

Yeshe Dorji

The Founder of Bhutan's Dragon Tradition

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Abstract

Tsangpa Gyare or Yeshe Dorji (1161–1211) was the main disciple of Lingchen Repa Pema Dorji and the founder of the Bhutan's Dragon Tradition – Drukpa Kagyu Lineage – the main or central branch of which was, until the 17th Century, transmitted by his hereditary family lineage at Ralung in the Tsang region of western Tibet. He was one of the great teachers in Tibet. While he was alive, treasured by many others with his wisdom and compassion, he wrote many books and helped many people to practice for his entire life.

The Druk (Standard Tibetan: འབྲུག་, Dzongkha: འབྲུག་) is the “Thunder Dragon” of Tibetan and Bhutanese mythology and a Bhutanese national symbol. Druk is highly regarded by the lineage of Drukpa Tsangpa Gyare/Yeshe Dorji. Not only, Druk became the name of the country after the arrival of respected Shabdrung Ngawang Namgyel in 1616 and after the first monastic establishment in 1621 at Chagri Dorji Dhen, but also by the main instructions of Tendrel; the dependent and inter-dependent teachings to the followers which was received by Tsangpa Gyare from the seven Buddhas at Tsari.

Shabdrung Ngawang Namgyel taught all the teachings of Tsangpa Gyare in Bhutan. He was the third incarnation of Tsangpa Gyare. The country of Bhutan is therefore called as ‘Druk’; the land is called as ‘Drukyul’; and the people are called as ‘Drukpa’. In the Bhutan's Dragon tradition, people have their own unique way of transmission of customs or beliefs from generation to generation. These traditions in Bhutan are mostly learnt by the monastic schools, Buddhist colleges, and by the Buddhist University. The meditation courses of Tsangpa Gyare are taught in retreat areas throughout Bhutan.

Keywords: *Tsangpa Gyare, Yeshe Dorji, Drukpa Kagyu Lineage, Druk, Bhutan*

1. Bhutan

Bhutan is a word derived from Sanskrit, (*bhota + anta*) भोट + अन्त. भोट the good, अन्त the last, which means the Last Good. British-India named the country Bhutan (Bootan) in 19th century. *Bhootant* is written by *Walter Hamilton* in 1820, in *Geographical, Statistical and Historical*. There are still the writers describing Bhutan deriving from *bhotia* भोटिय in this century, but *Bhotia* means Tibetan by the root *bhota* and *ga* performing *iya* suffix.

2. Druk



Ralung monastery

3. Tsangpa Gyare or Yeshe Dorji

Among the four major *Kagyü* under *Gampopa*, *Phagdru Kagyü* had brought another eight minor *Kagyü* by his disciples, and *Lingre Padma Dorji* was one among the eight disciples of *Lingrepa*. And *Drogoen Tsangpa Gyare* is the disciple of *Lingrepa*.

