

## **A BRIEF HISTORY OF TANGO MONASTERY**

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*Tshenyid Lopen Kuenleg\**

I pay obeisance to the wrathful Hayagriva, in whose form is assembled the prajna (transcendental wisdom) of body, speech, and mind of all the Buddhas. The key of the sacred place is here, so that it may open the door of faith to myself and to others.

The history of Tango (rTa-mgo) Monastery will be related here in three parts:

1. How great and important the sacred place is, including an eulogy.
2. How the successive great saints came to this place.
3. How the monastery was constructed by Gyalse Tenzin Rabgye.

### **How Great and Important the Sacred Place is, Including an Eulogy**

Generally speaking, this kingdom of the Sandalwood Valley is the second Copper-coloured celestial palace or the hidden holy land of the Second Buddha Guru Padmasambhava. Through the miraculous powers of the Buddhas and Bodhisattvas, the earth and all the rocks, stones, hills and mountains are manifested in the form of tutelary deities, both peaceful and wrathful, indicating how the sentient beings were subjugated and protected. Likewise, this is the place where the Compassionate Universal King Avalokitesvara revealed Himself in the self-emanated form of the Wrathful Hayagriva. Therefore, this is the holy place for retreats, the Siddhidhara, which was blessed by Guru Padmasambhava.

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When the divine son Ngawang Tenzin opened the door of this holy place, he said the following:

“Om! Let there be peace and happiness. Let the precious Kargyud be victorious. Let the past Buddhas remain in the sacred sphere of the Dharma: let the future Buddhas consider the well-being of the sentient beings: let the present Buddhas undertake the service of the sentient beings. Let me pay obeisance to the past, present, and future Buddhas.

The appearance of this extraordinarily sacred site of the horse-head was predicted in Tibet. In the spacious southern valley, this horse-head is like a chaitya (chorten) come down from the 33rd heaven. It was emanated like a wishfulfilling gem from the palaces of the Nagas underneath the earth. It stands on this earth like a tutelary deity. The triangular mandala below the horse-head signifies that it will be a place conducive to meditative accomplishments. The majestic height and space behind the horse-head indicates the greatness and glory of the Kargyudpa sect. In front, it has the appearance of a heaping of precious jewels, symbolising the best utilization of endless hidden treasures. The sacred unvarying Vajrasana falls at its right, pointing to the immortality of morally up-right people. At its left is the oblation of the river like the Ganges, possessed of eight attributes, reflecting the satisfaction of all noble sons of the land in the Dharma. At its centre, the unshakeable Vajrasana represents the everlastingness of the Dharmakaya. Below is the dzong of *Kiphug nyima* a symbol of the increase of samadhi. Above is the super-natural horse in space, embodying the subjugation of the 3 sensual worlds. The rugged and steep hill to its right signifies the subjugation of heroes. At the left, Mahesvara is shown to be within the power of Hayagriva, signifies the subjugation of heroines. At the centre, the sacred secluded spot of

dakini indicates the purity and protection of the Dharma. The Silwatshel (cool grove) temple of Mahakala below symbolizes the subjugation of all the Dharmapalas. The upper part of the sloping valley held by a *Lhatsen* stands for the offering of siddhi to the yakshas. The lower terrace of the plateau is protected by *Mentsuen*, auguring good and plentiful harvests, while the wealth of the people on the land is indicative of the abundance of food. In front, the meandering of rivers represents voluntary oblations, and the leafy tree of the forests reflect the increase in experience. The crolicking of monkeys serves as consolation to the yogis. The flutter of wings of birds in the sky offers inspiration to them. Like one rock may have a thousand mouths, so also a religion may have manifold sects, but its reality or the essence is aggregated in the mind.

Oh! what a wonderful place it is ! The very hearing of its name is enough atonement for one' sins. The possession of faith will make one blessed. Seeing it, one will be enlightened. Residing in it, one will attain nirvana. There will be contentment and tranquillity. May peace and happiness envelop this place”.

As can be seen from the above eulogy of the great saint, this extraordinary place is veritable tutelary deity to the morally upright person. But to people of ordinary timbre, it appears as a rock-horse with all its limbs.

