakyamuni Buddha, the Bodhisattva Maitreya, Manjushri and others were to actually come to this world in person, they could not possibly accomplish more than the great waves of your current activities have accomplished.

Moreover, by respectfully expressing the above, I thank you for giving protection to all of us miserable migratory beings, for your kindness in performing perfect deeds equaling the limitless sky which are beyond all thought and expression.

### ***... the holy Geshe Lama Konchog***

Although the holy Geshe Lama Konchog was not famed as one who was designated as the highest degree (Lharampa) by his monastery, he is held on the crown of our heads with greatest esteem as one who embodied the essence of what it means to be a true guru, the root of the spiritual path.

### ***... perfectly practiced guru devotion***

This is also because he perfectly practiced guru devotion in thought and deeds. Having thoroughly trained his mental continuum in all the stages of the Bodhisattva's path, renunciation, bodhicitta and the correct view which are the essence of all the eighty-four thousand heaps of Dharma, Geshe Lama Konchog reached in one short life time of this degenerated age the unified state of omniscience by the profound path of offering to the guru and the completion of Vajrayogini practice. In short, through he appeared as a simple ordinary monk, in actuality he was the very quintessential meaning of a spiritual guide, the holy guru.

Through his great kindness, Geshe Lama Konchog explained the three fundamental rituals of Sangha communities and then established the pure Vinaya teachings, essence of all the Buddha's precious instructions, at several monasteries in Himalaya and other places near Tibet's border and so on.

By many means he inspired others to purify negativities and obscurations and to accumulate the two oceanic collections of merit and wisdom. For the welfare of the many impoverished people of various localities of those regions, Geshe Lama Konchog established several annual group meditations and recitations of the MANI mantras 100 million times every year as well as other such amazing virtuous activities, thereby bringing great benefit to the teachings and to migratory beings.

### ***... completed two thousand sets of Nyung Nye***

In general, to give an idea of Geshe la's practice to common appearance, I hear from his own word, for example, that he completed two thousand sets of Nyung Nye (2-day fasting retreat on Compassionate Buddha Chenrezig) with this life's holy body. Similarly, one time, while meditating, in a remote mountain cave, some shepherds of the area thought he was Yeti on seeing his large and rugged body and threw rocks at him. No longer able to stay in the cave, he never gave up the meditation and lived under a tree without shelter for three years practicing austerities and deep meditation.

Later, at the request of our holy teacher Lama Thubten Yeshe, Geshe la kindly accepted to come to Kopan and gave incredible instructions on Dharma practice at Kopan Jangchub Choling Monastery and Kachoe Ghakyil Ling Nunnery. Likewise, he gave teachings on the preparatory practices, the graduated path, mind training, and various empowerments etc. to numerous foreigners who come from many different countries.

### *... taught in many places abroad*

Not only that, Geshe la also taught on the heart of all the Buddhist sutras and tantras, the essential graduated instructions on the bodhisattva's path in many places abroad including:- Australia; four Dharma centres in Taiwan, comprising Jinsufarlin Centre of Taipei, Shakyamuni Centre of Taijung, Heruka Centre of Kaoshung, Hayagriva Centre of Taoyuan; also at Amitabha Buddhist Centre and other centres in Singapore; Losang Dragpa Centre in Malaysia and Chamtse Ling Centre in Hong Kong.

Geshe Lama Konchog performed an incredible kindness by teaching the secret instruction of the generation stage which ripens and the completion stage of the Tantra which liberates sentient beings, thereby setting many miserable migratory beings on the noble path of liberation and omniscience and bringing vast benefit to the Buddha's teachings and to samsara beings.

**For these reasons, I truly think that if his reincarnation were to arise as one to spread Buddha's teachings of this world far and wide; one to be the root of all the collections of excellence in the minds of migratory beings; one to be the basis for the accomplishment of all attainments; one to compel the subjugation of negativities and the collection of merit and wisdom; one to generate faith in the guru and belief in the cause and effect and more; in short, one bringing vast benefit would surely arise.**

Subsequently, the current situation apart, I feel that Tenzin Ngodrup's story is so extremely clear that it is as if the holy Geshe Lama Konchog himself actually prepared all the optimum conditions for his own reincarnation. However, I pray with unbounded reverence that you the supreme refuge and protector completely free from obscurations, you who are omniscience and wise, will in your great love kindly guide us as to whether the Tsum boy Tenzin Ngodrup is or is not the reincarnation of our late Guru Geshe Lama Konchog.

I, the deluded one, and those who give their lives in service to the Dharma centres, and all the students and benefactors and friends together request that the lotus feet of yours, the supreme protector of all remain firmly in this world for hundreds and billions of eons. Please, please always in all times may you the refuge and protector of all migratory beings look upon the prayers of ours, your disciples, with love and affection.

As the representative of all the Dharma centers, I the deluded one, given the title reincarnate **Thubten Zopa**, make this prayer of request.

*23<sup>rd</sup> October 2005*

**Letter to Kyabje Lama Thubten Zopa Rinpoche  
from Ven. Tenzin Zopa  
July 31<sup>st</sup> 2005**

With great devotion and countless prostrations to the lotus feet of the three times supreme object of refuge, the most Venerable Kyabje Lama Thubten Zopa Rinpoche.

On your holy advice, in July 8<sup>th</sup>, 2005 I wrote a letter relating pertinent information about the Tsum boy, **Tenzin Ngodrup** who is a candidate to be recognized as the late Great Mahasiddha Geshe Lama Konchog's reincarnation.

Five years ago the Great Mahasiddha Geshe Lama Konchog passed away. Since then, with great devotion hundreds and hundreds of true devoted Sangha and lay disciples of the late Great Mahasiddha Geshe Lama Konchog from all over the world who have extracted and tasted the nectar of the late yogi's holy teachings, especially the communities of Kopan Pal Ogmin Jangchup Choe Ling, Kachoe Ghakyil Ling (Kopan Nunnery), Dechen Lhundrup Monastery and Rachen Jangchup Choe Ling Nunnery in the Himalayan region called Tsum, plus overseas Dharma centers and Sanghas and lay communities have strongly prayed for the great benefit of Buddha Dharma and numberless sentient beings so desperately need the swift return of the true unmistakable reincarnation of the late Great Mahasiddha Geshe Lama Konchog.

**Therefore I, a simple minded and deluded disciple of the late Great Yogi, have searched for the actual reincarnation and in the process been able to gather some valid, true, and obvious observations as follows.**

Some weeks before the Great Yogi passed away, while I was serving Him, He talked about a young man called Ahpey from the place where the Great Mahasiddha did strict retreat for over 25 years. During those 25 years He sustained His body by doing chulen (taking the essence) practice which means sustaining the body by extracting the nutritional essence from wind (or other substances).

He stayed in a holy remote Himalayan valley where the ancient Tibetan saint Milarepa's cave is located. As well, He did strict retreat under a tree without any protection from outer elements, snow or wild animals.

The environment surrounding this holy hidden happy valley called Tsum is said to have been established by the Lotus Born Buddha, **Padmasambava**.

***... Geshe la had great wish to meet with Apey***

The Great Mahasiddha Geshe Lama Konchog constantly talked about this farmer names Ahpey from this holy valley saying repeatedly, "Now I have a great wish to meet Ahpey." Especially one week before the Great Yogi passed away, His main conversation is about Ahpey. One day the Great Yogi said, "How come this year Ahpey never appeared to see me? Before I die, I must see him. Is there any way to



send a message to him to come down to see me?” While saying this the Great Yogi also showed the aspect of being very nervous and urgent.

Then I asked what is the reason it appears so important to see him? I had never seen the Great Yogi act like this before, so I asked why? The Great Yogi Geshe Lama Konchog replied, “You people will not understand what I mean! It would be best if I could meet Ahpey directly.”

While we were earnestly trying to understand what the Great Yogi meant, suddenly, a man from Tsum Niloe, who used to be one of the Great Yogi’s benefactors while He was in Tsum, appeared to see Him. His first words to this Tsumpa were, “Is Ahpey coming down to town?”

The man replied that this year Ahpey would not be able to come down to town, the reason being that this year Ahpey had lots of farming work and at that time he did not have manpower in his family. For this reason Niloe was sure that Ahpey would not come. Then he asked why the Great Yogi needed to see him?

The Great Yogi replied, “I need to give him a very important message.” The great Yogi said, “Anyway when are you going back to Tsum?”

The man replied, “I am going back tomorrow morning.”

“Oh! That’s very good,” the Great Yogi said, “Can you be sure to pass my message to Ahpey? Ask him to come down to see me as soon as possible and at the same time ask him to bring a small piece of butter, and a bit of tsampa, and a bit of new cheese (shoesha-somar).”

“Sure Geshe la, I will pass the message to Ahpey. But I am quite sure that he does not have fresh Shoesha this time. Can I send fresh shoesha from my family to you?”

The Great Yogi said “NO! This time he must bring it from his family.” After this conversation, the man left the Great Yogi’s room at Kopan.

Unexpectedly, about ten minutes later, he returned because he had forgotten his hat in Geshe la’s room. When the Great Mahasiddha saw him again, the Great Mahasiddha said, “Oh, you came back. I would like to reconfirm with you, please make sure you do not forget my message to Ahpey.”

We found out that, unfortunately, this Tsumpa man was unable to return to Tsum before the Great Mahasiddha Geshe Lama Konchog passed away. Therefore, Ahpey did not get the message.

### **... *Miraculously***

On October 16<sup>th</sup>, 2001, at nine in the morning Ahpey suddenly appeared at the Great Mahasiddhas’ room in Kopan. Unfortunately, he did not get the chance to meet the Great Yogi Mahasiddha Geshe Lama Konchog directly as the Great Yogi

Geshe Lama Konchog had passed away on the previous day, October 15<sup>th</sup>, 2001, at 8.50pm.

So, Khenrinpoche, Abbot of Kopan Monastery and myself asked Ahpey, “Did you receive Geshe Lama Konchog’s message?”

“No,” he replied.

“Did you hear about Geshe la’s situation?”

“No,” Ahpey once again shook his head.

“Then why did you come down to Kathmandu even though it is a very long way from Tsum? Do you have any job to do in Kathmandu?”

“No,” Ahpey replied.

“Then how come you are here?”

**“Since last week while I was working in the fields, I could not settle my mind. I do not know why. I was almost going crazy. I could not concentrate even for a moment on my work in the fields. I suddenly felt like going off, and so three days ago I left without even informing my wife and my children. I just came off to Kathmandu. I also don’t understand myself how I was able to walk from mountain to mountain to reach Kathmandu within 2 days when it is supposed to take at least 5 days to walk here from Tsum.**

Then we asked him why he was not able to reach last night before our guru Geshe Lama Konchog la passed away?

He answered, “Unfortunately, I was unable to get a bus from Arugar, and at the same time I did not know about Geshe la’s situation. In Tsum no one knew about the Great Yogi’s situation. No one has heard about it”.

Then we asked him, “What have you brought from Tsum to Kathmandu?”

