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DRUKPA KAGYUD SCHOOL OF TIBETAN BUDDHISM IN INDIAN HIMALAYAS: AN INTRODUCTION

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Abstract

After the decline of traditional Buddhism from the plains and plateaus of Indian territories. Buddhism somehow remained alive in Indian Himalayas with another dimensional names, forms and functions. Which assimilates both traditional and later progressed thoughts of Buddhism and perennial Buddhist lineage practices. In this regard, Tibetan Buddhism is very actively and widely spread as well as sustained in Indian Himalayas. Consequently, Indian Himalayas are very important places for the preservation of distinct Buddhist culture, rich heritage and uninterrupted Nālandā scholars and Tibetan students' teachings traditions. It conveys the messages of peace, harmony, brotherhood among the other faith followers within the regions and beyond the states of the country. This research paper exclusively gives focus on different features of Drukpa Kagyud (Wyl. 'brug pa bk' brgyud) School of Tibetan Buddhism in Indian Himalayas. It is based of both primary and secondary sources of the existing literatures as well as some field surveys.

Key-Words: Buddhism, Drukpa Kagyud, Tibetan Buddhism, Monasteries, Nunneries, Lama and Rinpoches.

Introduction

There are many Buddhist centers in Indian Himalayan regions. Here, Indian Himalayas referred to all smaller and larger expanded places and regions as starting from Leh and Kargil in Ladakh, Paddar, Kistwar in Jammu, Pangi, Chamba, Lahual-Spitti, Kullu-Manali, Kinnour, Dharmsala in Himachal Pradesh, Dehradun in Uttarakhand, Darjeeling-Kalimpong in West Bengal, Sikkim, Mon-Tawang in Arunachal Pradesh and so forth. The schools of Tibetan Buddhism had been spread in all above-mentioned Himalayan territories. They are

playing a very vital role to maintain the rich culture and traditions of Himalayan Buddhist people from thousand years.

Buddhism in Himalayas

Indian Himalayas are very important place for the preservation of Buddhist culture and traditions especially Vajrayāna, the Tibetan form of Mahāyāna Buddhism. As we all know that Buddhism was spread in Tibet powerfully in eight-century from India. But, in present context, it is more saved in Indian Himalayas because we find the true believers of Buddhism in Indian Himalayas.

Buddhism flourished in Indian Himalayas much earlier than the introduction of Buddhism in Tibet in eight-century. In this context, the name and contribution of the emperor Ashoka, the great and the King Kanishka are well documented in our past annals. Whereas Tibetan Buddhism was diffused in Indian Himalayas from ten century onwards via the trans Himalayan country, Tibet. By then, it is deeply rooted in Indian Himalayas and developed there for more than thousand years very peacefully. In due course of time and space, many different schools of Tibetan Buddhism were also developed in Indian Himalayas. They are not just representing the designation of Buddhist but as well as practicing and strengthening Buddhist Sutra, Vinaya and Tantra doctrines. Thus, they are much greater in positions than earlier records of annals, in terms of practicing and follower's strength. So, the Himalayas are becoming an important place for Buddhism in common and Tibetan Buddhism in specific as spreading the messages of love and peace, non-violence and compassion to the humans of the living world.

Today, the four schools of Tibetan Mahāyāna Buddhism¹ spread in Indian Himalayas. In ancient time, Himalayan people used to go to Tibet to study and complete traditional higher educations. It is said that Ladakhi used to send their children in Tibet with the groups of traders and pilgrims. So, Tibet was one great source of Mahāyāna Buddhism for Indian Himalayas effectively from 11th century onwards. Unfortunately, Himalayan Buddhist people could not send their children in Tibet after 1959 as it was invaded by Chinese government. Now, Indian Himalayas are very important places for Buddhism because the true believer of Buddhism is living here for many centuries and the precious teachings of the Buddha are preserved by them both in theoretical and practical ways.

Aim and objective of the study

The school has a rich tradition of Vajrayānī practitioners till date and their aged old monasteries, nunneries, retreat centers, pilgrimage sites, etc., are worthy to visit across every width and length of Indian Himalayas. So, the aim and objective of the study is as jotted down.

¹ 1. Nyingma pa founded by Indian Mahayogi Ācārya Padmasambhava in 8th century, 2. Kagyudpa founded by Tibetan scholar Lhodrak Marpa (1012-1099) and lineage disciples in 11th century, 3. Sakyapa founded by Khon Konchok Gyalpo and lineage disciples in 12th century and 4. Gelugpa founded by Je Tsongkhapa Losang Drakpa and lineage disciples in 15th century.

