

# DOWNLOAD PDF ARRIVAL IN BHUTAN AND BECOMMING PARO PONLOP OR CHILA

## Chapter 1 : Exploring the History of Bhutan to Understand its Glory | Holidify

*A 2 hours drive from Paro will take you to Chele La pass, which is the highest motorable pass of Bhutan. The pass connects Paro to the lesser known valley of Bhutan, known as the Haa Valley.*

Prehistory[ edit ] Neolithic tools found in Bhutan indicate that people have been living in the Himalayan region for at least 11, years. Origins and early settlement, â€™[ edit ] A state of Lhomon literally, southern darkness or Monyul dark land, a reference to the Monpa one of the Tibeto-Burman people of Bhutan , possibly a part of Tibet that was then beyond the pale of Buddhist teachings. Monyul is thought to have existed between AD and AD The names Lhomon Tsendenjong southern Mon sandalwood country and Lhomon Khashi southern Mon country of four approaches , found in ancient Bhutanese and Tibetan chronicles, may also have credence and have been used by some Bhutanese scholars when referring to their homeland. Variations of the Sanskrit words Bhota-ant end of Bhot or Bhu-uttan meaning highlands have been suggested by historians as origins of the name Bhutan, which came into common foreign use in the late 19th century and is used in Bhutan only in English-language official correspondence. The people of Monyul practiced a shamanistic religion, which emphasized worship of nature and the existence of good and evil spirits. During the latter part of this period, historical legends relate that the mighty king of Monyul invaded a southern region known as the Duars, subduing the regions of modern Assam , West Bengal , and Bihar in India. Instead, Buddhism absorbed Bon and its believers. As the country developed in its many fertile valleys, Buddhism matured and became a unifying element. It was Buddhist literature and chronicles that began the recorded history of Bhutan. After reportedly subduing eight classes of demons and converting the king, Guru Rimpoche moved on to Tibet. Upon his return from Tibet, he oversaw the construction of new monasteries in the Paro Valley and set up his headquarters in Bumthang. According to tradition, he founded the Nyingmapa sectâ€™also known as the "old sect" or Red Hat sectâ€™of Mahayana Buddhism , which became for a time the dominant religion of Bhutan. Guru Rimpoche plays a great historical and religious role as the national patron saint who revealed the tantras â€™manuals describing forms of devotion to natural energyâ€™to Bhutan. Instead, small independent monarchies began to develop by the early 9th century. Each was ruled by a deb king , some of whom claimed divine origins. The kingdom of Bumthang was the most prominent among these small entities. By the 11th century, all of Bhutan was occupied by Tibetan-Mongol military forces. Following a period in which Buddhism was in decline in Tibet in the 11th century, contention among a number of subsects emerged. The Mongol overlords of Tibet and Bhutan patronized a sequence of subsects until their own political decline in the 14th century. By that time, the Gelugpa or Yellow Hat school had, after a period of anarchy in Tibet, become a powerful force resulting in the flight to Bhutan of numerous monks of various minor opposing sects. Among these monks was the founder of the Lhapa subsect of the Kargyupa school, to whom is attributed the introduction of strategically built dzong. Although the Lhapa subsect had been successfully challenged in the 12th century by another Kargyupa subsectâ€™the Drukpa â€™led by Tibetan monk Phajo Drugom Shigpo , it continued to proselytize until the 17th century. The Drukpa spread throughout Bhutan and eventually became a dominant form of religious practice. Between the 12th century and the 17th century, the two Kargyupa subsects vied with one another from their respective dzong as the older form of Nyingmapa Buddhism was eclipsed. The theocratic government was founded by an expatriate Drukpa monk, Ngawang Namgyal , who arrived in Bhutan in seeking freedom from the domination of the Gelugpa subsect led by the Dalai Lama Ocean Lama in Lhasa. After a series of victories over rival subsect leaders and Tibetan invaders, Ngawang Namgyal took the title Zhabdrung At Whose Feet One Submits, or, in many Western sources, Dharma Raja , becoming the temporal and spiritual leader of Bhutan. Considered the first great historical figure of Bhutan, he united the leaders of powerful Bhutanese families in a land called Drukyl. He promulgated a code of law and built a network of impregnable dzong, a system that helped bring local lords under centralized control and strengthened the country against Tibetan invasions. Many dzong were extant in

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the late 20th century. They met with Ngawang Namgyal, presented him with firearms, gunpowder and a telescope, and offered him their services in the war against Tibet, but the Zhabdrung declined the offer. This is a rare report of the Zhabdrung remaining. The invasions were thwarted, and the Drukpa sect developed a strong presence in western and central Bhutan, leaving Ngawang Namgyal supreme. In recognition of the power he accrued, goodwill missions were sent to Bhutan from Cooch Behar in the Duars present-day northeastern West Bengal, Nepal to the west, and Ladakh in western Tibet. The ruler of Ladakh even gave a number of villages in his kingdom to Ngawang Namgyal. In 1681, a joint Mongol-Tibetan force sought to destroy Nyingmapa refugees who had fled to Bhutan, Sikkim, and Nepal. The Mongols had seized control of religious and civil power in Tibet in the 16th century and established Gelugpa as the state religion. Bhutanese rivals of Ngawang Namgyal encouraged the Mongol intrusion, but the Mongol force was easily defeated in the humid lowlands of southern Bhutan. Another Tibetan invasion in 1684 also failed. The Druk Desi was either a monk or a member of the laity by the 19th century, usually the latter; he was elected for a three-year term, initially by a monastic council and later by the State Council Lhengye Tshokdu. The Zhabdrung was the head of state and the ultimate authority in religious and civil matters. The seat of government was at Thimphu, the site of a 13th-century dzong, in the spring, summer, and fall. The winter capital was at Punakha Dzong, a dzong established northeast of Thimphu in 1637. The kingdom was divided into three regions east, central, and west, each with an appointed ponlop, or governor, holding a seat in a major dzong. Districts were headed by dzongpon, or district officers, who had their headquarters in lesser dzong. The ponlop were combination tax collectors, judges, military commanders, and procurement agents for the central government. Their major revenues came from the trade between Tibet and India and from land taxes. The duties and virtues inherent in the Buddhist dharma religious law played a large role in the new legal code, which remained in force until the 19th century. Initially, Ngawang Namgyal was said to have entered into a religious retreat, a situation not unprecedented in Bhutan, Sikkim, or Tibet during that time. They started their reigns as minors under the control of religious and civil regents and rarely exercised authority in their own names. For further continuity, the concept of multiple reincarnation of the first Zhabdrung in the form of either his body, his speech, or his mind was invoked by the Je Khenpo and the Druk Desi, both of whom wanted to retain the power they had accrued through the dual system of government. The last person recognized as the bodily reincarnation of Ngawang Namgyal died in the 17th century, but speech and mind reincarnations, embodied by individuals who acceded to the position of Zhabdrung Rinpoche, were recognized into the early 20th century. The power of the state religion also increased with a new monastic code that remained in effect in the early 18th century. The compulsory admission to monastic life of at least one son from any family having three or more sons was instituted in the late 17th century. In time, however, the State Council became increasingly secular as did the successive Druk Desi, ponlop, and dzongpon, and intense rivalries developed among the ponlop of Tongsa and Paro and the dzongpon of Punakha, Thimphu, and Wangdue Phodrang. Internal opposition to the central government resulted in overtures by the opponents of the Druk Desi to Tibet and Sikkim. In the 17th century, Bhutan invaded Sikkim in pursuit of a rebellious local lord. In 1707, Bhutan again invaded Sikkim, and in 1708 Tibetan forces, aided by Mongolia, invaded Bhutan but were unable to gain control. Ladakh had earlier granted Bhutan several enclaves near Mount Kailash in western Tibet; these were monasteries of the Drukpa sect and so fell under the authority of the Bhutanese Je Khenpo and the Zhabdrung. These enclaves persisted under Bhutanese control even after the rest of western Tibet came under the control of the Dalai Lama and his Gelugpa sect. Not until 1784 were the Bhutanese enclaves seized by the Chinese. Regional rivalries contributed to the gradual disintegration of Bhutan at the time the first British agents arrived. The raja of Cooch Behar had sought assistance from Bhutan against the Indian Mughals in 1774, and Bhutanese political influence was not long in following. By the 1780s, Thimphu considered Cooch Behar its dependency, stationing a garrison force there and directing its civil administration. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan were made by the British in 1789, 1793, and 1795, and commerce was opened between British India and Bhutan, and, for a