**Amazingly, he had brought just exactly the things Geshe la had desired from him, butter, tsampa, and cheese (Shoasha) in the exact amount wished for.**

Kopon Abbot **Khenrinpoche Lama Lhundrup** and myself and many of us who knew the story of the Great Yogi’s and the Tsumpa Niloe’s conversation about Ahpey and the things to be brought from Tsum were truly amazed and shocked.

It was so amazing for things to happen in this way without any verbal communication. This must truly be the direct mental communication between the Great Yogi and Ahpey. Ahpey had brought the three things for the Great Mahasiddha Geshe Lama Konchog so that in case Geshe la was staying at Kopan,

then he might get a chance to see Him and offer those foods. These three things were the Great Yogi's favorites.

Because of this amazing incident, Khenrinpoche Lama Lhundrup the Abbot of Kopan Monastery asked Ahpey to arrange the three special offerings into beautiful bowls and to place them in front of the Great Mahasiddha Geshe la's holy body as offerings.

*Khenrinpoche Lama Lhundrup said to Ahpey, "Because the Great Mahasiddha is still alive, he can see you, he can talk to you, he will accept the offerings."*

***Khenrinpoche Lama Lhundrup continued, "He is in clear light meditation. He is not like us normal people. He is Buddha. From a material view, it appears to us He is dead, but in reality He is not dead. He is still alive and He is in clear light meditation."***

*So you make three prostration and offer as an auspicious offering and please pray strongly. I have great hope in you."*

### ***... just before the Great Mahasiddha passed away***

On one occasion, a few days before the Great Mahasiddha Geshe Lama Konchog passed away, a committee representing Kopan Monastery, Kopan Nunnery, and other overseas students made extensive mandala offerings with many requests to the Great Mahasiddha to return as a reincarnation.

The Great Mahasiddha replied, "Whether I return as an incarnation or not depends on the Sangha communities and students' prayers and wishes.

On the following day, Khenrinpoche Lama Lhundrup, and Geshe Lobsang Jamyang on behalf of Kyabje Lama Zopa Rinpoche, made extensive mandala offerings with symbols of Buddha's body, speech and mind, and requested the Great Mahasiddha to return as a reincarnation. The Great Mahasiddha again replied, "It depends on the Sangha communities and students' prayers. Kyabje Lama Zopa Rinpoche will know where I will be."

The day before the Great Mahasiddha passed away, I also made strong prayers and offered body, speech, and mind and requested many, many times to the Great Mahasiddha to return as a reincarnation.

***He replied, "Don't cry. Don't be sad. We will be seeing each other very soon. I have full trust in you. The only thing you have to be careful is about is not to be too aggressive."***

***I truly trust Kyabje Lama Zopa Rinpoche. You just make sure you finish your Geshe studies and be sure to serve Rinpoche in whatever way required. And also, whenever you need advice just refer to Rinpoche. Rinpoche will know where I will be, just refer to Rinpoche."***

*Also, one thing, before I stop my breath, makes sure all the offerings and money I have is divided into two portions. With one portion make charity and offerings to all the monasteries, temples, holy places etc. without any discrimination. Make equal charity and offerings to them. The second portion, offer for the teachings at Bodhgaya by HH Dalai Lama. The teachings should be arranged with Kyabje Lama Zopa Rinpoche's advice and should be suitable to be received by all levels of people. Just keep 50 rupees as a purse keeper."*

He gave a very sweet smile then carried on saying, "After I pass away, for some times don't let anybody touch my body. Don't make noise. Don't light butter lamp near to my body. Cont burn incense near my body and don't cry; and make sure to cremate my body on Monday. The cremation puja is to be performed through the Yamantaka fire puja, and do Medicine Buddha puja. So just make it a simple one okay. I have done everything in my life, I have no regret, I am very happy about everything."

About ten minutes before the Great Mahasiddha stopped his breath, Kopan Khenrinpoche Lama Lhundrup and myself each held one of the Great Mahasiddha's holy hands and again made extensive requests for Him to return as a reincarnation for the benefit of the Buddha Dharma and for all sentient beings. We requested extensively and with very loud voice to show us clear indications from where His reincarnation would appear.

### ***... showing two obvious indications***

With so much compassion the Great Mahasiddha replied to our request by showing two obvious indications.

First, by saying the first syllable of the parent's name, the syllable AH.

Second, by pointing his finger to the North-East from Kopan, showing a clear indication of the direction where He is going to descend. At that moment Khenrinpoche Lama Lhundrup and myself already felt greatly relieved and had confidence and joy in the certainty of His reincarnation.

But we both kept this clear indication to ourselves until December 17<sup>th</sup>, 2005 when Tenzin Ngodrup was recognized as an unmistakable true reincarnation of the late Great Mahasiddha Geshe Lama Konchog by HH the 14<sup>th</sup> Dalai Lama.

### ***... remembering when the Abbot of Sandeling visited***

In 1999, I was in the Great Mahasiddhas' room at Kopan serving butter tea to Him and His classmate, the **Abbot of Sandeling Monastery** who was visiting Kopan briefly. They were teasing each other in many ways, and suddenly the Abbot said to the Great Mahasiddha, "Remember, since childhood we were together at Sera University in Tibet. You have been very different from us since we were young. You have done serious practice in all the Sutra and Tantra paths. You have always been one of the most enthusiastic and favorite to receive tantric initiations and do serious

retreats. You would never miss out on all these things. It is kind if your hobby isn't it?"

"Remember we used to stay next to each other and the whole night you would never let us have a peaceful sleep. The whole night you would never let us have a peaceful sleep. The whole night you would make noises of Cho offering practices and the exercise of the Six Yogas of Naropa, banging here and there..... ha ha... And as well you were one of the best philosopher, debaters; and you are especially excellent in Madhyamika - the Middle Way and the theory of emptiness.

Remember you always used to be a discussion leader and even senior scholars came to you to extract your extraordinary knowledge and yet you used to be very humble.

Therefore, our seniors gave you the nickname, Lama Konchog (Lama Refuge). When we think of our past it is with very joyous memories and is amazing isn't it? And now we are already old. Ho!Ho! Ha!Ha! Lama Konchog if you die surely you will come as a reincarnate Rinpoche won't you?"

The Great Mahasiddha Geshe Lama Konchog gave a big smile and a huge laugh and said, "Of course, for sure I will come back with so much promotion. Ha!Ha!"

### ***... seriously ill in Singapore***

On another occasion during 2000, the Great Mahasiddha Geshe Lama Konchog was seriously ill in Singapore such that He almost passed away. At that time Kyabje Lama Zopa Rinpoche was in Hong Kong. Rinpoche gave a call to the Great Mahasiddha and requested Him to live long, but if due to the lack of disciples' merits, if the Great Mahasiddha felt it is more beneficial to leave this body then, "You still have to make sure and promise that you will return to Kopan as a reincarnate lama. You need to help and support me as you have done during this life."

The Great Mahasiddha replied, "For sure I will."

***After this conversation with Rinpoche, the Great Mahasiddha showed me a very delightful face and said, "If I get well, I really need to use my full time to help Rinpoche, especially to actualize Rinpoche's heart project, the Maitreya Statue. You know, whatever Rinpoche does, there is no mistake!***

***Rinpoche never fears problems, He only reflects on what is of benefit. If the action is beneficial for Dharma, and even if it benefits just one sentient being, even if there are lots of obstacles, Rinpoche will still do it. He will never give up. It is cause for much rejoicing, and it is very courageous, and it is wonderful isn't it? In fact, we all should be like Rinpoche. There is no waste of time in serving Rinpoche and it is very meaningful. Whatever He does, is truly pure Dharma."***

I remember that after Rinpoche called, from the very next day the Great Mahasiddha Geshe Lama Konchog started to recover. Unfortunately though, He never fully recovered until the end of His life.

So I am very hopeful, and I pray day and night and have full faith that all the late Great Mahasiddha Geshe Lama Konchog's wishes to help Rinpoche and Dharma and to the beings will be fulfilled by holy reincarnation **Tenzin Ngodrup** (Tulku Tenzin Phuntsok Rinpoche).

### ***... Kyabje Lama Zopa Rinpoche flies to Singapore***

On one occasion, before the Great Mahasiddha returned to Kopan from Singapore, He again relapsed and almost passed away. Kyabje Lama Zopa Rinpoche suddenly flew to Singapore and visited the Great Mahasiddha Geshe Lama Konchog at that time.

Rinpoche asked myself and my brother, Thubten Lhundrup, and the resident Geshe and everyone to stay out of the Great Mahasiddha's room, and the door was closed. Kyabje Lama Zopa Rinpoche and the Great Mahasiddha Geshe Lama Konchog, just by themselves, spent more than an hour. I presume that they made serious conversation and confirmation of the Great Mahasiddha Geshe Lama Konchog's reincarnation and so on.

Since then, whenever people talked to Him about His holy reincarnation, most of the time He would reply as follows... "About this, Kyabje Lama Zopa Rinpoche knows."

***Now, recalling all these incidents, it seems really amazing how Buddhas communicate through their omniscience mind. It is really beyond we ordinary beings perceptions. It is truly amazing.***

### ***... a year after the passing***

A year after the Great Mahasiddha Geshe Lama Konchog passed away, I was on a fundraising tour in Singapore for the **1000 Buddha Relic Stupa at Kopan**, commemoration for the late Great Mahasiddha Geshe Lama Konchog. On the day after fundraising lunch, I happened to call Kopan Khenrinpoche Lama Lhundrup, but accidentally the call went to Kyabje Lama Zopa Rinpoche's room.

***Coincidentally, Kyabje Lama Zopa Rinpoche Himself picked up the phone.*** I was shocked and very happy to hear His voice and so took the chance to report the success of the fundraising lunch for the 1000 Buddha Relic Stupa, which Rinpoche had advised me to build. It would be a Wheel Turning Stupa built with the special motivation and dedicated to the swift and unmistakable return of the Great Mahasiddha Geshe Lama Konchog's reincarnation. When Rinpoche heard about the success of the fundraising, He sounded very pleased.

Suddenly Rinpoche added a few words saying, try to get as many blessings pills as possible, such as mani pills, and ***send them to your brother's wife***, ask her to take

them regularly, take as many as possible. After this conversation with Rinpoche, we hang up the phone and my head was full of questions? Why did Rinpoche ask me to send blessing pills to my sister-in-law and ask her to take them regularly? I was even wondering how Rinpoche knew about my sister-in-law? On that occasion, Rinpoche was pausing at Kopan on the way back from a pilgrimage tour of Tibet.

*When I recall this incident now, I am very sure that Kyabje Lama Zopa Rinpoche had already predicted Tenzin Ngodrup to be the late Great Mahasiddha Geshe Lama Konchog's reincarnation even just after He was conceived in my sister-in-law, Drolma Choezom's womb.*

It's amazing isn't it?

### ***... on another occasion***

A few months after the Great Mahasiddha passed away, during Tibetan New Year Great Prayer Festival in Kopan, the great and revered Lama, **Kyabje Denma Locho Rinpoche**, the ex-abbot of HH the Dalai Lama's monastery, was present at Kopan Monastery. With the holy advice of Kopan Khenrinpoche Lama Lhundrup, I took the opportunity to offer one complete set of new Gelong's (fully ordain) robes, which had belonged to the late Great Mahasiddha Geshe Lama Konchog, to Kyabje Denma Locho Rinpoche.

