

Illuminating the Awakening

覺日遍照

白玉拉祝仁波切傳記與弘法記事

The Biography of
H.E. Palyul Lhatul Rinpoche
and His Dharma Activities



封面故事.....

2010年10月間，數位弟子隨同上師回到四川白玉縣，當時很多當地居民前來拜謁仁波切，照片的女娃兒是隨著父親一同來的，她要求與仁波切合照，她很隨性的靠著仁波切厚實的肩膀，淡定的神情仿佛找到最佳的依靠，與仁波切的眼神在遠處的天際間自然交會.....

『是的，我是妳的依怙主，妳的未來交給我照顧吧！』

沒想到，隨意拍下的這禎珍貴照片，已將仁波切的慈悲願行全然表露！！



Introduction

To quote a tantra, “ if the histories are not explained, there will be the fault that those who hear the great, secret, authoritative teachings will not gain confidence in them.”

Also, H.H. Dudjom Rinpoche Jigdral Yeshe Dorje said: “old histories give new confidence.”

Among the re-incarnations of the great Lord of Secrets, Vajrapani was the great adept Wonpo Asam, who was also known as Palyul Lhatul Rinpoche. The great Khenpo Urgyen Tsering of Palyul Choekhor Ling wrote a brief biography of him, based on the history of the Palyul Lineage of Throne-Holders (Palyul Denrab).

When his direct students could appreciate his history, there was a general benefit of it that produces the seeds of faith in him. Particularly when students of the Vajrayana can recognize their Lama as a truly enlightened master of the path of secret mantra vajrayana, by developing that faith, they will be able to receive his blessings into their own minds, which is so necessary in order to fully develop all the qualities of renunciation and realization.

This brief biography with so many important points expresses the full meaning of his life in very few words, and in a way that is easy to understand. It is for this reason that this publication is made.

Khenpo Nyima Dondrup, 7th. March 2011.



H.E. Lhatul Rinpoche is the emanation of Shuwu Palgyi Senge, one of the 25 disciples of Guru Rinpoche

The Biography of H.E. Palyul Lhatul Rinpoche

Written by Khenpo Ugyen Tsering



The life of the first H. E. Lhatul Rinpoche - Wonpo Asam

The Life of the First Palyul Lhatul Rinpoche - the great adept Wonpo Asam

The great adept Wonpo Asam, the manifestation of Shupu Palgyi Senge, was born as the nephew of Khedrup Karma Tashi, also known as Karma Choephel Zangpo (the first H.H. Karma Kuchen), near the river Drichu, in the region of Dokham. At the time of his birth in the middle of the eighteenth century, many miraculous signs appeared.

From an early age, his previously attained excellent qualities began to re-appear and it became evident that he was a Bodhisattva. He was able to quickly and effortlessly master reading and writing. Later as he matured, he could receive experiences and understandings quickly, such as just by placing the dust from beneath the feet of Khedrup Karma Tashi on top of his head; this happened with other masters also.

He perfectly studied all the teachings of the Buddha, both sutra and tantra, learning and analyzing without bias, so that his understanding was complete. Then he left his home and wandered from place to place, reflecting with a one-pointed mind on the meaning of what he had learned. At this time, many signs of realization appeared for him.

Since Togden Karma Lhawang (the 5th throne holder of Palyul lineage) and Trulshik Karma Dondam had also left in order to practice the Yogic conduct of

wandering desirelessly from place to place in one-pointed concentration, they were unable to take responsibility for running the monastery and upholding the teachings. Therefore, during this time, the great, learned and attained Wonpo Asam himself took care of these activities and kept everything in excellent condition. He brought benefit to beings as a central pillar supports a roof through his three activities of teaching, meditating and working for the benefit of Dharma and beings.

At the end of his life, he passed away to the Pure Land called Palri Pema Od.



The life of the second H. E. Lhatul Rinpoche - Karma Gyurmed

The Life of the Second Lhatul Rinpoche
H.H. Karma Gyurmed Rinpoche
(Gyurmed Ngedon Tenzin Palzongpo)
The Sixth Throne Holder of Palyul Lineage
1794 ~ 1851

In Duddul Lingpa's Terma revelation, Heart Essence of the Nirmanakaya, it is prophesied, "Whoever establishes a spiritual connection with the manifestation of Shiri Singha will accomplish the ultimate purpose. In the country of Ting or Shod, where forests and grasslands meet at the foot of a mountain, a child named Karma Gyurmed will be born. Under his right arm, in the front and back, he will be marked with a mole. This dharma should be given to the being of exalted rebirth, who is a tamer of all sentient beings. All beings who see, hear, recall or touch him, after five lifetimes and as one mandala, will be reborn in the pure realm of Actual Joy.

As the prophecy indicates, Karma Gyurmed was born in 1794, the thirteenth rabjung year of the Wood Tiger, into the Khanglep family in the Me-chu Gang area of Me Shöd. According to Karmapa's instructions and further authorized by Sakya Drogon Wangdud Nyingpo, Duddul Gyalsei Pedma Wangyal, Situ Pedma Nyingched and other great lamas of the time, Karma Gyurmed was discovered, brought to and enthroned at Palpung monastery of Tai Situ Rinpoche.

Karma Gyurmed received full ordination from Situ Pedma Nyinched and was an extremely disciplined and honorable monk. From Karma Lhawang, he received all of the transmissions of kama and terma, as practiced in the Palyul tradition. He received the Dupa Dowang

empowerment of the Kham tradition, from Serlha Tsewang Pedma Chinpa and was then given the secret name Rigzin Ngag-gyi Wangpo (pure awareness holder of powerful speech). From Nyintrul Rinpoche of Kathod monastery, he received empowerments and transmissions for Tertön Duddul Lingpa's revelations. From Jigmed Gyalwai Nyugu (the direct disciple of the omniscient Jigmed Linpa) and Migyur Namkhai Dorje (the fourth Dzogchen Rinpoche) Karma Gyurmed received all empowerments, transmissions and commentaries of the Longchen Nyingthig tradition. Practicing the profound tradition of Longchen Nyingthig with great faith, he arranged all of the Nyingthig tormas of the Three Roots upon his own altar establishing, for the first time, the practice of this tradition in the Palyul monastery.

Like the majority of the great throne holders of this tradition, much of Karma Gyurmed's life was spent in solitary retreat. His principal meditational deity was Vajrakilaya (of Duddul Dorje's revelation) and he often had visions of all seventy-five deities in Vajrakilaya's assembly. During one pure vision, Padmasambhava came and instructed him to begin the great Dharma Medicine Accomplishment ceremony in the Palyul monastery each year starting from the year of the Sheep. He also began the tradition of performing Guru Chöwang's pure vision (black hat dance) on the tenth day during Tibetan New Year at the Palyul monastery.

When Karma Gyurmed actualized realization of the Great Perfection Ati Yoga, each one of his disciples simultaneously developed insights by just hearing the sound of his voice. Without any obscurity, not only could he read minds of others, but he could comprehend their innermost

secret thoughts and needs. Karma Gyurmed periodically displayed his miraculous powers for the sake of guiding sentient beings. On one such occasion, he focused his mind upon negative forces in order to subdue them and when he threw his vajra, it penetrated through three wall partitions. When he traveled to the hot spring of Tilung, the impression of his footprints remained clearly in the stones. Karma Gyurmed built a new gold and copper roof for the pagoda of Palyul monastery's great Chagdra Temple and he built many new supports for the three objects of refuge. On many wonderful occasions, he transmitted all of the empowerments, transmissions and experience-based commentaries of the kama and terma, as practiced in the golden lineage of the Palyul tradition. He lovingly cared for all the monks at the mother Palyul monastery, as well as the disciples who gathered from all directions. All offerings that Karma Gyurmed received were used to accumulate merit by supporting the on-going great accomplishment ceremonies.

In 1851, the year of the Iron Pig, on the twelfth day of the fifth month, Karma Gyurmed was fifty-eight years old, when he experienced the presence of the Sugatas in every direction of space. Instructing his disciples to arrange many offerings, on the thirteenth day, he dissolved his mind into the great sphere of truth. His holy body shrank to the size of a cubit, eighteen inches in length, while his complexion remained very fresh and life-like. Astonishing signs, such as unusual cloud formations and rainbows appeared in abundance. His principal heart disciple, Gyatrul Rinpoche, built a temple and a two-story gold and copper stupa to contain the holy body of Karma Gyurmed. After the body was placed within the stupa, Gyatrul Rinpoche performed extensive offering ceremonies in his guru's honor.



H.E. Lhatul Rinpoche the Third - Pema Garwang Tenzin

The Life of the Third Lhatul Rinpoche (Lhatul Pema Garwang Tenzin) 1852 ~ 1935

Lhatul Pema Garwang Tenzin was an emanation of Vajrapani (the Lord of Secrets) who manifested all the power and wisdom of a Buddha.

Dodrupchen Jigmey Trinley Oser who had unobscured vision of the past, present and future of these degenerate times made the following prophecy:

“In the future, much disharmony will come into Darthang and other monasteries. Yet protectors will come in the form of Manjusri and Vajrapani.”

Also, in the terma of Gongdu Kagyama's sealed teachings it is said, in the words of Guru Rinpoche: “Rigdzin Öd will be reborn near Kathog with the name Gar, he will have faith in me, Padmasambhava.”

