



Blossoms *of* Dongdola



Biographies of Drupthob Namgyal Lhundup
and Successive Padtshaling Trulkus



Jangchub Pelri Dratshang

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PREFACE

*Om Swati. The embodiment of all Buddhas is Palchen Dorji
Zhonu—Vajra Kilaya*

*I prostrate before the feet of the Great Master, the manifestation of
Vajra Kilaya*

*Herein is the history of the Padtshaling Monastery which the Great
Master founded*

*And biographies of his successive reincarnations, for all to read and
cherish*

*With submission of these invocation words and the oath of
composition, I begin my narration.*

This is a biography of a great eighteenth century Bhutanese Buddhist Master Drupthob Namgyal Lhundup whose fame is comparable to the rays of the sun and the moon, and who, following the prophecy of the Lhasa Jowo, founded the Padtshaling Monastery at Bumthang. Included here are short biographies of his successive reincarnation—the so-called Padtshaling trulkus—who were all enthroned at the monastery by the virtue of his good prayers. Between the 18th and 21st centuries, there appeared five successive reincarnations of Drupthob Namgyal Lhundup, who all made great contributions to the Buddhist teachings in general and to Bhutan, especially to those fortunate ones who lived during their lifetimes.

Today most people are lost in their material pursuits and have little time to study our past. This compilation aims to bring alive the great works of Namgyal Lhundup and his successive reincarnations, and pay gratitude to them. Information contained in this book were taken out from history including religious history and related documents, and stories narrated by the elderly people who knew about the place. A list has been provided at the end of the book.

The book is divided into six parts. Part I is about the history of the Padtshaling Monastery and Part II presents the life history

of Drupthob Namgyal Lhundup. Part III covers the lives and works of his three successive reincarnations—the Second, Third and Fourth Padtshaling Trulkus—followed by the life of the Fifth and the current Trulku, Pema Kunzang Tenzin Gyamtsho, in Part IV. In Part V, religious artefacts preserved at Jangchub Pelri to this day is presented while Part VI discusses the religious tradition of the Padtshaling practised and preserved to this day. Relevant photographs are presented in Part VII.

My fervent hope and prayer is that this brief history of Padtshaling Monastery and the biographies of successive trulkus of the great master Drupthob Namgyal Lhundup will benefit anyone wishing to do more research on the subject in future. It is also hoped that it will generate deep faith in the minds of all devotees, thereby accumulating merits for this and next lives.

I. HISTORY OF THE PADTSHALING MONASTERY



Bumthang

The Padtshaling Monastery is located in Bumthang, the hidden paradise of Guru Rimpoche. Kunkhyen Longchen Rabjam (1308-1363) eulogized Bumthang in *Bumthang: Flower Garden of Celestial Beings* written at Tharpaling, Bumthang in 1355 (Wood Sheep Year):

A place where many renowned kings and ministers once lived

A place festooned with many awe-inspiring temples and monasteries

A place frequented by many spiritual masters and intellectuals of the past

You! Listen to the description of Bumthang valley, the land of gods and goddesses.

In his former lives as bodhisattvas, the Buddha appeared in the world as kings, ministers, family members, merchants, and even wild animals. During such times Bumthang was one of the many places where the Buddha lived. Many centuries later the Buddha attained enlightenment at Varanasi beneath the Bodhi tree. The Buddha may not have visited Bumthang physically, but he had blessed it through his spiritual powers, and prophesied that in future the light of his teachings would spread in the northern country.

Following the prophecy, many Indian saints including Laxmikara (Gelongma Palmo, 8th century) and Shavaripa, one of the eighty-four mahasiddhas who taught the Buddha's teachings, visited Bumthang during the first century A.D. In the seventh century the king Songtsen Gampo (reign 617-650) built the Jampa Lhakhang in Bumthang.

The highlight of the history of Bumthang is the visit of Guru Rimpoche in the eighth century at the invitation of Sindu Gyalpo. This brief visit was made twelve years before his visit to Tibet. Later he returned to Bhutan accompanied by Denmang Tsemang, the Great Translator, Khandro Yeshe Tshogyal, Monmo Tashi Khedon, Mombu Salay, Yarlung Bamithri, and others, all of whom helped spread the Vajrayana teachings in Bhutan. The first Bhutanese script, *lboyig*, was formulated during this period. Guru Rimpoche visited and blessed many places, and hid many religious treasures (*ter*). Some of the places are Kurje, Pema Samphug, Shug Drak, Cho Drak, Kunzang Drak, Thowa Drak, Somthrang, Mebar Tsho and Rimochen. Guru Rimpoche personally designed and consecrated the Bumthang Tselung Lhakhang, Tang Anu Lhakhang, and Chumey Geden Lhakhang. He thus laid the foundations of Vajrayana Buddhism in Bumthang.

All these historical events make Bumthang a special valley whose very name was given by person no other than Longchen Rabjam:

May you all call this valley Bumthang since it bears the shape of a vase!

Especially after the 10th century many spiritual masters and luminaries visited Bumthang: Tobden Laba Dorji and Khasing Lekhi Dorji who were two of the six brothers of Lhalung Pelgyi Dorji, who assassinated Lang Darma (838-841 CE) of Tibet; Marpa Lotsawa (1012-1097); Ngokten Choku Dorji, one of the four heart-sons of Marpa; Dharma Dode, Marpa's own son; Raychung Dorji Drakpa (1083-1161); Lama Zhang Yudrakpa (1122-1193), the founder of Tshalpa Kagyu; Gyalwa Lorepa (1187-1250); Dechog, a descendant of Gyalwa Lhanangpa and son of Lama Lhapa Zijidpel, Drupthob Melong Dorji (1243-1303); Kunkhyen Longchen Rabjam (1308-1363); Tertön Sherab Mebar (1267-1326); Dorji Lingpa (1346-1405); Gyalwa Je Kinga Paljor (1428-1476); Terchen Ratna Lingpa (1403-1478); Drupthob Thangtong Gyalpo (1385-1464); and Vanaratna (Ngagi Rinchen, 1384-1468).

They were followed by Drukpa Kinley (1455-1529); Pema Lingpa (1450-1521); Tshampa Lama Namkha Samdrup; the Second Peling Thugsay Dawa Gyaltsen (1499-1586); the First Peling Sungtrul Gyalwang Tenzin Drakpa (1536-1597); the First Gangteng Trulku

Gyalsay Pema Thinlay (1564-1642); the Seventh Karmapa Chodra Gyamtsho (1454-1506); Yongzin Ngawang Drakpa; Yongzin Ngagi Wangchuk (1517-1554); Mipham Chogyal (1543-1604) and Tenpai Nima (1567-1619). Later, the Twelfth Karmapa Jangchub Dorji (1703-1732) and the Eighth Shamarpa Palchen Choki Dendup (1695-1732). All of them lived and taught the Buddha-Dharma in the valley.

When Bhutan was unified under the authority of the Palden Drukpa in the 17th century, Bumthang became one of the eight regions of eastern Bhutan. Equally known for producing many visionary leaders and sublime figures who supported the Drukpa rule, the valley became the country's capital during the reigns of the First and Second kings. The valley consists of four *gewogs* (block), namely Chumey, Chokhor, Tang and Ura, overlooked by Jakar Yulay Namgyal Dzong (Victorious White Bird Fortress). At the centre is the Chokhor Valley, which can be divided into the upper, middle and lower valleys. Jangchub Pelri Monastery is built on the lap of a ridge located east of Kurje Lhakhang like the heavenly abode of Guru Rimpoche, the Ngayabling.

The Prophecy

Like the great Bodhisattva Manjushri and Vairocana who lived for the welfare of all sentient beings, the highly accomplished master Namgyal Lhundup went to Lhasa to take a vow before the Jowo statue and started one billion recitation of *Phagpa Zangpo Chodpai Monlam* for the welfare of all sentient beings. At that time, the Jowo Statue spoke thus:

Son! Don't be very ambitious

Go instead to the south

East of Kurje Lhakhang in Bumthang is a place

Make it your monastic seat

You will fulfil your dreams

Name it Jangchub Pelri.

East of Kurje Lhakhang, this prophesized place is located atop a ridge and amidst forests where even tree branches bow as if to welcome all visitors. Wild flowers and medicinal herbs are common sight. One particular flower, *dongdola* blossoms both in summer and winter and fill the whole area with sweet fragrance, like offerings to gods and goddesses. No wonder many birds including cuckoos make it their home and sing in praise of the monastery.

Farther away from the monastery is a place festooned with *dratsbang* (monastic body), meditation centres, and several hermitages. There one can see the faraway mountains like a string of glass *stupas* and thick forest amidst meadows like the offering of Mandala. There are many streams flowing down the valleys and lakes. The songs of black-necked cranes hovering above inspire persons to spend the whole life pursuing spiritual life, in the quietness of the mountains.

Located at 3250 metres above the sea level, the monastery commands an excellent view of the valley below. In front of the monastery across the Chamkharchu are lhakhangs of Jampa, Kurje and Tselung together known as Chokhor Namsum. The Chamkhar town, with the Chamkharchu flowing nearby, is also visible. There is no place like Padtshaling in its sacredness and magnificence.

It is said that the Padtshaling Monastery rests like a heap of jewels on the lap of a ridge resembling Zambalha, the god of wealth. It is 230 kilometres from Thimphu and 11 kilometres from Chamkhar town.

Before the monastery was established by Drupthob Namgyal Lhundup, the place was a pastureland of successive Jakar dzongpons. Since the place is home to several kinds of flowers and especially, *dongdola* blossom in both summer and winter, it is widely known as Padtshaling (*pad tshal ling*, the land of flower groove). After the monastery was established, it was named Jangchub Pelri as advised by Lhasa Jowo. But the people prefer to call it by its old name Padtshaling Gonpa and Drupthob's successive reincarnations are known as the Padtshaling *trulku*s.

Below the monastery towards the south there are two springs—*phochu* and *mochu*—revealed by Drupthob himself. Anyone can cleanse their obscurity by taking a shower in or drinking from these springs. It is also known to ward off any unfortunate events.

Not far from the monastery, towards the east, is a boulder. It is said that when Namgyal Lhundup came to look for a monastic site, *ts homen* (female water spirit) tried to stop him, but the Drupthob transformed the *ts homen* into a stone.

Towards the north of the monastery there is another rock bearing the image of a dakini's breast. Next to the rock is a cave, where the Drupthob once lived and meditated after he was driven away by the Jakar Dzongpon from the present monastery site.

To the west of the monastery is a self-emanated conch shell on a rock and the palace of the local deity, Naydag Marpo Gomchen, who was subdued by Guru Rimpoche. Naydag Marpo lives by the oath he had taken and is considered an enlightened being. Since the monastery overlooks sacred sites in four directions, it is widely known as the Chogzhi Nay. According to the oral tradition, monal pheasants living nearby the monastery belong to the Naydag Marpo. In the past this local deity was said to be even herding the cattle belonging to the monastery.

It is said that when the Drupthob was returning to the monastery from Takar Zhong, the guardian spirits of the area welcomed him by transforming themselves into a tiger and a leopard, whose rock images can be seen some distance below the monastery.

Drupthob Namgyal Lhundup was a real emanation of Palchen Dorji Zhonu and the master of all untamed spirits. He was able to transform visible things into invisible things and vice versa. He had the power to control all fearful spirits. I have not included many miracles in this book, but let me quote Geshe Geden Chopel:

If we cannot see the mind that has been part of us since time immemorial, how can we possibly see all of the amazing phenomena produced by the mind through strict meditation practices?

Therefore, time and space limits my description of this monastery.

II. THE FIRST PADTSHALING TRULKU: NAMGYAL LHUNDUP



Birth and Education

The emanation of Palchen Dorji Zhonu, the embodiment of all the past Buddhas, and the one who appeared in Bhutan in person, Namgyal Lhundup, was born at Chapthra Rimtangkhar, Thimphu, in 1718 (Earth Dog Year of the second *rabjung*).

As a boy, he went to live with Je Ngawang Drukpa (alias Ngawang Gyaltshe, reign: 1724-1730) at Tshamdra Gonpa and was given the name Namgyal Lhundup. There he got his early education from reading, writing, and empowerment to initiation. He climbed the monastic ladder from a personal assistant to his master to his inner chamberlain. During a visit to Tshamdra Gonpa by Sakya Rinchen, who later became the ninth Je Khenpo, he received a novice ordination (*getsbul*).

