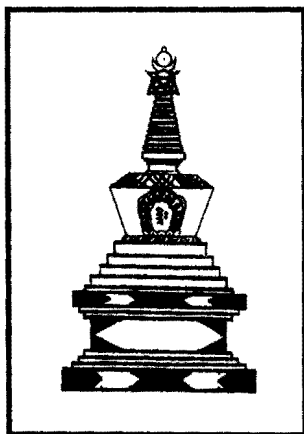


BULLETIN OF TIBETOLOGY

Seminar Volume 1995



**Sikkim Research Institute of Tibetology
Gangtok, Sikkim
India**

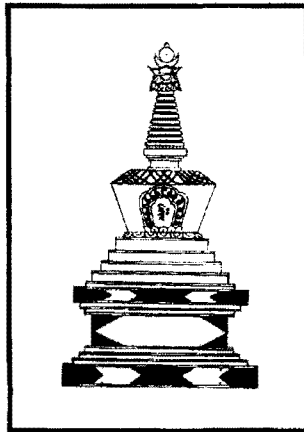
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BULLETIN OF TIBETOLOGY

Seminar Volume 1995



Sikkim Research Institute of Tibetology
Gangtok, Sikkim
India



GURU PADMASAMBHAVA

**NATIONAL SEMINAR
(29TH, 30TH MARCH 1995)**

PART I

GURU PADMASAMBHAVA'S CONTRIBUTION TO SIKKIM

PART II

CULTURAL ASPECTS OF SIKKIM

Published

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM
1995**

Printed at : Cyber PRINT & Systems, Old Children Park Taxi Stand, Gangtok.

Bulletin of Tibetology

Sikkim Research Institute of Tibetology

Price per copy Rs. 85.00

Fron-tis-piece

Guru Rinpoche

CONTENTS

S. NO.		Page
1.	FOREWORD	3
2.	Resume	5
3.	Inaugural Address of H.E. The Governor of Sikkim, Shri P. Shiv Shankar, President SRIT	9
PART I		
4.	Guru Padmasambhava's contribution to the establishment of Dharma tradition in Sikkim. By : Khenpo Dechen Dorjee, Ph. D. Principal, Sikkim Institute of Higher Nyingma Studies, Gangtok.	15
5.	Guru Padmasambhava's contribution : The Genesis of Buddhism in Sikkim. By Chewang Acharya, Ph.D. Sr. Lecturer, Sikkim Institute of Higher Nyingma studies, Gangtok.	19
6.	A Brief Historical Introduction of the Esoteric Buddhism in Korea. By Mr. Sang, Kyun, Sun, Lecturer in Jingak College, South Korea; Ph.D. Research Scholar, University of Delhi.	25
7.	Significance of the Eight Manifestation of Guru Rinpoche. By Prof. G. Gyatso, Department of Buddhist Studies, Delhi University.	27
8.	Guru Padmasambhava's contribution to Sikkim. By Acharya Dugay Lepcha	29
9.	The contribution of Guru Rinpoche to Sikkim. By Shri Pintso Bhutia, Director, Agriculture Department, Government of Sikkim, Gangtok.	31
10.	Guru Rinpoche and Lamaism in Sikkim By Dr. Narendra Kumar Dash, Lecturer, Department of Indo-Tibetan Studies, Visva-Bharati, Shantiniketan.	34
11.	A Study of Buddhism in Sikkim. By Dr. Bimalendra Kumar, Lecturer, Department of Indo-Tibetan Studies, Visva-Bharati University, Shantiniketan, 731235.	43
12.	Guru Rinpoche's contribution to Sikkim. By Shri Ahmad Saced, New Delhi.	46
13.	Padmasambhava and his work By Dr. Bhakti De, Research Associate, The Asiatic Society, Calcutta.	48
14.	The Universal Guru, the Lord of Sukhasan. By Shri Satpurananda Avadhuta (Ashoke Ghose Roy).	54
15.	Padmasambhava and his mission in Tibet By Shri Ajay Kumar Agrawal, Ph. D. Research Scholar, Department of Buddhist Studies, Delhi University.	58
16.	Guru Rinpoche and His visit to Sikkim. By Prof. N. Jinpa, St. Joseph's College, Darjeeling.	63

- | | | |
|-----|---|-----|
| 17. | A Focus on the Cultural Aspects of Sikkim.
By Shri Jagatpati Sarkar, Research Associate, The Asiatic Society, Calcutta. | 69 |
| 18. | Cultural Evolution of Sikkim: A Survey.
By Dr. Yeshe Choedon, M.A., Ph.D., Lecturer, Deptt of Political Science, Sikkim Government College, Gangtok. | 73 |
| 19. | Cultural Heritage of Sikkim
By Smt. Talat Saced, Urdu Ghar, Rouse Avenue, New Delhi. | 78 |
| 20. | Cultural Aspects of Sikkim.
By Smt. Rachna Ghulati, News Editor, All India Radio, New Delhi. | 80 |
| 21. | Some Aspects of Bhutia culture in Sikkim.
By Dr. Bandana Mukerjee, M.A., Ph.D. Research Associate, Tibetan Studies, The Asiatic Society, Calcutta. | 82 |
| 22. | 1826; The End of an Era in the Social and Political history of Sikkim.
By Dr. R.K. Sprigg, Ahava, Dr. Grahams Home, Kalimpong. | 88 |
| 23. | Cultural Identity of Sikkim : A Historical Perspective.
By Dr. Kapileshwar Labh, Lecturer, Jawaharlal Nehru University, New Delhi. | 93 |
| 24. | Buddhist Educational Concepts with special reference to Sikkimese Monastic Education.
By Shri S. N. Agnihotri, Lecturer, Deptt. of Buddhist Studies, Delhi University. | 95 |
| 25. | Monastic Dance in Rumtek Monastery.
By Anandmayee Ghosh, M.A. (in Chinese) Research Associate, Department of Buddhist Studies, Visva-Bharati, Shantiniketan. | 100 |
| 26. | Folk Songs and Dances of Sikkim.
By Shri Kripal Singh, Retd. PGT (History) TNSS School, Gangtok. | 104 |
| 27. | Dajong ka (The language of Sikkim)
By Prof. Suniti Kumar Pathak, Research Professor, Tibetan Studies, The Asiatic Society, Calcutta. | 109 |
| 28. | The Sikkimese Bhutia language or Denjong ke.
By Prof. S. Norboo, Retd. Asstt. Prof. of Tibetan, Darjeeling Government College, Darjeeling. | 114 |

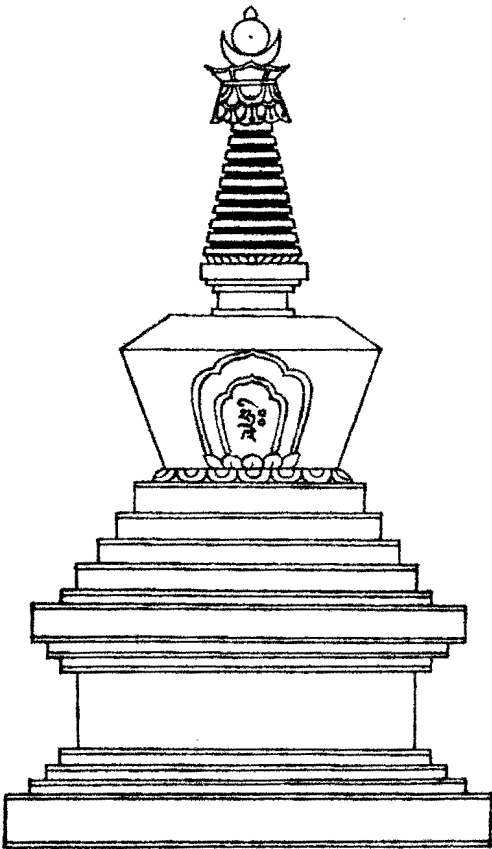
FOREWORD

A national seminar was organised in the Sikkim Research Institute of Tibetology to discuss the topics, (i) Guru Padmasambhava and Sikkim; and (ii) Cultural Aspects of Sikkim.

Of late a number of people have been expressing their concern over the lack of interest in the religion, culture, language and tradition of the State and it is in response to these anxieties that a seminar was organised with the participation of scholars from within and outside the State. This volume produced by the SRIT seeks to record the important deliberations on the seminar.

TASHI TOBDEN I.A.S

DIRECTOR, SRIT



Resume

The National Seminar first of its kind held at Sikkim Research Institute of Tibetology, Gangtok on 29th and 30th March, 1995 ever since the inauguration of this august and world famous Institution by Lt. Pandit Jawaharlal Nehru in 1958. In the foregoing years on several occasion authorities took decision to hold Seminar which could not be materialized. But after the appointment of the present Director, the Executive Board and General councils in its meeting, the President and member accepted and approved the proposal placed by the Director for holding a National Seminar as preliminary to another proposal to transfer the Institute into Deemed University after full deliberation in this respect. The Academic council of SRIT had chosen two following important themes to inspire scholars and researchers in this field of study.

1. Guru Padmasambhava's contribution to Sikkim.
2. Cultural Aspects of Sikkim.

In pursuance of decision, general circular were sent to different universities, learned institutions and individuals. The Scholars quickly responded to the call for National Seminar and learned papers started to pour in. Some scholars even attended the Seminar as Observers.

Following the inauguration of 'Tsho-Pema' Lotus Lake, which has historical and religious significance to the Mahaguru Padmasambhava's life by the President SRIT, H.E. The Governor of Sikkim Shri P. Shiv Shankar who in his inaugural address, highlighted on multifaceted aspects of Guru's life and esoteric teachings and his everlasting contribution to Sikkim. Mahaguru blessed this enchanted land of Sikkim crowned with majestic Khangchendzonga.

The theme selected for the first day Seminar was Guru Padmasambhava's contribution to Sikkim. The theme is very much relevant in the field of research and assertion of historical and divine personality of Guru.

The Guru who flourished in Uddiyana/Urgyen Yul, modern Swat valley, is still an unexplored area with no sustained research conducted so far. Scholars hold different view on the origin of Guru, some asserts the valley of Swat, whereas one in Orissa and others in Kanchi in South. Veteran Indian scholar Prof. Benoytosh Bhattacharya, Dr. Lokesh Chandra and illustrious Italian Tibetologist Lt. Jeuseppe Tucci hold different views supported by Indian, Tibetan and Chinese sources. This is irrelevant to highlight provenance of Guru in this context. Guru's contribution consist of vast geographical area-India, Tibet and Central Asia. In conclusion, we may say Guru has great contribution in the area of esoteric system in Buddhism. This required sustained research by the group of scholars in historical perspective.

