

RESEARCH NOTE

THE FOUNDING OF DUNGSAM YONGLA RIWO PELBAR DARGYE CHHOLING AND THE LIST OF SUCCESSIVE LAMAS

*Contributed by Her Majesty The Queen Mother of Bhutan, Ashi
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In a vision, the great Treasure Discoverer Rigzin Jigme Lingpa, the eminent disciple of the greatest treasure discoverer Kunkhen Longchen Ramjam, saw distinctive places like Tsarita, Singye Dzong etc, from among which an abode of holy Vajra similar to the stature of the above places came in his vision. This particular place had the fullest details of the impressions of the Vajra indicative of wrath and it bore the quality of resistance against war along the Indo-Bhutan borders.

Now, Jigme Kundrel, born in Wang Dhaklungkhar and the would-be disciple of Jigme Lingpa was in Tongsa having entered the service of "Garpa" under the Royal Government of Bhutan. He was assigned the charge of the meat store keeper and during the five years of his service in the store, he had to resort to slaughtering countless number of animals which inevitably led to regret and sorrow. As a result, he pleaded for resignation from such a service, but was not released and had to serve in the same capacity for another five years. Subsequently, his sorrow for everlasting cycle of life and pity for the sins knew no bounds and finally absconded from service. As fate would have it, after traveling day and night, he arrived at Samye Chhimpur where he met the most outstanding and accomplished treasure discoverer Rigzin Jigme Lingpa. His sorrow and empathy further increased and he secretly went to see Terton Jigme Lingpa and fell at his feet. Eventually, he received discourses on and accomplished the "Longchen Nyingthig" tradition of Buddhism. He

specialized in the practice of "Pongwa Samten" (order of abandonment) for about fifteen years and realized the reasoning of everything thus winning a seat at par with the "Lamas". He was, then, instructed by Terton Rigzin Pema Lingpa to proceed to "Lhomon" (the country in the south) where an abode of Vajra indicating wrath existed. Here, Jigme Kundrel would be blessed with the "Dorji Phurba" (Vajra-Kilaya) doctrine of Buddhism and would be able to restrain conflicts that would, otherwise, prove to be harmful to the sentient beings. In accordance with this prophecy, he traveled from Lhodrak through Monla Karchung and arrived in Bumthang. He visited the top of Wangthangla in Ura and pondered on the possibility of that particular place being the site prophesied by Terton Rigzin Jigme Lingpa. Here appeared the goddess Dechhen Gyalmo who pointed towards Yongla Gonpa and instructed him to go there, as that was the place of prophecy where Jigme Kundrel could fulfill the needs of the sentient beings. Having arrived at Yongla, he entered into meditation on the core subject of the religion and subsequently turned the wheel of the Dharma amidst many eminent and ordinary people.

At one time, there appeared a hoard of warring faction (Mutekpa or people without a religion) from India who camped in Kumarikata and brought the activities of the people on the Bhutanese side to a complete standstill and usurped the land. At this instance, the commissioner stationed at Dungsam could not bear the thought of a small army fighting such a large army and having set fire to Shali Dzong, he prepared to escape to the Capital. However, Lama Jigme Kundrel told him that there would be a solution to this problem and that the commissioner should not go ahead as planned. Thereafter, the Lama meditated on "Palchhen Dorji Phurpa" and conducted the "Tordog" ceremony, which not only caused fire to the camps of the opponents, but also brought about huge snakes and induced the oxen to go mad followed by unceremonious symptoms like the mad oxen victimizing the enemies. Therefore, the enemies retreated in fear and the commissioner reported this to the Lamas and

officers in the capital. As a result, the officers and the Lamas were highly pleased with Lama Jigme Kundrel that he was showered with presents and made the "Lachhen" through the dispatch of a set of five-colored scarves. He then continued his good work for the welfare of the sentient beings.