Within the rock is a cave. There are four stages in the upper and lower parts of the cave, at the centre of which is a secret self-emanated cavern of a dakini containing triangular red and black colours and a natural divine mansion. At the side of the rock, there are self-emanated figures of the sun and the moon. At the bottom of the cave there is a self-emanated impression of the demon Matramrutra. When Zhabdrung Ngawang Namgyel brought the remains of his father to the fire mandala, 13 *Pal-khorlo-dompa* (Sri Cakrasambhara gods)

emanated by themselves at the side of the rock, a sight which can still be seen today. At the basement of the cave there is a long passage of rock, which differentiates the virtuous from the non-virtuous. The virtuous cross it easily, while the sinful people are squeezed in between and become terrified.

There is an upper cave, the unvarying Vajrasana cave, which houses a self-emanated Hayagriva whose chest directly faces the south, symbolizing the actions of Abhicarya in wrathful forms. The siddhikara-tantra describes the requisite locale for the tantric practicing siddhi. It should possess a black rock with a pointed head and its mouth facing south, and it should be at the summit of a hill or at the site of a tree or cemetery, or a place associated with a *mamo*. In Tango all these requirements are perfectly met.

When Zhabdrung Rinpoche was in meditation in this cave, at mid-night the demons of the valley caused this horse-head area to tremble, accompanied by loud swishing and thundering sounds. A large lump of rock, equivalent to the size of a yak's body, came crashing down towards Zhabdrung's head. He was then in complete samadhi, but the supernatural rock, instead of piercing the *larey*, was miraculously held in it. The rock has been carefully preserved till today, so that it may rouse the faith of future generations.

At present, there is a two-storeyed temple here. The lower storey contains the temple of Hayagriva, and has for its main object, the speaking Hayagriva. There are many other internal objects of one's personal lamas and gurus; crystals in which images of tutelary deities made their appearance; and a three-faced Hayagriva discovered by the divine son Ngawang Tenzin from the Thuji rock at Phadjoding. Also can be found a whip containing collective supplications, and a small flat stone which, according to the Namthar of Phajo Drukgom Zhigpo, bears the foot impression of the youngest daughter of Ngawang Tenzin, who was a dakini. These kinds of wonderful objects abound at the place.

On the upper storey is a temple of Mahakala where Zhabdrung Rinpoche meditated on Mahakala and his retinue. The main object here is the speaking statue of the 4 handed Mahakala, which was made by Zhabdrung himself. The wondrous *tormas* from which fire sprang forth during the performance of prayers are extant till today.

The cave below, known as the Kiphug Nyima dzong, has a very difficult approach but possesses all the requisite necessities for recluses. Those who can reach its interior will attain enlightenment, and the qualities of samadhi and experience. At the right of the sacred place, there is a big sandalwood tree. This was originally a staff of Phajo Drukgom Zhigpo, who planted it – on the earth, saying, ‘This will be the centre from which the Drukpa Kargyud doctrine will spread’.

Below and very near the tree is a small ground containing a chaitya-an inheritance left behind for posterity by Dakini Sonam Paldon at the time of her entering the state of beatitude.

This holy place is like the range of the Malay hills, full of the most delicious and fragrant wines, attracting one to reside there. Drupkhangs, fruit trees and flower gardens abound. At the centre, surrounded by this wealth of nature, there is the mandala of the sacred horse, and a self-emanated congregation hall of heroes and dakinis. Hence, the sanctity of the place is great, beyond description.

### **How the Successive Great Saints Came to This Place**

When during the 4th Rabjung, in accordance with the prophecy of Chos-rje Tsangpa Gyare, Phajo Drukgom Zhigpo came to this place, he suddenly heard the neighing of a horse, and turning towards the source of the sound, he beheld the vision of Bhagavat Hayagriva sitting in the form of the Horse-King, the crown of its head blackish-green. He went up and prostrated himself before it. The Bhagavat said, ‘You, my son, whose coming was predicted by the Guru – you should not be

small-minded, but you should possess the Bodhicitta (Bodhisattva mentality). Constantly keep in mind the predictions of the Guru.'

