



A Short History of the Holy Incarnations of Gyalton Rinpoche across his Nine Lifetimes

The first incarnation of Gyalton Rinpoche was born as Jamphel Shenyen to a third-generation of Dzogchen practitioners. He was a holder of the Nyingmapa tradition and became a well-known Mahasiddha of the Dzogchen tradition and a pandit in India.

The second incarnation was born Nub Sanggye Yeshe, who became one of the twenty-five disciples of Guru Rinpoche. Guru Rinpoche personally initiated them and put them into retreat, where each then became fully enlightened and performed different miracles from their realization.

The third incarnation was born as Tsonдру Singgye, and was one of the heart disciples of Gampopa.

The fourth incarnation was born as Tsaltonг Shogom, and was one of the great masters and dharma brother of the first Karmapa, Dusum Khyenpa.

The fifth incarnation was born as Khyedrub Namkar Rinchen.

The sixth incarnation was born as one with complete awakening, Bazam Pema.

The seventh incarnation was born as Sonam Lhagyel.

The hidden treasure of Dorje Lingpa clearly prophesized this previous history of Gyalton Rinpoche. The eighth incarnation was born to the Kyungpo family as Karma Ugyen Jigme Chokyi Singgye. His father was Dong Sonam and his mother was Metok Yangtze, and he began his studies at Katok Nyingma Monastery. The enthroned head Khenpo recognized him as the eighth incarnation of Gyalton Rinpoche. Another Khenpo, Khenpo Lozang Topden Tenpa Gyaltzen, gave the advice that he should be quickly enthroned. At an early age, he was very devoted to the Dharma and he studied reading and writing from the vajra master Tsewang, and learned medicine and astrology from Surong Lama Karma Tashi as well as Drubpa Tobchu Rinpoche. He further learned from various teachers, including Dazong Tulku, Palpung Khyentse, Nedor Tulku, Khatob Khenchen Ngawang Palzang, Dru Jamyang Trakpa, Lama Lodru, and others. Then, he arrived to Derge and met his two principal teachers, the Eleventh Khenting Tai Situ

Rinpoche, Pema Wangchuk Gyalpo, and the second reincarnation of Jamyang Khyentse, Jamyang Khyentse Chokyi Lodu Rinpoche (from 1893 to 1959). After receiving numerous teachings from these and more than 50 wise accomplished teachers, he lived in Derge at the seat of Chamgon Khenting Tai Situ Rinpoche, Palpung monastery, for more than twenty years, completing his practice of hearing, reflecting and meditating on the teachings. Then, the Sixteenth Karmapa bestowed upon him the title "Great Khenpo". Likewise, Situ Rinpoche and Jamyang Khyentse Chokyi Lodu Rinpoche and an assembly of great masters enthroned him as the Vajra Master of Chokling Rinpoche's Pith Instructions of the Five Treasures.

According to his practice of the Vajrayana creation stage, he completed Pema Badzra, a special treasure sadhana and completed 28 million mantras. For White Tara, he completed 20 million mantras, and Vajrakilaya, he completed three million mantras. Amitayu, one million, Chakrasamvara, one million, Vajrayogini one million, Gyalwa Gyatso, one million, the Hayagriva of Ratna Lingpa tradition, one million, and the Hayagriva of the Khyergangpa tradition, one million, etc. He fully completed Vajrayana practice of these different deities, and then gave the Five Treasure empowerments and provided many fortunate people what they needed for Dharma. He also gave Abisheka and full monastic vows to numberless monks and nuns. He was like a shining sun to the teachings of the Buddha.

What he received as offerings from devotees, he skillfully used. Three times he made offerings of everything that he possessed to his great teacher and many needful beings, leaving not even his teacup or a needle and thread. From Kham, he made full prostrations travelling to the Jowo Temple in Lhasa, and then made full prostrations all the way to the Karmapa's seat in Tsurphu as well. He arrived in Tsurphu, where His Holiness the Karmapa requested that he travel with him to Bodhghaya in India for the purpose of the 2500 year Buddha's paranirvana celebration. Following the Karmapa's command, he travelled with him through Sikkim to India, attending the celebration in Bodhghaya, and then visiting all of the holy places of India, Nepal and other places, etc. Then he returned to India, staying in Calcutta for fifteen days, then Kalanpong for fifteen days. Finally, on the way back to Tibet, they arrived in Sikkim to celebrate the New Year. During that time, the Dharma King Tashi Namgyal and his son, the prince Dondrub Namgyal, requested to the Karmapa to grant an excellent lama to be their spiritual guide for the royal family and to benefit the subjects of Sikkim. At that time, His Holiness accepted their request, granted Gyalton Rinpoche to be their lama, and he advised Gyalton Rinpoche to stay in the kingdom to fulfill the king's needs, fulfill the subject's needs, and to maintain the three principal monasteries, Rumtek, Ralang, and Phodang. Later, the senior lamas of these three Monasteries gathered and requested Gyalton Rinpoche to reside at each of their monasteries for one year, giving empowerments and teachings at each one. Gyalton Rinpoche accepted their request.