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short time, Tibet. In , the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. To reconcile their differences, Bhutan sent an emissary to Calcutta in , and the British sent missions to Thimphu in and . The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the s. After the British gained control of Lower Assam in , tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears. In , Bhutan gave to the British control of some of the troublesome Bengal Duars territory it had administered since . Among other demands, the mission sought increased compensation for its former Duars territories; instead the British deducted nearly 3, rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mids. Bhutanese armed forces raided Sikkim and Cooch Behar in , seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. The dzongpon of Punakha "who had emerged victorious" had broken with the central government and set up a rival Druk Desi , while the legitimate Druk Desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acting on behalf of the Druk Desi , but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November . Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces. Under the terms of the Treaty of Sinchula , signed on November 11, , Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50, rupees. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in . His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck , on the advice of his closest adviser Ugyen Dorji , saw the opportunity to assist the British and in volunteered to accompany a British mission to Lhasa as a mediator. For his services in securing the Anglo-Tibetan Convention of , Ugyen Wangchuck was knighted and thereafter continued to accrue greater power in Bhutan. Establishment of the hereditary monarchy, [ edit ] Further information: He had removed his chief rival, the ponlop of Paro, and installed a supporter and relative, a member of the pro-British Dorji family , in his place. When the last Zhabdrung died in and a reincarnation had not appeared by , civil administration came under the control of Ugyen Wangchuck. Finally, in , the fifty-fourth and last Druk Desi was forced to retire, and despite recognitions of subsequent reincarnations of Ngawang Namgyal, the Zhabdrung system came to an end. Ugyen Wangchuck was elected its first hereditary Druk Gyalpo "Dragon King" and subsequently reigned from "

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## Chapter 2 : History of Bhutan | Arrival of Buddhism | Academic Room

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Even when you think about it, everything which you come across has a history related with it. The history of a country tells the grand story of the evolution of its culture and its people. Exploring the history of Bhutan, the mystical Himalayan nation and one of the few monarchies of the world, can teach us a lot about global cultures. There are many speculations as to how the country got its name. Some believe that it is derived from the Sanskrit word "Bhota-anta", which means "End of Tibet". Some also believe that it is derived from the word "Bhu-uttan" which means "High Land". Another possibility is that it is advanced from "Bod", which was used for Tibet. But one thing which many people do not know is that "Bhutan" is not the official name of the country. Source Early History of Bhutan Bhutan, according to archaeological evidence, was first inhabited in around BC. Although, most of the historical proofs have been destroyed in accidental fires and earthquakes over time, there are still few manuscripts which were somehow protected from these natural disasters. There are stone tools and weapons from that time, which have been found to prove so. Nomadic herders from Indus Valley Civilisation were the first ones to have come here with their flock of animals. In winters, the valleys which were at lower altitude provided them shelter, while the high altitude mountains became their haven in the summer season. But his reign eventually faded, with the arrival of Buddhism and increase of Tibetan culture. Unlike now, when Buddhism dominates the valley, Bon was being followed by people at that time. Bon is an animistic tradition which used to prevail in Himalayan regions in early centuries. It was in the 7th century when Buddhism arrived in the country. Source Guru Rinpoche and Buddhism Buddhism was slowly replacing the Bon tradition, which still prevailed and followed diligently by the people. But it reached at its peak with the arrival of Guru Rinpoche in He is a prominent Buddhist leader, who is also referred to as "Second Buddha". Sindhu Raja, an Indian King, is believed to have possessed by a demon and his life was in danger. To save him, Guru Rinpoche was summoned from India and he cured the king using chants and mantras. The king was fascinated by his techniques and beliefs and he helped him in propagating Buddhism in Bhutan. Guru Rinpoche also subdued eight classes of demons which imposed a threat on the valley. After creating an atmosphere of peace all over the valley, he left for Tibet. When he visited Bhutan sometime later, construction of many dzongs and temples had already begun in Paro Valley. He blessed Bhutan with the power of his mantras and also established the Nyingmapa Sect or Old sect in the country, which became a dominant religion at that time. That site is believed to be blessed and attracts thousands of tourists from all over the world due to its religious significance. Source Who Ruled Bhutan in the Early Centuries In the th century period, there was no government or central ruling body in the country. By the 9th century, each region began to have its own independent monarchy. In the 12th century, Langdharma, the king of Tibet, had abolished Buddhism in Tibet. He also sent out an order which demanded Price Tsangma to leave the country and go to Bhutan. So to escape from this turmoil, many monks and strong believers of Buddhism sought refuge in Bhutan. Western Bhutan was the most occupied region by them in the country. The scattered western regions of the country started to become united and followed teachings of Tibetan Lamas. On the other hand, central and Eastern parts of the country were still isolated and ruled separately by the kings. Lama Phajo Drukgom Shigpo, a follower of Buddhism, put in a meticulous amount of effort in persuading many people in the country to follow this religion. He managed to make many disciples through his teachings. But other Lamas were against his success and they tried to kill him using mantras. However, Drukgom Shigpo, with his powerful spells, managed to survive every attack and over the years, many Lamas were summoned to Bhutan to build monasteries and promote Buddhist teachings. Lama Drukpa Kunley, the "divine madman" and Lama Ngawang Chhogyel, two influential leaders were among the many who visited the country during this period. Many dzongs and goembas were constructed during this period. It was the era of the emergence of pre-modern

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Bhutan. Ngawang Namgyal, a Drukpa monk, established a theocratic government there. It was under his rule that so many monasteries were built throughout the country. The scattered lands were unified and people from powerful families came together to live harmoniously in the country. In these years, many sacred texts written by Guru Rinpoche were also discovered. He spread his teachings all across Western Bhutan and was rising politically as well. He constructed Simtokha Dzong, the first of its kind which did not only serve as just a fortress, but also housed monks and was an important administrative centre. Following his success, there were many who resented him. They partnered up with a group of Tibetans to plan out a strategy which would result in the collapse of his kingdom. Tibetans wanted to bring down his kingdom before it was too late. There were three Tibetan invasions, one in and the other two in and In the first war, Simtokha Dzong was attacked, but Bhutanese army was successful to defend their land against foreign invasion. It was after this battle only that the rule of Namgyal further strengthened. His power was recognised by his enemies and his supporters, and he came out as the foremost leader. Following his victory, the neighbouring countries and regions, including Cooch Behar, Nepal and Ladakh, started establishing good and friendly relations with him. In fact, as a token of goodwill, the king of Ladakh gifted him few of his own villages. Under his rule, many prominent dzongs and lhakhangs were constructed. Source Tibetan Invasions and Conflicts Although, in, Tibet signed an agreement which recognised Namgyal as the superior leader of Bhutan, there were still a lot of threats for him and Bhutan, yet to come. In, Mongol-Tibetan army declared a war on Tibet and Bhutan against Nyingmapa refugees staying there. They tried to invade in Bumthang, but Bhutanese forces successfully defeated them in the southern lowlands. The Bhutanese army was led by Ngawang Namgyal himself. Both of these invasions were launched in Paro Valley from Phari in Tibet. During the war, many weapons and armours belonging to Mongol were also taken in possession by Bhutan. National Museum of Paro displays these weapons proudly till date. Emergence of Bhutan as an Independent Nation So after so many battles and invasions, it was time to give Bhutan its unique identity, separated from Tibet. For the purpose, Zhabdrung Namgyal devised his own set of rules and traditions, which would uniquely identify Bhutan. He was the one to have introduced the tradition of Tshechu in the country. For the first time, Bhutan was unified as one, and the laws were also systematic. Now people were bound to pay compulsory taxes. Wheat, butter, paper, and any other useful and valuable commodity was used to pay these. It was the high time for the construction of dzongs, chortens and goembas. And because a lot of workforce was required for this, people were also supposed to help in the construction on a compulsory basis. He passed away peacefully in Paro Dzong during his retreat. But the truth about his death was concealed from the general public for a long time. This was done to avoid any danger on Bhutan by the foreign countries or the internal enemies. Internal Conflicts and British Intrusion In the 18th century, the internal conflicts and instability posed a serious problem for the nation. There was no powerful ruler or government at that time. Desis rule could not be established as strongly as was needed. Since desis were elected leaders, there used to be a constant rivalry between the aspiring leaders which caused a serious threat to the harmony of the country. Tibet, a foreign enemy, took advantage of this vulnerability and between and, it invaded Bhutan thrice. The prince and queen of Cooch Behar were kidnapped. This was a huge drawback for Bhutan, since it led to the involvement of the British in the matter, which made the situation worse. They successfully did so, and Cooch Behar paid them half of the state revenues. Thereafter, the Britishers declared a war against Bhutanese in April A treaty was signed between Bhutan and the British to establish peace in the former. He defeated his political rivals, including the Ponlop of Paro who was his major rival and it was the commencement of internal stability in the country. However, the trouble near the border were not over yet. However, Ugyen Wangchuk, along with Ugyen Dorji, battled it all using his wit and power. The zhabdrung rule also came to an end, with the death of the last zhabdrung in In, a national assembly, consisting of monks and government officials, established a new absolute monarchy. Many schools, important administration centres etc were built under his rule. When he died in, the throne was headed by his son Jigme Wangchuck. Construction of roads and dispensaries saw a phenomenal rise in the country. Many subjects were brought under the royal control. Source In, the reign of Jigme Dorji Wangchuck began. After in death in, his

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son Jigme Singye Wangchuck succeeded the throne. And later in , Jigme Khesar Namgyel Wangchuck was appointed as the king.