As was forecast, Phajo Drukgom Zhigpo married Sonam Paldon, the manifestation of *Machig Lapdon*, through whom he begot four sons. He meditated over a long period of time, and attained the vision of all the tutelary deities. Immense credit goes to him for the great service he rendered in bringing the Drukpa Kargyud tradition to this valley for the well-being of the sentient beings.

During the 8th Rabjung, Chos-rje Drukpa Kunlay came and blessed the place. He prayed that his successors would take care of this Vihara. Within a short time, the divine son Ngawang Tenzin, then aged 50, opened the door of this sacred place in accordance with the prophecies of Dakinis and Dharmapalas. He meditated and gained experience on Mahamudra practice. Many of his disciples resided here and propagated the doctrines. His son Tshewang Tenzin, who was the manifestation of Phajo Drukgom Zhigpo, undertook for many years the responsibilities of the monastery and of spreading the sacred teachings.

In the 10th Rabjung, when Zhabdrung Rinpoche also arrived at this place, the divine son Tshewang Tenzin acted as his host, and offered to Zhabdrung the entire monastic endowments along with its subjects. Subsequently Zhabdrung sat in meditation in a secret cavern and, on the basis of the Abhicarya tantra, propitiated the blackforeheaded wrathful Mahakala. Within a month, with the help of his acquired powers, he killed his antagonist Desi Tsangpa and his queen. Then, while celebrating the happy occasion by making offerings to the Dharmapalas, he said, 'I am the turner of the spiritual and temporal laws. I am the refuge of all.' etc. That is how the seal with 16 I (Ngas), which is like a lion's roar, was invented, and became widely diffused. Because of this, the secret cavern is called *duedulphug* (place where the demons were subjugated), and Zhabdrung is also

known as Duejhom Dorji (the thunder-bolt which rooted out the devils).

These are the main important events, which occurred here. Many others, which took place, cannot be related within the brief length of this history.

Khenchen Sonam Ozer, Thubwang Shakya Rinchen and others meditated at this place and became siddhis. We disciples also must now under-take the following religious disciple:

Theory -	Mahamudra
Meditation-	Six mystic topics
Ethics -	Based on Ronyom Kordrug
Results-	Stages of Tendrel

Lastly, and most importantly, is the secret path and propitiation of one's Gurus.

If we practise all this sincerely at this extraordinarily holy place, we shall achieve quick success and realization, for it is said that seven days of meditation here is equivalent to seven years of meditation elsewhere.

### **How the Monastery was Constructed by Gyalse Tenzin Rabgye**

Gyalse Tenzin Rabgye was born to Tshewang Tenzin and Damchoe Tenzima (daughter of the Lama of Chang Gangkha) in the Earth Tiger year of the 11th Rabjung corresponding to 1638 A.D., i.e. 2,516 years after the Buddha. At the age of 8, he was offered to Zhabdrung, who performed the symbolic gesture of cutting the hair from the crown of the boy's head. From then on, he received his religious instructions and injunctions on the Drukpa Kargyud tradition both from Zhabdrung himself and his tutor Damchoe Gyeltshen. Later, after having attained proficiency in it, he ascended the throne of Desi at the age of 31, i.e. in the Earth Monkey year. He also

became the 4th Desi at the age of 43 in the Iron Monkey year, and ruled the country on the basis of both spiritual and temporal laws. For quite some time thereafter, the country enjoyed peace, happiness and tranquillity that is comparable to a god's heaven. Guru Rinpoche himself had prophesied that a person by the name of Tenzin would come from the centre of Dorje-den (Vajrasana), and that his time would be characterized by the momentary peace both in Tibet and in the Southern Valley (Bhutan). In keeping with the prophecy, there is a general saying that never had the country known such idyllic peace as during the days of Gyalse Tenzin Rabgye.

At the age of 51, the Earth Dragon Year of the 12th Rabjung, corresponding to 1689 A.D., i.e. 2,567 years after the Buddha, Gyalse Tenzin Rabgye constructed, within the brief span of 2 months, the main beautifully decorated 12 cornered monastery, along with the 3 storeyed gallery central tower.