I asked for His omniscient mind observation about the late Great Mahasiddha Geshe Lama Konchog's reincarnation.

His omniscience reply was that at the moment the Great Mahasiddha is in **Vajrayogini Pure-land**, and He has already made a prayer to descend to this world to benefit numberless beings and to serve Buddha Dharma. So, we just wait for the right time for Him to descend. From our side, we just rejoice in His great and numberless realizations, and keep pure samaya, and make strong prayers, then our wishes will come true. I will pray strongly from my side for the swift return.

### ***... Kyabje Denma Locho Rinpoche again comes visiting***

The following year, Kyabje Denma Locho Rinpoche again visited Kopan Monastery for the Great Prayer Festival. I made strong prayers, prostrations, and offerings, and asked the same question. His omniscient mind replied, "Now it seems the Great Yogi Geshe Lama Konchog has already descended.

Now it is very important for us to find his unmistakable reincarnation. For that, you must seek advice from the omniscience Compassionate Buddha Chenrezig, HH the Dalai Lama. Then we will be able to find the unmistakable true reincarnation of the Great Yogi the Great Mahasiddha Geshe Lama Konchog."

Rinpoche even advised me, "**Now you must study hard and complete your Geshe studies. Once we have found the unmistakable reincarnation, you must look after him.**

*It is very meaningful and very fortunate to be able to serve him again. One will accumulate great vast merits, you will be one of the most lucky one, because it is the same person, having the same realizations, and with an equal power of blessing. The only difference is in different form."*

After hearing Rinpoche's advice, I couldn't wait to serve the Great Mahasiddha again in a different form.

At the beginning of 2005, I went to meet Kyabje Denma Locho Rinpoche in Dharamsala with the Great Mahasiddha Geshe Lama Konchog's reincarnation film project crew.

Rinpoche declared, *"Now you should try to make an appointment to meet HH the Dalai Lama and request His omniscience observation on the Great Yogi's reincarnation. It is already coming on five years since the Great Yogi passed away. I am sure he has already descended into our world by now."*

I replied to Rinpoche that Kyabje Lama Zopa Rinpoche, Khenrinpoche, and Kyabje Dagri Rinpoche are taking full charge of the search for the unmistakable reincarnation of the late Great Mahasiddha and they are referring everything to HH the Dalai Lama. As well, I got a call from Kyabje Lama Zopa Rinpoche saying that he is going to arrange an appointment to see HH the Dalai Lama either in Switzerland or U.S. this year about our late Great Mahasiddha Geshe Lama Konchog's reincarnation.

Kyabje Denma Locho Rinpoche showed a very delightful face and said, *"That's very good! Kyabje Lama Zopa Rinpoche will be the most appropriate to do this. I am very happy about it because it is very important! I will make strong prayers to clear the obstacles to finding swiftly the unmistakable reincarnation of the late Great Yogi Geshe Lama Konchog."*

In the beginning of 2003, after I had completed the 1000 Buddha Relic Stupa, I returned to Sera Jhe Monastic University and went to pay respects to my teacher, the ex-abbot of Sera Jhe University, Khensur Losang Tsering Rinpoche. We had a serious conversation on the late Great Mahasiddha Geshe Lama Konchog's life and reincarnation. *Khensur Rinpoche made an observation and said it is 100% sure that the Great Mahasiddha's reincarnation already exist.*

Then I asked where Khensur Rinpoche thinks He is now? Rinpoche replied, "In my observation He seems to have taken rebirth in the place where Geshe la meditated in the past 25 years."

Khensur Rinpoche even advised, *"If you happen to visit that place, it is good that you should start to observe, but you have to be very careful and skillful, and very low profile. The best way is to take one of the Great Mahasiddha's malas, mix it with other malas, and you wear it on your wrist or on your neck. Then go around that village, especially analyze the children around age one to two."*



Then he changed the subject and said, "I know Geshe Lama Konchog better than you people know Him. We were very close friend since Sera University from Tibet. His name is Lama Konchog and He is really Lama Konchog. The label was given to the right base. I see Him as truly omniscience. He is not only a scholar in philosophy, but He is truly a scholar in all fields of Sutra and Tantra. He mastered everything that we're supposed to know which many of the other scholars don't and truly put everything into practice.

He is very humble, very courageous, and very supportive. When I did 3 years great Yamantaka retreat in my old room in Sera, He is the one who sponsored my retreat and all the fire pujas. I am very thankful to Him. I feel and have 100% faith that He is truly a highly realized lama, that's no question at all. Just looking at the signs after He passed away, like the relics and the rainbow etc, these are not signs an ordinary being can achieve, no way!!

Such sign can only be achieved by very highly realized holy beings. It is not that I am just saying this to you, it is as Buddha taught 2500 years back."

*"Sometimes, when I think of Him and past Yogis such as Milarepa, I wonder how they were able to get such courage to do such great practices. It is truly something worth rejoicing in.*

*These days many people still study very well and know quite a lot; but to put into daily practice and make one practice the full course of liberation is very very very difficult. Is very very very rare to find because beings like the Great Yogis – those who are like Milarepa and Lama Konchog are truly so hard to find nowadays.*

*If we want to become Buddha in this lifetime, we should be doing like them. But it is really, really a great task. Unbelievable isn't it? I rejoice, I rejoice. We are very, very fortunate to have connections with these holy realized beings, even just to get a moment to be together and have connection and blessings especially to be one of his disciples is truly fortunate"* After this conversation, Khensur Rinpoche asked me to have lunch with him and we ended the meeting.

Every time I returned from Nepal, Khensur Rinpoche would always ask me about the late Great Mahasiddha Geshe Lama Konchog's reincarnation. For the past few years I have no confirmation for Khensur Rinpoche.

### *... I had the best news for my teacher Khensur Rinpoche at Sera Jhe*

But this time, when I returned from Nepal, I had the best news for him. When I saw him on December 27, 2005, on entering his room, before I could even prostrate, he asked me, "What is the update on Geshe Lama Konchog's reincarnation?"

I immediately answered him that the Great Mahasiddha Geshe Lama Konchog's reincarnation is already found and recognized by HH the 14<sup>th</sup> Dalai Lama on 17<sup>th</sup> of December 2005 and the reincarnation is a 3 and half year old boy from Tsum, the same boy Khensur Rinpoche used to talk about.

Khensur Rinpoche was so pleased to hear this news. He said, "Now we are very relieved, very happy, and very fortunate to have found the unmistakable reincarnation. Since His Holiness recognized Him, that's the most accurate and most important. So now even though there is the same continuum of the same person and the same realizations, but for the benefit of deluded beings, He has chosen to manifest in a new form manifest like us in our world, just manifest like us for the full benefits of us.

*So now we should concentrate to offer Him the best education, we have to create very pure and best environment and take good care of His health and everything, they are not like us, for them they will learn very fast and very easy, from our side just need to create the best environment.*

He will bring great benefits for the Buddha Dharma and numberless beings, having like this holy being 1 in our world is much more worthwhile than having hundreds and hundreds like us. Now we should treasure Him and take good care of Him.

### **AT AMARAVATI, India**

And so on the 11<sup>th</sup> January, before Tenzin Ngodrup was ordained, **Khensur Losang Tsering Rinpoche** so kindly came to pay respect to the little holy boy Tenzin Ngodrup at Amaravati during HH the 14<sup>th</sup> Dalai Lama's Kalachakra initiation, and that is the first time they meet in different form.

*Khensur Rinpoche offered kata and a full set of ordain Sangha robe to the holy boy and Khensur Rinpoche asked Tenzin Ngodrup whether he remembered him or not and the holy boy reply that yes he did and the bowed to each other and offer kata to each other and they touch their foreheads for about 5 minutes and saying "I request you to live long and to have the great wisdom eye for the benefits of all the beings and have to turn the great wheel of Buddha Dharma till samsara end and I can see that you have the ability to do that, I am very very very happy that you have return very fast and in a great form."*

### ***... ordained by HH the Dalai Lama***

On the 12<sup>th</sup> January 2006 after the holy boy Tenzin Ngodrup was ordained by HH the 14<sup>th</sup> Dalai Lama at 8am in Amaravati in the Kalachakra Mandala House which is a most holy site - the site where the Buddha Shakyamuni first time turning tantric teaching in this world, i.e. the Kalachakra Tantra; where the greatest auspicious holy site of Amaravati holy stupa; the greatest auspicious holy guru the Compassionate Buddha Chenrezig, HH the 14<sup>th</sup> Dalai Lama; the greatest auspiciousness holy teaching, the greatest tantric teaching the Kalachakra initiation; the greatest month,

day, hour and moment, with all this incredible auspicious occasions the holy boy **Tenzin Ngodrup** was ordained and given a holy ordination name **Tulku Tenzin Phuntsok Rinpoche**.

His Holiness said, "Since you have change your form I wish to give you new name, so half my name and half your past life name. I have great hope in you, May you be auspicious for the Dharma, I give you a name TENZIN PHUNTSOK. (Tulku Tenzin Phuntsok Rinpoche)

### *... the ordination on the 12<sup>th</sup> January*

We had the ordination ceremony of Tulku Tenzin Phuntsok Rinpoche on the 12<sup>th</sup> January 2006 at 1.30pm in Amaravati which was attended by over 800 students of the late Great Mahasiddha Geshe Lama Konchog. They came from all over the world. Many had come to attend the Kalachakra initiation in Amaravati 2006. Present were many Sanghas and Abbots and Ex-Abbots and for sure **Kyabje Lama Zopa Rinpoche** and **Khenrinpoche Lama Lhundrup** and so on.

On that day everyone had a most wonderful, most happy, most auspicious moment. Everyone grave and rush to offer kata and toys and so on and once again get chance to be so close to the live living holy relic, the Great Mahasiddha Tulku Tenzin Phuntsok Rinpoche (The holy reincarnation of our late guru the Great Mahasiddha Geshe Lama Konchog)

### *... We all have great hopes in you*

On that day **Khensur Rinpoche** came to the auspicious gathering and said to **Tulku Tenzin Phuntsok Rinpoche** that we all have great hope in you. You are our future and you have to turn the great wheel of Dharma to the whole world. We all have faith in you and we have full trust that you will be the great opening wisdom eye for numberless blind, poor mother beings. You brighten our coming days.

And also **Kyabje Lama Zopa Rinpoche** keeps sharing to the ex-Abbot and Khenrinpoche that when our little lama went to get blessing from His Holiness, His Holiness showed very pleased expression to our little Tulku Tenzin Phuntsok Rinpoche. Kyabje Lama Zopa Rinpoche manifested to all that he was very pleased at the occasion as he spoke about Tulku Tenzin Phuntsok Rinpoche.

On the same day Tulku Tenzin Phuntsok Rinpoche met his old past life close friend ex-Abbot of Sera-Jhe **Khensur Rinpoche Jampa Thechog** in Amaravati and Khensir Rinpoche offer kata and offerings and asked the three and half year old Tulku Tenzin Phuntsok Rinpoche, "Do you remember me? We were very very close Dharma friend."