Accomplishing the Power of phurpa

In 1748 his master Je Ngawang Drukpa passed away. After all necessary rites were completed, he went to Paro Taktshang and meditated on *Phurpa Yangsang Lamed*, a treasure text of Ratna Lingpa (1403-1478). Because of the karmic connection, the blessing of his master, and his own devotion and perseverance, his tutelary deity Dorji Zhonu appeared in person and blessed him. He thus became *drupthob*, an accomplished meditation master. To celebrate his accomplishment, he flung a ritual cake (*juntor*), and vanquished all his adversaries. At that time, the Thimphu Dzongpon, wanting to test his accomplishment, made Namgyal Lhundup ride his wild riding horse. However, nothing happened to him on the way. Impressed, the Dzongpon became his follower.

At Taktshang, Namgyal Lhundup discovered several hidden treasures (*ter*): a self-emanated red ritual cake of stone, a sacred bowl, and a skull, all of which can be seen at the Padtshaling Monastery even today. The skull is believed to reveal different images of deities to different people depending on their faith and devotion. At the time of being blessed by this skull, some people with karmic connections can see ambrosia (*dutsi*) dripping from the skull. There is a prophecy that the lid of this sacred bowl will open on its own in future.

The other sacred object is a ritual dagger (*phurpa*), which, it is believed, can be used for subduing the devils and *rolong* (zombies) in future. The dagger's material is not known. However, it is commonly believed that Namgyal Lhundup had made it from rice, which was served as a snack (*zhetsam*) with tea at one time at Taktshang. There are fingernail imprints on both the faces of the dagger, with a crocodile image attached to it. The dagger is carried by all his successive reincarnations. Nail imprints on the faces of the dagger and the crocodile are believed to be made by Namgyal Lhundup while making it from rice. Namgyal Lhundup had left his thumb imprint on a stone and made into different shapes from them with his hands like boiled rice, all of which can be seen at the monastery. All these evidence point to Drupthob's accomplishment of high spiritual power.

Although Namgyal Lhundup was registered with the central monastic body, he escaped the strictures of the monastic life and went on a pilgrimage to Tibet to see the Jowo at the age of 32. Before the Jowo he started the recitation of *Phagpa Zangpo Chodpai Monlam* one billion times. In 1750, the civil ruler of Tibet Dalai Bahadur Jurme Namgyal, a son of King Sonam Tobgyal, had passed away and was succeeded by Zhabpad Doring Pandita Gonpo Ngedup Raptan. At that time, a deadly spirit had possessed a corpse of Gonpo Ngedup Rabten's principal minister. All remedies and all tantric masters (*ngagpa*) were of no use. One accomplished master died after a week having attempted to exorcise the devil.

Frightened, no tantric master could dare to go near the corpse. Two weeks later, they heard about a certain Bhutanese master praying at the feet of Jowo and requested for his help. Namgyal Lhundup

agreed and went to see the corpse. The evil spirit inside the corpse spoke, 'Oh! A young monk has also come!' and began to charge Namgyal Lhundup with his hands. Namgyal Lhundup transformed himself into a real figure of Palchen Dorji Zhonu. With a deep compassion at heart, he first threw some mustard seeds on the corpse, and pressed it down with his ritual dagger. The evil spirit immediately left, crying. The corpse fell on the floor and turned into a rotting smelling body. Thus, Namgyal Lhundup subdued a much dreaded spirit. From then on, he came to be known all over Tibet as an accomplished master who vanquished zombies. Thereafter, the occurrences of zombies in Tibet diminished to great extent.

In return for his service, Gonpo Ngedup Raptan offered him a place to stay in Tibet with followers, and requested him to stay there permanently. Namgyal Lhundup refused the offer. However, it was decreed that in future whenever Namgyal Lhundup travelled in Tibet and wherever he stayed, he would receive all kinds of services, including horses.

Namgyal Lhundup then returned to Lhasa and continued his *Zangchod Monlam* recitation. As he was reciting one day, the Jowo spoke,

Son! Don't be very ambitious

Go instead to the south

East of Kurje Lhakhang in Bumthang is a place

Make it your monastic seat

You will fulfil your dreams

Name it Jangchub Pelri.

After completing the recitation of *Phagpa Zangpo Chodpai Monlam* one billion times before the Jowe, he made a wish that in the future let the *Molam Chenpo* spread in the world and aspire to satrt one in Bhutan. To this day the people say the wide spread of *Molam Chenpo* is the outcome of his wish. Following the prophecy, Namgyal Lhundup returned to Bhutan. Gonpo Ngedup Raptan offered many gifts to him, but he accepted only what was necessary on the way. When Gonpo Ngedup Raptan insisted on accepting them

for his personal satisfaction, he remembered a dream in which a monk told him about a religious scroll (*thangka*) of an eleven-headed Avalokiteshvara, the Buddha and Guru Rimpoche, all painted by Trisong Deutsen's (790-844) own hands. They were in the king's treasure house at Samye. Being told in his dream that if those scrolls could be acquired by any chance they would benefit him greatly in spreading the Buddha-Dharma, he requested Gonpo Ngedup Raptan for them. The king was quite hesitant to spare them. He finally agreed in gratitude for his service. These thangkas, which can be still seen at the Padtshaling Monastery today, are revealed to the public every year during the Padtshaling commemorative ritual (*kucho*). The Avalokiteshvara image has been painted in a royal look, the Buddha in Indian tradition, and that of Guru Rimpoche in Guru Nga Drama style. Since they are highly sacred, any unfortunate events of this lifetime will be removed by merely looking at them, and one would straight go to the heavenly abode after death.

Meeting with Terchen Drime Lingpa

On his way from Lhasa, he visited and meditated at Yang Dzong, Samye Chimphu, Tsari and other sacred places of Guru Rimpoche. On arriving at Zungkhar Lheding, he met Nyenlam Gyalwa Chogyang, the one who was no different from Guru Rimpoche and Ugyen Drime Lingpa, the great treasure revealer, an emanation of Shudbu Palseng, also known as Garwang Dudul Lay Rabtsal or Thegling Drodon Tharchen. In religious songs, he is known as Drodon Tharchen.

On meeting Drime Lingpa, he recollected the following verse from *Dremi Lingpai Dagnang Lama Thugi Nyinpo Chodag Lungten*:

As many as twenty five future teachers bearing the names Geleg Thubten Lhundup Lhun, Ugyen etc., will appear in U, Tsang, Dagpo, Kongpo, Ngalar, Mon, in the upper and lower Dokham and Lhodrag by force of their karmic connections. May the sublime teachings be passed onto them; by so doing will pacify all obstacles and hindrances in their mission?

Similarly, the following prophecy is mentioned in *Chimi Dorji Sokdrub* discovered at Yangdzong,

By destiny, a heart son of mine (Guru Rimpoche) will be born in U Tsang, Dagpo, Kongpo, Kham or Mon by the name Lhundup.

Rigzin Drime Lingpa recognized Namgyal Lhundup as the man prophesied in the sacred scriptures of Guru Rimpoche for teaching the treasure teachings in future, and took on the responsibility to give empowerments, transmissions, and instructions on all treasure teachings: *Tercho Thugdrub Yonten Kunjung, Gurdrak, Tshedrub Dorji Sokdrub, Thuje Chenpo Khorwa Jigdrol* and others. On his part, Namgyal Lhundup too made great efforts to practice the teachings. Combined with the past destiny, he was able to visualize various tutelary deities within a short time, which signified his accomplishment. This made Drime Lingpa happy, and empowered him to help all sentient beings with these teachings.

Just as he was about to leave, the master gave a farewell speech:

My extraordinary student, Drukpa Geshe Namgyal Lhundup; now that the time has come for you to return to your country, do you wish for any advice or religious songs from me? I will be very happy to share them to you.

Thus the great master shared all the sacred teachings to his heart student.

Subjugating the Devil

After receiving the teachings, he took the leave of Drime Lingpa, and as prophesized by Jowo, he went to Bumthang via Lhodrag. On the way he visited Guru Rimpoche's sacred place of Singye Dzong at Lhuntse. After spending a few days there, he continued his journey and finally arrived at Bumthang Kurje, carrying his treasure gifts offered by Gonpo Ngedup Raptan.

While he was at Kurje, the people of Sengor pleaded him to subjugate a dreaded devil residing at Dochutigang. The devil appeared even during the day and stole people's *sok* (life force) that travellers had to move in groups. All religious masters were helpless.

After hearing about the people's sufferings, he went to Sengor and meditated at Dochutigang for three days. He not only subdued the devil completely, but made the devil to take a vow not to harm

any living being thereafter. His footprints and body imprints of the devil can be seen today on rocks at the site of subjugation. His fame as the one who subdued the devil spread.

While travelling from Sengor to Saleng, the people of Saleng requested him to subdue a malicious devil that was terrorizing the people. Long time back the devil was known to have taken the life of Ura Dung Nagpo (ruler of Ura). He subdued the Saleng devil and built four *chortens* in four directions, and a fifth one in the centre as deterrence against future devils. According to the village elders *chortens* contain many sacred relics. A cypress tree growing next to the *chorten* is also believed to be his walking staff. Whatever be the beliefs, one can be sure of the tree's unique fragrance like no other trees.

Zhongar Dzongpon Punda Rika alias Pekar who later became the Fifth Trongsa Penlop (1768-1774) heard about his fame, and sent his attendants to invite him to subdue Golong Tsen residing near Zhongar Dzong. The devil was deadlier than the one at Sengor, such that it could bring down even birds from the sky. No religious master was able to subdue it.

Drupthob Namgyal Lhundup accepted the invitation and went to Zhongar. He pitched a tent on the top of the cliff believed to be the citadel of Golong Tsen. He was to meditate for seven days during which he was not to be disturbed. Dzongpon began to suspect that Drupthob too must have died like the other masters, who died while trying to subdue the devil, and sent his attendant on the morning of the seventh day. The attendant peeped inside the tent and saw the Drupthob sitting upright in a deep meditation and pinning down two gigantic snakes with his hands. The frightened attendant rushed back to inform the chieftain and died soon after.

Drupthob subjugated Golong Tsen and made it take an oath not to harm any living beings thereafter. Golong Tsen in turn requested for a vegetarian food from the local people for his survival. Because he was disturbed during his meditation, some evil elements remained, and people attribute it as the real cause of the destruction of the Zhongar Dzong years later.

According to the local accounts, Golong Tsen would transform into a man at night and regularly visit the daughter of the chieftain

of Tsamang Tokari at night, never revealing his true identity. During one such visit, the girl, eager to find out her lover, tied a string to the little finger of his leg without his knowledge. The next morning she followed the string, which took her to a gigantic snake on a cliff. Frightened, she died instantly. She became the spouse of Golong Tsen. Today, local people make offerings to her every time they propitiate Golong Tsen.

After subjugating Golong Tsen, his fame spread and the local people made him their root lama. Dzongpon and the people made many offerings and offered commitments to carry out his orders. At that time, following a prophecy, he asked the Dzongpon to make several *phurpa* (ritual daggers). The Dzongpon immediately summoned sculptors, and the *phurpa* were made under the supervision and direction of Drupthob himself. The *phurpa* can be seen at Padtsbaling Monastery even today and Jangdhung village, where these *phurpa* were made, is also called Phurpa Dhung to this day.

At the time of performing *phurpa* installation ritual at the Padtsbaling Monastery, two extra *phurpa* the sculptors had made flew away — one to Trongsa Trellar and the second to Bubja village as deterrence against the devil residing on a cliff. The one that landed at Trellar is considered as an auspicious sign that his reincarnation would visit the place. The one which landed at Bubja began to glow at night. Suspecting the glow must be that of a precious wood burr (*dza*), the local people went to the site one morning. To their surprise, they found a *phurpa*. They immediately began to prostrate and pray, and after making a *marchang* offering they took it to their village. Today, it is in the house of Changra Zochi Drep Dasho Yodsel. Since it is believed to be a deterrent against the Bubja devil, a window of the *chosham* (where the *phurpa* is kept) facing the Bubja cliff is kept open even at nights.

The Drupthob Bridge

There was another devil residing at Lingmithang, near Zhongar who had taken the life of at least one person crossing the bridge. No one was able to subdue the devil. Finally, Drupthob Namgyal Lhundup was requested to subdue it. But no sooner did he arrive

there than the devil ran away and hid inside a rock on the face of a cliff below a *chorten* near the present day motor road at Lingmithang. The Drupthob began to build a stone wall from outside with his miraculous power, and even as he was building the wall, the devil cried out from inside and requested the Drupthob to keep at least a hole in the stone wall for him to breathe. The hole can still be seen today. The bridge was enlarged as deterrence to the devil, and thereafter it came to be known as Drupthobzam. This story sculptured on a slate at Kakaling near Drupthobzam can be seen even to this day.

