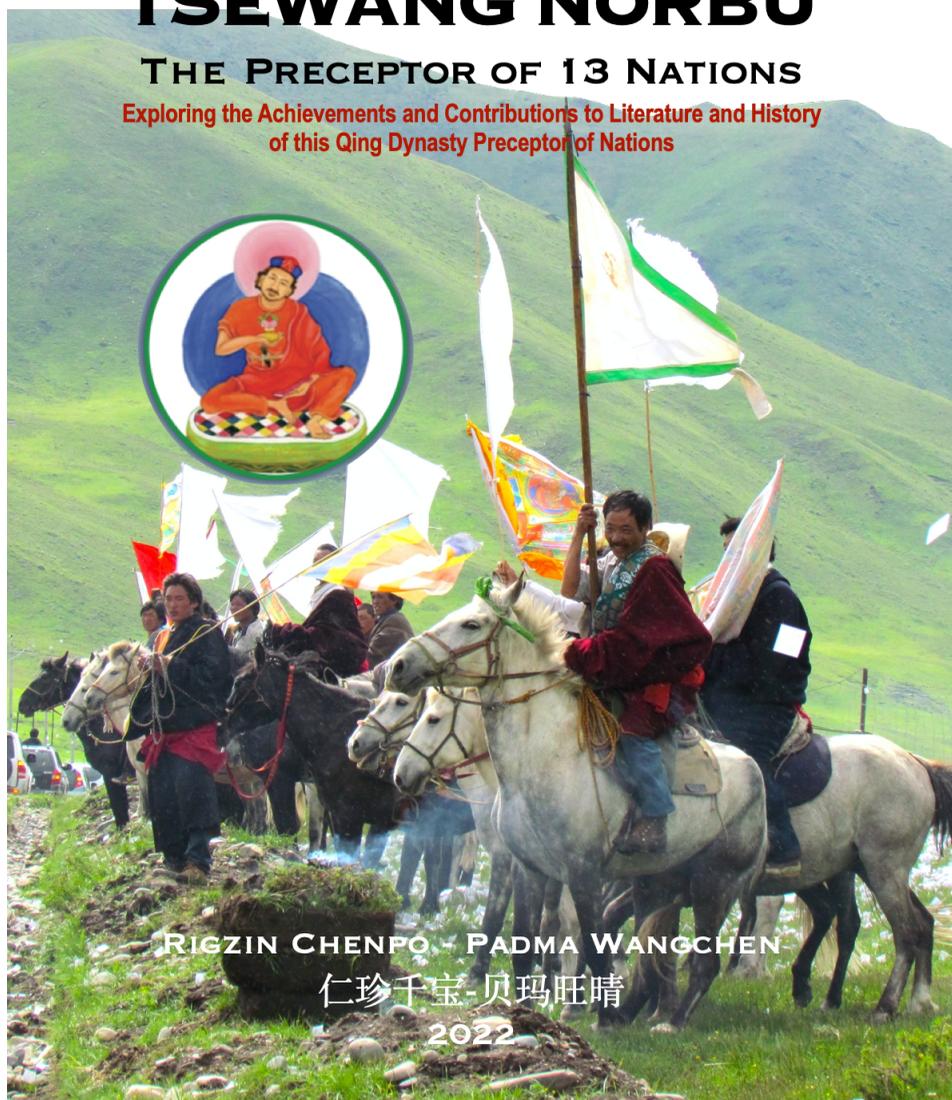


13国师噶陀仁珍千宝 - 才旺诺布 KATHOG RIGZIN CHENPO TSEWANG NORBU

THE PRECEPTOR OF 13 NATIONS

Exploring the Achievements and Contributions to Literature and History
of this Qing Dynasty Preceptor of Nations



RIGZIN CHENPO - PADMA WANGCHEN

仁珍千宝 - 贝玛旺晴

2022

This is a translation from the Chinese compilation by the 6th Rigzin Chenpo Padma Wangchen (Rinpoche) who has been recognized as an incarnation of Kathog Rigzin Chenpo Tsewang Norbu, the preceptor (*guoshi*) of 13 nations during the Qing Dynasty. It was delivered by Rinpoche in Chinese on 17 December 2020 at an international conference in Taipei, at the invitation of the Taiwan National Palace Museum.

It first introduces Tsewang Norbu, from his birth to the warring years, before discussing about his achievements and contributions in the Qing Dynasty, as it is likely that he was appointed a preceptor because he had relevant support, as well as spiritual magical powers.

Stories about Tsewang Norbu's capabilities which are known to most households in the Himalayas are also told here. It is easy to infer that these are true stories from written records of incidences.

Rinpoche had spent his last 30 to 40 years researching about Tsewang Norbu. As Tsewang Norbu was travelling most of the time, his biographies and autobiographies were left at various places in the Himalayan region. So far, most are in Dharamshala. There are others elsewhere including some in private collection.

Rinpoche said that in the records, "seen with own eyes" is a commonly used term. But we cannot be sure if it meant Tsewang Norbu saw in his pure vision or physically, as he had achieved great spiritual powers. The next thing to note is that many chieftains of tribes and villages considered themselves as "Kings" that time. Therefore, taking a right perspective about the definition of "nation" is necessary here.

The volunteer team who translated this compilation acknowledge that no translation is perfect. The effort put in is with the aim of bringing across Rinpoche's compilation in simple English for information purpose, with the target readers being his students, and students-to-be.

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Book Cover : Teams on horseback carrying flags (2011)

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**KATHOG RIGZIN CHENPO
TSEWANG NORBU
THE PRECEPTOR OF
13 NATIONS**

**Exploring the Achievements and Contributions to
Literature and History of this
Qing Dynasty Preceptor of Nations**

Compiled and Presented in Chinese by

RIGZIN CHENPO PADMA WANGCHEN

at the International Colloquium Organised by the
Taiwan National Palace Museum

Titled: Tibetan Buddhism Benefitting Sentient Beings
through Re-Embodiment: The Development of the Tulku-
Recognizing System since the 17th Century
At the Wenhuitang Auditorium of the Taiwan National
Palace Museum, Taipei City

17 December 2020

(Translated into English in 2022)

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Kathog Rigzin Chenpo Tsewang Norbu

PART A

INTRODUCING TSEWANG NORBU



1698, on the 25th of the first month of the Tiger Year...
From the sky, sounds of AH and HUNG could be heard...

A1 FAMILY

Tsewang Norbu's father Gonpo was a devout Buddhist with in-depth practice. His mother Dorje Cho had great faith in the Buddha, Dharma and Sangha. She recited the dharani of Vajrasattva excessively.