In the ground floor temple of Trulku, the main sacred object is a gold and copper Buddha statue thrice a man's height, which was made by the famous sculptor Panchen Deva of Nepal. It is believed that if one prays before it, the prayer is always fulfilled. Both at the right and the left, there is a clay Buddha Dipankara made with medicinal metals. There is also a statue of Maitriyanath, which is twice a man's height. To the left and right of these sculptures, there are life-size statue of the 8 chief spiritual sons of the Buddha. These are said to be the work of the renowned craftsmen Trulku Dzing and Druk Chophel. In the Jokhang, there is a stone carrying a distinct footprint of Jetsuen Tenzinma, daughter of the divine son Ngawang Tenzin. Together with this, there are various other impressions of riding horses, goats, and sheep. One of the outstanding internal objects of the monastery is a golden key in the shape of a horse-head, which was discovered by the divine son Ngawang Tenzin from the Thuji rock at Phajoding. Common belief has it that a pious man can open the key. On the left is a great Mahakala temple, whose chief deity is the four-handed Mahakala. A skull in one of



Mahakala's hand is said to be that of the great Tibetan King Thrisong Detsan.

The second floor temple is the temple of Sambhogakaya. Its main sacred object is a gold and copper statue of Avalokitesvara, which was also made by Panchen Deva of Nepal. At its right, there is a temple of Guru Rinpoche. At its left is the temple of Namse palace. On the third floor is the temple of Dharmakaya, with a gold and copper statue of Buddha Amitayus made by Panchen Deva as its main sacred object. Both on the left and the right, there is a statue of Zhabdrung Ngawang Namgyal. There is also a life-size clay figure, made with medicinal metals, of Gyalse Tenzin Rabgye. All these sculptures are very sacred. At the right there is the bedroom of Gyalse Tenzin Rabgye. Its main sacred object is an image of Guru Rinpoche, who appeared in his vision. Other objects include the Kargyud Serthreng. All the images are made with medicinal metals and are the real work of the renowned sculptor Trulku Dzing.

The bed-room walls depict paintings of weeping images which can be seen even today. It is said that the miraculous images began weeping at the time of the passing away of Gyalse Tenzin Rabgye when he was 59 years old.

In the temple to the left there is a statue of Trulku Jampel Gyamtsho, which is believed to have been made by himself.

The wall paintings on all the 3 storeys are the real work of the great painter Jangchub Sempa.

In front of the central tower and in the middle of the courtyard, there is a natural fountain whose flow is constant throughout the year. Then, between the Dzong and the sacred place, there is a chaitya known as Jangchub Chorten. According to the Namthar, the chaitya was built from the ashes of Gyalse Tenzin Rabgye.

In the Wood Horse Year of the 16th Rabjung, corresponding to 1966 A.D., i.e. 3,024 years after the Buddha, the 64th rJe Khenpo Jamyang Yeshey Sengye together with Her Royal Highness the Grandmother Ashi Phuntshog Chodon revived the Shaydra (School of Buddhist Studies). In the Fire Serpent Year corresponding to 1977 A.D., Her Majesty the Queen Mother Ashi Kesang Wangchuck renovated the monastery and made it far superior to the original.

Everyone is aware and proud of the great patronage rendered by Her Majesty the Queen Mother and other members of the royal family, to whom we would like to record our immense respect and unstinting loyalty. The very existence of such an extraordinary sacred place and monastery is a great fortune to us, and all of us should pay it due homage and respect with unfailing devotion. Through this key to the holy place, those creeds, which are impelled to come here and meditate on the sacred doctrines, will achieve the Mahamudra experience and understanding.