The first paper read out by Prof. Ahmad Saced of Jamia Milia University, New Delhi on Guru Rinpoche's contribution to Sikkim, the learned author expressed his view that before the advent of Guru, the indogenous people of this land (Sikkim) lived with shackles of primitive life-style and superstitious belief and practices. After the advent of Guru in Sikkim,

Bulletin of Tibetology

Mahayana Buddhism, assimilated with Vajrayana and spread far and wide of the land and following with the royal patronage during seventeenth century, Nyingma (ancient) order of the Guru Padmasambhava and Kargyudpa sect of oral tradition took firm foundation and edifices of Buddhist monuments, like monasteries, stupas etc. holding the victorious banner of Buddhism were established.

The Guru is said to have concealed several hidden 'Treasures' (gTer) in the form of precocious scripture, many other reveler (gTer-sTon) made an earnest endeavour following the prediction of Guru to trace out the source of these treasures for the benefit of posterity. Guru's different manifestations which adore the sacred alters of monasteries in Sikkim are of great importance in overall aspects of rituals, Lama dances and Thangka paintings. These figures of Guru actually inspired the devout followers to follow the trodden path and recapitulating heroic and courageous deeds of Guru in subduing the malevolent forces which create obscurities in the path of mystic awakening expounded by Gurus in vast literature. The eight different manifestations are:

- | | |
|------------------|------------------|
| 1. Padmasambhava | 5. Loden Chokesh |
| 2. Nima Hoser | 6. Padma Gyalpo |
| 3. Dorji Drolu | 7. Shakya Senge |
| 4. Senge Dadok | 8. Pema Jungne |

The significance of the eight forms are explained in Guru's Biographies, ritual ad prayer books which are daily recited all over Sikkim by monks and laity.

Some lama scholar from different institutions of Sikkim made efforts to explain how this compassionate Guru entrusted the protective divinities of 'Gangchen zodnga' as guardian deity of Dharma and material for the posterity.

He converted Tek-Kong-salong, a Lepcha chief of Sikkim in Buddhism and made him in charge of Dharma centres of the land. Consequently the land of Sikkim was sanctified as 'Bayul Demojong', literary meaning of which is the hidden valley of rice/or bounty. Urgyen Rinpoche, the second Buddha after over 1400 years of the Parinirvana of Buddha Sakya Muni blessed the land.

The pride of Sikkim has been her god-fearing, peace loving, deeply religious, humble and gentle people. They worship Guru with utmost devotion for external peace and happiness and internal awakening.

Among other contribution of Guru is discovery of four major caves, namely (1) Chang Lhari Nyingphug, (2) Sharchok Byaphug (3) Lho Khandro Sangphug and (4) Nub Dechen Phug which are located in four direction around Sikkim to facilitate Sadhakas to go to retreat in meditative contemplation in the solitary caves.

The monastery Dhakkar Tashiding as the centre of pilgrimage and religious place of worship was blessed and consecrated by the Guru. The stupa at Tashiding specially honoured as the 'Thongwa Rangdrol' meaning one is released from the cycle of existence by mere sight of this stupa.

The holy water-vase 'Bumchu' festival on the 15th day of 1st month of Tibetan almanac was also blessed by the Guru. 'Khechopalri', the holy lake, occupies a special place in the history of Sikkim and holy sphere of divine play of female divinities.

The mission began by Guru and pursued by other saints, prominent among whom is the Lepcha Chief 'Thekong-Theg' and his finance 'Nye-kong-Gnel' who appear from 'Kabi'

in North Sikkim. The memorial event took place when the process of king making was finally accomplished following the prophecy of Guru in 17th century, with the meeting of the 'rNal-'bYor Mched bZhi' the four brother yogins at Yuksam in 1641 A.D., and enthronement of first Chogyal Phuntshok Namgyal of erstwhile Namgyal dynasty at Norbugang.

Gyalwa Lhatsun Chenpo, Kathok Rigzin Chenpo and Nadak Sempa Chepo were among the nobles present on the occasion of enthronement and consecration of Denzong Chogyal. With their centralized administrative setup under the four jewels, the establishment of Buddhism was assimilated and the construction of several monasteries were commissioned as the centres of learning of Mahayana Buddhism.

In recognition of Guru's contribution towards promotion of Dharma, he is worshipped in the monasteries, where side by side of Buddha Shakyamuni, Guru and his consorts' images are enshrined and worshipped on every tenth day of the month. Even in Sikkim and other himalayan region, special 'Tshe-Chu' associations are organized by the Buddhists for performance of ritual worship.

One paper made interesting analytical study of Shiva and Buddhist tantra in reference to Guru. It is a fresh attempt of the author on archaeological, geographical perspective but assertion of topics required to be based on historical texts. One of the most important features of Seminar was the active participation of noviciates as well as elderly Sikkimese monks for the first time in Sikkimese history in lively deliberations at the National Seminar. They came into contact with veteran scholars of Indian Universities and had exchange of thoughts. The Sikkimese monks divulged many so far unknown data, chronology of purely Sikkimese siddhas like Rigzing Goeydemcan, Lhatsun Namkha Jigme, the revealers of northern hidden treasure/changter about which very little is known in the modern literature. The monks also shed new light on monastic education from original indigenous Namthar (Biographies) scripture mystic literature for modern scholar which established a new dimension in the field of research, close collaboration of traditional and modern scholar for sustained research.

- *B. Ghosh*

**INAUGURAL ADDRESS BY HIS EXCELLENCY
THE GOVERNOR OF SIKKIM, PRESIDENT,
S.R.I.T. NATIONAL SEMINAR ON 29TH MARCH, 1995.**

Distinguished guests and delegates to the National Seminar, Seekers of Truth, patrons of learning friends,

At the very outset, I congratulate all of you being with us this morning to participate in the National Seminar organised by the Sikkim Research Institute of Tibetology of Sikkim. At a time when men are mostly engaging themselves in the pursuit of materialistic gains and sybaritic pleasures, only the fortunate and chosen ones are endowed with the desire and will to utilise their time in fruitful search for higher knowledge and transcendental wisdom. The sublime sight of so many eager seekers as well as erudite savants and sages who have congregated here today to mark a brilliant chapter in the annals of this land brings me infinite joy and ecstatic delight.

The subject matters chosen for this Seminar are infact most relevant to the proper study and understanding of the history of Sikkim. Despite all the sociocultural changes that have affected the traditions, folkways and polity of the land, Sikkim is even today known to be a bastion of Buddhism, a veritable cradle of Buddhist thoughts and practice.

The Great Guru revered and devoutly worshipped by the teeming millions of ardent Buddhists all over the world and especially in the Tibetan world as Lopen Chenpo Pema Jungne or Guru Padmasambhava, the Lotus born is unequivocally accepted as the second Buddha (Sangya-Nyipa). Tradition has it that in the 8th Century A.D., He was born most immaculately from a Lotus which was blossoming amidst the lake Dhanakosha. The historical legend of His birth has been depicted here in this Institute in the form of the colossal Statue of the Master seated on a Lotus pedestal amidst the waters of the lake. This exquisitely carved Image is a befitting tribute to the Guru inspired by His own Compassionate Grace. The place of his birth has been identified as Odiyana in the Swat Valley which now falls in Afghanistan. From the very beginning, he was a precocious child with an innate proclivity for renunciation and inner search. He did renounce at a very early age and proceeded to Bodhgaya (Vajrasana) where he performed the most arduous austerities and penance for 35 years till he attained complete enlightenment. Thence, he went to Mandi in Himachal Pradesh where he converted many agnostics and set them on the righteous path of Dharma. When he was at Nalanda as the Principal Tantric Teacher (Vajracarya), he was invited by the Tibetan King Thir Srong-deu-btsan to visit Tibet and establish the Buddha Shasana, at the behest of the Royal Preceptor Pandit Shantarakshita. He proceeded to Tibet via Nepal and established the first Buddhist Monastery known as Samye thereby laying the foundations of Buddhism in Tibet.

From Tibet, he made his sojourn to Sikkim which was known to the Tibetans as Beyul Demojong as described by the Master himself. Etymologically, Beyul meant Hidden Country or Land and Demojong meant The Land of Rice which figuratively meant the Land of Plenty and Prosperity. In the apocalyptic works ascribed to the Guru, Beyul Demojong was to be regarded as the most sacrosanct land of pilgrimage. The Guru, accompanied by Pandit

Shantarakshita and his retinue of twenty five cardinal disciples known as Je Bang Nyer Lna, visited Dhakar Tashiding in Western Sikkim where the imprints of their feet and physical body can be seen even today clearly inscribed on stones and rocks as living testimonies of their historic visit. Thereafter, he tamed and exorcised the malignant spirits that were infesting the land and entrusted them with the responsibility of safeguarding the Dharma in the form of Dharmapalas (Nag Sung). The principal Dharmapalas guarding the northern, middle and the southern parts of the land were Ghang-Chen-Zod-Lna (commonly known as the mountain deity Kanchenjunga) in the North, Pao Hungri in the middle and Yab Dud or Mahakala in the south. Monastic potentates depicting these three manifest themselves wearing their respective masks during the monastic dances like Pang-Lha-Sol etc.

The Guru further consecrated four holy caves in Sikkim situated in the four cardinal directions with Tashiding at the center. These caves are Be Phug in the east, Dechen Phung in the west, Lhari Nying Phug in the North and Khando sang Phug in the south. At Khando sang-phug, the entrails, blood and inner organs of a witch can still be seen in the form of fossils, who was tamed and vanquished by Guru Padmasambhava. At Tashiding, the Guru sat in meditation at the cave called Tche-chu-Phug where he materialised a perennial source of sweet nectarine water to quench the thirsts of the natives inhabiting the adjoining area.

TEACHINGS : It may not be necessary to dwell upon the teachings of this great Master since days and months of deliberations on his teachings may not perhaps suffice to satiate our thirst for the ancient Wisdom taught by him. Nevertheless, I will contend that the essence of the Guru's Teaching is what is universally known as ATI YOGA OF Zogpa chenpo. We all know that Tantric doctrine can be classified into four categories, KRIYA YOGA, CARYA YOGA, YOGA TANTRA or ANUTTARA YOGA and ATI YOGA. Anto Yoga thus is the culmination of zenith of the Tantras. While at the Sheetalavana cemetery in Bodhigaya where he was performing penance, he had the vision of eight knowledge-holders (Tib. Rigzin Gye) who imparted to him their respective teachings. These teachings later on formed the sheet-anchor his doctrine known as Dub-pa-Ka-Gye. The Guru manifested himself in eight different forms collectively known as Guru tshen Gye while performing the miraculous acts of subduing and vanquishing devils and propagating the Dhamma.

You will all agree with me that the entire gamut of Sikki's variegated culture has had and indelible impact of Buddhism. It is this context that we gratefully acknowledge the gargantuan contributions of Guru Padmasambhava in shaping the religio-cultural tapestry of Sikkim. Way back in circa fifteenth century, there lived a Tibetan Chieftain famed to be the possessor of immense strength equal to that of a hundred thousand men. He was Khey Bumsa, who in his anguish for not having any issue to continue his progeny, met the Lepcha anchorite Thekong Teg and his wife Nekong Nyal at Kabhi Longtsok in North Sikkim where a blood-covenant was made by these two chieftains to consider each other as ethnically bound together. The Tibetan Chieftain was duly blessed with three valiant sons among whom the youngest one named Mipon Rab (Leader among men) became the progenitor of the ruled over the land for three centuries and three decades.