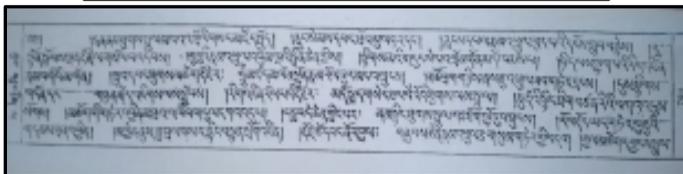
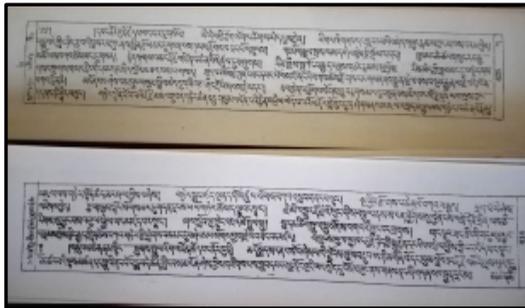
Tsewang Norbu

When Dorje Cho was pregnant with Tsewang Norbu, Gonpo dreamt of a golden vajra falling from the sky. Dorje Cho also dreamt of a golden vajra falling from the sky, which entered her body. In addition, she dreamt of three suns shining from the clear sky where there were no clouds to be seen for miles. The brilliant rays of light from the sun shot right into her body and she felt great joy and relaxed.

On the 25th of the first month of the Earth Tiger Year (1698) of the Kalachakra Calendar, the sky was clear and without clouds. Then from the sky, sounds of AH and HUNG could be heard, during which a child was born. The mother was not in any pain during the delivery.

An incarnation of the translator Vairocana – the tertön Pema Dechen Lingpa also lived there (Kham). He had said before, “Four to five years after Rigzin Pema Norbu died, a great person would be born here.”

Soon after this child was born, Pema Dechen Lingpa recognized him as an incarnation of Rigzin Pema Norbu. He named the baby Tsewang Norbu. He also gave empowerment of long-life teachings and blessings to the child, and to many others.



A2 ROOT GURUS

Tsewang Norbu's root gurus included:

- Pema Dechen Lingpa
- Kathog Sonam Dechen
- Trehor Rinpoche
- Jonang Kunzang Wangpo
- Kanglong Pema Rinchen Wangyal



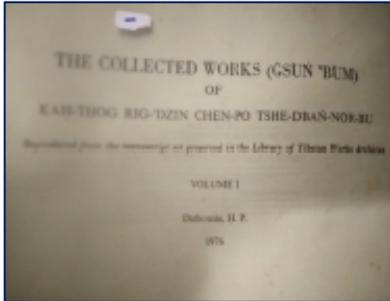
A3 A TERTON

In Jamgon Kontrol Rinpoche's *A Precious Garland of Lapis Lazuli*, Tsewang Norbu was one of the 108 tertons. The same is said in the book *History of Godrakpa Buddhism*.



Tsewang Norbu's Relic Stupa

A4 AN AUTHOR



Tsewang Norbu was a scholar who had the 10 skilful means (upayas). The topics he wrote on included the Sanskrit and Tibetan languages, skilful means, astronomy, supreme spirit (adhyatma vidya), and others.

The collection of 12 books authored by Kathog Rigzin Chenpo Tsewang Norbu include:

- Autobiography
- Biography
- Teachings, Dharma Songs, and Commentary on the Great Bliss

- Letters, Prophecies, and Aspiration Prayers
- Prayers for the Flourishing of Lineage, and for Long-life
- Astrology and the Sanskrit language
- History and Inferences
- Prayers for Accomplishment (Part 1)
- Prayers for Accomplishment (Part 2)
- Sadhana for Guru Yoga Practice
- Liturgies for Sangwa Yishe, Vajrakilaya and Tara Practices
- Instructions, Recitation Verses, Liturgies for Empowerment, and Instructions and Oral transmissions

A5 IMPORTANT DISCIPLES



The 7th Dalai Lama

Tsewang Norbu was a guru of the 7th Dalai Lama. Based on Nyingmapa's Godrak Tashi's book titled *History of Godrakpa Buddhism* (1990, page 578), Tsewang Norbu offered a specific

category of the Kurukulle teaching that he uncovered, to the All-Knowing 7th Dalai Lama Kelzang Gyatso.



The Red Tara

Tagla Danchen Dorje said in *The Mirror of a Sage: About Uncovering a Treasure of the Comforting Red Tara*:

Rigzin Chenpo and the Dakini Pema Wangmo were both dressed in red Tibetan coats. Five dakinis (sky dancers) from all the lineages were carrying brocade flags, and the rest were singing the verses of the skull-garland power. As they sang in harmony, a vulture led all of them to a spot where the terma was buried. On arrival, there was light rain. Afterwards, a rainbow whirl followed, and the place became misty. Then, in the

water, a “door” opened, sprouting water gently into the space. Little effort was needed to find the place where the terma was hidden. Nearby was the physical terma as well as the accomplished activities of the main deity of the terma. Effortlessly, the terma was brought to land. It was kept in a small sandalwood square box which could be opened easily. Pervasive fragrance, and sounds pleasurable to the ears, flowed from the box when it was opened...

Gyalwa Karmapa, Sharmapa, the all-knowing Situ, and others will be engaged in activities to propagate the dharma. There will be continuation of the lineage and future generations will benefit from it.

Those who received the empowerment and practised this dharma, would personally experience these: endeavours being smooth sailing, good connections, causal karma being subdued, and happiness.

Tingkye Gyalse of Lower Kham, the four councils in U-Tsang, people in Upper and Lower Luoyu, the five Nepali Kings, people in Upper and Lower Ladakh, Kings in the Indian sub-continent and other sovereign Kings will be magnetized by the compassion of the great awareness holder. They will promise to preserve the dharma, abandon warfare and not harm sentient beings, amongst other.

However, they will need time (years) to accomplish these, during which, their actions will be their karmic conduct. If Tsewang Norbu becomes the regent, he

would be like Drogon Chogyal Phagpa (Phagspa). He would serve sentient beings as a yogi who has no greed.

This was the reply to the inquiry made by Trinley Dudjom who was an incarnation of Yolmopa Ngakchang Shagkya Zangpo. The above was written by the one from Dokhang who looked like a monk, Danden Dorje. Sarva Mangalam!



In the Biography of the 7th Dalai Lama (*Tassels of The Wish-fulfilling Jewels*) written by the Great Master Changkya Rolpe Dorje:

On the 15th of Sawa Dawa in the Earth Horse Year... Kathog Tsewang Norbu will have to bid farewell to the Dalai Lama, his guru and disciples, and leave for the Kham region.

Tsewang Norbu was also a main guru of the Kagyupa. His students of this lineage included the 13th Karmapa, Sharmapa, Situ Rinpoche, Drupchen Dharma King, Pawo (Tsuklak Gawa) Rinpoche, and others.

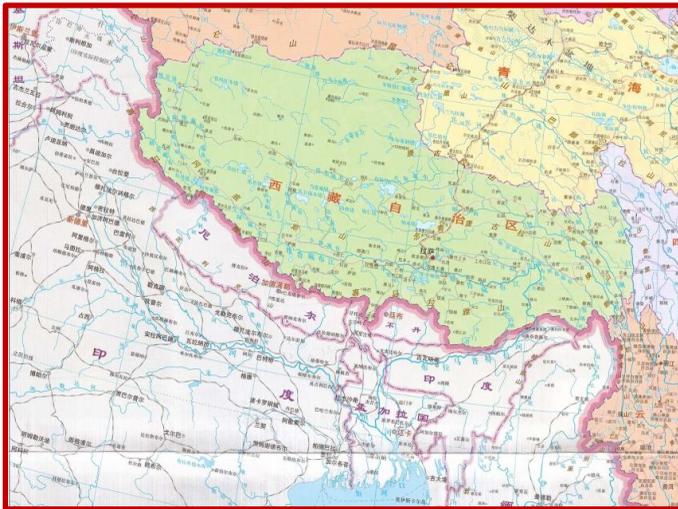
In addition, he was a preceptor of 13 nations. He was the preceptor to both Polhane (Sonam Tobgye) and his son (Gyurme Namgyal), the King of the Gurkha Kingdom (Nepal), King Yanbu of Nepal, King Yamenbo (i.e., Tsewang Norbu was the preceptor to all the five Kings of Nepal), King of Ladakh, Indian King Delek, Indian King Deridede, Kashmiri King, King of Monpa, Monpa's King Tsongla, King Derge, King Peljor of

Bhutan, and China's King Tsaga (Szechuan's Chieftain), amongst others.