And from Tragthung Dudjom Lingpa's Terma: “At a place near here, there will be a manifestation of Vajrapani, a yogi with the name of Lha. He will have a black mole at the back of his neck. Give the Vaishravana cycle of teachings to him.”

He was born near the Wontoe Lhadrang in the male water-mouse year, 1852, in Lhadrang Palden Chogyal's high clan and was named Lhatul. Right from his childhood his excellent qualities were re-awakened and he naturally took great interest in Dharma and developed renunciation. He was recognized as Drup Pei Wangchuk Lama Kunsang Yeshe's reincarnation by the Fourteenth Gyalwa Karmapa and the fourth Dzogchen Rinpoche. In accordance with this, Gyatrul Pema Dongag Tenzin (the 7th throne holder of Palyul lineage) recognized him with his unmistakable wisdom and enthroned

him at his monastery in the female wood ox year, when he was only twelve years old. Dzogchen Migyur Namkhai Dorje also recognized him as the body, speech, mind reincarnations of Je Karma Gyurmed (the 6th throne holder of Palyul lineage).

Sangye Tashi and Janchup Drakpa taught him to read and write and he learned these perfectly. Then, with Gyatrul Pema Dongag Tenzin as his principal teacher, he took getsul vows and studied spelling, grammar, identification of terms, literary composition - the basis of all learning - and black and white astrology and became well versed in these fields. He thoroughly studied the following:

the preliminary practices of the Namchö,
the actual practices for this of trekchö and tögal,
the profound instruction of psychic heat, dream yoga, bardo,
dark practice, instructions on the experience of the five fields
of Buddha,
the extensive commentaries of Chagme Rinpoche
the direct instruction of Avalokitesvara,
the collected works of Tashi Gyatso,
the biographies of Mar Tsang Kagyu,
a detailed oral transmission of the Perfection of Wisdom,
all the detailed oral transmissions and empowerment of the
Namchö,
all the oral transmission and empowerment of the Jatson cycle
of Terma,
the Gongpa Zangthal,
the creation and completion practice according to the Peaceful
and Wrathful Karling,
the oral transmissions and empowerments of Ratna Lingpa's
profound terma,
the oral transmission and empowerment of the Lama Gongdue,

the oral transmission of Longchenpa's Seven Treasure's,
the Longchen Nyingthik
the Golden Rosary of the Kagyu,
the Eight Herukas,
the Nyingma Kama and Terma
the instructions on the Bodhisattva vows, Vinaya and the higher
and lower Abhidharma.

At this time he also received teachings from other learned and realized Lamas such as Wontrul Jigmei Rangdol, Sertal Lama Sonam Namgyal, the learned Dorje Rabten, Kongtrul Karma Ngawang Yonten Gyatso and the undisputed emanation Terchen Pema Ösel Dongag Lingpa. These teachings included the Nyingma tradition of Zur, the Duepa Do empowerment and three commentaries of the Guyhagarba. He learned ritual dance and how to play the musical instruments for use with the Nyingma Kama, how to perform those rituals and how to construct mandalas. He perfected all these skills, and was regarded as very learned in the systems of Tantra.

He made the "retreat of the three Kayas", and because he practiced the 'generation and accomplishment' of the Yidam deity fully and completely, spiritual qualities of experience and realization arose in him like summer flowers. He led the peaceful and wrathful ritual dances for many years in Namgyal Jangchup Ling.

According to the command of the ruler of Derge, he took the management responsibility for Namgyal Jangchup Ling (the mother Palyul monastery) for five years. In Lhari Ösel Gang, he built a large new temple with one thousand statues of Lord Buddha, including one more than ten feet tall. He had many new wood blocks carved for the Guhyagarba

commentaries and other texts. He inaugurated the ceremony for the tenth day of the Tibetan calendar at the temple at Rachap Samten Ling. In Li Tsang, Hor Nyi, and Gonjo he gave empowerment and instructions on Phowa to many disciples. He built a new residential building and he taught and gave profound instructions on the Dharma to countless students, including Ugyen Dongag Choekyi Nyima. Then he arranged that Dongag Choekyi Nyima should take over control of Namgyal Janchup Ling, so that he could leave and follow a renunciate's way of life, wandering from place to place, practicing one-pointedly.

About two years later, Gyatrul Rinpoche asked him to build a temple in Darthang and to take care of the doctrine. He repeatedly asked to be released from this so that he could put more effort in spiritual practice, but instead of consideration, the order became stricter. Then he dreamt that many yaks and drongs adorned with flags were inviting the eight manifestations of Guru Rinpoche. Thinking that he could be together with them, he went to Palyul.

Gyatrul Rinpoche said to him, "there is a prophecy that the doctrine will spread from the north to go further north, therefore you must go to Darthang." Then Gyatrul Rinpoche made many offerings to him and enthroned him as the head of Darthang Monastery in the female iron-snake year, 1881. On the way towards Darthang, he visited upper and lower Sertal and was honored with many offerings.

In the words of Zitrul Jamyang Sherab Choekyi Nangwa:-

"In the water-horse year, in the dark barbarian region

of Domey, an omniscient Lama will build Darthang Dongag Shedrup Ling by the swirling turquoise lake and then the sublime Buddha-Dharma will spread.”

In the male water-horse year, 1882, a new temple was constructed with all the necessary contents. Later a retreat center for the generation and accomplishment practices, another retreat center to practice mahamudra and mahasandhi, a large prayer wheel of Avalokitesvara and a two storied golden pagoda were also built. This pagoda contained a golden statue two stories high of the Sambhogakaya form of Lord Buddha, many statues of glorious Dipamkara the size of a human being, a large golden stupa and a copy of the Kangyur and Tengyur as well as many many wood-blocks for other texts including the Abhidharmakosha, The Five Teachings of Maitreya, Bodhicharya Avatara and murals of the deities of the Three Roots,

In the water-sheep year, Gyatrul Dongag Tenzin accepted an invitation to give the empowerment, oral transmission, and pith instruction of the Rinchen Terdzö. On the tenth day of the Tibetan month, for a gathering of about five hundred people, he gave the Thugdrup Sangwadupa Vase Consecration of Ratna Lingpa. He started the Black-hat pure vision ritual dance on the tenth day of the Tibetan month, which on being seen even by animals, causes them to acquire great merit and later become disciples of Guru Rinpoche.

According to Gyatrul Rinpoche's written instruction, he started a retreat center for completing the required number (of mantra repetition) for the stages of approach and accomplishment in sealed retreat for one year, and another for staying in the sealed retreat for three years for the Mahamudra

and Mahasandi, which generates a good experience of the practice. He also started a monthly practice of ngondro, tsalung and dzogchen, according to the Palyul tradition. There were also the Great Winter Prayer, Amitabha's pure land practice, and end of the year's ritual for removing obstacles.

Many times he gave teachings on Mahamudra and Mahasandhi and gave many rare empowerments such as those of the Vajra Mala, the Karling Zhitro and Namchö. Since he gave so many teachings, thousands of the sangha gathered there to benefit from his great activities. Not only did he benefit many beings in that region, but also Darthang Dongag Shedrup Choekhor Dargye Ling has become a source of many scholars and adepts, who support and spread the Victorious One's Doctrine.

In the male wood-monkey year, 1884, as requested by Gedro Won Dongag, Samphel, the chief of Yotak Khangsar and Yotak Lhagyal, the chief of Khangen Yotak, the monastery of Taphung Gedro was moved to Wang Thuirizhol and renamed Didag Dechen Choeling. Here temples, a retreat center, a golden image of the great lord Maitreya with the height of a two storied building, and the necessary articles for the temple were newly made. Here he gave empowerments, oral transmissions, and instructions, thus turning the wheel of the Dharma greatly. He also re-established the monthly retreat of ngondro tsa lung and dzogchen and the retreat of the three Kayas. He inaugurated a celebration of the tenth day of the Tibetan month, a ritual dance arising from Pure Perception, the great winter practice and re-established those Dharma teachings in those areas where they had declined. Thus he turned the minds of the people of this region towards the sublime Dharma and the practice of the ten virtues.

In the region of Gyarong, he visited many districts, towns and villages, such as Chog Tse, T'hro Kyab, Zi Gag, Somang, and Rong Drak, and greatly turned the wheel of ripening and liberating Dharma. All those who made a connection with him developed one-pointed devotion, based upon which they entered the path of Liberation. He made many offerings to all the Palyul communities and those which had degenerated were re-established within the traditional Palyul code of conduct. The Buddha activities performed by him were beyond imagination.

In the water-dragon year, on learning that Gyatrul Dongak Tendzin had become ill, he traveled to Palyul, accompanied by Zitrul. He made vast offerings to and performed an extensive ceremony for his longevity, but just after this, Gyatrul Dongak Tendzin died. After his passing away, Lhatul Rinpoche conducted a prayer of commemoration and left a large fund for the construction of a golden reliquary.

On the return journey, Zitrul passed away, so Lhatul Rinpoche made the necessary ceremonies for him. Then, broken-hearted, he went to Jamgon Kongtrul and told him everything which had happened. Jamgon Rinpoche gave him many empowerments, instructions and personal advice and promising him that he would find the re-incarnation of Zitrul without delay, he sent him with farewell presents to Darthang. Due to the passing away of Zitrul, he had to once again take responsibility for Darthang from the age of forty-three, until reaching sixty years of age. He gave empowerments, oral transmissions, profound instructions, and constructed representations of the Buddha and he strongly upheld the monastic code of conduct.