1. To make access the information to the present and future researchers about Tibetan Buddhism, its diverse schools, teaching transmission traditions and lineage and hierarchy
2. To maintain the Drukpa Kagyud teaching and tradition alive in entire Himalayas for the welfare of all sentient beings.
3. To let to know the religious history of important Drukpa monasteries, Nunneries, Centers, holy places and their significance.
4. To let to bring awareness about Drukpa Kagyud monastic activities and special teaching practices.
5. To let to know all the tourists to have a visit the holy Himalaya through Buddhist eyes, mind and way of life.
6. To preserve the rich cultural heritage and literatures for the future posterity.

Methodology

1. Reviewing the existing literatures on the concerned topic of the research paper.
2. Through interview with experts in the field areas.
3. By field work and doing survey in some extent to a few important Drukpa monasteries like Hanley, Hemis, Chemday, Stakna and other states of Indian Himalayas.
4. Carefully going through the historical monuments and manuscripts as available in museums of respective monasteries and nunneries.
5. Observing the historical facts and other arts and aesthetics of the monasteries.

Sacredness of Himalayas

A Hindi term Himalaya means 'Abode of Snow' in English. The Himalayas are one of the youngest fold mountains ranges in the world and comprises early sedimentary rocks. It is stretched from the Indus river in the North-West to the Brahmaputra river in the East. The Himalayas consists of three parallel ranges² such as:

1. Himadri (Greater Himalayas)
2. Himachal (Lesser Himalayas)
3. Shiwaliks (Outer Himalayas)

Fortunately, at present Tibetan originated Buddhists are inhabiting all these three ranges of the Himalayas.

² Arihant General Knowledge, Manohar Pandey, 2014, pg. 199-200

Kagyud School

Tibetan school of Buddhism has different names due to the time and space factor, region and places, specific instruction and teachings, pioneer and scholar masters and so on. Accordingly, the Tibetan term Kagyud (Wyl. bk' brgyud) is formed of two separate words. Hence, 'Ka' means oral command or teachings of the Buddha and 'gyu' means lineage followers. Thus, the concerned school is considered the lineage followers of the Buddha teachings. Very later on, many of the leading masters of lineage had been clad with the white cloth during their spiritual life. Due to that it was also called 'Kargyud', the tradition of white cloth clad.³ Among the two names, the earlier one is more popular than latter one in the world today. While both the names have appropriate meaning as concerned to the school and its continuous tradition.

Lineage Masters and Teaching Traditions

Tibetan Buddhism emphasis the teachings and practices of Vajrayāna or Mahāyāna schools of Buddhism. According to Mahāyāna, there are thousand Buddhas. They will be appeared in the world in the different forms of emanation body (Kāya). Then they used to give different teachings to variant audiences as per their interest, wish and mental capabilities. At the same time, they also believe the four-fold bodies (Kāyas) of the Buddhas. They are: Svabhāva Kāya (nature of truth body), Dharma Kāya (truth body), Saṃbhoga Kāya (complete enjoyment body) and Nirmāṇa Kāya (emanation body). In this way, Śākyamuni Buddha also appeared as Buddha Vajradhara in form of his emanation body as in Saṃbhogakāya. Thus, Buddha Vajradhara also gave teachings of Vajrayāna to the supreme, smart and skillful audiences. As a result, many Vajrayāna dedicated practitioners, staunch followers etc., were born from time to time on the land of Buddha, India. Among them, Siddha Tili or Tilopa (Tibetan full name Sherab Zangpo), (Wyl. til li shes rab bzang po- 988-1069 C.E.) was a great yogi saint of India. He received the Vajrayāna teachings from the four lineage masters of the distant⁴ transmission of the doctrine. He also received direct teachings from the Buddha Vajradhara, the master of close lineage⁵ doctrine transmission. Hence forth, The practitioner Charya pa (Wyl. cha rya pa) also known as Kanhapa gave him the doctrine of Inner Heat (Wyl. gtum mo); Mahasiddha Nāgārjuna gave him the doctrine of Illusory Body and Clear Light (Wyl. sgyu lus dang 'od sal); Mahasiddha Lawapa⁶ gave him the doctrine of Dream (Wyl. mi lam); and practitioner Sukhasiddhi or Dakini Kalpa Zangmo (Wyl. Da ki ni skal pa bzang mo) gave him the doctrine of Intermediate State and Consciousness-transference (Wyl. bar do dang pho ba). Accordingly, he received 'entering into others body' (gron 'jug- parkāya pravesh) from siddha Indrabhuti and from siddha Mangti he