As the State Preceptor to Kongtang and Ali, he was then the most influential person in both Tibet and Nepal.

A6 EXTENSIVE TRAVEL

Tsewang Norbu travelled from Kham, where he was born, to Tibet, Kongpo, Ladakh, and Nepal.

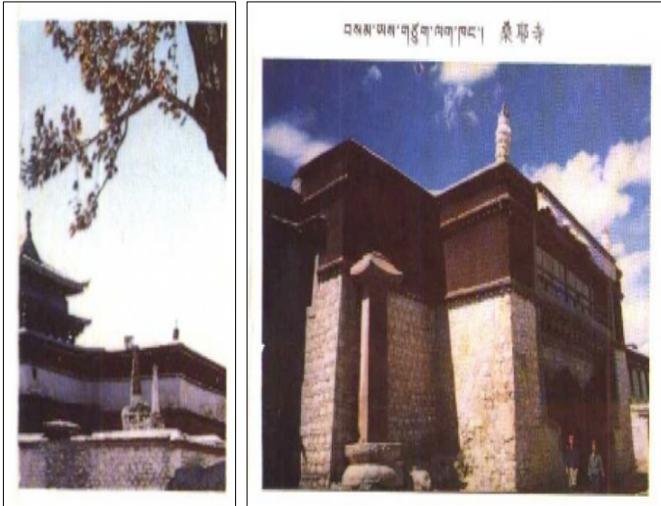


Tibet Autonomous Region (today)

His travels include:

- from place of birth to the monastery for enthronement
- travel in Tibet
- initial visits to Nepal
- the two visits to Nepal at the written invitation of Polhane

- Tsewang Norbu in Middle Tibet
- Tsewang Norbu in Western Tibet
- Kongtang
- On way to Kongpo, the Junpa Lung hermitages
- Middle Tibet, Kham
- Chang Zhu Monastery, Lhasa
- Nepal
- Manthang (Mustang)
- The Chushul Area
- The Fourth Time in Nepal. Restored the Swayambhunath Stupa



Samye Monastery



Tsewang Norbu

A7 SPIRITS AS FRIENDS (ISSUED PROPHECIES, DISPLAYED SPIRITUAL POWER)

In the *Biography of the State Preceptor of the Himalayan Region ...*

Chapter 4 :

One day at dawn, a peaceful vajrayogini dressed in black who had hair flowing all the way to her heels, appeared before Tsewang Norbu. She told him many stories from the past and prophecies. They had all been recorded in writing.

Later, Tsewang Norbu travelled to Kyirong Tingri. Over there, he transmitted the Kundalini as well as other profound teachings to Pema Wangyal – a student of a student of Pema Dechen. When he was there, the demons of the land created lightning and blizzards that caused havoc in the wintry cold of the 12th month.

So Tsewang Norbu went into meditation, and punished the female demon, commanding her to show her true self. This female later promised to wait upon him, following which a river appeared in the sky.

This river was tight at both ends, and broad as a spindle in the middle. Shining from different directions are rainbow lights displaying images of the wheel of a cart, jewel, lotus, and shape of a vajra formed by a dancer with her palms opened and crossed. Tsewang Norbu actually saw all these wonderful auspicious signs with his own eyes.

In the Year of Water Tiger, while he was on his way to the Maryul Meditation Centre, a black storm shook the whole mountain suddenly, engulfing it with black clouds, lightning, storm and hail. This was due to causal karma. The lightning split the rocks, following which the parts rolled down the mountain. Afterwards, the thunderbolt and flashing lights formed a canopy over the mountain. Fearful shapes and shadows could be seen in the layers of clouds. There were also terrifying noises coming out from the sky.

Frightened and panicky, people were scrambling around. Tsewang Norbu, on the other hand, was not at all afraid,

because he had ever stopped commotions similar to this one, when he was in meditation doing the Hayagriva Practice.

Chapter 9 :

When Tsewang Norbu was more than 30 years old, he lived in a cave that Guru Padmasambhava achieved accomplishment. It was at a corner of the Oubu Village, near the Jamtrin Gegye Lhakhang (Qiangdui Monastery) When he was there, seven protector goddesses of the monastery offered their lives to him. For 14 days, they attended to him, and practised the dharma together with him.

Chapter 10 :

Tsewang Norbu visited Nepal again. He sprinkled flowers at the Boudhanath Stupa, made offerings and set aspirations. As he was travelling to the treacherous 100 mountains to practise the dharma, he manifested as a yogi who subjugates. He was dressed as a ferocious blood sucker, wearing a skirt made of tiger skin, and an upper piece made of human and elephant skins. He was adorned with bone ornaments etc.

Whilst staying at the Boudhanath Stupa, he was given this message, "In the corpse forest which is about 500 bows away from the Boudhanath Stupa, there is a footprint of Guru Padmasambhava." It did not take him long to find the place. In a dream, he saw many scary devils respectfully bowing to each other.

While staying a few days at someone's place at Nenang, the messenger of the General, Danchen Tsereng and

others, requested for teachings. So he transmitted aspiration prayers and also gave a thangka of the Vajrakilaya to them.

That time, Tsewang Norbu also received terma teachings of the Gyalwang Dorje Nyingpo from Gyalwang Trinley Namgyal who was an incarnation of Rigzin Nyida Longsal.

He then proceeded to Labchi, a Milarepa sacred place, for pilgrimage. As this place was filled with great blessings, Tsewang Norbu's understanding of the dharma suddenly improved immensely, so when the dakinis manifested as meat-eating spirits to test him, he used the mahamudra to subjugate them, and did not hurt them at all.

Immediately after arriving Tingri, Tsewang Norbu visited the holy site and the memorial stupa of Padampa. When he was doing a secret practice at a corpse forest near there, he left imprints of four of his fingers on the rocks there. They are still visible today.

One day, when Tsewang Norbu was transmitting the dharani and oral instructions to Trinley Dudjom and others, a threatening gust wind suddenly ignited the tormas that was on the left of Tsewang Norbu. This was witnessed by many.

Enroute to Tsetang, Tsewang Norbu also left sacred marks with a crutch on the rocks in the mountain. This was also witnessed by many.

Another place that he left marks at was somewhere near the Vajra Secret Passage in the Mountains. This passage is recorded in the *Words of Wisdom* written by Guru Padmasambhava.

The author of this book had seen these sacred marks with his own eyes.