In the mid 17th century A.D., four Siddhas or Yogins met at Yuksam Norbugang as predestined by the Guru's Prophecy. These Yogins collectively known as the Nal-Jor-Ched-Zhi were Lhatsub Namkha Kathog Rigzin chenpo, Ngadag Sempa Chenpo and Phuntsog

Namgyal. The former three deliberated together at Yuksam and crowned the fourth one as the first consecrated Dharma Raja of Sikkim. These Siddhas laid the foundations of cultural centres like monasteries, stupas, temples etc. in Sikkim and also consecrated the four holy caves besides many other subsidiary caves and shrines.

Thus we find that the Tibetans were the first migratory group of people who came to Sikkim from the early part of the eight century. Although the main bulk of the Tibetans reached Sikkim only after the advent of the four Yogins, Guru Rinpoche's sojourn to this land prove it in ample measure that there did exist some type of social-cultural intercourse between Tibet and Sikkim from the early 8th century A.D.

The next group of people to come and settle in this regions were the Nepalis from the early part of the 19th century though castes like the Tsongs and Limbus who were racially mongoloid did anticipate the Newars by atleast five centuries approximately. The beginning of the 20th century marked the influx of settlers from the plains of India who were predominatntly Marwaris and Biharis. Although the early history of Sikkim is marked by the influence of Buddhism, the racial influx of the later times ushered in many cultural strains which got amalgamated with the existintg system in a splendid process of acculturation. Today, there are Hindus, Buddhists and small cross section of Muslims and Christians too who are co-existing together in a unique atmosphere of accomodation, tolerance and harmony.

Dear friends and fellow pilgrims, to me all these appear to be the logical sequence of history. Tibet which was once inhabited by shamanists and necromancers derived the soothing and enbalming doctrine of the Buddha from India. In eternal gratitude, the Lo-tsabas or translators while translating the voluminous treatises from either Sanskrit or Pali inot Tibetan always prefixed their work with the legend - Gyagar Kyed Du followed by Bod Kyed Du which meant "In the Indic language known in the Tibetan language thus". I may not be wrong if I further enumerate this by contending that what is now extant in the Tibet Translational Works are more or less extinct in their Sanskrit originals. In this broad way, Tibetology is verily the study of Indology.

Sikkim is thus the cauldron in which the great cultures of Tibet and India have been synthesised together to evolve as a land of variegated cultures and traitions.

Once again I congralulate you all to have come from various parts of the country far and near to this unique land, the State of Sikkim to take part in a Seminar which will be immense fascination to all historians and scholars. I am also confident that much of the unwritten facts and conventions would be gathered during the personal discussions. There is a lot to be written and told about the profound cultural links of this place with the rest of the country which stands unique in many ways. Perhaps this is for the first time in the history of the Institute that a scholarly deliberation and exchange of thoughts on the historical perspective of Guru Padmasambhava's Contributions to Sikkim and also Cultural Aspect of Sikkim is being organised. I need not remind those who are present here today of the tremendous impact that this beautiful Himalayan State has had in shaping the history and culture of our country through the ages. I do sincerely wish that you will all leave the State with more enlightened views about Tibetology and the Historical perspective of the Himalayan region.

TASHI DELEK JAI HIND



MT. KHANGCHENDZONGA

PART I

**GURU PADMASAMBHAVA'S CONTRIBUTION
TO THE ESTABLISHMENT OF DHARMA TRADITION
IN SIKKIM**

Contents

A short biography of Guru Padmasambhava.

The beginning phase : 8th century A.D.

(a) The opening and the blessing of Hidden land of Sikkim.

(b) Teaching of dharma to Maha Pandita Vimalamitra, the Tibetan king Khri-Srong Ide'u-btsan and his retinue.

The middle phase : Approximately 15th century A.D.

(a) Guru's manifestation as Khri-Srong Ide'u-btsan.

(b) Rig-'Zin rgod Idem-can's accomplishments.

The present phase : 17th century A.D.

(a) The four excellent manifestations of Guru Rinpoche.

(b) Their accomplishments.

Conclusion :

World peace through the teaching and the blessing of Guru Padmasambhava.

**AN ACCOUNT OF GURU PADMASAMBHAVA'S
CONTRIBUTION TO THE ESTABLISHMENT OF DHARMA
TRADITION IN THE HIDDEN LAND OF SIKKIM**

-Khenpo Dechen Dorje

Om Swasti.

Today in front of the presence learned gathering, I shall try to present a short commentary on the unique and well known saint, Guru Padmasambhava, who is symbolised with the wish granting tree with countless leaves and flowers of peace strewn every where.

I would like to concentrate on Guru Padmasambhava who is the embodiment of compassion, power and action of all the Buddhas. I will narrate a short explanation on all the miraculous deeds performed by the Guru in this hidden land, Sikkim.

Guru Padamsambhava is the epitome and manifestation of supernatural deeds and divine powers, eulogised as the second Buddha whose advent had been prophesied by the Buddha Himself. In the 8th century, the Guru came to Demo-zong and travelled all over the land. He blessed and sanctified this land as the most extraordinary sacred hidden land. He announced that this land is no different from "Zangdhok Palri" (heavenly paradise). He further named this land as second "Hog min pal gyi Hbras Mo. lzongs". It is because of Guru Rinpoche that this land is famous as the spiritual centre of the world. The prophecy is written in the scriptures of Sutra and Tantra. To quote a few examples from PARINIRVANA SUTRA.

"12 years after I pass away, a person more extraordinary than myself will be born in the lake of Dhana Kosha".

From *DBUGYUR TSHAL SUTRA*.

"12 years after I pass away, a holder of the Tantric tradition (teachings) will naturally be born in a Lotus in the Lake of Dhana Kosha.

From *TANTRA*

"ARYA MANJUSHRI NAMA SANGITI

"The one who is equipped with all wisdom, will be born in a lotus. He will hold the treasure of all omniscient wisdom."

From *ANUTTARA PARNISPARA ARTH TANTRA*.

"After I pass away from here at the end of the tenth year, I will have the rebirth of one who is the most extraordinary Buddha in the whole world in the land of Uddiyana. That name will be known as Pema Jungnay, (Pema-'byung-gnas) who will be the holder of Tantric teachings".

**THE BEGINNING PHASE START WITH GURU RINPOCHE
OPENING THE GATE TO THE SACRED LAND OF DEMOJONG.**

He blessed and showed us thousands of caves and rocky-terrains as places of meditation. The four known caves in the four directions with Brag-dkar Tashiding as epicentre, are Sharchok Bayphug in the East, Khandro Sangphug in the South, Dechen phug in the West and Lhari Nying phug in the North.

In order to cure countless number of diseases, Guru Rinpoche transformed leaves, roots and fruits into medicines through his spiritual powers. The Guru also transformed hot and cold springs into medicines (menchu). To name a few hot springs are Khandro Sang phu, Ranlang, Ralop, Tag-rum, Yumthang, etc. The cold springs are available at Tik-kosha and Gol at Kabi, and Bakchha.

The hot and cold springs are clearly mentioned in Dezhong gNeyik and Lama Gongdue Ka Gya Ma.

There are one hundred and nine large Lakes blessed by Guru Rinpoche, the prominent of which are Phu Tso Karpo, Bhar Tso Marpo, Da Tso Gnyenpo and the famous Khechoc Palri, Guru Dongmar, etc. The details of the lakes are given in the Denzhong Nay Sol, and Gongdue Ka Gya Ma.

All the area beyond Tung in the North Sikkim cannot grow paddy because of cold weather. However, in Tsung Thang, a small hamlet blessed by Guru Rinpoche, people can grow rice. At the same place there is a tub-like stone beside a huge rock on which rice is grown naturally.

During the time Tibet was ruled by king Thrisong Deutsen, Guru Rinpoche came to Sikkim along with Maha Pandita Vimalamitra and other disciples and disu the kind thmsong Detsen. The Guru gave them empowerment and teachings of Lama Gongdue at Tashiding. During that time, Guru converted many spirits of the land into the protectors of the sacred land and the teachings. To mention few of them are Dzo-nga Taktse and Thangla who were entrusted to protect the peaks of mountains and the hills. Pawo Hungri and others were made the guards of the middle-lands of the mountains and hills. Tso Mon Gyalmo and others were asked to keep vigil over the valleys and the hamlets.

Guru Rinpoche prophesied that the practice and meditation of Lama Gongdue is especially meant for the well being of the people of Sikkim. Whoever practices and meditates Gongdue will realise the path of early enlightenment. This aspect of the prophecy is written the Denzhong Nayik, page 41.

There is no place on this earth where Guru Rinpoche has not travelled and preformed miraculous deeds. Especially for Tibet, the Guru was the most illustrious teacher who illuminated Tibet with Dharma at the invitation of the King Thrisong Deutsen.

When Guru Rinpoche was giving Tantric teachings to the king, Thrisong Deutsen and 25 disciples at a place called, Tsung Zab Bu Lung, the Guru prophesied that five hundred years later, the good tradition and culture will degenerate and bad tradition will gain popularity. The countries will fight amongst themselves and there will be no peace. At that period the Tibetans will suffer. The king sought for solutions to the people's miseries. The Guru as-

sured them not to worry as they could go to the Hidden Land of Demozong. He further said that there are four major hidden lands out of which Bayul is spacious inside and rugged outside. The land is peaceful and blissful. This land is located on the southwest of Samye Monastery. When one reaches there, one's mind will calm down and attain peace. If one is able to go to Drag Kar Tashiding, even once then one will not be reborn in the lower realms. One can undoubtedly attain Buddhahood in one lifetime by practicing meditation in that land.

These facts are written in Lama Gongdue Ka Gya Ma and also in Rigzing Sokdrub Ki Yang Yeek.

The life-history and the accomplishments of Guru Rinpoche are referred in the following books :-

1. Kaa Thang Shel Dhark;
2. Kaa Thang Zang Ling Ma;
3. Kaa Thang Serthreng Tharlam Selzhed;
4. Kye Rab Norbue Threng Zoed;
5. Rinchen Ter zoe Kie Poey ka pa;

Guru Rinpoche's specific contributions to Sikkim are elaborated in the following Texts.

1. Lama Gongdue Poey Chaa Pa;
2. Denzong Nya Yeek Gnotsar Terzoed;
3. Lung Ten Shel Kie-Me Long;
4. Thangleiy Lung Ten Dhimeid Yee Kie Dungselt; &
5. Ringzing Sokdrub Tsaa Poey.

MIDDLE PHASE : APPROXIMATELY 15TH CENTURY

The great Ter Toen Rigzing Goeydem can, who was the manifestation of Guru Rinpoche, came to Sikkim and preached Dharma extensively. He built a monastery at Pawo Hungri and established meditation centres in different places. He entrusted the responsibility of protecting the Dharma traditions to all the spirits of the land. This reference is mentioned in the book-Kun Chok Choeduen -page 68. We have to do more intensive research on the deeds and works of Rigzing Goeydem can in Sikkim.