Then our little Rinpoche replied in a very unique and very special way to Khensur Rinpoche and Khensur Rinpoche right away say that is true Geshe Lama Konchog. Our late Geshe Lama Konchog specially used to behave same way like this to me whenever we were together. I am so happy that you return quite fast; we all waited to

see this auspicious day. We all are very grateful and we have great hope in you and you are our future.

### ***... meeting Kyabje Dagri Rinpoche***

On the same day He met Kyabje Dagri Rinpoche and Rinpoche said: “Now we all feel so happy and so grateful, the most important thing is we able to find unmistakable reincarnation of our late Great Master and at the same time we able to get such a fortunate chance to get blessing and ordination and recognition from HH the 14<sup>th</sup> Dalai Lama is all truly amazing and too fortunate and too auspicious for all of us.

### ***... Young Tulku goes on pilgrimage***

On 21 January 2006 Tulku Tenzin Phuntsok Rinpoche went on pilgrimage to Ajanta And Elora (80 Mahasiddha's Caves in India). On this occasion, Tulku Tenzin Phuntsok Rinpoche first time meet his old past life friend the ex-Abbot of Samdeling Monastery **Khensur Jampa Tseten**. Khensur Rinpoche was very very happy and offer kata and offerings to the past life friend in different form the three and half years old Tulku Tenzin Phuntsok Rinpoche.

And first word to him is, “I heard the great and very very auspicious news about your return in Amaravati during HH Kalachakra initiation. I did try to look for you during your stay there but unfortunately I was unable to. But I had full faith in our past karma and I did strong prayer that we must meet soon. My prayers and our past karma are answered. Rinpoche you are truly wonderful, do you remember me?”

Then they touch their foreheads and said now you have to come back to Sera University soon and have to return to **Lhowa Khamtsen**, and I have full faith in you that you will be one of the greatest lama in the coming days and you have to turn the wheel of Dharma all over the world and you have to live long and take good care, as for me I am already too old and soon have to leave the world.

Then **Khensur Rinpoche** talk to me and said in face he was there the day before Geshe Lama Konchog passed away in Kopan and the Great Yogi said, “In my coming life I will return in the child of Tenzin Zopa's brother.” I have keep this to myself till today because I can see **Kyabje Lama Zopa Rinpoche** and **Kopan Khenrinpoche Lama Lhundrup** and **Kyabje Dagri Rinpoche** is taking full charge of this so I just watch from far. And if this auspicious day had not happened by today, in fact I thought to raise my voice about our late Yogi's reincarnation because we also have full responsibility especially me from Sera Lhowa Khamtsen.

Khamtsen has full responsibility on this, anyway thanks to all the Buddhas and thanks to His Holiness and thanks to Lama Zopa Rinpoche and Kopan and you and so on for finding the unmistakable true reincarnation of my late great friend.

***Tenzin Zopa, you just have to remember that in this world you never find such a great true Lama, the true yogi like the late Geshe Lama Konchog. I know him for 27 years. I know the true fact of him, I tell you the truth he is fantastic in everything, true living Kadampa Geshe, true yogi, and true***

*scholar and true Lama Konchog, how much you people know about him, you people don't know anything about him.*

Anyway you are still one of the fortunate one. Okay you made my day and life by meeting my long time close friend Tulku Tenzin Phuntsok Rinpoche. Maybe you leave me here together for a moment. Anyway I don't mean to take too much time of you all, you might need to leave from this place ya? Please take good care of Rinpoche.

Khensur Rinpoche and our conversation end here.

***Tulku Tenzin Phuntsok Rinpoche has many many inborn qualities I would like to share one or two...***

After few hours later Tulku Tenzin Phuntsok Rinpoche was ordained by His Holiness the 14<sup>th</sup> Dalai Lama. The ordination ceremony at Amaravati was attended by over 800 students and Sanghas as well as many new faces were also there; not only the connected students of late Great Mahasiddha Geshe Lama Konchog are overjoyed and blessed but also many new faces are also truly in great joy just by hearing the name of Tulku Tenzin Phuntsok Rinpoche and just to see his face everyone is totally subdued and send them in great joy and blessed, as many of the attended people say so and I think so too. I am 100% sure that in coming days this precious Tulku Tenzin Phuntsok Rinpoche will be like pure honey, by the sweetness of his compassion, wisdom and blessing numberless beings in this world will be able to satisfy and fulfill everyone's wishes by granting the nectar of pure Dharma and blessing just like the pure honey satisfied all the bees.

Even with the cuteness of his holy face and the way he look at things and the way he smiles at people and the way he interacts and be friends with people... and his compassion of giving and concern to the sick people and poor people and the thoughtfulness to everyone and respectful and affectionate thought to holy objects especially with Buddhas images and stupas. The amazing thing is he never satisfied and never gets tired being with stupas and Buddha images even in this age of 3 and half.

Since two years old he preferred to sleep alone and before he sleep he like to recite Om Ma Ni Pad Me Hum especially after everyone has gone to sleep and if he can't sleep he will chant the mantra till he can sleep, and every night he will wake up at 3am and will ask any of the family sleeping around him if the sun has risen or not?

If we don't want him to get up by that time, we just have to reply him that sun has not risen then he will say I want to rise fast so I will chant JANGCHUP SEMCHO RINPOCHE till sun rise and then he will chant this holy bodhichitta prayers till he can get up.

And he likes to use only red and yellow colour clothes and the firmness in his decisions is very obvious. He really know what is good and what is not good.

Whenever he gets close with the different things and also within my stay with him for last few months he has shown many sign of predictions such as if there is going to be accident or some bad things going to happen he will scream and direct us to the direction.

Few times at the beginning when I start to travel and stay together with him I just ignore him and find him very stubborn and then sure some bad things will happen. It has happened every time he react like that. So then whenever he react this way I try to follow according to what he wants and then he stop crying and screaming and then no bad things happen.

If things around are very good and auspicious and some thing good or auspicious thing going to happen he will react very happy very enjoying and very relaxed. Just this much itself is already too amazing for a little 3 and half year old child. There are many inborn amazing qualities in him.

## Visiting Tsum valley in 2003

Kyabje Lama Zopa Rinpoche and Khenrinpoche advised myself, Gelek Gyatso Rinpoche, and Kopan Manager Ven. Tenpa Choden to visit Tsum valley for the purpose of taking over the Mu Monastery and Rachen Nunnery on behalf of Kyabje Lama Zopa Rinpoche and Kopan Monastery. I took the opportunity to investigate Geshe la's reincarnation in Tsum valley in accordance with the advice of Khensur Losang Tsering Rinpoche, Kopan Khenrinpoche Lama Lhundrup, and Kyabje Dagri Rinpoche.

A few days after the Great Mahasiddha Geshe Lama Konchog cremation, with the request of Kopan Khenrinpoche Lama Lhundrup through Kyabje Dagri Rinpoche, HH the Dalai Lama made several predictions about the late Great Mahasiddha's reincarnation

1. Confirm there is reincarnation.
2. He will come more from Tibet side more to east - north east direction.

In Geshe Jamyang's astrology predicted the structure, surrounding layout, height, and color, of the reincarnation's house, and the first syllables letter of the parent's name, syllable AH ("Apey") and the first syllable letter of the village name, syllable TSA ("Tsum").

As well, the late Great Mahasiddha Geshe Lama Konchog himself had clearly indicated, just before he passed away, the direction where his reincarnation would appear, the direction north east and the first syllable letter of the parents' names, syllable AH ("Apey").

However, my first effort at checking were made using mala as Khensur Losang Tsering Rinpoche had advised. One crystal mala, which belonged to the late Great Mahasiddha Geshe Lama Konchog, and the mala which he used everyday for tormas offerings, I brought along to Tsum.

I wore one of Geshe la's actual malas on my wrist together with a few others which did not belong to the Great Mahasiddhas Geshe la. Going through the village, I showed these to children around the age of one to two years old. Until reaching Ahpey's family, I didn't see unusual indication from any of the children. When I saw Ahpey's boy, a one year old named Tenzin Ngodrup, he straight away grabbed all the malas from my wrist.

He wore them on his neck and gradually threw all the other malas from his neck except the crystal mala, which had belonged to the late Great Mahasiddha Geshe Lama Konchog. This one he wore around his neck. We all tried our best to get the crystal mala back from him, but he grabbed it with his left hand and wouldn't let go.

Six of us were new to him but we were amazed by the response the boy gave to all of us, and the monks and nuns from Rachen and Mu Monasteries, including the family, we all tried to be smart to get the mala back by giving him brand new toys like cars, balloons, and saying nice words to him etc. he gave us a big shock by screaming violently, throwing toys, and even crying so badly that all of us failed to retrieve the mala. That was around 6 pm.

Around 10 pm, he went to bed. Even then he was still holding the mala tightly around his neck. We tried our luck at getting the mala back after he had gone to sleep. We asked his grandmother Butri to try to gently take it off his neck while he was sleeping.

But he knew and he screamed and cried. For three days and nights, he never let the mala separate from his neck. He held it very dearly. We had to fly back to Kathmandu having totally failed to retrieve the mala. In that instant, due to the reaction of the little boy, in all our minds faith arose. We had a great suspicion that this child could well be the reincarnation. Thus, we felt a spontaneous joy. We all hoped to spend more time with him, but unfortunately we had to leave the valley. We returned to Kopan with great joy and great hope.

### ***... practices to actualize the reincarnation***

**In accordance with the strong advice of Kyabje Lama Zopa Rinpoche**, Kyabje Dagri Rinpoche, Khenrinpoche Lama Lhundrup and H.E. Trulshig Rinpoche and so on for the swift return and to clear all the obstacles to find unmistakable reincarnation of the late Great Mahasiddha Geshe Lama Konchog, for the past five years I have done and completed many pujas performed in different great monasteries such as Sera, Kopan and also Nunneries. Especially the one thousand recitations of the Lion Face Dakini prayers, one hundred thousand sets of Tara pujas, one hundred thousand recitations of long Manjushri Dharani Prayers, hundreds of Medicine Buddha pujas, one thousand recitations of Heart Sutra, one thousand sets of White Umbrella prayers, hundreds of thousands of recitation of the Vajrasattva mantra, one hundred thousand recitation of 21 Tara prayers, full recitations of Kangyur Tengur text, four million recitations of Compassionate Buddhas mantra, hanging hundreds of prayers flags in Himalaya, hundred sets of Nyung Nye Retreat (fasting retreat), one hundred thousand tormas offerings pujas, many Vajrayogini and Yamantaka self

initiations, building Wheel Turning 40 feet 1000 Buddha Relic Stupa, made one hundred thousand Tsa Tsa of Guru Lama Tsongkapa, made a statue of the great guru Lama Tsongkapa and two disciples, made a statue of three deities of Highest Yoga Tantra, made a 11-face life size statue of Compassionate Buddha Chenrezig and Buddha Maitreya, liberate hundreds of animals, and sponsored many retreats for the sanghas.