When he reached sixty years of age, he appointed Baroe Kuchen Rinpoche to take charge of the monastery. He made great offerings together with more than a thousand Lamas for all those who had made a connection with him and performed the ceremony of purification of the six realms, according to the Karling Zhitro. As he made offerings, he distributed donations and left a large endowment for the future of the monastery.

Then, having renounced all his material wealth, he went to Tagmo'i Yang Dzong, and practiced meditation there for many years.

In his seventieth year the soldiers of the Machi Tsang looted the Golok region, burning down the main temple in Darthang. When they were destroying Darthang they captured him and brought him to Rabchag, where he was accused without any reason and imprisoned for many months, chained and whipped.

At about seventy-three years of age, he once again revisited Namgyal Jangchup Ling. He built a grand new retreat center combining the previous two, and provided a large quantity of grain for the support of the retreatants there.

Beginning in the female wood-ox year he stayed in that retreat centre for about three years and recited one hundred million six-syllable mantras according to the system of Thugje Chenpo Yang Nying Duepa of Guru Choewang. Then he left and settled at the hermitage of Ritroe T'harwa Tse, near Darthang.

At that time he was invited to Gyalrong by five different

kings, but he said, "I am too old to come there." Then giving them a date, he said, "On that day, all the people of the five regions should turn in my direction with folded hands and pray with pure devotion, then I will give the empowerment from here. It will make no difference whether I leave from this place or not." Then those who were there to invite him returned, and announced his words to the five regions. When the appointed time arrived, the empowerment of Avalokitesvara was given. On this day, all around the five regions of Gyarong, his words and the sound of his damaru were clearly and distinctly heard and great devotion and faith were born in the hearts of the people there.

This great holy and learned master had studied well and attained high realizations. He maintained a pure moral discipline and performed many miraculous activities. For example, he has left foot-prints in rocks, which can be seen even today. Once when he visited Dege he amazed all his disciples and monks alike by riding across a bridge consisting of a single narrow beam. Again, when he couldn't find stones for a hearth, he drove large pieces of wood into the ground to serve as hearth-stones. When the fire was lit, the wooden hearth was not at all affected by it. On another occasion he extracted water from a boulder.

Since this excellent master's entire life was spent uninterruptedly turning the wheel of Dharma uninterrupted, he had many excellent learned and accomplished disciples. To name just a few of these, there were: Khepa Dongag Choekyi Nyima (the 8th throne holder of Palyul Lineage), Zitrul Jamyang Sherab Choekyi Nangwa, His Eminence Chogtrul Rinpoche Thupten Jigmey Choekyi Dawa (the root guru of H.H. Drupwang Pema Norbu Rinpoche), Baroe Kuchen Rinpoche,

Pema Samdup Dorje, Khepa Ompai Ngagsang, Gyedroe Önpö Do, Satrul Ösel Nyingpo, Dungne Khenpo Jigmey Kunchok. Because of this, he was like a second Buddha, one who took responsibility for the well-being of sentient beings and the doctrine.

Until the age of eighty-four years he had been taking care of all the people of this world. Then, in the twelfth month of the female wood-pig year, 1935, one day he called Choktrul Rinpoche, Barog Kuchen, and his manager Asam to him.

He gave them much important advice and then said, "Now this illusory body of mine has become frail and is weary. Since you can remain here to look after the Dharma, it is good for this old man to die. I have no fear of death, but to tolerate the suffering of old age is difficult. In the future my re-incarnation will be re-born in this area. That reincarnation will be a benefit to the monastic community as well as the Doctrine, but it is good not to give him my name."

All his disciples persistently offered ceremonies of longevity, requesting him not to depart, but he did not listen. For several days he gave the empowerment of Avalokitesvara and many oral instructions and advice. Then, soon afterwards, on the thirteenth day of the month, sitting in the seven-fold posture, he passed away into to the realm of great bliss with many miraculous signs. When the fire was lit for the cremation, the whole sky was filled with rainbows and his body transformed into a heap of relics. At this time many miraculous signs occurred. People with good karma even saw the form of Avalokitesvara.



H.E. Lhatul Rinpoche the Fourth – Lhundup Gyatso

The Life Of the Fourth Lhatul Rinpoche (Lhundup Gyatso) 1939 ~ 1947

The second re-incarnation of Wonpo Asam Rinpoche, the fourth in his lineage, was the great tulku Lhundup Gyato. He was born in the female earth-rabbit year, i.e.1939, with many miraculous signs, in the area of Dokham Golok. His father was the previous Lhatul Rinpoche's manager, named Asam, and his mother was Lhatul Rinpoche's grand-daughter Kun Choezung Thabshe Rolwa. He received the name Lhundup Gyatso, together with a stainless ceremonial scarf (kadak) from Chogtrul Rinpoche. From the time of his childhood, the karmic traces of his previous excellent qualities naturally appeared.

At the age of three, he was recognized as the re-incarnation of Lhatul Rinpoche. Then he travelled with Dorje Chang Palyul Chogtrul Rinpoche and his parents through Dege and on to Lhasa. There, they made offerings and visited many sacred sites and shrines, including the three statues of Shakyamuni in Lhasa and the three great monastic colleges there, Taglung Radrang, Samye, Yarlung, Dorje Drag Mindrol Ling and so on. Once, when Chogtrul Rinpoche had dismounted from his horse and was taking a short rest by the river Yarlung Tsangpo, the wind blew the saddle blanket off the saddle into the river and this was thought to be an inauspicious sign and caused him some apprehension. When this happened, Lhatul Rinpoche Lhundup Gyatso was only four years old, yet he stood up just like an adult might do and said to His Eminence, "I offer my own blanket to you for your long life. After that he firmly believed that the obstacles in the life of His Eminence had been cleared away by him. His offering of his saddle blanket in this way is thought to be an inauspicious omen which shortened his life.

After that, he returned to Palyul Namgyal Jangchup Ling, where he stayed under the guardianship of His Eminence Chogtrul Rinpoche. There, he received the empowerment of the Rinchen Terdzö, that for the Namchö and Ratna Lingpa's profound termas, the peaceful and wrathful deities of the Karling cycle in extensive and condensed form, the secret teachings of the Rinchen Terdzö, the empowerment of the Medicine Buddha's oral tradition, instructions on the preliminary practice of the Namchö, oral transmissions and many other instructions from Drupwang Rinpoche. From Khenpo Lodroe of Palyul he receives all the oral transmission of the Rinchen Terdzö. From H.H. Kuchen Rinpoche Karma Thekchog Nyenpo (the 10th throne holder of Palyul lineage) and other Khenpos he received empowerment and oral instruction on many other dharma practices.

On reaching six years of age, in the male wood monkey year, 1944, he returned to his main seat in Dharthang. Pashag Khenpo Pema was chosen to teach him reading, writing, and how to perform the rituals. Just by seeing them demonstrated, he could learn them. On reaching eight years of age, he was enthroned on a golden throne, together with Barod Yangtrul at Yakicho Thrithang with a grand ceremony.

When he was nine years old, in the female fire pig year, 1947, Chogtrul Rinpoche ordered him to give public empowerments. He agreed to do this on the auspicious tenth lunar day, but while preparations were going on for the empowerment, he became ill. On the fifth day of the third month of the Tibetan calendar, (within March or April of that year), he passed away.



H.E. Lhatul Rinpoche the Fifth - Pema Garwang Tenzin

The Life of the Fifth Lhatul Rinpoche (Pema Garwang Tenzin) 1968 ~ Present

Having all qualities of complete renunciation and accomplishment,
Through the rays of his wisdom, ability and care for sentient beings,
He dispels all the heat of suffering that afflicts them,
I bow down to the peerless twice born Lama.

Having presenting this offering prayer as the opening, the following is to explain as much of his life like using the tip of a hair to get a dew drop from the fifth Lhatul Rinpoche's ocean-like outer activities.

1. A Brief History of Palyul Lhatul Rinpoche's Previous Lives.

In many previous countless kalpas, he had already fully realized the essence of his mind and attained complete Buddhahood as Vajrapani, the unified essence of the mind of all the Buddhas, in the great place of Changlochen. But then, for the sake of his disciples, he appeared as Shubu Palgyi Senge, one of the heart-sons of the Second Buddha, Padmasambhava, who was a king and one of the twenty-five disciples. At this time, he reversed the flowing direction of a river just by pointing tarjani-mudra at it.

His first emanation Wonpo Asam Tulku was born as Khedrup Karma Tashi's nephew. The second was Je Karma Gyurmed (the 6th throne holder of Palyul Lineage). The third was Lhatul Pema Garwang Tenzin. The fourth was Lhundrup Gyamtso. And now the fifth is named Lhatul Pema Garwang Tenzin.

2. The Prophecy

The great Lhatul Pema Garwang Tenzin Rinpoche was prophesied in Rigdzin Dudul Dorje's terma (hidden teachings) with these words: "Shubu Palgyi Senge's rebirth will appear in Kathok with the name Wang. He will be a tenth level Bodhisattva and Yogi (Naljorpa), Emaho - how marvellous."

According to Ratna Lingpa's terma: "Vajrapani's emanation will appear in Kham with the ability to tame sentient beings. He will have the name Wang, 'Powerful.'"