Jangchub Pelri Monastery

Not long after his return to Bumthang Kurje, carrying all the offerings from Zhongar he went to look for the site prophesied by Lhasa Jowo. Assuming that the present day Takar Zhong must be the prophesied site he went there. All the local guardians of Padtshaling welcomed him to Takar Zhong, and informed him that the site was farther uphill. The people of Takar Zhong accompanied him uphill and it is for this reason that when the *thongdrols* (religious scrolls) are unveiled to the public every year, the people of Takar Zhong are given the honour of carrying them from inside the temple to the ground.

The Drupthob gave a cymbal, a hand-written *Dorji Chodpa* (Diamond Sutra) and a pair of shoes which he had brought from Tibet to his Takar Zhong host. The cymbal and *Dorji Chodpa* can be seen today.

While climbing uphill towards the present day Padtshaling, the Drupthob felt thirsty. But there was no nearby water source. So he took out two springs—a male and a female—and blessed them, such that anybody drinking this spring water will be protected from any unfortunate incidences in future, and that any obscuration of their mind will be washed away. After arriving at a plain east of the present day monastery, the Drupthob proceeded to lay the foundation of the future monastery. But a *tshomen* (water spirit) dwelling in the nearby forest tried to harm the group. The Drupthob over-powered her and turned her into a rock. Finally, on arriving at the present monastery site, which used to be the pastureland of the

successive governors of Jakar Dzong, the Drupthob confirmed it as the site prophesised by the Jowo and camped there.

A few days later, Jakar governor saw a plume of smoke bellowing above the place and sent two of his attendants. They found a Drupthob and chased him away. He fled and settled behind the ridge for sometime. The ruin of his hut, where he stayed, is still visible today.

The consequence of chasing the Drupthob was fatal. Soon after the incident an equine disease spread in the Jakar Dzong and no rituals could control it. Horses started to die one after another. At last the governor was advised to seek the Drupthob's help. He agreed and performed a *geythro*, a ritual to evict negative elements. As the ritual was being performed, an evil force, in the guise of a pig and the size of a donkey, escaped from the stable. The next day, horses began to recover slowly. It is said that the whole of Bumthang never saw the equine disease from that day on.

The governor was impressed by the Drupthob's power and apologized for his past misdeeds and offered his grazing land to build his monastery. At the same time, the Zhongar chieftain by the name Pekar, a devout follower of the Drupthob, became Trongsa Penlop in 1768. With Pekar's support, the people of Bumthang provided free labour for the construction of the Padtshaling Monastery which was completed in 1769.

From then on, the people of Bumthang, Trongsa, Zhemgang, and Zhongar and places as far as Dungsam (Pema Gatshal and Samdrup Jongkhar) came to visit the monastery in large groups to receive his teachings. That prompted him to establish a monastery for lay monks at the outskirts of the main monastery and a nunnery to its left.

Meeting with Rigzin Jigme Lingpa

Namgyal Lhundup heard about a famous Rigzin Jigme Lingpa and went to see him in Tibet. There he received *Longchen Nyingthig* and many other teachings. At that time only *Drukpa Kagyu* tradition was widely practised in Bhutan. He requested for the permission to practice both *Longchen Nyingthig* and *Drukpa Kagyu*. The request was promptly granted by his great master. Today, the tradition continues

at Padtshaling many years later. While he was receiving teachings from Jigme Lingpa, Jigme Kundrol was also a student. Since he too came from Thimphu, he showered deep affection on him during their stay together.

On his return journey to Bhutan, he visited his teacher Drime Lingpa at Lheyding and received teachings from him. He then went to Samye. By that time the Seventh Dalai Lama had passed away and Ngawang Jampal Delek Gyamtsho was a regent. The regent heard about his great power and granted him an official letter, in addition to the one given earlier, authorizing him the free use of man and horses while travelling across Tibet.

The Drupthob also revealed his powers in other forms. An evil spirit called Dodgyal had possessed Tara Sarpa Depa, who later came to be known as Tatshag Jedrung, an assistant ruler of Tibet, who later became a regent. After all remedies and famous meditation masters of Tibet had failed, they invited the state oracle. The oracle said that the master adept from Bhutan was far better than him, and suggested his invitation instead. Accordingly, the noblemen of the court invited Namgyal Lhundup.

The Drupthob meditated on *Lokdren Rabtu Zompa* and hit the patient with his beads continually while at the same time pressing his *phurpa* on his body. This drove the Dep unconscious and all the attendants including his wife started to cry, assuming him to be dead. He advised them not to cry and assured that the Depa would recover slowly. He then poured sacred water into Depa's mouth, and to everyone's surprise, the patient came back to life. He continued to shower blessings and the Depa was cured. The Depa and his wife made offerings in gratitude. He then returned to his monastery at Padtshaling in Bumthang.

From there on, the fame of Drupthob Namgyal Lhundup as one who subdued zombies and devils spread everywhere. He was also responsible for subduing the dreaded evil in Mangde Drangjay valley and wiping Langthil Wenkhar off the evil effects. In brief, he was the one to subdue all the evil spirits and devils across the country.

Deterrence Against External Attacks

Norbu Pekar, a student of the Tongpon of Acharya Khapuchen once invited him to Norbuling at Dungsam where Arti Sonam Darjay was sponsoring a religious teaching. During that time, Bhutan was ruled by the Sixteenth Desi Sonam Lhundup (reign: 1768-73) and Bhutan and the British India were fighting a war at Pasakha. At the same time, Dungsam Ja Drung and Assam Raja were also at loggerheads over their borders in the eastern part of Bhutan, causing immense sufferings to the people.

After Dungsam Ja Drung sought the Drupthob's help, the latter went to Yongla Gonpa in Pemagatshal. There he flung a ritual cake (*martor*) in the direction of the enemies, causing rain of blood to fall on the army camps of the Assamese king. Wild animals ran about the camps making ominous cries. This frightened the enemies and they all ran away. Dungsam Ja Drung was victorious.

Dungsam Ja Drung and the people made a huge offerings to the Drupthob in gratitude for saving the lives of so many people and bringing victory to the country through his spiritual powers. His fame spread even more.

A stone, bearing the shape of a ritual cake thrown by Padtshaling Trulku for deterring any external attacks in future, subduing all kinds of devil and evil spirits and clearing away all hindrances so that peace and harmony may dawn on the people, can be seen to this day below Yongla Gonpa. A similar stone attributed to Drupthob Namgyal Lhundup can also be seen behind Yongkala in Mongar.

His Last Years

The Drupthob then returned to Bumthang and organized *mani*, *vajra guru* and *phurpa* recitation ceremonies for his followers. He made sure that the offerings he had received from his devotees were not wasted. The rest of the time, he taught whatever his students wanted to learn. In the meantime, the people of Dorjibe suggested that the Drupthob should stay in Dorjibe to avoid climbing the hill to Padtshaling in his old age. He agreed and Dorjibe Lhakhang was thus constructed as his residence. Thereafter, later reincarnations appointed their representatives at the Lhakhang.

According to the local account, a lhakhang was to be built above the Dorjibe village on a hillock with the shape of a double-vajra. However, due to lack of water in the area, the lhakhang was built at the present site. The village was named Dorjibe after the shape of the land, which looks like a double-vajra. The vajra shape is not visible clearly today due to the growth of pine forests. The Lhakhang is located at 2520 metres above the sea level.

Once Jigme Lingpa instructed his Bhutanese student Jigme Kundrol to visit Yongla Gonpa in Mon. Jigme Kundrol mistook Bumthang Tang Thowa Drak for Yongla Gonpa and meditated there for three long years. From there, he went to live at Wangthangla, Ura. After realizing that it was not the place prophesied by Jigme Lingpa, he went to see Drupthob Namgyal Lhundup from whom he received many teachings. Not long after, Norbu Pekar from Norbuling, Dungsam, who was a devotee of Drupthob Namgyal Lhundup, sent a request once more to conduct *Dutsi Mendrub* ceremony at Dungsam.

By that time, Namgyal Lhundup was quite old to undertake a long journey. So, he deputed Jigme Kundrol and conferred on him the post of Yongla Lama for the benefits of the people and the Buddha-Dharma. Jigme Kundrol founded the Dungsam Yongla Tengay Riwo Pelbar Ling monastery, a place prophesied by his master Jigme Lingpa, for promulgating the Buddha-Dharma, and most importantly for benefiting all sentient beings, and Bhutan in particular.

Later, Norbu Pekar, Drupthob Namgyal Lhundup's devotee and patron, retired from his post. He wanted to see Jigme Lingpa and requested the Drupthob to help him meet the great master. The Drupthob could not refuse his request and travelled to Tibet again. The two met Jigme Lingpa and with prayers to meet in future, the Drupthob returned to his residence in Bumthang.

Death

Not long after, the embodiment of Palchen Dorji Zhonu, Master Namgyal Lhundup died peacefully at the age of 68 in 1786 corresponding to the 20th Day of the Fourth Month of Fire Horse Year.

II — *The First Padtshaling Trulku: Namgyal Lhundup*

Thousands of followers and devotees gathered to bid final farewell to their great master. Prayers for quick rebirth were made, and the scale of the rituals organized touched even the heaven. Rainbows shone in the sky and rain-flower showered on the earth and the very air around the place was filled with fragrance. When the attendants opened the funeral chamber they found many body relics like *dungsba riram*.

Beginning that evening, a prayer ceremony called Padtshaling Kucho is performed on the Fourth Month of the 20th Day of every year.

III. SUCCESSIVE INCARNATIONS OF THE PADTSHALING TRULKU



The Second Trulku: Jigme Tenpai Gyaltsen

Jigme Tenpai Gyaltsen, the First reincarnation of the Druptob Namgyal Lhundup, was born in 1788 (Earth Monkey Year) at Trelar in Trongsa. Many auspicious signs accompanied his birth, such as the appearance of two suns in the sky and turning of water into milky colour for three consecutive days.

At five, he declared himself as Druptob Namgyal Lhundup and insisted on going to Jangchub Pelri Gonpa. He was able to describe the Gonpa in detail. His former attendants took him to Jangchub Pelri and enthroned him as the Second Padtshaling Trulku. He took the lessons from the former master's two main students Namgyal and Shacha. At the age of eight, he took the vow of *genyen* (lay) from Jigme Lingpa and was given the name, Jigme Tenpai Gyaltsen.

Following the orders of Rigzin Jigme Lingpa, he went to study under Jigme Kundrol at Yongla Gonpa in eastern Bhutan. There he received all the teachings of his former incarnation. He was only nine. At the age of eleven, he went to study under Jigme Lingpa in Tibet. But soon Jigme Lingpa passed away that same year. He received a statue containing his great master's relic as a consolation.

He then went to Mindroling where he received the vows of the preliminary (*genyen*) and novice monk (*getsbul*) from Khenchen Tenzin. He spent the next five years mastering the thirteen major philosophical texts (*zhungchen chusum*) according to the Nyingma tradition, as well as Kama (*bka' ma*) and treasure texts, ultimately earning the title of Lhomon Geshe. To mark his graduation, Jigme Tenpai Gyaltsen distributed a roll of *pangkheb* to every monk at the monastery. After making offerings to the Lhasa Jowo and going on a pilgrimage to Samye and other places sacred to Padmasambhava,

he returned to Bhutan, arriving in his nineteenth year.

During that time, the practice of any religious tradition other than the Drukpa Kagyu required the approval of the government. So, in the year 1808, he obtained permission to continue the tradition and lineage of his former incarnation. The Desi gave him a gift of a cymbal that was named Puntang Madrakpa, which is preserved today at Jangchub Pelri. He then returned to Bumthang.

In 1809, Jigme Tenpai Gyaltsen expanded Jangchub Pelri, the monastery built by his predecessor by adding an additional floor, a new temple, and a residence. After its consecration, he entered into a three year retreat, and is said to have experienced a number of important visions such as the three root deities of the *Longchen Nyinthig* and Jigme Lingpa.

At the end of his meditation, now twenty-five years old, Jigme Tenpai Gyaltsen went to Tibet. While there, he received his complete ordination vows (*nyendzog*) from Minling Khenchen Kunden. From Minling Trichen Pema Wangyal, Terchen Garwang Tingzin Gyalpo, and the Sixth Lhalung Sungrtul Kunzang Tenpai Gyaltsen (1763-1817) he received many empowerments, transmissions, and instructions and advice. Once again, Jigme Tenpai Gyaltsen made offerings to the Lhasa Jowo and the monks of Mindroling, and then returned to Bumthang.

Not long afterwards, Jigme Kundrol of Yongla Monastery passed away and so Jigme Tenpai Gyaltsen went to Dungsam. He stayed there for a quite a long time and performed the funeral rites, taught the regent (*latshab*) Dorji Gyaltsen, and gave more teaching and blessing to the patrons in the region.