After doing these pujas Kyabje Dagri Rinpoche and other lamas asked me to go up to Tsum again and visit Ahpey's family in order to make further enquiries about the child. So, in a very low-key manner, I visited just after Tibetan New Year in 2004. I had the opportunity to spend three days with Ahpey's family interacting with the potential reincarnate child. Also, I made some enquiries with the parents and neighbors.

Especially important were several conversations with Ven. Ani Chodron who was one of the Great Mahasiddha's closest attendants while he was in Tsum. Also, she is the grandaunt of the boy. When Ani Chodron declared many clear indications of the boy, such as when the boy reached two, for many times and many days, the little Tenzin Ngodrup always call to go up to the cave where Geshe la did the strict retreat and always looked up to the cave and always scream and ask them to bring him there. And also everyday he looked up to the cave and always said Gompa Gompa.. at the same time point his fingers towards the cave, later Ani Chodron even had to bring little Tenzin Ngodrup to late Great Mahasiddha Geshe Lama Konchog's cave and even had to stay there for weeks because the boy insist to go to the cave and even to stay. She had to do this for few times.

Beside that, even at the age of one, whenever he passed by text box, the box which treasure all the late Great Mahasiddhas antique scriptures which he himself locked up the box for about 20 years before, whenever the little Tenzin Ngodrup passed by this box, he paid special attention and grab the box.

And not only that, he use to search and hold the vajra and bell of the late Great Mahassidha Geshe Lama Konchog. The vajra and bell which late Mahasiddha keep with the family and even ring the bell loudly and very attach to it. And also late Great Mahasiddha has kept at Ahpey's house one big wool Sangha coat (dagam), always like to use that coat and like to sleep in that coat. And all the things which belong to Geshe la which kept in Ahpey's house, have a special attention and liking by the one year old Tenzin Ngodrup up to now.

Ani Chodron was amazed to see all this incredible extraordinary behaviour in this little Tenzin Ngodrup but not in other kids. Not only Ani la but also the neighbor and many villagers, they see extraordinary and very special aspects in this little boy, Tenzin Ngodrup.

After I came back from Tsum and visited the boy Tenzin Ngodrup, I went to see one of the most respected Nyingma lama call H.E. Trulshig Rinpoche in Boudha few times and did request his observation in particular to the little boy Tenzin Ngodrup



from Tsum village Himalaya, Rinpoche's observation came out that Tenzin Ngodrup is the unmistakable reincarnation of the late Guru the Great Mahasiddha Geshe Lama Konchog reincarnation.

### ***... watering the apple tree***

In beginning of 2005, I again visited Ahpey family and got chance to spend three days in their house. The amazing thing was every morning around 6am Tenzin Ngodrup this little boy will come and wake me up and force me to follow him to the back of his house to water the apple tree.

The apple tree which was planted by the late Great Yogi Geshe Lama Konchog himself about 20 years back. I was hesitate to get up because it was very cold and freezing in the morning even the water was frozen. To touch and play with the ice water is very tough for me. But he never let me take a chance to run away while I was staying three days in his house. Every morning I was pulled by his hand with so much screaming, I have to get up from my warm blankets. Since was so much force by him, as well as the same time everyday and do the same thing to put water to that particular apple tree.

So I ask the family what is this about? Has he been doing this everyday? They replied since a year back, almost everyday he will never missed any chance to water that particular apple tree. For this no one need to lead him and no one need to ask him. Everyday once after he wake up, first thing he will never forget to water the apple tree. After knowing this, I was amazed and I feel very much touched and I feel my tears fall and my faith in him is unshakeable. Because time had not yet ripen, I have to keep all this in myself till the day His Holiness declared the little boy Tenzin Ngodrup is the unmistakable reincarnation of my late Great Guru Geshe Lama Konchog.

### ***... Ahpey's wife's dream***

Another clear indication related to Ahpey family happened just after the Great Mahasiddha passed away. Within 49 days Ahpey's wife Dolma Choezom had the same dream nightly for few days. The dream was Geshe la visiting Tsum valley and all the villagers line up to receive blessing from Him, but when everyone try to get near to receive blessing from Him, Geshe la only put His hand on Dolma Choezom's head and bless her but none of the other villagers receive blessing from the Great Mahasiddha Geshe Lama Konchog. She has the same dream for few times and every time after the dream, she experienced feelings of great joy and bliss.

In fact in those 2 years, after the first two children, it had been quite difficult time for Ahpey family of not conceiving any child. Miraculously around end of the 49 days after the Great Yogi passed away, she once again conceived.

***The Great Mahasiddha Geshe Lama Konchog passed away on Monday 15 Oct 2001 and Tenzin Ngodrup was born at 3am on Monday 28 Oct 2002 which is Tibetan 22<sup>nd</sup> of the 9<sup>th</sup> month which is Buddha Descending auspicious day. He was supposed to be born in August, but he delayed two***

*months in the womb. When he was born in Oct, his physical size was very huge, but there was not much pain for the mother.*

When the child was born, he did not cry, the family members declared. Right after the birth, one of the Kagyur mantra master did a birth astrology for the new born child. In the astrology very clearly stated that this child is not ordinary and is the manifestation birth of one very highly realized lama from Southern direction and so on.

### ***... Ahpey's story***

It is a long story but to make into short... in fact the matchmaker in the match of Ahpey and his wife was done none other than the late Great Mahasiddha Himself. The date of the engagement and the date for their marriage had all been chosen by the late Great Mahasiddha Geshe la Himself, even the late Great Mahasiddha voluntarily offered a puja on their wedding day. Today when I recall all these incidents, it is really amazing, it all sound like the Great Mahasiddha Geshe Lama Konchog Himself did the perfect arrangement for His next rebirth.

And also on the night the Great Mahasiddha Geshe Lama Konchog passed away, Khenrinpoche Lama Lhundrup made a call to Kyabje Dagri Rinpoche, and request Kyabje Dagri Rinpoche to inform His Holiness that the Great Mahasiddha Geshe Lama Konchog had just passed away and He entered into clear light meditation, and request His Holiness prayers and dedication, and request advise about the reincarnation.

For this request, His Holiness answered, "Sure I will pray and do the dedication for the late Great Mahasiddha. As for the reincarnation, there will be a reincarnation, and I feel that the direction that he will come from is more towards Tibet."

### ***... during clear light meditation and cremation***

Even during the time when the late Great Mahasiddha was in clear light meditation for seven days, over 200 foreign students and over 700 Sanghas saw directly many amazing signs of the great realizations. Not only that, when the holy body was offered to the fire during cremation, rainbows appeared and surrounded the sun, and there was a drizzling of rain. The rainbows that appeared were towards six different directions.

One rainbow appeared from the cremation stupa up to the Kopan kitchen.

One rainbow appeared above the fire on the cremation stupa.

One rainbow surround the cremation stupa.

One rainbow appeared from the cremation stupa on the Kathmandu Valley.

And one rainbow appeared from the ground to the space towards the North-East direction and this rainbow it took about an hour to dissolve in the cloud of that direction. This was also one of the very clear indications for the search.

And also in Tibetan custom when we cremate high lamas, in order to find a sign of their return as a reincarnation or not, normally under the cremation stupa in the centre we put some sand and smoothen it and cover with a big plate. We invite the holy body sit above the plate for the cremation.

After the cremation, after clearing the ashes, we open the plate and check for the sign. If there is a foot print, it is a sign that the Lama will return. If the foot print is small, it means we will be able to recognize the reincarnation from childhood. If the foot print is big, is a sign that we recognize the reincarnation when he is older.

To check the direction where the reincarnation will come, we check the direction of the heel from where it faces. In the late Great Mahasiddha Geshe Lama Konchog's case, there was a very obvious foot print and the heel was directed from North-East direction and the toes print was facing Kopan main temple. Plus there was very obvious inborn print of the 5 Dharani Buddha Crown as well. There was very obvious inborn image of lotus.

All this indications are already very obvious signs for the return of the Great Mahasiddha's reincarnation from which direction and so on... In fact, there were a lot of obvious signs that the Great Mahasiddha Geshe Lama Konchog has achieved full enlightenment. The most obvious signs that is stating by the Buddha's teachings such as the 5 colors relics, the heart, tongue, eye and the 5 color rainbows and the drizzling of rain and so forth.

In fact in the Great Mahasiddha Geshe Lama Konchog's case, from his ashes there were more than 5 colors relics found; not only that, there were 3 colors of the hair, and the hair were very smooth, very shining, and one portion of the hair is very dark black in color and very fine and very shining and sparkling actually the hair of Vajrayogini.

Meanwhile, as well as the heart, tongue and eye are very fresh and very lively left behind without being burnt by the hot fire, even though they were in the great fire for 72 hours.

All these are signs that were clearly seen and directly experienced and perceived by hundreds and hundreds of people from all over the world.

Straight after we invited the relics from the cremation site to the relics shrine, Kopan Khenrinpoche Lama Lhundrup immediately made a call to Kyabje Dagri Rinpoche in Dharamsala and Khenrinpoche mentioned all the auspicious incidents happened during the cremation including the amazing information about the relics and request Kyabje Dagri Rinpoche to make extensive offerings on behalf of late Great Mahasiddha Geshe Lama Konchog and inform all these issues to His Holiness the

Dalai Lama and at the same time seek advice about late Great Mahasiddha reincarnation.

Without delaying a day, Kyabje Dagri Rinpoche did as Khenrinpoche requested. Few days later Kyabje Dagri Rinpoche returned call to Khenrinpoche Lama Lhundrup and passed the answers from His Holiness.

His Holiness said "I am very pleased and very much rejoice at all the signs which the late Great Mahasiddha Geshe Lama Konchog showed of achieving greatly high realizations". At the same time His Holiness advised that the reincarnation is definite and the Great Mahasiddha will return in reincarnation and also I feel like he will come from the North East direction of Kathmandu or more to the East from Tibet side and will come into the family which he was close to in the past when he was alive.

In fact, he will come by showing many obvious signs, so you don't have to put much effort to go and seek him. Anyway, these days I feel more comfortable the reincarnation come by themselves by showing obvious signs that they are the true reincarnation of the past lama.

### ***... Kyabje Dagri Rinpoche's dream of the Mahasiddha***

In early 2003, Kyabje Dagri Rinpoche visited Kopan for the opening of the 1000 Buddha Relic Stupa in commemorate to the late Great Mahasiddha Geshe Lama Konchog. The 3<sup>rd</sup> day after the Stupa consecration, Kyabje Dagri Rinpoche went into retreat. The first night of the retreat, around 3am, Rinpoche has a very clear dream of the Great Mahasiddha Geshe Lama Konchog.

That the Great Mahasiddha Geshe Lama Konchog came to after a handful of gold to Rinpoche and showed the aspect of very pleased and had few conversations with Dagri Rinpoche. When Rinpoche awoke, Rinpoche felt very joyful, and very strongly felt that the late Great Mahasiddha has already returned in new form.

Rinpoche went back to Dharamsala after the retreat and performed extensive protector pujas and checked the observation with some other high lamas. In observation predicted that the Great Mahasiddha Geshe Lama Konchog has already returned as a reincarnation.