At the end of his life, he went to different holy places such as Nepal and India, and made lots of offerings, repeating this many times. In 1970, he spent time in the hospital and knew he was going to pass away soon. Before doing so, he spent time with the Dharma King Dondrub Namgyal, giving last words and saying that many beings are influenced by the Dark Age. In order to demonstrate impermanence to sentient beings, he performed his special way to pass into paranirvana at the King's Palace Monastery. All the Sikkimese lamas, khenpos, rinpoches, and devotees came together and made ritual ceremonies. Taking the remainder to Tashi Ding, the holy site of Guru Rinpoche, His Eminence Palpung Ongen Rinpoche and Goluk Tulku (in the tradition of Nyingma) led the fire puja cremation ritual ceremony. After the cremation ceremony was completed, many different holy relics appeared. Some relics were placed in the Stupa of Tashi Ding, which can be still visited today. The other half of the relics are contained within the previous Gyalton Rinpoche's amulet and placed on his altar.

In 1980, a couple gave birth to the Ninth Gyalton Rinpoche, Karma Palden Lhuntok Trinley Rabgye Palzangpo. The father was named Martam Kunzang Namgyel Topden, and the mother was named Yangzom. In 1983, when he was three years old, His Holiness Khenting Tai Situ Rinpoche, through his unmistakable wisdom mind, recognized him as the reincarnation of the Ninth Gyalton Rinpoche. Years later on October 30th, he was enthroned at the Gangtok Royal Palace monastery and they had a celebration. At that time, he was six years old. Rinpoche diligently studied reading and writing according to the monastic system at Sherab Ling monastery located in Himichal Pradesh, Gangra state, at the Beri village, headed by His Holiness Jamgon Khenting Tai Situ Rinpoche. Then, according to his father's wishes, he returned to Gangtok and attended the Tashi Namgyal school from fifth grade until tenth grade. From there, he went to the Bangalore University, and studied for three years for law practice. This reincarnated lama, even though he was so young, was seriously aspiring to the Dharma. Normally, when a student graduates from school, the parents give them some freedom and they take some vacation, and the students do whatever they want; sometimes get confused, and are not interested in Dharma or anything except to play. However, this holy being made a commitment of the Bodhisattva Vow and his mind was completely turned to the Holy Dharma and completely renounced from the

Eight Worldly Dharmas. After he completed his law school training, he left directly to meet his root guru, His Holiness Jamgon Khenting Tai Situ Rinpoche, and requested traditional training. Since then, he resided in Sherab Ling monastery, hearing the teachings of the Buddha, and reflecting and meditating on them. This, he engaged by his own volition. Even though he was absent from Dharma for a while, he instantly returned because of his Bodhisattva Vow that he took across many lifetimes, which encouraged him to return to the monastery. Being that he was born to a rich family, he was born to luxury, but instead of that, he went through the entire monastery system, studying reading, writing, grammar, Buddhist philosophy, and also learning chanting and performing all the complicated Vajrayana rituals. In the end, he became vajra master. Among all the assembly of 2000 monks, along with many tulkus and Khenpos, Jamgon Kenting Tai Situ Rinpoche appointed him as vajra master, which means he can guide and lead all of the kriya, upa, yoga, mahayoga, father tantra, mother tantra and non-dual tantra rituals. He also received the complete sutra, tantra and shastra transmissions of all the Buddhist traditions of India and Tibet, combined into the Five Treasures, and received all of the initiation instructions from His Holiness Jamgon Khenting Tai Situ Rinpoche. He was completely taught the full pith instructions of the Mahayana and Vajrayana, and has the full transmission from his guru. He also completed the traditional 3 Year Retreat, from Preliminary practice on to Mahamudra, for 3 Years, 3 Months and 3 Days. Currently, His Holiness Jamgon Khenting Tai Situ Rinpoche is sending him to different countries in the world to pass down this lineage, including Singapore, Malaysia, Indonesia, Hong Kong, Thailand, Europe, United States, and Canada. Many different races of students see him as a wish-fulfilling gem and try to get teachings and initiations from him. Every year, he goes to Lhadak, one of the true traditional Vajrayana practice centers, to give initiations and teachings, and all the world begins to know how important he is to this world and this Dark Age. He is one who truly keeps the external Hinayana individual liberation vows, the internal Mahayana Bodhisattva vows, and the innermost Vajrayana Vows. These three vows contain the blessings given to him by his guru, and so he is very capable of transmitting the Kagyu lineage traditions. He is a wish-fulfilling gem. If you recognize and acknowledge his qualities, firstly, true wisdom and devotion can burst into your mind. Secondly, his blessings can fall like rain onto to you, and for sure you will be safe in this life and the next.

"The lama is the Four Kayas, like a white snow mountain. Devotion is like sunlight: if the sun does not shine on the snow mountain, the snow will never melt, and the blessing stream will not fall down. With devotion, the snow will melt, and the stream of the gurus' blessing will fall like rain onto you and fulfill all your wishes."

I, Lama Lodu, make this humble offering of gathered information to this great incarnate teacher. I based this on the clear vajra-like prophecy of Dorje Lingpa, as well as the Long-Life Prayer of the Eight Incarnations of Gyalton Rinpoche by Jamyang Khyentse Chokyi Lodru, gathering information from these different sources into this brief history to answer people's immediate questions. Based on this, if you wish to expand and clarify this through your understanding, you are welcome to remove any fault and edit it, and I will respect and rejoice for that. This is my limited understanding to answer their immediate questions. Any mistake or faults in this information, I take blame myself.