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## Chapter 3 : History of Bhutan - Wikipedia

*Bhutan: Deb Nagpo - The Black Regent. "The only powerful Deb Raja who reigned for many years was Jigme Namgue [Jigme Namyal], who, as Ponlop of Tongsa, was so hostile to the British Mission of "i This quote is an extract from a report issued by the branch of the British Intelligence.*

Coat of arms Bhutan portal View of Tashichoedzong , Thimphu. Some of the structures provide evidence that Bhutan existed as early as BC. According to a legend it was ruled or controlled by a Cooch-Bihar king, Sangaldip, around the 7th century BC, [1] but not much is known prior to the introduction of Tibetan Buddhism in the 9th century, when turmoil in Tibet forced many monks to flee to Bhutan. In the 12th century, the Drukpa Kagyupa school was established and remains the dominant form of Buddhism in Bhutan today. Although there has been speculation that it was under the Kamarupa Kingdom or the Tibetan Empire in the 7th to 9th centuries, firm evidence is lacking. From the time historical records are clear, Bhutan has continuously and successfully defended its sovereignty. After his death, infighting and civil war eroded the power of the Zhabdrung for the next years. In Ugyen Wangchuck was able to consolidate power, and began cultivating closer ties with the British in India. In , King Ugyen and the British signed the Treaty of Punakha which provided that British India would not interfere in the internal affairs of Bhutan if the country accepted external advice in its external relations. When Ugyen Wangchuck died in , his son Jigme Wangchuck became ruler, and when India gained independence in , the new Indian Government recognized Bhutan as an independent country. Succeeded in by his son Jigme Dorji Wangchuck , Bhutan began to slowly emerge from its isolation and began a program of planned development. In , Jigme Singye Wangchuck ascended the throne at age He emphasized modern education, decentralization of governance, the development of hydroelectricity and tourism and improvements in rural developments. He was perhaps best known internationally for his overarching development philosophy of " gross national happiness. These people were of Dravidian origin, whose history predates the onset of the Bronze Age in South Asia around 3, BC , before the coming of other ethnic groups from Tibet and South China , some 2, years ago. Origins and early settlement, " A state of Lhomon literally, southern darkness or Monyul dark land, a reference to the Monpa one of the Tibeto-Burman people of Bhutan , possibly a part of Tibet that was then beyond the pale of Buddhist teachings. Monyul is thought to have existed between AD and AD The names Lhomon Tsendenjong southern Mon sandalwood country and Lhomon Khashi southern Mon country of four approaches , found in ancient Bhutanese and Tibetan chronicles, may also have credence and have been used by some Bhutanese scholars when referring to their homeland. Variations of the Sanskrit words Bhota-ant end of Bhot or Bhu-uttan meaning highlands have been suggested by historians as origins of the name Bhutan, which came into common foreign use in the late 19th century and is used in Bhutan only in English-language official correspondence. The people of Monyul practiced a shamanistic religion, which emphasized worship of nature and the existence of good and evil spirits. During the latter part of this period, historical legends relate that the mighty king of Monyul invaded a southern region known as the Duars, subduing the regions of modern Assam , West Bengal , and Bihar in India. Instead, Buddhism absorbed Bon and its believers. As the country developed in its many fertile valleys, Buddhism matured and became a unifying element. It was Buddhist literature and chronicles that began the recorded history of Bhutan. After reportedly subduing eight classes of demons and converting the king, Guru Rimpoche moved on to Tibet. Upon his return from Tibet, he oversaw the construction of new monasteries in the Paro Valley and set up his headquarters in Bumthang. According to tradition, he founded the Nyingmapa sect "also known as the "old sect" or Red Hat sect" of Mahayana Buddhism , which became for a time the dominant religion of Bhutan. Guru Rimpoche plays a great historical and religious role as the national patron saint who revealed the tantras "manuals describing forms of devotion to natural energy" to Bhutan. Instead, small independent monarchies began to develop by the early 9th century. Each was ruled by a deb king , some of whom claimed divine origins. The kingdom of Bumthang was the most prominent among these

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For further continuity, the concept of multiple reincarnation of the first Zhabdrung—in the form of either his body, his speech, or his mind—was invoked by the Je Khenpo and the Druk Desi, both of whom wanted to retain the power they had accrued through the dual system of government. The last person recognized as the bodily reincarnation of Ngawang Namgyal died in the mid-19th century, but speech and mind reincarnations, embodied by individuals who acceded to the

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position of Zhabdrung Rinpoche , were recognized into the early 20th century. The power of the state religion also increased with a new monastic code that remained in effect in the early s. The compulsory admission to monastic life of at least one son from any family having three or more sons was instituted in the late 17th century. In time, however, the State Council became increasingly secular as did the successive Druk Desi, ponlop , and dzongpon , and intense rivalries developed among the ponlop of Tongsa and Paro and the dzongpon of Punakha , Thimphu , and Wangdue Phodrang. Internal opposition to the central government resulted in overtures by the opponents of the Druk Desi to Tibet and Sikkim. In the s, Bhutan invaded Sikkim in pursuit of a rebellious local lord. In , Bhutan again invaded Sikkim, and in Tibetan forces, aided by Mongolia , invaded Bhutan but were unable to gain control. Ladakh had earlier granted Bhutan several enclaves near Mount Kailash in western Tibet; these were monasteries of the Drukpa sect and so fell under the authority of the Bhutanese Je Khenpo and the Zhabdrung. These enclaves persisted under Bhutanese control even after the rest of western Tibet came under the control of the Dalai Lama and his Gelugpa sect. Not until were the Bhutanese enclaves seized by the Chinese. Regional rivalries contributed to the gradual disintegration of Bhutan at the time the first British agents arrived. The raja of Cooch Behar had sought assistance from Bhutan against the Indian Mughals in , and Bhutanese political influence was not long in following. By the mids, Thimphu considered Cooch Behar its dependency, stationing a garrison force there and directing its civil administration. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan were made by the British in , , and , and commerce was opened between British India and Bhutan, and, for a short time, Tibet. In , the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. To reconcile their differences, Bhutan sent an emissary to Calcutta in , and the British sent missions to Thimphu in and . The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the s. After the British gained control of Lower Assam in , tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears. In , Bhutan gave to the British control of some of the troublesome Bengal Duars territory it had administered since . Among other demands, the mission sought increased compensation for its former Duars territories; instead the British deducted nearly 3, rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mids. Bhutanese armed forces raided Sikkim and Cooch Behar in , seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. The dzongpon of Punakha , who had emerged victorious , had broken with the central government and set up a rival Druk Desi , while the legitimate Druk Desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acting on behalf of the Druk Desi , but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November . Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces.