After that continuously, Rinpoche did many observations and checked many signs and the results showed that 100% confirmed that the late Great Mahasiddha Great Lama Konchog has returned as a reincarnation and the suspected third child of Ahpey is the unmistakable reincarnation of the late Great Mahasiddha. Due to the time was not ripen yet, Kyabje Dagri Rinpoche kept this information to himself and Kopan Khenrinpoche Lama Lhundrup and myself till His Holiness the Dalai Lama's confirmation was announced.

Anyway, since that time, Kyabje Dagri Rinpoche and other high lamas already mention many many times that Ahpey's third child Tenzin Ngodrup is true

reincarnation of very highly realized lama of the past. And even advised to the family to take good care of him.

And also after the Great Mahasiddha Geshe Lama Konchog passed away, Kyabje Lama Zopa Rinpoche asked Geshe Jamyang to check astrology to find out where the reincarnation of the late Great Mahasiddha Geshe Lama Konchog, if there is, from where he will come and how etc...

In the astrology predicted that definitely there will be a reincarnation, and clearly predicted this scenery of the area which is exactly the scenery of Tsum valley. Specially the structure of the house and the surroundings is exactly Ahpey's house and the surroundings.

More than that, the size and height and the color and the personality of the father is exactly the marks of Ahpey. Geshe Jamyang also did the calculation of the astrology of the place, and the name of the parents. In the astrology name of the place, the option came syllable TSA and syllable LA. For syllable TSA - came 90% of the option, for syllable LA came 50%.

Then the astrology of the father name was syllable AH. In the conclusion of Geshe Jamyang astrology, the name of the place starts from syllable TSA - is "TSUM" in the direction of North East at the Himalayan border of Nepal and Tibet. The syllable AH is the name of the father "AHPEY" who live in the direction of North East of Kathmandu and in the border of Nepal and Tibet, the village call Tsum. From the astrology point of view, the 3<sup>rd</sup> son of Ahpey Tenzin Ngodrup, was predicted as the unmistakable reincarnation of the late Great Mahasiddha Geshe Lama Konchog.

For the past 5 years after our late Guru the Great Mahasiddha Geshe Lama Konchog passed away, I have various types of clear dreams related to the Great Mahasiddha Geshe Lama Konchog la and his reincarnation.

### *... and I too had my own dreams*

Two months after the Great Guru Mahasiddha Geshe Lama Konchog passed away, on 18<sup>th</sup> Dec 2001, I was sleeping in Great Mahasiddha's room in Kopan and in the morning around 3am, I dreamt that I saw a small fat boy come out from the dead body of late Great Mahasiddha Geshe Lama Konchog, the same dead body that was Geshe la when he lay in clear light meditation before finally leaving the body.

It felt like the same feeling and the image was the same. The little boy called my name very loud, "Tenzin Zopa!" He extended his hand towards me and asked me to bring him inside the room to let him sit on Geshe Lama Konchog's bed. After that I woke up and I stay in the blanket for about two hours. I checked my feeling, sure that something wonderful had just happened. My feeling was very joyous and I had a very strong feeling that the late Great Mahasiddha Geshe Lama Konchog already came back in a new form. Since then I have no longer felt that my Guru Geshe la has passed away. The feeling I have now is that he is always around me. I feel very secure and very blessed.

On 27<sup>th</sup> Oct 2002, the morning before the very auspicious day when Buddha descends from Tushita Heaven, I felt motivated to wake up very early and to go light offering and water bowl offering and do some cleaning around in Great Mahasiddha's house, so I tried to sleep early. Since I am sleeping in the Mahasiddha Geshe Lama Konchog's room, the room is always very bright even at night, because we always on the lights on the altar.

When I lay down, I can see Geshe la's big picture in front of me and suddenly I feel that I miss him so much. Without conscious effort on my part suddenly all the past memories of the late kind Great Mahasiddha Geshe Lama Konchog came into my mind. I was unable to sleep. Around 3 am I fell into a short sleep, and that is when I dreamt of the same little boy, his height about two feet now; he is fair and rather fatty and is very serious yet he is very charming and there is a small mole on the face giving a sweet smile. He is surrounded by many people. I go near to him, I scream and shout and saying "This is Geshe la reincarnation, this is Geshe la reincarnation, this is Geshe la, this is Geshe la...." and then suddenly I was awake.

My heart was beating very fast and again I checked my feeling for a while, and I felt very strongly that the late Great Mahasiddha Geshe Lama Konchog had truly came back to our world. I even felt that I can never forget the child's face and if I see that child, even in a big crowd I would be able to catch his first sight even from very far.

***A year later, I found out that on that same day and same time, the little Tenzin Ngodrup was born. It was the same day that Buddha descended from Tushita heaven.***

On 8<sup>th</sup> August 2003, I was in Sera. That night when I went to sleep, I could not sleep until 3 am. Because some how I don't know why, my whole body was unbearable itchy, my whole body was full of marks and scratches. Around 3 am, I fell asleep and I had a dream that the same boy came to me with a very wrathful face and straight away hold my hair and turn my head restlessly.

And the boy with a very wrathful voice saying, "Where is my conch shell? Where is my conch shell?" I suddenly woke up and I was very scared by the boy's wrathfulness and my heart was beating very fast at the same time. I found out that my body itchiness was all gone, at the same time feel very tired so I continue to try to sleep, and when I was lying on the bed, I was recalling the dream and suddenly I remembered that one time when I was traveling with the late Great Mahasiddha Geshe Lama Konchog to Taiwan, before we return to Kopan Monastery from the trip, in Taipei Taiwan, in Kyabje Lama Zopa Rinpoche's room in the Center, while I was packing for Geshe la, the Great Mahasiddha passed me one small conch shell which we normally use for puja.

The Great Mahasiddha especially wanted me to "make sure" that I remember to pack the conch shell. He told me that he would be needing it. Geshe la usually does not care about the packing. This was the only one time he warn me in the many years of traveling with him. When we returned to his room in Kopan, the first thing he asked me was "Where is my conch shell?"

I tried to find in the luggage, but I couldn't find at all. Since due to my careless or whatever, I am quite sure I did packed the conch shell but I couldn't find it at all. I even teased him, "Why you take so serious about it? The conch shell is not the best quality one, I can get for you a better quality one and as many as you want from Boudha." The Great Mahasiddha replied with very wrathful face, "I know you will do this, that's why I ask you!". Then he walked off.

So when I reflected my dream about this incident related to the conch shell, when I face to the Great Mahasiddha Geshe la that time the wrathful aspect of Geshe la and the wrathful aspect of the child in my dream, that was exactly the same expression. And the fear in my heart is also exactly the same.

Few months later, one of the western student visited Tsum, and took many photos and send me the photos of the small Tenzin Ngodrup. When I saw his face in the photos, instantly I reflected all my dreams and the face of the child I saw in the dream, the face I saw in the pictures 100% the same face. In that moment, I have a great joy. But I have kept this joyous feelings to myself till 11<sup>th</sup> Dec 2005 when Kyabje Lama Zopa Rinpoche, Kyabje Dagri Rinpoche and Khenrinpoche Lama Lhundrup officially did the traditional checking of the candidate boy for the late Great mahasiddha's reincarnation. Even though Kyabje Lama Zopa Rinpoche ask me many times about my dreams and predictions and signs related to the late Great Mahasiddha Lama Konchog's reincarnation issue, but I had a promise to myself not to influence any sign from my side to the prediction of the late Great Mahasiddha's reincarnation.

Even though I could be one of the closest to the Great Mahasiddha Geshe Lama Konchog, but I am too ordinary to predict and guide the life and state of mental continuum of somebody who is already enlightened.

For the enlightened one, only enlightened beings are able to judge and predict without any mistakes. Therefore, I whole heartedly rely about this holy reincarnation issue to Kyabje Lama Zopa Rinpoche and His Holiness the Dalai Lama. Now, I would like to share the greatest joy in my life finding the unmistakable true reincarnation of our precious Guru the late Great Mahasiddha, the Great Yogi, the Great Scholar, the Great Living Kadampa Master, the living Buddha Geshe Lama Konchog.

That on 17<sup>th</sup> Dec 2005, His Holiness the 14<sup>th</sup> Dalai Lama and Kyabje Lama Zopa Rinpoche and Khenrinpoche Geshe Lama Lhundrup Rigsel, and Kyabje Dagri Rinpoche, and many other high realized lamas recognized and announced to the world, Tenzin Ngodrup, the son of Ahpey Karsang Phuntsok and mother Dolma Choezom from Tsum Himalaya valley, the North East direction of Kathmandu, the border of Tibet and Nepal, is officially recognized as the unmistakable true reincarnation of the late Great Mahasiddha Geshe Lama Konchog.

Amidst much joyousness and auspicious surroundings, Tulku Tenzin Phuntsok Rinpoche at the age of 3 and half years old that from 8 Jan 2006 to 16 Jan 2006

received the commentary on profound view and the great Highest Yoga Tantra Initiation the Kalachakra initiation and the Long Life initiation and he completed pilgrimage to Amaravati Kalachakra Stupa, Nagarjuna Konda, 80 Mahasiddhas caves at Ajanta and Elora and to the three great monastic universities - Drepung, Gaden, and Sera and so on.

In these few days, he also received Hyagriva initiation from Kyabje Lama Zopa Rinpoche in Sera. Initially I think maybe not necessary, but Rinpoche said he should receive. His Holiness the Dalai Lama and Kyabje Lama Zopa Rinpoche carry on as his guru. Khenrinpoche will be main teacher in Kopan, the surrounding condition for him is so well lined up, so I have huge confidence that he will bring so great benefits to Buddha Dharma. I am greatly in bliss although I am badly in flu in these few days.

With this auspiciousness will bring our precious Tulku Rinpoche to be able to receive all the teachings on sutras and tantras and able to cultivate and able to meditate and able to grant the great blessing of the Dharma to all the numberless beings and able to liberate all the beings up to everlasting happiness and able to perform all the virtuous deeds as all the past Buddhas and Bodhisattvas had performed.

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## AFTERWORD ... From the author

I am so joyful I was able to find the diary inside which Geshe Lama Konchog noted down his accomplishment of practices such as the retreat etc, even though it is just a small part of what he accomplished in his whole life. Still I believe it is something very meaningful to share with those who wish to be like him, to be inspired by him and to be more like him. So these are some of the practices he accomplished ...