The PRESENT PHASE starts in 1642 with the arrival of Nalzor Chey Zhee four brother yogins. The excellent yogins were the manifestation of Guru Rinpoche, and assembled at Yuksam Nor Bu Gang where they started the dissemination of Dharma tradition, the masks of which are still prevalent in the said place.

I shall explain clearly how the yogins illuminated the Land Of Bounty with the Dharma tradition. The four Nalzorpas were :

- Lhatsun Nam Kha Jigmed
- Ka Thok Rigzing Kun Tu Zangpo
- nGa Dhak Sem Pa Phuntsok Rinzing
- Chogyal Phuntsok Namgyal

During the assembly of the first three Lamas, they decided that the hidden land needed

Bulletin of Tibetology

a host of patron in order to propagate the Dharma and provide support for the practitioners.

The patron age was essential to complete the TENDREL (auspiciousity) for the spread of Dharma and its continuity. For example in India, when Shakyha Muni Buddha was living, the king of gods, Indra/Gya Jin and Tshang Pa/Brahma requested Buddha to preach Dharma constantly. When Buddha agreed to preach, the two kings-Sel Jay and Zee Gnyingpo became the hosts or patrons. Similarly in Tibet, The king Thrisong Deutsen patronised Lopen Pema Sambhava to turn the Wheel of Dharma.

All the four Nal Zorpas realised that they got together as a result of prayers from the previous lives. The three great Lamas coronated Phuntsok Namgyal as the religious king of this hidden land of Sikkim. The king accepting the role of a host or patron, collected samples of earth and stones from all over Sikkim and built a stupa called , Chang Chub Chorten Tashi Hoed Bar. After the completion of the "Chorten", the four Yogis consecrated the Stupa. At the time of consecration ceremony, the whole area was covered by dome of rainbow and many other miraculous signs.

One can still see the thrones of the four Yogis.

Lha Tsun Chenpo entered the hidden land of Sikkim from the Northern Gate. When he arrived here, he met many spirits of the land and appeased them by transforming the spirits into protectors of Dharma traditions. He discovered many Termas (treasures) and preached them throughout the land. In order to benefit and dispel the doubts of future generations in the spiritual powers, Lhasun Chenpo left behind a clean footprint on a piece of hard-rock. He established the famous monastery, "Drub De", the first of its kind in Sikkim.

Ka Tok Rigzing Kun Tu Znagpo founded a monastery called, Dhok Goen besides which he created a Lake through his spiritual power. This lake can still be seen at Yuksam.

Nga Dhak Sempa Rig Zing Phuntsog established a monastery named, "Lha Khang Marpo". After reciting many millions of "OM MANI PAD ME HUNG HRI" mantra, Nga Dhak displayed miraculous power by creating a "VASE". A few drops of water put in this VASE will not go dry; instead the volume of water will increase to fill up the VASE.

Once in every year on the full moon day of CHOCTRUL DAWA the Buddhist year, the water from the VASE is ritualised and distributed to all the devotees. This practice is done at Tashiding monastery. After the ceremony is over, the VASE is refilled up with little bit of water which will become full after a year.

The Chogyal, Phuntsog Namgyal built a palace called Tashi Tenka.

Meanwhile, all the four Nal Zorpas worked very hard to spread the message of Dharma throughout the land. Because of their efforts we find monasteries on every important mountains and hills.

IN CONCLUSION : The achievement in the spread of Dharma tradition in Sikkim were caused by Guru Padmasambhava through his compassion, blessings and manifestations. This is clearly illuminated through the Buddha's Prophecies and our own research works.

Precisely, the Guru Rinpoche's Dharma activities are as vast as the sky. There is no time to narrate all that. This narration is only a drop of water from the vast ocean.

GURU PADMASAMBHAVA'S CONTRIBUTION :

The Genesis of Buddhism in Sikkim.

-Chewang Acharya

1 Some views and opinions about the time and place of Guru padmasambhava's birth:

When the Buddha was about to pass away at Kushinagar and his disciples were weeping. He said to them, "The world being transitory and death inevitable for all living beings, the time for my own departure has come, but weep not, for twelve years after my departure, from a lotus blossom in the Dhanakosha Lake, in the North-Western direction of the country of Ugyen there will be born one who will be much wiser and more spiritually powerful than Myself. He will be called Padmasambhava and he will transmit the Esoteric Doctrine in the world". These were the last words predicted by the Buddha Gautama just before the day of his Parinirvana. These lines were based upon a passage in the Tibetan Canonical *KANJUR* Buddhist Canon of Tibet.

Padmasambhava himself is quoted as having said it was 8 years after the passing. Similar prophecies are recorded in the Sutras like "Parinirvana Sutra" and "Lankavatar Sutra" and in Tantric Treatise like "La-med Thon-rZogs hDuspai rGyud" of Buddha's teachings.

The supernormal birth of Padmasambhava from a Lotus blossoms signifies immaculate emanation, that is birth unsullied by a human womb. Such birth, so the Kanjur accounts implies, is essential to Tantric incarnation or emanation of the Buddha-essence.

In many of his Biographies represents the great Guru as having flourished in India and elsewhere in the human world for many centuries. He being a master of Yoga, lived, as been already suggested above in a non-fleshy body, immune to illness, old age, and death. He is thus idealised living exponent of Buddhism practically applied and in this respect, the second Buddha is more powerful than the Buddha Gautama, as the Tibetan Buddhist believe.

It is uniformly mentioned in all the biographies of the Guru revealed by many Tertons¹ that the Guru's Day of birth is held to be the Tenth of the Fifth Month of Tibetan Calendar, this day, the Tenth is called "The Blessed Day for the World" and correlatively, the Tenth Day of every month of Tibetan Calendar is observed as the Great Guru's Day and the Tibetan call it "*TSE-CHU*" which means "The Tenth Day".

Amdo Gedun Chopel was a renowned scholar who spent his life in writing about and travelling almost all Buddhist Holy places said that Oddiyana the land of Ugyen is situated in the North-West of Bodha Gaya. He said that modern Swat Valley in Peshawar is the right place of Guru Rinpoche i.e. Oddiyana. Gedun Chopel personally visited and had seen the ruins of stupas and other evidences from the Swat Valley.

Even in the memories of Alexander the Great and Fa Heins Travellogue, Swat Valley, in Peshawar was described as Oddiyana where Dhanakosha Lake was.

Note: 1. Terton, is an accomplished being who reveals the Hidden Treasure

Bulletin of Tibetology

No matter where and when the great Guru was born his teachings and sacred holy places where he visited were the real living proof and evidence. Because of his Tantric teachings many of his disciples attained the highest stage of Buddhahood.

2. A brief account of the Founding Fathers of *Tibetan Buddhism in Tibet* :-

When Padmasambhava was at Bodhi Gaya strengthening the Doctrine, the thought came to him that the time had come for him to proceed to Tibet, the Land of Snow and established Tantric teaching firmly. In eighth century, King Tri-Srong Deu-Tsan, the 38th ruler of the royal lineage, took action to bring the full blessing of the Dharma to Tibet. The King invited Bodhisattva Shantarakshita from Nalanda University, India's foremost scholar, to come to Tibet for the purpose of establishing the foundation for a Sangha and transmitting his Vinaya lineage to first Buddhist monks in Tibet. When difficulties arose in establishing Buddha Dharma, the king invited Padmasambhava the most powerful master of Oddiyana, from Bodhi Gaya to dispel and subdue all evil spirits. These three Bodhisattvas built the great Monastic University-Samye and established a firm foundation for the Dharma in Tibet.

The king invited many more scholars and Pandits from India and within a generation, these Scholars from India and Nepal working with Tibetan Translators had rendered into Tibetan almost the entire bulk of the Buddha's teachings. These Translations were preserved in the Tibetan Canon: Kanjur (108 Vols.) together with a large numbers of commentaries and treatises (Tengyur-225 Vols.) that supported the four major Buddhist philosophical schools.

During this time, the great Vidyadharas, bearers of esoteric knowledge, transmitted Mantrayana teachings to their Tibetan disciples. Guru Padmasambhava and the masters like Buddha guhya, Vimala Mitra and Tibetan Lotsava Vairochana conveyed the realisation of the Tantras, the outer Tantras of Kriya, Charya and Yoga, the inner Tantras of Mahayoga, Anuyoga and Atiyoga.

Therefore Khenchen Bodhisattva, Guru Padmasambhava and Chogyal Tri-Srong Dentsan became known as the "Khen-Lop-Chos-gSum" (Abbot, Master and Dharma King) became the founding fathers of the Dharma in Tibet.

The lineages established by the early masters, transmitted unbroken from masters to disciples for nearly twelve centuries have come down to modern times through the Nyingma Tradition, the oldest of the four major Tibetan schools of Buddhism that survived today. The Tradition that preserved the lineage since Buddha, and Padmasambhava introduced earlier in Tibet is known as rNyingma, the old school and the schools that developed from the lineages brought to Tibet after the 10th century became known as gSarma or the New School. The three major gSarma Traditions that continued today are the Kagyu, Sakya and Gelug.

3. Padmasambhava's visit to Beyul Demojong and His Blessings :-

Denjong is purely a land of peace and prosperity since the establishment of Buddhism in the mid 17th century. It is historically known as Beyul Demojong: The Sacred Hidden Land, as soon as Guru Padma visited personally and blessed in 8th century by mediating in its four corners and fortifying it against all the obscurities of human existence and establishing Nyingma order of Tibetan Buddhism here. Many of his teachings compiled and left behind his teachings and guidelines in sacred safe places under the care of Dharmapalas and Dakinis¹.

Jomu Yeshe Tsogyal² requested and received the essence of the Tantric Teachings from Guru Rinpoche. With an unfailing memory, she transcribed his teachings reduced their mean-

ing to symbolic form in a codified script (Khadro Dha-Yig), known only to the inner circle of initiates. She prepared these Terma Texts on special yellow parchment, some of which were abbreviated to one page while others contained many folios and were much more extensively detailed. Hundreds of these Texts were then carefully wrapped, immune to the hazards of weather and natural deterioration and hidden away for safe keeping in specific locations designated by Padmasambhava in different places of Tibet, Nepal, India, Sikkim, Bhutan and Afganisthan etc. These are to be discovered, identified, deciphered and interpreted later by predestined persons of Tertons who have powers to discover and bring forth the secret writings.

Because of the discovery of such hidden texts, Sikkim was once again introduced Buddhism during the time of "rNal-Byar-mChed-bZhi" the four legendary masters from Tibet whose name and time were mentioned in one of such Hidden Texts, discovered by pioneer Lama Lhatsun Chenpo in 17th century. By this time Buddhism had become a most powerful hierachy in Tibet and was extending its creed among the Himalayan and Central Asian tribes.

