

Ewam Bhutan Namchak Kusum Gongdü Religious Organization

Concerning this Ewam center in Bhutan, the great incarnate tertön Drodul Pegyel Lingpa, who reappeared to discover the remaining treasures of Tsasum Lingpa, regarded the Buddhist kingdom of Bhutan, land of medicinal plants, as his extraordinary field for guiding beings, visiting it on two occasions. During the second visit the Queen Mother Puntsok Chödrön, appointed him as the Lama of Drametse, the great monastic seat of Pema Lingpa's lineage. He took up this responsibility and served in this capacity for some thirteen years. During this time he constructed a new temple at Gongtung in Tashigang. As well, he visited many areas such as Paro, Thimphu, Bumthang, Mongar, and Kurtoed, and wherever it was appropriate he constructed new representations of enlightened form, speech, and mind—such as monastic centers and stupas—and restored old ones.

In a similar fashion he journeyed to each and every corner of Bhutan. For the more ordinary of those that he guided, he planted many seeds for them to develop merit, for example through establishing the tradition of the pure realm of Dewachen and the sixteen-day program of the fasting ritual, presiding personally over these group practices annually. For the more extraordinary ones to be guided, he constantly bestowed the empowerments that mature one and the teachings and oral transmissions that liberate one. And that is not all, for he satisfied the wants of those who were very poor and in need of guidance by performing ritual ceremonies for the deceased and the living, for benefit of the whole community.

For the sake of future generations, many of his patrons and students offered him ruined monastic sites and pieces of property as places where retreat centers and temples could be built. Taking possession of these, he blessed and consecrated these sites. He also oversaw such projects as constructing a new stupa and structured temple at Jamkar in Tashi Yangtse as supports of the faith for his disciples.

Most especially, the enlightened intent of H.H Dilgo Khyentse Rinpoche and Tertön Pedgyal Lingpa converged regarding the prophesized release of the profound Kusum Gondu treasure from secrecy, and to write it down. The place for Tertön to write down this terma was at Senge Dzong, a sublime site of Guru Rinpoche's enlightened activity, so when he was codifying the treasure cycle of Kusum Gongdu, he spent three years in strict retreat, as a standard consecration of new the treasure. Thereupon, he immediately published all the cycles of treasure. Then Tulku Sang-ngag Rinpoche was also invited while all the preparations for the ripening empowerments were being completed successfully. Thus, coinciding with a Drupchen ceremony, auspicious connections between the profound treasures of the earlier and later treasure cycles were made as the Rinpoches each conferred on the other the ripening empowerments and liberating instructions of the earlier treasure of Rigzin Namchak Dorji and the lord treasure revealer's new treasure Kusum Gongdue. This all took place in front of the great stupa of Chorten Kora, Trashig Yangtse. Like a father conferring his children's inheritance on them, the tertön opened this new doorway of maturation and liberation for many hundreds who were upholding the tradition—venerable

monks and nuns from monastic institutions and tantric masters such as the prophesied dharma custodian Lama Neljorpa and the chief disciples of the both of them like retreatant Lama Karma and others who were in lifelong retreat at the sacred sites of Purpa Ling and Pema Ling, and other Lamas of Trashigang districts and Ven. Tulku Kunga Rinpoche and others. In so doing, for the sake of future generations he also prepared a register of the monastic institutions with their names and his seal of entrustment for holders of the lineage, and established endowments to ensure that drupchens, drupchöds, Pure Land ceremonies, and fasting rituals would be performed in perpetuity.

Finally, at certain point this lord reached a point where his actual physical presence to guide beings came to an end, and he passed into the supreme peace of the basic space of phenomena. Following this, before very long the custodian Lama Neljorpa also passed away, so that monastic seats of both of this masters came very close to disbanding. At that point that holy master's personal students, and especially Lopön Sönam Dorje, took upon themselves the responsibility, making efforts in numerous ways. In response to the wishes of all the faithful sponsors and spiritual children of Pegyel Lingpa, Rinpoche visited Bhutan again to repay the kindness of his holy master, transmitting the empowerments and oral transmissions for the *Kusum Gongdü* cycle to preserve the continuity of the great tertön lama's enlightened activity. In particular, so that the continuity of the drupchen and drupchöd rituals would not suffer, Rinpoche consulted with the sponsors and students to establish a new endowments funds and along with contributions to existing funds. .

In a similar fashion, as a result of all efforts to promote the study and practice of this treasure cycle tradition, and through the ripening power of the motivation and aspiration of the lord Lama, the great tertön, this lineage system has been gradually stabilizing firmly and complete. At present, all the monastic communities following Namchak Kusum Gongdü lineages are registered together as Ewam Bhutan Foundation under the commission for Religious Organization as per the act of the great constitution of Bhutan in 2012. In centers such as Ewam Tashi Chöling in Paro, the great tertön's primary seat, there is a regular program of annual drupchens, drupchöds based on the extensive lineage of profound termas, along with, and Pure Land ceremonies, as well as ceremonies on the tenth day of the waxing and waning moon. This activity ensures that this extensive lineage will not wane but flourish and spread widely.