1. 600,000 Water bowl offerings. This includes all the water bowls offering that Geshe la fulfilled also in the mountain retreat by carving bowls into the rock face. Geshe la physically carved water bowls into the large stone, and he filled the stone bowl by carving a canal which he regularly filled from a stream of waterfall nearby.
2. 800,000 the Refuge prayers.
3. 1,500,000 long prostrations. Geshe la conducted his long prostrations primarily through Vajrasattva practice, 21 Tara praises, refuge prayer and 35 Buddha confession as well as other. During his extensive retreats, Geshe la would conduct his sadhana water bowls offering and Mandala offering practice during the day while he would do prostrations all through the night time from 8pm to 2am.
4. 1,000,000 Vajra Daka fire puja offering. Geshe la completed a few hundred thousand recitations prior to leaving Sera Jhe Monastery, Tibet.
5. 1,200,000 Mandala offerings. Geshe la would alternate between the seven heap mandala offering practice and the long mandala offering practice. Therefore, he would always perform a combination between the long mandala offerings and seven heaps mandala offering. As a result, the exact number is exclusive; this is a conservative estimate.
6. 1,200,000 Vajrasattva hundred syllable mantra recitation. Geshe la said that he tried his best to complete the recitation through the hundred syllable mantra, rather than the short mantra.
7. 2000 Nyung Nye practice retreat. According to my older aunty – Ani Chodron, Geshe la completed 2000 sets of Nyung Nye prior to moving to his third cave. She confirmed this through her vivid collection of a statement made by Geshe la. When Geshe la started to associate with the villagers in Tsum Valley he started to teach the local ordained and lay community between his Nyung Nye sessions. Anila remember receiving commentary on Nyung Nye practice from Geshe la, during this commentary, Geshe la used to encourage the attendants by saying that “you people should work hard, I have completed 2000 sets of Nyung Nye”. Furthermore Geshe la continued the Nyung Nye practice annually leading the Sangha and lay community in the retreat. Therefore Geshe la's accumulation of Nyung Nye retreat is conservatively estimated at 2,000, but the actual number is in excess of 2000.

8. 800,000 Lama Tsongkapa Guru Yoga 9 rounds recitation. After Geshe la's stay in the last cave, that was in Gaden Gumpa. He performed the Guru Yoga through Drukpa Kagyur tradition. He completed this Guru Yoga with another meditator in the village of Tsum, who is also one of the first disciples of Geshe la – Rinchen Wangchuk.
9. 100,000 times he completed the reading of the Diamond Cutter Sutra. Geshe la recited this sutra within a great retreat setting as a preliminary practice. He conducted this retreat in solitude, proving to memorize and recite the complete prayer of Diamond Cutter sutra.
10. 700,000 tsa-tsa. Geshe la single handedly performed every aspect of this preliminary. Geshe la harvested, and transported, and forged the raw mud into the image of the Buddha such as medicine Buddha, stupa and Miktupa etc. creating all these tsa tsa, this practice was fulfilling the later part of his retreat while occupying the last cave in Gaden Gumpa. Geshe la would often come down from his cave in between the session or he will break his retreat for several days while staying in one of the prayer halls in Nurug. Geshe la completed seven hundred thousand tsa tsa, furthermore he constructed many stupas to hold the tsa tsa which is still visible. In addition Geshe la perform tsa tsa offering through the method of chopping water by the tsa tsa block. Geshe la would chop the water with the mould and creating holy fluid images. Geshe la completed 1,200,000 water tsa tsa, perform at the water fall in a place call Cave of Doves and Gaden Gumpa located close to Geshela's first cave and third cave.
11. 100,000 35 Buddha Prayer Geshe la performed these practices as preliminary. Although he recited a few hundred thousand of 35 Buddhas prayer, Geshe la usually would combine the recitation with prostrations, although he also did conduct this practice as a separate meditation in separated retreat.
12. Lam Rim meditation and Jorcho practice combine with the 6 preparatory practices. Geshe la has completed the entire Lam Rim meditation and Jorcho practices. Geshe la told me on several occasion that nowadays even though this practice is one of the most supreme practice but is very rare done by people, people rarely do the whole Lam Rim meditation conjoin with the Jorcho practice. I do them very slowly, never rush for time and number, the most important to habituate the each and individual stage on path within one mind stream by initiated the practice of 6 preparatory. Therefore Geshe la told me directly that he completed the Lam Rim meditation conjoin with Jorcho. He does this practice without skipping even a single day the meditation on whole path for over 10 years.
13. Vajrayogini self-initiation. I have no idea whether Geshe la perform the long version or the short, although Geshe la confirmed to me personally before he under went surgery in Singapore saying that from the day I

receive initiation at the age of 11 until the present moment age 73, I have never not a single day broke the commitment of doing the self initiation on Vajrayogini.

14. 700,000 Samaya Vajra meditation and recitation. Geshe la completed this practice as a preliminary practice.
15. 1,200,000 tormas offering. Geshe la performed this as a preliminary practice.

The listed practices and many other preliminary practices and other deity yoga, Geshe la perform while he was in great retreat of Vajrayogini, Heruka, Guyasamaja and Yamantaka. The 26 years of his life in the Himalaya, he accomplished the greatest experiential retreat which fully dedicated his whole body, speech and mind in every single moment within 24 hours by giving up sleep, food, shelter, servants, friends, family.

With a joyous inspiring mind, with a joyous feeling of effort, without any tiredness, in a state of continual bliss of the samadhi, he fully dedicated his life to the Buddha Dharma and to serve all mother beings, with the goal to achieve full enlightenment for the sake of all beings.

He had success the highest liberation, the full enlightenment within one very life time based on practicing the great experiential meditation on the Guyasamaja, Yamantaka and Heruka, and he succeeded to achieve the practice which combined the entire practices of sutra and tantra, the deity yoga into the swiftest practices of the 11 yogas of Vajrayogini. He became the modern day the successor to achieving Vajrayogini Pureland within one very life time.

It is truly cause for such great rejoicing for it is truly amazing, is unbelievable, incredible, I'm sure even though is very limited the collection of the completion of the preliminary and deity yoga in this booklet, must surely inspire so many people, especially those who read this particular content.

I hope and pray and dedicate all my merit for you and for me and for all other beings to be able to perform exactly like Geshe la performed the practice and gain the full enlightenment within one very lifetime; exactly as a modern day Great Yogi Mahasiddha has showed us, rejoice!

## **THE DAY BEFORE PARINIRVANA**

On the day preceding Geshe Lama Konchog's parinirvana, we had the opportunity to request prayers and self initiation and many other virtuous deeds for as the best way of repaying the kindness of Geshe Lama Konchog for the swift return of his reincarnation.

1. Sera Jhe Monastery, one day after Lama passed away, 16<sup>th</sup> October, I was able to request the self-initiation of Hayagriva with few thousand of Sangha while making extensive offerings on that day.

2. Dharamsala, India, make offering and request prayer from His Holiness the Dalai Lama, the prayer from the audience who attended the mon-lam festival teaching in Dharamsala.
3. The tantric college in South India, requested them to perform the Guyasamaja self-initiation. And other prayer.
4. Samdeling Monastery, Boudanath Nepal. I requested them to perform the Heruka self-initiation.
5. Kopan Monastery, we performed the solitary Yamantaka self-initiation and 13 deities Yamantaka self-initiation.
6. Kopan Monastery Khenrinpoche and nuns performed the Vajrayogini self initiation.
7. Kopan Monastery on the night of the 15<sup>th</sup> Oct, the day lama passed away, monks and nuns performed extensive prayers, and 100,000 Vajrasattva prayers.
8. Kopan Monastery with advice of Lama Zopa Rinpoche, Kopan Sangha conducted Medicine Buddha Prayer with extensive dedications.
9. Kopan Nunnery, the nuns who were in 3 years retreat performed the Vajrayogini self initiation and sadhana for several days.
10. Kopan Monastery performed Medicine Buddha puja and Vajrasattva recitation, it is based on Geshe Lama Konchog's wish stating that after I pass away, most of the prayers to do are Medicine Buddha Puja prayers.
11. Kopan Monastery performed Medicine Buddha pujas everyday for 49 days by several Sangha. And several senior Sangha perform Vajrayogini self initiation for the period of 49 days.
12. On 16<sup>th</sup> Oct, the initiated monks and nuns in Kopan perform 13 deity Yamantaka and Vajrayogini self initiation and Medicine Buddha extensive prayer conducted for 24 hours. A few Sangha at Kopan recited the Ornament of Clear Realization, and the root text of Madyamika, and long dharani of Manjushri, and 8 great prayers and Medicine Buddha practices continuously for 49 days.
13. From the 15<sup>th</sup> Oct onward for 1 week, the senior Sangha at Kopan and Sangha at Sera Jhe, recited the Lama Tzongkhapa Definitive and Interpretive text, the Compassionate Buddha mantra, Prajnaparamita, and Ornament of Clear Realization, and Vajrayogini Sadhana and tormas offering for seven days.
14. Thubten Lhundup recited Geshe la's daily prayer continuously over the 49

days.

15. In fact I got the good fortune to make offering of pujas and making charity within this Sangha community such like Sera, Drepung, Gaden, 2 tantric colleges, many other monasteries within Tibet, India, Nepal and specially extensive offering in Lhasa Jorwo Shakyamuni Buddha Temple Jorkhang.
16. On 16<sup>th</sup> Oct, after Geshe Lama Konchog passed away his very closed disciple, who served Geshe la very well, Geshe la highly praise on him, appreciate and love him very much, Thubten Lhundrup requested prayer and make offering, charity to monasteries and holy sites, and beggars throughout the Kathmandu valley. Thubten Lhundrup visited all monasteries make generous act of charity and sincere request for prayer to be conducted on behalf of Geshe la's wish and to clear the obstacle to find swift in unmistakable reincarnation and fulfillment of all his wishes.
17. And also all the students have the fortune to participate in all prayers and charity which perform all those during the special and meaningful day, even get the fortune to all the students to participate to offer thousand of thousand of lights offering make at Boudha stupa, Swayambuth stupa, Bodhgaya and holy sites within Tibet, as well as did the golden light offering was make in front of the Lhasa Jokhang Shakyamuni statue. While other offering are make at both monastery and holy site within and around Lhasa.
18. With the unbelievable and incomparable faith of all Geshe la's student and their effort and support and courage, we are able to aspire to fulfill Geshe la's every wishes. I hope that we can act merely as an extension of his intention wishes fulfilling in every thing that Geshe la provide all of us disciple and all of the being who wish to obtain enlightenment.

With the blessing of Geshe la and all the holy gurus, and with the full support of Geshe la's students and friends, we have the good fortune to accomplish this magnificent Wheel Turning Stupa at Kopan. We dedicate and make strong prayer that every single corner of this stupa signifies Vajrayogini Pureland. All and other holy project to accomplish the fulfillment of Geshe la's wishes and all other holy guru wishes and to clear all obstacles and gather all condition to find the true unmistakable reincarnation of Geshe Lama Konchog.

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In fact there is no way that I can express and qualified enough to tell the whole quality of Geshe Lama Konchog.

If you want me to tell the quality of this Great Mahasiddha, I have to explain the entire quality of the Buddha. Allow me however to concentrate on the reincarnation part, if I make the long story into short story, Geshe la is somebody who is very

unique lama, unique guru, unique master, unique philosopher, unique scholar, unique meditator, the yogi who performed exactly the performance of past ancient Tibetan saint Milarepa, exactly the same, the root of the achievement of enlightenment in one very life time is the guru devotion.

## **SIGNS OF A KADAMPA MASTER**

The guru devotion that Geshe la actualized is incomparable, it is just amazing. The joyous effort that Lama put into his life is just inseparable from the practice of 6 Perfections. He lives a life without even one second not living out the Three Principal of the Path. He is a living Kadampa master and because of that, it obviously shows a sign at the end of his life through his most obvious unbelievable.. there is not better sign that we can expect for the practitioner to convince us that they are really attain the realization in the different stage of the Path, especially the attainment of enlightenment, as the Buddha stated in various teaching, the appearance of the 5 color relics.