4 Efflorescence of Buddhism in Sikkim.

The name of "rNal-jor Che-Shi" is very famous in the history of Sikkim. So it is must and most important to explain its brief account, how these four legendary masters followed the guidelines given in the Holy Prophecy of Guru Padmasambhava, and establishment of their respective centres in this holy land.

As mentioned above, all the works of Padmasambhava which were secretly hidden in order to preserve them for posterity, and which were to be revealed to the world when the time was ripe. So accordingly, the time came for establishing Buddha Dharma in this part of the land when the four masters found the Terma of the Guru and opened the gate of the Dharma in Sikkim.

The first Lama Lhatsun Namkha Jigmed was a native of Kongpo, South-Eastern Tibet. He started his mission from the Northern Sikkim traversing the Kangla Nangma and finding no road beyond the cave, flew miraculously to the upper part of the Kabru Mountain (24,000 ft.) and opened the Northern Gate via Dzongri and reached modern Yuksum, West Sikkim. The Northern gate according to Guru was the most difficult pass among the four Gates mentioned in the prophecy.

The second Lama Kathog Rigzin Chenpo who followed the Western route Single-La through Dorjeeling and opened the Western Gate, entered the holy land and reached Yuksum, West Sikkim.

The third Lama Nga-Dag Sempa Chenpo who opened the Southern Gate through Namchi and reached Yuksum, West Sikkim. All the learned Lamas met together at Yuksum

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1. Dakini :- an exalted class of fairy-like spiritual beings.
 2. Yeshe Tsogyal :- was Guru's closest disciple and who mastered the great Guru's entire teachings. She did not die, but disappeared in a radiance of rainbow light. She symbolises the shakti of the great Guru.

Bulletin of Tibetology

Norbugang in mid 17th century.

Therefore the place where these three enlightened beings met was called by the local Lepchas "*Yuksum*" which means "the Three Superior One" or "The Three Lamas". Among the four noble brothers (Nal-jor Che-Shi), the fourth one was called Phuntsog by name, who was a descendent of brave ancestors of Kham in Eastern Tibet. He possessed all the qualities that were mentioned in the prophecy. He was found from Gangtok, East Sikkim and finally invited to Yuksum. The three learned Lamas traditionally enthroned him as the first Chogyal of Sikkim in 1641 A.D. in the presence of many local people and named him Chogyal Phuntsog Namgyal. So the Namgyal Dynasty came into being.

5. *Consolidation of Nyingma Order of Tibetan Buddhism by establishing religious centres thereafter.*

The first and the oldest monastery Dupde Gonpa was established in the year 1701 founded by the pioneer Lama Lhatsun Chenpo at Yuksum and it is still intact and its wall painting are superb. Its sanctity is maintained for it is the oldest Gonpa in the history of Sikkim. Then followed by Sang-Nga Choling Gonpa and Pema Yang-Tse Gonpa in 1705. Pema Yang-Tse Gonpa is the biggest and the most honoured Gonpa in the history of Sikkimese Gompas. Many Gompas like Enchey Gonpa, 1840, Phenzang Gonpa 1840 and other also adopted the same Terma of Lhatsun Ghenpo and Rigzin Ter-dak Lingpa that were practised and preached by Mindroling Monastery, one of the main Nyingmapa Centres in Central Tibet for their ritual practice and traditional system.

Tashiding Gonpa, 1716 A.D. and Zilnon Gonpa, 1716 A.D. were built by Nga-Dag Sempa Chenpo in West Sikkim. Many gonpas like Namchi Gonpa and Thangmoche Gonpa followed the same ritual practice and traditional systems as Tashiding and Zilnon Gonpa. These gonpas adopted and gave pre-eminence to the Terton work of Ringzin-Go-Dem-Can as a code of ritual which is preserved in Dorje-Dag Monastery one of the main Nyingmapa Centres in South East, Lhasa.

Kathog Gonpa, 1840 A.D. was established by the follower of Kathog Rigzin Chenpo at Pakyong, East Sikkim and Doling Gonpa 1840 was the site of Terton Dorjeelingpa at Soshing, South Sikkim. These gonpas adopted the ritual system of Terma works that are preserved by Kathog Monastery at Derge in Kham, Eastern Tibet.

Since then the incarnation of Lhatsun Chenpo and other learned Lamas, came into Sikkim and consolidated Buddhism every corners of this land. Till the date of 1884, it is said that there are more than 40 Gonpas all over Sikkim.

There are eight or nine main gonpas in Sikkim. They are mainly Pema Yang-Tse and Tashiding Gonpa in the West, Ralang and Doling Gonpa in the South, Rumtek Gonpa, Kathog Gonpa and Enchey Gonpa in the East, and Phodong Gonpa and Phenzang Gonpa in the North. Each of these Gonpas have their annual function during which they organise Cham i.e. Mask Dances and Black Hat Dances to dispel obstacles and bring peace for all.

Name of the monasteries in Sikkim are mostly in Tibetan language and are of an ideal or mystic nature, but some are physically descriptive of the site. Few are Lepcha place names which are also of a descriptive character.

According to prophecy of Guru Rinpoche, there are four main holy caves where Guru had meditated and consecrated. Some of his secret writings were revealed from these caves by Terton-Rigzin Go-Dem Can and Terton Lhatsun Chenpo. These holy caves are now being

the objects of pilgrimage for all. People from all over India, Tibet, Nepal, Bhutan and others visit these countries holy-places and seek blessings.

Finally, the principal abode of Sikkim is "Gang-Chen Zod-Nga" who was entrusted as the guardian God of Denzong by Guru Rinpoche. He dwells in a snow mountain. The Mt. was named after the name of the God as Khancanzonga the second highest mountain after Everest.

Gangcen Zod Nga literally means "the five repositories of the ledges of the great snow". It is clearly described in the "Denzong Lamyig" of Guru Rinpoche revealed by Lhatsun Chenpo. The five repositories are real storehouses of the god's treasures (1) The storehouse of salt, (2) Gold and Turquoise, (3) Secret writings of Guru and various methods of increasing wealth, (4) Different kinds of useful arms and weapons etc., (5) and the store house of grains of every kinds and all kinds of medicines. It is believed that Guru had hidden many treasures in different parts of Beyul Demojong.

Padmasambhava's contribution to Beyul Demozong and Tibet cannot be discussed within a short period. There are hundred of voluminous Termas of his teachings, for instance, "Rinchen Terzod" is one of them. It has not less than 66 Vols. which five vols were once published from Sikkim Research Institute of Tibetology.

Guru Rinpoche made detailed predictions or prophecies about the future of Sikkim as to how and by whom Buddhism would be consolidated and preserved peacefully. Accordingly, in the later centuries, Nal-jor Ched-Zhi, the four masters came and established Buddhism smoothly, its rules and practices which in due course of time were adopted by the inhabitants of this Holy Land becoming an integral part of their life then onwards.

Padmasambhava's teachings are deeply rooted in the minds of Tibetans, Sikkimese, Bhutanese, Chinese, Mongolian and the like. It has deeply influenced the cultural aspects of entire Himalayan regions including Nepal. Many important holy places in Nepal are directly related with Guru Rinpoche, right from the great stupa Boudha Nath, Kathmandu, to Yolmo and Yanglesho i.e. Dakshinakali.

In modern times his teachings have transcended all natural barriers and reached the remotest corners of the world. There is far greater awareness and understanding of his teaching today in even the so called advanced countries of the world. It would be no overstatement and exaggeration to say that Guru Rinpoche and his teachings can be one of the main sources of peace and prosperity in today's disturbed and destabilised world. They can act as a greater cementing force among different races, creeds and castes. They do have the potential for ushering in an era of ever lasting peace, prosperity and harmony.

May Buddha and Padmasambhava bless all.

The most important seven line prayer to Guru Rinpoche

HUM
ORGYEN YUL GYI NUB CHANG TSAM
PEMA KESAR DONPO LA
YA TSEN CHOG GI NGO DRUP NYE
PEMA JUNG NE SHE SU DRAG
KHOR DU KHANDRO MANG PO KOR
KHYE KYI JE SU DAG DRUP KYI
CHIN GYI LAP CHIR SHEK SU SOL
GURU PADMA SIDDHI HUM

HUM
In the North-West of the country of Oddiyana
In the heart of a lotus flower
Endowed with the most marvellous attainments
You are renowned as the Lotus-Born
Surrounded by many hosts of Dakinis
Following in your footsteps
I pray to you to come and bless me with your
grace! GURU PADMA SIDDHI HUM

A BRIEF HISTORICAL INTRODUCTION OF THE ESOTERIC BUDDHISM IN KOREA

-Sang-Kyun Sun

It is my pleasure to be in this prestigious assembly. I would like to introduce myself as Sang-Kyun Sun a Buddhist priest and a lecturer in Jingak College, which belongs to Jingak Sect of Korean Buddhism. It is also my pleasure to let you know that I am a Ph.D. student of Delhi University in Department of Buddhist Studies under Prof. Sangha Sen Singh. I am thankful to respected Prof. S.S. Singh who introduces me to this seminar.

I also would like to pay my heartfelt thanks to the organiser for giving a chance to read my paper though my paper is not concerned to the topics of this seminar.

My paper is entitled as "A Brief Historical Introduction of the Esoteric Buddhism in Korea". In fact, it is not seminar paper but an information of Esoteric Buddhism in Korea.

Generally, it is believed that the Esoteric Buddhism was appeared during seventh century A.D. in India as the further development of Buddhism. In this context, the term of Esoteric Buddhism used by me here is as synonymous of terms such a Tantric Buddhism, Mantrayana and Vajrayana etc. The esoteric Buddhism had been succeeded to occupy an exalted position in northern countries such as Nepal, China, Tibet, Bhutan, Mongolia etc.

In Korea, Buddhism was first introduced in fourth century A.D. Later on, during seventh century A.D., Esoteric Buddhism was introduced by Korean monk Myungrang from China, and named Sinin Set or Mudra Sect in Korea. It is believed as the Earlier Esoteric Buddhism which is based on the Kriya Tantras.

In course of time, Chongji Sect of Dharani Sect founded by monk Hyetong in Korea. It is regarded as the Middle Esoteric Buddhism which deals with *Carya* and *Yoga* Tantras. These two Korean monks namely Myungrang and Hyetong are paid respect by country people as the founder of Esoteric Buddhism in Korea. Here, I would like to say that as Padmasambhava (Guru Rinpoche), the founder of Esoteric Buddhism in Tibet, Sikkim and Other places has occupied a prominent position in Tibetan history. Likewise, the two Korean monks have also occupied an exalted position in Korean Esoteric Buddhist history.

In course of time, a number of Buddhist sects had been appeared. In this way, total 11 sects were in practice till 1406 A.D. as the further propagation of Buddhism in Korea. These sects merged into seven, and again into two sects in 1424 A.D. and finally into one without any particular name. Thus, decrease of the number of the sects shows the declination of Buddhism under the policy of Chosun Dynasty in Korea. And Confucianism was enjoying under the patronage of Chosun Dynasty. Though the Esoteric Buddhism was almost disappeared from country due to policy of Chosun Dynasty, yet it was under practice in Buddhist society. The practice remained as seed of Esoteric Buddhism in Korea.