**CONSECRATION OF NEW KA-GONG-PHUR-SUM  
LHAKHANG IN KURJEY, BUMTHANG BY HIS HOLINESS  
DILGO KHYENTSE RINPOCHE\***

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*Anonymous*

**First Consecration in 1990**

The main consecration of the new Kurje Temple was held on the 15 Day of the Fourth Month of the Wood Horse Year in the 17th Rabjung corresponding to June 8, 1990, which coincided with the anniversary of Lord Buddha's birth, enlightenment and Mahaparnirvana. The consecration ceremony was performed by His Holiness Dilgo Khyentse Rinpoche, Trulkus and monks of Tongsa, Tharpaling, Nyimalung and Shechan Tennyi Dargyeling Monastery of His Holiness Dilgo Khyentse Rinpoche at Boudhnath, Nepal. His Majesty The King, Her Majesty The Queen Mother, Their Majesties The Queens, Their Royal Highnesses The Princes and Princesses, senior monks from the Central Monastic Body and officials of the Royal Government attended the consecration and offered prayers.

The first Drubchen (Mahasadhana) at this newly built temple started on the 5th Day of the Fourth Month and concluded on the 16th Day with Ngodrub Langchog (Ceremony of Receiving the Supreme Consummation) in the early hours of the morning. In the afternoon of the same day, the three-day long consecration ceremony was concluded with benedictions of Yondag Ngasoe (Installation of Patron) with offering of the Eight Auspicious Emblems and the Eight Lucky Offerings to His Majesty The King and Her Majesty The Queen Mother by His Holiness Khyentse Rinpoche to the accompaniment of prayers by the monks. This was followed by presentation of scarves, images and zongs by Their Majesties The Queens, Their Royal Highnesses The Princes and Princesses, senior monastic representatives and government officials on behalf

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\* *Translated from Dzongkha*

of the monastic bodies and the Royal Government. Both the Drubchen and the consecration ceremony came to an end with the prayer of Marmai Monlam (Prayer of holding sacred lamps in the hands) symbolizing the attainment of Buddhahood together with spiritual brothers and sisters attending the ceremony.

Kurjey, which literally means “impression left by sacred body of Guru Rinpoche” is considered to be one of the most holy places in Bhutan because it was blessed by the presence of Guru Rinpoche. It was here that Guru Rinpoche subdued evil spirits and wrathful local deities and then turned the Wheel of Vajrayana Buddhism for the very first time in Druk Yul by preaching the Nying-gi Thigpa, the essence of all religions known as the Dzogpa Chenpo Selwai Melong (The Clear Mirror of Great Mahasanti). It was here where he meditated and left the sacred impression of his back (Kurjey) on the rock in the cave of the Diamond Pile Rock (the Rock of Kurjey around which the original temple was built).

The unique and magnificent new Lhakhang is the third temple built on the sacred ground of Kurjey. The first temple is believed to have been built in the 8th century by King Sendha of Bumthang after his conversion to Buddhism by Guru Rinpoche.

The second temple, which is known as the Temple of Sampa Lhundrub (Complete Fulfillment of one's Mind and Thoughts or Anabhog bhavana) was constructed in 1900 by Ugyen Wangchuck, the first hereditary monarch of Bhutan when he was the Tongsa Penlop.

The construction of the new Lhakhang on the sacred ground of Kurjey was undertaken by Mayum Chonying Wangmo Dorji and Her Majesty The Queen Mother in keeping with His Majesty's desire and wishes to build a sacred image of Palchen Heruka while her mother Mayum Chonying Wangmo Dorji had also wished to construct a similar big image of Dorji Phurpa (Vajrakila) at this holy spot. When His Holiness Dilgo

Khyentse Rinpoche was consulted about this, he advised Her Majesty The Queen Mother to build a temple of Ka-Gong-Phur-Sum (Kagye, Gongdue and Phurpa) on this sacred place. Thus the construction on this magnificent temple started in 1984 in loving memory and dedication to all the past Kings of Bhutan, and to Gongzim Ugyen Dorji, Gongzim Sonam Tobgye Dorji and Lyonchen Jigme Palden Dorji, and with deepest prayers for the long life and successful reign of His Majesty Jigme Singye Wangchuck, and for the eternal happiness and well-being of the Kingdom of Bhutan in particular and all sentient beings in general. It is the biggest and most elaborate Ka-Gong-Phur-Sum Temple of the Terma tradition. The Ka-Gong-Phur-Sum literally means Three Mystic Revelations of The Eight Pronouncements (Kagye), Abhipraya Samaja (Gongdue) and Vajra Kilaya (Phurpa).