Upon his return to Bumthang, Jigme Tenpai Gyaltsen continued to teach his followers. As requested by his patrons and devotees, he built Phuntsho Pelri Monastery, Muktsen Naykhang, Dungsam Khangmai Lhakhang, and Sengor Lhakhang. To every household of Sengor he gave a 'prosperity vase' (*yang bum*) in recognition of their service as the first patrons of his previous incarnation. Many houses of Sengor retain these vases today.

Jigme Tenpai Gyaltsen was invited by his patrons to Bumthang Dezhi, Mangde Tshozhi, Trashigang, Zhongar, Lhuntse, and Wangdi Phodrang where he gave empowerments, transmissions,

instructions, and performed services for subduing evil spirits. He is said to have stopped animal sacrifices (*marcho*) wherever he went. He rebuilt the Kurizam (bridge) in Mongar after it was burned down during a civil war. Today, the names of governors, religious masters, and noble families who contributed to the bridge reconstruction can be read on a slate at Kakaling. While living at Kakaling, a site above Kurizam he subdued an evil spirit residing below Kurizam that had been harming the people and animals of the area.

In 1844, on the request of the Trashigang Dzongpon, Choje Ugyen Phuntsho, Jigme Tenpai Gyaltsen gave teachings and initiations to the local people. Like his predecessor, he refused the offerings made to him, but requested for a *phurpa* (dagger), since it was the dream of his root lama Jigme Kundrol to make one similar to the one possessed by his previous incarnation, which had also come from that place. The Dzongpon summoned the descendants of *lugzo tralko* living below Drametsi village, whose forefathers had made similar *phurpa* as offerings to his former incarnation. These *phurpa* were offered to Dorji Gyamtsho, the Second abbot of Dungsam Yongla Monastery.

From there, he was invited to Dungsam, a journey he undertook to build a *chorten* at Yurung. From Yurung, he was invited by Gophu Choje and the public of Trashigang Uzorong to subdue the evil spirits dwelling there. There he saw the construction of Chorten Jarung Khashor with the support of Gophu Choje and the public, and consecrated it for the collective merit of the people and deterrence against the evil forces. The successive incarnation visited the *chorten* every year and organized religious congregations.

After this brief stay in the east, Jigme Tenpai Gyaltsen returned to Bumthang to continue with his teachings. During this period, he constructed Jangchub Chorten and wrote the biography of the First Padtsbaling Trulku Namgyal Lhundup and other books.

While he was living at Jangchub Pelri, he heard the black-necked cranes that were roosting at Chamkhar plains. Their songs inspired him to compose a song, *thrung thrung karmoi luxhay* and other songs like *abo tashi yangchag* and *tashi laso lungpai phula*. These folksongs are sung all over Bhutan today.

Knowing that he was not going to live much longer, he appointed

his student Lama Kunzang Dechen as a regent (*la tshab*). Jigme Tenpai Gyaltsen's other students included Lhalung Thugsay, son of Lhading Terchen Garwang Tingzin Gyalpo, the Sixth Paro Nepu Trulku, Je Sonam Gyaltsen, Paga Geshe Tsendra, the Second Yongla Lama Dorji Gyamtsho, the Third Yongla Lama Khedrub Gonpai Choje Tsheten, Tshamdra Lama Ugyen Dorji, Paro Drak Trulku, Choying Rangdrol's reincarnation of Kurtog Gonpa Karpo.

Among his patrons were Druk Desi Dorji Namgyal, Dorji Norbu, Trongsa Chila Ugyen Phuntsho, Wangchen Dorji, and other Dzongpons of eastern and western Bhutan.

Finally, having lived a life in the service of the sentient beings Jigme Tenpai Gyaltsen passed away at the age of sixty on the Fourth Day of the Fifth Month of Iron Dog Year (1850) of the Fourteenth *rabjung*. Before his death in the same year, Jangchub Tsundu (1817-1856) invited him to his monastery and the two made prayers to meet in future again. So Jangchub Tsundu presided over his funeral rites. Rainbows shone in the sky and images of tutelary deities appeared from his body. Eight auspicious signs including many other significant signs were seen in the sky during the funeral.

The Third Trulku: Jigme Drodan Dorji

Jigme Drodan Dorji, the Third Padtsaling Trulku was born in 1853 (Water Ox Year) at Nagtshang. His family belonged to the Jakar Dung, nobility descending from both Pema Lingpa (1450-1521) and Lhalung Pelki Dorji (8th century). His other name was Jigme Drodul Dorji.

The boy was recognized as a young child as the Third Padtsaling Trulku, the immediate reincarnation of Jigme Tenpai Gyaltsen (1788-1850). He was installed at Jangchub Pelri Gonpa, seat of the Padtsaling Trulku. A disciple of Jigme Tenpai Gyaltsen, Lama Kunzang Dechen who was a regent (*latshab*) and other lamas taught him the lineage teachings. He received empowerments, transmissions, and instructions central to his lineage, such as the treasure teachings of Drime Lingpa (1700-75/6), *Longchen Nyingthig*, *Peling Chokor*, and *Ratpur*, the Phurpa teachings of Ratna Lingpa (1403-1478).

At one time in the past, Lama Tshogdu Rangdrol of Dokham

prophesied Bhutan to be the place for one of his accomplished students for practicing his teachings. Accordingly, the student arrived at Bumthang to find the place via Lhodrag. From there he went to Kurtoe Takeyla. Unable to find the prophesised place the student passed away. His reincarnation Choying Rangdrol was born to the descendants of Guru Chowang (1212-1270), the treasure revealer of Nyalamdung in Lhuntse. This reincarnation went to study under Drupthob Nangzey at Khenpajong and later under the Third Padtshaling reincarnation Drodul Dorji whom he made as his root lama. Choying Rangdrol became Jigme Drodren Dorji's most illustrious disciple. After completing his education and following his root lama's prophecy, Choying Rangdrol established Gonpa Karpo at Lhuntse, a replica of Padtshaling Gonpa, and instituted the religious tradition of Drime Lingpa, known as Dorji Sokdrub. The gonpa is also known as Kaba Gonpa since it was built by the command of his root lama.

Jigme Drodren Dorji had two sons by a consort. He died in 1883 at the young age of thirty at Ta Gamling.

The Fourth Trulku: Kunzang Thinlay Namgyal

The Fourth Padtshaling Trulku Kunzang Thinlay Namgyal was born at Paro Drugyal Dzong in 1892, the Water Dragon Year. His father was Choje Thinlay, the Dzongpon of Drugyal Dzong, from Langthal Kibser Monastery in Trongsa, Central Bhutan, and his mother was Gyalmo of Taktsi Choje, a nobility family.

He started to recollect his past life from the age of five and he was enthroned at the monastic seat of Jangchub Pelri Monastery as the reincarnation of the Third Padtshaling Trulku at the age of five. Rigzin Khamsum Yongdrol, said to be the reincarnation of Dorji Lingpa (1346-1405), supervised the enthronement and gave him new names: Kunzang Ngedon Tenzin Chogyal, Om Swati, and Kunchab Jurme. Rigzin Khamsum Yongdrol offered an eight-stanza long-life prayer to Kunzang Thinlay Namgyal.

He received Nyingma and Kagyu teachings from numerous masters during their visits to Bumthang, including the Eighth Karmapa Khakyab Dorji (1870/1871-1921/1922), Tokden Sakya Shiri (1853-1919), Terchen Zilnon Namkhai Dorji, Serkhang Dorji

Chang Ngawang Tshulthrim Donden (1856-1918), the Seventh Dzigar Chogtrul Ngawang Tenzin Palzang, Doring Trulku, and Dzogchen Khenpo Thubten Nyandrak (b.1883). He also studied *Zhungrig* from Geshe Mindu and Tshulthrim Pelzang.

He received a number of Nyingma transmissions and teachings from Bayul Rimpoche Kuzhog Thinlay and Chung Trulku, including *Longchen Nyingthig*, the treasure teachings of Drime Lingpa (1700-75/6), also known as Tekchen Lingpa, and the Vajra Kilaya treasure tradition of Ratna Lingpa (1403-1478). From the Ninth Peling Sungrul Tenzin Chogyal (1894-1925), he received instruction on *Peling Chokor*. He took lay ordination vows from Chung Trulku.

At that time, a devil living beneath the Chamkhar Bridge was harming the Chamkhar Chupo's family. The family tried every means to ward off the devil but to no avail. At last they invited Kunzang Thinlay Namgyal to perform the necessary ritual. Kunzang Thinlay Namgyal agreed and went to Chamkhar. When he arrived at Chamkhar, the devil appeared in person and started to cry, and pleaded him not to perform the ritual. If he was to perform the ritual by all means, the devil requested him not to accept any offerings from the family, for that was tantamount to taking away his *sok* (life force), to which he agreed.

After the ritual, the family made offerings to Kunzang Thinlay Namgyal but he refused to accept them, for he had a promise to keep. The family was unsatisfied and secretly hid some clothes underneath the saddle of his riding pony. When he arrived at Chamkhar Bridge, the devil appeared before him, crying, and complained that he had accepted the offerings, and that he would now die. Kunzang Thinlay Namgyal paid no heed to his cry and continued on his journey. The devil pulled his horse by its tail. As the horse moved forward with great force, it left a hoof print on a stone near the riverbed at Chamkhar.

The devil beneath the Chamkhar Bridge stopped harming the people. The stone bearing the hoof print of the horse was taken to the monastery by some elderly people after it was removed from the original site while building the motor road.

Kunzang Thinlay Namgyal continued the works of his predecessors: teaching the people and helping the sentient beings. He

served as the head lama of the first two successive kings of Bhutan: Ugyen Wangchuck (1862-1926) and Jigme Wangchuck (1905-1952), including Azhi and Dasho of Lam Pelri and Wangdicholing royal collateral houses, Royal Chamberlain Honchung Dasho Zhongarpa, and others.

Kunzang Thinlay Namgyal while mixing with high-ranking people also lived by strict rules of Palden Drukpa. Even when he went around for alms in the villages, it is said that he lived in the houses of village couriers and the people had to bring the offerings to him.

Kunzang Thinlay Namgyal spent most of the time at his monastery over-seeing the management of the place and performing the timely rituals for the welfare of all sentient beings. He died in 1957 (Fire Bird Year) at the age of 66 year. His disciples and patrons requested him to stay a little longer. Alternatively, they requested him to be reborn fast for the benefit of all sentient beings. To this the master said that if he were to be born into a well-to-do family, he would not be able to benefit the poor and ordinary people. He promised to be born into a humble family in his next reincarnation and asked them to meet him there.

IV. THE FIFTH TRULKU: PEMA KUNZANG TENZIN GYAMTSHO



Birth, Education and Enthronement

The Fifth Padtshaling Trulku, Pema Kunzang Tenzin Gyamtsho was born on the 15th Day of the Fourth Month of the Iron Rat Year (1960) at Tang Namkhai Lhakhang, the seat of Tshampa Lama Namkha Samdrup, to Binzaibe Choje Thinlay, the direct descendant of Terchen Dorji Lingpa, and Jigme Lhamo.

Soon after he began to speak, he uttered the name of his predecessor Kunzang Thinlay Namgyal and claimed to be his reincarnation. He also proclaimed Jangchub Pelri to be his seat and insisted on going there. The treasurer Sonam Dendup conducted a test to clear any doubt by mixing the articles used by the former master with those of similar-looking articles and presented before the child. The child picked up the articles belonging to the former master and refused to return them. The child was then referred to the Sixteenth Karmapa Rangjung Rigpai Dorji (1924-1981) to confirm whether the child was a genuine reincarnation of Padtshaling Trulku. After the Karmapa's confirmation, the child was accorded a formal recognition, and given the name Karma Choki Gyaltsen.

At the age of five Jurme Thegchog Tenpai Gyaltsen, the tenth heart son of Pema Lingpa, enthroned him, and named him Pema Kunzang Tenzin Gyamtsho. The people shed tears of happiness, according to a 61-year-old lay monk Chokla who is able to name almost all the people who had gathered to welcome him. When the convoy arrived at Bathela, two farmers were seen presenting themselves before him. In the morning of the day the reincarnate child was to arrive at the monastery, footsteps of invisible beings entering and exiting the doors were heard, an indication of the protecting deities preparing to welcome the child.

This story is nowhere clearly reflected as in the writings by Lopen Gonpo Tenzin:

With the dawn of the Rat Year and an indication therewith that we the sentient beings are not diminished in merits, a reincarnation was born. Not knowing whether he was of a higher being or an ordinary child, he remained in the lap of his mother for three years. Finally, when he was able to speak a little, the child expressed his desire to go the monastery. On meeting with his former treasurer, Sonam Dendup, the child, without having anybody to introduce him called the treasurer by name. On reaching the Bathela pass, the deities and other celestial beings welcomed him. Similarly, on reaching Padtsbaling, there was a sea of tea and drinks waiting for him. A little drop he took from them; a little drop he offered to his tutelary deities and yet another drop he offered to other protective deities ushering in an auspicious day for him to take care of the monastery thereafter.