A8 ACROSS LINEAGES AND BORDERS



White Tara

Nyingma : Supplication Prayers for the Essence of the Great Completion, Collection of Guru's Mind Essence, Terma of 100 Peaceful and Wrathful Deities, Heart Essences of

Dakini, Eight Teachings of the Practice Section, Vajrakilaya, Sangwo Yishe, Guru Rinpoche's 13 Emanations, The Great Black One's Accomplishment Practice of Vairocana, Three Inner Essences, Generation and Completion Siddhis, Clear Light Adamantine-Like Concentration, Long-Life Teachings, Unsurpassable Teachings of Avalokiteshvara, Blazing Wisdom Wrathful Guru Rinpoche, Red Vajrayogini, Red Tara, White Tara, Standing Tara, Kurukulle, Great Web of Magical Illusion, Vajrapani, Lion-Faced Dakini and The Complete Steps for Oral Transmissions & Empowerments.

Jonang : Six Preliminary Practices of Kalachakra and the Accomplishment Through One Seating.

Kagyu : Concise and Detailed Commentaries of Mahamudra Guru Yoga, The Four Teachings of Dagpo, The Five-Fold Profound Path of Mahamudra, Chakravamsara - One of Three Ear-Whispered Auspicious Jewels (Buddha-Nature), White Mahakala, Common and Uncommon Mahamudra Teachings etc.

Gelug : Minister Nyima Gyaltsen etc

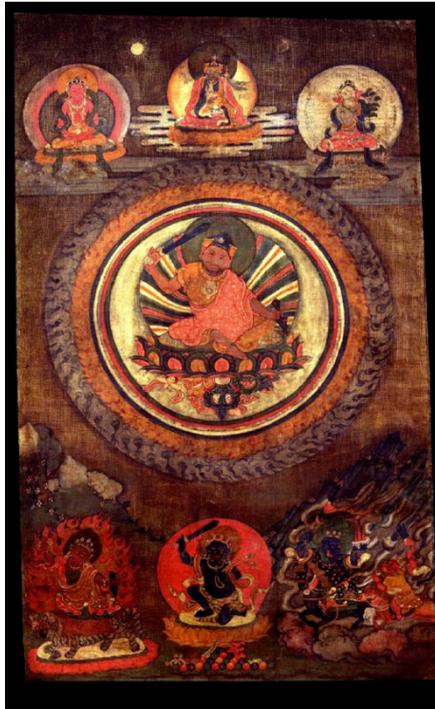
Sakya : Zhalu Monastery's Vajra Guru etc

Indian Sub-continent : Instructor to Nepal and India etc

Spread Dharma Across Borders : Tibet, The Qing Empire, Nepal, India, etc

A9 A POWERFUL YOGI

At the end of the year (1722) Tsewang Norbu was staying at a hermitage at Kyirong when a gang of bandits robbed a monastery nearby, and killed the people there. So Tsewang Norbu went on a spiritual journey with Ekajati, Mahakala and other protectors, for a month to subjugate the bandits.



The Great Awareness Holder - Subjugator of Demons

After subjugating over 70 bandits, he subjugated another 10,000 ill-disciplined formless spirits. Next, he liberated all of

them by sending their souls to pureland, and destroying their evil powers.

A10 GREAT MAGICAL POWERS

Tsewang Norbu left his footprints on the rocks in Ladakh and Pakistan.

Once, there were many inauspicious signs and obstacles, when a huge rock and many smaller ones suddenly rolled down the mountain. He stopped them from rolling down by pushing them aside with the Tarjani Mudra for warding off the evil. This swift act of his saved everyone from being injured. Only Drupchen Rinpoche's yak was hurt.

By then, many people had gathered around him. He then gave them the teaching of guru yoga practice, and during which he left his footprint on a rock there. This footprint is still there today.

PART B

THE MAIN TEXT: THE FOUR MIRACLES

- 1. Restoring Stupas and Monasteries**
- 2. Abolishing Live Burials**
- 3. Spreading the Rigzin Lineage**
- 4. Making Peace**



B1 RESTORING STUPAS AND MONASTERIES

1725 | Wood Snake Year

Tsewang Norbu was 28 years old. When he was on a secret mission to Jampu Gangrier, he saw the guru, yidam and dakini blessing him.

He then wrote a text titled *The Aggregates of Forms Ganachakra*. Specifically, when he practised this dharma on Lhabab Duchen anniversaries, he saw Guru Padmasambhava.

In the summer that year, at the invitation of the people of Bomi County, he built monasteries at two different places there. This started the people there on a spiritual journey of the Vajrakilaya practice. Drove of people came to the monasteries, like thick summer clouds.

Tsewang Norbu also gave empowerments of the long-life and achieving pureland practices. He also transmitted teachings on bodhicitta, the 100-Syllable Mantra, the Six-Syllable Mantra, the Heart Mantra of Guru Rinpoche, and the Seven-Line Prayer to Guru Rinpoche. In addition, he gave clear instructions to the students not to kill wild animals, in which many vowed never to do so again.

1744 | Water Dog Year

Tsewang Norbu was 47, he built a monastery and a Tara statue as tall as one level of a building, at a place near Jungpa Lung. It became a popular spot afterwards.

After the construction was completed, he did the liturgical practice of blessing, during which, he saw virtuous signs.

Afterwards, he established a meditation centre solely dedicated to the Vajra Aro Practice.

There were 28 yogis as long-term residents at that time. Yearly, from the 10th to the 4th month the following year, the residents there would recite 10,000 times of the Supplication Prayers and in addition, 100 million times of each of these mantras: Vajra Guru, the Six-Syllable and Vajrasattva. This has been a continuous practice.



Tsewang Norbu



The Boudhanath Stupa

THE BOUDHANATH STUPA

Tsewang Norbu built and restored 100 over stupas and monasteries. It included a Jonangpa monastery and other monasteries in Tibet, Ladakh, and Nepal.

1748 | Earth Dragon Year

Tsewang Norbu was 51 years' old. He travelled extensively to teach the dharma, starting from U-Tsang to South Lado, Padang, Pelma Choding, Dzongkha and Kyirong, and finally arriving at Nepal.

Coincidentally, the great scholar Situ Danpe Nyiche was then on a pilgrimage in Nepal. He and Tsewang Norbu met at a place next to the Drepung Monastery. This was a name known to the Nepalis. To the Tibetans, it was known as the Duimi or Gyimi Monastery. This monastery is next to the Swayambhunath Stupa.

Then, they lived together for some time, during which, they taught each other the dharma and skilful means. They also gave oral instructions and empowerments to each other. Because Tai Situ left for Tibet soon after, Tsewang Norbu undertook the task of restoring the Bodhi (Boudhanath) Stupa alone.

This stupa was known as Khasti or Boudha to the Nepalis, and Jarung Khashor meaning the Great Bodhi Stupa to the Tibetans. It has been restored many times. Guru Padmasambhava had prophesied, “This stupa is a complete body of the Buddha and dharma, do not allow it to be destroyed.”