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### Chapter 4 : History of Bhutan | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

*Our representative will meet you at Paro airport, and after completion of arrival formalities you will be transferred to Bhutan's capital, Thimphu, an exciting blend of tradition and modernity. Overnight at the hotel in Thimphu.*

He could not believe what he saw, the absolute grandeur of Bhutanese genius pressing down on him. The towering mountains far up north were crowned in white. The English explorer had lost his speech. In the outer courtyard, men were making gunpowder, and a silversmith and a wood-turner were also at work. In the inner courtyard were piles of shingles ready for reroofing the castle. Much later, in , White would recount his Bhutan experience in the National Geographic magazine. He had no idea then that the records that he penned at the base of Drukgyal Dzong, bracing the icy wind of the Bhutanese winter would, in the far later days, become the most useful and illuminating narrative lines of the dzong – Fortress of Victory. It would have greatly pained White to see the most stalwart and refined conception of the Bhutanese mind, the architectural splendour of supreme attainment that embodied and exuded Bhutanese valour and resilience razed to ashes. Perhaps providence was too kind on him that White did not live long to witness the painful catastrophe. When the most disastrous fire engulfed the famous Fortress of Victory in , White was dead and gone 33 years. Since then, Drugkyal Dzong, the once most famous of all the Dra-Dzongs in the country that was built to commemorate the victory of the Bhutanese over the Tibetans forces, has lain in ruins, fast receding from the grey streets of Bhutanese memory. Salang ceremony But Drukgyal Dzong will rise again. As Bhutan celebrates this year as the birth year of Guru Rinpoche, reconstruction of Drukgyal Dzong is also dedicated to the great tantric master who brought Buddhism to Bhutan. But, what did Drukgyal Dzong really look like before the fire? What intricate and dizzying compartments did it have? What secret passages and vaults? No ancient voice is now left to educate the modern minds. There are no architectural drawings and clues from the past; they were seldom used in the Bhutanese architecture. Captain Samuel Turner, who visited Paro years before White, described Drukgyal Dzong eloquently and in revealing details thus: Having ascended to the gateway at the foot of the walls, we had still to mount about a dozen steps through a narrow passage, after which we landed upon a semicircular platform edged with a strong wall pierced with loop-holes. Turning to the right, we passed through a second gateway and went along a wide lane with stables for horses on each side. The third gateway conducted us to the interior of the fortress, being a large square, the angles of which had three suites of rooms. In the center of the square was a temple dedicated to Mahamoonie and his concomitant idols. But Drukgyal Dzong will rise to its former glory.

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## Chapter 5 : Travel to Bhutan | Visit Bhutan | Bhutan Holidays | Bhutan Travel Agency

*(PBH Arrivals) Track the current status of flights arriving at (PBH) Paro Airport using FlightStats flight tracker.*

Things to know while planning Bhutan trip When to visit Bhutan? Bhutan can be visited all year round and the best time to visit Bhutan can vary from person to person. Some factors such as season, weather conditions and nature of tour can influence your best time to visit Bhutan. Some may like to travel during cold winter season, some hot wet summer and some on calm spring and fall season. Some may visit Bhutan considering their festival dates and some considering their trekking trails. Some may travel considering the cost to visit Bhutan since summer June, July and August and winter seasons December, January and February are cheaper compare to Spring and Autumn due to the difference in minimum daily tariff set up by government of Bhutan. Though it is the personal perspective that creates the best time to visit Bhutan but during spring March, April, May and autumn September, October, November seasons, Bhutan receives higher number of tourists. It may be because visitors avoid heavy rainfalls of summer months and cold nights of winter months. If at all to avoid visiting Bhutan; it would be the peak summer season Mid July to mid August during which Bhutan receives heavy rainfall resulting in landslides and mudslides causing road blocks. Where to go in Bhutan? Almost 90 percent of tourist visits western and central region of Bhutan annually. This might be because of following 3 reasons: Infrastructures Compare to southern and eastern, western and central regions of the country are far developed in terms of tourist infrastructures such as hotels, restaurants, and transportations thus making it favorable for tourist arrival. Gyalse Tenzin Rabgay, the secular head of the country has begun the construction of the monastery at this site in and completed it in The monastery houses many temples that contain sacred statues of eight manifestations of Guru Rinpoche, Tshepame Yabyum and Bone relic of Pelgi Singay. Today it has become the must visit sites for all the tourist visiting Bhutan and its included in every tour itinerary, be it single day or a month long tour to Bhutan. Some tourist even started visiting Bhutan just because of Taktsang monastery. Taktsang to Bhutan has become like an Eiffel Tower to Paris. Phobjikha Valley Located at m above sea level, under Wangduephodrang district of western Bhutan, Phobjikha valley is a very beautiful, if not the most beautiful glacial valley in Bhutan. It is located km east of Paro international airport. During the winter months November, December, January and February , this valley receives its unique visitors, the globally threatened black necked crane *Grus nigricollis*. Once in a year during December month, people from this valley gets together to celebrate black necked crane festival as a gesture of welcoming these majestic birds. The valley is covered by lush green pasture lands, where you will witness herds of cattle and horses grazing on it. Villagers in this area grow potato as their main cash crops. It is a perfect place to mingle with local villagers and get chance to know their way of living. Bumthang Valley Bumthang is a gorgeous valley located at northern-central region of Bhutan. Known as cultural heartland of Bhutan, it is the birth place of Buddhism in Bhutan. In the year AD, a great Buddhist saint known as Guru Rinpoche, visited Bumthang from Nepal and meditated for months, subduing demons that were bringing chaos to the valley and spreading Buddhism in the country. Bumthang has the highest number of monasteries and sacred sites than any other places in Bhutan. Since it is located km away from Paro international airport, most tourist are not able to make it till Bumthang and instead they visit nearby places such as Paro district, capital Thimphu, Punakha district and phobjikha valley. But if you have enough time, it is definitely worth visiting Bumthang. Kurje means body impression. The second temple was built in by the first King Gonga Ugyen Wangchuck on the spot where Guru left his body imprint, and the third temple was built in the s under the commanded of Queen Mother Ashi Kesang Choeden Wangchuck. The first, second, and the third temple contain respectively the three Buddhas the past, present, future , a metre tall statue of Guru Rinpoche, and Khenlop Chosum Guru Rinpoche, King Thrisong Duetsen, and Pandit Santarakshita. Also known as the burning lake is located east of Bumthang about 30 minutes drive from Chamkhar town at the foothills of Tang valley. It is just a pool formed in the river but has a wonderful history behind it. This pool got its name Mebar Tsho the burning lake because

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a treasure discoverer named Pema Lingpa from Tang valley as prophesied by Guru Rimpoche has jumped into the pool holding a butter lamp and came up with some treasures hidden by Guru Rimpoche himself with the lamp still burning. What kinds of tourist activities are available in Bhutan? Bhutan opened very late to tourism; only in the year and hence the industry is very young. Due to this very reason, tourist activities in Bhutan are very limited compare to other parts of the world. Some of the activities that are available for tourists visiting Bhutan are as follows: Cultural Sightseeing tour Due to its rich and unique culture, Bhutan has become an important cultural destination. Its culture hugely influenced by Buddhism, Bhutan a place of myth, where past and present, man and nature live together harmoniously is a perfect destination for cultural sightseeing. Trekking in Bhutan Bhutan is a perfect destination for trekking. Be it days hike or a month long trek, Bhutan has all. Few of these trails are still in use by local people and are the only means of reaching to those faraway places in Bhutan. With more than 20 trekking trails available in Bhutan but with only around trekkers visiting Bhutan annually is what makes trekking trails in Bhutan so unique, quiet, calm and natural. Witnessing festival Bhutan has amongst some of the most unique festivals in the world. Influenced by Buddhist culture, unique mask dances are showcased during annual festivals in different districts throughout Bhutan which attract thousands of visitors both local and tourists. White water rafting Bhutan offers perfect destination for white water rafting. At present, rafting services are only available in Punakha district for two rivers the Pho chhu male and Mo chhu female. Bird watching With over species of birds recorded and still counting, Bhutan is a destination for bird lovers. Over 26 species of birds found in Bhutan are listed endangered. Mountain biking Bhutan with its natural terrain makes a best destination for both on road and off road mountain biking. Luxury tours and motor cycle tours are also available and arranged by See Bhutan Travels. To find more tour itineraries visit Bhutan Tour Information- [www.seebhutan.com](http://www.seebhutan.com). What kinds of accommodations are available in Bhutan for tourist? Accommodations for all the tariff paying tourists are covered by their minimum daily tariff paid prior to their arrival in Bhutan. These accommodations are arranged in 3 stars rated government approved hotels and guest houses. For those tourists who wish to upgrade their accommodations from 3 stars to luxury hotels 4 stars and 5 stars have to pay the extra premium. However luxury hotels are limited to only few western and central districts of Bhutan.