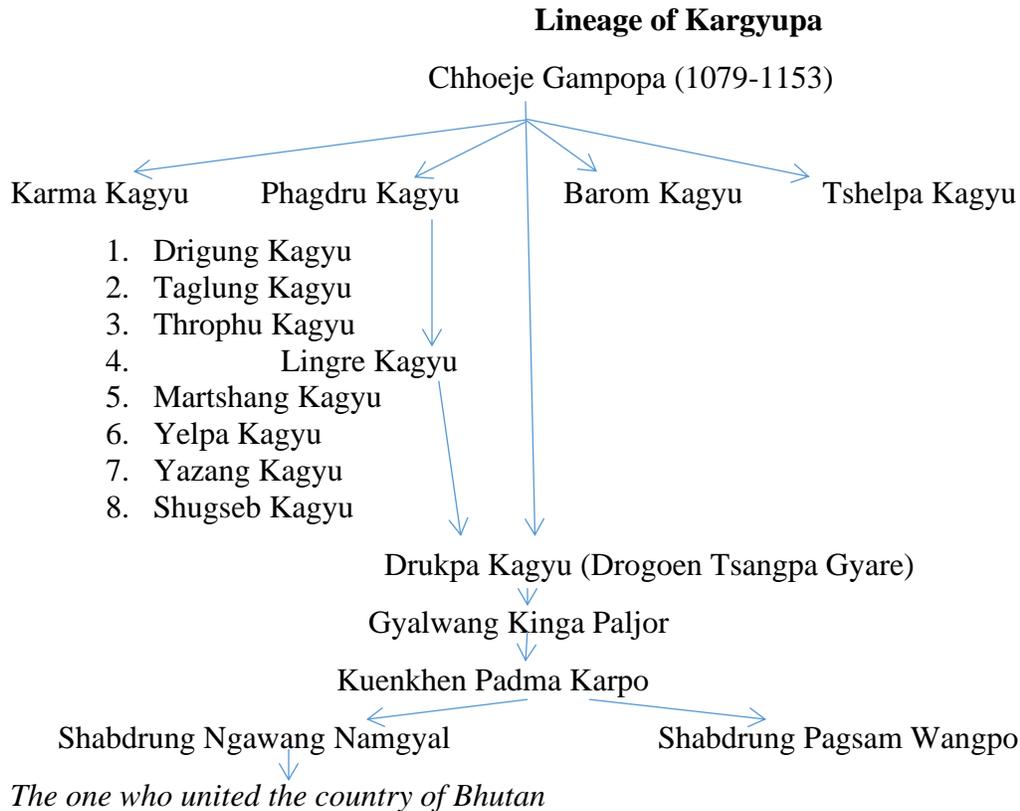
Four Major Kagyü

1. Karma Kagyü (By Karmapa 1110-1193)
2. Phagdru Kagyü (By Dorji Gyelpo 1110-1170)
3. Barom Kagyü (dharma Wangchuk 1127-1199)
4. Tshelpa Kagyü (By Yudragpa Tsendru Drakpa 1123-1193)

Eight sub-division Kagyü

1. Drigung Kagyü (Chopa Jigten Sumgoen 1143-1271)
2. Taglung Kagyü (Tashi Pal 1142-1210)
3. Throphu Kagyü (Gyeltsha Rinchen Goen 1118-1195)
4. Lingre Kagyü (Lingre Padma Dorji 1128-1188)
5. Martshang Kagyü (Sherab Dorji 1135-1203)
6. Yelpe Kagyü (Yeshey Tseg 1134-1194)
7. Yazang Kagyü (Yeshey Singye 1169-1233)
8. Shugseb Kagyü (Tshulthrim Singye 1144-1204)

Drukpa Kagyu and Shangpa Kagyu are neither in four major nor in sub minor eight Kargyue.



Life cycle of Tsangpa Gyare

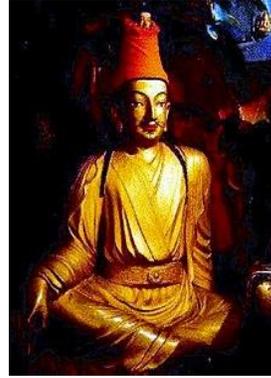
1. Jigten wangchuk (the eldest son of Amitabha)
2. Rigden Wangpo
3. Truelpai Chhoe-gyel (the 33rd king of Tibet 604/617- 650AD)
4. Shanta Rakshita (725 – 788, lived in India Nalanda)
5. Naropa (1016 -1100)
6. Dayoed Zhunu (Gampopa) (1079 -1153)
7. Tsangpa Gyare (1161-1211)
8. Duel-drel Sempa (lived as Boddhi-Satva more than 200 years in the East Nenpar-gawa paradise)
9. Kinga Pal-jor (1428-1476)
10. Gongma Drupai jewo (Jamyang Chodrak) (1478 – 1523)
11. Kuenkhen Padma Karpo (1527 – 1592)
12. Ngawang Namgyal (1594 – 1651)



