The Illuminating Orb of the Sun
Photographs Recalling the Incarnations of Jamgön Kongtrül

光明日輪
歷代蔣貢康楚紀念攝影集
Among all the beings who have appeared and upheld the teachings in later times, the one among them who is as high as the top of a victory banner is Jamgon Kongtrul Yönten Gyatso (also known as Lodrö Thaye), a great scholar and practitioner identified in the Buddhist scriptures who benefited all who came into contact with him. His eyes were wide open with pure perception for all Buddhist schools. He composed over one hundred volumes of works including the five great treasures, thus carrying on the activities of teaching and propagating the transmissions of the teachings of the Kadampa, Nyagma, Sakya, Jonang, and so forth—reviving the chariot of practice bsegs that had been at death's door. The commentaries and manuals he wrote about the greater and lesser sciences such as medicine, astrology, and so forth opened the eyes of later scholars. He followed thirty-five spiritual friends of all bsegs, including his root lama, Jamgon Varathara Pema Nyench Wangpo, as well as Karmapa, Tsultrim Dorji, Pema Tsultrim Chogyal, Jamyang Khyentse Wangpo, Chogyen Chokgyur Dechen Lingpa, and others. It was as if there were no dharma in the Snow Land that he had not heard, and he became a great treasury of dharma. He spent most of his life in mountain retreats, composing one hundred approach practices of the Samma and Nyagma vajrayana. He recognized directly the realization of the vajra meaning and thus is included in the golden peridot of the meaning bsegs.

His next incarnation, known as the Karmapa’s Son Kongtrul, was born from Lhawag Lang as an ancestry of the dharma existing at the family of Avalokiteśvara, the Karmapa Khashyap Deyaw Dorje. Free of any pride or pretentiousness at being born to a highly esteemed family, he treated everyone respectfully and would speak with all, whether high or low. He was a great bhikṣu vajra holder unainted by defects or remnants. Seeing that possessions have no meaning, he gave away all that he owned three times, he saw his father the Karmapa as an actual buddha and through that devotion manifested the realization of mahamudra. Thus he is included in the ranks of Kadampa Varatharas.

He was next born in Lhasa in the province of Ü and recognized by the Sixteenth Karmapa in a wondrous fashion. While young, he followed the Karmapa and was like the elder Ananda in giving him incomparable service and reverence. Like the dharma king Drimey Kunyen, he was always compassionate and living toward the destitute and the sick. This lion among humans had no doubts or hesitations in protecting the teachings and accomplishing the lama’s commands. When he showed the appearance of passing away suddenly while still young, it was as if the teachings were diminished—it had been as if the mere presence of this master had prevented any harm to the Karmapa’s teachings, but for those whose merit was exhausted, no more than this could occur.

His precious rebirths, whom I recognized by abandoning fraud and deceit and supplanting the Kadgyo lamas, is Jamgon Lodrö Chöden Nyima. He possesses in his being the liberation of his predecessors and lives as a glorious protector of the teachings and beings.

On the occasion of the Kadgyo Marlam Organization compiling and publishing Photographs Recalling the Incarnations of Jamgön Kongtrul, I pray that this book may nourish the faith of fortunate beings. In particular, may this fourth nimanakaya live as long as an unchanging swastika, an adamantine vajra, and a victory banner that never descends. May he care for disciples such as myself with the compassion of his mind and the nectar of his speech never flagging until samsara has been emptied.

Karmapa Ogyen Trinley Dorje
November 1, 2012
序言

僧伽榮開臨於正覺，讀時有摩頭之宏業大賢康復曹等高賢（當著垂顧近世特教大師之際，
劉和概後諸高師無中，已於以緣起之宏術密談無分時所善善時時囑咐，行將作於《五指》
教著弘法之弘教，令遠中、著識、しさ等諸別造詣之教義各昇期契，於實修德業於講法德漸誠
之際，使之恢復，延續本身。此外，亦崇高聲譽，勝運等大小無名之錦織及實用引等著作，
令在世者大獲益也。他弘立三部自應有度之五十五部，其中包括甚餘上師開示及持拏集等
秋多，治法雖極為寶貴，能獲教化而德業金科玉律等五種。當時在慶森道場不可得者，似乎亦有
他心傳之傳授。除此外，我為弘揚佛法，他於弘揚佛法於世，實為垂顧南天之教義，其以天平天皇
等高師之，直接傳訶為遠世後生之課題，德業於世，

其後釋迦與位為毘難之子肯。皇帝於於教難之敗匿，為週在世僧伽バラ哈華普斯乃脈法之教，有生於
顯揚之家之佛國與自言觀看，不分貴賤，他對所有人皆領有尊，故能將涅槃殊勝之處前之教
大集等之一，由其果而親見其殊勝之法，警戒空無所有之世出世，依祖明華為戒，除其懷疑之疑問
及諸大業等，於顯揚崩時期延續之。

他之父為至於聖賢，由貞白處第十六世法三毘難助生明講師，自幼年即為師法王，對法三無比發
承事，師聖示及特教者等。他於實修講義等學生，常與法者及正法密切相關，他於守護教
法講義之中，巌不達處，乃不言不語。但是業者謂少壯之年，卻如教授教義一般，成長於顯
示緣，未聞老者之際，能領悟毘難之法出顯露，然自顯揚崩已數年而已，已不能再為此世生。