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### Chapter 6 : 8 major tourist attractions of Paro, Bhutan, Paro - Times of India Travel

*With Bhutan's only international airport located at western part of the country (Paro) and most visitors visiting Bhutan for an average of 5 to 7 days are only able to make it till western and central region of the country.*

Festival provides the occasions for the community to get together Visit to the capital city of Kingdom of Bhutan – Thimphu. Be a part of biggest festival in Bhutan – Paro Festival. Visit to the oldest monastery in Bhutan – Kyichu Lhakhang Visit to the most important and sacred pilgrimage spot in the Buddhism world – Taktshang Monastery. Detailed Itinerary Day Arrive to Bhutan – Transfer to Thimphu The flight into Paro on our national carrier, Druk Air, is a befitting introduction to the spectacular beauty of our country. After this we will have lunch in the Paro town. Then we will drive to Thimphu, the capital city of Bhutan. The drive will take about 1 hour and 30 minutes along a river valley, past small villages and traditional farmhouses, through peaceful countryside. The hike starts from BBS tower till Dechenphodrang, through pine forest. From this hike we can see the Thimphu town Capital City beautifully. The hike will take about 1hour 30minutes. Dinner and overnight stay Day Thimphu Stay Sightseeing in Thimphu, visit to Memorial Chhorten, built in the memory of third king late Jigme Dorji Wangchuk, and the temple inside gives good examples of tantric Buddhist and its philosophy. Mothithang minizoo to see the National Animal of Bhutan Takin , Zulikha Nunnery, the Thangtong Dewachen nunnery was founded in by Rikey Jadrel and today it houses the sixty nuns engaged in Buddhist study and practices. Folk Heritage Museum, this Folk Heritage Museum is a showcase, the century farmhouse and the living style of the Bhutanese family. National Library, the National Library was established in to preserve many ancient Dzongkha and Tibetan texts. Lunch in Thimphu town. Weaving Center produces hand-woven textiles on site and has a selection of cloth and ready-made garments for sale. This is one of the few places where you can watch weavers at work, and then Authentic Bhutanese handicrafts. Thimphu - Punakha Today we will drive to Punakha Valley. We will drive over dochula pass m. The pass is adorned with small stupas and from this pass; we can see panoramic view of eastern Himalayan Mountains ranges on clear days. On reaching Punakha, we will visit the most beautiful dzongs in Bhutan, Punkha Dzong and lunch will be served at Punakha. After lunch we will visit Chhimi Lhakhang, which is located at a hilltop. We have to walk about 30 minutes from the road end till the lhakhang. The road ascends up to the great Dochula Pass. On the way back to Paro offers another chance to view the amazing Himalayan ranges. Stop along the way to take photos wherever you find the best spot for the photography. After lunch we will enjoy with the Paro Festival. Dinner and over night stay at Paro Hotel. Paro Halt Today we will go to the Paro festival ground at very early morning around 3: Thongdrel-is a big Thangkha. After the Thongdrel Ceremony, we will back to our hotel for breakfast and then we will take rest about 1hour 30minutes. Then we will hike to Paro Taktshang Monastery, the most famous and scared monastery in Buddhism world. We have to walk about 2hours up steep from the road end. The trail climbs through beautiful pine forest, many of the trees festooned with Spanish moss, and an occasional grove of fluttering prayer flags. Lunch will be served at Taktshang cafeteria. On our way back, drive to the village of Drukgyel and visit the ruins of Drukgyel Dzong, built in to commemorate the victory over Tibetan invasion and Kyichu Lhakhang, it is one of the two most sacred and the oldest temples in Bhutan, built in 7th century by Tibetan king Songtsen Gampo the 33rd Tibetan king, who is also the manifestation of avoloketeshivara, commonly known to Bhutanese as Chenrize. Evening stroll around the Paro vally town, the valley of surpassing Beauty. Dinner and over night stay at Paro hotel. Our representative will bid you farewell here at the airport. We wish you a very pleasant and comfortable journey back to your country. Thank you very much for visiting Bhutan through our company and we will always cherish your visit to Bhutan and we will always look forward to see you again in Bhutan – The Land of Happiness! This is a sample itinerary, intended to give you a general idea of the likely trip schedule. Numerous factors such as weather, tour conditions, group options and the physical condition of participants, may dictate itinerary changes either before departure or

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while on tour. We reserve the right to change this schedule in the interest of our guests, safety, comfort and general well being. In order to experience the best and rewarding fulfillment clients must plan in advance the different logistics that you have in your minds before actually venturing into the world of trips. You might have wishes and hopes for which you need to plan. The following information will help you to plan your dream trip to Bhutan. When and how to visit Bhutan? The Paro International Airport is located about an hour and a half drive from Thimphu, the capital city of Bhutan. Paro airport is daylight restricted, and the flights are totally dependent on the weather. As a result, sometimes flights are delayed. It is therefore a good idea to keep at least 24 hours of transit time for connecting flights out of Paro. You might also want to consider traveling on a non-restricted ticket so that if you miss a connecting flight, you can be rerouted or seated on the first available carrier. Sometimes flights into Paro are disrupted because of unfavorable weather conditions. If this occurs, the flight will stop for the night at the transit airport. To be prepared, you may want to carry your essential personal items in your carry-on luggage. Phuentsholing, a Bhutanese town in the southwest has road access to India. It is located about km from the Indian domestic airport at Bagdogra, West Bengal. Phuentsholing is about km from Thimphu the capital city of Bhutan and is about 6hours drive distance. What are your itineraries? There are sample itineraries for your kind reference and it will give you some general idea of the likely trip scheduled. Complete the tour request form and submit it to us. Send us correct name list. We will send you the flight reservation status via email. To carry the passport that matches the passport details indicated in the visa application. The passport should have their validity more than 6months from the date of your travel. Please remit us full payments and send us the copy of remittance paper via email. Visa will not be accepted without full payment. We will send you the flight ticket copy and Visa Clearance Copy prior to your departure to Bhutan via email. You need to print out and carry along with you. For most tours the booking must be completed 8 weeks in advance, but during the festivals booking must be completed at least 12 weeks in advance. Especially during the festivals, it can be very difficult to get the accommodation and flight seats without advance bookings, as it is a peak season for the tourist visiting Bhutan. Value-Added Option Hot-Stone Bath Dhotsho Hot stone bath Dhotsho is a traditional bath of Bhutan, where a tradition of heating up stones and then soaking in the water that is in turn heated by the stones. This is also a curative method and is used throughout the country We Bhutanese belief that this bath has so much of medicinal benefits. Some diseases are curable-like joint pains, hypertension, stomach disorder, arthritis and many other minor diseases. Especially for the old age, where we have lots of body pains, joints pains helps a lot by this Hot Stone Bath Dhotsho. I think, the minerals in the rocks have certain chemicals, which can cure certain disease of our body. Hot stone bath has no side effects. It is in its pure natural form. We can organize the hot stone bath during your stay in Bhutan. The cost for experiencing this will be USD 20 per person. Weaving in Bhutan The Bhutanese textiles are rich, vibrant, and colorful and are a complex art form as well as an integral part of the Bhutanese culture. This Bhutan weaving experiences will give you an insight about the rich textiles in Bhutan. You can sit one of the handlooms of Bhutan and weave your self practically. We promise that you will really enjoy this with great satisfaction in your life. We will also see or learn the natural coloring and dyeing. You can bring your own materials like handkerchief to dye and color. So visit Bhutan and experience it practically by yourself. So to arrange this you need to pay extra payment of USD 50 per person. Moreover, new choreography for some traditional and regional songs is sometimes developed. The troupe also performs mask dances that have historical and spiritual significance. Usually we organize this in the evening before your dinner. But any time of the day can be organized. It takes about 2 hrs 30mins up steep climb through the forest of pine, oak and Rhododendron. However you can ride the horse and climb till the Taktshang cafeteria. The price will be approximately USD So we can arrange the horses and let us know.