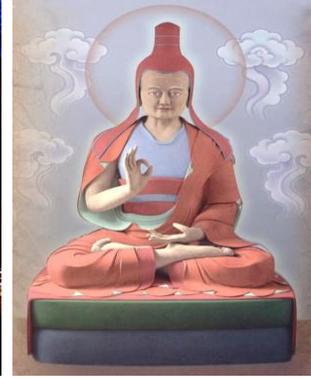
1. JIGTEN WANGCHUK,



2. RIGDEN WANGPO,



3. SONGTSEN GAMPO,



4. SHANTA RAKSITA,



5. NAROPA,



6. CHHEJE DAGPO



7. YESHE DORJI,



8. DUELDREL SEMPA,



9. KINGA PALJOR,



10. GONGMA DRUPAI JEWO,



10. KUENKHEN PEKAR,



11. NGAWANG NAMGYEL

Drogoen Tsangpa Gyare

He is the 7th incarnation of *Jigten Wangchuk*. He is the founder of *Drukpa Kagyu*. According to the research done by *Chabje Geduen Rinchen* the 69th Jekhenpo; the Supreme abbot of *Bhutan*, *Drukpa Kagyu* falls neither in the four major *Kagyū* nor in the eight minor branches of *Kagyū*. Having been *Chhoeje Dagpo Lhaje* himself the head of *Kagyū* and *Tsangpa Gyare*, the incarnation of *Chhoeje Dagpo Lhaje*, no alternative names are needed for *Tsangpa Gyare*, rather than regard himself as *Dakpo Kagyu*, the founder of all *Kagyupa*.

Predictions regarding Tsangpa Gyare

Later hagiographies of *Tsangpa Gyare* record several verses which are said to foretell his coming. In a *terma*, discovered by *Guru Chokyi Wangchuk* (1212–1270), it is said *Guru Padmasambhava* foretold the coming of *Tsangpa Gyare*:

*At the conjoining of three valleys
Which one calls Khule Sarel – the Fissure in the Earth –
An emanation of the Holder of the Jewel will manifest
From the summit of the large rock resembling a cube,
He will embark upon the teaching of the Dharma.*

In another *terma*, said to have been revealed by *Terton Ratna Lingpa* (1403-1478/79) and *Terton Padma Lingpa* (1445–1521) on different occasions, *Padmasambhava* is recorded as predicting:

*In Druk and in Ralung
Tsangpa Gyare will perform
The magic dance of emanation
Of Great Pandit Naropa.*

When the famous disciple of *Milarepa*, *Rechungpa*, received the teaching of *Naropa*'s Six Points of Equal Taste from the Indian master *Tiphupa Sa-ngag Dongpo*, the master prophesied that *Tsangpa Gyare* would re-discover the text of the teachings. The oral transmissions and major practices of it are still alive today in Bhutan.

Biographical details



Drogon Tsangpa Gyare was born into the *Gya* clan at a place near *Kule* in the *Tsang* province of Southern Tibet in 1161. His father was *Gya Zurpo Tsabpey* and his mother *Marza Darkyi*. He was named *Yungdrung Pal* at his childhood. His mother died when he was eight. At the age of twelve he was taken to a good Bon teacher and started studies where he got a name *Sherab Pal*. At the age of 15, *Drogon Tsangpa Gyare* started studying the Sutra canon of the time, including Logic, The Way of the Bodhisattva, Metaphysics, the Transcendent Perfection of Great Wisdom and the Middle Path. He always lived with contentment and simplicity.

The great ascetic **Drogon Tsangpa Gyare** was the main disciple of *Lingchen Repa Padma Dorje*. He met *Ling Repa* at the age of twenty three in 1182, in *Ralung* near his birth place and studied with him for five years. He received all the important teachings and easily attained into maha-siddha. After *Ling Repa*'s death, *Tsangpa Gyare* inherited his teacher's disciples.

Collected Works of Tsangpa Gyare

Tsangpa Gyare has been venerated as the founder of the *Drukpa Kagyu* School. *Drukpa Kagyu* came into term after *Tsangpa Gyare* revealed important Interdependent connection (Tendrel) teachings to his disciples and spread throughout every *Drukpa* schools. Therefore, he was the founder of the *Drukpa* Lineage of Buddhism the main or central branch of which was, until the 17th Century, transmitted by his hereditary family lineage at *Ralung* in the Tsang region of western Tibet.

His biography has been studied in Bhutan, Nepal and in Ladakh (India). However, no exhaustive research into the whole of his works, inside or outside of Bhutan, has been conducted because many of his texts were not accessible easily. It has been difficult to grasp his doctrine as a whole, but it became easier to access his works by grace of the 68th Jekhenpo Tenzin Dendrup's recommendation and brought publication of *Tsangpa Gyare's* collected works by the Bhutanese Monastic Body in 2011.

Druk name became renowned because of two reasons.

1. Revealing *Ronyom-Kor-drug* after discovering.
2. Revealing *tendrel-Rabduen* after receiving teachings from the seven Buddhas.