At a time when he was on his death bed, he enrolled his disciple in the Central Dratshang who was eventually made the ambassador, who also improved the external and internal aspects of the Lama's abode, offered presents to the Lamas in Samye (Tibet) and also made offerings to Shabdrung Rinpoche, Lama Thripa, Khenpo of Dratshang, the entire Dratshang, the Deb Raja and the Ministers. He also obtained government orders to register land at Yongla Gonpa, which was registered during that time. Later, during the tenure of Lama Tharpa Gyaltsen, there had been many disciples and many people came forth offering their land to the Gonpa. Lama Sangay Chhoephel, who enrolled in the Dratshang, followed Lama Tharpa Gyaltsen. In spite of the fact that he became the Lama of Yongla at a very early age, he was unable to accomplish his studies. However, as he had many children, Gongsa Ugyen Wangchuk most graciously retained him for many years as the Lama of Yongla. Nevertheless, as the Lama had too many children and relatives coupled with the fact that he himself was short tempered, the followers dispersed having turned towards Wangling and Pali superiors and this further resulted in the loss of religious articles. The Lhakhang itself was also affected by earthquake. During the visit of Gongsa Jigme Namgyal to Dungsam, he visited Yongla and on his return to Tongsa, Sungkhorpa Tashi Chhoegyal was sent to repair the Lhakhang followed by addition of about seven households to the list of followers (Drapa) during Gelong Sangey Wangdi's time. Even though he was there for about twenty years, he could neither complete the statues nor repair the Lhakhang. After him, Tshewang Tenzin from Depung was installed as the Lama followed by Nado from Bji. In spite of these successive appointments of Lamas, the texts of "Kanjur" and "Tenjur" were damaged due to the leakage of rain through the

Lhakang, which was now in a very deplorable state. At this time, the late Home Minister was serving the highest authority of the country in the capacity of Gyaldon and during the Fire Sheep Year (corresponds to 1967) he donated a sum of Nu. 20,000.00 and the Lhakang was repaired through the utilization of three years "Drugdom Woola".

གདུང་བསམ་ཡོངས་ལ་འོ་བོ་དཔལ་འབར་དར་རྒྱས་ཚེས་གྲིང་རྗེ་རྩེ་ལྷ་མོ་ལྷན་པས་བསྐྱོད་པའི་སྐབས་ཀྱི་
རྣམས་ཀྱི་མགོ་རིམ་བཅས་བཞག་གསལ།

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༡ གདུང་བསམ་ཡོངས་ལ་འོ་བོ་དཔལ་འབར་དར་རྒྱས་ཚེས་གྲིང་རྗེ་རྩེ་ལྷ་མོ་ལྷན་པས་བསྐྱོད་པའི་སྐབས་ཀྱི་བཅའ་བྱུང་
ཀུན་མཁུན་ཚེས་གྲིང་ཚེས་རབ་འབྱམས་བསམ་ཡེ་ཤེས་ཀྱི་སྐུ་ཡི་དངོས་སུ་བྱིན་གྱིས་རྒྱ་བསམ་བ་ གངས་
ལྷོངས་མཁུངས་ལྷན་ཡོངས་ཀྱི་བཅའ་བྱུང་ལོ་རེ་གི་འཛིན་ཚེས་ལོ་འཛིན་གསལ་མེད་གྲིང་བའི་ཡེ་ཤེས་ཀྱི་དགོངས་
བསམ་ཅན་ཏེ་ཏེ་སྐྱོད་ཚེས་གྲིང་ལྷན་པས་འབྱུང་བའི་གནས་ཀྱི་མཚན་ཉིད་ཐམས་ཅད་ ཡོངས་
སུ་ཚོགས་བ་རྒྱ་བསྐྱོད་མཚན་མཐའ་དམག་བསྐྱོད་བའི་དུག་ལོ་གནས་ཀྱི་མཚན་ཉིད་ ཐམས་ཅད་
ཡོངས་སུ་ཚོགས་བར་གཞིགས་ནས་ ཉིད་ཀྱི་ཞལ་སྐོབ་མཚན་དུ་གསལ་ལྷན་པས་འབྱུངས་བའི་འཛིན་གསལ་
མེད་ཀུན་གྲོལ་ཞེས་བ་ འདི་ཡང་སྐུ་གཞིན་ལུ་འུ་ས་ དཔལ་ལྷན་བསྐྱོད་པའི་སྐབས་རྗེ་གཞུགས་ལྷན་པས་
ཚེས་བཅུ་ལྷན་པས་ལོ་ལྷན་མཚན་བསམ་ སེམས་ཅན་གྲན་མེད་བ་བསམ་དཔོན་ལྷན་པས་ལྷན་པས་འབྱུང་
ཚད་མེད་བ་བསྐྱོད་དེ་ དགོངས་ལྷན་མཚན་ལྷན་པས་གནང་བས་སྐུ་ལ་ལོ་ལྷན་པས་ལོ་ལྷན་པས་ལོ་ལྷན་པས་
བར་ འཁོར་བ་ལ་ཤེས་འབྱུང་སྐོ་ལས་སྐྱོད་པའི་འབྱུང་སེམས་ཚད་མེད་བ་བསྐྱོད་དེ་གསལ་ཐབས་ཀྱི་
བོས་ལྷན་པས་ཉིན་མཚན་མེད་བར་བྱོན་བས་ སྐོབ་ཀྱི་སྐོབ་ལས་རྣམས་བར་དག་བསམ་མཐུས་བསམ་ཡས་

