

A BRIEF ACCOUNT OF HUNGREL DRUNG DRUNG

SANGYE DORJI

Hungrel Drung Drung, who lived in Bhutan during the 15th century was the holder, preserver and promoter of the teachings of Pelden Drukpa. He left behind a significant legacy of *dzong* construction, which became the centre of the teachings of Dharma. In the 17th century, when Zhabdrung Ngangwang Namgyel unified several valleys of the region of four directions into one country of the Pelden Drukpa and introduced the dual system of civil and monastic administrations, the descendants of Hungrel Drung Drung made significant contributions. That is why it is very important for all of us to know about Hungrel Drung Drung. Although Tenza Shri Badra, in the 18th Century, wrote a biography of Hungrel Drung Drung, it has not been published for mass circulation nor has anyone conducted research about him. Therefore, I have used the hagiography of Phajo Drugom Zhigpo, other stories in different hagiographies written during the time of Hungrel Drung Drung and oral narrations of old people as the basis to write this account of Hungrel Drung Drung. The account includes:

Who was Hungrel Drung Drung?

What were his accomplishment?

Who were his descendents?

When did Hungrel Drung Drung live?

I will answer these four basic questions. This account of Hungrel Drung Drung will shed clear light on the rise of Dharma during the middle period, on the origin of the royal lineage and in general, on the origin of people. Hence it will serve as a source of information on Bhutan during the 15th century. I also hope that it may be used as a reference to scholars in future for conducting researches.

Hungrel Drung Drung: An Introduction

In order to know Hungrel Drung Drung well, it is important for us to know the genealogical and spiritual lineages of Hungrel Drung Drung. I will begin with the first four ancestors of Hungrel Drung Drung.

Lineages of Hungrel Drung Drung

Phajo Drugom Zhigpo (also known as Tobdhen Phajo in Bhutan): An Introduction

Phajo Drugom Zhigpo is the incarnation of Phagpa Thuijye Chempo and Pel Tandin. He belongs to the *gya* clan. He was born to Tshongpon Dawa Zangpo and Pem Deki in the village of Bapchu in Trashigatshe in Dokha, Tibet. At a young age, he had a vision of Guru Choki Dorji in his dream. According to the prophecy granted by Guru, he went to study under Lam Tharpa Lingpa from whom he received teachings of Sanga Nyingma. Thereafter, he went to a secret site of the Guru in Linka Drag and meditated there for a very long time. As a result, he gained a very profound realization and insight. One day he met a trader who came from the region of U Tshang. The trader told him about the Lord of the Dharma, Tsangpa Gyare who was the incarnation of the great Indian Padma Naro Penchen. As soon as he heard about this great master, a profound devotion was born in his heart. Soon after, he decided to seek this master, and left his village. When he reached Lhasa, he enquired about this Lord of the Dharma. Unfortunately, he was told that the master had died three months before. At this news, he immediately lost consciousness. When he woke up, he submitted himself before Sangay Oenrey, the incarnation of Lhodra Marpa the great translator, who was a nephew and holder of the teachings of Tsangpa Gyare.

Just before the Lord of the Dharma Tsangpa Gyare expired, he told Sangye Oenrey that his devoted disciple would come from the region of Kham. He said it would not be possible for him to meet the disciple. Therefore, he should give him all the secret teaching and initiations, and send him to the southern region. According to this verbal will of Tsangpa Gyare, Sangye Oenrey gave Phajo Drugom comprehensive empowerment of *drukpa* and other initiations for one year. Sangye Oenrey also made Phajo meditate in places such as Jekar, Longdel and Gomoterkong. At the end of his meditations, Sangay Oenrey examined him. Satisfied with his accomplishments, Phajo was named Drugom Zhigpo, the master of mediation. One day when Sangye Oenrey was drinking tea, he shared with Drugom Zhigpo from the same cup and conveyed to him the prophecies of Tsangpa Gyare. The prophecies read,

In future, in all the regions of U

In the dark regions of southern valley

The teachings will flourish for a long time

A pre-destined disciple from Kham will submit before you

Give him all the teachings and send him south

He will benefit the Drukpa teachings

Besides, the sun of prosperity will shine in the southern valley
 In future I will also be born there
 And then, the dual tradition of monastic and civil systems
 will be turned
 Then, I pray that I will met my disciple there.

Thus, conveying the verbal will of Tsangpa Gyare, Sangay Oenrey gave Phajo Drugom Zhigpo a skull full of *duetsi rilbu*, a rosary made of Buddi-citta, a Mani Kabum and a garment he was wearing, and then sent him to Bhutan. As instructed by Sangay Oenrey, Phajo Drugom Zhigpo crossed the border between Tibet and Bhutan, and entered the southern valley through Lingzhi Jagye Dzong. From there he went to Paro Taktshang. There Guru Rimpoche instructed him in a vision that he should meditate in four fortresses, four cliffs and four caves. In order to accomplish this prophecy in these 12 places, the Guru prophesized that he would meet the incarnation of Ama Labdon. From Paro, he returned again to Lingzhi Geuzadaphu. There, he subdued the manifestation of an evil spirit who had the head of a snake and a tail of a yak. Four rich persons, each owing a thousand cattle and thus called Tongpen, assembled at Tara Lakha and received from Phajo Drugom Zhigpo, the blessing of empowerment for life. As a token for these initiations, they offered Phajo Drugom Zhigpo all the people and the pastures under their control. Then Phajo Drugom Zhigpo went to the cave of Sengay Gyeltshen in Wang, Thimphu through Zhongbathang, Tshaluna, Pemadaka and Paro Gomba. As he travelled from Draphu Sengay Gyeltshen to Thimphu Dodena, he met the lady Sonam Peldon, aged 21, from Wangsimo. She was the incarnation of Machig Lapdon. Along with her, he founded his seats at Thimphu Dodena and Tango. From the Dakini Sonam Peldon, Phajo Drugom Zhigpo first had one daughter followed by four sons who were incarnations of eminent religious practitioners. The four sons were named Garten, Nima, Wangchuk and Lama. Although he was known as Drugom Zhigpo, he came to be known thereafter as Phajo Drugom.

After the arrival of Phajo Drugom Zhigpo to Bhutan, he established many *drupdey*, introduced the teachings of Drukpa Kargyu, and fathered children who would become holders of his spiritual lineage. As a result, the descendents of Lama Lhapa, who had come to Bhutan much earlier and established themselves, became envious. They found fault in his activities, waged battle and launched black magic against Phajo. However, they were not able to overcome the counter measures of sorcery and battle miraculously waged by Phajo. As a result, many chipon of Haa, Paro, Sha and Wang rebelled against their former masters,

the Lhasas, and submitted before Phajo Drugom Zhigpo. They took vows of allegiance to be Phajo's patrons. Soon the time came when the four sons had to be appointed both as Lam and ruler of Phajo Drugom Zhigpos patrons in four different regions. While Phajo Drugom was meditating at Draphu Sengay Gyeltshen, he had a son named Dampa from a lady from Wang Chudo. Someone was sent to receive him at Tango. When all sons were gathered, he told them the following.

My sons, who are the incarnations of high noble lineages
 My sons, who are sidhis having gained deep insight
 My sons, who are the jewels 'Norbu Rinchen Samphel'
 Who assume mortal guises to benefits sentient beings,
 Five sons, who resemble the lineages of lion, listen.

Composing such verses, Phajo Drugom Zhigpo gave his sons advices and instructions regarding the Dharma and for looking after his patrons. He appointed his son Garten as the lama and ruler of Dung, Hed and Dong and as the authority of eastern Bhutan. Nima was appointed as the lam and ruler of Gung and Chang, and as the authority of the frontier territories; Wangchuk was appointed the lama and ruler of Thed and controller of Wodi. As predestined, Lama became a monk and was asked to be in Paro and Thimphu. Dampa was instructed to replace his father at Tango and look after both the teachings and patrons of Drukpa Kagyu. After Phajo Drugom Zhigpo became the ruler of the southern region of four directions, he also accepted the presents and gifts from Kind Banan of the neighboring kingdom of Kamrup.

As Phajo Drugom Zhigpo neared death, he commanded his sons to commit and devote themselves to becoming the holders of Dharma teachings as well as civil administration. He prophesized that in future, the promoters of the teaching of Drukpa Kagyu would come from Ralong in Tibet and that it was necessary for the descendents of his sons to become their patrons and serve them. Saying this, Phajo Drugom Zhigpo passed away at age 68.

Dampa Sangay: Second Descendent

After the arrival of Phajo Drugom Zhigpo in Bhutan, Dampa Sangay was born to him and the lady, Achog, a dakini of the lotus family from Chudo in Wang.