He learnt to read and write from his former treasurer Lopen Sonam Dendup, and subsequently from his former chant master, he went on to learn the ritual practice.

Joining the Central Monastic Body

In 1770 when Tenzin Gyamtsho was ten, Treasurer Sonam Dendup and Tamzhing Jagar, then the Home Minister, took him to the 67th Je Khenpo Nyinzer Trulku Thinlay Lhundup at Punakha Dzong, the seat of Palden Drukpa and abode of Rangjung Khasarpani, the self-created image of Avalokiteshvara, for his first haircut. The Je gave him the name Tenzin Gyamtsho, coincidentally the same name given by Karmapa and Thugsay Rimpoche on separate occasions. This confirmed the oneness of the minds of all the three masters. Tenzin Gyamtsho was enrolled at the Central Monastic Body (Zhung Dratshang) where he learnt like any other ordinary novice of his time under strict monastic discipline.

When he was 15, he joined the Tango Buddhist College which was headed by Geshe Jaku, the reincarnation of the great treasure revealer Tertön Sogyal of Tibet, who later became the Sixty-ninth Je Khenpo. During his seven years stay at Tango, he studied *Dayig Sumtak*, *Zhungchen Chusum*, Drukpa Kagyu tradition of ritual practices, and received many other teachings from Geshe Jaku.

Around the same time, Tenzin Dendup popularly known as Shachung Kinley who later became the Sixty-eighth Je Khenpo conferred on him a lay vow (*geynyen*) followed by a *nyendzog* vow at the age of twenty-five in line with Pekar Domjun tradition. From Tenzin Dendup he also received initiations on *Kagyue Gonmang*, including *Yidam Jigjed*, *Phurpa* and *Gurdak Mindrol* teachings and initiations.

Back to Padtshaling

At the age of 26, Tenzin Gyamtsho resigned from the central monastic body and returned to Padtshaling. By that time, his former incarnation's attendants had become old and the monastery had deteriorated because of the lack of attention by the lay monks and others who were engaged in the development activities. A huge task confronted him. However, the whole monastic complex was restored to its former glory through the generosity of the Fourth King.

At the same time, he received all kinds of teachings: *Nyingthig Yabzhi* from Polo Khen Rimpoche Dorji; initiation on *Thuje Chenpo Drodon Khachab Ma* from the 16th Karmapa; *Tshewang Gi Dzenang* from Kyabje Dudjom Rimpoche; and oral initiations on refuge, *mani*, and *vajra guru* from Lama Gyalwang Nima. At the same time, he studied astrology from Tshangkha Lopen Norbu Wangchuck, a highly accomplished Bhutanese Buddhist master.

Further, he received complete initiations on *Kilchog Dorji Threngwa*, and initiations and instruction on Drime Lingpa's *Nordrub Khamsum Wangdu* from Drubwang Dampa Lama Sonam Zangpo. Later Khyentse Dorji Chang Jurme Thegchen Tenpai Gyaltsen became his Root Lama. Until his root lama's death, he received teachings on *Nyingma Kater Dagnang*, *Chime Longsal Dorji Sokdrub* and initiation and instructions on *Ratphur*. His other learning include instructions on *Nyingthig Yabzhi*, *Kagyur Jaglung*, *Longchen Dzod Dun* (Seven Treasuries of Longchen Rabjam), *Nyingma Gyud Bum* (The Hundred Thousand Tantras of the Nyingma School), practice of *Tsalung Rigzin Thrulkehor*, *Khyentse Gongter*, initiation and instructions on *Dralha Gesar Tathub Karpo*, commentary on *Ngondro* and *gongter* of Kyabje Rimpoche and all *dam ngag* (pit instruction).

He received initiations on *Rinchen Terdzod* (The Precious Treasury of Revealed Treasures) and *Nyingthig Yabzhi* (the Four-fold Heart Essence, a set of *Dzongchen* texts compiled by Longchen Rabjam) from Jigme Thubten Pelzang, the Fourth Dodrubchen; initiations on Drime Lingpa's *Tshepagme* and *Nordrub Khamsum Wangdu*; *Khandroma Sengdong* from Thrulzhig Rimpoche; oral instructions and commentaries on *Damngag Tshigsum Nendeg* from Nyoshu Khen Rimpoche; and oral instructions and commentaries on *Karma Chagmed Dechen Zhingdrub* from Khenpo Dazer.

From Kyabje Bebero Trulku, he received oral instructions on *Mani*, *Vajra Guru*, and *Kathang Deupa*, blessings on *Longnying Rigdu*; blessings of *Mipham Chokhor*, *Dralhai Sok Tad*, and complete seven chapters of *Nyingthig Yabzhi* from Drubwang Penor Rimpoche; oral instructions on *Mipham Zungbum* and *Zhungchen Rig* from Trulku Pema Namgyal; *Rinchen Terdzod* initiation from Taklung Tsitru Rimpoche. He received blessings, oral instructions, and commentaries from many eminent luminaries.

From Dilgo Khyentse Dorji Chang, he received the teachings and initiations on *Yidam Lhakpi Lhachog Palchen Dorji Zhonu* and *Gonpo Tshepame*, and *Thuje Chenpo*. Mandalas of each of these deities manifested themselves to him in later years to indicate his accomplishment in these fields. During the time of his predecessor, the traditions of offering meat during rituals by certain villages around the country were stopped. As time passed by, some households had resumed the practice. To stop the practice he issued a letter to the concerned households. The recipients were moved by the contents of the letter.

Restoring the Dharma Tradition

The conditions of the Padtshaling Monastery had deteriorated much during his education at the Central Monastic Body, firstly due to changing times and secondly because of the delay in his taking over the affairs of the monastery. He faced many difficulties in restoring the monastery to its original form. However, due to the blessings of the Fourth King and the support of the government towards the cause of Buddha-dharma, coupled by unfailing support of devotees, beginning from 1991 the monastery was able to start

bumdey, *drubcho*, and timely prayer ceremonies for the welfare of all sentient beings. A *gomdey* consisting of about twenty five lay monks was instituted, and its caretaker appointed under the government payroll. The *gomdey* was later upgraded to a monastic college, and some monks are now in a position to join monastic schools and meditation centres.

The annual religious ceremony instituted at the monastery in the past is *Palchen Dorji Zhonu Drubchen* which begins on the 20th Day of the Fourth Month of every year, corresponding to the death anniversary of the First Padtshaling Trulku. For the same reasons stated above, this ritual had lost its importance over the years and the ritual was reduced to few days. The Fourth King learnt about the war between Bhutan and the Assamese king during the time of the First Padtshaling Trulku in which the power of *Phurpai Tordog* ended the war, and the uniqueness and the power associated with the *phurpa* (ritual dagger) collections at the monastery. The King realized that there is no other power greater than Palchen Dorji Zhonu in deterring any future wars and overcoming external, internal, and hidden misfortunes. Therefore, beginning 1986 the Fourth King commanded the Padtshaling Drubchen to be performed annually and provided necessary funds.

In order to reinstitute the performance of *Phurpai Drubchen* on annual basis, the student of Rigzin Jigme Lingpa and the Fourth reincarnation of Dodrup Jigme Thinlay Yozer, His Holiness Jigme Thubten Pelzang was invited from Gangtok in Sikkim to preside over the first Drubchen ceremony. From then on, the annual Padtshaling Drubchen is performed in time every year for the welfare of the people and the country, a tradition made possible by the blessing of the Fourth King.

In 1990 at the time of the southern an uprising, the Fourth King visited Bumthang and expressed his deep disappointment with the uprising. The Trulku then submitted how in the past there was a similar incursion in the country and how the First Padtshaling Trulku had deterred it. On behalf of people of Bumthang, the Trulku, on his part, offered mendrel to the King, consisting of the most sacred of the ritual daggers, belonging to the First Padtshaling Trulku, a volume of *Kathang Denga* fashioned at Kham Dhegay and

a *stupa* carved out of priceless *chuzang*. As aspired, the uprising stopped. Some people say to this day that the positive outcome of this offering is a reflection of the pure faith between the King and the Padtshaling Trulku.

Continuing the Padtshaling Tradition

The main responsibility of the current Padtshaling Trulku is to keep alive the religious tradition of the Padtshaling Monastery and his past masters, manage the monastery and *gomdey*, and most importantly fulfil the spiritual needs of all his followers from Wangdi Phodrang in the west to Trashigang in the east, which includes the people of Trongsa, Bumthang, Zhemgang, Mongar, Lhuntse, and Pemagatshal. Once the patrons and followers of the Padtshaling Trulku were so numerous that there developed a saying,

All that your eyes can see are the patrons of the Gangteng Trulku

All that your ears can hear are the patrons the Padtshaling Trulku.

In keeping with time, the Padtshaling Trulku makes overseas visits to teach his followers.

The monastery built by the first Drukthob in 1769 was a single storey. The first reincarnation Jigme Tenpai Gyaltshen added the second storey in 1809 and expanded the complex to the right and left of the main structure. Except for this expansion, there was no renovation work for about two hundred years. Thus, the monastery had deteriorated. The present and the Fifth Trulku rebuilt it from scratch in 2002 with the support from the government.

Remote location is the other problem the monastery faced. This problem was solved after a seven and a half kilometre motor road was built from Takar Zhong with support from Sangay Ngedup who was then the minister of agriculture. The rest of the fund was provided by the Padtshaling Trulku himself. Similar undertakings for the monastery are explained in Part V.

The Fifth Padtshaling Trulku Pema Kunzang Tenzin Gyamtsho (born in 1960) is 50 years. May he live a hundred years for the welfare of all the sentient beings, and may he be able to fulfil all of his noble objectives!

V. KU SUNG THUKTEN OF JANGCHUB PELRI MONASTERY



The monastery has two storeys: the top floor houses the statue of Buddha Amitaba (*Yodpame*) flanked to its right by Guru Rimpoche and by Vajrasattva (*Dorsem*) to its left. There is also a *Jangchub Chorten*, including a set of eight *Buddha stupas*, a set of *Kagyur*, a set of *Nyingma Gyud Bum* (The Hundred Thousand Tantras of the Nyingma School), a set of *Dzod Dun* (Seven Treasuries of Longchen Rabjam), and three *thongdrol* brought by the First Padtshaling Trulku from Tibet. *Gonkhang*, to its right, houses the main treasure of the monastery, consisting of an assemblage of ritual daggers forming a Mandala. Any faithful person will be blessed with sight of a holy water dipping from them. Anybody seeing or touching them will be cleared of all obstacles in this life, and after death can avoid births in the lower realms. There is Mantra-Protectors Ekajati on the right and Dorji Drakmo on the left framed in by *kathrabs* of Gonpo Maning Sokdu on the right and Mantra-Protector Dorji Drakmo on the left, all of which ensure the destruction of the unfaithful while keeping a constant watch on the faithful lots like that of a mother on her children. There is yet another special artefact in the monastery is the Chinese *thangka* of Drolma Jigpa Geychob. As for masks, there are the masks of Mantra-Protector which spoke once in the past, *dralba* mask and others.

During the reign of the Second King (1926-1952), the *dralba* mask was sent to be framed into a *kathrab* of Wangdicholing Dzong, to which the Padtshaling Trulku agreed. However, the Dzong shook even before the mask was brought down. The king sensed the danger and instructed that the mask be retained at the monastery. The Dzong stopped shaking the moment the king issued an order. This particular mask is considered as a very sacred object of the

monastery, and it rests in the chamber on the left of which there is another chamber for making ritual arrangements.

Underneath the main structure and in the Lama Lhakhang are statues of both Kagyu and Nyingma spiritual masters including the statues made from Rigzin Jigme Lingpa's bone relics and other treasures belonging to Drupthob Namgyal Lhundup, the founder of the monastery. To the right is the temple of Avalokiteshvara where human-size statue of *Chenrezig* stands, and the statues of the sixteen Arhats made from clay mixed with medicinal ingredients. The other treasures include a complete set of eight Buddha *stupas*. As for religious scriptures, there is Ratna Lingpa's *phurpa* teachings sculpted in wood blocks including Drime Lingpa's teachings. To the left there is a chamber for making ritual cakes while the front of the temple is partitioned as living rooms for the monks.

