

## Ven. Lama Norbu Wangdi, the Fifth Abbot of Long-nying Chöling Monastery

Ven. Lama Norbu Wangdi was born in 1944 in Longkhar, Khamdhang, Trashy Yantse, Eastern Bhutan, one of the hidden sacred lands of Guru Padmasambhava. His father, Ven. Lama Sonam Wangchuk, the 4th Abbot Lama of Long-nying Chöling Monastery, was a descendant of the great treasure revealer Guru Chöwang and the Nyö clan from Kurtö Dungkar and his mother was Dre-nga.

A great Dzogchen master named Choying Rangdrol bestowed the name Norbu Wangdi upon him. Beginning at age seven, he received instruction from his father, learning to read and write, training in ritual practice and mudra, and engaging in the preliminary practices (Ngondro) of Longchen Nyingtik. He later enrolled in the Chakyi Demig School, the earliest Western-style school in the Trashy Yangtse district, in Bhutan, and learned some English and Hindi.

He subsequently relied upon Lopen Kunzang Norbu at Baney Monastery for over a year, learning the traditional arts of stupa architecture and preparation of inner relics and mantras for stupas and statues, the enlightened supports of body, speech, and mind. From him, he also received other teachings and Dzogchen instructions, such as the naked seeing of the nature of mind, and he devoted himself to these practices for a while.

Lama Norbu Wangdi then learned various types of astrology, such as the Sixty-Indication Death Astrology and so forth, from Astrologer Rinchen Khandro of Longkhar. Subsequently, he received instructions and transmissions of various collected prayers from Retreat Master Lama Trashy Tenzin of Kurtö. He engaged in the retreat practices of Dakini Singhamukha of Longchen Nyingtik cycles by receiving the empowerments and instructions from the above Lama and Yerphe Lama as well, since there were danger signs of curses and spells on his family lineage.

From Lopen Jampal Lhundrup of Bayling, Trashiyangtse, he received the unique tones and damaru playing techniques of Dakini's Laughter Chöd. This practice was from a great yogi called Gya-nak Lama from Tibet, who once became a protector Lama of Dzongpon Dopola (aka Dzongpon Thiley Tobgyal) of Trashigang district. Gya-nak Lama spent several years in retreat at Tongshongphuk cave in the sacred site of Pema Ling, and he was the one who extensively spread the Chöd teachings in the region of Yangtse. His lineages came from a renowned and eccentric Chöd yogi called Dharma Sengye of Tibet.

From Tokdenma Damchö Wangmo, a yogini from Bumthang who visited Rigsum Gonpa and the charnel ground of Yangtse, he received teachings related to the Queen of Great Bliss Dakini from Longchen Nyingtik and an introduction to the nature of the three kayas.

Following this, he relied upon Lama Phuntsok Dorji, the 2nd Abbot Lama of Long-nying Chöling Monastery, and received empowerments and teachings on the three roots of Longchen Nyingtik, Laughter of the Dakinis Chöd, Southern and Northern-treasure Sang practices.

Lama Norbu Wangdi attended Dzogchen Pema Sengye Rinpoche while visiting the Longkhar and Long-nying Chöling Monastery. From him, he received many empowerments and instructions, including the three roots of Longchen Nyingtik, Lama Chöpa practices, Tara practice Luwang Gon-gyen, Chöd-dur practices, and averting rituals through heart sutra practices. He later also received One Hundred Empowerments of Chöd in Thimphu, bestowed upon the request of Thangtong Rinpoche and Bartsam Lama Pema Wangchen and his disciples.