The Six Equal Tastes (*Ronyom-kor-drug*)

Tsangpa Gyare was one of the few treasure revealers of the *Kagyü* tradition (almost all treasure revelation is planted firmly within the *Nyingma* tradition). While *Lingrepa* was still alive, he urged *Tsangpa Gyare* to meditate in the *Lhodrak Kharchu* Valley. According to the tradition, *Tsangpa Gyare* discovered a text authored by the Indian master *Tiphupa* from *Lhodrak*, who bestowed it to his disciple *Rechungpa* (1085–1161)—also a disciple of *Milarepa*. *Rechungpa* had concealed the text, and the secret of its place of concealment was passed on to *Lingrepa*, who told *Tsangpa Gyare* where to look for it. The text was the *The Six Cycles of Equal Taste*, a central work for the *Drukpa Kagyu*.

1. To come across the Cognition.
2. To come across the five sense of poisons.
3. To come across the God/ghost.
4. To come across the Suffering.
5. To come across the Sickness.
6. To come across the Death.

Tsangpa Gyare(pa) was, like his master, a “*repa*,” a cotton-clad yogi, until meeting *Lama Zhang Yudrakpa* (1123–1193) from whom he became a monk. He thus took ordination and gained the name *Yeshe Dorje*.

The Seven Auspicious Teachings (Tendrel Rabduen)

There are three main instruction stems of the Three Origin Instructions.

1. The Instructions Origin of *Rechungpa*.

2. The Realization Origin of *Gampopa*.

3. The Dependence Origin of *Tsangpa Gyare* of himself, the *Tendrel*.

Tsangpa Gyare received the Dependence Origin Instructions together from the seven Buddhas; viz. विपश्यी (*Vipasyi*) (*Nampar Zig*), शिखी (*Sikhii*) (*Tsugtor chen*), विश्वभु (*Vishvabhu*) (*Thamche Chhob*), क्रकुत्छन्द (*Krakucchanda*) (*khorwa jig*), कनक मुनि (*Kanaka Muni*) (*Serthub*), काश्यप (*Kashyapa*) (*Yoed Sung*) and शक्य मुनि (*Shakya Muni*) (*Shakya Thupa*). This was, when he sat in *padma*, crossed legged posture, under a *Khatvam* tree for three months at *Tsari*, the seven Buddhas spoke to him at the same time.

Thus he heard:-

གང་གི་ཚེས་རྣམས་རྒྱ་ལས་རབ་ཏུ་བྱུང་། ལྷུ་དེ་རྣམས་ནི་དེ་བཞིན་གཤེགས་པས་གསུངས། །
དེ་རྣམས་ཀྱང་གང་འགོག་པ་ཞེས་སྲུང་། ལྷུ་བ་དེ་ནི་དགེ་རྒྱུང་ཆེན་པོ་ཡིན། །

This means,

Of which all *dharmas* got originated from causes,

These causes are taught by the *Tathagata*.

And also that which puts a stop into *E-Vam*,

This too has been taught by the Great *Shramana*.

Tsangpa Gyare composed *Tendrel Rabduen* during his stay at *Longdol* monastery. This very important testament reflects the teaching s of Gautama Buddha with the sutra text; ཡེ་ལྷ་རྣམ་ཏེ་ཏུ་ཕ་རྣམ་ཏེ་ཏུ་རྒྱ་རྣམ་གཏོ་བྱ་བ་དང་། ཏེ་རྒྱ་རྣམ་ཡོ་ནི་རོ་རྣམ་ཞེས་བྲི་མཁུ་བྲ་མ་ཆེ། (येधर्मा हेत प्रभव हेतुन्तेषान्तथागतोह्यवदत्। तेषाञ्चयोनिरोध एवं वादी महाश्रमणः।)

This Dependent valuable sutra is named as *pratiitya sam upadah* in the early centuries. With no doubt, with more relating detail interpretations, this sutra was translated by his own incarnation *Kuenkhen Padma-karpo* as *prati* (प्रतिउपसर्ग). Among many meanings *prati* is towards, (इति) meaning thus, (कृदन्तस्य यत्प्रत्यय) *yat* suffix from *kridanta*, सम्उपसर्ग *sam upasarga* meaning as whole or complete, उत too much, पाद going. Because of the *upasargas*, the meaning brings *pratiitya sam upadah* into dependently over coming existence which is called རྟེན་འབྱུང་ (*tenjung*) according to *Kuenkhen Padma Karpo* too. Many scholars named as *Tendrel* and today we have only *Tendrel* and do not say as *Tenjung*. We look like there is slight difference when it comes *Tenjung* as Dependently over coming into Existence and *Tendrel* as Interdependence Connection. The name *Tendrel* becomes as *pratiitya sam yogah* instead of *Tenjung* which is *pratiitya sam upadah*. However, *tendrel* should be understood as *pratiitya sam upadah* (རྟེན་ཅེང་འབྱེལ་འབྱུང་) and not *pratiitya sam yogah*. (རྟེན་འབྱེལ་)

The importance of his teachings, the *Tendrel*, is all about the interlink cause of samsara and the way to stop it. We are linked with the 12 interdependent causation; ignorance, volitional factors consciousness, name and form, sense spheres, contact, sensation, craving, grasping, becoming, old age and death.