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## Chapter 7 : History of Bhutan - WikiVisually

*When he visited Bhutan sometime later, construction of many dzongs and temples had already begun in Paro Valley. He blessed Bhutan with the power of his mantras and also established the Nyingmapa Sect (or Old sect) in the country, which became a dominant religion at that time.*

In the 17th and 18th centuries, renewed competition among regional rivals--primarily the pro-British ponlop of Tongsa and the anti-British, pro-Tibetan ponlop of Paro--resulted in the ascendancy of Ugyen Wangchuck, the ponlop of Tongsa. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in 1681. His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1704, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck saw the opportunity to assist the British and in 1707 volunteered to accompany a British mission to Lhasa as a mediator. For his services in securing the Anglo-Tibetan Convention of 1707, Ugyen Wangchuck was knighted and thereafter continued to accrue greater power in Bhutan. He had removed his chief rival, the ponlop of Paro, and installed a supporter and relative, a member of the pro-British Dorji family, in his place. When the last shabdrung died in 1717 and a reincarnation had not appeared by 1727, civil administration came under the control of Ugyen Wangchuck. Finally, in 1727, the fifty-fourth and last druk desi was forced to retire, and despite recognitions of subsequent reincarnations of Ngawang Namgyal, the shabdrung system came to an end. The Dorji family became hereditary holders of the position of gongzim chief chamberlain, the top government post. The British, wanting political stability on their northern frontier, approved of the entire development. The Chinese concerned that Britain would seize Tibet, invaded Tibet in 1720 and asserted political authority. In the face of the Chinese military occupation, the Dalai Lama fled to India. China laid claim not only to Tibet but also to Bhutan, Nepal, and Sikkim. With these events, Bhutanese and British interests coalesced. It amended two articles of the treaty: Internal reforms included introducing Western-style schools, improving internal communications, encouraging trade and commerce with India, and revitalizing the Buddhist monastic system. Toward the end of his life, Ugyen Wangchuck was concerned about the continuity of the family dynasty, and in 1729 he sought British assurance that the Wangchuck family would retain its preeminent position in Bhutan. Both the suzerainty and the ambiguity were maintained. Development of Centralized Government, Ugyen Wangchuck died in 1727 and was succeeded by his son, Jigme Wangchuck reigned. However, Bhutan generally remained isolated from international affairs. It was decided to leave the decision to join an Indian federation up to Bhutan when the time came. India succeeded Britain as the de facto protector of the Himalayan kingdom, and Bhutan retained control over its internal government. Following the precedent set by the Treaty of Punakha, on August 8, 1773, Thimphu signed the Treaty of Friendship Between the Government of India and the Government of Bhutan, according to which external affairs, formerly guided by Britain, were to be guided by India. India also agreed to increase the annual subsidy to 50,000 rupees per year. Earlier he had married the European-educated cousin of the chogyal king of Sikkim and with her support made continual efforts to modernize his nation throughout his twenty-year reign. Among his first reforms was the establishment of the National Assembly--the Tshogdu --in 1774. Although the Druk Gyalpo could issue royal decrees and exercise veto power over resolutions passed by the National Assembly, its establishment was a major move toward a constitutional monarchy. To offset the chance of Chinese encroachment, Bhutan began a modernization program. Land reform was accompanied by the abolition of slavery and serfdom and the separation of the judiciary from the executive branch of government. An all-weather road was completed in 1774 between Thimphu and Phuntsholing, the overland gateway town on the southwest border with India. Additionally, development projects included establishing such institutions as a national museum in Paro and a national library, national

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archives, and national stadium, as well as buildings to house the National Assembly, the High Court Thrimkhang Gongma , and other government entities in Thimphu. The position of gongzim, held since by the Dorji family, was upgraded in to lonchen prime minister and was still in the hands of the Dorji. In , however, Dorji incurred disfavor with the Royal Bhutan Army over the use of military vehicles and the forced retirement of some fifty officers. In April , while the Druk Gyalpo was in Switzerland for medical care, Dorji was assassinated in Phuntsholing by an army corporal. According to some sources, a power struggle ensued between pro-Wangchuck loyalists and "modernist" Dorji supporters. The main issue was not an end to or lessening of the power of the monarchy but "full freedom from Indian interference. Nevertheless, with the concurrence of the National Assembly, Lhendup Dorji and other family members were exiled in . The tense political situation continued, however, with an assassination attempt on the Druk Gyalpo himself in July . The Dorjis were not implicated in the attempt, and the would-be assassins were pardoned by the Druk Gyalpo. In , to increase the efficiency of government administration, Jigme Dorji Wangchuck made Thimphu the year-round capital. In May , the comprehensive Rules and Regulations of the National Assembly revised the legal basis of the power granted to the National Assembly. The Druk Gyalpo decreed that henceforth sovereign power, including the power to remove government ministers and the Druk Gyalpo himself, would reside with the National Assembly. The following November, the Druk Gyalpo renounced his veto power over National Assembly bills and said he would step down if two-thirds of the legislature passed a no-confidence vote. Although always seeking to be formally neutral and nonaligned in relations with China and India, Bhutan also sought more direct links internationally than had occurred previously under the foreign-policy guidance of India. In , after holding observer status for three years, Bhutan was admitted to the UN. In an effort to maintain Bhutan as a stable buffer state, India continued to provide substantial amounts of development aid. Jigme Dorji Wangchuck ruled until his death in July and was succeeded by his seventeen-year-old son, Jigme Singye Wangchuck. The close ties of the Wangchuck and Dorji families were reemphasized in the person of the new king, whose mother, Ashi Kesang Dorji *ashi* means princess , was the sister of the lonchen, Jigme Palden Dorji. With his mother and two elder sisters as advisers, the new Druk Gyalpo was thrust into the affairs of state. He was often seen among the people, in the countryside, at festivals, and, as his reign progressed, meeting with foreign dignitaries in Bhutan and abroad. His formal coronation took place in June , and soon thereafter the strains between the Wangchucks and Dorjis were relieved with the return that year of the exiled members of the latter family. The reconciliation, however, was preceded by reports of a plot to assassinate the new Druk Gyalpo before his coronation could take place and to set fire to the Tashichhodzong Fortress of the Glorious Religion, the seat of government in Thimphu. Yangki was the alleged force behind the plot, which was uncovered three months before the coronation; thirty persons were arrested, including high government and police officials. Entering the Outside World, present When civil war broke out in Pakistan in , Bhutan was among the first nations to recognize the new government of Bangladesh, and formal diplomatic relations were established in . An event in may have served as a major impetus to Bhutan to speed up reform and modernization. Many of the countries with which Bhutan established relations provided development aid. Moderization life brought new problems to Bhutan in the late s. Assamese separatists Several guerrilla groups seeking to establish an independent Assamese state in northeast India have set up guerrilla bases in the forests of southern Bhutan from which they launch cross-border attacks on targets in Assam. Negotiations aimed at removing them peacefully from these bases failed in the spring of . Bhutan is faced with the prospect of having to strengthen its token army force to obtain an eviction of the guerrillas. Military action against Assamese separatists December On.

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## Chapter 8 : SCIENCE & TECH HISTORY IS MYSTERY: History of Bhutan

*China Tibet Bhutan tour is great adventure journey over the highest Himalayan range. explore the beauty of Beijing then XIAN and Xining, after we continue to Lhasa Tibet. In Lhasa will visit Pothala palace, Norbulinka palace, drepung monastery, sera monastery, Jokhang temple and Barkhor street from 8th century.*