³ Purvayoga Tippani of Kunkhen Padmakarpo, Bhumika, pg. 67

⁴ Ring brgyud (distant lineage)

⁵ Ney brgyud (close lineage)

⁶ Also known as Kambalpa, was believed as a contemporary of Aryadeva. This Buddhist tantric sage from the Rajputs of Kankara (perhaps the present Kondan in South-Western India.)

received 'consciousness transference'.⁷ In other words, he received the teachings from the Indian adepts and siddhas of all school of four directions⁸ such as:

1. Nāgārjuna, Āryadeva, Chandrakirti, and Mangti as belong to Southern traditions.
2. Dombipa, Vinapa, Kambalpa, and Indrabhuti as belong to Western traditions.
3. Luhipa, Dhingpa, Daringpa, and Sukhadhari as belong to Northern traditions.
4. Sukhasiddhi, Thanglopa, Shinglopa, and Karnripa as belong to Eastern traditions.

Very later on, Tilopa Sherab Zangpo passed the above-mentioned doctrines to the great practitioner siddha Naropa (1016-1100 C.E.), who then passed it to Lama Marpa (Wyl. bla ma mar pa 1012-1097 C.E.) also known as Marpa Lotsawa from Tibet. Simultaneously, Lama Marpa passed the doctrines to other Tibetan disciples as Milarepa (Wyl. mi la ras pa 1040-1123C.E.). Milarepa passed the doctrine to Dhakpo Lhaje or Gampopa (Wyl. dags po lha rje / sgam po pa 1079-1153 C.E.). Dhakpo Lhaje passed the doctrine to Pal Phagmodru pa (Wyl. phag mo gru pa 1110-1170 C.E.). Pal Phagmodru pa passed the doctrine to Lingchen Repa Padma Dorje (Wyl. gling chen ras pa pad ma rdo rje 1128-1188 C.E.). Lingchen Repa Padma Dorje passed the doctrine to Tsangpa Gyare (Wyl. gtsang pa rgya ras 1161-1211 C.E.) from whom the Drukpa School originated in Tibet.

Drukpa Kagyud Order (School)

Kagyud school is one of the four major schools of Tibetan Buddhism. It was founded in 11th century in Tibet. It has four major and eight minor schools. Drukpa Kagyud School is considered one of its four major schools. This Drukpa school is greatly and rapidly developed almost in entire Indian Himalayas.