Also, according to Rigzin Jatson Nyingpo's terma: "When one wears saffron robes with the name Gar appeared, various difficulties will come. If he practices the profound teachings, the obstacles will be pacified. He will achieve attainment. Then his life-span will be complete."

These prophecies were clearly made in the unfailing vajra-speech of the termas.

3. Birth and Recognition.

His father, who was born in Dokham, the eastern of the three states of Tibet, was the minister of the King of Dege. He was a fearless, courageous and heroic man of unequalled qualities, whose name was Barchung Pon Thutop Gonpo. His mother, who always knows what is correct conduct and is as careful in this as we are in protecting our eyes, is the stainless daughter of Shenyen Pon of Rabchag; the noble and virtuous dakini Dorje Lhamo Tongsel. He was born to these parents in 1968, in the month of the second Victorious Lake Born Buddha's birth in the south-west region of the lake of milk

(Oddiyana), in Darjeeling, W. Bengal, India. This was on the 15th day of the eighth (monkey) month. At the time of his birth, many miraculous signs such as tent-like rainbow appeared in the sky. Drugpa Kargyu Thugsay Rinpoche repeatedly said with great sincerity, “You should be careful to protect this child from any harm and keep him in good and pure surrounding. In the future, he will become a benefactor for the Dharma and sentient beings. I see him as a precious asset”.

After only a few months, all his hair grew and stood up on his head, looked like Guru Dorje Drolo (one of Guru Rinpoche’s 8 manifestations). Some of his disciples who had good karmic connection with him actually saw a blazing mass of fire around him.

Nyoshul Khen Rinpoche said it many times, “This child is Dorje Drolo.” Khenpo Rabgye from Bir said he dreamed that the second son of the Barchung chief was a high throneholder (tulku) of Palyul monastery. The Lord of Refuge and the representative of Padmasambhava, Dudjom Rinpoche Jigdral Yeshe Dorje, saw him clearly and recognized him as the reincarnation of the fourth Lhatul Rinpoche, Lhundrup Gyatso, gave him the name Pema Tenzin Namgyal.

Later, he took the three refuges and Genyen vows from H.H. Dudjom Rinpoche, receiving the refuge name Pema Garwang Tenzin. Many great masters of all lineages have also recognized him as the reincarnation of a great lama.

4. Enthronement.

When he was eight years of age, his enthronement was given at Ogmin Ugyen Mindrol Ling Monastery at Nyedon Gatsel Ling in Dheradun, India, 1975. H.H. Drupwang Pema Norbu Rinpoche enthroned him in front of H. E. Dzongnang Rinpoche, H. E. Kho Khim Rinpoche and H. E. Rigo Tulku Rinpoche, Khenpos, Tulkus and countless monks and lay people. He was seated on a golden throne in a very extensive and thorough ceremony.

5. Education.

From Dagpo Trulku, Golok Trulku, Gen Gyurchoe, Gonjo Lama Wangdag, and others, he learned reading, writing and grammar. He was able to learn the ritual practice texts without any difficulty. Later, he stayed at Ngedon Gatsal Ling and the college of Thegchog Namdrol Shedrup Dargyae Ling for many years with the three Khenchens and khenpo Tseten, Khenpo Jigme Kelsang, Khenpo Nyima Dondrup. Here, he always sought to serve his Lamas with his body, speech and mind. Receiving extensive teachings from them over a long time, he perfected his study of the meaning of both sutra and mantra.

6. Empowerment, Oral Transmission and Key Instructions Received

From the great lineage master H. H. Drupwang Pema Norbu Rinpoche, he received the instructions for the preliminary practice of 500,000 accumulations, Rinchen Terdzö, Nyingthig Yabzhi, Nyingthig Tsapö, the collected teachings of Mipham Rinpoche and the sky treasures of Ratna

Lingpa. He received all these empowerments and transmissions of sutra and secret mantra like a vase being filled up to the brim and became a heart son of Penor Rinpoche.

From the lord of refuge, Dilgo Khyentse Rinpoche, he received the empowerments of Rinchen Terdzö, Nyingthig Yabzhi, Nyingthig Tsaphö, Nyingma Kabum (oral lineage teachings of the Nyingmapa), the treasury of oral Instruction of Jamgon Kongtrul and the collected teachings of Mipham Rinpoche. From H. H. Dodrubchen Rinpoche, he received the reading oral transmission for Rinchen Terdzö and the empowerment for Nyingthig Yabzhi. From Kyabje Taklung Tsetrul Rinpoche, he received the empowerment of the Rinchen Terdzö, and the empowerment and oral transmission of Jangter Dzogchen Gongpa Sangthal. From Palyul Thubten Palzang, he received the full empowerment and oral transmission of Mingyur Dorje's Namchö cycle. From Domang Yangthang Rinpoche, he received all the empowerments and oral transmissions of the terma teachings of Domang Dechen Lingpa. From Khokhim Rinpoche, he received the empowerment for the rituals of Mindrol Ling. From Tulku Rigdzin Pema, he received the oral transmissions for the six volumes of Jatson Nyingpo cycle, the collected teachings of Mipham Rinpoche and other teachings.

From countless other great masters, he received many other essential Dharma instructions. Then, following the Palyul system of three-fold retreat, he practiced until he received signs of accomplishment.

7. Dharma Activity Establishments

For the benefit of all sentient beings, Lhatul Rinpoche has established and helped many Dharma centers and monasteries all over the world in Tibet, India, Nepal, Canada, US, Singapore, Taiwan, Sikkim and China. By visiting these centers and giving teaching, he has made it possible for more than ten thousand students to receive the ripening and liberating instructions of Dharma. Thus bringing them the happiness in this life and putting them on the path to Liberation in the future.

In Nepal, he constructed a new Palyul retreat center named Osel Ling near Parping, or Yangleshö, in Nepal. He assisted the local Tamang community to renovate the wall paintings in their Guru Lakhang temple near the great Jarung Khashor stupa of Boudhanath by donating about two and a half million Nepalese rupees.

In Sikkim, he constructed a new monastery in 2004. It was named Palyul Dechen Gawai Ling by H.H. Kyabje Drupwang Pema Norbu Rinpoche. Each year Lhatul Rinpoche performs Ratna Lingpa's Dorje Phurba practice and gives empowerments and teachings on the preliminary practices of the Dharma. A new school was named Sherab Osel Raldri Ling by Khenpo Jigme Kelsang and was built for an impoverished village nearby and provided support for about a hundred pupils. He helps Pakhyung monastery in Sikkim and is building a new Monastery near Darjeeling in Mirik as well.

In south India, he made contributions to his home Namdroling monastery near Mysore. He requested Kyabje Drupwang Rinpoche to give Rinchen Terdzö and Nyingthik Yabzhi empowerments, and sponsored the needs for more than ten thousand participants.

In Tibet, he has followed Tulku Thubzang Rinpoche's request to manage Palyul mother monastery. He made thousands of statues of Buddha, Guru Rinpoche, Avalokitesvara and other deities in Indian bronze and sent them to the mother Palyul Monastery and all the branch monasteries. A substantial amount of offerings was made to all the monastic communities there. He also offered to build the Zangdogpalri (Guru Rinpoche's Palace at Copper Mountain) in Rabchag Palyul monastery.

In north India, Palyul Choekhor Ling was established over years of hard work by Rigo Tulku Rinpoche. A shedra (buddhist college), school, retreat center and accommodations was constructed in Bir. A retreat center and a replica of Zangdogpalri (Guru Rinpoche's Palace at Copper Mountain) were built in Tsok Pema. Based on the request of the previous Dzongnang Rinpoche and Rigo Tulku Rinpoche to look after Palyul Choekhor Ling in Bir, Lhatul Rinpoche has started giving empowerments, teachings and taking care of over 300 hundred of monks to study, practice and spread the Buddha-Dharma since 2009

Wishing Prayer

May this powerful protector of the Dharma and of sentient beings stay deathlessly and stably on his Vajra throne, and through the brilliance of his major and minor marks revealing his extraordinary qualities, make meaningful connections with beings. May his activities never decline, but endure, spread and increase.

Furthermore, as long as this world remains, may the

general teaching of the Victor and particularly that of the precious, great secret, early translation doctrine remains. May the powerful and impartial protector of the Dharma and sentient beings remain, watching over the seven-fold vajra teachings.

Finally, we profoundly and sincerely wish that all his wishes be fully accomplished without obstruction.

To recapitulate this:

May the form of the unchanging manifestation of Padmasambhava who is the protector of beings and the upholder of the teachings stably remain. For the benefit of the many different types of being and to increase the Dharma, may he live long and may his activities flourish!

According to the request of Rinpoche's manager, Lama Pema Tashi, this short biography was written by Khenpo Degewa Ugyen Tsering, basing it on the history of Palyul, on the tenth day of the eighth month in the female earth ox year, in the Shedra of Palyul Choekhor Ling. May this be a cause that the glorious Lord may live long and that his Buddha activities spread in all directions.