In the 1960s, Lama Norbu Wangdi was one of 100 students selected from across the country to enroll in the first Rigzhung (Buddhist Science) Institute at Semtokha (then known as Sang-ngak Zabdon Phodrang), established by the Bhutan government. Me-nyak Lama Gyalwang Nyima Rinpoche was the Head Lama and Principal of that institute. Under his supreme guidance, Lama Norbu Wangdi studied literature and grammatical texts, including Root and Commentary of the Grammar in Thirty Verses, the Guide to Signs (also called White Lotus Garland), Magical Key, the Lamp of Speech, Grammatical Cases, Wish-Fulfilling Sprout, A Treatise on Spiritual and Secular Systems, The Words of My Perfect Teacher, Thirty-Seven Practices of a Bodhisattva, Shantideva's Engaging in Bodhisattva Conduct, Gateway to Knowledge, Summary Text of Prajna, Nagarjuna's Letter to a Friend, and other philosophical texts. Moreover, he also received various Vajrayana teachings and empowerments, including the three roots of Longchen Nyingtik, Vajrasattva, and others from this Rinpoche. During those times, many scholars, including Ven. Lopon Pema la, Dorje Lopon Rinpoche Yonten Gyeltsen, Paro Geshe, and Drung-chen Sangye Dorji, taught revision classes.

After completing these studies, Lama Norbu Wangdi was selected as a gold scribe to write down in golden letters the set of Kagyur and Tengyur in Thimphu and Punakha Dzong. This project was commissioned and sponsored by His Majesty the 3rd King Jigme Dorji Wangchuk. Lama Norbu Wangdi later worked again on a gold scribing project of the 16-volume Prajnaparamita sutra for H.H. the 16th Karmapa. In sum, he spent about eight years writing the Buddha's words in golden letters. The wages he acquired during these times enabled him to receive teachings from various masters and to travel to various pilgrimage sites in Bhutan, India, and Nepal.

During those times, he bore the hardship of receiving dharma teachings and focusing solely on practice. Lama Norbu Wangdi spent around a year with Rekye Jadral (aka Thangtong Rinpoche), receiving various empowerments and transmissions, such as the empowerments of the Sixteen Arhats and so forth. In particular, he received detailed experiential instructions on Dzogchen Yeshe Lama, including a direct introduction to Rigpa; and he devoted himself to practicing Khordhey Rushen, Trekchöd, and Tögal. Upon completing this period of practice, he offered a realization test. During this time, he served as a scribe for dharani mantras to be placed inside the statues of the newly built Zilukha temple. He also served as an Umze when Rinpoche was invited to perform rites for his patrons. Finally, during the passing of Thangtong Rinpoche into Parinirvana, he and everyone assembled there saw the body transform into an exact likeness of Krodhikali and also witnessed multiple layers of rainbow spheres stacked upon each other above the crematory house. Kyibu Rinpoche, the presiding Lama over the ritual, declared to all that this was an obvious sign that whoever had made a dharma connection with this extraordinary yogi was extremely fortunate. He encouraged all to focus on the practice of blending their own minds with the enlightened mind of Guru, with single-pointed devotion.

Lama Norbu Wangdi also received long-life empowerments and teachings from Drakyab Chönyi Rinpoche, and the empowerments and transmissions of the Kagye Deshek Düpa (the Eight Heruka Sadhana teachings – union of Sugatas, revealed by Nyangral Nyima Özer) and transmission of Kathang De Nga (the five chronicles revealed by Orgyen Lingpa) from Do Kya Tulku Chökyi Nyima Rinpoche.

From Samdrup Tulku Rinpoche in Boe-garna, Thimphu, he received the empowerments and instructions of Thikle Gyachen (the innermost secret lama practice of the Longchen Nyingtik), the practice of incineration and purification from Thukje Chenpo Dug-ngal Rangdrol of Longchen Nyingtik, and Tokden Shakya Shri's oral lineage Phowa, which he practiced until the signs of mastery manifested. He also offered a realization test after this accomplishment.