The absence of neolithic mythological legends argues against earlier inhabitation. A more certain prehistoric period has been theorized by historians as that of the state of Lhomon literally, southern darkness or Momyul dark land, a reference to the Monpa aboriginal peoples of Bhutan, possibly a part of Tibet that was then beyond the pale of Buddhist teachings. Momyul is thought to have existed between B. The names Lhomon Tsendenjong southern Mon sandalwood country and Lhomon Khashi southern Mon country of four approaches, found in ancient Bhutanese and Tibetan chronicles, may also have credence and have been used by some Bhutanese scholars when referring to their homeland. Variations of the Sanskrit words Bhota-ant end of Bhot, an Indian name for Tibet or Bhu-uttan meaning highlands have been suggested by historians as origins of the name Bhutan, which came into common foreign use in the late nineteenth century and is used in Bhutan only in English-language official correspondence. The people of Momyul practiced the shamanistic Bon religion, which emphasized worship of nature and the existence of good and evil spirits. During the latter part of this period, historical legends relate that the mighty king of Momyul invaded a southern region known as the Duars, subduing the regions of modern Assam, West Bengal, and Bihar in India. Buddhism replaced but did not eliminate the Bon religious practices that had also been prevalent in Tibet until the late sixth century. Instead, Buddhism absorbed Bon and its believers. As the country developed in its many fertile valleys, Buddhism matured and became a unifying element. It was Buddhist literature and chronicles that began the recorded history of Bhutan. After reportedly subduing eight classes of demons and converting the king, Guru Rimpoche moved on to Tibet. Upon his return from Tibet, he oversaw the construction of new monasteries in the Paro Valley and set up his headquarters in Bumthang. According to tradition, he founded the Nyingmapa sect—also known as the "old sect" or Red Hat sect—of Mahayana Buddhism, which became for a time the dominant religion of Bhutan. Guru Rimpoche plays a great historical and religious role as the national patron saint who revealed the tantras—manuals describing forms of devotion to natural energy—to Bhutan. Instead, small independent monarchies began to develop by the early ninth century. Each was ruled by a deb king, some of whom claimed divine origins. The kingdom of Bumthang was the most prominent among these small entities. By the eleventh century, all of Bhutan was occupied by Tibetan-Mongol military forces. Following a period in which Buddhism was in decline in Tibet in the eleventh century, contention among a number of subsects emerged. The Mongol overlords of Tibet and Bhutan patronized a sequence of subsects until their own political decline in the fourteenth century. By that time, the Gelugpa or Yellow Hat school had, after a period of anarchy in Tibet, become a powerful force resulting in the flight to Bhutan of numerous monks of various minor opposing sects. Among these monks was the founder of the Lhapa subsect of the Kargyupa school, to whom is attributed the introduction of strategically built dzong. Although the Lhapa subsect had been successfully challenged in the twelfth century by another Kargyupa subsect—the Drukpa—led by Tibetan monk Phajo Drugom Shigpo, it continued to proselytize until the seventeenth century. The Drukpa subsect, an unreformed Nyingmapa group in Tibet, spread throughout Bhutan and eventually became a dominant form of religious practice. Between the twelfth century and the seventeenth century, the two Kargyupa subsects vied with one another from their respective dzong as the older form of Nyingmapa Buddhism was eclipsed. The theocratic government was founded by an expatriate Drukpa monk, Ngawang Namgyal, who arrived in Bhutan in seeking freedom from the domination of the Gelugpa subsect led by the Dalai Lama Ocean Lama in Lhasa. After a series of victories over rival subsect leaders and Tibetan invaders, Ngawang Namgyal took the title shabdrung At Whose Feet One Submits, or, in many Western sources, Dharma Raja, becoming the temporal and spiritual leader of Bhutan. Considered the first

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great historical figure of Bhutan, he united the leaders of powerful Bhutanese families in a land called Drukyl. He promulgated a code of law and built a network of impregnable dzong, a system that helped bring local lords under centralized control and strengthened the country against Tibetan invasions. Many dzong were extant in the late twentieth century. They met with Ngawang Namgyal, presented him with firearms, gunpowder and a telescope, and offered him their services in the war against Tibet, but the shabdrung declined the offer. This is a rare report of the Shabdrung remaining. The invasions were thwarted, and the Drukpa subsect developed a strong presence in western and central Bhutan, leaving Ngawang Namgyal supreme. In recognition of the power he accrued, goodwill missions were sent to Bhutan from Cooch Behar in the Duars present-day northeastern West Bengal, Nepal to the west, and Ladakh in western Tibet. The ruler of Ladakh even gave a number of villages in his kingdom to Ngawang Namgyal. In 1616, a joint Mongol-Tibetan force sought to destroy Nyingmapa refugees who had fled to Bhutan, Sikkim, and Nepal. The Mongols had seized control of religious and civil power in Tibet in the 15th century and established Gelugpa as the state religion. Bhutanese rivals of Ngawang Namgyal encouraged the Mongol intrusion, but the Mongol force was easily defeated in the humid lowlands of southern Bhutan. Another Tibetan invasion in 1624 also failed. The Druk Desi was either a monk or a member of the laity by the nineteenth century, usually the latter; he was elected for a three-year term, initially by a monastic council and later by the State Council Lhengye Tshokdu. The shabdrung was the head of state and the ultimate authority in religious and civil matters. The seat of government was at Thimphu, the site of a thirteenth-century dzong, in the spring, summer, and fall. The winter capital was at Punakha, a dzong established northeast of Thimphu in 1637. The kingdom was divided into three regions east, central, and west, each with an appointed ponlop, or governor, holding a seat in a major dzong. Districts were headed by dzongpon, or district officers, who had their headquarters in lesser dzong. The ponlop were combination tax collectors, judges, military commanders, and procurement agents for the central government. Their major revenues came from the trade between Tibet and India and from land taxes. The duties and virtues inherent in the Buddhist dharma religious law played a large role in the new legal code, which remained in force until the 19th century. Initially, Ngawang Namgyal was said to have entered into a religious retreat, a situation not unprecedented in Bhutan, Sikkim, or Tibet during that time. They started their reigns as minors under the control of religious and civil regents and rarely exercised authority in their own names. For further continuity, the concept of multiple reincarnation of the first shabdrung in the form of either his body, his speech, or his mind was invoked by the Je Khenpo and the Druk Desi, both of whom wanted to retain the power they had accrued through the dual system of government. The last person recognized as the bodily reincarnation of Ngawang Namgyal died in the mid-eighteenth century, but speech and mind reincarnations, embodied by individuals who acceded to the position of shabdrung, were recognized into the early twentieth century. The power of the state religion also increased with a new monastic code that remained in effect in the early 18th century. The compulsory admission to monastic life of at least one son from any family having three or more sons was instituted in the late seventeenth century. In time, however, the State Council became increasingly secular as did the successive Druk Desi, ponlop, and dzongpon, and intense rivalries developed among the ponlop of Tongsa and Paro and the dzongpon of Punakha, Thimphu, and Wangdip hodrang. Internal opposition to the central government resulted in overtures by the opponents of the Druk Desi to Tibet and Sikkim. In the 17th century, Bhutan invaded Sikkim in pursuit of a rebellious local lord. In 1730, Bhutan again invaded Sikkim, and in 1733 Tibetan forces, aided by Mongolia, invaded Bhutan but were unable to gain control. Ladakh had earlier granted Bhutan several enclaves in western Tibet; these were monasteries of the Drukpa sect and so fell under the authority of the Bhutanese Je Khenpo and the Shabdrung. These enclaves persisted under Bhutanese control even after the rest of western Tibet came under the control of the Dalai Lama and his Gelugpa sect. Not until 1784 were the Bhutanese enclaves seized by the Chinese. Regional rivalries contributed to the gradual disintegration of Bhutan at the time the first British agents arrived. The raja of Cooch Behar had sought assistance from Bhutan against the Indian Mughals in 1717, and Bhutanese political influence was not long in following. By the mid-18th century, Thimphu considered Cooch Behar its dependency, stationing a garrison force there

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and directing its civil administration. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan were made by the British in 1774, 1777, and 1780, and commerce was opened between British India and Bhutan and, for a short time, Tibet. In 1774, the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. To reconcile their differences, Bhutan sent an emissary to Calcutta in 1774, and the British sent missions to Thimphu in 1777 and 1780. The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the 1770s. After the British gained control of Lower Assam in 1783, tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears, however. In 1789, Bhutan gave up control to the British of some of the troublesome Bengal Duars territory it had administered since 1774. Among other demands, the mission sought increased compensation for its former Duars territories, but instead the British deducted nearly 3, rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mid-1790s. Bhutanese armed forces raided Sikkim and Cooch Behar in 1792, seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. The dzongpon of Punakha, who had emerged victorious, had broken with the central government and set up a rival Druk Desi while the legitimate Druk Desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acted on behalf of the Druk Desi, but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November 1793. Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces. Under the terms of the Treaty of Sinchula, signed on November 11, 1793, Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50, rupees. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in 1790. His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1790, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck saw the opportunity to assist the British and in 1790 volunteered to accompany a British mission to Lhasa as a mediator. For his services in securing the Anglo-Tibetan Convention of 1793, Ugyen Wangchuck was knighted and thereafter continued to accrue greater power in Bhutan. He had removed his chief rival, the ponlop of Paro, and installed a supporter and relative, a member of the pro-British Dorji family, in his place. When the last shabdrung died in 1790 and a reincarnation had not appeared by 1793, civil administration came under the control of Ugyen Wangchuck. Finally, in 1793, the fifty-fourth and last Druk Desi was forced to retire, and despite recognitions of subsequent reincarnations of Ngawang Namgyal, the shabdrung system came to an end. The Dorji family became hereditary holders of the position of gongzim chief chamberlain, the top government post. The British, wanting political stability on their northern frontier, approved of the entire development.