## **THE FIVE COLOUR RELICS**

The five colour relics is the purity state of 5 aggregates, state of 5 Dhayani Buddha, state of full enlightenment, there is no doubts that the Great Mahasiddha attained full enlightenment within one very lifetime as the past great Mahasiddha and saint which obviously all of us know who they are, so this is the result of living life with the Three Principal Aspect of the Path, this is the achievement of yourself practicing Bodhicitta, the result of gaining direct realizations of emptiness, abandoning all defilement by applying right antidote which is emptiness.

To be able to succeed in the method of wisdom and emptiness without the foundation of renunciation is no way, so it is not just a story. It is a life style of the Great Mahasiddha whose label is Geshe Lama Konchog.

To elaborate on his quality, we have to elaborately put down the entire quality of the Buddha, we have no choice but to see this particular person as being inseparable from the Buddha,s so it is so fortunate that we able to find the living relics, the unmistakable live from of the late enlightened being, Geshe Lama Konchog. Surely this is most joyous moment for me, and it is truly brightening the darkness of this blind samsara. I rejoice rejoice rejoice...

## **SHORT BIOGRAPHY OF VEN. TENZIN ZOPA**

I was born on 16<sup>th</sup> June 1975, and most of my general studies were at Kopan Monastery; in fact my home is in Kopan. I was born in Tsum village and I am the first child of seven children in my family. My parents are farmers and nomads. They are very simple and happy family.

My parents were matched by Geshe la. My two aunties became close attendants to serve Geshe la during his retreat. Basically my whole family are disciples of Geshe la.

My brother Ah Pey is the only lay person in my family; all my family follow my instruction until today. I am sure for the coming day to handle this little Tulku is more easy than to handle their own child. It is the best gift.

My relationship with Geshe Lama Konchog, in one aspect is very simple, in another way is very complicated. I got the good fortune to meet him at a time when I was being delivered from my mother's womb. If I tell from the complicated way, its all my good karma to meet him again in this life, I don't have a word to express the good fortune.

Let say the simple way, he is the one who saved my life from various threats since from my mother's womb up to present day. That I can even breathe is due to his kindness because he saved me.

He is really been more than my own father. He took care of me even before I entered the monastery at the age of 9, and even after I entered the monastery up to his very last day, even now he is no longer alive, still, in spirit he takes care of me.

He is my life, my soul, my breathe; He is the one who really helped me grow up. Whatever action from my body speech and mind that is beneficial is all due to the influence and good example and good direction of Geshe la.

He is the guru from whom I received the most teaching! He is the one from whom I learned the alphabets and memorization. Whatever little knowledge or understanding I have of Buddha's teachings is due to his kindness and teaching.

Before I join the Sera Jhe college for my Geshe studies, I got the good fortune to receive the complete teachings of the Great Lama Tsongkapa Lam Rim ChenMo. I also had the chance to receive the complete teachings on the Bodhisattva's Way of Life, and most of the Kadampa teachings, especially mind training, and teachings from the Kagyur tradition, and also definitely philosophy teaching.

All this while I was in Kopan and also when I travelled abroad with him at least an hour each day, no matter how busy Geshe la, he will provide opportunity for me to discuss with him especially the philosophy teaching.

He gives time to give philosophy teaching, his technique of teaching in ritual is all like giving me chance to help him in ritual puja and instrument, like making ritual cake, like lama dance, he will teach in a sense not class by class, providing you to spend moment by moment while he perform the perfect example, let you learn from there, every second time you will be the one to do the entire thing for him, if not, that is the most difficult part that he will make you so embarrass that you didn't pay attention and that is how he provide myself to get opportunity to learn the ritual part.

I did get chance to receive transmission of the five major philosophy treatise a few times, actually it is not complete, just the summary, and a few times received the Vajrayogini initiation and the extensive commentary, Yamantaka initiation and commentary, Heruka initiation and commentary, the Cho initiation and

commentary, and most of the Action and Kriya tantra initiation, and in fact, most of the initiation through the ring-jiong gya-zha I got the good fortune to receive. The person who is kind in three ways, the guru who have been kind in three ways, all those opportunity started at the age of 3, starting from learning alphabets.

## **ORDINATION AT AGE OF 9**

I was ordained at Kopan Monastery when I was nine years old. In 1990 I joined the Sera Jhe University. At the same time while studies, if I get any free time I serve Geshe la. I feel confident and great joy to be so close to Geshe la. Although I am physically far, but Geshe la is very happy for me to be here, he wants me to complete my study at Sera Jhe. Now just a year left to complete the study base on the advice of Geshe la and my teacher.

With the advice of Kyabje Lama Zopa Rinpoche and Khenrinpoche Lama Lhundrup, and other responsible teachers, based on the advice, my main job is to take care of the lama, I will take care from all aspects. I might be doing many things, but my eyes will always be on him, his study, knowledge, realization will only flourish further.

I am so fortunate to have all these chances because I understand this is all a big opportunity to accumulate merit and purification without any hesitation only with joyous feeling I will do what I suppose to do. Other than that responsibility, my life responsibility depends on my guru's advice. There is not special plan in my own mind except to obey my guru.

## **ACKNOWLEDGEMENT**

I, Tenzin Zopa on behalf of all the students of our late Great Mahasiddha Geshe Lama Konchog, I want to thank countless times His Holiness the 14<sup>th</sup> Dalai Lama, Kyabje Lama Zopa Rinpoche, Khenrinpoche Geshe Lhundrup Rigsel and Kyabje Dagri Rinpoche and all the other high lamas who have put so much effort to find the true unmistakable reincarnation of our late Guru the Great Mahasiddha Geshe Lama Konchog.

Also many countless thanks to the parents of the late Great Mahasiddha Geshe Lama Konchog's reincarnation for giving birth to the precious child Tenzin Ngodrup and taking good care up to now and offering him to serve Buddha Dharma and to benefit numberless beings.

And also I would like to offer heartfelt thanks to Fengshui Master Lillian Too for her great kindness, compassion and patience and being so understanding for my messy draft of this story and I truly understand that she is extremely busy in many ways, but still she provide her precious time to edit this story book of Tulku Tenzin Phuntsok Rinpoche, and able to actualize before the enthronement which make it available to all the special guests to be able to enjoy the auspicious information of the Lama.

I truly feel that without her kindness, there is no way this book can be actualized because everything happen within only 1 month, everything need to be completed within 1 month, I just would like to thank her incomparable, in fact, not only for



this book, she has been very very kind for many things in many ways, and that benefit is actually digesting and enjoying by hundreds and hundreds of beings, and pleased by the holy respected guru. I deeply rejoice in your such compassionate works and help which you always provide to hundreds of people, specially to me for always, my dedication and appreciation to you- may you live long, healthy, and meaningful life as you living now for eons and eons. Thank you so much.

And also my heartfelt thank to Venerable Thubten Dechen la for helping in many ways especially translating this story into Chinese and also giving a lot of wonderful advice and always being so supportive in everything. Venerable Thubten Osel la for helping me in many ways especially re-organizing my very messy draft, and giving me so many wonderful suggestions and guided me in so many ways for many things and especially for this precious book. Without even a slight hesitation, with so much joy, patience and sacrifice so much time from her very busy schedule in Dharma center. What you have provided to me is priceless, there are no words to express.

Also my heartfelt thanks to Ven. Namdak, Ven. Lektsok, Losang Choegu for helping me type and helping me in the translation of His Holiness's letter and Kyabje Lama Zopa Rinpoche's letter. Ven. Roger for getting the forward of this book from Kyabje Lama Zopa Rinpoche. Ven. Pemba for translating Khenrinpoche Lama Lhundup's foreword for this book.

My constant appreciation and thanks to Gelek Gyatso Rinpoche, Kopan Manager Ven. Tenpa Choden, mybrother Thubten Lhundrup, and Ven Fran. I am also grateful to SS Lim and family, Derek Goh and a student of Teck Chen Choling in Singapore.

Heartfelt thanks also to Ani Chodron and Ven. Tenzin Gyaltzen helping me by providing precious information related to the signs of the reincarnation of Tulku Tenzin Phuntsok Rinpoche.

Sincerely thanks also to Nati for providing wonderful photos and giving me very good advice for the book.

My very heartfelt thanks to Stanley Ng and Cheryl Chow of WOFS.com in Malaysia for their very great kindness to design and lay out this book for printing, and to all the people who have directly or indirectly helped in many ways to realize this book.

All these tireless work and effort created the beauty of this book and fulfilled the predictions of the holy being; whatever merit accumulated related to this book, I sincerely dedicate for the long and stable life of the Compassionate Buddha the Chenrezig Tenzin Gyatso, the 14<sup>th</sup> Dalai Lama, and our most compassionate, precious and incomparable Guru Kyabje Lama Thubten Zopa Rinpoche, Khenrinpoche Lama Lhundrup Rigsel, Kyabje Dagri Rinpoche, Tulku Tenzin Phuntsok Rinpoche and all the precious gurus. May all their holy wishes be fulfilled immediately without delay even for one second exactly according to their wishes.

May peace prevail on earth in every single being. May all the samsaric suffering be totally dispelled.

Finally I would like to dedicate whatever merits thus created the continued and great success of our FPMT family, to Kopan Monastery, to Losang Dragpa Center and to World of Feng Shui, to all their members, students & staff to be always happy and successful, healthy and harmony.

Author: Ven. Tenzin Zopa has been with Geshe Lama Konchog since the age of three, first as Geshe la's god child and in later years as the heart attendant and disciple of this great Tibetan Buddhist saint of modern times. He served the great Master and travelled intensively with him as his master gave teachings, initiations and learning sessions to thousands of disciples in Taiwan, Singapore, Malaysia, Hong Kong, Australia and Europe. A fully ordained monk of Kopan monastery, Ven. Tenzin Zopa is currently pursuing studies in the Geshe program at Sera Je Monastic University in Southern India.

This book is published to commemorate the enthronement of TULKU TENZIN PHUNTSOK RINPOCHE, the three and a half year old holy child who has been declared the unmistakable reincarnation of the Great Mahasiddha Holy Master Geshe Lama Konchog by HH the Dalai Lama, and also by Kyabje Lama Zopa Rinpoche, Khenrinpoche Lama Lhundrup the Abbot of Kopan Monastery and Ven. Kyabje Dagri Rinpoche.

This book chronicles the search for the holy child, a search fraught with excitement and joy as every sign left behind by the Mahasiddha played out over the four years since his passing. It is written by Ven. Tenzin Zopa whose intense devotion and love for his old Master makes the story of the search come alive. We can feel his pure joy as the tale is told against a background of Tibetan cultural and religious protocol. Inputs from many high masters of the Tibetan lineage are included and the readers will be charmed by his account of the signs, the dreams and the incidents that ultimately point to the holy child's discovery in the Tsum valley of the Himalayas. This was followed by many special tests and scrutiny conducted by Kyabje Lama Zopa Rinpoche which then led to the joyous conclusion that the search is finally over and the holy child is found...