Because the stupa is still subject to the wear and tear caused by the four elements of earth, wind, water, fire as well as time, at suitable times, the incarnations of the three sacred bodhisattvas (Avalokiteshvara, Vajrapani, and Manjusri), Tara and the Tara with Frowning Brows, would undertake the responsibility to restore this stupa. Tsewang Norbu was the incarnation of Vajrapani. Restoration works commenced in the Fire Rabbit Year, and the consecration was completed in the Earth Dragon Year.

SWAYAMBHUNATH STUPA

When Tsewang Norbu was at Zone A, he considered restoring the Swayambhunath Stupa. As recorded in the Buddhist scripture, “This stupa was formed by the light that emitted from the squiggle between the eyebrows of the Ushnishavijaya.” This information can be found in the writings of the many disciples of the Buddha, brochures of various stupas, memorial plaques of stupas in Nepal, brochures of stupas in Tibet, and others.

Based on reliable original sources, and stories known to many Indians, Vasubhandhu had praised the stupa when he was travelling from India to Nepal. Likewise, Atisha also passed by it during his travel from Nepal to Tibet. However, many Tibetan scholars thought that this was the Gomang Sela Genda (Swayambhunath Stupa) of the Niujiao (Langru) Mountain, because to the Tibetans, the name of the stupa mentioned in the Buddhist scripture was Paba Shanglun.

KATHOG MONASTERY

Tsewang Norbu also contributed 200 silver taels of Indian and Tibetan currencies to repair the Kathog Monastery and a stupa made of 100,000 stupas stacked together.

TSAHI GEJIE MONASTERY

At a place between Tibet and Nepal, there is a sacred Guru Padmasambhava place named Saitang. There is a column made of rocks piled up like a human being, right in the centre of a lake that is filled by red-colour water. This is the abode of one of the four Saimu goddess protectors of Vajrakilaya, the Goddess Saishin.

At the request of this goddess to suppress the King of Devils, Tsewang Norbu built a monastery there. A divination using dice was later done to decide which guru at Kyirong should manage this monastery. The advice given was : Yogi Sera Jungne Zha Jamling . As such, Tsewang Norbu only took charge of the construction of the structure and the murals of the monastery. Because he couldn't adapt too well to the climate there, he stayed behind in Tsang Chu in Kyirong for some time.

After the construction was completed, Tsewang Norbu left for the cave of accomplishment to practise. Then, the Yogi Sera Jungne Zha Jamling visited him at the cave to inquire about the

ceremony for offering and consecrating the monastery. Tsewang Norbu requested he be the master of ceremony, and agreed to give blessings through prayers.

On the day itself, he sent his bodyguard Dawa Tsering to deliver the rice and flowers that he blessed to Saitang. Miraculously, Dawa arrived on a horse one day after setting off, with the rice and flowers, just in time for the ceremony for offering garlands of flowers. The congregation was utterly delighted. They took it as a good sign. After the ceremony, they named the monastery Tashi Geijie Monastery (The Auspicious and Longevity Monastery).

B2 ABOLISHING LIFE BURIALS (NEPALI LIFE BURIAL SYSTEM)

On way to Ladoh which was south of Tingri, Tsewang Norbu passed through the Nyalam County in Nepal. He prostrated respectfully to the Swayambhunath Stupa which was known to be a stupa that sprouted from nature. He then wrote the supplication prayers titled : *The Bathing Pool for Cleansing Excessive Sufferings*. He also visited the Bodhi (Boudhanath) to make offerings and aspirations, and visited the Yanglesho, a Guru Padmasambhava sacred site and other sacred sites to make aspirations.

That was actually the first time that Tsewang Norbu visited Nepal. Coincidentally, the Nepali Prince died when he was there, so the King invited many clerics from both the Indian religions and Buddhism for the cremation. He proclaimed, "Whoever can make the prince's body self-ignite will be installed as *Preceptor of the Nation*."

Following this, Tsewang Norbu proclaimed, “This can be done! But after this is done, Your Majesty will have to grant me one wish.” After the King agreed, Tsewang Norbu emitted fires of five colours with his five fingers, to cremate the Prince.

Then, the King asked, “What is your wish?” Tsewang Norbu replied, “The current wicked practice of a woman being cremated alive alongside a dead man should be abolished, as it contradicts Buddhist doctrines.”

The King said, “This is a folk custom from a long time ago. It is also a rule set by the Indian faiths. Although I have agreed to it, I will still need to discuss the matter with the ministers.”

Tsewang Norbu then said, “Just now, the Indian Religious Preceptor of Nation and all the other Ministers have already agreed to this. With whom would you be discussing it with?” The King said, “Indeed, but how do we implement this? We will still need to talk about it.”

Tsewang Norbu said, “It is not necessary to pass any law. You have already appointed me as the preceptor of your nation, and I am also a Buddhist. So, we can just follow the Buddhist precepts.”

Although some people were not too happy about it, they accepted the decision as Tsewang Norbu had magical powers. Thus, the practice of life burial was abolished.

B3 SPREADING THE RIGZIN LINEAGE



Tsewang Norbu Incarnations

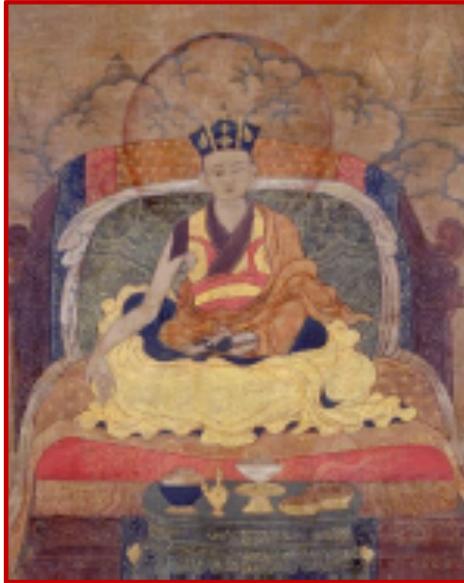
Fifty-five monasteries including the main Kathogpa monastery welcomed Tsewang Norbu to be installed as a leader and the Golden Seat Holder.

1722 | Water Tiger Year

Tsewang Norbu was 25. He accomplished the Red Vajrayogini Practice at the sacred place Kyangpo Mo. He saw Vajrayogini as well as some auspicious signs. He then travelled to the golden seat of the Kathogpa to listen to Sonam Dechen Rinpoche's oral instructions on various profound teachings. Sonam Dechen Rinpoche presided over the enthronement

ceremony of Tsewang Norbu as the Holder of the Golden Seat of Kathogpa.

39 to 40 years old | Tsewang Norbu recognised the 13th Karmapa.



The 13th Karmapa

Enroute to Tsurphu Monastery, Tsewang Norbu stayed for a short while at the Pema Jong, at the hermitage used for practice by both Guru Padmasambhava and the first Karmapa Dusum Khyenpa separately at various times. When he was in deep meditation, he heard these :

*The propagator of the dharma of Orgyen Dorje has
arrived;
Also appearing is the representation of the secret
Dakini;
Like a glacial stream;
Like the snow mountain wearing a turban-like mist;
The main stream flowing in the direction of the fire side
(west side);
Stopping at the tree;
Then splitting into six tributaries;
Moreover, at a hermitage nearby;
Named Geri Shongri;
Or in a poor region near this;
Of pure and noble bloodline;
Is a pureland of diligent Buddhist Studies;
This is the "Karmaka".*

Tsewang Norbu sent these words to Tai Situ Rinpoche. The prophecy was clear. The incarnation of the 12th Karmapa Changchub Dorje was borned in Jama, in Gema in Tingri, in the Water Ox Year.