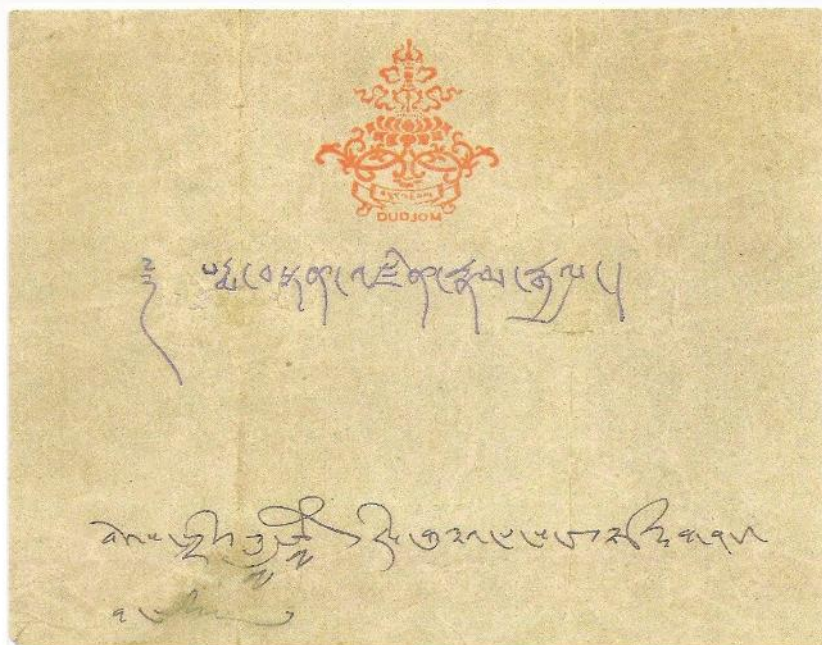
May this be virtuous!



仁波切認證文件 | 仁波切认证文件
Identifications of Lhatul Rinpoche

【敦珠法王賜名】

Name given by H.H. Dudjom Rinpoche



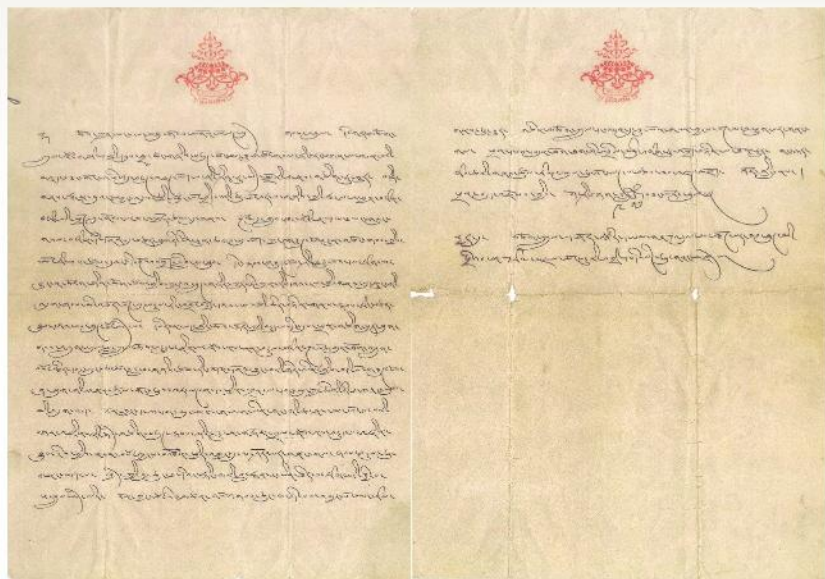
貝瑪滇津南嘉 (蓮華持教尊勝)
賜名於藏曆土猴 (1968) 年七月初七金曜值日之時
(週五)

贝玛滇津南嘉 (莲华持教尊胜)
賜名于藏历土猴 (1968) 年七月初七金曜值日之时 (周五)

Pema Tenzin Namgyal

Name given on the Golden Friday, in the seventh day of the
seventh month of the wooden monkey year, 1968.

【敦珠法王致書拉祝仁波切父親】
A Letter from H.H. Dudjom Rinpoche to
Lhatul Rinpoche's Father



敬稟 法眼廣徹之圖朵袞波閣下：

正如二位殊勝化身主事，以僧院為基礎而住，大眾都將聚集一般，對於我等教法而言猶如妙藥之事業，其蒸蒸日上之發展，實為極令人喜悅之事。

現在，老朽我這和合的五蘊身，漂流於三有之瀑流駭浪中，僅能勉強維持步伐 不至於四處蹣跚而已。

過去，由於成就自在仁波切（貝諾法王）常常叮囑之故，所以我總有著要前往該寺（拜謁）的願望，但因身體總是孱弱，就連先前的美國之旅亦未能成行。近來，若身體狀況未得到妥善休養，則於修儀軌時，即

To the Honorable Thutop Gonpo,

It was great to hear that everybody, the whole monastic body headed by two auspicious manifestations is doing their own part in benefitting Buddha dharma with sound health. Here I am getting old and am wandering on the bubbles of old age and sickness and just keeping away from the final destination (death).

Actually I was hoping to visit the monastery in Mysore from a long time back as Drupwang Pema Norbu Rinpoche had requested me many times. But due to my poor health conditions, I could not even travel up to Orissa. These days it is very difficult for me to attend the ritual prayers during the day time. So due to my inconvenience in a travelling long distance by train, I am really sorry for not being able to visit you all at present.

Though there is not much hope for me to confer extensive empowerments and oral transmissions, it is very

crucial for the young trulkus to be able to receive the necessary empowerments, oral transmissions and instructions when many great masters are still alive. They must endeavor in the Dharma education to be able to uphold the future lineage. So I earnestly request you to direct them on that path without delay.

For instance, since I was the only lineage holder of Pema Lingpa, I was urged to bestow the whole set of empowerments and oral transmissions of Pema Lingpa's teachings in Bhutan last year as many lamas from Bhutan repeatedly appealed me.

Your younger son is an unmistakable reincarnation of a prominent Nyingma Lama. Though it may be inappropriate to recognize him immediately, I would like to request you to impart him the necessary educations along with his elder brother Chogtrul Rinpoche. Anyway, I will be sending you the detailed information later. So be cautious.

From Darjeeling

Dudjom

On 21th day of 9th month, wood tiger year, 1974

【敦珠法王所寫 關於拉祝仁波切轉世的正式認證信】

The Official Recognition Letter of Lhatul Rinpoche's
Reincarnation by H.H. Dudjom Rinpoche



Handwritten Tibetan script in gold ink, arranged in approximately 10 horizontal lines. The text is a formal recognition letter. At the bottom left, there is a small circular seal or stamp, and the number '174' is written in the margin.



From my previous understanding that Barchung Pon Thutop Gongpo's second son is an unmistakable reincarnation of one of the Nyingma School's Dharma holder. However, I did not declare it clearly till now. Now due to the perfect combination of auspicious place and time occurrence, I entitle him as the reincarnation of the auspicious Palyul Lhatul Rinpoche and bestow him the aspirational blessings for accomplishing effective welfare of the Dharma and sentient beings. Thus, it is important to accumulate one hundred thousand seven line prayers of Guru Rinpoche (tsig-duen sol-dep), one hundred thousand Nagajruna's essence of interdependence (tendrel nyingpo), ten thousand a praise to lord of soft speech by eight maidens (Jampel tsen-joad), and make plenty offerings to the Dharma protectors like Ejkajzati, Za and Dam-chen for eliminating obstacles. And I am sure he will benefit the Dharma and the sentient beings if the obstacles do not hinder him.

From Dudjom

On auspicious 25th day of 8th month, wood rabbit year, 1975

To the wise and compassionate Pon Thutop Gonpo and his royal family

I am glad to hear that your highness and your royal family are all doing well. Over here, I am also just fine without much problems and serving the Buddha dharma at my best level.

The fact that I want to inform your highness is that your respected second son has been recognized as the reincarnation of Palyul monastery's Lhatul Rinpoche by His Holiness Dudjom Rinpoche and Penor Rinpoche. We request your highness to grant us your son to be enthroned soon. We want to welcome him to the monastery on one of the auspicious date of this New Year. Therefore, we appeal for your wise consideration to our vital matter.

From Palyul Patrul Jamlo

(The manifestation of Palyul Jangpal Lodre Dzongnang Rinpoche)

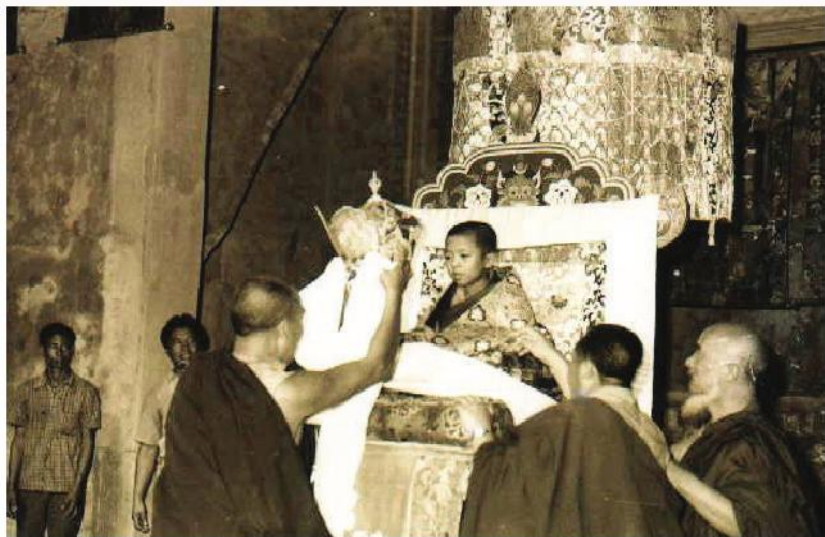
On 1st day of 11th month, wood rabbit year, 1975