Next to the main monastery structure is a *tshamkhang* (meditation hut) of Pongwa Samten as it stood in his time. A little further away from *tshamkhang* there is a compound where relatives of those who serve the monastery in different ways live. Again, a little further towards the south-east direction is the living quarters of the nuns. However, after the construction of motor road, many of the living quarters of the monks have now been shifted nearer to the motor road and town. Only few persons live in quarters of the nuns and meditation huts, and they have deteriorated over time. There is a guest house and a common kitchen constructed on the outside of the monastery. Close by the guest house there are the living quarters of those associated with either the monastery or the *gomdey*. Thanks to the motor road, the monastery is developing continuously these days.

A golden pinnacle (*sertog*) could not be installed on a newly constructed Padtshaling Gonpa. The secretary of Padtshaling took the lead role in collecting donations from ex-*gomchen* Sonam Tshering and other devotees. With the donation, the work on making the pinnacle started to coincide with the celebrations of one hundred years of monarchy, the start of democracy and the enthronement of the Fifth King on the Golden Throne. The golden pinnacle on the temple and the victory banner on the roof of the living quarters of the monks including sun and moon on the *stupa* housing

the sacred relics were finally installed on the auspicious *saga dama* i.e., on the 15th Day of the Fourth Month of Earth Ox Year of the Bhutanese Year (7 June 2009). Also on this day, during the consecration ceremony, the secret relics consisting statues and other were donated by His Majesty the Fifth King, Jigme Khesar Namgyal Wangchuck to be placed inside the golden pinnacle. This saw a good end to the tasks.

At about the same time, Ugyen Lhundup, a nephew of the Fifth Padtshaling Trulku, financed the construction of a human-size statue of Rigzin Jigme Lingpa, the Root Lama of both the First and Second Padtshaling *trulkus* and offered it to the monastery.

The Trulku himself saw the making and completion of complete vital treasure (*lator*) of Lama Palchen and perpetual ritual cake (*tagtor*) of *Lama, Yidam, Khandro, Chokyong, Sungma*, including *zbidag* of the *gonkhang* which had deteriorated over the years. They were installed complete with relic installation and consecration on 23rd Day of the Eighth Month of the Wood Dog Year (1994). *Tendo* dedicated to Mantra-Protectors Ekajati and Dorji Drakmo, the two of which were in bad shape after a passage of two hundred years, were restored with contributions of silken threads from Dechen Choden, the younger sister of the Fifth Trulku, and turquoise, coral, and pearls from his younger brother Dorji Thinlay. These were then finally installed and consecrated on the 23rd Day of the Eighth Month of the Earth Ox Year (11 September 2009).

VI. THE RELIGIOUS TRADITION



Religious rituals such as *Drolchog Luwang Gongjan*, *Chenrezig Khorwa Jigdrol*, daily practice of *phurpa* (*Phurpai Junkher*) and other rituals are performed every day at Padtshaling Jangchub Pelri Monastery, which stands on the lap of Bumthang, the hidden land of gods, for appeasing all the protective deities. *Yar Ngoi Tshechu* and *Mar Ngoi Tshechu* are performed every month. This does not include the performance of rituals like *Zamlha'i Nordrup Khamsum Wangdi* for three days; *Namgyal Tongchod* for one day; *Gurdrak* for three days; *Khorwa Jigdrol* for three days; and *Chimi Longsel Dorji Sokdrub* for three days. In the Fourth Month of the Bhutanese Year, a nine day *drubchen* and three day *kucho* are performed. In the Eighth Month of the Bhutanese year the monastery perform a seven day long *Magon Yuldog*; recitation of the whole set of *Kagyur*; three day *Karling Zhithro* (recently added) and the summer retreat prayer ceremony for one and half month for the welfare of all sentient beings and the flourishing of the Buddha-Dharma.

Padtshaling Kucho is performed on the Fourth Month of every year for three days to commemorate the death anniversary of the founder of this monastery. The first day is devoted wholly to ritual performance. The second day includes the performance of rituals together with the unfurling of the three kinds of *thongdrol* for public viewing and life-lengthening blessings. The last day is dedicated for conferring *Phurpai Wang* blessings to the public.

Finally, the monastery perform a seven-day long *Magon Yuldog*, Mantra-Protector Ekajati and Dorji Drakmo Dochog in the Eighth Month of every year for the good of all when *lue* (effigies) carrying away all negativities of His Majesty the King and the head of the monastery (*trulku*) are thrown.

During this ritual it has been the tradition for all the patrons of the Padtshaling Trulku from as far as seven to ten days journey to

gather at the monastery to receive blessings and see the Trulku.

Thus concludes the description of religious artefacts of the monastery, the religious traditions kept alive at the place, the history of the monastery, and lastly the life histories of the five reincarnations.

References

All of the facts and figures presented in this write-up are based on the biography of the First Padtshaling Trulku, Namgyal Lhundup compiled by the first reincarnation Jigme Tenpai Gyaltsen and on his own autobiography. Other references are the biography of Tertön Drime Lingpa; the biography of Ugyen Drime Lingpa called *Dongi Melong Tshangpi Drayang*; *Rinchen Terdzod Lekbum*, Je Geden Rinchen's *Lho Druk Chojung Losar Nagen*; *Drukgi Gyalrab* (History of Bhutan) compiled by *Lopen Pema Tshewang*; Dasho Lam Sanga's *Drukgi Nyorab Selwai Melong*; the biography of Rangjung Dorji Khyentse Yozer by Rigzin Jigme Lingpa; Kunkyhen Longchen's *Sung Thorbu*; the biography contained in the *kabum* of Jangchub Tsundu; *Nyingmai Chojung* by Dudjom Rimpoche; *Bodgi Sidon Gyalrab Dawa Bumthrak Charwai Zingbu* by Zhagapa Wangchuk Deden; *Druk Chosid Gi Rab* compiled by Lamai Gonpa Dasho Phuntsho Wangdi and old documents which are in the possession of the Fifth Trulku.

The rest are based on the life of the Fifth Trulku Pema Kunzang Tenzin Gyamtsho up to the age of forty nine and as narrated by himself. Similarly, the story of the Fourth reincarnation is based on the narration of the village headman of Langthil Gewog Agay Tshewang, a relative of the master and Agay Chokla, a *gomchen* at the monastery. The others are based on the research works of Rinchen Norbu, an ardent follower of the Trulku, Trulku's nephew Ugyen Lhundup and Dorji Thinlay, Trulku's relative. Some information were provided by the elderly people of the area.

This was compiled by Sangay Dorji, Secretary of Dzongkha Development Commission. His name was given by the Fourth Padtshaling Trulku and he is related to the Fifth Trulku. He knows the whole story of the great master Drupthob Namgyal Lhundup and all his successive reincarnations, and has a deep faith in all successive reincarnations. He was conferred a red scarf by His

Majesty the Fourth King at 63 following his retirement from the civil service on the 15th Day of the 10th Month of Earth Ox Year of the Bhutanese Calendar corresponding to 2 December 2009. All computer works were done by Sangay Lhundup and English translation by Rinchen Khandu.

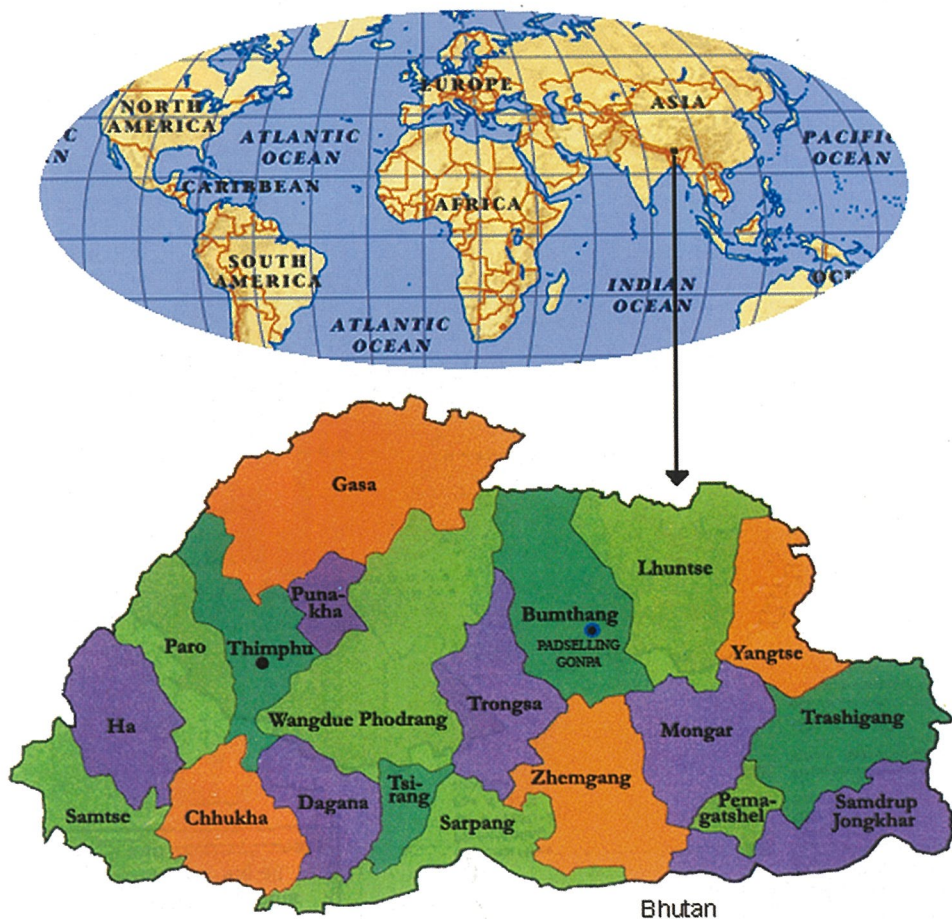
May this compilation help the successive reincarnations spread the Buddha-Dharma!

Concluding Remarks

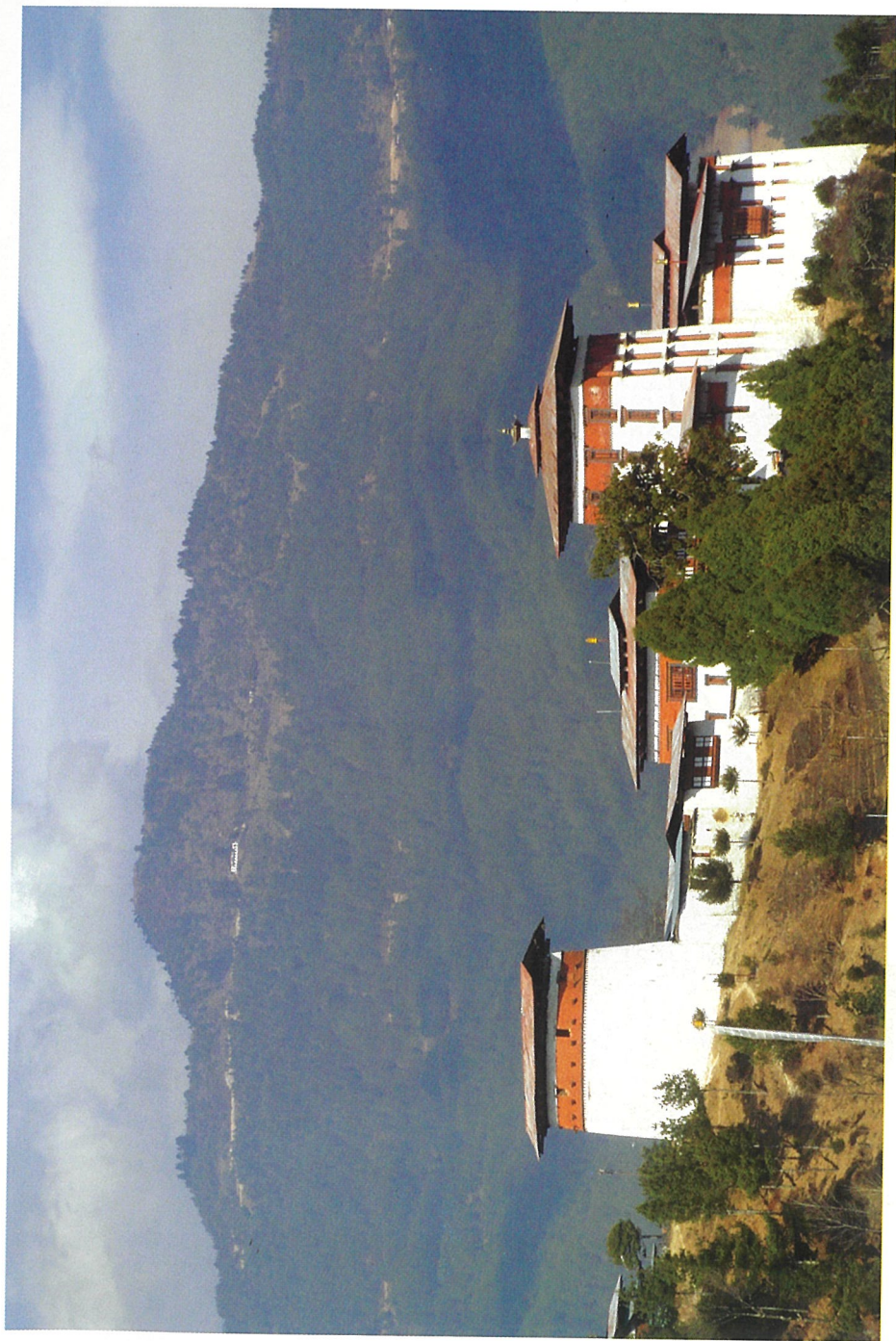
Although, Drupthob Namgyal Lhundup is one who had attained enlightenment, his love and affection for all the sentient beings made him come back to this world in successive reincarnations for their liberation from Samsara. This write-up is then a dedication to their lives and noble services. Moreover, since the people of the area like to know about the great deeds of these past masters, it is also in fulfilment of their dreams. However, if there are any mistakes or shortcomings in my work, I would like to request all of you to kindly forgive me. Finally, I pray that whatever little virtue this task may generate will go to all the sentient beings in their quest for enlightenment.