In the Wooden Tiger Year, the attendant to the Karmapa, Kunsang Jungne followed orders and dressed himself as a yogi in search of this special child. He carried with him pictures of the house, village, parents and child, to match. These are to ensure accurate identification.

The good news of the correct match from this search was quickly sent to Tsurphu Monastery, and preparations for celebrating this rebirth commenced straight after.

In the Fire Dragon Year, two elderly lamas led a few attendants of the previous Karmapa to confirm the rebirth of the 13th, and also to bring the incarnated Karmapa back to Tsurphu Monastery for the enthronement ceremony. The details can be found in the writings of the 13th Karmapa Dudul Dorje.

50 years' old | Tsewang Norbu recognised the 10th Sharmapa, and presided over the enthronement ceremony.

There were two incarnations of the 10th Sharmapa that time. The first incarnation was reborn in Monka, in South Xiling. The second was the younger brother of the Panchen Lama. Because there were two, disputes arose. So a golden bottle divination was done before the Buddha statue in Jokhang Monastery.

When Tsewang Norbu was asked for his views, he replied, “The divination today will reveal the truth.” He already had insights that those supporting the one born in Monka would be playing tricks, although they were not present at the divination. So he used his magical powers to break the glass bottle, causing the divination sticks to fly off. When the people there didn't see the Panchen Lama's younger brother's name on any of the sticks, they asked that another divination be done. In the end, the Panchen Lama's brother won.

However, another supporter of the other incarnation sent some people to the Dalai Lama's office to reopen discussions on who to be the next Sharmapa. As Tsewang Norbu was not able to make the trip, he sent some people to the Dalai Lama several times to explain the matter. At the same time, he instructed many people to perform prayers. At that time, Tibet was going through a difficult time. They were invaded by others. There were also internal disputes.

Tsewang Norbu worked hard and did everything he could. Finally, by the power of causal karma, the Panchen Lama's brother finally became the Sharmapa.

Tsewang Norbu was then appointed to preside over the enthronement ceremony of the Sharmapa. He put the little Sharmapa on his lap, and then used a silver spoon to feed him with milk pudding. Whilst feeding him, he said to the young boy, "I worked hard for you, you please support the Kagyupa." This was related by the Sharmapa later.

B4 PEACE-MAKING

- Reconciling the Monpas
- Stopping Unrest in Tibet
- Ladakh
- Nepal

20 to 21 years' old | Tsewang Norbu made peace between warring states.

1717 | Fire Rooster Year

Tsewang Norbu was 20 years old. He saw the yidam when he was in retreat practising the Kan Krokha Dharma. That time, he succeeded in mediating between the two warring states of Losa and Boza. They finally made peace after being at war many times before.

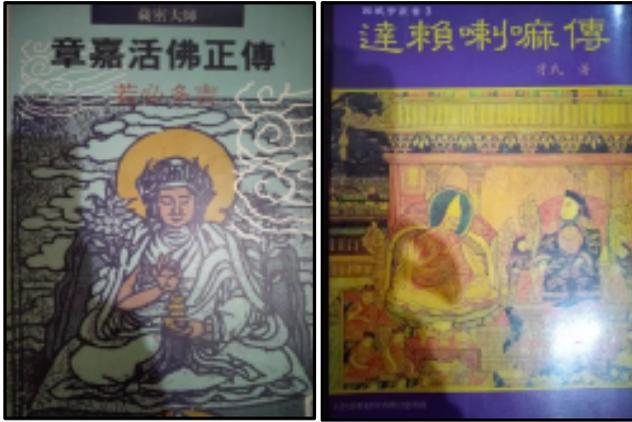
RECONCILING THE MONPAS

Supplication Prayers to the All-Accomplishing Tara to Hasten Promise (The Swift Miraculous Horse).



Offering Goddess

1750 | Tsewang Norbu stayed at the Sangdrub Choding Monastery. It was located at the border of India and China. He managed to make peace between the two leaders of Monpa who did not see eye to eye with each other.



STOPPING UNREST IN TIBET

Changkya Biography, pp 159 :

Polhane Sonam Dorje who was in power (in Tibet), was a respectable person in the two aspects of politics and religion. He revered great Buddhist masters, and was a wise and decisive man.

Similar to Sunakshatra who held a biased view about the Buddha and doubted his qualities, Polhane thought that the Dalai Lama did not have deep faith. He did not the Dalai Lama, and often went against him.

This being the case, the Religious Preceptor of the Nation Changkya Rolpe Dorje was the only disciple who could propagate the Dalai Lama's activities openly that time. However, he was helpless where Polhane was concerned, so he would request the Lama Kathogpa (Tsewang Norbu) and other yogis to perform incantations to set spells on Polhane.

Changkya Biography, pp 220 :

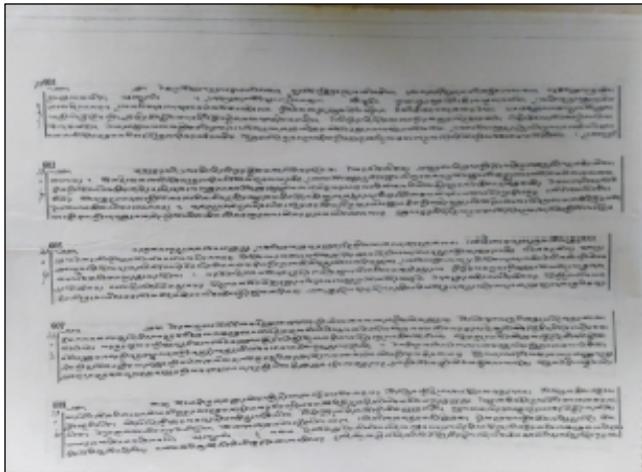
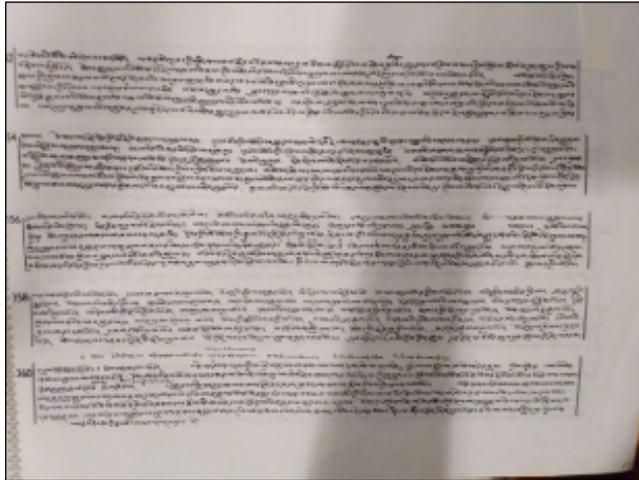
1750 | Year of the Horse

A Senior Minister of Tibet the Dalai Batur namely Gyurme Namgyal (son of Polhane Sonam Dorje) was self-indulged and tyrannical. All Tibetans suffered as a result.