珍貴照片選集 | 珍贵照片选集
Precious Photos



尊聖的 貝諾法王向尊貴的 拉祝仁波切獻哈達
尊聖的 贝诺法王向尊贵的 拉祝仁波切献哈达

H.H. Penor Rinpoche prostrating and offering white hatha to
H.E. Lhatul Rinpoche



尊貴的 蔣波仁波切向尊貴的 拉祝仁波切獻法冠
(貝瑪統卓)

尊貴的 蔣波仁波切向尊貴的 拉祝仁波切獻法冠
(貝瑪統卓)

H.E. Jampal Lodoe Rinpoche offering the Lotus Hat (Pema Tong-Drol), also known as the “liberation upon seeing” dharma crown to H.E. Lhatul Rinpoche



尊聖的 貝諾法王主持尊貴的 拉祝仁波切陞座儀式，
左前方為尊貴的 闊千仁波切、
左方為尊貴的 貝諾法王，中間為尊貴的 拉祝仁波切、
右方為尊貴的 蔣波佛爺

尊聖的 貝諾法王主持尊貴的 拉祝仁波切升座儀式，
左前方為尊貴的 闊千仁波切，
左方為尊貴的 貝諾法王，中間為尊貴的 拉祝仁波切，
右方為尊貴的 蔣波佛爺

The Enthronement Ceremony. Far left: H.E. Khochen Rinpoche, left: H.H Penor Rinpoche, center: H.E. Lhatul Rinpoche, right (standing next to th throne): H.E. Jampal Lodoe Rinpoche.



尊貴的 蔣波佛爺向尊貴的 拉祝仁波切獻供八吉祥

尊贵的 蒋波佛爷向尊贵的 拉祝仁波切献供八吉祥

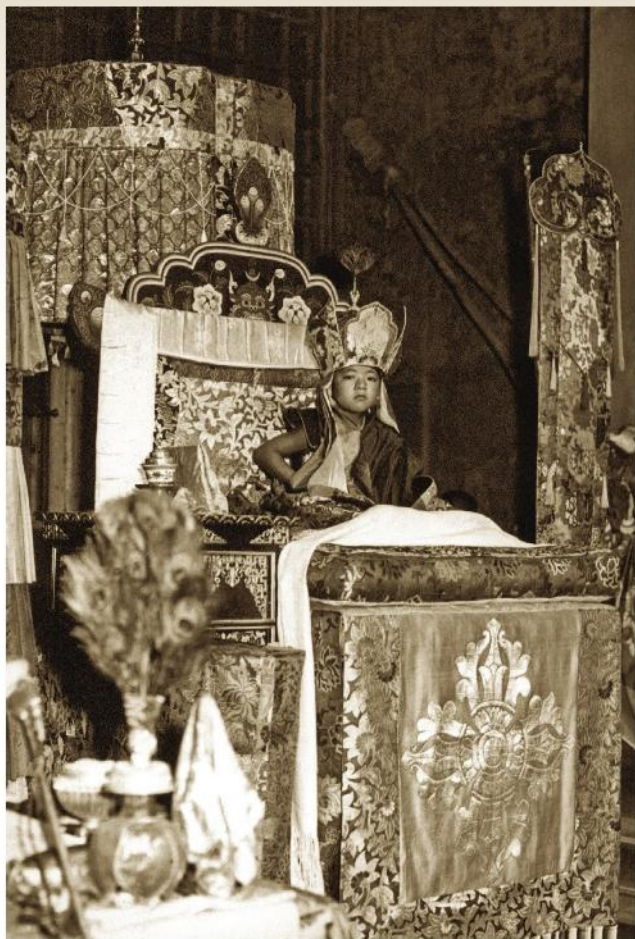
H.E. Jampal Lodoe Rinpoche making the Eight Auspicious Offerings to H.E. Lhatul Rinpoche.



長壽老人歡喜迎接此世尊貴的 拉祝仁波切

长寿老人欢喜迎接此世尊贵的 拉祝仁波切

God of Longevity rejoices and welcomes the present
reincarnate of H.E. Lhatul Rinpoche.



尊貴的 拉祝仁波切陞座典禮戴上象徵蓮師之法冠
(貝瑪統卓)

尊貴的 拉祝仁波切升座典禮戴上象征莲师之法冠
(贝玛统卓)

H.E. the young Lhatul Rinpoche wearing the Lotus Hat (Pema Tong-drol). Photo taken during the Enthronement Ceremony.



數萬人於尊貴的 拉祝仁波切陞座典禮時向其獻哈達

数万人于尊贵的 拉祝仁波切升座典礼时向其献哈达

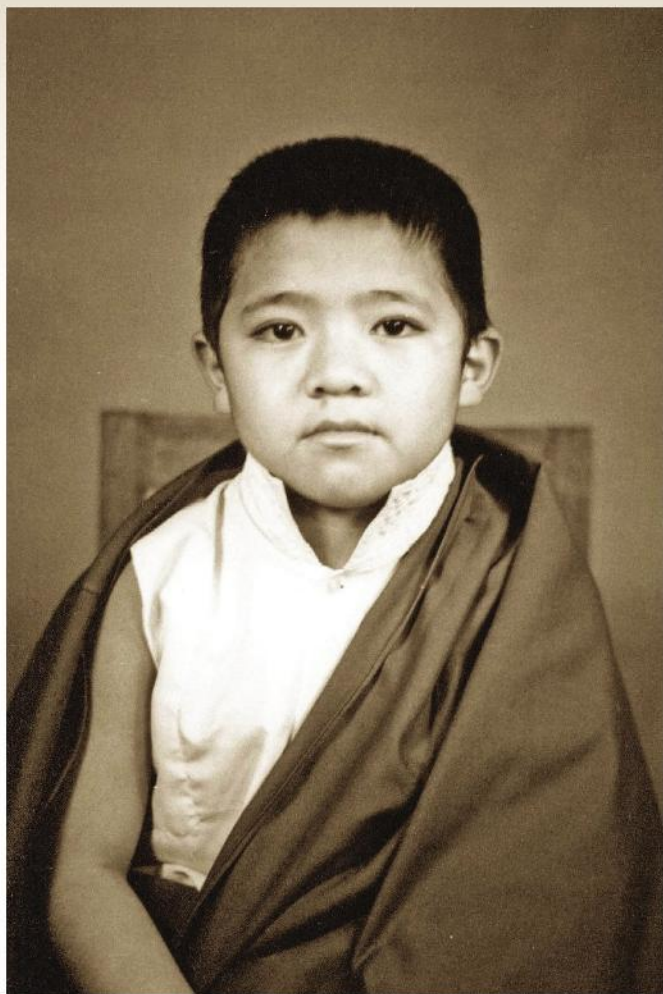
Tens of thousands of people came to honor and offer hatha to H.E. Lhatul Rinpoche during the Enthronement Ceremony.



尊聖的 頂果法王（中央）與尊貴的 拉祝仁波切及
僧眾合照

尊聖的 頂果法王（中央）與尊貴的 拉祝仁波切及
僧眾合照

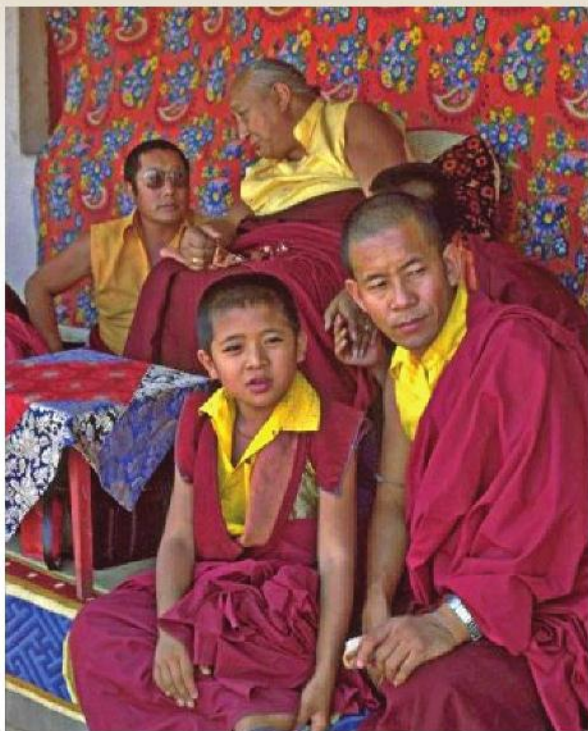
H.H. Kyabje Dilgo Kyentse Rinpoche (center) and the
monastics with H.E. Lhatul Rinpoche.