At the invitation of Her Majesty the Gyalyum Phuntsok Choden, H.H. Kyabje Dudjom Jigdral Yeshe Dorje Rinpoche, Supreme Head of the Nyingma sect, visited the Dechen Ling palace in Thimphu. Due to their kindness, Lama Norbu Wangdi received long-life empowerments and teachings from Dudjom Rinpoche for the first time. Later, Lama Norbu Wangdi again traveled to Yidga Chöling Monastery, Gum, Darjeeling in 1969 and received the empowerments of Nyang Ral Nyima Özer's Kagye Deshek Düpa and Krodhikali. He also received the transmission and instructions of Kagyed from H.E. Dzogchen Nyoshul Khen Rinpoche Jamyang Dorje at that time. After the completion of these empowerments and transmissions, the Kagyed Drupchen was performed, with H.H. Kyabje Minling Trichen Rinpoche as chief chant master, assisted by Dudjom Rinpoche's Umze, Lama Serpangpa. Many other great Lamas, including H.H. Jadrak Rinpoche and H.H. Dungse Thinley Norbu Rinpoche, presided over the Drupchen together, and thus Lama Norbu Wangdi enjoyed the supreme fortune of making extraordinary dharma connections with these great beings of the 20th century. Following that, he learned the rituals and tones of Krodhikali in Kalimpong and Darjeeling monasteries.

Again, in 1978, Lama Norbu Wangdi went to Ogyen Dongak Chöling Monastery near Boudhanath, Nepal, and received all the bestowed empowerments and transmissions related to the Previous and the Later Dudjom Treasures. During that time, he was also privileged with the opportunity of making dharma connections with other great masters who were attending the teachings, including H.H. Trulshik Rinpoche and many other tulkus and lamas.

From H.H. Kyabje Dilgo Khyentse Rinpoche, the second supreme head of the Nyingma sect, he received the empowerment and transmission of Rinchen Terdzod, the collected treasures, at the Royal Garden, Dechen Ling, Thimphu, and later also Gyutrul and Vajrakilaya at Kharbandi, Phuntsholing.

From H.H. Kyabje Dodrup Rinpoche, he received several times empowerments and transmissions on Vajrasattva, Phowa, Introduction to the Nature of Mind, Karma Lingpa's Zhitro cycles, the Seven Treasuries, the Six Volumes of Jatson Nyingpo, the Collected Works of Jigme Lingpa, Gyudluk Vajra Kilaya in various places like Tsenkharla, Wamrong, Samdrup Jongkhar, and others.

From H.H. Kyabje Penor Rinpoche, he received cycles of Namchö at Phuntsholing.

He received empowerments and transmissions of Chakrasamvara, Hevajra, Drakmar, wrathful Amitayus, and the Crown of Liberation upon Seeing, and others from H.H. the Sixteenth Karmapa, Rangjung Rigpai Dorje, while His Holiness was the guest of His Majesty the 3rd King of Bhutan.

Lama Norbu Wangdi also received long-life empowerments and teachings from H.H. the 8th Khamtrul Dongyud Nyima Rinpoche.

From H.H. Kalu Rinpoche, he received the empowerment and transmission of the Shangpa tradition Chöd practice called Yonten Kunjung.

From H.H. the 65th Jekhenpo Jamyang Yeshe Sengye, he received whole sets of Drukpa Kagyu empowerments, transmissions, and teachings.

Likewise, from H.H. the 67th Jekhenpo Nyizer Tulku Tenzin Thinley Lhundrup, he received another whole set of Drukpa Kagyu empowerments, transmissions, and teachings.

From H.H. the 68th Jekhenpo Tenzin Dondrup, he received the empowerments and transmission of Mapalmo.

From H.H. the 70th Jekhenpo Tulku Jigme Choedrak, he received instructions on Mahamudra preliminary practices and the 80 Mahasiddha empowerments in Royal Garden in Paro and many teachings and empowerments later in other parts of the country.

From Sangye Nyenpa Rinpoche, he received the transmission of Bardo Thödrol, collected volumes of dharanis, long-life empowerments, and so forth.

