

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

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*Anonymous*

**First Consecration in 1990**

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

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

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\* *Translated from Dzongkha*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **Second Consecration in 1991**

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

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

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

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

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

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

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

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

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

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



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

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

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

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