* This short piece of note was written by Lama Sonam Zangpo and submitted to Her Majesty the Queen Mother Ashi Kezang Wangmo Wangchuck. Her Majesty has graciously contributed this useful note to the Journal of Bhutan Studies.

རང་མི་ཚོ་གང་ལྟ་མ་ཉེན་བཞག་ཉེ་བའོར་བུ་ བརྒྱད་མང་ལྷ་མ་ཐུགས་བརྒྱད་ལྷུབ་པས་ལྷ་ལྷོ་གསལ་མི་མེར་
 རྣམས་ཀྱང་ དབང་གྲོང་བད་ལྷོ་གོང་ ཞབས་རྣམས་སྲུ་བསྲུ་མ་ཞུས་ཉེ་ལ་འཕྲོང་དུ་སོང་ཉེན་མཚོད་ཆས་
 ཐམས་ཅད་ཀྱང་འབོར་དུ་གསལ་སོང་ ལྷ་ལང་ ཀྱང་ས་གཡོའི་ཉེས་སློན་དུ་འགྱུར་བར་གོང་ས་འཛིགས་
 མེད་དབང་ལྷུག་གདུང་བསམ་དུ་ལྷོན་གཞོན་ གཞིགས་བསྐོར་དུ་ལྷོན་ཉེ་ བཞོང་སར་བསྲུང་འཁོར་
 བཀྲིས་ཚོས་རྒྱལ་བཏང་ཉེ་ ཞིག་གསོལ་བྱ་ཞིང་དེའི་རྗེས་ཚོས་བཟེའི་རབ་ལྗེ་ དག་སློང་ སངས་རྒྱལ་
 དབང་བསྐྱེས་ཡོངས་ལར་བཞོད་ཅིང་ ལྷ་བ་དགུང་བདུན་ཅམ་འབོན་གནང་ ཉེ་ལོ་ལས་གཅིག་ཅམ་
 བཞུགས་ཀྱང་སྐྱེ་དུ་གཟུངས་འབྲུལ་ལྷ་ལང་ཉམས་གསོས་གང་ ཅི་མཚན་མ་འགྲུབ་དེའི་རྗེས་འབྲུས་
 ལྷུངས་བ་ཚོད་བང་ བརྟམ་འཛོན་ལྷ་མར་བཞོད་དེའི་རྗེས་སྐྱིས་བ་ནག་དོ་ལྷ་མར་བཞོད་ཀྱང་བཀའ་བརྟམ་
 བསྐྱེས་སོགས་དཔེ་ཆ་རྣམས་ཐིག་པས་ ལྷོ་ཉེན་རྣམས་ཆག་རལ་སོང་ལྷ་ལང་འཕྱོང་ལྷོ་བརྒྱལ་བར་
 འགྱུར་བར་མི་རྗེ་གོང་ས་ཚེན་པའི་སྐྱིད་སྲུག་ལྷོན་པོ་རྒྱལ་མགོན་གྱིས་འགོ་སར་ ཡོད་སྐབས་མེ་ལུག་ལོར་
 ལུན་བས་ཞིག་གསོལ་ བྱ་དགོས་བྱེ་འགྲོ་སོང་དངུལ་དུབ་༡༠༠༠༠ གཉིས་ཐེ་ལྷོ་མོད་ལོ་དུག་
 བསྐྱེས་ཚད་ལོར་གསུམ་བཅས་གནང་ནས་ཉམས་ གསོས་ཞུས་པ་ལགས་སོ།།