When Phajo Drugom Zhigpo was mediating in Draphu Sengay Gyeltshen, many girls from Wang Chudo frequently visited him to pay their respects. Among these girls, the lady Achog, a dakini belonging to the lotus family showed much greater devotion and attended to him with

deep reverence. At that time, Phajo knew through his insight that the great Indian saint Dampa Sangay would be reborn. Realizing the moment to be very auspicious, he gave five sacred pills to the lady Achog. After the consummation of his spiritual union with her to beget his son Dampa, he told her that the incarnation of Pha Dampa Sangay would be born to her a year later. Therefore, it was important for her to maintain unadulterated faith and devotion. Since there would a possibility of great risk for the child, it was necessary for her to keep secret the forth-coming birth of the venerable incarnate. As instructed by Phajo, a very special son gifted with exceptional intelligence was born to her a year later. He was named Dampa, meaning the best.

When the child was born, Phajo was staying at Tango. His mother looked after him with great care till he 15 years of age. His growth in one month was more than the growth of any other child in a year. One day, Phajo sent his relative from Kham in Tibet named Sonam Gyalpo to bring his son Dampa to Tango. To his other sons, he revealed the fact that Dampa was the incarnation of the great Indian saint Dampa Sangay. At Tango, Dampa built a monastery with five doors. He received comprehensive empowerment and initiations of the great Mahamudra tradition from his father. Behind the hill of Chubar, he built 21 hermitages and established a *drupdey* and, therefore, contributed significantly in fostering the teachings of Drukpa Kagyu. After the death of his father, he appointed Khampa Sonam Gyalpo as the preceptor to look after the Tango monastery and the *drupdey* he had established. He stayed for a while at Tango, looking after the seat his father had founded. Later, he appointed his son Kuenzang Dorji as his successor. He then left for Paro, and founded a seat at Nangkar in Chang. Thereafter, he went to Dechenphu and founded yet another seat. Since he considered Dechenphu to be his main seat, a lineage of lam known as Lama Dechenphupa thereafter emerged.

Drog Kuenzang Dorji: Third Descendent

Three years before the death of Phajo Drugom Zhigpo, Drog Kuenzang Dorji was born to Dampa Sangay and the lady Budenma who had special signs of a Dakini. She was from Wang Dagala. Since Dampa's mother was from Wang Dochu, he came into contact with people from that area while coordinating the construction of the main monastery at Dorden Chubar and the *drupdey* there. During the course of the construction, he met the lady Budenma to whom his son Kuenzang Dorji was born. Although Dampa could not confess to his father about his son, Phajo came to know of it through his clairvaoyant powers. He told his son that he understood he had a child from the lady of Wang who was

three years old, and that he should not hide it from him. Dampa was so ashamed that he immediately started to make prostrations asking for forgiveness. Phajo Rinpoche said it was fine and that the child should be brought to Tango and kept with them since he would be of great benefit to the teachings in future. Phajo named this son Kuenzang Dorji, and brought him to Tango where he lived with Dampa. Since Kuenzang Dorji's mother was a nomad, he later came to be known as Drog (nomad) Kuenzang Dorji. From a very young age, Kuenzang Dorji received empowerments and initiations from his grandfather Phajo and later, from his father Dampa while at Tango. He also succeeded Dampa at Tango Choeing Dzong. In order to practice the teachings he received from his father and grandfather, he went to meditate at all the 12 meditation sites of Phajo Drugom Zhigpo. These sites were Yangtse Thuwo Dzong, which is the site of Tango Choeing Phodrang, Taktshang Sengye Samdrup Dzong, Choeing Dzong at the base of Mount Jomo Lhari, which is the seat of Gyalwa Lorepa, and Lingzhi Jagoed Dzong, which constitute the four great Dzongs. Other sites were the four great cliffs: Gongda located above Nangkor in Chang, Paro, Puemodraka known as Thujeda and located in Phajuding, Goen Dutsidra, known today as Tshechudra and Shah Dechendra located in Khothangphu. The four great cave sites were Dohaphu in Tsendong, Gawaphu in Thed, Sangayphu in Dagala and Langthangphu. He meditated in all these sacred sites and became an accomplished yogi. As his father Dampa was very old, Kuenzang Dorji was appointed as the second Dechenphu Lama, and he lived there looking after the *drupdey*.

Damtrul Loden Gyalpo: Fourth Descendent

Damtrel Loden Gyalpo was born to Drog Kuenzang Dorji, the second Dechenphu Lama, and a lady from Wangdrumo Chhukha who bore celestial signs of *dakini*. Dampa Rimpochoe lived more than 100 years. At his death bed, he left many instructions to Kuenzang Dorji and was about to expire. In deep sorrow, Kuenzang Dorji entreated his father in the following way to be reborn:

Noble and precious lord of the four bodies
 Till all the sentient beings attain enlightenment
 As there is no end to the accomplishments of incarnate beings
 To devoted persons like myself, please be compassionate.

When he made these earnest prayers, Dampa agreed to be reborn as the son of his own son, and passed away. In the year following his death, Dampa Rimpochoe was reborn as the son of Kuenzang Dorji amidst many auspicious signs.

At age three, Damtrul Loden Gyalpo was able to identify all the personal belongings of Dampa Rimpochoe. This surprised all the monks and devotees. He was named Damtrul (incarnation of Dampa) Loden Gyalpo, and was enthroned at Dechenphu. His father Kuenzang Dorji passed away when he was in the process of learning to read and write and receive empowerments and initiations from his father. Therefore, he went to Ralung, the seat of the teachings of Drukpa Kagyu. Among the nine eminent holders of the teachings of Bar Druk (Middle sect of Drukpa Kagyu) who had *singye* or lion as a part of their names, Damtrul Loden Gyalpo submitted himself before the seventh holder, Jamyang Kuenga Sangay. There, he mastered all outer and inner wisdom. He received Jamyang Kuenga Sangay at Dechenphu and enthroned him there. He also organized a mass blessing for all the people. He received comprehensive teachings of the Drukpa Kagyu tradition. For a single mass blessing in one day, there were once 80 people with horses who came to make offerings. This was so unprecedented that his fame spread to India, Tibet and Mongolia.

Inside Dechenphu monastery, the shrine of the guardian Geynyen was built. Jamyang Kuenga Sangay established the Goenkhang, shrine dedicated to the guardian Geynyen Jagpa Melan, and appointed him as the protector of the teachings of the Drukpa Kagyu. Damtrul Loden Gyalpo built the upper and lower storeys of Dechenphu monastery and expanded the monastic community and the *drupdey* there. He accomplished the practice of the instructions and empowerments he had received, demonstrating the ten signs and eight wisdom of perfection, and thus became a highly accomplished yogi. As he grew old, his students requested him to take a consort so that the lineage would continue. From a consort, who was gifted with the ecclesiastical signs of a *dakini*, two sons, Gyelchog and Gyalzom were born. He had great affection for his two sons and were in his attendance almost everyday. The two sons received all the teachings, particularly that of the Drukpa Kagyu tradition, from their father. Later, Drung Drung Gyelchog, the elder brother became so accomplished that he came to be known as Hungrel Drung Drung.

Spiritual Lineage of Hungrel Drung Drung

Among the greater (Mahayana) and lower (Hinayana) vehicles of the teachings of the Buddha, the spiritual lineage of Hungrel Drung Drung belongs to the greater vehicle. Again, the lineage belongs to the vehicle of result (Vajrayana) expressed in the union of Kagyu and Nyingma traditions. This tradition flowed down from Oenrey Dharma

Sengye, the genealogical and spiritual follower of Tshangpa Gyare, to Phajo Drugom Zhigpo.

During the early part of his life, Phajo Drugom received the teachings of the secret Nyingma initiations from the Dzogchen master Lama Tharpa Lingpa and became an accomplished practitioner. Lama Tharpa Lingpa was a great master, combining in him the spiritual consummation of the Dharma Khaya Samanta Badra, Rigzin Garab Dorji and Lopen Pema Jungne. The very first time he heard about the precious master of the Drukpa Kagyu tradition, Drogoen Tsangpa Gyare, who was the incarnation of Penchen Naro Tapa, he felt a profound sense of devotion, and thereafter, went to Tibet. He proceeded to Ralung, the seat of Drukpa Kagyu tradition, to see Sangay Oenrey who was the Prince abbot there.

Sangye Oenrey was also the incarnation of the Lord of Translation, Marpa Lotsawa. From Sangye Oenrey, he received teachings of the tradition of the great Mahamudra, which was transmitted directly from the Buddha Vajradhara to the great pandits Tilopa and Naropa, Marpa Lotsawa, Milarepa, Dakpo Lhaje, Tsangpa Gyare and Lingrepa. This tradition was brought to Bhutan and transmitted to Dampa and Phajo's other sons and disciples.

Damtrul Loden Gyalpo received these teachings from his father Kuenzang Dorji and other disciples who were taught by Dampa. Besides learning from his father, Damtrul Loden Gyalpo went to Ralung to learn from Jamyang Kuenga Sengye. He received all these teachings that were later transmitted to his son Drung Drung Gyelchog.