From H.H. the 14th Dalai Lama, he received Upasaga vows and Bodhisattva vows, Kalachakra empowerments, and all teachings bestowed in 1990 at Varanasi. Again, in 1993, he received a whole set of Kalachakra empowerments and teachings bestowed in Gangtok, Sikkim. Further, in 1997, he received all the empowerments and teachings bestowed in Tawang, Arunachal Pradesh. During that period, he also received instructions and transmission on many texts, including Nagarjuna's Fundamental Treatise on the Middle Way, Precious Garland Madhyamika, Shantideva's Bodhisattvacaryavatara, Kamalasila's Stages of Meditation, the Thirty-Seven Practices of a Bodhisattva, and so forth.

From Dzongsar Khyentse Rinpoche, he received the complete empowerments and transmissions of the collected works of Dudjom's earlier and later collected works, Tara empowerments, and so forth.

From Namkhai Nyingpo Rinpoche, Lama Norbu Wangdi received the oral transmission of the complete Kangyur, the empowerments and transmissions of Rinchen Terdzod, Pema Lingpa's collected works, Karma Lingpa's Zhitro, empowerments and transmissions of the Jangter cycle, and so forth.

From the treasure revealer Drodul Pedgyal Lingpa, he received Red Vajrasattva Pema Sangthik, from the profound treasure of Kusum Gongdü, and so forth.

From Tulku Sang-ngag Rinpoche, he received the whole set of Kusum Gongdü treasure of Pedgyal Lingpa two times, empowerments of Red Vajrasattva, instructions on Dakini's Laughter Chöd, the empowerments and transmission of Nyingtik Yabzhi in 2003, all the empowerments and transmissions of the Namchak Tsasum Lingpa treasure cycle in 2006, the empowerments and transmission of Dzogchen Gongpa Zangthal in 2010, and many other teachings ranging from the preliminaries to Dzogchen mind instructions.

Drupthop Lama Neljorpa Sonam Druktop, a prophesied lineage holder of Pedgyal Lingpa, referred to his students in his autobiography, saying, "My students and sons have pervaded the upper and lower valleys of Trashiyangtse in the land of medicinal herbs. The best among them seem to have emulated the life of Lord Milarepa by engaging in the conduct of completely sacrificing their present life, and being sons of mountain peaks, and so forth. My sons with medium qualities have successfully completed their practice of three-year retreat and they are leading Sangha groups and Monasteries." So definitely he is among the students because he invited Lama Neljorpa to Long-nying Chöling Monastery and received the empowerments of the three roots of Longchen Nyingtik and instructions of Rigzin Düpa, and then entered into the strict three-year retreat practice according to Lama Neljorpa's guidance. Lama Norbu Wangdi also received the pith instructions of Phowa called Liberation Without Meditation, and Introduction to the Nature of Three Kayas. Also, when Lama Neljorpa was presiding over the 10th-day Feast offering ceremonies, Chöd practices, and many ceremonies at the villages of Lengkhar, Liwachen, and Chakyi Demig, Lama Norbu Wangdi was privileged to receive empowerments and instructions of Chöd Denthok Chigma, brief Chöd empowerments three times. He also received empowerments and transmission of Dukngal Rangdrol, a long-life practice called Iron Mountain from the Konchok Chidü cycle, Seven-Line Guru Sadhana, from Kusum Gongdü Cycle, and so forth. During those times, he had many good opportunities to clear his practice doubts and offer his practice experiences.

He also received Dukngal Rangdrol empowerments and teachings from Kurtö Mani Lama during those times.

In 1980, he received empowerments and instructions of Palchen Düpa, Dakini Singhamukha, the practice of freeing from curses and sorcery, Recitation Ritual of the Collected Mantra of the White Vajra Armor, and many other teachings from Lama Ralo Rinpoche, at Asura cave, Yangleleshod, Pharping, Nepal.

From H.E. Thegtse Rinpoche, he received the empowerments of Lama Sangdü and other transmissions.