我因嘗遍諸佛之於毘難之為難中教授，促進其於教義之傳授，於顯揚崩等之時，於所住之
狀態，以尊嚴暨法之教主之教信代延順之。

這次，為紀念此尊者之將臨，特別編輯出版此書。欲於教義脈絡之全盛期，願於普世有傳揚之心，尤於
顯揚崩等禍難中，住世不變如如子，不變如佛教，不變如教義，至駭駭命之際。懸於心以喜悅等及法語
甘露授聖等之教義。
The handprints and footprints of Guru Padmasambhava at Tsho Phochen Drek.
The image shows various ceremonial objects typically used in Buddhist practices, including a bell, cymbals, and a drum. These items are often used in religious festivities and rituals. The text in the image refers to the objects as "tsego, khorlos, and other ritual instruments."
A statue of Padmasambhava, the spiritual master and yoga practicer of the Nyingma school of the Mahayana tradition of Buddhism. The statue is made of copper and is highly detailed, capturing the essence of the spiritual figure.
Dzomchen Gar is a palace in the area of Drametse, which was owned by Guru Rinpoche and his Twenty-Four Disciples. It is famous for its incredibly beautiful and mysterious landscape.
The reliquary shrine containing the hair relics of Langjicuo Kempo Lhaton, 西藏拉萨市贡嘎县扎西岛
The image shows a Buddhist thangka, a type of painted religious art, depicting various deities and spiritual figures. The artwork is rich in detail and symbolism, typical of Tibetan Buddhist art.
The Second Jamgön Konchog Gyalpo, also known as Fürültsog Rinchen Dorji过于是多杰，was an important Tibetan Buddhist lama who served as the 14th Dalai Lama and later as the 15th Karmapa between 1940 and 1950. He played a crucial role in the Tibetan government-in-exile and contributed significantly to the preservation of Tibetan culture and Buddhism.
At his family home in Kathmandu at the age of 6,  
九週歲時，在加德滿都的家中
As a child in Darjeeling.
བཅོམ་པར་གྱི་དཔོན་འཛིན་དང་ཐེག་པ་བོ་དང་སྐྱོང་ཁམས་འབྲེལ་བོད་ལྗོངས་སི་ལོ་ཁྲིམས་སུ་གྲོགས་པ་ལ་སྟེ།

བློ་སྦྱོང་ཁམས་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་འབྲེལ་བོད་ལྗོངས་སི་ལོ་ཁྲིམས་སུ་གྲོགས་པ་ལ་སྟེ།

བློ་སྦྱོང་ཁམས་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་འབྲེལ་བོད་ལྗོངས་སི་ལོ་ཁྲིམས་སུ་གྲོགས་པ་ལ་སྟེ།

བློ་སྦྱོང་ཁམས་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་གཞི་བྱ་བུ་བཀྲ་ཤིས་བོད་ལྷ་གླིང་འབྲེལ་བོད་ལྗོངས་སི་ལོ་ཁྲིམས་སུ་གྲོགས་པ་ལ་སྟེ།
On the left to right are: Jonkar Drepung, Dawa Drepung, Sertar Drepung, and Sopa Drepung.

In the group picture, from left to right are: Dawa Drepung, Sertar Drepung, Sopa Drepung, and Kangyur Drepung.

In front are: Drepung Trinlay Trinpa (top left), Drikung Choezin, Drikung Dawa Drepung, Drikung Wangchen Dawa Drepung, and Drikung Dawa Drepung.
Getting the Black Crown at the airport in Berlin, Germany, while giving a 'HisHoliness' address in 1975.
With the Sixth Karmapa at Disney Land in Los Angeles, California, USA.

Photo: Thupten Chögyal
Being welcomed with the embrace of the abbot by Chogyam Trungpa Rinpoche. (Photo by Bill Reilly.)
During the construction of Karmo Yiga Dharma Institute in Woodstock, NY, USA.
Paying a visit to His Holiness the Dalai Lama, New York City, USA.
Performing the Kadingchen ceremony with Gyapa Rinpoche at 10th Annual Embracing a Vajra Vajrayana at Kappa Stupa of Dege in Lhasa.

Performing the Kadingchen ceremony with Gyapa Rinpoche at 10th Annual Embracing a Vajra Vajrayana at Kappa Stupa of Dege in Lhasa.
On a tour of Khamtang with President Nechung Senge Palden Drolma of India and Chogyala Tashi Wangdu of Tibet.

枸杞当期達桑（西藏達桑）與達摩嘉娜達桑（印度達桑）一同 EHUjun.
"Pig the Buddha's statue at the Phnom Suntuk shrine with water and rhythmically, to wash the Buddha's image with water."
1984年与藏族作家阿来林拉和夫人左拉在康定合影。
Giving a child's blessing at Vajrapani Institute, Colorado, USA.
In front of the statue of Shambhala in the temple.
The first time the exarchspont was brought to meet His Holiness His Eminence in Shigatse, after being recognised as such on November 10, 1988.
The area around the chortens of Kago, Tibet (Khoten Valley, Tibet), with monks in the foreground.
Exhibition by 41 Nyenpa monks and people at Karme Temple Ling Monastery in Nepal in 2004.

At the 2004 Tibetan Culture Festival of the United Nations Educational.
The skies fall over the new monastery at Lassithanggya.