He bore a grudge against the Dalai Lama, the Unsurpassable Guru Pupa Gyurpa Chenpo and other great masters. He behaved wilfully and was scheming. He was not different from playing with sharp knives all the time. In the end, he was removed by the two ambans who were stationed at Lhasa that time, Fu-Ching and La-Patun.

After Polhane's son Gyurme Namgyal was assassinated, the Tibetan Government asked Tsewang Norbu if he knew of any way to punish the Chinese Emperor. Tsewang Norbu replied, "It is not necessary. I have never thought about it. Therefore, for matters like this, it is better for us to let go..."

That time, Tsewang Norbu was mostly blamed for anything that went wrong at the palace.



Changkya Biography, pp 226 :
Again, due to the Lama Kathogpa...

The emperor had built a three-storey Buddhist temple behind the capital. Inside it, he built a statue of a thousand-head and a thousand-hand bodhisattva – the

White-Umbrella Female Bodhisattva (Ushnisha-Sitatapatra), as he considered this deity to be the protector of the country. Changkya personally supervised the construction of this statue, and when it was completed, the consecration. On festivals, gurus and monastics would make liturgical offerings there.

Later, they decided to build a nine-storey high stupa on the right side of the temple. When the construction reached the eighth storey, a fireball suddenly fell from the sky. Subsequently, the uncompleted stupa was burned to the ground. Afterwards, an Indian-style temple named *The Great Western Heaven* was built on the ruins. Changkya presided over the consecration ceremony.

In the Biography of the Dalai Lama, pp 59 – 64 :

1727 | Five years after the Qing Emperor Yongzheng reigned, there were power and wealth struggles as well as conflicts amongst the land lords there.

Kalon Arpupa collaborated with the Qing-Manchu Amban Lon-Punai and the Taiyiji Zharnai and assassinated the Duke Khangchenne. Taiyiji Polhane managed to escape to Lower Tibet.

After Emperor Yongzheng received reports about the internal conflicts in Tibet, he sent Sub-Chancellor Sengege, Brigadier-General Mala and Taomin's Deputy General Yan Qingru to Tibet, to check on the situation.

1728 | In the 7th month, Yongzheng sent the President of the Board of Civil Office Jalangga, as the general to

command the guards at Mailu, the Chief Military Officer of Xining Town Zhou Kaijie as his deputy, to lead an army of no less than 8,400 Manchurian and Han soldiers. They entered Tibet from Xining.

He also ordered the Minister of Sanzhi Zhou Ying to lead some 4,000 over Szechuan soldiers to enter Tibet from somewhere in Garze, in Kham. In addition, he ordered Commander Nan Tianxiang to lead 3,000 soldiers in the east to enter Tibet from Yunnan, and to co-ordinate with the rest.

So, from three directions, they attacked the Mapu troops comprising 15,400 soldiers. This was a third time the Qing Empire used military force.

Thus, before the Qing army arrived in Tibet, Taiyiji Polhane (Pulawa in Tibetan history) had already merged the armies of Lower Tibet and Ali which became a 9,000-man troop that was stationed in Lhasa in the 7th month of 1728. He was also assisted by the lamas from the various monasteries to capture the Ali Pupa, Lon-Punai, Tsernai and their families.

That time, the Deputy Chancellor Mala and others were still in Lhasa. Mala had been sent there by the Qing Imperial Court earlier. So he waited for the Deputy General (supervising officer) Galangga to arrive in Tibet to verify the parts of bodies (disassembled human limbs and slaughtered livestock) of the of Ali Pupa, Lon-Punai, Tsernai and their wives who were all beheaded together. Altogether, 17 people were massacred.

Then, things became less chaotic as order returned. To reward Polhane for his efforts in appeasing the forces of chaos, Emperor Yongzheng conferred the title of a *Gusai Beise* (Prince of the Fourth Rank) upon Polhane. He was empowered to manage all matters of Tibet.

1739 | Emperor Qianlong had reigned for four years. He conferred Polhane the title of *Doroi Giyūn Wang* (Regent of Duolo). Polhane had two sons, the elder son Gyurme Jabten was appointed as Head of Ali, in charge of the calvary and local matters there. His second son, Gyurme Namgyal, was appointed a First Class Taiyiji (a Machurian title for nobleman). He was in charge of the 39 tribes in Northern Tibet and the eight Mongolian tribes of Danmu.

1747 | Twelve years into Qianlong's reign, Polhane died. So the Qing government decreed his second son, Gyurme Namgyal as the regent, to manage matters of Tibet.

At the same time, Emperor Qianlong secretly appointed a *minister* of Tibet, saying, "Our relationship with Tibet is very important, and Polhane did a good job. His subordinates were all in awe of his achievement... although I have now appointed his second son Gyurme Namgyal to take over his place, to be overall in-charge of the matters in Tibet, he is still very young. Tibet has many issues, and the people are not united. Being young, he might not be able to convince the people. When he was alive, Polhane made his own decisions, whilst keeping in line with Qing orders. His son cannot be compared with him."

After Gyurme Namgyal became regent, he and the Minister stationed in Tibet could not get along. He gave excuses to attack the minister Jishan who was stationed there. The truth was he was against the Qing Government assigning a minister to Tibet.

The order that Emperor Qianlong gave to Fuqing clearly stated, “If Gyurme Namgyal is unwilling to have a minister stationed in Tibet, and takes the opportunity to harm Jishan, do not neglect this, and fall into his trap.”

1749 | Qianlong had reigned for 14 years. The Minister Jishan reported, “Gyurme Namgyal has a strange temperament. He is also suspicious of the Dalai Lama. I am afraid there might be issues later. Please send his brother Gyurme Jabten to Tibet to assist him, as a way of removing some power from him. Also, please send the Dalai Lama to Tainying to live.” Emperor Qianlong was upset upon seeing the report as he thought there should be no traces of these plans.”

1750 | Qianlong had reigned for 15 years. Gyurme Namgyal preempted and spoiled the plan by sending people to Ali to kill his brother by poisoning him. After this, he conquered the Ali Region. In addition, he blamed the Kalon Diba PuLongzhan from Lower Tibet, and others, and confiscated their homes. He also insulted and humiliated almost all of the Pulowa people.

After this was reported to Emperor Qianlong, he secretly instructed the resident minister, “Gyurme Namgyal is young and impatient. By his character, there

will be issues. Outwardly, he seems to be obeying the minister, the fact is the minister is being deceived and is unaware of it. The original intent was to catch him unaware, by ordering his brother to bring his troop to Tibet, to let them fight each other, which will solve our problem. Since this is not the case, and he has taken the opportunity to create rumours, he is someone we cannot keep. Please deal with it quickly... This is assigned to Fuqing who has the duty to carefully observe...in case of any observations, please report instantly.”