Tashi Delek!

VI: PHOTOGRAPHS



1. Location on Padtshaling Gonpa



2. View of Padtshaling Gonpa from Jakar Dzong



3. Dongdola flowers



4. Dorsem flower brought from Tibet by Second Padtshaling Trulku



5. Palace of Naydag Marpo Gomchen, the local deity



6. Phochu, the male spring, discovered by Drupthob Namgyal Lhundup



7. Mochu, the female spring, discovered by Druythob Namgyal Lhundup



8. Image of *tsbomen*



9. Footprint of the guardian deity of the funeral ground



10. Breast of a Dakini



11. Stone bearing the shape of a tiger and a bear



12. Stone bearing the shape of a conch



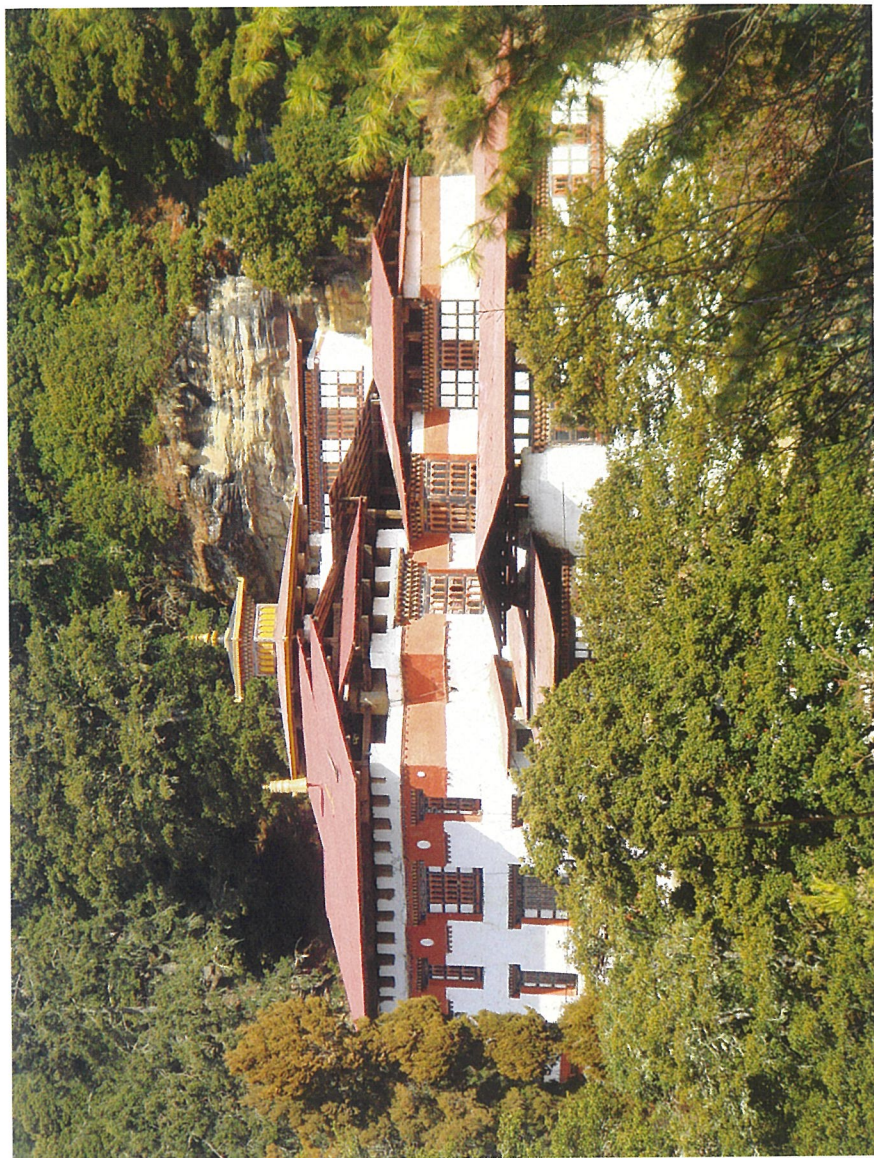
13. Statue of Drupthob Namgyal Lhundup



14. Ruins of a house at Chapthra Rimtangkhar, Thimphu, where Drupthob Namgyal Lhundup was born



15. Latsho (Life Vitality Lake) of the First Padtshaling Trulku



16. Tshandra Gonpa where the First Padtshaling Trulku received his education



17. Je Ngawang Drukpa, the Root Lama of Drupthob Namgyal Lhundup



18. Paro Taktsang where Drukthob Namgyal Lhundup accomplished the power of phurpa



19. Self-emanated rock martor (red ritual cake) discovered by Drupthob Namgyal Lhundup at Paro Taktshang



20. A mendru (holy container) discovered by Drupthob Namgyal Lhundup at Paro Taktshang



21. A skull of stone discovered by Drupthob Namgyal Lhundup at Paro Taktshang



22. A gulphur (ritual dagger) fashioned out of boiled rice by Druptob Namgyal Lhundup at Paro Taktshang



23. A hand-made phurpa or ritual dagger made by Drupthob Namgyal Lhundup



24. Lhasa Jowo



25. A stone bearing palm print of Drupthob Namgyal Lhundup



26. A stone bearing his hand prints and one by which Drukthob Namgyal Lhundup ascertained the prophecy to return to Bhutan



27. Treasure stone bearing the looks of Tsheringmai Gangzug



28. Thongdrol painted by Trisong Deutsen displayed at the Padtshaling Gonpa



29. Statue of Tertön Drime Lingpa



30. View of the lhakhang at Sengor Lungsum



31. Watermill constructed by Second Incarnation (chutido) at the lower end of Sengor village



32. *Chorten* at Saleng and the cypress tree



33. Ruins of Zhongar Dzong



34. Citadel of Golong Draktsen



35. Box containing the ritual daggers



36. Ritual dagger that flew from Zhongar where Second Padtshaling Trulku was born



37. Bubja cliff where a ritual dagger flew from Zhongar



38. Ruins of Drupthobzam built by Drupthob Namgyal Lhundup near Zhongar Dzong



39. Dhowa Khabar, the stone wall built to subdue the devil, near Drubthobzam



40. A cymbal and hand-written *Dorji Chodpa* text given as gifts by Drubthob Namgyal Lhundup to his host at Takar Zhong



41. The ruins of a stone hut behind a ridge of the present day Padtshaling Gonpa where Drupthob Namgyal Lhundup lived and meditated after being chased by Jakar Dzongpon



42. Nagtshang of Norbu Pekar at Dungsam



43. Dungsam Yongla Tengay Riwo Pelbar Ling monastery



44. Stone ritual dagger cake (martor) believed to have been flung from Dungsam Yongla Gonpa by Drupthob Namgyal Lhundup for deterring any future attacks from Assam



45. Dungsam Khangma Lhakhang



46. Statue of Jigme Kundrol



47. Dorjibe Lhakhang, Bumthang



48. Statue of Lopen Pasang (a disciple of Drupthob Namgyal Lhundup) at Dorjibe Lhakhang



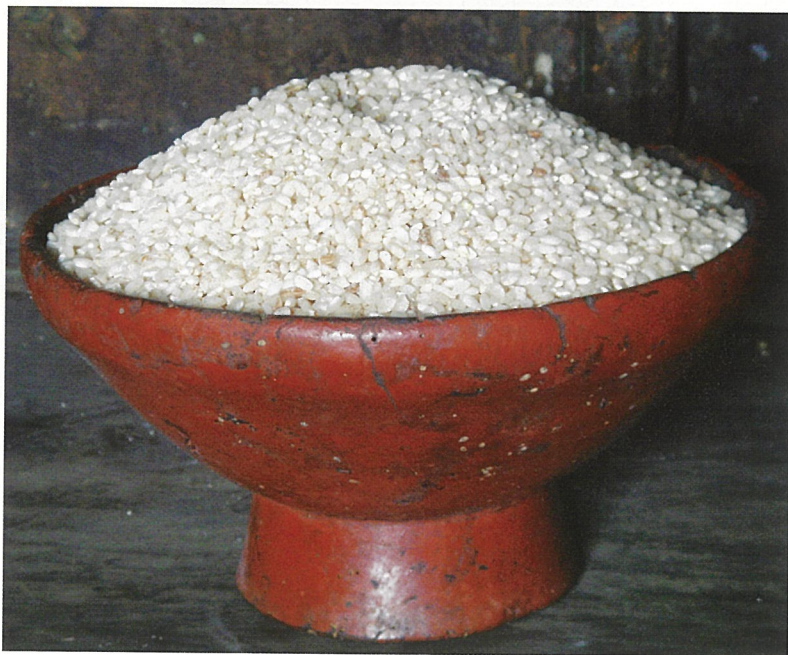
49. Box containing the dungril of Drupthob Namgyal Lhundup



50. Statue of Jigme Tenpai Gyaltsen, the Second Padtshaling Trulku



51. Ruins of the house at Mangde Trellar where Jigme Tenpai Gyaltsen was born.



52. Bowl used by the Second Padtshaling Trulku



53. Statue of Jigme Lingpa containing the secret bone relic of Jigme Lingpa himself



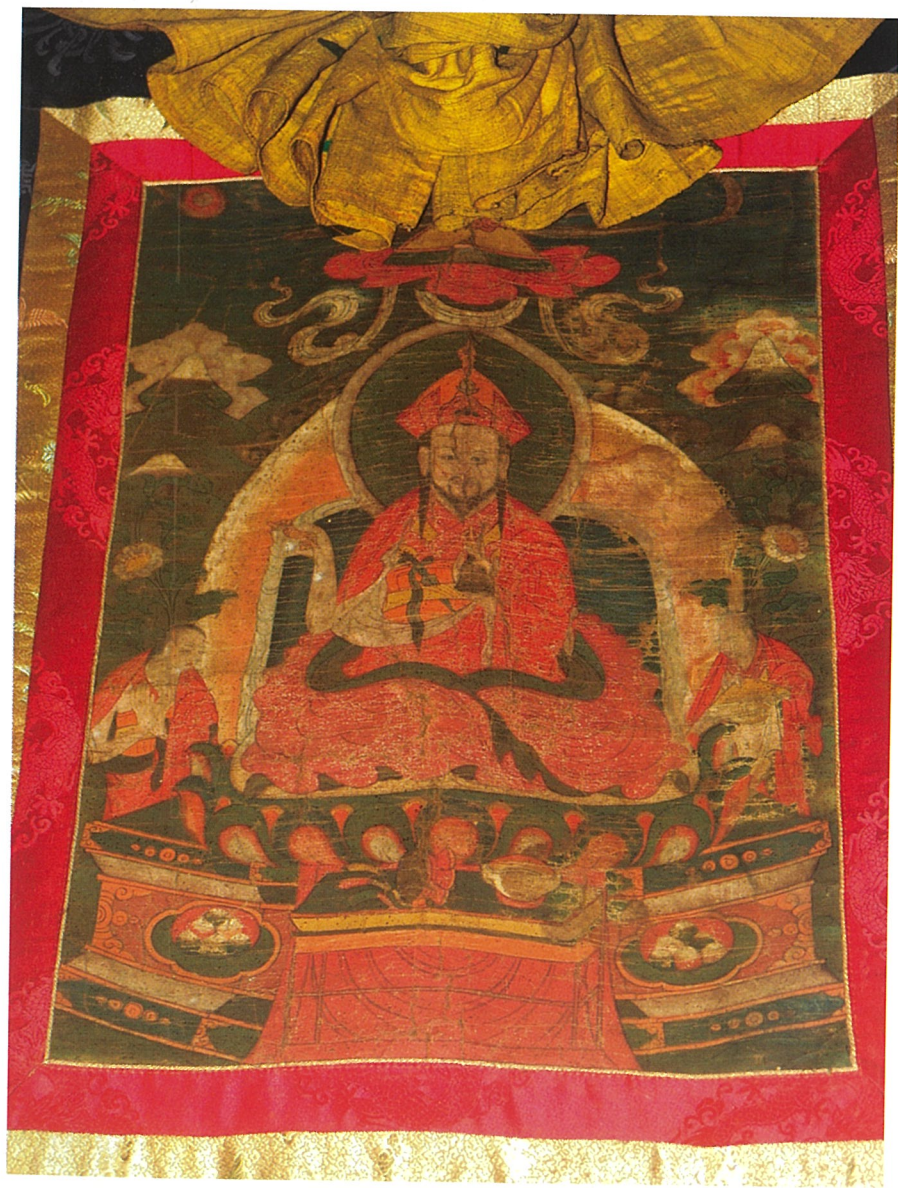
54. A hat (penzha) conferred on the Second Padtshaling Trulku at Mindroling in Tibet to symbolize the completion of geshe study