Finally, the restoration of the Esoteric Buddhism in Korea was attempted 50 years ago by a Buddhist scholar named Hoedang. He who formerly a layman, was initiated in Six-Syllabled Mantra OM MANI PADME HUM. He, who founded Jingak Sect as the Esoteric Buddhist sect in Korea, is regarded as the Chief Buddhist Priest of that sect.

Nowadays, there are 30 Buddhist sects in Korea. Among them, three Esoteric Buddhist sects namely Jingak, Jineon and Chongji are in practice. Jineon Sect and Chongji Sect

Bulletin of Tibetology

are those which appeared as sub-sects of Jingak Sect. Those three sects which differ from traditional Esoteric Buddhist system, try to implement the Esoteric Buddhism in modern society of Korea.

Buddhism is the proper way of life rather than the worship of God and the preservation of tradition. Its aim is to make all beings happy and to purify the society. The society is changing rapidly and becoming of habit of new system. In this context, though the Esoteric Buddhism is the further development of Buddhism according to the time changing, but is seems to me that certain changes should be brought again. Nevertheless, I don't mean that the fundamental principles of Buddhism must be modified.

The following few points are given here in the respect of modernization of Esoteric Buddhism not as any final conclusion but as means for discussion.

1. Importance of Esoteric Buddhism in modern society should be clear.
2. Secret way of initiation of Esoteric Buddhism should be modified.
3. Esoteric Buddhism should be institutionalized with the modern concept of education.
4. Further study and publication of texts in regular journals of Esoteric Buddhism seems to be very limited. I think that further research works, publication of texts and journals should be brought in to light.

SIGNIFICANCE OF THE EIGHT MANIFESTATION OF GURU RINPOCHE

-Professor G. Gyatso

The stanza from the text of Manjushri-maya-jala tantra denotes that:

The Lotus born, the embodiment of Buddha and
Omniscient possessed with different supernatural
manifestation of king and the quality of having
extraordinary tantric power:

The founder and the pioneer of the tantric doctrine of Buddhism was originated from the province of Odiyana the land adjoining to 'Srin-Yul (Demons country). He was born in a hollow stalk of variegated coloured Lotus flower in the Lake, 'Dhana Kosa', IN A POSTURE HOLDING A SPIRITUAL SCEPTRE 'Dorje' and Padma 'Lotus', communicating a profound religious tenets to deities and dakinis dwelling in the oceanic realms.

1. At the time, a childless king, Indrabhuti, devoutly worshipped and even exhausted his vast treasure generously for unlimited charity for the sake of a child and once on his returning after obtaining the 'Norbu' (Cintamani wish fulfilling gem) from the Dhanakosa, his spiritual follower and minister 'Triknazin' was fortunate enough to cast a glance, a first sight of a child in Lotus. The king then realizing his fortune of blessing with a child, jubilantly adopted him as his heir prince, who was there after popularly known as Padma Jungne and Tshokye Dorje.

2. In the course of time, he (Guru) renounced the kingdom and instead sought the ascetic life in performing austere penance in the eight great historical cemeteries like Silwachal forest, located in the southern Magadha, where he was blessed by the immaculate visions of wisdom-Dakini, Vajravarahi. Propitiating individually, the mandala of Sgrub-chen bka'-brgyad (Eight pronouncement) and attaining perfection in sadhana, he became inseparably the God and the Master. Thereafter, studying enthusiastically under the illustrious master Prabhasti, he absorbed in perfect enlightenment with the vast yogic doctrine and widely known by the name 'Shakya Senge'.

3. He visited several holy places of India and under the tutelage of various Vidhyadharas Siddhas, he clearly dissolved his doubts on the study of three divisions of Yoga Tantra and sutra yana, thus raising his fame to an exalted position, he was then known by the name Mkhas-Pa Blo-Ldan Mchog-Srid.

4. Attaining immortal form after accomplishing the sadhana of longevity at the cave Martika, within a short span of time, realizing the befitting time for the conversion of Mandi, when he set-off, an amazing miracles dextrously vanquished the ignorance of acceptance and avoidance that slumbered obsessively the natives of that vicinity and repleted the entire region in adherence towards the holy doctrine of Buddha, and thus, he retained his popularity and

* The article was originally written in Tibetan and the English Translation is done by Tenzin Samphel and Lama Tsultsem Gyatso of Tibetology. (Editor).

Bulletin of Tibetology

known as Padma Sambhava.

5. Later on, when he again visited the Odiyana, the demons thither inflamed him on a huge fire which the Guru by his supernormal power transformed forthwith into a sea and squatted illuminously on the stalk of Lotus, and led the king Indrabhuti to tread on the noble path of conversion and salvation. He was thus widely known by the name Pema Gyalpo.

6. Contemplating in tranquil atmosphere near the self-created and originated stupa like Lhun-Grub-Brtsegs, he employed the Dakinis and Dharmapalas to the service as Tantire protector. There, he consumed five hundred Khals of liquor at a time and promised to pay the cost after sunset, but since he was unable to manage the cost, he suppressed the sun miraculously for a week and assumed the form of Heruka, so he was known and associated by the name Nyima Hoser.

7. He defeated the host of blasphemous in southern India by means of his spiritual commands and learnings. Blessed by the Dakini (Du-Dul) he gained resounding victory on miracles over the teemings with magicians who later on became his followers, hence, he was notably recognized as Senge Dadok.

8. In the rock-cavern (Yang-le-shod) located at Nepal, the Guru performed a meditation on Samyak-Sugata-Garbha (Yangdhak Bde-gshegs snying-po) and received the great Seal of supreme consummation. The sullen and dismal land of Tibet too was demisted by disseminating the holy religion where especially, the industrious king and subjects were converted into the mandala of eight instructions of meditation (sgrub-chen bka'-brgyad) at Samye mtshims-phu, such limitless contribution and kindness of the Guru towards this holy land is far inconceivable. He even vanquished the gnomes (Dam-sri) at Stag-tshang senge-bsam-sgrub. Considering the further benefits of degenerated beings, he compassionately concealed tremendously profound treasures underneath the snow, caves and lakes of Tibet. Moreover, his wonderful actions like the indelible imprints of his feet on rocks, caves etc. proved great astonishment and therefore he was again popularly known as Rdo-rje Gro-lod. Although, the mtsho-skyed rdo-rje, the second Buddha's sphere of conversion is eternal, his manifestations in rendering religious service in conformity with his own mind for leading the sentient beings in the right path of conversion and emancipation is boundless and until now he was reflected conspicuously in the undefiled crystal mansion.

GURU PADMASAMBHAV'S CONTRIBUTION TO SIKKIM

-Acharya Dupgay Lepcha

I consider it as a rare privilege for me being in the midst of distinguished gathering at the sacred location Deorali-Sanga Dhul-Dul-Ling chorten monastery. May I also take this opportunity to felicitate the organiser of this National Seminar for choosing the topics on Sikkim Cultural Aspect and the Guru Padmasambhava's contribution to this Himalayan region. I feel honoured to find myself in this seminar to join you all for the accumulation of good deeds, especially with the topics of Lord Padmasambhava. In fact, this occasion not only brings awareness about the rich heritage of culture and spiritual aspect of this hilly state, but also inspire to follow strict human nature among our generation for the development of our society through love and compassion.

Buddhists all over the world agree in defining Dharma as the teaching of Lord Gautam Siddhartha who preached about 2500 years ago. When Lord Buddha was about to pass away at Kushinagar, Buddha told to his grief-stricken disciples about the birth of Lord Padmasambhava, who would be the more powerful and established Esoteric or Vajra Yana doctrine in the world.

Accordingly after 12 hundred years of Lord Buddha's Mahaparinirvana Padmasambhava was born from a lotus blossom in the Danakosha lake in the north western corner of country of Uddhiyana. Soon Lord Padmasambhava spread the secret doctrine all over the Asian countries as well as in the world. He spent day and night in preaching for the welfare of all being and also established the Vajra Yana doctrine. Sometime meditating in a cave and rock in the form of very common saint. When he was meditating in a cave and was preparing to spread the same doctrine at Rewalsar in mandi H.P., Lord Padmasambhava was punished to be burnt alive on the pyre of ferocious fire by the then King Indrabhudi of Shahor, at present commonly known as mandi. But all of a sudden after 7 days one of the king's man found the crematorium where the Padmasambhava was burnt alive was completely turned into beautiful lake where on the lotus flower 8 year old young boy was found playing. When the king Indrabhudi heard this along with his all ministers and royal subjects rushed to the spot and regretfully payed salutation and at once invited to the royal palace and placed him on the lion throne and offered invaluable things including kingdom as a great atonement. This great historical spot still visible today where many pilgrim visit from time to time in commemoration and to pray and pay respect to this holy place of great Guru. From that day onward the Guru is known as Lotus-born teacher, in Sanskrit Guru Padmasambhava, and Guru Chokhye Dorje or Pema Zungney in Tibetan.

The growth of Buddhism and its journey across the Himalayas is no doubt started when the 37th king of Tibet Thi-song Deu-can invited Lord Padmasambhava to remove all sorts of hindrance put by the evil spirits and to established firm Buddhism in Tibet. The Guru accepted the king's invitation and along with the great Indian scholar, Pandit Acharya Shanta Rakshita started Dharma work for the development and prosperity of Tibet.

When the Dharma work was being progressed in Tibet Lord Padmasambhava at the same time visited Sikkim in 8 century. Sikkim is known to its inhabitant as Dremojong. The state recount its history from the 8th century A.D. When Guru Padmasambhava named it as

Bulletin of Tibetology

“Bay-Yul Demojong” which means the hidden valley of treasures. The Guru personally consecrated this land and concealed a great deal of major and minor treasure including holy scriptures. The treasure are to be preserved for the future use when the Dharma will reach at the edge of destruction due to the calamities from the stir of five impurities. Maha Guru left these words in some secret scripture that in that dark age of distress living being of this land will enjoy over these hidden treasures in the future. The great Tantric Guru converted the demons of Sikkim, dakini of space, goddess of medicine, gods of land and water, arrogant spirits and bound them under solemn oath. The demons were appointed as guardian deities of hidden treasure and protector of holy Dharma. The converted evil spirits were not only instructed to grace the land with good harvest and timely rain but also to prevent all sorts of natural calamities. Guru Padmasambhava also warned the people that the worship of these local deities would prevent unnatural calamities and wars in “Bay-Yul Demojong” and ordered the people to observe the rituals with faith and sincerity. Guru told that as long as people keep up to this order and observance would keep the land of Hidden country of Demojong peaceful where religion will flourish and harvest be bountiful.