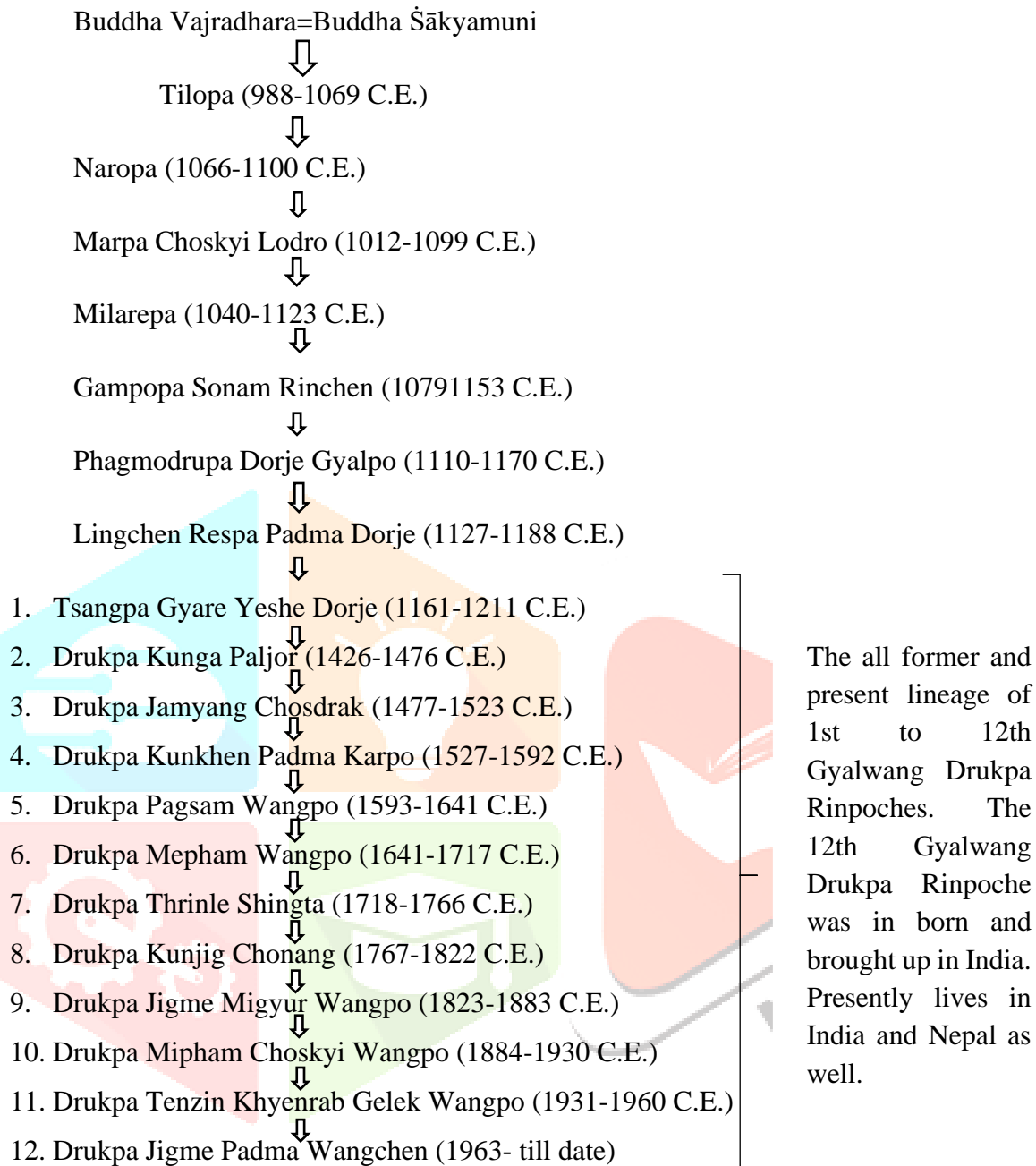
Lama Tsangpa Gyare received the Six Yogas of Siddha Naropa⁹ and Mahāmudrā lineage teachings from the practitioner Lingchen Repa (Wyl. Gling chen ras pa). Tsangpa Gyare is believed the first one in all successive twelve-incarnation lineage of Gyalwang Drukpa Rinpoches, who chairs the head of the Drukpa Kagyud School at present. Lama Tsangpa Gyare had founded the monasteries like Druk Gonpa (Wyl. 'druk dgon pa) and Ralung Gonpa (Wyl. ra lung dgon pa) in Tsang province of Tibet. Which became center of the teaching learning practice for many years. It is said that during his time, there were 50,000 monks reside in those monasteries.

