

The Ninth Throne Holder
The Second Drubwang Pedma Norbu Rinpoche,
Pedma Kunzang Tenzin Norbu (Thubten Chokyi Langpo)
(1887 - 1932)



The second Drubwang Pema Norbu was born in the fifteenth rabjung year of the Fire Pig (1887) under the exact circumstances prophesied by the first Pema Norbu. “When berries bloom again on the juniper tree next to my residence, my incarnation will come again to Palyul.” A dream of Pedma Norbu by Do-ngag Chökyi Nyima caused him to remember the prophecy, and locate Pedma Norbu, who was recognized by Khenpo Ngaga and Jamgon Khomtrul. Khenpo Ngaga said that in Drubwang Penor Rinpoche’s past lifetimes he had been Vajrapani - the dharma master, Gar Dampa - the king’s son, Damdzin Lhaje, Lhalung Palgyi Dorje, Tertön Sangye Lingpa, the first Drubwang Pedma Norbu, Dodrub Kunzang Shenphen, the first Drubchen Rinpoche, and Phuntsog Jungney - the second Drubchen Rinpoche.

When Pedma Norbu was seven years of age, he was taken to the Palyul Monastery where he received a full range of transmissions and empowerments from Do-ngag Chokyi Nyima, Palpung Lama Tashi Chopel, Khenpo Gyalsten Odser, and other eminent

Lamas of the time. When he was nine, Pedma Norbu had a direct vision of Padmasambhava and received blessings from him. He received full ordination (gelong) from his root guru Khenpo Ngawang Palzangpo and was given the formal name Thubten Chokyi Langpo. Under the guidance of his root guru, the Second Pema Norbu actualized the full potential of Dzogchen Togyal and exhibited signs of having attained the view of the clear light, which exists in all phenomena. He went on to receive Longchen Nyingthig transmission from Drodul Pawao Dorje, the Peaceful and Wrathful Manjushri transmission from Mipham Rinpoche, and the Chogyur Lingpa Thugdrub transmission from Jamgon Khongtrul Rinpoche. The devotion of the Second Pema Norbu to Do-ngag Chokyi Nyima was of such strength that even after the third Karma Kuchen Rinpoche had passed beyond this world, his precious guru still returned in a dream and gave the second Pema Norbu the entire transmission of the Kagyed Desheg Dupa over a period of three days. Following this he suddenly found he could now also speed read. He was 20 years old.

The second Pema Norbu was a scholar unequalled by his contemporaries. He was extensively schooled in the study of medicine, astrology, geomancy, poetry, Sanskrit, sand mandala construction and the ritual of chanting. He dedicated his life to propagating Buddha Doctrine in a diversity of dharma activities. When he was not in solitary retreat, he tirelessly gave teachings and empowerments to students, sponsored the new construction of temples and shedras, commissioned new printing blocks for the production of dharma texts, and made numerous generous offerings to support the sanghas of other monasteries. He gave the entire Rinchen Terdzod empowerments five times in that lifetime, as well as other large cycles of teachings and accomplishment ceremonies. In 1922, he opened the Palyul Shedra, fulfilling a prophecy by Tertön Sangngag Lingpa, "In the Palyul tradition of accomplishment, a scholastic college will be born to propagate the *sutras* and *tantras* in a way that is unprecedented." Fifty students enrolled in the first year. Pedma Norbu provided each one of them with every necessity. He sponsored the building of many monasteries, compiled vast numbers of teachings and practices, and instituted the practice of accomplishment ceremonies in all these locations. Through all these efforts he gave tirelessly of himself and his personal resources to sponsor these projects to completion.

In the autumn of 1931, the Second Drubwang Pema Norbu went into retreat at Khachu Trag. It was there he fell ill after he ate some food of questionable origin. His health gradually deteriorated. On the third day of the third month of the sixteenth rabjung year of the Water Monkey (1932), his mind entered into a meditative state of dhyana. He was forty-six years old. Khenpo Ngaga made many prayers wishing the second Drubwang Pema Norbu a swift rebirth and after some time awakened his heart disciple from the absorptive state of *samadhi*. At the cremation ceremony a few days later, the earth shook; rainbows filled the sky; wafts of fragrance were in the air, while ritual music materialized of its own accord echoing in space. The precious bone relics of the second Drubwang Pema Norbu were placed inside a one-story golden Stupa that was constructed next to the main temple.

*References: Pathgate Institute of Buddhist Studies
A Garland of Wish-Fulfilling Trees, by Ven. Tsering Lama Jampal Zangpo*