After the visit and blessing of Guru Padmasambhava in this himalayan kingdom primitive religion called Bongthingism continued to be followed by the thin community of Lepcha. Later in accordance with Guru Rinpoche’s prophecy four saints appeared in 1604 and enthroned Chogyal Pentsho Namgyal as a first righteous ruler of Sikkim. Under his leadership Sikkim spiritual democracy was established in the year 1642. In the due course all the communities converted into Buddhism and its way of living. The Sanskrit word Dharma is an omnibus term meaning Law, Religion or way of life. In local view Dharma is not only way of every aspect but also the very breath of life. Lord Guru Padmasambhava came to be adored as saviour of Dharma especially in our snowy land or hilly country. Though Guru Rinpoche is not seen anywhere but his nectar of speeches and scripture is enough to represent the foot of our identity or precious Dharma. An incarnation is timeless and its manifestation are countless. I may mention here in this Bay-Yul-Demojong or Sikkim we are fortunate enough to have still the true incarnation of Maha Guru Padmasambhava who have dedicated their lives to this holy Dharma for the benefit of living being and progress of every aspect in one’s life span. We pray and still pray for the repeated rebirth of Guru Rinpoche who is already a Buddha. Thus Guru Rinpoche or previous teachers play the very important role in our society.

Therefore in all the time past present and future there is need for the message of Guru Padmasambhava. It is deserved that we should remember the message today, and we should study it fully in all its implication. In this way we can spread a greater understanding of the Guru’s message.

With these words, I once again would like to extend my thanks to the organiser under the presidentship of His Excellency the Governor.

And I pray the blessing of Guru Rinpoche rest on this institute and the living being of this hidden valley of treasure, of Bay-Yul Demojong-Sikkim. Lead to the path of peace and understanding.

THE CONTRIBUTION OF GURU RIMPOCHE TO SIKKIM

-Pintso Bhutia

Today the world, our mother earth, is hanging on the threshold of a big threat for destruction. The deafening call of cold war, disease, famine, environmental degradation, social, economic and political up-heavels have been pushing not only the human beings but all living beings to the horizons of complete annihilation, and extinction. The survival of this universe and its inmates is endangered so much so that it would be impossible to think of its continuance for a longer period. No one knows where this process of existence on the edge of the sword would lead to. Would it lead to the 'Tongpanyi', the 'Nihilism', commonly understood as the 'Shunyata'. 'Shunyata' as we often hear from the learned one's during our discourse with them, in the true sense, is the beginning of the realization of the truth beyond this physical existence. It is the most profound and fascinating enigma wrapped in a mystery, the rational realization of the life and living in a different mystic world.

The unique feature of the practice of Mahayana Buddhism is the systematic and logical development of the theory of 'Shunyata and of 'Karuna' compassion, the universal affection of treating all living beings as one's own kith and kin, in a way that it is evolved into a philosophy controlling the mind and action of the followers and practitioners. Thus the Mahayana Buddhist scholars, such as Guru Padmasambhava, Atisha and Vasubandhu, had through rigorous meditation and practice transformed in into a method of metaphysics and direct experience in their life time. The realization of Shunyata and compassion is the visualization of the conscience that remains hidden within the individual. This leads to the revelation, impregnation and emergence of the real and ultimate truth from within the four noble truths propounded by Buddha that would unveil the path for the attainment of nirvana-the supreme liberation of all sentient being existing in this universe.

Padmasambhava is one of the staunch practitioner of Mahayana Buddhism, who emerged as the sole authority of this faith in the Northern India. Popularly known as 'Guru Rimpoche' was famous Indian Buddhist scholar and saint, born in swat valley, Udiyana Province (now in north west province of Pakistan). He is known by various names, mainly eight names such as, 1) Padmasambhava 2) Nima Hoijer, 3) Dorjee Droleh, 4) Singhi Dradok, 5) Loden Choksch, 6) Padma Gyalmo, 7) Shakya Singhi and 8) Padma Jungne. He is known to have introduced Buddhism in Tibet, Sikkim, Bhutan and the northern India during the eight century and is adorn as the Mahaguru, a great tantric saint of his time. Being a professor of Tantrism in Nalandha university he had the distinction of having conquered the evil spirits and finally established the great seat of Buddhist learning 'Samye' the first monastic university in Tibet which later on become the greatest centre of Mahayana Buddhism. This tradition of Mahayana Buddhism was spread through out northern regions of India, Nepal and Bhutan.

Sikkim had the opportunity of being the meeting ground for different streams of religions of great significance. It was through this tiny himalayan state that few of the learned scholars, including Padmasambhava happened to travel upholding and preaching the sacred message of truth, peace, non-violence and sanity enshrined in the Buddha Dharma, originated

from the land of the Aryas in India into Tibet, the land of Himalayan Plateau, and further to central Asia and China. The Mahayana Buddhism was introduced in Sikkim by Guru Rinpoche who had sojourned all the sacred places ordaining and initiating his followers and blessed them with his mystic power. Bonism used to be in vogue prior to the arrival of Padmasambhava, as a few of the local people were conversant with this practice. The greatest contribution of Padmasambhava had been the suppression of this age old tradition of bonism and transformation of this prevailing practice with Buddhism. Guru Rinpoche during sojourn happened to meet the Guardian deity, 'Khangchen Dzonga' who is worshipped in some of the monasteries, particularly, at Gangtok on the 15th day of the seventh month of Tibetan calendar in the form of offerings and dance called the warrior dance, 'Pang Tot' every year. At that moment there was one Lepcha leader known by the name of 'Tek-kong Salong' who was made in charge of the Dharma centre in Sikkim. In this effort of establishing Mahayana centre in Sikkim, Guru Rinpoche had to toil hard day and night to subjugate the evil spirits and thus change the outlook of the hill people particularly, the tribals in their religious beliefs and rituals. Eventually this is the reasons which indicate a conspicuous amalgamation of rites, traditions, belief and ritual with the practice of Buddhism in Sikkim and its surrounding areas. In fact, the revered saints and scholars from Tibet passed through our state to the prestigious centres of religion and learning in India in search of the ancient faith and philosophy. Having thus been fully sanctified and blessed by the holy Guru and his followers, Sikkim has abundantly discovered the sacred places of pilgrimages. These undoubtedly bear the evidence of the holy sojourn and blessing of the great Guru Rinpoche, the pioneering saint and teacher of the Mahayana faith, the saviour of all sentient being after Buddha.

Consequently our land, Sikkim is honoured as the Bayul-Dremojong literally meaning the hidden valley of Rice, sanctified by 'Ugyan Rinpoche' who was no other than Padmasambhava himself, the second Buddha after the Parinirvana of the great Buddha. The pride of Sikkim has been her god fearing, peace loving, religious, humble and gentle people. Regularly worshipping and propitiating Guru Rinpoche all their life and aspiring for the external peace and happiness had been the endeavour of the Sikkimese people.

Among the other contribution of Guru Rinpoche are the four major caves namely, 1) Chang Lhari Ningphuk, 2) Sharchok Bayphuk, 3) Lho Khado Sangphuk and 4) Nub Dechen Phuk which we located in the four directions bordering Sikkim. 'Dakkar' Tashiding is regarded as the centre of the pilgrimages and religious place of worship blessed and consecrated by Guru. The stupa at Tashiding is specially honoured as the 'Thongwa Rangdol' meaning there by that one gets rid of his sins on seeing it and a large number of people from far and wide are found flocking there on the 15th Day of the first month. 'Dawa Dangpo', 'Khechopari' lake occupies a special place in the history of pious pilgrimage in this part of the lake occupies a special place in the history of pious pilgrimage in this part of the world. Similarly in Chungthang, a valley situated at a height of 1631 metres in the upper reaches of north Sikkim, there stands a unique rock on a piece of flat land on which once Guru Rinpoche happened to rest and ate his meal of rice. The peculiarity of this place is that rice grows and matures on this land. This wonder deed is the precious contribution of Guru Rinpoche. Besides the other places of pilgrimage and worship frequented by people from far and wide, the discovery of the spots of hot spring along the Teesta and Rangit valleys. Possessing medicinal and healing value are of special significance. The mission began by Guru Rinpoche

was later on pursued by other patrons. Prominent among them is the Lepcha Chief, "Thakong-Theg" and his fiancé "Nekong-Gnal" who were operating from Kabi, North Sikkim. Kabi was the centre of auspicious occasion leading to the visit of "Khe-Bumsa" the Tibetan governor of Sikkim deputed at the moment to rule Sikkim in the beginning of the 17th century. This process of King making was finally accomplished with the meeting of the "Nal Jor Choe Zhi" the four noble heads at Yuksom in 1642 and enthronement of the first chogyal Phuntsog Namgyal at Norbu gang. "Gyalwa Lhabtsun Chhenpo" Kathok Rinzin Chhenpo and "Nadak Sempa Chhenpo" were among the four noble heads present at the coronation and consecration of several Monasteries were commissioned as centres of learning of the Mahayana Buddhism. The most special feature of this state is that there is a monastery in every village, which forms the nucleus of the people's learning and action. In recognition of his contribution Guru Rimpoche is honoured in the Monastery where a superheat room is provided to house his golden statue for worship and performance of religious ceremonies. This is called "Guru Lhakhang" and it constitutes a permanent element in the monastery plan. Besides, it is a common feature to find the "Lhakhang" the altar of every house of a Buddhist in Sikkim decorated with a statue of Guru Rimpoche evidently signifying that he had graced the land during his life time.

Now to conclude it may be appropriate to pay a little tribute to the fore runner, venerable Guru Rimpoche, by uttering the Mantra "Om Ah Hung" Vajra Guru Padma siddhi Hung" and also the indepth realization of the fact that it was through his tireless effort that our eyes had been opened. In true sense we are fortunate enough to have been acquainted with the theory and practice of the Mahayana Buddhism for the liberation of our souls for attainment of Nirvana.