⁷ Purvayoga Tippani of Kunkhen Padmakarpo, Bhumika, pg. 69

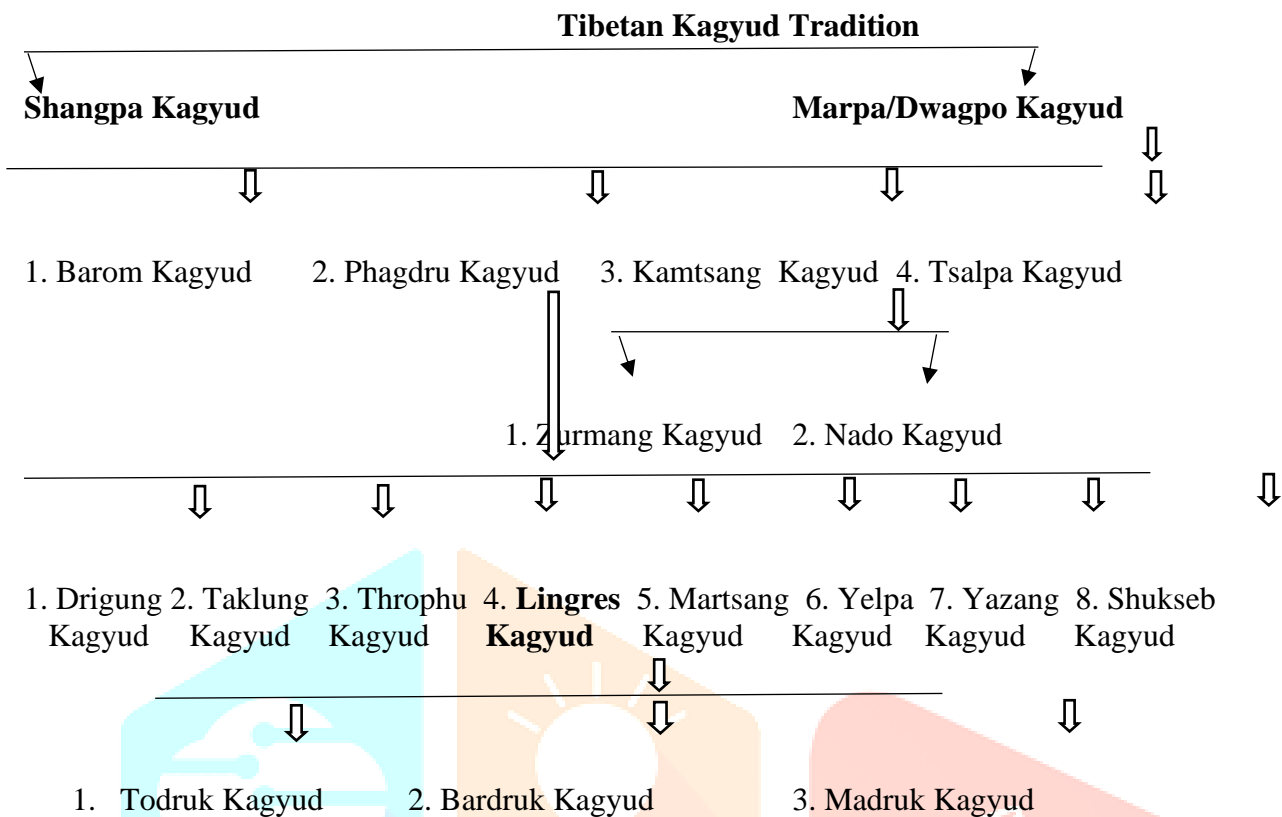
⁸ Ibid.

⁹ This is a special lineage teaching tradition being started from Indian Mahasiddha Naropa during 10th century. He was the direct and foremost disciple of Mahasiddha Tilopa. Naropa himself was an important mentor of Tibetan scholar Marpa Lotsawa, who spread the six dharma yogas of Naropa and Chakrasamvara teachings in Tibet. It is the reason to called this teaching as Six Yogas of Mahapandita Naropa (called as Naro Chos drug in Tibetan) and they are: 1. Yoga of physic heat (Tumoi naljor), 2. Yoga of clear light (odsal gyi naljor), 3. Yoga of illusory body (gyu lu gyi naljor), 4. Yoga of intermediate state (bardoi naljor), 5. Yoga of consciousness transference (phowai naljor), and 6. Yoga of dream (milam gyi naljor)

Hierarchy of Drukpa Kagyud School



Kagyur School and Its other branches



Drukpa Title: Origin and Meanings

Before the final establishment of Drukpa monastic centers. Once, Tsangpa Gyare went to look for a suitable place where to be built a monastery. When he reached on the top of a mountain, there he found nine dragons (a mother along the kids) lying there. At his arrival, they soared up to the sky and roared like a great thunder for three times. Due to this auspicious coincidence, the monastery got the title as Druk (Eng. Dragon) in Tibetan. Later on, the school and its followers had got the name 'Drukpa'. Thus, Drukpa Kagyud School originated in Tibet and spread as a fire in the forest in entire Himalayas in the Asia.

Drukpa Gonpa was established in 1205 by Tsangpa Gyare Yeshe Dorje. It is the prime center of all Drukpa traditions. Druk refers to a name of a country, Bhutan. It also means to a mythical and a fabulous beast in Tibetan legends. At same time, it also means and understand to one of the symbols in a zodiac in Tibetan traditions.

The scholars and practitioners of Drukpa monastery and the lineage become famous for their learning and retreat practice. Thus, Drukpa school spread in the Himalayan mountainous places including present country Bhutan. They founded there many monasteries and from that time on Bhutan came to be known as the country of Druk, Tibetan name for Bhutan. As a result, entire Bhutan still follow the Drukpa teachings in particular.

Drukpa Kagyud school has three teaching traditions and they are: 1. Todruk (upper), which was started by Gotsang pa and followed by his lineage disciples. 2. Bardruk (middle) which was started and extended by Tsangpa Gyare and followed by his lineage relatives. 3. Madruk (lower) which was started by Lorepa and followed by his lineage disciples.