Drung Drung Gyelchog again went to Tibet and presented himself before Je Kuenga Peljor, the first incarnation of Drogoen Tsangpa Gyare. He received all the teachings, empowerments and initiations of Drukpa Kagyu, practiced and became an accomplished practitioner. Among the teachings of the three tradition of the Drukpa Kagyu: Toe Druk, Med Druk and Bardruk, Hungdrel Drung Drung belonged to the tradition of Bar Druk.

Therefore, Hungrel Drung Drung is the direct spiritual descendent of Phagpa Thuje Chenpo and the gya clan desdending from Yidam Tandin. He is the fourth uninterrupted descendent of Phajo Drugom. He is an unparalleled yogi who was the repository and holder of the uncorrupted teachings of Drukpa Kagyu emanating directly from the Buddha Vajradhara.

Accomplishments of Hungrel Drung Drung: Birth and Education

Drung Drung Gyelchogwas the elder son born to Damtrul Loden Gyalpo, the fourth direct descendent of Phajo Drugom. The younger son

was called Gyalzom. Since these two sons attended to their father from a very young age and were inseparable, they came to be known as Drung Drung Gyelchog and Drung Drung Gyalzom. The two sons learned from their father the basic skills of writing as well as the most profound of teachings. They also received empowerment and initiations of the spiritual tradition to which their father belonged, and enrolled themselves in Dechenphu Drupdey. Later, Drung Drung Gyalzom succeeded his father and lived at Dechenphu. In order to assess the extent of his learning, Drung Drung Gyelchog went to Ralung, the seat of Druk Kagyu tradition. He presented himself before Gyalwang Je Kuenga Peljor. He showed great respect and reverence of the body, speech and mind to the prince abbot who also showed great affection for him. Out of his great compassion, Gyalwang Je gave him the most comprehensive and essential teachings of Drukpa Kagyu tradition.

When the prince abbot first came to Bhutan in 1449, he was escorted by Drung Drung Gyelchog and received at his seat at Dechenphu where he turned the Wheel of the Dharma and stayed for four months. Even when he returned to Tibet, Drung Drung Gyelchog accompanied the prince abbot till Ralung where Drung Drung Gyelchog received all the remaining teachings. He meditated in hermitages in high mountains and perfected the tradition of the great Mahamudra, gained complete control over his mind and was able to subdue the protectors of the Dharma. He attained powers so that he would not drown in water, and he was also able to mould rocks like mud, thus displaying the achievements of a yogi.

Activities for the Benefits of Sentient Beings

Drung Drung Gyelchog attained a level of perfection where personal concerns were non-existent and when his mind was only concerned for others. He took for his consort the lady Gedun Zangmo who was endowed with qualities of a *dakini*. She was the person destined to be his consort as prophesized by gods and his master. He begot two sons: Namkhar Gyaltsen and Loday Gyaltsen. Shortly, Drung Drung Gyelchog returned to Bhutan with his wife and two sons. By then, Drung Drung Gyalzom had established himself in Paro. Therefore, they travelled to Paro and went directly to Gangtakha, the seat of Drung Drung Gyalzom. Since Hungrel Drung Drung did not have any material possessions and appeared to be a very poor person, his brother Gyalzom looked down upon him and refused to accept him by saying that there were no poor people among the descendants of his ancestors. Therefore, he went to stay at Yusakha in Gangtakha. Even from there he was chased away by Gyalzom. From there, he left for a crematorium in Paro Tshongdu. In this crematorium, there is believed to be a stone from

Duethro Silwatshel where he pitched a tent and stayed. While he was meditating, the deity inhabiting the place opposite him across the river flowing beneath a cliff, disturbed the river and shook the cliff to distract him. However, the lama remained undisturbed and undistracted in his meditation. He was able to subdue this deity, who later appeared in person and pledged to protect and promote the teachings of the lama and also of his descendant. As the deity received the lama's instructions and teachings, he was installed as the protector of the teachings of the Drukpa Kagyed, and came to be known as Hungrel Goenpo. Hungrel Goenpo submitted to the lama that his citadel is in the cliff. If the lama lived on the top of the cliff, it would benefit in fostering his spiritual undertakings. Although Drung Drung Gyelchog named this deity as Hungrel Goenpo, he was also known as Jawog Neypo and the citadel Jawog Neykhang. The deity also became the guardian of the *lama*. When Guru Rimpoche first visited this site in Paro, he saw through his miraculous power that the place was heaped with seven different kinds of jewels. Hence it was named Rinpungdag, the cliff of heaped jewels. Since it was not permissible for the Guru to subdue this local deity, he created an imprint of *tshatsha* as counterforce against the deity. Later Drupthop Thangtong Gyalpo came to Paro and built the Dungtse Lhakhang as counterforce against evils inhabiting the Paro valley. He summoned all the deities of both the upper and lower parts of Paro to build a *choeten*. However, this deity of Paro (Hungrel Drag) refused to come. The Drupthop went there and uttered the mantra Hung as he pointed his finger at the cliff. The cliff shook so much that the deity came out. Thereafter, the cliff came to be known as Hungrel Drag.

As requested by Hungrel Goenpo, Drung Drung Gyelchog built a small wooden hut and established his seat on the top of Hungrel cliff. This is the site of present day Paro Dzong, which was then a thick forest. He remained there in meditation. All the local deities of Paro Valley were summoned. They came to submit their allegiance to the lama. The people of Wangchang and Droelpo came to hear of this great yogi and came to pay their respects. The number of people who made offerings increased every day. When Drung Drung Gyelchog first came to Paro from Tibet, he spent a night at Tsendong Chhugay, where the host requested him to bless for a son. A son was later born to this host who then supported the lama as his chief patron out of gratitude. All his descendants who branched into six tax paying families also became patrons of Hungrel Drung Drung's descendant.

Once a person from Droelpo Jika was possessed by a powerful spirit. This spirit inflicted great damage on the people, cattle and land holdings. Since no efforts such as *rimdro* could have any effect against

this spirit, the people went to redress their plight before Drung Drung Gyalchog. Drung Drung Gyalchog was able to summon the spirit in person in front of him and then chase it away towards the west. The man who was possessed was also given sufficient provision and sent towards the east. For the people living in this household, Drung Drung Gyalchog performed an elaborate ceremony of Gegtoe along with empowerments of Chador (Hayagriva). Since then, no misfortune or evil has affected the village, and the people and cattle flourished in this village. Therefore, all the people of Jika showed even more devotion and respect, and promised to become patrons of the descendants of Hungrel Drung Drung. Hungrel Drung Drung also initiated an annual empowerment ceremony of Chador.

The story of Hungrel Drung chasing away the spirit of Droelpo Jika became widespread, and the number of people who came to receive him from other villages continued to increase. Among them were descendants of the households of Chang Dungkhar, taxpayers of Gartshen, Chugpo (wealthy person/household) of Wathangkha, Dargyepa, Zowothsen, Jangsap, Khangkhu Zhelngo, Thang Gagung and Chang Korgyal, along with all the people of villages of Wangcha who pledged to become the patrons of Hungrel Drung Drung.

Around that time, the people of east and west Droelpo constantly engaged in conflicts. During one such conflict, Drung Drung Gyalchog went along with the patrons of Chang in order to intervene and establish peace between them. The people of Droelpo Shari (Dopshari) thought that Drung Drung Gyalchog and his patrons from Chang came to support them. Inspired, they were able to overcome the forces of the Western Droelpo. The battlefield also came to be known as Droelpo Changthang. Later, the people of Chang and Droelpo were on good terms with each other. In order to ensure this newfound peace, young people from Droelpo and Chang inter-married. Thereafter, the common expression 'Azhang Chang' developed. The people of Dobshari made substantial offerings to Drung Drung Gyalchog for his support in the conflict. They also pledged to be his patrons forever. Because of abundant resources contributed by the people, Drung Drung Gyalchog continued to stay there. Sometimes, he worked for the benefits of his patrons; sometimes he stayed in mediation. It was from that time that Drung Drung Gyalchog came to be known as Hungrel Lama or Hungrel Drung Drung. Others called him Pha Drung Drung as well as Drung Drung Rinpoche.

Construction of Hungrel Dzong

At that time, there prevailed in Paro Valley, religious traditions established by lamas who had come and settled much earlier. These lama included Lama Lhapa, Zhnag Barawa and Lam Neynying. The teachings of Guru Chhowang, Kuenkhen Longchen Rabjam, Terton Dorji Lingpa and Drubthob Chazampa. There were frequent conflicts among various lineage holders of these traditions as well as between the upper and lower Paro valleys. Hungrel Drung Drung was saddened at these occurrences. He decided to return to Tibet. When his patrons from Droelpo heard of his decision, they went to him for an audience, taking along different offerings. They pleaded him saying that all the people of Hungrel Drag, Dendar Drag, Namchag Drag, Ragoe Drag, Shala Drag, Sengye Drag, Pigang Drag and Tshalung Drag would become his chief patrons. If a lama of his standing and accomplishment lived in Hungrel Drag, which is the supreme of these eight *drag* or cliffs, the whole valley would be blessed. Therefore, they entreated him to continue living there, and offered him Hungrel Drag. They also requested him to set up a permanent settlement at Hungrel Drag.