55. Second storey added to the Padtshaling Monastery by the Second Padtshaling Trulku



56. Phuntsho Pelri Lhakhang built by the Second Padishaling Trulku



57. Thangka of Drupthob Namgyal Lhundup at the Phuntsho Pelri Lhakhang



58. Yangbum gifted by the Second Padtshaling Trulku to the seven households of Sengor, Mongar

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60. Phuntsho Choling Monastery founded by the Second Padtshaling Trulku



61. A hat conferred on the Second Padtshaling Trulku by the government to recognize his reincarnation



62. Kakaling built by the Second Padtshaling Trulku next to Kurizam



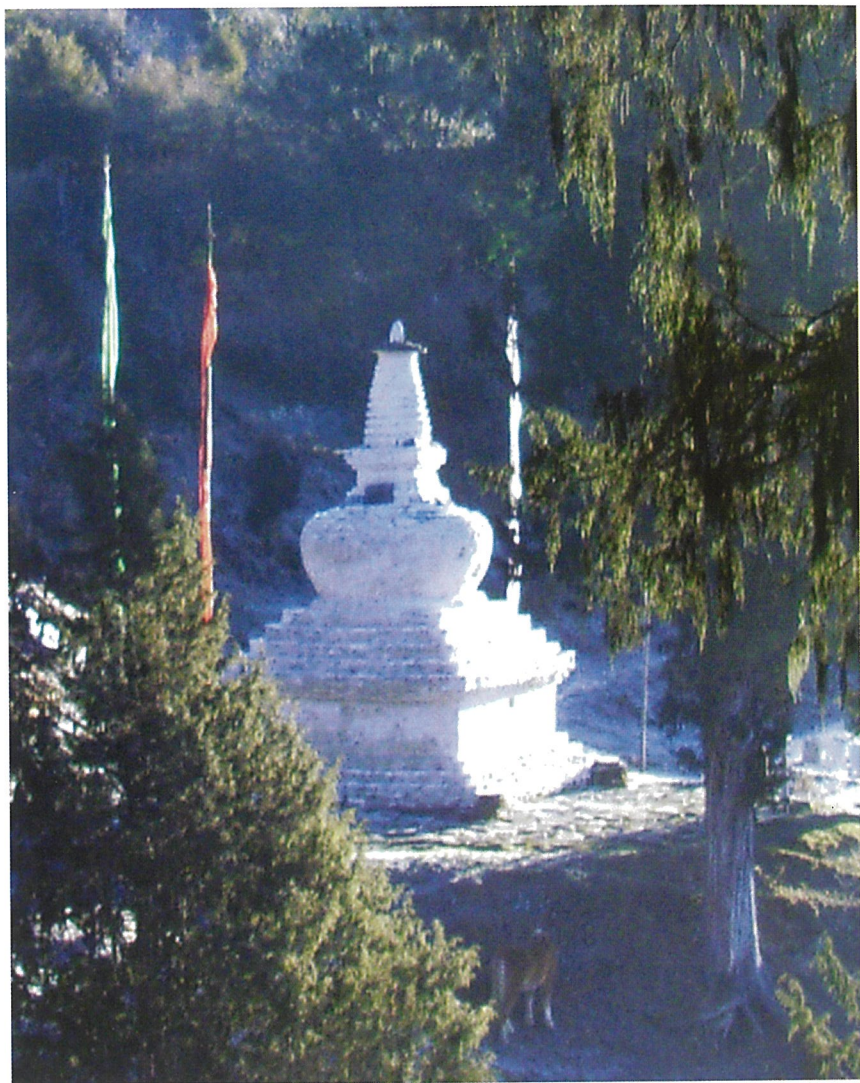
63. Slate at Kakaling bearing the story of the building of Mongar Kurizam by the Second Padtshaling Trulku and the names of all those who contributed towards the construction



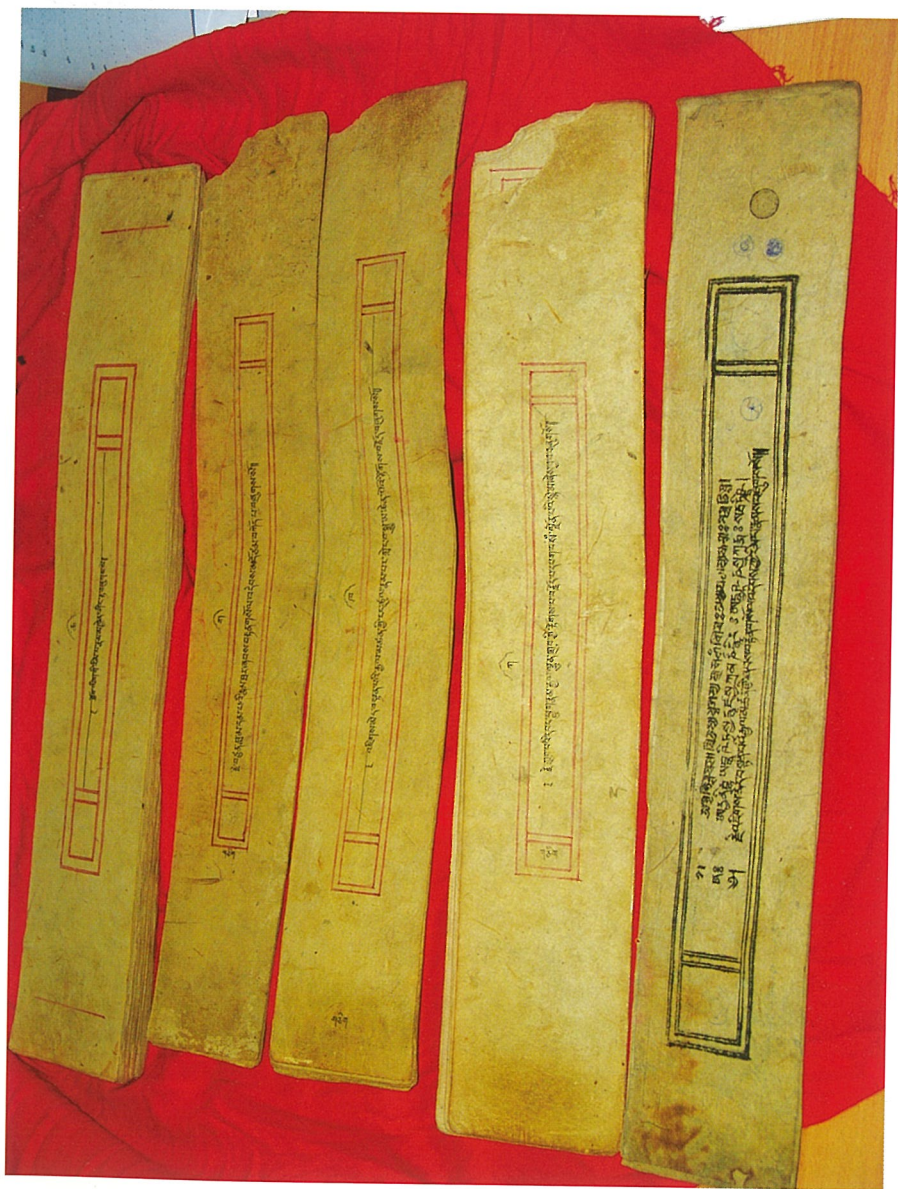
64. *Chorten* built by the Second Padtshaling Trulku at Dungsam Yurung.



65. *Chorten* Jarung Khashor built by the Second Padtshaling Trulku at Uzorong, Trashigang



66. Jangchub *Chorten* built at Padtshaling Monastery



67. Books compiled by the Second Padtshaling Truku



68. Statue of the Third Padtshaling Trulku Jigme Drogen Dorji



69. Gonpa Karpo at Kurtoe



70. *Chorten* build by the nuns of Kurtoe Gonpa Karpo in front of the Padtshal-ing temple.



71. Jakar Dung Nagtshang where the Third Trulku was born



72. Jakar Mani Prayer Wheel built by the Third Trulku



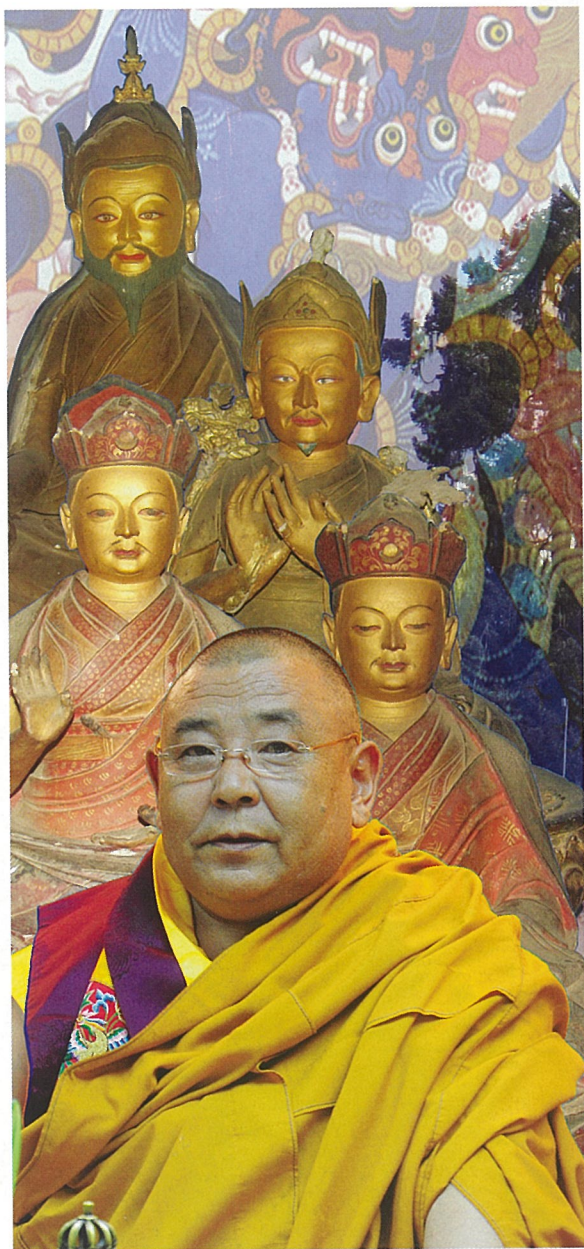
73. Statue of the Fourth Trulku Kunzang Thinlay



74. Drugyal Dzong in Paro where the Fourth Trulku was born



75. Hoof print on the stone made by the riding horse of the Fourth Trulku



76. Pema Kunzang Tenzin Gyamtsho, the Fifth Padtsaling Trulku



77. Bumthang Tang Namkhai Lhakhang where the Fifth Trulku was born



78. Jurme Thegchog Tenpai Gyaltshe, the Tenth Peling Thugsay, who conducted the investiture ceremony of the Fifth Trulku



79. Tango Chonying Dzong, the highest Buddhist seat of learning in Bhutan, where the fifth Trulku studied and received teachings



80. The 69th Je Khenpo Geshe Geden Rinchen, the Root Lama of the Fifth Trulku



81. Constructing a motor road to Padtshaling



82. Sacred dralha mask at the Padtshaling Gonpa



83. Performance of drupchen at the Padtshaling Gonpa



84. Tendo of Mantra-Protector Ekajati at the Padtshaling Gonpa.



85. Tendo of Mantra-Protector Dorji Drakmo at the Padtshaling Gonpa



86. The Fifth Trulku conferring kawang to the devotees



87. Monks of Padtshaling Monastery



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