Locally or traditionally, seven months long *Tendrel* meditation became one of the main roles in Kagyupa practitioners which are still carried on in Bhutan. Of all, we all are reminded by *Tsangpa Gyare* that ignorance is the main cause to samsara. It can be ceased only by the right mindfulness practice thus every one of us has the great opportunity before entering the intermediate state with our very last breath. *Tsangpa Gyare's* incarnation *Gyalwang Kinga Peljore* also noted that at least the four seconds of true self-realization before the last breath, however, can be observed by every sentient, but gets fail due to a lack of practice from very early age. Thus, all pass away leaving the corpse behind and dwell around again and again.

1 st month	Two instructions	With progressive order, and inverted order
2 nd month	Three divisions	Tiny cause, too tiny cause, and extensive cause
3 rd month	Two methods	Meditation and post meditation
4 th Month	Three ways for counting	Physical embodiment, verbal embodiment and mental embodiment
5 th Month	Four alignment	Loyalty base, devotion accordance, worldly detachment, vocationally <i>Boddhisatva</i> inborn
6 th month	Three practical	Externally body, internally speech, secretly mentality
7 th month	In based realization	Becoming equally to enlightenment

༡	ལྷ་དང་པོ་	དོ་སྦྱོང་གཉིས་	ལུགས་འབྱུང་། ལུགས་བརྒྱུག་
༢	ལྷ་གཉིས་པ་	དབྱེ་བ་གསུམ་	ལས་མྱ་བ། ལས་ཤིན་ཏུ་མྱ་བ། ལས་རགས་པ།
༣	ལྷ་གསུམ་པ་ལ་	སྒྲིམ་ཐབས་གཉིས་	མཉམ་བཞག ། རྗེས་ཐོབ།
༤	ལྷ་བཞི་པ་ལ་	བརྩེ་ལུགས་གསུམ་	སྤུལ་སྐྱེའི་ཚལ་སྦྱོང་བ། ལོངས་སྐྱེའི་ཚལ་སྦྱོང་བ། ཚེས་སྐྱེའི་ཚལ་སྦྱོང་བ།
༥	ལྷ་ལྔ་པ་	སྒྲིག་དུས་བཞི་	གཞི་སྒྲིམ་པ་དམ་ཚིག་གི་རྟེན་འབྲེལ་སྒྲིག་པ། མོས་གུས་ཀྱི་རྟེན་འབྲེལ་སྒྲིག་པ། འཇིག་རྟེན་སྒོམ་བཏང་གི་རྟེན་འབྲེལ་སྒྲིག་པ། འགོ་དོན་གཞན་པར་གྱི་སྐབས་བྱང་སེམས་ཀྱི་རྟེན་འབྲེལ་སྒྲིག་པ།
༦	ལྷ་དྲུག་པ་	ལག་ལེན་གསུམ་	ཕྱི་ལུས། རང་ངག །གསང་བ་ཡིད།
༧	ལྷ་བདུན་པ་	རྟོགས་པ་གཞིར་བཞག་	རྒྱལ་བ་རྣམས་ཀྱི་སྦྱོང་ལུས་གཅིག་པར་གྱུར།

Tsangpa Gyare established *Longdol* Monastery approximately 1193 under an advice of *Lama Zhang*. After predictions from deity, *Tsangpa Gyare* established *Shedrup Chhoekhorling* monastery at *Ralung*. And to teach widely, after he received advice from *Lama Lingrepa*, he established *Druk*. In detail, it is said from his biography when he left with his students on the top of *Sewola* Mountain and reaching at *Namgyi-phu*, they saw three rainbows shift at far. *Tsangpa Gyare* said it would be good in that area to care the followers. They went there through the forest and had installed a tripod near water. He asked two of the students *Gaye* and *Joye* to collect some

firewood. When gruel preparation was going on, they heard three times of loud roaring by nine dragons in the sky. *Tsangpa Gyare* spoke to the students that might my prestige would spread far as equal to the dragon roar of today. Later said, that the nine dragons were to be the manifestations of Indian *mahasiddhas*.