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## Chapter 9 : Paro International Airport Live Arrivals | Airport

*The land that was to become Bhutan House was ceded from Bhutan to British India in at the conclusion the Duar War and as a condition of the Treaty of Sinchula. In the s and s, renewed competition among regional rivalsâ€”primarily the pro-British ponlop of Tongsa and the anti-British, pro-Tibetan ponlop of Paroâ€”resulted in the.*

Prehistory[ edit ] Neolithic tools found in Bhutan indicate that people have been living in the Himalayan region for at least 11, years. Origins and early settlement, â€”[ edit ] A state of Lhomon literally, southern darkness or Monyul dark land, a reference to the Monpa one of the Tibeto-Burman people of Bhutan , possibly a part of Tibet that was then beyond the pale of Buddhist teachings. Monyul is thought to have existed between AD and AD The names Lhomon Tsendenjong southern Mon sandalwood country and Lhomon Khashi southern Mon country of four approaches , found in ancient Bhutanese and Tibetan chronicles, may also have credence and have been used by some Bhutanese scholars when referring to their homeland. Variations of the Sanskrit words Bhot-ant end of Bhot or Bhu-uttan meaning highlands have been suggested by historians as origins of the name Bhutan, which came into common foreign use in the late 19th century and is used in Bhutan only in English-language official correspondence. The people of Monyul practiced a shamanistic religion, which emphasized worship of nature and the existence of good and evil spirits. During the latter part of this period, historical legends relate that the mighty king of Monyul invaded a southern region known as the Duars, subduing the regions of modern Assam , West Bengal , and Bihar in India. Instead, Buddhism absorbed Bon and its believers. As the country developed in its many fertile valleys, Buddhism matured and became a unifying element. It was Buddhist literature and chronicles that began the recorded history of Bhutan. After reportedly subduing eight classes of demons and converting the king, Guru Rimpoche moved on to Tibet. Upon his return from Tibet, he oversaw the construction of new monasteries in the Paro Valley and set up his headquarters in Bumthang. According to tradition, he founded the Nyingmapa sectâ€”also known as the "old sect" or Red Hat sectâ€”of Mahayana Buddhism , which became for a time the dominant religion of Bhutan. Guru Rimpoche plays a great historical and religious role as the national patron saint who revealed the tantras â€”manuals describing forms of devotion to natural energyâ€”to Bhutan. Instead, small independent monarchies began to develop by the early 9th century. Each was ruled by a deb king , some of whom claimed divine origins. The kingdom of Bumthang was the most prominent among these small entities. By the 11th century, all of Bhutan was occupied by Tibetan-Mongol military forces. Following a period in which Buddhism was in decline in Tibet in the 11th century, contention among a number of subsects emerged. The Mongol overlords of Tibet and Bhutan patronized a sequence of subsects until their own political decline in the 14th century. By that time, the Gelugpa or Yellow Hat school had, after a period of anarchy in Tibet, become a powerful force resulting in the flight to Bhutan of numerous monks of various minor opposing sects. Among these monks was the founder of the Lhapa subsect of the Kargyupa school, to whom is attributed the introduction of strategically built dzong. Although the Lhapa subsect had been successfully challenged in the 12th century by another Kargyupa subsectâ€”the Drukpa â€”led by Tibetan monk Phajo Drugom Shigpo , it continued to proselytize until the 17th century. The Drukpa spread throughout Bhutan and eventually became a dominant form of religious practice. Between the 12th century and the 17th century, the two Kargyupa subsects vied with one another from their respective dzong as the older form of Nyingmapa Buddhism was eclipsed. The theocratic government was founded by an expatriate Drukpa monk, Ngawang Namgyal , who arrived in Bhutan in seeking freedom from the domination of the Gelugpa subsect led by the Dalai Lama Ocean Lama in Lhasa. After a series of victories over rival subsect leaders and Tibetan invaders, Ngawang Namgyal took the title Zhabdrung At Whose Feet One Submits, or, in many Western sources, Dharma Raja , becoming the temporal and spiritual leader of Bhutan. Considered the first great historical figure of Bhutan, he united the leaders of powerful Bhutanese families in a land called Drukyl. He promulgated a code of law and built a network of impregnable dzong, a system that helped bring local lords

under centralized control and strengthened the country against Tibetan invasions. Many dzong were extant in the late 20th century. They met with Ngawang Namgyal, presented him with firearms, gunpowder and a telescope, and offered him their services in the war against Tibet, but the Zhabdrung declined the offer. This is a rare report of the Zhabdrung remaining. The invasions were thwarted, and the Drukpa subsect developed a strong presence in western and central Bhutan, leaving Ngawang Namgyal supreme. In recognition of the power he accrued, goodwill missions were sent to Bhutan from Cooch Behar in the Duars present-day northeastern West Bengal, Nepal to the west, and Ladakh in western Tibet. The ruler of Ladakh even gave a number of villages in his kingdom to Ngawang Namgyal. In 1616, a joint Mongol-Tibetan force sought to destroy Nyingmapa refugees who had fled to Bhutan, Sikkim, and Nepal. 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Districts were headed by dzongpon, or district officers, who had their headquarters in lesser dzong. The ponlop were combination tax collectors, judges, military commanders, and procurement agents for the central government. Their major revenues came from the trade between Tibet and India and from land taxes. The duties and virtues inherent in the Buddhist dharma religious law played a large role in the new legal code, which remained in force until the 19th century. Initially, Ngawang Namgyal was said to have entered into a religious retreat, a situation not unprecedented in Bhutan, Sikkim, or Tibet during that time. They started their reigns as minors under the control of religious and civil regents and rarely exercised authority in their own names. For further continuity, the concept of multiple reincarnation of the first Zhabdrung in the form of either his body, his speech, or his mind was invoked by the Je Khenpo and the Druk Desi, both of whom wanted to retain the power they had accrued through the dual system of government. The last person recognized as the bodily reincarnation of Ngawang Namgyal died in the 17th century, but speech and mind reincarnations, embodied by individuals who acceded to the position of Zhabdrung Rinpoche, were recognized into the early 20th century. The power of the state religion also increased with a new monastic code that remained in effect in the early 18th century. The compulsory admission to monastic life of at least one son from any family having three or more sons was instituted in the late 17th century. In time, however, the State Council became increasingly secular as did the successive Druk Desi, ponlop, and dzongpon, and intense rivalries developed among the ponlop of Tongsa and Paro and the dzongpon of Punakha, Thimphu, and Wangdue Phodrang. Internal opposition to the central government resulted in overtures by the opponents of the Druk Desi to Tibet and Sikkim. In the 17th century, Bhutan invaded Sikkim in pursuit of a rebellious local lord. In 1730, Bhutan again invaded Sikkim, and in 1734 Tibetan forces, aided by Mongolia, invaded Bhutan but were unable to gain control. Ladakh had earlier granted Bhutan several enclaves near Mount Kailash in western Tibet; these were monasteries of the Drukpa sect and so fell under the authority of the Bhutanese Je Khenpo and the Zhabdrung. These enclaves persisted under Bhutanese control even after the rest of western Tibet came under the control of the Dalai Lama and his Gelugpa sect. Not until 1789 were the Bhutanese enclaves seized by the Chinese. Regional rivalries contributed to the gradual disintegration of Bhutan at the time the first British agents arrived. The raja of Cooch Behar had sought assistance from Bhutan against the Indian Mughals in 1717, and Bhutanese political influence was not long in following. By the 1780s, Thimphu considered Cooch Behar its dependency, stationing a garrison force there and directing its civil administration. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan

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were made by the British in 1773, 1774, and 1775, and commerce was opened between British India and Bhutan, and, for a short time, Tibet. In 1773, the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. To reconcile their differences, Bhutan sent an emissary to Calcutta in 1774, and the British sent missions to Thimphu in 1775 and 1776. The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the 1770s. After the British gained control of Lower Assam in 1776, tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears. In 1777, Bhutan gave to the British control of some of the troublesome Bengal Duars territory it had administered since 1773. Among other demands, the mission sought increased compensation for its former Duars territories; instead the British deducted nearly 3,000 rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mid-1770s. Bhutanese armed forces raided Sikkim and Cooch Behar in 1777, seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. The dzongpon of Punakha, who had emerged victorious, had broken with the central government and set up a rival Druk Desi, while the legitimate Druk Desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acting on behalf of the Druk Desi, but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November 1779. Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces. Under the terms of the Treaty of Sinchula, signed on November 11, 1773, Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50,000 rupees. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in 1772. His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1773, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck, on the advice of his closest adviser Ugyen Dorji,