Such above mentioned Drukpa Kagyud traditions are existed in Indian Himalayas. The lineage masters and their established monasteries can be seen even the very remote part of the region and its valleys. The valleys like Paldar, Pangl etc., are very remote even today, But the masters and practitioners of this school has crossed the up hills of the high mountains just for the well beings of all sentient beings. They have developed the faith among the locals to the Buddha, the Dharma, and the Sangha through their spiritual instructions and ethnic culture and community bonds.

Kagyudpa Teaching Practice: Mahāmudrā

Mahāmudrā is called ‘chag gya chenpo or Chagchen’ in Tibetan and the Great Seal in English rendering. It is a Mahāyāna Buddhist system of an exalted meditation on the nature of mind and emptiness and also undertaken for realizing the enlightenment. It is the complete elimination from the mind of all delusions and obstacles, and the total attainment in terms of it of all good qualities. In order to understand this state of mind the preliminary practices are very essential. It is an extraordinary meditation practice of Vajrayāna school of Buddhism.

The teaching was taught by the Buddha Śākyamuni manifesting in the form of Vajradhara, Tibetan Dorje Chang. Its lineage was passed in India from Tilopa to Naropa, Naropa to Marpa and then in Tibet Marpa to Milarepa and then to Gampopa.

It is the principal mediation of the Kagyu lineage of Tibetan Buddhism. This is a meditation for practitioners, not scholars or logicians. This meditation does not require taking monastic ordination or doing extensive retreats. This is a distinctive teaching practices associated with the Kagyud school of Tibetan Buddhism. Mahāmudrā is considered one part of Yoga tantra, the four types of tantra, viz. 1. Caryā, 2. Krāyā, 3. Yoga and 4. Anuttara yoga tantra. The ultimate fruit or the sublime accomplishment of Mahāmudrā is supreme unchangeable happiness. It is called ‘chag gya chen po’ or Mahāmudrā because of three characteristics namely; to give up or to renounce, to realize or true perception of all things, and great mind, that of Bodhisattva and Mahasattva.

This form of meditation has come down to us from the mahasiddhas of India who were carpenters, cobblers, weavers, arrow makers, university professors, kings, fishermen, and common laborers etc. They practiced this meditation while having families and engaging in their daily works and were able to attain enlightenment by the realization through this particular meditation practice. It was practiced in India upto 12th century by many mahasiddhas. Since 12th century, it has been practiced in Tibet by the Kagyu lineage of Tibetan

Buddhism. It has also been practiced by Nyingma practitioners in the form of Dzogchen meditation in another way. This teaching practice is still in existence among the Kagyud school of Tibetan Buddhism in all around the Himalayas. This teaching practice is still in existence among the Kagyudpa schools in all around the Himalayas and the world too.

Drukpa Kagyud in the Himalayas

In India, the Drukpa Kagyud School is disseminated in different parts of Ladakh, and Paldar (Paddar) in the State of Jammu. Likewise, it is also disseminated in different parts of Lahaul (Garsha), Shimla, Rewalsar, Dharamsala, Kinnaur, Pangi (Chamba) in the State of Himachal Pradesh and the adjacent places in Darjeeling and Kalimpong in the State of West-Bengal. Similarly, some few in the Sikkim and Arunachal Pradesh, North-East States of India.

Ladakh

Gotsang pa Gonbo Dorje (rgot tshang pa mgon po rdo rje 1189-1258 C.E.) was a disciple of Tsangpa Gyare. He was the first master of Drukpa Kagyud School who came from Tibet to Ladakh and some parts of Himachal Pradesh in 13th century.

In Ladakh, Gotsang pa Gonbo Dorje meditated at places like Khaspang and Gotsang at Hemis in the very beginning. Later on, another great saint yogi named Lama Tagtsang Repa came to Ladakh in seventeen-century. He became the spiritual master of then Ladakhi King Sengey Namgyal (1620-1642). Under the patronage of such powerful king, he established Maitreya Temple at Basgo, Hanle Monastery, Hemis Monastery, Chemday Monastery and Stakna Monastery in Ladakh.