The new Kurjey Temple has three storeys with the main image of Palchen Chemchog Heruka (Mahasri Parama Heruka) in wrathful form or in short form "Mahasri Heruka of Palchen Duepa", with his mystic consort standing imposingly from the first to the third floor. This commanding image of Palchen Heruka is 34 feet in height and has 21 heads, 42 hands with an image of various deities in each hand and 8 legs. The mystic consort has 9 heads, 18 hands, 4 legs and stands 30 feet in height.

Though there are different forms of Palchen Heruka in various traditions of Vajrayana Buddhism, this particular one installed in the new Temple of Kurjey is the Chief of all Mahasri Heruka, and this sacred image has been made in accordance with the Longchen Nyingthig (The Heart Essence of Vast Openness) tradition. The image of Palchen Heruka has the beneficial effect of averting all undesirable elements like war, internal strife, natural calamities, misfortune, epidemics and bringing peace and happiness to the county.

On the right of Palchen Heruka stands the 17 feet image of Drangsong Throepa Lama Gondue with 3 heads, 6 hands and 4 legs while his consort has one head with two hands and two

legs. On the left side of Palchen Heruka stands a 17 feet image of Sinbu Throepa Palchen Dorji Phurpa or Vajrakila with 3 heads, 6 hands and 4 legs with his consort who has one face with two hands and two legs.

Life size statues on the top floor on the right of Palchen Heruka are *KHEN-LOB-CHOE-SUM* or Khenchen Bodhisattava (Shantaraksita) on the right, Lupon (Guru) Rinpoche in the centre and Choegyal Thrisong Deutsan on the left. Images of the lineage of Nyingmapa Lamas adorn the top portion of the altar.

Statues of similar size on the left side of Palchen Heruka on the top floor are Drogoen Tsangpa Gyare Yeshe Dorji, founder of the Drukpa Kargyu tradition with Zhabdrung Ngawang Namgyel and Gyalse Tenzin Rabgye, the fourth Desi of Bhutan on the right and left respectively. Images of the lineage of Drukpa Kargyu Lamas are beautifully placed in a row above the three statues.

Statues in the middle floor are Kagye (The Eight Pronouncements), Gongdue (Abhipraya Samaja) and Phurpa (Vajra Kilaya). They are the Chief Tutelary Deities (Yidam) of the Terma tradition of Buddhism in the Kingdom.

Statues to be completed on the ground floor are Buddha Sakyamuni, the main image on this floor with Sariputra and Moggallana standing on his right and left, the sixteen Arhats (Neten Chudrug), Hashang, Upasaka Dhamata, and the four guardian kings of the Four Directions (Digpalas).

Along with construction of the new temple, a new *chari* (wall) has also been erected around the three temples at Kurjey. The top of these walls is adorned by 108 chortens (caitya) carved out of stones and placed at regular intervals. These Chortens are known as Duduel or Jangchub Chortens. Chortens represent the Mind of all the Buddhas, and the steps towards spiritual enlightenment. The Chortens on the Chari at Kurjey are symbols that commemorate Buddha's

victory over evil forces and the absolute purity of His enlightenment. The purpose of erecting these Duduel or Jangchub Chortens is to enable all beholders to receive the benefit from the merits and blessings of the Buddha symbolized by the structure of these Chortens and the sacred relics placed inside them.

The successful completion and consecration of the new Kurjey Temple has been possible because of His Majesty's personal interest and generosity for this noble task, the spiritual guidance in accordance with religious ceremonies and specifications given by His Holiness Dilgo Khyentse Rinpoche, the dedication of Mayum Chonying Wangmo Dorji and Her Majesty The Queen Mother, and the generous personal funds provided by them, and the dedication of the supervisors and master Bhutanese craftsmen and their teams. Besides the generous funds contributed towards the construction of this new Temple, Mayum Chonying Wangmo Dorji also donated many sacred and priceless relics enshrined as Yeshe Sempa (Jananacitta or Divine Wisdom Mind) in the images of the new temple.