At this, Hungrel Drung Drung considered the appropriateness of the place, and realized that the sky, earth, the exterior, interior and secret parts of the place were all auspicious. The word *Hung* is the heart mantra of Vajrayana as well as manifestations of the five families of Buddha endowed with five wisdoms. The suffix *rel* foretells the spreading of lineage holders and continuity of their spiritual descendants. Therefore, it predicted the flourishing of the teachings of the Drukpa Kagyu in future in all the ten different directions. The immediate benefit was to fulfill the aspirations of his patrons. So he decided to establish a permanent seat at Hungrel, and serve as the lama as well as the ruler of the people of Droelpo Dragchen Gyed (Eight Cliffs of Droelpo). Therefore, he accepted the request of his patrons.

Very shortly, on an auspicious day, the lama summoned all his patrons and commanded that he would establish his seat at Hungrel Drag. Thus, the foundation for a five-storey Hungrel Dzong was laid. During the construction of Hungrel Dzong, the lama's patrons from Wang Chang and Droelpo worked during the day. At night he made non-humans and spirits work through his miraculous powers. Hungrel Drung Drung also worked during the day completing the task of 30 persons. Everyday, he brought huge wooden structures such as rafters, beams and poles, holding them beneath his armpit. In the eyes of the ordinary people, it was as if Hungrel Drung Drung chased down all the wood from the forest. The wood came sliding down naturally without requiring the people to bring them. Once, when his wife went to take

meals for him, she came across wood naturally sliding down. As soon as she saw them, they stopped sliding, struck roots and then grew like natural trees on the spot. The trees that grew are still visible in the vicinity of a place called Do Nagmoi Dzong, which is located above Hungrel Dzong. This is a demonstration of the lama's miraculous powers of making local deities and non-humans work for him.

In order to inspire faith among the workers and those who were receiving his teachings, the lama frequently taught them about the percepts of cause and effect, empowerments and initiations during the construction of the Dzong. As a result, there were many workers who came together for the construction of the five-storyed structure, built of compact mud. It was completed within a very short time. Thus a saying developed 'Hungrel Drung Drung is teaching, come to receive empowerments bringing baskets for backrest'.

The monastic structure consists of a granary on the ground floor, a seminary or assembly hall on the first floor, residential apartments on the second floor, Gyenkhang on the third floor and the shrine room on the fourth floor. The structure resembled Namgyal Khangzang. From a distance, it was a very impressive structure. From close quarter, it appeared like a very blessed place. Inside, it was a very harmonious and peaceful structure resembled the palace of gods.

The place came to be known as Hungrelkha, and the *dzong*, Hungrel Dzong. Even today, the gewog to which the place belongs is known as Hungrel Gewog. It is one of the most significant places among Barkor Tshodrug of Paro. However, since Guru Rinpoche had named the cliff Rinpungdrag, the *dzong* was called Rinpung Dzong.

After the completion of the construction of Hungrel Dzong, Hungrel Drung Drung chalked out a huge piece of monastic land from the land of the people of Kewang. In order to look after this monastic land as well as to provide for his patrons coming from far away places, he also established a Nagtshang in the middle of Kewang village. At that time, the ruler of Kewang Peljorling and the Dragchen Chugp (a wealthy family from Dragchen) were not on good terms. The later sought the support of Hungrel Drung Drung. Since Hungrel Drung Drung supported him, the ruler of the Kewang Peljorling had to leave the valley. All his land holding including a water mill fell under the control of Hungrel Drung Drung. The ruler of the Peljorling arrived at Bumthang and established himself there. The future rulers of Bumthang called Bumthang Chokhor Ponpo were descendents of the ruler of Peljorling.

It was also around this time that Hungrel Drung Drung's wife, sons and disciples requested that Lama Gangtagpa, his own brother elder, who did not let them come to his place when they first came to Paro and

called them names and humiliated them, should be made to answer for his deeds. Although Hungrel Drung Drung was not receptive to this idea, he finally yielded to the insistence of his wife and sons and sent a battle force to Gangtagkha. After the battle was won, both the monastic estate and the new village of Gangtagkha were taken over by Hungrel Drung Drung. Besides, people from different parts of Paro came to offer themselves as his patrons, thereby enhancing his realm. They came to regard Hungrel Drung Drung like a king, and held him with respect. he came to be known as Gyelp Drung Drung Gyelchog of Lhoyul.

Later, when Gyelwang Je Kunga Peljor arrived at Paro, he reconciled the two brothers. The main monastic establishment of Gangtagkha was given back to Drung Drung Gyalzom while Hungrel Drung Drung retained the new village. The two brothers also signed an agreement. Their descendants married into each other's family. When Drukpa Kinley visited Paro, he heard that the two brothers were sometimes at peace and sometimes at war. This made him declare: Two brothers, Drung Drung Gyelchog and Gyalzom/ You do not live by holding on to your limits/ What then is the benefit of your large heartedness?

When Drung Drung Rinpoche passed away, the new village of Gangtagkha was offered to Druckchen Ngawang Chogyal dedicating it to him. Ngawang Chogyal later exchanged it for a land at Paro Tshongdue. This is the site of the present day Druk Choeding.

Miraculous Achievements of Hungrel Drung Drung

Due to his spiritual accomplishments, Hungrel Drung Drung was able to bless sterile women, subdue malignant spirits, separate evil spirits from people they have harmed and chase them away, make non-humans work for him and also perform many other wondrous acts. For example, a malignant spirit affected a Zhelngo (a noble) from Shar. No rituals were able to cure him. His situation was reported to Hungrel Drung Drung. Hungrel Drung Drung held a cymbal kept on top of a small basket filled with *ney* (fox millet). He said that if the cymbal, which he threw out of the window on the fourth floor of the *dzong* into the courtyard below in the front of the sick person, was not damaged, he would be cured. Neither the cymbal that he threw down from such height nor was the basketful of *ney* spilled. The patient was cured. As a result, the descendants of the Sharpa Zhelngo became patrons of Hungrel Drung Drung.

Once Hungrel Drung Drung went to visit villages of nomads living above Tshaluphu at a place called Trego. There, he subdued a very ferocious local deity, called Gorakpa, who was feared for taking lives of travellers even during daytime. The lama passed sacred commands onto him and made him swear not to harm anyone in the future. All the

nomads of that area made many offerings to the lama, and took an oath that they will abide by any command of the lama. Thus he became the lama of the five communities of nomads, looking after their well-being. He also mediated any dispute or conflict among the nomad families who became his patrons.

Hungrel Drung Drung built a place for himself at Goensar Shedrupling. There was no water at that place. So he entered into meditation near the Goenpa in order subdued the local *lu*. When he was about to receive blessing for water, his wife reached his meditation site to offer him tea. She happened to remark that it appeared as if only little water would emerge from the rock. The lama said that her remark did not foretell a large source of water; therefore, only a small water source had been extracted from that rock. This water has curative value containing eight different medicinal elements. Even today, this water is known as Goensar Menchhu and helps many people.

Then Hungrel Drung Drung went to live in a forest in a hut made of leaves and branches. This place, which is known today as Chujakha was called Samtenling. It was the seat of Kunkhen Longchen. He also lived at Zechukha, which was the seat of Lama Barawa. There, the local deity Jowo Drelapa appeared before the lama taking human form. As a gift, Jowo Drelapa offered an iron plough, and received empowerment and initiations. He took an oath to benefit the sentient beings. This iron plough is a valued inheritance of the descendants of Hungrel Drung Drung.

While he was meditating at Yangoen Dechhenling, he implanted his walking stick in some soil praying that if his spiritual activities were to flourish, it should grow into a tree. He then remained in strict meditation. When his meditation ended, a tree indeed grew. Once, when his wife Geden Zangmo was meditating, children playing nearby accidentally killed her pet, a parrot, which could speak in human voice. She was deeply grieved at the death of the parrot. However, through his spiritual powers, Hungrel Drung Drung summoned the consciousness of the bird and returned it to life.

Such miracles were also demonstrated by Hungrel Drung Drung's wife and followers. Once when Geden Zangmo was handling the pestle and mortar, she left imprints of her palms wrapped around it. Similarly, his maid was once husking rice. She also left her hand imprint on the *laghi* (a wooden pounder used for husking) as if it were merely mud. These imprints are still visible and retained as sacred relics by descendants of Hungrel Drung Drung. He was able to demonstrate and reveal accomplishments of such miraculous powers even after his death.