During the first time, they built a hut by bunches of wheat straw and consecrated. But very soon in 1205 in the year of bull, *Druk* monastery was built. This monastery was called *Druk Sewa Jangchubling*, (the Awakening Place of the Ultimate Dragon Lineage). Its school was named *Drukpa* and the place came to be known as “*Namdruk*” which literally means “Sky Dragon” in the commemoration of the auspicious appearance of the nine dragons. *The Drukpa Kagyu* has since split a number of times in fascinating ways.

Tsangpa Gyare discovered part of the holy pilgrimage site of *Tsari*, a powerful place sacred to *Chakrasamvara*. At this unusual site, he saw his *Yidam Chakrasamvara* who prophesied that he would be the future Buddha *Moepa*. According to the secret instructions of *dakinis*, he also made many treasures of Dharma accessible in southern Tibet.

Tsangpa Gyare being a famous teacher was attended by as many as 50,000 people at once. It was reported that he had 88,000 eminent followers, of whom 28,000 were yogis.

It was said:

“Half the population is Drukpa Kagyu,
Half of those are beggars,
And half the beggars are realized masters”
མི་ཕྱེད་འབྲུག་པ། འབྲུག་ཕྱེད་སྤང་པོ། སྤང་ཕྱེད་གྲུབ་ཐོབ།

This stanza of *Tsangpa Gyare* has been very popular in Bhutan after quoted by the 69th *Jekhenpo Geduen Rinchen* when he delivered during one of his speech in the presence of the Central Monastic Body.

ལེགས་པའི་ཕྱོགས་ལ་རྟེན་འབྲེལ་ཟབ་མོ་སྐྱེགས། །སྤྱན་སྲུམ་ཚོགས་པ་རང་གིས་བྱས་པས་ཚོག། །
མ་ལེགས་པ་ལ་གཉེན་པོའི་བརློག་སྐྱོམ་གྱིས། །ཀྲན་རྩོལ་རྩུན་སྤྲུགས་དྲིབ་པའི་མན་ངག་ཡིན། །

It says that; Interdependent connection has arisen at the good destination;
It can be declared as perfection by self,
Opposing remedy challenge can be done on immoral,
It is the advice to let collapse the false edge of convention.

This is the great practice instructed for the *Tendrel* practitioner instructed to be done in the 6th month.

Three wrathful mantras of Tsangpa Gyare

Although no mantra in it, it is named as དག་ལྔ་གསལ་གསུམ། which means Three wrathful mantras. The famous three wrathful mantra of *Palden Drukpa* are:

Nothing is wanted by all means. ཅེས་ཀྱང་དགོས་པ་མེད།

Let anything come. ཅེ་འོང་བ་ཤོག།

Let go away anywhere it requires. གང་སྐར་འགོ་བ་མོང།

Because, desire is a part of hope; therefore *Tsangpa Gyare* says, nothing is wanted by all means. Anger is a part of doubt; therefore he says, let anything come and confront. Ignorance is a part of unknown in both merit and de-merit fields; let ignorance go away anywhere it requires.

Among his teaching, I like is; if one anywhere staying and growing virtuous work, one is not necessary to be in the solitary area. If one understands everything as significance of Dharma, one need not collect all the books with lot of trouble and pain. If one cannot give anything to anyone but atleast need not feel jealousy to what others' have.

The Tendrel Hat of Dragon lineage



Tendrel Hat used in Drukpa lineage.

It was after when *Tsangpa Gyare* at the age of 33 returned from where he sat three months without a movement for the meditation under a *khatvam* tree and received teachings from the seven Buddhas. Having asked by Lama Zhang and also by some incidents met on the way, he wanted to ordain as a monk. He left to *Drigung* monastery after returning from *Tsari*. *Drigung Choppa* was found closed in the meditation and he got to walk way back having no way to see him. On the way back from *Drigung Goenpa*, *Drigung Choppa* sent immediately a hat through some of the attendants after *Tsangpa Gyare* was found left from his door. *Tsangpa Gyare* received a hat on the way. However, he ordained as a monk from *Lama Zhang* at *Chitshel* and named *Yeshe Dorji*. Some hours later, *Lama Zhang* when he returned from the interval, *Tsangpa Gyare* was found with a hat. *Lama Zhang* said; what I thought was, a hat like an eagle of mine could fly you like over the sky, by the time I came late; you already had a hat like a horse hoof. Now, this would spread to the nations wide.