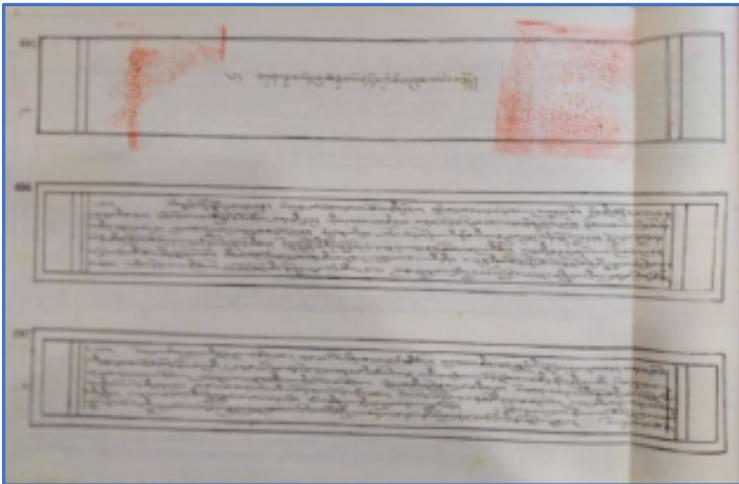
The Szechuan Chieftain Tsereng and the Deputy General Manchurian Bandi also reported that, “Gyurme Namgyal acted unilaterally. He permitted Gyalsten Tashi to pass through Garzong, conferred the title of Khan upon Tsewang Dorjie Namgyal (Garzong’s Tribal Chief), and even despatched troops to Ladakh, with thoughts of solidarity. Fortunately, the quasi-barbarian collapsed, and those who returned to Tibet were captured. They also surrendered everything including the letter of rebels.”

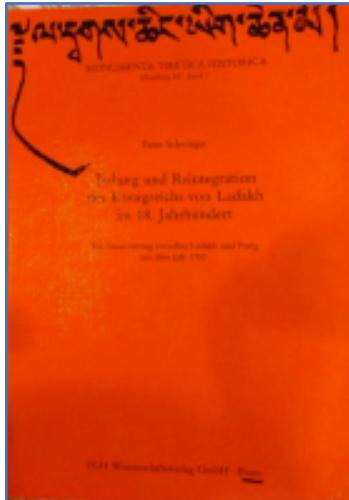
Again, Emperor Qianlong ordered secretly, “Gyurme Namgyal is surly. If he remains, there will be trouble. He could also seize opportunities to build armies with his brother. I now order Szechuan’s Chieftain Tsereng to lead an army in the disguise of providing reinforcements, and use this opportunity to capture and kill him. Or else, we can wait until next year, when Changkya goes to Tibet to brew tea, then, we can send the Szechuan Chief Tsereng to escort him there, to wipe out Gyurme Namgyal. Pick the more convenient of the two.”

Fuqing observed the situation in Lhasa before discussing secretly with Chief Amban Labdun, the plan to assassinate Gyurme Namgyal. They would invite him to Chief Amban's office at level two, then "strike him on the head so that he dies promptly.

After they killed Gyurme Namgyal, Fuqing and the Amban were both strangled to death by Gyurme Namgyal's subordinates. Thereafter, Tibet returned to the state of chaos for some time.

LADAKH





*The Ladakhi Agreement in French Language, by Peter Schwieger
Wissenschaftsverlag GmbH-Bonn*

1752 | Qianlong had reigned for 17 years. Ladakh and Kashmir were at war. Tsewang Norbu represented the Dalai Lama to make peace between the two.

NEPAL

Information from the internet:

Mid 17th Century | The Gurkhas were flourishing. They had set up a small kingdom by the banks of the Gandaki River. This was the reign before the Shah Dynasty.

For more than 10 years in the mid 17th century, kingdoms in Nepal were fighting each other. After the 18th century, Prithvi Narayan Shah took control of the Gurkha country and united Nepal.

1768 | Prithvi Narayan Shah invaded Kathmandu, and won the war against the Malla Dynasty, uniting the Kathmandu region. This ended the era of the Kathmandu Valley that was divided into three kingdoms. During this time, Nepali, an Indo-European language that was used in the west replaced the Newari language, as the official language.

1780 | Qianlong had reigned for 45 years, the 6th Panchen died of smallpox when he went to Peking to send birthday wishes to Qianlong.

His elder brother Zanabazar Hutukhtu was bestowed with money and gifts by Qianlong. Zanabazar's younger brother, the Sharmapa was from the Nyingma tradition. He could not accept the gifts. (Note : The Sharmapa was of the Kagyu Lineage. The conflict between Tibet and the Gurkhas was very complex). So he gave the excuse that he was going to Nepal for a pilgrimage at the stupas. The Gurkhas took the opportunity to go to Tibet to loot.

1789 | Qianlong had reigned for 54 years. The Gurkhas invaded Tibet because of the tax regulation on salt, and money. The Dalai Lama's family, Gaxag and others negotiated for peace privately, which was agreed by the Chief Amban. He agreed to pay 300 taels of silver yearly, in exchange for the Gurkhas to withdraw their troops.

The King of Gurkhas and the King of Yanbu often fought, and Tsewang Norbu had to broker peace between the two. The war finally stopped, and the two Kings agreed to support and assist in the restoration of stupas.



*Rigzin Chenpo Padma Wangchen at
Tsewang Norbu's monument (in Nepali and Tibetan)*

PART C

**CONCLUSION
THE PRECEPTOR OF 13 NATIONS
(THE SONG OF 13 NATIONS)**



**C CONCLUSION : THE PRECEPTOR OF 13 NATIONS
(THE SONG OF 13 NATIONS)**

*The embodiment of the compassion of all the Buddhas;
Is the compassion of Guru Padmasambhava;
Jambudvipa the Buddhist place;
Is the peaceful and happy Tibet.*

*Above the Potala Palace in Tibet;
Lives the protectors of the Snow Mountains;
The 7th Dalai Lama rules sitting on the throne;
Surrounded by those under his rule, ministers and heroes;*

*World peace and happiness;
Are by the compassion of Guru Padmasambhava;
Peace and Happiness in Tibet;
Is when its people are enjoying the fortunes of heaven;*

*The Kings of Ali and Maryul reconciled and became friends;
The armies of Upper Mongolia were sent home;
The King of Delhi became warm and friendly;
The King of Kashmir started listening to his people;*

*The King of Zengler in the upper region abided by his agreement;
The King of Gurkhas in Lower Mongolia transformed and did
good;
The Nepali King of Yanbu became a Buddhist;
The Indian King Derihede became a Buddhist benefactor;*

*The King of Derge in Kham was firm about doing virtuous deeds
to accumulate merits;
The County Head of the Hans achieved the other-emptiness
view;
The Bhutanese King was drenched in the Dharma;
The Eastern Emperor cherished the Tibetan land.*

Endnote

^Minister (pp 40) :

in full, the name is Chief Viceroy the Tibetan Minister Changkya, or “amban” in Tibetan. This title originated from the Manchu language. It was implemented after Emperor Yongzheng reigned for five years (in 1727). That time, there was also a deputy. Together, they administered Upper and Lower Tibet. In 1750, 15 years after Qianlong’s reign, when things were more settled after the death of Gyurme Namgyal, the Kashag (governing council) was formed. The Kashag then stipulated that all important matters, as well as all movements of Tibetan officials and armies would be administered by the Dalai Lama and the Resident Minister. In 1793, when Qianlong was 58 years old, he listed in the “Regulations for Tibet”, that all matters, regardless of magnitude, would have to be dealt with by the Resident Councillor. However, this policy was abolished during the cultural revolution.

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