Miraculous Accomplishments Towards the End of His Life

Towards the end of his life, Hungrel Drung Drung appointed his elder son Namkha Gyeltshen as his successor. He went to stay and meditate at Goensar Shedrupling, accompanied by his wife and younger son, Lodroe Gyeltshen. There, many patrons and people came in large numbers to receive teachings. After that, he decided to spend the rest of his life meditating at a very isolated mountain. So he established a hermitage at Yangoen Dechhenling located above present day Chewekha. He stayed there in meditation. Shortly, the people offered Hungrel Drung Drung the seat of Kunkhen Longchen Rabjam located below Chewekha. Then, those monks who had taken vows of celibacy were kept under the supervision of son Lodreo Gyeltshen. At Yangoen Dechhenling, many followers gathered. Hence, a monastic community consisting of highly accomplished *gomchen* was established.

At that time, Drukchhen Ngawang Chhogyal visited Bhutan, establishing centres of Drukpa teachings in almost every hill in Paro Valley. The lama was faithfully supported and received by Hungrel Drung Drung and his sons. In order to benefit the people of the region and to generate income for the monastic communities of Hungrel Dzong and the Goenpa, Hungrel Drung Drung set up water mills at Dragwang, Bara, Neyphu, Wang, Jangsar, Gedteng, Jalung, Kewang and Droelpo. Thereafter, the saying, 'do not lift your knees, the Drukpa will establish their monasteries on the spot you lifted knees, do not holy water trickle down (used for oath taking), Hungrelpa would install water mill', became very famous.

When Hungrel Drung Drung attained a ripe old age, he gave the lands under Chewekha to his followers so that they could live independently. For better organisation among the people, he divided the villages of Droelpo, Romthang and Wang Chang into three different groups called *leytshen*. An agreement was signed in order to ensure that the people continued contributions after cultivation of monastic lands and usage of water mills.

After the construction of Chuja Dzong, he utilized the support and offering of his patrons to perform prayer ceremonies such as Kurim, Pel Yeshey Gonpo's Doetor and the Drubchhen, which were earlier held at Rimpong Dzong. Every year, at the close of the previous year and the beginning of the New Year, Hungrel Drung Drung entered into meditation for one month. The practice of conducting prayer ceremonies such as Tangra for his Choechong (deity), and Kangsha, which came to be known as Doecheung, were held after he ended his meditations.

During the Doechehen ceremony, all his patrons would be gathered at least for one week to observe the tradition he introduced. It began from

prayer ceremony called Sungchoe Gegtor, the dance of Shinje Phomo, Zor Chham, Rigyen Phomo Degye Chham and Hungrel Tsenchham. While disposing the Doetor (a ritual object made of dough), he introduced a system whereby it is disposed gradually in tune with the choreography of the mask dance, Ging Chham. At such time, it is believed that the Dharma protector comes in person to the person who performs the dance by wearing the mask of the protector's image. He also introduced annual celebrations and entertainment practices. Mask dances such as Degye Chham and Hungyen Chham are still performed today during the annual Paro Tshechhu.

Soon after, Hungrel Drung Drung passed away. When his mortal remains were cremated, his skull, tongue and heart were left behind unscathed by fire. The skull, which was retained at his seat, was later kept by the descendants of Hungrel Drung Drung by taking turns for a certain period of time. Wherever the skull was kept, that household reportedly enjoyed good harvest. Owing to this, his descendant fought wanting to possess it. They were at a point of splitting it and sharing parts and pieces. The skull then miraculously flew away and immersed itself in the gorge below Nyamizam in Paro. Many pious and virtuous people seem to have recounted stories of seeing the skull clearly in the water. Even Paro Kusho Tshering Penjore was also reported to have seen the skull.

Hungrel Drung Drung is one of the noblest and most famous person in the 15th century Bhutan. He was responsible for holding and promoting the teachings of Kagyu lineage. He also constructed one of the earliest *dzong*, the Rinpong Dzong. This is a great achievement for our country. He led the foundation of Kagyu monastic community by constructing Goensar Shedrupling, Yangoen Dechhenling and the future Rinpung Dzong. He introduced the system of performing mask dances such as Deygye Chham, Ging Chham Tsen Chham and Zor Chham during the annual ceremony of Goenpo Drubchho. He ruled over the region through civil and monastic institutions. He left behind many descendants and followers. Therefore, Hungrel Drung Drung is indeed the person who must be remembered for all times and by all the Bhutanese peoples.

Who Are Hungrel Drung Drung's Descendents?

After Kunkhen Namkha Gyeltsen, many descendants flourished 'like a golden rosary'. Besides looking after Rinpung Dzong, the descendants of Hungrel Drung Drung established many seats in Paro Droelpo and Thimphu Kabji. The teachings of Palden Drukpa flourished.

Many patrons supported them, and as a result, his descendants raised the region to greater levels of prosperity.

Achievements of the First Three Lineage Holders

First Lineage Holder Kunkhen Namkha Gyeltsen

Of the two sons born to Hungrel Drung Drung and Geden Zangmo, Namkha Gyeltsen was the eldest. The younger was Lodey Gyeltsen. From a young age, the two brothers received teachings from their highly accomplished father in Paro. Moreover, Kunkhen Namkha Gyeltsen went to Ralung, the seat of Palden Drukpa and received teachings from Ngawang Chhoki Gyalpo. He took teachings from many learned teachers from Tibet and Bhutan, and became accomplished in different sciences, hence his name, Kunkhen Namkha Gyeltsen. After he was enthroned as the successor of his father at Hungrel Dzong, he came to be known as Drung Drung Namkha Gyeltsen. After meditating at Rinpung Dzong and Chewekha, he was able to realize the nature of his mind. Through his accomplishments, he was able to demonstrate many miraculous powers.

The images of *Tshepami* that emerged from the bone remains of his father after cremation, were offered as the main relic of a larger image of *Tshepame* equal to a person's height. The heart was offered as the main relic of an image of Dorji Sempa (Vajrasattva). On the frescoes and murals of the Dzong, he had images of one thousand Buddhas and lineage holders of his ancestors painted. As a Speech offering, he commissioned the writings of twelve volumes of Dulwa (Vinaya), thirty volumes of Dode (Sutras comprising an important section of Kanjur) and thirty volumes of Bum (Prajna Paramita) totalling forty-nine texts. The remains of his father's heart were offered as the main relic of a golden Jangchup Choeten whose height was equal to that of a human. In memory of his mother, who passed away soon after the death of his father, he commissioned the making of a golden image of Jetsen Drolma (Tara) and many other relics. He also offered to Drubchhen Ngawang Chhogyal, the village of Gangtagkha.

At Hungrelkha and Chewekha, he introduced the annual death anniversary of his father and grandfather. Along with Doechehung and other ceremonies, he also started the tradition of making annual offerings at Druk Ralung and visiting it to receive teachings. Once when Drung Drung Namkha Gyeltsen was giving empowerments and teachings to his patrons, one person from Droelpo interrupted him to request a blessing for son. Thus, a son 'on the side' was born. He was named Namkha Chhogyal who had many descendants. However, Namkha Gyeltsen's disciples and students later entreated him to take a consort

so that his descendants would flourish. So he married a lady endowed with the celestial signs of a Dakini. To her, the highly illustrious son, Zhenda Gyeltshen, was born.

Second Lineage Holder: Zhenda Gyeltshen

From a very young age, Zhenda Gyeltshen not only learned basic reading and writing from his father and uncle Lodey Gyeltshen, but also received comprehensive empowerments and teachings from them. Moreover, he went to Dechenphu, where one of the great lineage holders of Palden Drukpa, Yongzin Ngagi Wangchuk was staying. From the Yongzin as well, he took all the teachings and initiations of Palden Drukpa, constantly entering in meditation at his two seats. He ultimately became a highly accomplished practitioner.

Long ago, while Drupthop Thangtong Gyalpo was constructing the Jamchen Lhakhang at Droelpo Chubar, he left an imprint of his foot and hid it as a treasure. Zhenda Gyeltshen ultimately revealed this treasure on his way to the eastern part of the country. He went to Mebar Tsho in Bumthang from where he again revealed two coins and a zee. From a bull's teeth offered as the inner relic of an image of a Goenpo, he took out a conch shell whose whorls fold towards the right.

At that time, his father Drung Drung Namkha Gyeltshen passed away. In his memory, he had an image of Buddha Maitriya cast in gold. He dedicated many spiritual activities to his father after whom he became the successor at Paro Hungrel Dzong. He also took the title of Drung Drung. He received Ngagi Wangchuk at Hungrel Dzong as well as at Chewekha, and organised the teachings of Mindrol. He showed great respect and devotion to Ngagi Wangchuk and made some considerable offerings to him.