From his uncle Lama Ser-pangpa, who was an Umze (chant master) under H.H. Dudjom Rinpoche, he received visualization instructions on Rigdzin Düpa Sadhana of Longchen Nyingtik, empowerments and ritual practices of Sidok Raksha Tötreg, the Four Hundred offering rituals to eliminate the obstacles called Spontaneous Fulfillment of Wishes, Khandro Thuktik and Lulu practices, General Exegesis on Averting Rituals, Oral directions of (Tse lung Thrü gong) the Two

Guiding Ways of Life Force, Three Guiding Ways of Purification, and the Three Enlightened Intents, Crucial Visualization Instructions of Chakra of Protection and Averting Practices, related with Dakini Singhamukha of Longchen Nyingtik, and he then completed the required accumulations. He also received other general visualization instructions on averting, protecting, and liberating rituals of various deity sadhanas, authentic ways to prepare the earth elixir treasure vase, Naga vase, wealth treasure vase, along with whatever substances and source pills that H.H. Dudjom Rinpoche had.

From Lama Nyingkula (aka Lama Kunzang Wangdi), a protector Lama (Sungkhorpa) of Their Majesties, he received practical instructions on the preparation of Terul and so forth. He received Tröma instructions from Lama Dorji of Galing, the senior student of Kyabje Dungsé Thinley Norbu, and Kartsi and Naktsi Astrology from Lama Umze Drepa of Ramjar, who was a famed teacher of Astrology in eastern Bhutan.

There are many other great masters, such as Dzogchen Polu Khen Rinpoche, from whom he received dharma connections, but due to a lack of written notes and the long period of time over which they have occurred, Lama Norbu Wangdi does not recall the exact names of all texts and teachings. So, some details have not been included, and additional empowerments and texts received from a given Lama are summarized as “and so forth” in this biography.

In a nutshell, Lama Norbu Wangdi has enriched his mindstream by receiving an enormous flow of jewel-like nectars of empowerments, transmissions, and profound pith instructions from the great masters of both Nyingma and Sarma traditions. Most of them, such as H.H. Dudjom Jigdral Yeshe Dorji Rinpoche, a Buddha in the flesh, have already passed into Parinirvana, and a few are still alive now.

Having received all of these teachings, the series stages of meditation practices that Lama Norbu Wangdi has engaged in are as follows:

At a young age, he completed one hundred thousand accumulations of Twenty-One Tara Praises, five hundred thousand accumulations of the Longchen Nyingtik preliminary practices, with one billion Guru Yoga recitations, and three years of very strict and rigorous retreat solely on Rigdzin Düpa, the inner practice of Longchen Nyingtik. Ever since that time, he has engaged in two to three months of strict retreat every year until the present, alternatively practicing various wrathful and peaceful practices among the three roots of Longchen Nyingtik such as Yidam - Palchen Düpa, Takyung Barwa, Dukngal Rangdrol, Khandro Yumka Dechen Gyalmo, and so forth.

In addition, he completed the recitation practices of approach and accomplishment of Rinchen Trengwa and Dudjom Tröma Chöds, according to the instructions in their respective texts. Especially, as recommended by his masters, he completed the recitation of 16 billion Dakini Singhamukha mantras of Longchen Nyingtik to remove terrible obstacles, in particular the very short life span of his whole family lineage, which is said to be caused by sorcery and curses.

Normally, wherever he dwells, even while attending to the general work of the monastery and personal responsibilities, he follows a strict practice schedule including a morning session

from around 3 AM to 6 or 7 AM and an evening session from around 7 PM to 10 or 11 PM. Most of the time, he engages in various Yidam practices such as Arya Tara and Dzogchen Meditation.

Furthermore, he maintains a daily recitation of the mantras of the Vajra Armor, a combined pith instruction of three treasure cycles, thus performing the activities of curing numerous illnesses and possession by evil spirits, with mantra-powered water and anointment substances, and so forth. In recent years, Lama Norbu Wangdi's patrons have been insisting that he perform averting rituals at their respective places because of his achievement of an enormous amount of mantra recitation. Unable to deny their requests, he carefully performs these rituals in a very authentic way.