幼年之尊貴的 拉祝仁波切

幼年之尊贵的 拉祝仁波切

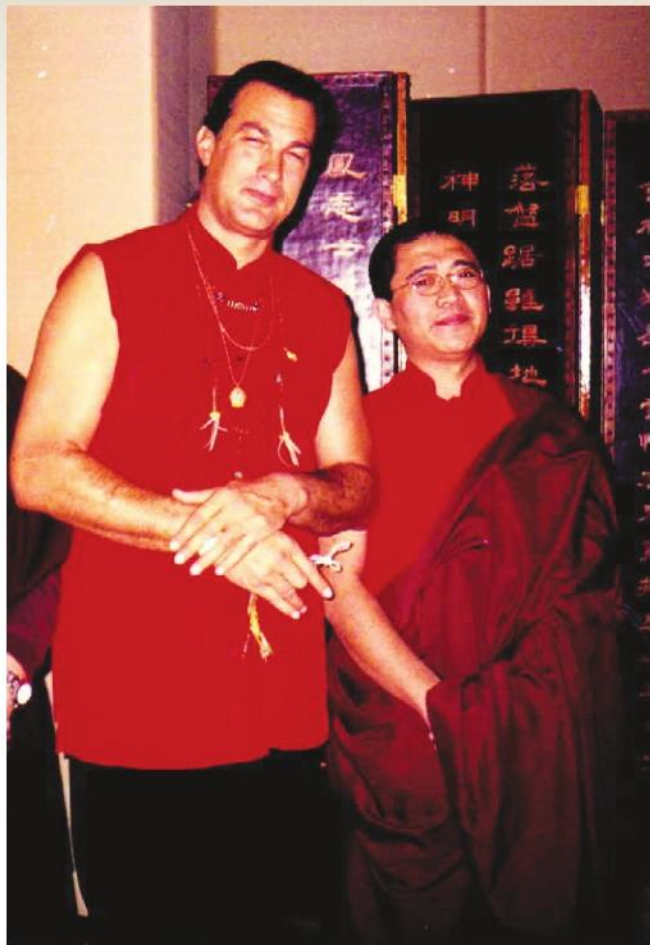
H.E. the young Lhatul Rinpoche.



尊貴的 拉祝仁波切在諸位啟蒙老師的陪伴下成長
(上方最左為尊聖的 貝諾法王、上方右邊為尊聖的 頂
果法王、前左為尊貴的 拉祝仁波切、
前右為堪千貝瑪謝拉仁波切)

尊贵的 拉祝仁波切在诸位启蒙老师的陪伴下成长 (上方
最左为尊圣的 贝诺法王, 上方右边为尊圣的 顶果法王,
前左为尊贵的 拉祝仁波切,
前右为述千贝玛谢拉仁波切)

Growing up in Namdroling with many enlightened teachers
by his side, H.E. Lhatul Rinpoche received many teachings
from them (Above left: H.H. Penor Rinpoche, above right:
H.H. Kyabje Dilgo Kyentse Rinpoche, front left: young Lhatul
Rinpoche, front right: H.E. Khenchen Pema Sherab Rinpoche).



1998 年史帝芬席格隨同睡覺法王來台，
與拉祝仁波切合影

1998 年史帝芬席格隨同睡覺法王來台，
與拉祝仁波切合影

H.E. Lhatul Rinpoche and Steven Seagal, taken in 1998 when
Mr. Seagal followed H.H. Mindrolling Trichen Rinpoche
on a trip to Taiwan.



尊貴的 拉祝仁波切向尊聖的 多竹千法王請安
尊貴的 拉祝仁波切向尊聖的 多竹千法王請安

H.E. Lhatul Rinpoche paying respect to
H.H. Dodrupchen Rinpoche.



尊貴的 拉祝仁波切於高雄舉辦法會

尊贵的 拉祝仁波切于高雄举办法会

H.E. Lhatul Rinpoche giving an empowerment in Kaohsiung.



尊貴的 拉祝仁波切與僧眾攝於白玉熱加寺

尊貴的 拉祝仁波切與僧眾攝於白玉熱加寺

H.E. Lhatul Rinpoche with Tibetan monastics
at the Palyul Rachab Monastery



學生穿上整齊制服向尊貴的 拉祝仁波切獻哈達並感謝
仁波切於錫金建立學校

学生穿上整齐制服向尊贵的 拉祝仁波切献哈达并感谢仁
波切于锡金建立学校

Children dressed up in their best uniforms to make offerings to
H.E. Lhatul Rinpoche to pay respect and express their gratitude
to Rinpoche for their new school in Sikkim.



尊貴的 拉祝仁波切於錫金寺廟之開幕典禮

尊贵的 拉祝仁波切于锡金寺庙之开幕典礼

H.E. Lhatul Rinpoche presides over the opening ceremony of
the monastery in Sikkim.



學童於錫金學校恭迎尊貴的 拉祝仁波切
学童于锡金学校恭迎尊贵的 拉祝仁波切

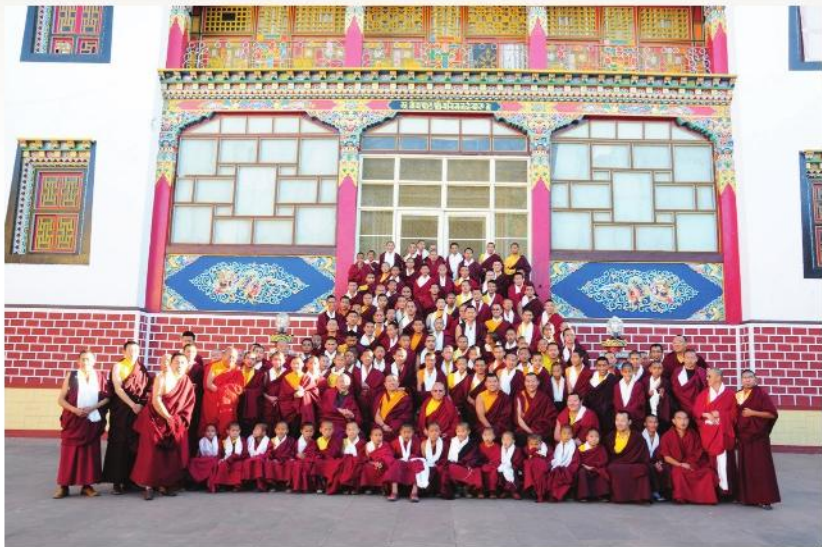
Students gathered to welcome H.E. Lhatul Rinpoche
at the Sikkim school.



尊貴的 拉祝仁波切 (中央) 與常駐錫金之僧眾及參贊
錫金建設之功德主攝於仁波切於錫金與建之寺廟 -
白玉爹千噶威林

尊貴的 拉祝仁波切 (中央) 与常驻锡金之僧众及参赞锡
金建设之功德主摄于仁波切于锡金与建之寺庙 -
白玉爹千噶威林

Taken at the Palyul Dechen Gaweling Monastery built by
Rinpoche in Sikkim. H.E. Lhatul Rinpoche (center), residents
monastics and benefactors of the monastery .



尊貴的 拉祝仁波切與比爾寺廟 (Palyul Choekhorling)
中的僧眾合照

尊貴的 拉祝仁波切與比爾寺廟 (Palyul Choekhorling)
中的僧眾合照

H.E. Lhatul Rinpoche with the resident monastics of the Palyul
Choekhorling Institute monastery in Bir, H.P. India.



尊貴的 拉祝仁波切參加比爾寺廟的堪布認證典禮
佐欽尼札祖古（左），比爾白玉仁果祖古仁波切（中），
拉祝仁波切（右）

尊貴的拉祝仁波切參加比爾寺廟的堪布认证典礼
佐钦尼札祖古（左），比爾白玉仁果祖古仁波切（中），
拉祝仁波切（右）

**H.H. Lhatul Rinpoche attended the Khenpo Recognition
Ceremony of Palyul Choekhorling Institute Monastery
in Bir, H.P. India.**

**Dzogchen Nidral Tulku (left), Bir Palyul Rigo Tulku Rinpoche
(center), Lhatul Rinpoche (right)**



尊貴的 拉祝仁波切前往白玉熱加寺期間，西藏當地民眾簇擁恭迎仁波切

尊贵的 拉祝仁波切前往白玉熱加寺期间，西藏当地民众簇拥恭迎仁波切

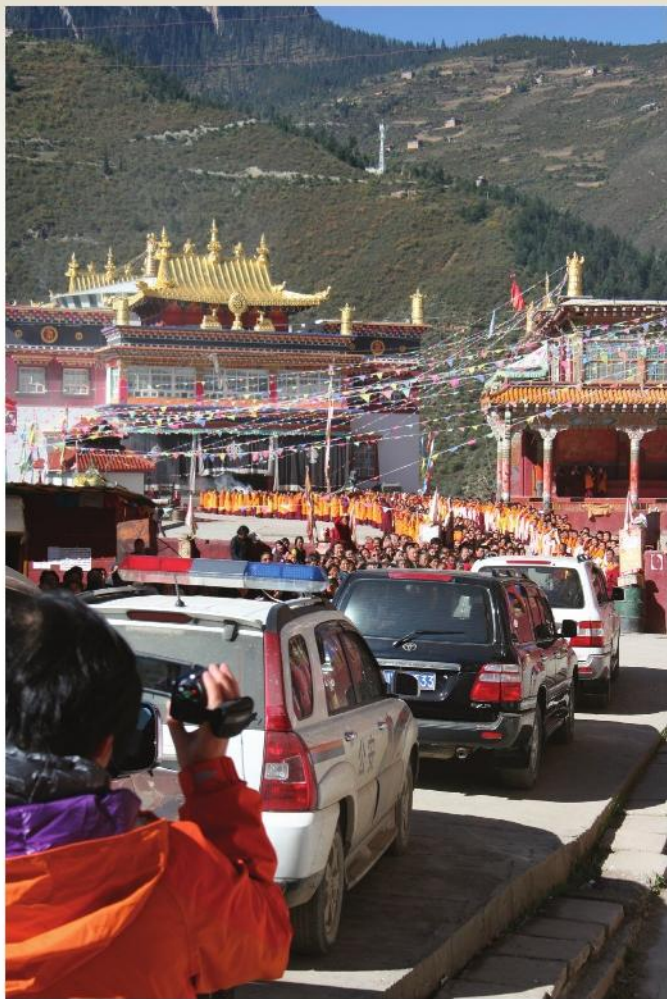
Crowds of Tibetan residents welcoming and paying respect to H.E. Lhatul Rinpoche during his visit to Palyul Rachab Monastery.