Earlier, on his way to eastern Bhutan, Drung Drung Zhenden Gyeltshen had a son from a lady. This son, born 'on the side' was then at Sha Kazhi. He later married a very virtuous lady from whom his son Choeden Legpai Lodroe was born. At both seats of Hungrel Dzong and Chewekha, he ensured the performances of annual Tshamdrup, welfare of his patrons, performances of yearly Tshechhu and also the observation of the death anniversary of his father and grandfathers. He undertook intensive spiritual activities. Thus the spiritual and secular rule of Hungrel flourished. He lived for a long time, fulfilling the needs and aspirations of his disciples, peoples and of his patrons, and then passed away.

Third Descendent Choeden Legpai Lodroe

Choeden Legpai Lodroe also took his teachings from his father at a very young age. He also travelled to Druk Ralung and received teachings, empowerments and initiations from Ngagi Wangchuk. After his return, he entered into meditation at Chewekha. His insight and accomplishments flourished like a lotus. Therefore, he was appointed as the successor at Rinpung Dzong by his own father, and given the title Drung Drung. By that time, the monastic wealth of Hungrel was enormous. He farthered a son 'on the side' called Drubchhen Dorji from a daughter of a religious practitioner in Paro. This son perfected in basic literacy and performance of rituals. Later, he was appointed as the successor at Chewekha. For his legitimate wife, he married Dorji Peden, a descendant of Lama Gangtagpa. Gradually, the sons Neten Rimpoche, Saynam Gyeltshen, Lodroe Rinchen, Namgyal Drakpa and a daughter was born to them. Neten Rimpoche was appointed as the head of the monastic community at Chewekha. Saynam Gyeltshen was the head of Hungrel Dzong, Lodroe Rinchen, the head of Yangoen Dechhenling. Drung Drung Rimpoche stayed at Goensar Shedrupling, entering into meditation along with his youngest son, Namgyal Drakpa.

At that time, Drung Drung Rimpoche was afflicted with leprosy. So he appointed Namgyal Drakpa as the head of Goensar Shedrupling. Drung Drung Rimpoche entered meditation in a cave near Shreydrubling and practiced day and night. After six years, he saw on the top of the front part of his cave, manifestation of the Mandala of Chana Dorji (Hayagriva). His illness was cured without any sign of affliction. There, he received a prophecy that from then on the descendants of Drung Drung cannot be affected by leprosy or any affliction of *Sadag* and *Lunyen*. Some of the people saw Drung Drung Rimpoche as manifestation of the holder of Tantric teachings. He came to be thus known as Sangdag Legpai Lodroe. Thereafter, he concentrated on upholding his father's teachings. Under Namgyal Drakpa, Goensa Shedrupling became well known.

By then, the other three sons also took consorts, and their descendants spread out. So the seat of Chewekha along with the *dratshang* was fully entrusted to Neten Rimpoche. Hungrel Dzong was given to the eldest son Saynam Gyeltshen, and Yangoen Dechhenling to Lodroe Rinchen. Goensar Shedrupling was entrusted to the youngest son Namgyal Drakpa and his descendants. All the sacred artifacts of the body, speech and mind of the Buddha, religious items, followers and patrons were divided into three parts and given to the three sons. From then on, the reference to the descendants as Hungrel Lam Nagtshang Sumling began.

After living for a long time, Sangda Legpai Lodroe passed away on the tenth day of the 12th month. However his mortal remains retained their warmth as if they were living. No one was able to touch them for many months. Many prayer ceremonies were performed. Months later, his remains were encapsulated in a choeten built in his memory. Even today, prayer ceremonies are continuously performed at his death anniversary in front of his remains that never decomposed.

Descendants of the Three Hungrel Lingtshen

Choeden Legpai Lodroe had four sons. The eldest Neten Rimpoche, became a monk. The other three sons looked after the Hungrel Lam Naktshang Sumling. The first Lingtshen and fourth descendent of Hungrel Drung Drung known as Sonam Gyeltshen had a son 'on the side' named Drungku Dunpa Dorji Wangchuk who also became a monk. For his legitimate wife, he married the daughter of Changangkha Lama named Buri. From their union came the fifth generation of descendants, who constituted of four brothers, namely, Lagen, Chopa, Choeje Riki and Jamyang.

Lagen Chopa succeeded his father Saynam Gyeltshen to look after Hungrel Dzong. He also married a daughter of Changangkha Lam. From them, the sixth generation of descendents consisting of two sons: Lama Drugyal and Drugda were born. Lama Drugyal also succeeded his father as the holder of the throne at Hungra. He had three sons who were the seventh generation of descendents; Lama Druk Samten, Choeje Lhendup and Lama Tashi. Four sons were born to Lama Drukda: Lama Kencho Drugyal, Lama Samten, Choeje Penjore and Lama Jinlap. They were the seventh generation of descendents.

The second Lingtshen was Lodroe Rinchen who remained at Yangoen Dechenling meditating in the mountains. As a result, he became a highly accomplished practitioner. Towards the end of his life, his brothers and disciples entreated him to take a consort. Then a son, the fifth descendant Lama Druk Yoezer was born. From Lama Druk Yoezer, the sixth descendant Choeje Drukdra and Choeje Rinchen Drugyal were born.

While Choeje Namgyal Drakpa, the youngest son and the third Lingtshen was at Goensar Shedrupling, someone from upper Kabje wanted a descendant of Drung Drung Gyelchogin the area, and hence came to entreat for him. The brothers took a decision that Choeje Namgyal Drakpa should go. He thus served as the lama as well as the *chipon* of upper Kabje. He married the daughter of Yonzong Lama. From them was born the fifth descendant Lama Samten Gyalpo. From Lama Samten Gyalpo, his son Lama Tsenda Tashi, the sixth descendant, and

from him, the seventh descendants Lama Zilnon Wangpo and Tandin Wangyal were born.

Achievements of the three Mahasiddhis of Hungrel Drung Drung

In order to make offerings dedicated to his late father, Choeden Legpai Lodroe's eldest son Neten Rimpoche went to Druk Ralung and other monastic establishments in Tibet. In front of Jowo Rimpoche at Lhasa, he made numerous offerings. There, he looked for a skilled craftsman from Nepal, and commissioned the casting of an image similar to Lhasa Jowo and brought it to Bhutan. On his way to Paro from Phari, the image spoke at a place called Wodeythrang. On its way to Hungrel Dzong, the image was kept briefly at the present day Jangsa area so that a ceremonial tea brought from the *dzong* could be served to it. After the ceremony, the image of the Jowo could not be moved despite many attempts. It was believed that perhaps it was there that the image was meant to be kept. Therefore, a *lhakhang* was built on the spot. Today this image of Jowo is in the monastery of Jangsa.

Dorji Wangchuk, the illegitimate son of Choeje Saynam Gyeltshen went to Ralung and received teachings from Mipham Chhogyal. He became an accomplished practitioner, developing the powers of clairvoyance. He was always in audience with Mipham Chhogyal, and hence his title, Dungku Dunpa Dorji Wangchuk became very well known. After gaining realization, he returned to Paro and founded the Gonpa at Lharigang and then again in Yangoen Phuchung, Sechhu Goemba, Kurtoethang also known as Kurtoe Thanga and Goeding Gonpa at Shala Drag. He demonstrated miraculous powers such as extracting medicinal water from the middle of the ground, causing and even stopping rainfall.

Choeje Rike, son of Choeje Saynam Gyeltshen also went to Ralung to receive teachings from Mipham Chhogyal. He also became an accomplished practitioner and was named Thinley Drugyal. Later in life, while he was meditating around the mountains of Lingzhi, he extracted sacred water from a cliff. There, he also subdued a very fierce demon called Jowo Sibchenpa. While he was returning to Paro through Tshaluna, his elder brother Dungku Dunpa Dorji Wangchuk passed away. So he succeeded his brother and expanded the monastic community at Kurtoe Thang. The place was named Ney Samdrup Dechen. He adopted that place as his main seat and remained there looking after his patrons. By that time, the descendants of Hungrel were also becoming scattered. So the lama brought the descendants at Kurtoe Thang, Chewa Dechhenling and Goensar Shedrupling, and drafted an agreement among them so that they were able to look after their common

welfare. This gave rise to popular reference 'Kodeling or Kodatsho', a name which combines the names of these three *gonpa*.

Services of Three Hungrel Lingtshen to Zhabdrung Rinpoche

Till the seventh generation of Hungrel Drung Drung, the three Hungrel Lingtshen not only ruled over the monastic establishment of their patrons but also served as a lama and ruler of Paro, Droelpo and upper Kabje in Thimphu. In 1616, Zhabdrung Rinpoche came to Bhutan and brought the people of Lhomon Khazhi (The Southern Land of Four Directions) gradually under his control. He established the dual system of civil and monastic system in the country. In 1644, he went to visit Paro. In order to build a huge *dzong*, he looked for an appropriate site in Chang Pelri, Jangsar Tsekha, Darngjekha and Druk Choeding .