The wishes of His Majesty as well as that of Mayum Chonying Wangmo Dorji are fulfilled with the successful completion of this majestic Lhakhang. The construction of the new Kurjey Temple is only one of the many great contributions made by Mayum Chonying Wangmo Dorji and Her Majesty The Queen Mother in the service of the nation and towards the preservation and promotion of Bhutan's rich religious and cultural heritage. In 1961, Her Majesty was responsible for establishing the Simtokha Rigney School (College for Buddhist Literary Science) under the principalship of His Holiness Dilgo Khyentse Rinpoche. In 1966, Mayum Chonying Wangmo Dorji and Her Majesty constructed the beautiful temple of Guru Nangsi Zilnon, Guru Horsog Magdog and Kurukule, attached to the historic and sacred temple of Kyichu Lhakhang in Paro. On completion of this temple, they introduced an annual Drubchen with Tordhog and Tshogbum

for the welfare and happiness of the country and the salvation of all sentient beings.

Mayum Chonying Wangmo Dorji and Her Majesty The Queen Mother also built the Dechog Lhakhang (Cakrasamvara temple) in Punakha Dzong. They also introduced an annual Dechog Drubchen in Punakha and the offering of regular liturgical prayers to the three Chief Guardian Deities of the kingdom, Pal Yeshey Gonpo (Mahakala with Raven Head) in Tashichhodzong and Simtokha Dzong.

With the consecration of the new Kurjey Temple, the kingdom has gained another sacred and important national treasure. The generous and selfless contributions of Mayum Chonying Wangmo Dorji and Her Majesty The Queen Mother towards the construction of the new Kurjey Temple and their numerous other contributions towards preserving and promoting the religious and cultural heritage of Bhutan will be cherished by the people of Bhutan for generations to come.

## **Second Consecration in 1991**

For the second consecutive year, the Holy Dubchen of Kagye Desheg Duspa (The Eight Pronouncements), the Hidden Teachings revealed by the great Terton Ngadag Nyangral Nyima Ozer (1124-1192), was performed at the newly built temple of Ka-Gong-Phur-Sum at Kurjey Lhakhang, Bumthang from the 7th Day of the third month of Iron Sheep Year corresponding to 21st April till 4th May, 1991 in accordance with His Holiness Dilgo Khyentse Rinpoche's Gongter.

The Dubchen and consecration ceremonies were performed by His Holiness Dilgo Khyentse Rinpoche, Trulshig Rinpoche, other venerable Trulkus and 108 monks from Tongsa, Tharpaling, Nyimalung and Shechen Tennyi Dargyeling Monastery of His Holiness Dilgo Khyentse Rinpoche at Boudhnath, Nepal. His Majesty The King, Her Majesty The Queen Mother, Their Majesties The Queens, Their Royal



Highnesses The Princes and Princesses, senior monks and officials attended the ceremonies and offered prayers.

On completion of the new Kurjey Lhakhang and statues on the first and top floors, the first Kagye Dubchen and consecration ceremonies were held in June 1990. During the last 11 months, since the first Dubchen, beautifully painted murals depicting life stories of Guru Rinpoche and his Eight Manifestations on the top floor and on the ground floor life size images of 16 Arhats (Neten Chudrug) including Hashang and Upasaka Dhamatala and one storey high image of Lord Buddha, flanked by Sariputra on his right and Moggallana on the left have been completed and were consecrated by His Holiness Dilgo Khyentse Rinpoche, Tulkus and 108 monks. The consecration ceremony of Geleg Dhojo “Fulfillment of all Auspicious” was performed at the Neten Chudrug Lhakhang for two days. The images (Ku), Scriptures (Sung) and Stupas (Thug) will have visualization of Wisdom Being on actual meditational deity that is mediated upon through the performance of consecration ceremony. On the completion of the consecration, His Holiness Dilgo Khyentse Rinpoche gave the name Ngedon Shedrub Gatsal “The Joyous Garden for the practice and Expounding of the Absolute Teachings” to the new Kurjey Lhakhang.