Important Drukpa Kagyud Monasteries

There are many Buddhist monasteries in present UT Ladakh. Each and every form of Tibetan Schools of Buddhism and even the very little follower of Tibetan primitive religion Bon is also existing in Ladakh and other parts of Indian Himalayas. The Drukpa Kagyud monasteries are highly rich in Tibetan Buddhist art, aesthetics, mural or fresco paintings, canvas or clothes paintings, miniatures, architectures, monuments, variant statues made of different precious metals and other things, library; the treasure scriptures, stupas, auspicious objects and others symbols. Some of such important Drukpa Kagyud monasteries of Ladakh are: Hanley Gonpa, Hemis Gonpa, Chemday Gonpa, Korzok Gonpa, Yarma Gonpa, Nyoma Gonpa etc. In the similar way, there are some other important Drukpa Kagyud monasteries which are following Lhodruk Tradition in Ladakh. And such monasteries are: Stakna Gonpa, Bardan Gonpa, Stakrimo Gonpa, Zongkhul Gonpa and so on.

Himachal

Indeed, the Himalaya is not only a mother or sources of many natural beauties and resources, but also a great source of inspiration, realization, peace, happiness and purification. The important places for all Buddhists in the state are: Rewalsar, Shimla, Spiti,

In Himachal Pradesh, there are many Drukpa Kagyud monasteries. In Garsha or Lahaul region, there more than 40 Drukpa Kagyud monasteries are existed. Similarly, 10-15 Drukpa Kagyud monasteries are existed in Kinnaur. The entire Garsha is faithfully believed as a Buddhist pilgrimage. It is because, Garsha is called 'Khandroling' in Bhoti or Tibetan means Heart Land of the Dakinis¹⁰. The concept of Dak and Dakini has great significance in Vajrayāna Buddhism. Thus, Himalaya is very sacred shrine of infinite supreme saints and sages from the time immemorable. So, it is mentioned as:

The entire Himalayan range is often regarded as sacred endowed with special spiritual energy. This may be related to the presence of impressive nature and majestic highlands, but a few special sites in the Himalayas have definitely been suffused with transcendence: unique, divine, inconceivable power from the timeless Sambhogakaya dimension- the subtle blessings of the Buddhas. These supreme holy places form a network revealed by Buddha Shakyamuni when he transmitted the Vajrayana tantric teachings to our world.¹¹

In Garsha, Gyalwa Gotsang pa saw Drilbu Ri surrounded and empowered by Dakas and Dakinis, while its peak appeared to him as the self-arisen stupa called 'the Essence of the Dharma.'¹² Gyalwa Gotsangpa is very much regarded by Lahuali people and they have preserved him in many their oral traditions, stories and the valley is blessed by his many retreat caves, and other relic sites. Some of them are as: Sila Cave, Sila Gonpa, Kardang Jhabje, Gotsang hermitage, Biling, Yurdong cave, Lama Gonpa, Bokar Gonpa and so on. In 17th and later centuries many Drukpa yogis from different regions like as Zanskar, Ladakh, Druk-yul or Bhutan, Tibet, and Garsha itself had visited various parts of the Himalayas for the propagation of Drukpa teachings and doctrinal practices. Some of them are Dewa Gyatso, Drubchen Nawang Tsering (Zanskar), Lama Tashi Temphele, Tagna Rinpoche (Ladakh), Shabdrung Nawang Namgyal (Bhutan), Drubwang Shakya Shri, Khamtrul Rinpoche, Thuksey Rinpoche, Apho Rinpoche (Tibet), Norbu Rinpoche, Kunga Rinpoche (Garsha).

Today, there are many Drukpa Kagyud monasteries and other sacred places in entire Garsha, Manali, Kullu and Kinnaur regions in the Himalaya. Some of them are: Gandhola, Shashur Gonpa, Gemur Gonpa, Tayul Gonpa (Garsha), Dechen Choekhor ling (Kullu), Chime Drupay Gatsel (Manali), Khampagar Gonpa, Tashi Jong and so forth.

¹⁰ Garsha, pg. 16

¹¹ Garsha, pg. 22

¹² Ibid

On the other hand, many Drukpa siddhas and yogis also visited Garsha and other parts of Himachal Pradesh and blessed the land and people for Drukpa doctrines. In this regard, besides, Gyalwa Gotsangpa, Drubthob Orgyanpa, Taktsang Repa, Rangrik Repa have visited and spent quite time in tantric and their yogic lineage practices. The Drilbu Ri, Markula, and Phakpa, the sacred sites of the Garsha valley are regarded as the Body, Speech and Mind of the Buddha, Bodhisattva, and Dak-Dakinis respectively.