At Druk Choeding, the descendants of Hungrel Drung Drung Rinpoche went to call upon Zhabdrung Rimpoche. They were Druk Samten and Lama Tashi, the seventh generation of descendants of the first Lingtshen, Lama Kencho Drugyal and Lama Zinlap, the seventh generation of descendents of Akhu Lama Drukdra, Choeje Drukda and Choeje Rinchen Drugyal, the sixth descendents of the second Lingtshen, Lama Tshenda Tashi, the sixth generation of descendent of the third Lingtshen, and his sons, Lama Zelyen Wangpo and Tandin Wangyal who were the seventh descendents. They made significant offerings to Zhabdrung Rimpoche and jointly submitted to the lama not to look for any other site to build the *dzong* but to build it at Hungrel. Hungrel Dzong was offered to Zhabdrung Rimpoche along with all the sacred artifacts. Moreover, they also offered all their patrons to him.

He was immensely pleased and said that he had great expectations from the descendents of Hungrel Drung Drung, and that this expectation had been fulfilled. The offering of the Hungrel Dzong would greatly benefit the sentient beings. He remarked that it was auspicious for them to have offered him a *gothrab* as well. Saying thus, he accepted Hungrel Dzong and the patrons. Among the speech at artifacts, he accepted twelve volumes of Dulwa, which is today archived with *Kanjur* at Sangzab Choedzong at Semtokha. All other sacred artifacts and religious items of the *dzong* were returned. From then on, all the tax and labour contributions made by descendents of Hungrel Drung Drung were exempted. Wherever they travelled in the country, they were given entitlements to hospitality. The Zhabdrung also promised to pay them the cost of the *dzong* later, and issued a *kasho* to that effect.

After that event, the descendants of Hungrel did not have independent patrons of their own. Nevertheless, they continued to own Hungrel Naktshang Sumling and retained the title of Hungrel Choeje.

The descendants of three different Lingtshen also continued to own the upper and lower seats of Chewekha, Goensar Shedrupling and the seat of Dungku Dunpa Dorji Wangchuk along with gonpa in Droelpo, Paro.

An Account of Subsequent Descendents

After the patrons of three Lingtshen of Hungrel and Hungrel Dzong were offered to Zhabdrung Rimpoche, all the descendants persevered in rendering enhanced services to the government. Among them, Lama Drugyal and Choeje Lhendrup, the son of Nyelmig Jomo Guru, died fighting a battle in eastern Bhutan. Lama Druk Samten and Asey Sithar's son Choeje Druk Pelzang served as iconographer in Nepal during the reign of Gyelse Tenzin Rabgye. He served as Lingzhi Dzongpon for ten years and Punakaha Dzongpon for seven years. Later, he also served as the Dolung Lama. Choeje Tshewang, son of Lama Tashi and Nyelmig Samten Buthi served as the lama of Thimphu Tshochhen. Later, he also served as the Penlop of Thinleygang. Samten Dendrup, the younger brother of Choeje Tshewang served as the secretary of calligraphers to the Desi of the government. Later in life, he served as the leader of the iconographer in Nepal as well as Dronyer (Guest Master of Wangdi Phodrang Dzong). He renovated the monastic seat at Goensar Shedrupling and Chewekha. Lama Jinlap, son of Lama Drugdra, farthered Lama Druk Dargay and died during a confrontation with the Tibetan army in Paro.

Lama Pelzang, son of Lama Zilnon Wangpo and Galay Zomba had to sacrifice his life at Semtokha during a battle with Tibetan army supported by men of Lam Kha Nga. Druk Phuntsho, son of Druk Gyamtsho and Choeki Zangma Zhichog was taken prisoner during a battle with Tibet at Lingzhi. Druk Phuntsho's younger brother, Lama Druk Tenzin had to stay as hostage of the Tibetan army after the battle fought by Bhutan with the army of Tsang Depa Umzed. He spent twelve years in Tibet as hostage. After the lives of these two brothers, the descendants of Hungrel Drung Drung confronted difficult times.

Thereafter, Druk Samphel, son of Lama Druk Tenzin and Sikhey Samdrup Budar served as the Lama of Paro. Looking at the pitiable plight of the descendants of Hungrel, Chila Ngawang Choedra remembered the edict of Zhabdrung Rimpoche to pay the cost of Hungrel Dzong. Since this was not paid for a very long time, he ensured that it was paid to benefit the descendants of Hungrel. Since then, the household occupying the lower storey of Hungrel Naktshang Sumling were supported by six tax paying households, the household of the top floor by three households, and a Druk Samphel by one household. These tax-payers were instituted as permanent tax payers. Hence, the

flourishing of the teachings of Hungrel Drung Drung in later times was supported by these tax-payers.

During the time of Hungrel Drung Drung, he had prophesised that among his descendants, there would atleast be one *gyed* and one lama. Accordingly, Tobden Dorji, Zowo Langchen and Choeje Jamyang were *gyed*, who lived during successive generations. Moreover, Neten Rimpoche, Mipham Thinley Drugyal, Choeje Pelkar Chopel, and others served as lama during successive generations. In addition to these lama were the 56th Je Khenpo Mipham Wangpo, Paro Lam Neten Phagdruk, Neten Rinchen Gyeltshen and successive Taktshang Lama. Among the *gyed* was Soelpon Drep (retired royal chef) Namgay Tsharim, who was very well known.

Of the taxpaying households of Hungrel Naktshang Sumling, the most prominent descendents today are the families of Chang Silma, Jangsar and the village of Hungrel. Aum Tshering Wangmo and Lang Gyeltshen from Chang Silma, Aum Thinley Budar, Penjor, Tshering Lhamo and Phurba from Hungrelkha, Sangay Gyeltshen, Passang and other descendants from Jangsar are also descendants of Hungrel Drung Drung. Even in oral tradition, these families are referred as, 'Like father, the descendents of lama, like mother, the consorts of lama'.

When did Hungrel Drung Drung Live?

Identification of His Time

The year of Hungrel Drung Drung's birth and death are not clearly mentioned in his biography. Therefore, unless carbon dating is done on some of the things belonging to him, it would be difficult to ascertain the years of his birth and death. In his biography, he mentions that after appointing his son Namkha Gyeltshen as his successors at Hungrel Dzong, he stayed at Yang Oen Dechenling located above Chewekha. At that time it is mentioned that he met with Kunkhen Longchen Rabjam. Again, it is also mentioned that after the dispute with Lam Gangtagpa, Choeje Drukpa Kuenley visited Paro. Kunkhen Longchen Rabjam was born in 1308 and passed away in 1364. Drukpa Kuenley was born in 1455 and died in 1570. There is a difference of more than hundred years between these persons. Therefore, it is difficult to reconcile the uncertainty of years.

However, one very fortunate thing is the availability of the birth and death years of the father and grandfathers of Hungrel Drung Drung. These dates and years are taken from his own biography. The birth years of Phajo's son Dampa and grandson Kuenzang Dorji are found in the biography of Phajo Drughom. Kuenzang Dorji's son Damtrul Loden

Gyalpo was the disciple of Jamyang Kuenga Sangay who was born in 1314 and passed away in 1347. The visit of Jamyang Kuenga Sangay to Dechhenphu has been mentioned in other historical and biographical works. All these have helped in identifying the approximate date and years of the life of Hungrel Drung Drung.

Gyelwang Je was born in 1428, died in 1476, and first visited in Bhutan 1449. Drukchhen Ngawang Chhogyal, was born in 1465, first visited Paro in 1496, and again came to Paro in 1504 at the invitation of Lam Gangtagpa. Hungrel Drung Drung was associated with Gyelwang Je in the earlier part of his life and with Drukchhen Ngawang Chhogyal in the later part. The years during which Hungrel Drung Drung first visited Gyelwang Je in the early part of his years and the visit of Drukchhen Ngawang Chhogyal at the invitation of Lam Gangtagpa shortly after his death makes the identification of the exact years of his life difficult. In Hungrel Drung Drung's biography, it is mentioned that his father and grandfathers lived for a long time. Since he lived for more than hundred years, it can be ascertained that he was born at a very old age of his father Damtre Lodroe Gyalpo, who in turn was born at an old age of Kuenzang Dorji.

Years of His Father and Grandfathers

First, the birth year of Phajo Drugom Rimpoche had been recorded in his biography as the year of Wood Dragon. This year has been accepted in Bhutanese chronicles. However, the arrival of Phajo Drugom Zhigpo in Tibet is the year in which Tsangpa Gyare passed away. That year is 1211, the year of the Iron Sheep. When Phajo Drugom Zhigpo appeared before Oenrey Dharma Sengye, he told him that he was 33 years old. If he were born in the year of Wood Dragon, he would be only 27 years old.