As mentioned before, whatever ritual activities Lama Norbu Wangdi performs, he has always accomplished the three requisite phases for authenticity. In the first phase, he would receive empowerment, transmission, and practical pith instructions from various sublime Masters. In the middle phase, he would fulfill the required retreat practices related to the deity. Only then would he engage in the third phase, performing activities according to his Gurus' permission. He does so with the crucial points of the Fortress of the View; the Ravine of Meditation; and the Life-force of Activity (Dzong, Trang, and Sog), with the two guiding ways of life force, three guiding ways of purifications, and the three enlightened intents (Tse lung Thrü gong), as is required. So, Lama Norbu Wangdi never engages in random and reckless activity but rather observes the importance of proper accomplishment, as when he completed 16 billion mantra recitations of Longchen Nyingtik Dakini Singhamukha alone.

Thus, having perfected his mindstream with hearing, contemplating, and meditating upon receiving empowerments, transmissions, and pith instructions, the other wheel of activities that Lama Norbu Wangdi has undertaken to benefit the teachings and beings are as follows:

After completing his studies at Semtokha Rigzhung Institute, he was selected by the government to work in various sectors, including appointments as an officer (Rabjam) in the Supreme Court, Lecturer in Sherubtse College, Editor of the new publishing of Kangyur in Delhi, and so forth. Lama Norbu Wangdi turned these appointments down, choosing instead to lead the life of a humble yogi, keeping a low profile in a remote part of the country and following spiritual masters and their dharma teachings. Focusing solely on dharma activities, he has avoided making close ties with high-profile Lamas and officials or compromising himself for the sake of post and reputation. When funds were low at his monastery in a remote village, he would walk for several days to different places like Mon Tawang, searching for donations and support for the monastery, performing various dharma services in return. He used those donations, along with funds provided by the government, to carry out a complete renovation and expansion of the centuries-old Longnying Chöling Monastery. He commissioned new mural paintings inside the temple such as the Three Roots of Longchen Nyingtik, Lamas of the Dzogchen lineage, Lama, Yidam, Khandro of the Chöd lineage, and many other paintings of the Oath-bound protectors, Wealth deities, and the local protectors. He also constructed other buildings like guest houses for visiting high-profile guest Lamas and so forth.

In addition, Lama Norbu Wangdi repaired and restored many statues and other enlightened supports in the monastery, and brought many new enlightened supports to the monastery, such as the sacred antique statue of Avalokiteshvara Kharsapani with the Lord of the family Amitabha on

his crown and the relics of Buddha Kasyapa inside; Green Tara and Avalokiteshvara statues manufactured during the reign of the first Nepali King, an antique bell from China called Ta-Mingma, and so forth.

He also commissioned and built new statues of lamas and deities, including Guru Nangsid Zilnon, Tertön Pedgyal Lingpa, the protector King Pehar; and he purchased many other statues as additional enlightened supports of body, whole sets of Kangyur and Tengyur from Delhi as an enlightened support of speech, and many others. He also added many other new dharma utensils, including ritual instruments purchased through donations he received.

Furthermore, Lama Norbu Wangdi has invited many sublime masters, including Dzogchen Pema Sengye Rinpoche, Dupthop Lama Neljorpa Sonam Druktob Rinpoche, Tulku Sang-ngag Rinpoche, Thegtse Rinpoche, and many others, to consecrate the monastery and preside over the Drupchen, Drupchod, and various ceremonies. In this way, the foundation of dharma has been laid to benefit all sentient beings in general and the people of the region in particular.

In addition, he has helped restore the vitality of the region, going to surrounding villages to renovate old stupas, build new stupas, and install Mani prayer wheels rotated by water. These are supreme sacred objects representing the enlightened mind and speech of the Buddhas.