The Kagye Dubchen started with ceremony of Sachog with rituals of invocation and offerings to the Field Protectors for preparation of Ritual Ground and elimination of hindrance during the Dubchen. This was followed by preparatory rites (Tagon), drawing coloured sand Mandala and other preparations. The main Kagye Dubchen was performed on the first floor of the temple where 34 feet high image of Palchen Chemchog Heruka (Mahasri Parama Heruka) and 17 feet high images of Gongdus (Abhipraya Samaja) are beautifully installed and consecrated last year.

The sacred Teachings of Kagye, originated from the primordial Adi-Buddha Kuntu Zangpo, were transmitted to Dorje Dagpotsal who handed down the teachings to Dakini Lekyi

Wangmo. She concealed the teachings in a Stupa located in the cremation ground of Silwi Tshal (Sitavana) near Bodh Gaya. The teachings were later uncovered in a beautiful jewel casket from the Stupa and presented to Guru Rinpoche who initiated his Eight Principal Spiritual Sons into the sacred teachings at Dagmar Keutshang (Red Rock Cave), Samye Chimphug. After the initiation, Guru Rinpoche had hidden the teachings, which were later discovered by Ngadag Nyangral Nyima Ozer at Khothing Lhakhang of Lhodak in Tibet. Nyima Ozer is known as the Sun like Terton while Guru Chokyi Wangchuk (1212-1270) as the Moon of Tertons. The teachings discovered by them are called the Upper and Lower Treasures. Desheg Kagye, in its peaceful form symbolizes the Eight Spiritual Sons of Buddha and in its wrathful form it represents Eight Herukas. Making images of Chemchog or performance of Dubchen prolongs one's life, ensures prosperity and bestows protection against poison and weapons for all living beings.

While Dubchen was in progress, His Holiness Trulshig Rinpoche assisted by Venerable Rabjam Rinpoche, Namkhi Nyingpo Rinpoche and other senior lamas ordained over 250 monks at the recently consecrated Neten Chudrug Lhakhang. Over 75 monks took high ordainment of Gelong, fully ordained monk, observing a total of 253 vows while the rest took ordainment of Getshul, a novice monk observing only 36 precepts according to Pratimoksha Vows. These ordainments were performed as per the lineage tradition of Mindroling Monastery.

On 30th April, corresponding to the 17th Day of Third Month, auspicious Tenshu (Longevity Ceremony) was offered to His Holiness Dilgo Khyentse Rinpoche and to His Majesty The King by Venerable Tulkus and monks led by Trulshing Rinpoche in accordance with rituals of Longevity ceremony of Khentse.

Ngodrub Langchog (Ceremony of Receiving the Supreme Consummation) was performed in the early hours on 4th

May. Sacred objects in the Mandala were taken out, and prayers said at the same time when H.H. Dilgo Khentse Rinpoche bestowed longevity initiation of Kagye Desheg Duspa to His Majesty The King, Her Majesty The Queen Mother, Their Majesties The Queens, Their Royal Highnesses The Princes and Princesses, monks and the officials gathered there.

This was followed by Jinseg (Fire offering ritual) held outside in front of the new temple. The Fire Offering Ritual of Peace and Increase was performed in order to compensate for any excess or omission during the preceding rituals and to increase the ritual potency respectively. There are four kinds of Fire Offering Rituals concerning with Peace, Increase, Power and Wrath.

The ceremonies came to an end in the afternoon of the same day with the beautiful prayer of Marmai Monlam (Prayer of Holding Sacred Lamps) symbolizing the attainment of Buddhahood together with spiritual brothers and sisters attending the ceremony.

On the next morning, the entire ceremony ended with the collection of magnificent Sand Mandala (signifying the fact that all things are ephemeral) and immersion of sand grains into the Chamkha River in a procession of monks carrying banners and playing religious music as presents to Nagas (Serpent Spirits). Such deeds usher in good crops, timely rain, prevention of wars, epidemics and famines in the country. In this way, the ritual of Kagye Desheg Dubchen and consecration in its complete form was auspiciously brought to a conclusion.