At present, the 12th Gyalwang Drukpa Rinpoche has also visited Garsha and other parts of Himalayas for several times and benefited the devotees through his dharma and lineage teachings. In this way, the Nālandā tradition of Buddhism was spread in Tibet and the Himalayas as well.

Darjeeling and Kalimpong

Drukpa Kagyud School of Tibetan Buddhism was widely spread within a short time in its birth land, Tibet in the later 12th century. It had travelled across all barriers of Himalayas and started to freely flourish there from 13th century. In fact, it is a Tibetan Mahāyāna school specially originated in 12th century under the supervision of Tibetan scholar and saint masters. At the same time, its lineages masters were purely from Indian siddha background of Nālandā tradition. They got the teachings and tradition uninterruptedly since the Buddha Śākyamuni in his emanation form of Vajradhara Buddha. Basically, this tradition follows the teaching practices of Vajrayāna school of Mahāyāna Buddhism in Himalayas.

In West Bengal hill tracts, Darjeeling and its adjacent areas are also important places for Kagyud school of Buddhism. There are many monasteries in above mentioned places. Some of them are: Karma Dorjee Choeling (Bhutia Busty monastery), Druk Thupten Sangag Choeling or Dali Gonpa in Darjeeling, Kalimpong Lepcha Gonpa, Yangsab Sang Gonpa, and Sri Diwakar Bihar in Kalimpong. Bokar Ngedon Chokhorling, Mirik, Kagyud Thekchenling, Lava, Samdrub Dargay Choeling, Sonada and so on.

Sikkim

Sikkim is one of the eight North-Eastern states of India. The state is also known for Buddhist practices in the Himalayas. There are many Buddhist monasteries in Sikkim. They are concerned to all the four schools of Buddhism as flourished in Tibet. Among the Kagyud schools, Karmapa and Drukpa Kagyud schools are flourished in Sikkim in 18th century during the reign of the fourth Chogyal, Gyurme Namgyal (1717-1733) of Sikkim. The important Kagyudpa monasteries in the state are Ralung, Rumtek and Phodang. But Nyingma school is much prevalent than all rest three schools of Tibetan Buddhism.

Arunachal Pradesh

There are some Kagyud monasteries in Tawang Arunachal Pradesh. It is said the Tibetan buddhism was flourished in the region in 13th century. It is also recorded that Karmapa Rangjung Dorjee (1109-1192) had visited this area and established Kagyud monasteries. The important one is located at Domzang, Garam, Jang and Baggajanga in Tawang area.

Nunneries

In a similar way, many Drukpa Kagyud nunneries are also there to visit and explore their spiritual life. Some of them are Kortsan Nunnery, Druk Gawakhil Nunnery at Shey, Yulo Otsal Choling Nunnery at Tia, and so forth.

All the nunneries concerned to the Drukpa order in Ladakh are now developing as a Buddhist Educational Center for nuns in the region. Like the monasteries, nunneries are also performed prayers, do retreat practices and organize many religious events in their nunnery centers on the important days of every month and a year. Dhongyu Gatsal Ling Nunnery at Tashi Jong in Himachal Pradesh is also actively working for Drukpa nuns and their spiritual up-liftments.

Conclusion

The Drukpa Kagyud School of Buddhism emphasis on the tradition of Preliminary practices, Mahāmudrā Teaching, and Meditation on Six Doctrines of Siddha Naropa. The Drukpa Kagyud School of Tibetan Buddhism is linked up to Śākyamuni Buddha via Buddha Vajradhara, the Emanation Body of Śākyamuni Buddha. Vajrayāna Teaching is widely introduced by Buddha Vajradhara in India as well. The Great Siddha yogi Tilopa and other lineage holders expanded the Vajrayāna Buddhism in India. Later on, transferred to the competent Tibetans like Lama Marpa. Later, his outstanding and extra ordinary disciple Mila Repa and others firmly spread the teaching lineage in Tibet. Afterward, Drogon Tsangpa Gyare and all twelve reincarnations of H. H. Gyalwang Drukpa Rinpoches were remained the lineage holders of Drukpa Kagyud School of Buddhism in Tibet and Indian Himalayas as well. Hence, Drukpa Kagyud monasteries are not mere a Buddhist sanctuary but are also sole inspiration to attain peace and happiness. As a people of Himalaya, we have to stand ready for preservation and propagation their cultural heritage and teachings in Indian Himalayas in particular and throughout the world in general.

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