Indication of the hat; it has a piece of mother cowry indicating a scholar. It has a piece of conch that indicates preaching. Colour from outside is blue indicating method and red inside indicating wisdom.

For the *Tendrel* teachings or moving for the great new occasions, Bhutan has become the holy culture for His Holiness the *Jekhenpos*, eminence and lamas, in wearing this *Tendrel* hat. It indicates that everything is carried accordingly with good interdependent connection. It is said by old people, that it was worn on their heads by many religious people in Bhutan when they went to collect alms in those days

Tsangpa Gyare demised at the age of 51 in 1211. *Tsangpa Gyare* left the two principal monasteries, *Ralung* (Ra lung) and *Druk* to his nephew, *Dharma Singye*, (1177-1237). *Dharma Singye* was the youngest among four children of *Lanyen* (*Lha gnyan*), the elder brother of *Tsangpa Gyare*.

Tsangpa Gyare himself established the *Drukpa Kagyu* School only in southern Tibet and could not visit Bhutan, but apparently had an intention to establish in Bhutan. Before he died, he left predictions that he has a prayer later to be in Bhutan.

Phajo Druggom Zhikpo (1184-1251), from the *Kham* region, came to *Ralung* monastery to study *Drukpa Kagyu* doctrine, but found *Tsang Gyare* already passed away. After completing thorough meditations from *Dharma Singye*, *Phajo Drugom* came to western Bhutan following the prophecy of *Tsangpa Gyare* that was left for him through *Dharma Singye*. This was the first propagation seedling to Bhutan by the *Drukpa Kagyu* School. In accordance with *Tsangpa Gyare's* testament and the prayers, he established several monasteries including *Tango* (*rTa-mgo*), situated above the *Thimphu* valley. He had several children in Bhutan, and they established a good foundation for the *Drukpa Kagyu* School.

The *Drukpa Kagyu* School thus spread into Bhutan, not accidentally but intentionally.

In *Tsangpa Gyare* biography, it is said, there would be 84 incarnation lineage of him to help the sentient beings. Later, following by the birth of ***Gyalwang Je Kunga Paljor (1428–1476)*** it was considered to be the first of his re-incarnations.

The second was *Kuenkhen Padma Karpo*, and the third were two; *Shabdrung Ngawang Namgyal* in *Bhutan* and *Shabdrung Pagsam Wangpo* in *Tibet*.

Bhutanese has been living as a land locked country *Druk* (Dragon) as far as even *Phajo Drugom Shigpo* family inhabited in *Tago Dordenna*, *Phajoding* and in *Punakha*. *Drukpa Kinley* blessed and wandered in it.

Drukpa Ngawang Namgyel, the third incarnation of *Tsangpa Gyare* united the Kingdom of Bhutan. The spiritual prayers written by *Tsangpa Gyare* were formed into stanzas by *Shabdrung Ngawang Namgyel* during his stay in *Punakha Dzong*. Today, it is recited daily across the Central Monastic Body of Bhutan.



Punakha Dzong and the monks

All the manifestations as a whole and particularly the great master *Naropa* in India, the great master *Tsangpa Gyare Yeshe Dorji* in Tibet and the great founder *Shabdrung Ngawang Namgyel* of Bhutan are only differed by time, but mentally were the same. However, according to their prayers and the fortune of us and the sentient being, they came into various physical embodiments.

After the construction of monastery, Shabdrung Ngawang Namgyel initiated 30 monks in 1621 at Chagri Dorjiden monastery. It was the first Drukpa School established in Bhutan. Shabdrung also entered for the three years retreat in that year.

***HAD THERE BEEN NO LAMA YESHE DORJI,
THERE COULD NOT HAVE BEEN INITIATION OF DRUKPA.
HAD THERE BEEN NO DRUKPA,
THERE COULD NOT HAVE BEEN SHABDRUNG RINPOCHHE.
HAD THERE BEEN NO SHABDRUNG NGAWANG NAMGYAL,
THERE COULD NOT HAVE BEEN THE COUNTRY OF BHUTAN.***

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