Obviously, he would not have lied to his master by increasing his age. Therefore, Phajo Drugom Zhigpo is presumed to be born in the third Rabjung, in the year of Earth Horse, which is 1179. According to the history of Bhutan by Lupon Pema Tshewang, Phajo Drugom Zhigpo came to Bhutan in 1218 at age forty. He lived for twenty-eight years in Bhutan and passed away at age sixty-eight in 1247, the year of Fire Sheep. Phajo Drugom's son Dampa must have been born in 1220 after his visit to Bhutan when he took the lady Ahhog (bearing the sign of Dakini of Lotus family) from Wangchhudo as his consort. Phajo summoned Dampa at age fifteen to Tango. The year was the Wood-Horse Year of 1235.

Third, in the year that Phajo Drugom Zhigpo died, he told his son Dampa that he had a son 'on the side' from Budenma, a nomad from Wang. Phajo said that the son was three years old and that there was no

reason for Dampa to hide him. He was asked to bring the child to Tango since he would benefit the teachings of Dharma and sentient-beings. Phajo instructed that the child should be called Kuenzang Dorji. Thus, if he was three years old when Phajo Drugom Zhigpo died, Kuenzang Dorji must have been born in 1244, the year of the Wood-Dragon.

Fourth, it is difficult to identify any event that would help identify the year in which Kuenzang Dorji's son Damtre Lodroe Gyalpo was born. When Dampa was very old nearing his death, his son Kuenzang Dorji entreated him to be reborn as his son. Dampa agreed to his son's request and was reborn later as Damtrul Loden Gyalpo. If Hungrel Drung Drung were born when his father Loden Gyalpo was seventy-four years, he would have been born in 1400, the year of Iron-Dragon and lived for 103 years. This means he would have passed away in 1503, the year of Water-Pig. From this, the years during which he undertook his major activities can be deduced. He would have gone to Druk Ralung to receive teachings from Gyelwang Je at age thirty-seven. There, he stayed for twelve years. At age forty-nine in 1449, Gyelwang Je came to Thimphu and Paro and stayed for four months. On his return Hungrel Drung Drung accompanied him to Tibet.

In 1453, he came to Paro with his wife and son. After two years, in 1455, Hungrel Dzong was built¹. At age seventy-three, in 1473, his eldest son Namkha Gyeltshen was appointed as his successor at Hungrel Dzong. Soon after, he founded the seat at Goensar Shedrupling and Yang Oen Dechenling. At age ninety-six, in 1496, when Drukchhen Ngawang Chhogyal came to Paro for the first time, Hungrel Drung Drung became his patron. At age 103 in 1503, he passed away. Thereafter, Lam Gangtagpa received Drukchhen Ngawang Chhogyal at Paro. In less than a year after Hungrel Drung Drung's death, his consort Geden Zangmo

¹ In 2001, I wrote an article about the construction of Paro Dzong during the third colloquium on Bhutan's history and culture organized by the National Museum of Bhutan, Paro. There, I stated that the Dzong was built in 1488. The Dzong was built during the second visit of Gyelwang Je to Paro. On page 26-ba-3 of the golden rosary of Kagyu Lineages written by Sonam Chogden about the accomplishment of Kagyu masters, it is indicated that during the second visit of Gyelwang Je, he had stayed in Paro for three months. The date of Paro Dzong's construction has been established based on this. However, in the Kabum of Gyelwang Kuenga Penjor in which Awadutipa Rinchen Namgyal had composed another work about the accomplishments of Kagyu masters, on page 9-ba-1, it is mentioned that Gyelwang Je had stayed for three years. Based on this, the year of Paro Dzong's construction has been finalised as 1455. This is because, there is a surviving oral record, which mentions that Gyelwang Je stayed at Paro Doe Chorten Gonpa for three years. Besides this evidence, the fact that Gyelwang Je stayed in Paro for a long time can be deciphered from the fact that below Doe Chorten Gonpa, there is Paro Menjong Kuenga Rawa and Cheki Jungney also known as Goen Dorji Zinpai Tshel where *drubdey* were established. Near them, there are the remains of the residence of Gyelwang Je. Thus, it is confirmed that Gyelwang Je stayed for three years in Paro and that the Paro Dzong was built in 1455, not in 1458.

also passed away. All the funeral rights as well as subsequent ceremonies were performed by Namkha Gyeltshen and his brother in 1544.

Years of Writing of the Biography of Phajo Drugom Zhigpo and Hungrel Drug Drug

The biography of Phajo Drugom Zhigpo called the 'Course of the River of Compassion' is one of the most important documents of *Tenpa Ngadar*, the early flourishing of Dharma in Bhutan. The biography was composed after the sons of Phajo Drugom Zhigpo met together. Dampa prepared two drafts of the biography. One of them was hidden as *ter*, treasure in Thujedrag. The hiding of the biography is recorded in the work itself. Therefore, it can be deduced that the biography was composed shortly after the death of Phajo Drugom Zhigpo in 1247.

The manner in which the biography was revealed is described at the end of the biography. This description matches with the one recorded in the biography of Zhabdrung, written by Tsang Khenchen. The *ter* was revealed by Ngawang Tenzin at age fifty from Thujedrag. Drukpa Kuenley's son Ngawang Tenzin from Toep Chhadana was the incarnation of Phajo's son Gartoen. After the *ter* was extracted, it was carved on wood blocks prints and then circulated after publication.

Although it is not exactly known when Ngawang Tenzin lived, it can be inferred from the fact that his father Drukpa Kinley was born in 1455 and passed away in 1544. After age forty, Ngawang Tenzin took a consort and extracted the *ter* from Thujedrag. The years of the birth of the first of his descendants, a son, a daughter and later Tshewang Tenzin born in 1574, bring us closer to possible years of his birth and age. Both Ngawang Lhendup, the sixth Je Khenpo who composed the biography of Gyalse Tenzin Rabgay and Tsang Khenchen agreed that Tshewang Tenzin was taken by his father Ngawang Tenzin at age seventeen and entrusted to the care of a great Buddhist master Mipham Chhogyal. After this, Ngawang Tenzin passed away. Mipham Chhogyal was born in 1517 and passed away in 1646. Based on these facts, it can be deduced that Ngawang Tenzin was born in 1521 when Drukpa Kuenley attained age 66. At age 55 in 1571, he extracted the *ter*. When Tshewang Tenzin was 17 years old in 1591, Ngawang Tenzin was 70 years old and passed away at that age. Hence, it appears that the biography of Phajo was composed by Dampa around 1250.

The *ter* was extracted after 321 years by Ngawang Tenzin in 1571. As of 2003, the biography of Phajo Drugom Zhigpo had been in existence for more than 750 years. It is 430 years since it was extracted from Thujedrag and distributed. Hence, the biography is one of the oldest documents about Bhutanese history. The biography published by

Dzongkha Developing Commission in 1999 is based on five sources. They are, a Tibetan print, a Bhutanese print whose length is equal to that of an arrow, a modern Indian print, another stone print from India curved by Khen Yeshey Choedar and a paper print from Talo Gonpa in Bhutan. The 'precious necklace' of the biography of Hungrel Drung Drung and his sons had been composed by their descendants called Lakhen Trenza Shri Badra, which, translated in Dzongkha reads as Sherab Pelzang. His name is mentioned at the end of the biography. However, it is difficult to establish whether this person is Choeje Druk Pelzang or Pelzang, the son of Lama Zilnon Wangpo. When the biography was composed, Lama Tenzin Dendup, Lama Druk Gyeltsen and Langchenpa provided oral narrations of events and stories. According to this, it appears that Lama Druk Gyeltsen is the son of Lama Druk Samten. From this narration, it is established that Lama Tenzin Dendup, the son of Lama Tashi is Choeje Druk Pelzang. The commentaries given at the end of biography are attributed to a certain Shri Buti, which in Dzongkha reads as Penjor. This Penjor is either Choeje Penjor, the son of Lama Drukdra or Lama Druk Penjor, the son of Choeje Rinchen Drugyal.

The possible date of the composition of the biography as mentioned in it is 1658. In the biography, there are references to Lama Ngawang Choedra who was appointed as the second Chila of Paro in 1658. It is also mentioned that Samphel, the son of Lama Druk Tenzin was born in the year of the Water Dragon which corresponds to 1652. His death is recorded to be the year of the Iron Dog, which is 1730. Therefore, it is clear that the biography was composed after 1730.

The biography of Hungrel Drung Drung has not yet been published. However, I have been able to gain access to a copy, which is in the hand of one of Hungrel Drung Drung's descendant at Chang Silma. He is Geylong Phurba Thinley, the caretaker of Kyichu Lhakhang in Paro. It is written in *uchen*. Another copy was with Dasho Shingkar Lam, a former Secretary to the late king. It was also written in *uchen*. Another copy, also in *uchen* was with Dasho Sherab Thaye, a former Dasho Dzongda of Wangdiphodrang. In order to ensure that those interested in the biography gain access, the Dzongkha Development Authority is compiling a biography from these three sources and editing it for publication very soon.

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