In 1987, Lama Norbu Wangdi initiated the Tsechu, the annual tenth-day Guru Rinpoche festival, including various mask dances for three days as a means of liberation upon seeing. These practices are performed at the time of the annual Rigdzin Düpa Drupchod, which continues today. Other Vajrayana practice ceremonies initiated by Lama Norbu Wangdi and performed regularly at the monastery are: the Drupchod of Red Vajrasattva, from Kusum Gongdü treasure cycle; sixteen pairs of the fasting ceremony practices related to the Eleven-Faced Avalokiteshvara (Chukchig Zhal Nyungne) from the tradition of Bikshuni Palmo during the 2nd, 3rd, and 4th lunar months; and a Ganachakra Feast ceremony to celebrate Guru Rinpoche's birthday on the tenth day of the monkey month (Trelde Tsechu). During the 6th lunar month, coinciding with Buddha's first sermon, the Kangyur, Tengyur, and Hundred Thousand Verses of Prajnaparamita are read either completely or partially for several days, and on the third to last day, they perform the averting ritual of Palchen Düpa, and perform the ritual called Hungla, which means banishing evils and obstacles by going through each and every household. Then, on the second to last day, the sacred volumes of texts are carried around the villages in processions called Chokhor, performed to bring good harvests and good luck throughout the year, concluding with another day of celebration of the ganachakra feast of Dukngal Rangdrol. Also, on other major anniversaries of the Buddha's enlightened activities, the tenth Guru Rinpoche day, the 25th Dakini day, and other important annual occasions like holidays related to Their Majesties, there is a performance of a ganachakra of Rigdzin Düpa, Dukngal Rangdrol, Tröma, or Rinchen Trengawa, along with many other rituals for the welfare of the country and people.

Lama Norbu Wangdi has shown a wise example by never taking offerings from poor people when performing rituals for the dead and living in the villages.

Lama Norbu Wangdi's students and disciples include more than thirty Gomchens (lay Vajrayana practitioners in Bhutan) enrolled during the renowned Bhutanese Minister Tamzhign



Jagar in the 1970s with certification from the government, and many others who have become Lamas, Retreatants, Tulkus, Khenpos, Lopons capable of the responsibility to hold the teachings. They were all raised on his milk-like teachings ranging from literature to astrology to various rituals and instructions on the generation and completion stages of Vajrayana.

Thus, having perfected his mindstream through hearing, contemplation, and meditation, Lama Norbu Wangdi follows the conduct of the Bodhisattvas, tirelessly serving Buddha Dharma and sentient beings. Yet, he takes no pride in his achievements. He never speaks of the greatness of his lineages and clans, or of his good fortune to have received empowerments, transmissions, and pith instructions from many sublime masters, or of practicing in strict isolated retreat, or naming practices he has completed. He avoids all arrogant talk and behavior, observing the saying, “Shit praises the butt, and fools praise themselves.” About himself, Lama Norbu Wangdi always says, “A person like me is the greatest shit among the shits and the most foolish among the fools, capable of doing nothing, just an ordinary being who dwells in the remote countryside.” Because of his modesty, few people know about Lama Norbu Wangdi, though he is now almost 80 years old. His unique approach is to write and say what he believes very directly. He avoids any effort to save face or flatter anyone, whether high or low, religious or secular post-holders.

In all activities, he tries to think and examine carefully first, never wanting to ignore the law of cause and effect and to proceed according to dharma. For instance, whenever he performs prayers and rituals on behalf of the deceased or living, he has always been very careful with offerings received. Whatever he is offered by patrons, he focuses on never wasting anything, but rather keeps as a first priority providing for the necessities of the monastery, for the costs of Guru Rinpoche and Dakini Day Tsok feasts, and for other dharma purposes. He never indulges in any lavish food supplies for himself. Even the garments that he wears are whatever people have offered. He never buys new clothes, saying, “I might die tomorrow or the day after tomorrow.” Sometimes he is found clothing himself in no more than a rag or torn sack while staying at the monastery.

Thus, Lama Norbu Wangdi exemplifies a life dedicated to the pure practice of Dharma, living humbly and serving others with sincerity and devotion.

May he live a long life to benefit all beings and uphold the teachings of the Buddha!