尊貴的 拉祝仁波切頒發畢業證書予錫金學校之學生

尊贵的 拉祝仁波切颁发毕业证书予锡金学校之学生

Students receiving graduation certificates from H.E. Lhatul Rinpoche at the Sikkim school.



尊貴的拉祝仁波切蒞臨白玉主寺，車隊接近時西藏地區民眾前來恭迎仁波切

尊貴的拉祝仁波切蒞臨白玉主寺，車隊接近時西藏地區民眾前來恭迎仁波切

Crowds gathered to greet H.E. Lhatul Rinpoche as His Eminence and entourage approached The Palyul Monastery



白玉主寺之仁波切、堪布、祖古及僧眾向
尊貴的 拉祝仁波切請安

白玉主寺之仁波切、堪布、祖古及僧眾向
尊貴的 拉祝仁波切請安

Resident Rinpoches, Khenpos, Tulkus and monastics of The Palyul Monastery honoring and making offerings to H.E. Lhatul Rinpoche, whom they had long waited for and invited to visit the monastery.



白玉主寺僧眾向尊貴的 拉祝仁波切請安

白玉主寺僧眾向尊貴的 拉祝仁波切請安

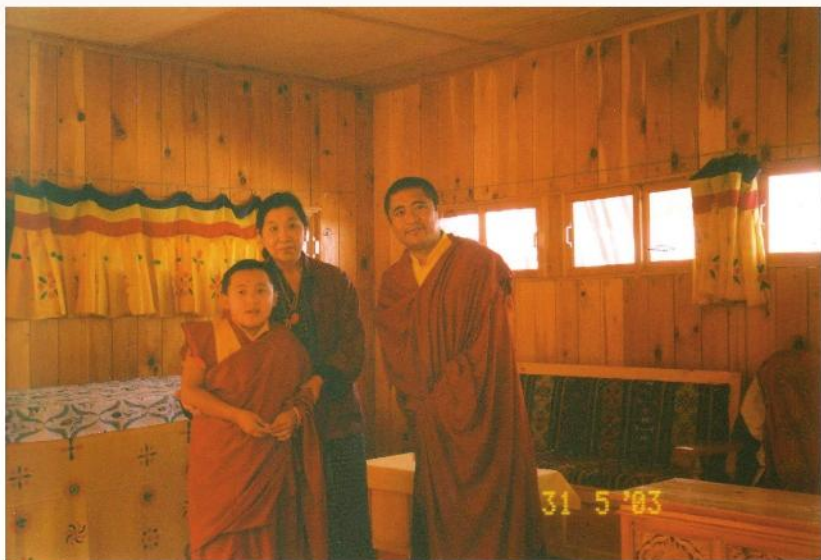
Resident monastics of the Palyul Monastery honoring and offering hatha to H.E. Lhatul Rinpoche.



西藏民眾前來恭迎尊貴的 拉祝仁波切並獻供哈達

西藏民众前来恭迎尊贵的 拉祝仁波切并献供哈达

Tibetan crowds gathered to honor and offer white hatha to
H.E. Lhatul Rinpoche.



尊聖的 頂果法王、尊貴的 白玉拉祝仁波切、
不丹國王之母

尊聖的 頂果法王、尊貴的 白玉拉祝仁波切、
不丹國王之母

H.H. Dilgo Khyentse Yangsi Rinpoche (front), H.E. Lhatul Rinpoche (far right) and the grandmother of the incumbent King of Bhutan.



尊貴的 白玉拉祝仁波切於不丹，協助
尊聖的 貝諾法王主持米磅仁波切總集灌頂一景

尊貴的白玉拉祝仁波切于不丹，協助尊聖的貝諾法王主
持米磅仁波切總集灌頂一景

H.E. Lhatul Rinpoche assisting H.H. Penor Rinpoche bestowing
the Collected Teachings of Mipham Rinpoche in Bhutan.



年輕時之祖古（拉祝仁波切）及諸位年輕時之落奔攝於佛學院。尊貴的拉祝仁波切（中間）、其左方為堪千徹旺嘉策仁波切、其右方為吉美噶桑堪布

年轻时之祖古（拉祝仁波切）及诸位年轻时之落奔摄于佛学院。尊贵的拉祝仁波切（中间）、其左方为堪千彻旺嘉策仁波切、其右方为吉美噶桑堪布

The young tulku (Lhatul Rinpoche) and young lopens in monastic school. Center row: H.E. the young Lhatul Rinpoche (center), Khenchen Tsewang Gyatso Rinpoche (left) and Jigme Kelsang Khenpo (right).



尊聖的 貝諾法王與尊貴的 拉祝仁波切
一同於菩提嘎雅舉行茱蘭千茱法會
(左起：尊聖的 貝諾法王、尊貴的 白玉拉祝仁波切、
蔣康仁波切、大堪布貝瑪謝拉、孟松仁波切)

尊聖的 貝諾法王與尊貴的 拉祝仁波切
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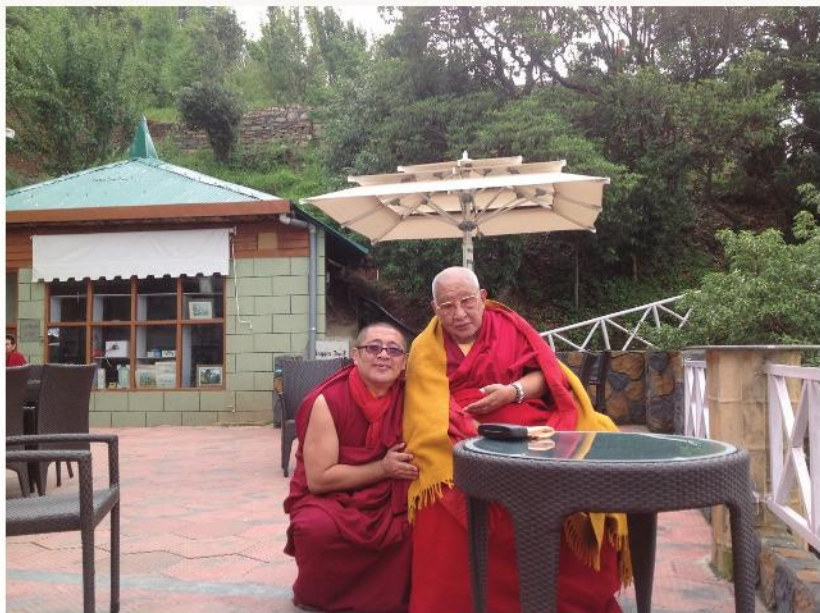
H.H. Penor Rinpoche, H.E. Lhatul Rinpoche attending an annual Palyul Monlam Chenmo (the Great Prayer Assemble) in Bodhgaya, India. From left: H.H. Penor Rinpoche, H.E. Lhatul Rinpoche, H.E. Tulku Gyang Khang Rinpoche, Khenchen Pema Sherab Rinpoche, and H.E. Tulku Mugsang Kuchen Rinpoche .



尊貴的 白玉拉祝仁波切參加南卓林的加持典禮
左起：拉祝仁波切，秋竹仁波切，
貝諾法王，達拉喇嘛

尊貴的白玉拉祝仁波切參加南卓林的加持典禮
左起：拉祝仁波切，秋竹仁波切，貝諾法王，達拉喇嘛

H.E Lhatul Rinpoche attended a blessing ceremony at
Namdroling Monastery, India
From the left: H.E. Lhatul Rinpoche H.E. Chogtrul Rinpoche,
H.H. Penor Rinpoche, Dala Lama



尊聖的 達龍澤珠法王與尊貴的 拉祝仁波切

尊聖的 达龙泽珠法王与尊貴的 拉祝仁波切

H. H. Taklung Tsetrul Rinpoche (right) and
H.E. Lhatul Rinpoche.



尊聖的 達龍哲珠法王 (右一)、尊聖的 頂果欽哲揚希仁波切 (右二)、竹 達龍哲珠法王 (右一)、尊聖的 頂果欽哲揚希仁波切 (右二)、竹巴噶舉某仁波切 (左二) 與尊貴的 拉祝仁波切 (左一)

尊聖的達龍哲珠法王 (右一)，尊聖的頂果欽哲揚希仁波切 (右二)，竹達龍哲珠法王 (右一)，尊聖的頂果欽哲揚希仁波切 (右二)，竹巴噶舉某仁波切 (左二) 與尊貴的拉祝仁波切 (左一)

From the right: H.H. Taklung Tsetrul Rinpoche, H.H. Dilgo Khyentse Yangsi Rinpoche, A Rinpoche from Drukpa Kargyu, H.E. Lhatul Rinpoche (Left)