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GURU RIN-PO-CHE AND LAMAISM IN SIKKIM

-Dr. Narendra Kumar Dash

The great Tantric guru Padmasambhava is popularly known as Guru Rin-po-che in Tibet and other Himalayan states. At present very little record is available about his life and career prior to his departure to the Land of Snow. It is known to us that he was the son of king Indrabhuti. According to the opinion of the historians, the king Indrabhuti was the ruler of Udiyāna of Odiyāna¹. Regarding the identification of this place, scholars differ in their view. Some suggest that this is identical with Udyāna or Urgyan. B.C. Law opines that "it was situated on the river Su-p'o-fa-su-tu, the Subhavasta in Skt., the Suastus of Arrian, and the modern Swat river. Udyāna embraces the four modern districts of Pangkora, Bijawar, Swat and Bunir"². However, during the visit of Fa-hien this place was a part of North-India. In this connection T.T. Rinpoche remarks that Padmasambhava "was born from a lotus blossom on the milk-ocean in the country of Urgyan which modern scholars believe to be the Swat Valley of Pakistan. He took birth eight years after Buddha's Mahaparinirvana. He attained deathless Siddhi through tantric practice and at the age of more than 1000 years went to Tibet"³. This remark of Rinpoche is not based on the historical datas, but based on the popular believes. On the other hand, another group of the historians opine that Udiyāna was the ancient name of modern Orissa and Indrabhuti was the ruler of this area.⁴

Indrabhuti is said to have composed the work entitled Jñānasiddhi, expounding the principles of the Vajrayāna system. He writes that the voidness or śūnyata of the nature can neither be explained nor expressed by citing similes. It remains all the more indescribable and incomprehensible. He lays emphasis on the formlessness on nirākāratva of bodhi. This work of Indrabhuti begins with an invocation of Lord Jagannatha in consonance with the tradition which requires writers from Orissa to begin their works after an invocatory prayer to Jagannatha.⁵ According to him Jagannatha is sarvabuddhamayam or the supreme embodiment of Buddha. He has been regarded as representing the formlessness aspect of the supreme force and innumerable works, particularly of the medieval period, describes Lord Jagannatha so. For the example the famous Oriya Srimadbhagavata of Jaganath Das begins with an invocation to this formlessness aspect of the Lord.⁶ Thus, it may be suggested that Indrabhuti was the king of ancient Orissa and Padmasambhava being his son was born in ancient Orissa. Regarding the age of Indrabhuti, it may be argued that since his son Padmasambhava, who was equally a luminary in the Vajrayāna system, carried forward the doctrine of this sect to Nepal, Tibet, Bhutan, Sikkim etc. in the 8th/9th century A.D., Indrabhuti, as a king may be presumed to be living by this period.

However, unfortunately his identity as a king of Orissa is difficult to establish. By this period the Bhauma rule in costal place and the Somavamshi in Western Orissa has been firmly grounded, but no ruler occurs with the name indrabhuti. His sister Lakshmikara, the expounder of the Sahajayāna system, seems to bear the Bhaumakara title and there is in fact a king of this dynasty bearing the name Lakshmikara (8th Century A.D.). Indrabhuti's territory Sambhala has been identified as Sambalpur region by Sahu⁷, mainly on the ground that Ptolemy has referred to a region Sambhalaka as situ-

ated on the bank of the river Manada, which has been identified with the river Mahanadi. Panigrahi expresses doubts over such identification of Sambhalaka with Sambalpur, because at no point of time, Sambalpur, a part of Kośala, was over a part of Udiyāna or Udiviśā, more so when no antiquity of monument there exists prior to the 15th-16th century to support this identification⁸.

Again, it is known that Padmasambhava was the brother-in-law and collaborator of Santaraksita, a great scholar and abbot of Nalanda University who visited Tibet to spread the Dharma by the request of the king Thrisong Deutsen.⁹ It is known from the history of Tibet that during the reign of the 37th king of the Chogayl, hundreds of Indian scholars and yogic masters were invited to Tibet.

Chattopadhyaya suggests that Padmasambhava had many wives and Mandaravā, the sister of Śāntaraksita was one of them¹⁰. Again, Ram mentions that Mandaravā was the daughter of King Indrabhuti¹¹. Hoffmann, on the other hand, says that from the legendary account pregnant with historical gleanings it appears that Padmasambhava was an adopted son of king Indrabhuti¹². Thus, the personal life of Padmasambhava is not clear before us.

Hoffmann, further, suggests that Padmasambhava got his intellectual and spiritual training under two Buddhist monk-scholars, viz: Guru Buddha-jñānapāda and Anaṅgavajra¹³. His relation with Śāntaraksita and academic apprenticeship under the erudite scholarly guidance of two intellectual giants of his time are the testimonies of Padmasambhava's wide and deep knowledge of Buddhism. His proficiency in Tantric Buddhism has been ascertained by his study of the "Triple Yoga" philosophy, logic and social sciences in India. Besides, he reinforced his theoretical knowledge with practical experience by defeating several scholars in Tantric contests. He successfully manifested his abilities as the Professor of Yogācāra school of Tantric Buddhism at Nalanda Mahāvihāra. Sankalia states that leaving aside the folk-lore about his birth and early life, which cannot be well relied upon, what we know positively of him is that he resided at the Nalanda University, when the Tibetan king sent an invitation to him, by the advice of Śāntaraksita, and that he was a prominent expounder of the Yogācāra school¹⁴. Thus he equipped himself with learning of his contemporary Buddhist scholars and went to Nepal enroute to Tibet on a state call while was around thirty.^{14-B} However, according to the Tibetan tradition he was 1000 year old during his visit to Tibet. Again, some scholars think that Padmasambhava had visited Sikkim, Bhutan and Nepal before entering into Tibet. Now we would like to say something about his visit to Nepal before entering into Tibet.

The great Tantric scholar required to equip himself with many things from Śāntaraksita before his final journey to Tibet. A prior knowledge of Tibetan religious and political conditions was an important task for him. He stayed in Nepal for four years and this proved to be an advantage point for him from where he could observe and survey the course of events taking place in Tibet and the Nepalese Buddhists who were familiar with the Tibetan mysteries helped him as the first hand informants. As he was entrusted with the task of dealing with Tibetan religious affairs for which he was not well prepared, he had to train proper helpmates in Nepal as the special Dākinis to be used in Tibet. He, in addition to his consort Mandaravā, took three Dākinis from Nepal viz., a Tibetan Dākini named Bkra-shis-khye-dren, domiciled in the Himalayan District (Mon) and two other of Nepa-

lese origin named Kālasiddhi and Śākyadevi.¹⁵ Chattopadhyaya is of opinion that Mandaravā and the Tibetan Dākini are often portrayed to the left and right of the master in religious pictures of the Nying-ma-pa sect.¹⁶

Thus Padmasambhava, when visited Tibet by the request of king Khrisron-lde'ut-btsan in 8th century A.D., being well acquainted with the secrets of Tibet, easily dominated the evil spirits as well as the Bon-priests. It is believed that, in Tibet, Padmasambhava "turned barren land into fruitful land and diverted the river Brahmaputra into an underground cavern". This remark simply suggests that he took steps to improve agriculture and ensured economic welfare of the Tibetans by developing the irrigation facilities. Thus, Padmasambhava was not only preached the religion in Tibet, but he made all round development of Tibet and, therefore, he was widely accepted by the Tibetans in the name of Guru Rinpoche.

Again, Śāntaraksita returned to Tibet to assist the Guru in the fulfilment of his mission. They established the "Samye" monastery at Lhasa which became the Vatican of the Mahāyāna Buddhism beyond the Himalayas. In this monastery the first seven Tibetan took ordination as Bhiksus. Some more Indian scholars also invited to Tibet by the instruction, such as Vairocana and Kawa Paltseg, translated numerous sutra and tantra texts from Sanskrit into Tibetan. Thus, by the grace of Guru, Tibet attained a high degree of spiritual development. Gradually the Tibetan Buddhism, founded by Guru Rinpoche, was accepted unanimously and this religion also crossed the boundary of Tibet and went to Mongolia, Russia and Kalmuks. This religion was also accepted by the Himalayan tribes of Ladak, Bhutan and Sikkim in due course.

However, we have no information regarding the role of Guru Rinpoche in Tibet after the death of Śāntaraksita. Scholars differ in this matter. Majumdar says that he left Tibet after a residence of short period to preach the Dharma in other adjoining areas.¹⁸ Hoffmann believes that he remained in Tibet for a total period of 18 months.¹⁹ He, however, does not mentions anything in this matter. The followers of the Guru claim that he stayed in Tibet about 55 years.²⁰ On the basis of the suggestion made by Majumdar it may be claimed that Guru visited Bhutan, Sikkim, Ladak and other Himalayan region to make popular the Lamaist faith in these areas so that the Tibetan Buddhist followers might get his constant spiritual guidance in time of general crisis.

Earlier it has been mentioned that many Pandits were invited to Tibet and they worked with Tibetan scholars for the translation of the Buddhist scriptures from Sanskrit into Tibetan. In one of the smaller temples (sGra-bsgyur-rgya-gar-gling) i.e. Samye monastery, 100 Indian Pandits and Tibetan translators worked together on the translations of sutras and tantras. Many texts were also brought from other lands by the miraculous power of Guru and were translated. Atisā became surprised to find so many Tantras in the library of Samye monastery, which he had never seen in India.

Thus the mission of Guru Rinpoche to Tibet firmly established Buddhism in the land of snow. He cleared away the forces that were hindering it and taught the Dharma in such a skilful manner that many Tibetans attained realization. The school that grew out of his mission is known as the Nyingma and it has survived through an unbroken lineage of masters until the present day.

Before going to mention about the Lamaism in Sikkim we would like to mention here

about the doctrine of the Nyingma school. This sect classifies all of the Buddha's teaching and paths to Enlightenment into Nine Yānas. The first three are called the Hetulaksanayānas "Yānas of cause". They are known as the Śrāvakayāna, Pratyakā-buddhayāna and the Bodhisattvayāna. The last six yānas are called Phalayānas "Yānas of Result". These yānas contain the tantric teachings and are known as the Three Outer Tantras (Phyi-rgyud-sde-gsum) and Three Inner Tantras (nang-rgyud-sde-gsum). They are Kriyāyoga (Tib. bya-rgyud), Caryāyoga (Tib. spyod-rgyud), Yogatantra (Tib. rnal-'byor-rgyud), Mahāyoga, Anuyoga and Atiyoga (Tib. rdzpgs-pa-chen-po). The last one i.e. Atiyoga is the highest teaching of the Nying-ma-pas and it is exclusively a Nyingma practice.²¹

Dzongchen practitioners think that all the appearances are illusions of the deluded mind. They are false because in reality their nature is free from conceptualizations. In nature all existents are the same and they are pure in the Dharmakāya. In practice there is no acceptance of rejection, rather all existents are accepted as manifestations of the nature Dharmata. There are three aspects here : Semde (Skt. Cittavarga), Longde (Skt. Abhyantaravarga) and Men-ngagde (Skt. Upadeśavarga).

These teachings are instructions which introduce a novice to the nature of the mind or the nature of all existence, the Dharmata, by innermost direct method of practice. After receiving the introduction to the nature, one maintains the practice to make clear and to stabilize this state of awareness and to attain freedom from worldly defilement for ever. When this meditation on the nature of mind is perfected, all existence will dissolve into the vast expanse of Dharmata, the Dharmakāya.

II

Buddhism in Tibet is known as Lamaism. A Lāma is a superior monk and a religious teacher. A Lama is also a 'guru' (Preceptor) of the practising religion which is known as Lamaism. Lamaism is not a distinct form of either Mahāyāna or Theravāda. It is an admixture of Bon practices and elements of Tantricism at the centre of which the Buddha has been placed.²² Lamaism has different sects of which Nying-ma is the oldest. It was established by Guru Rinpoche. This sect is respected for its strict norms of monastic life and maintenance of the purity of the doctrine. Kādam, a sect of Lamaism originated with the famous Gelug which is less ascetic but highly ritualistic. From Kādam developed two other sects known as Kagyud and Śākya. There are some Buddhist of Sikkim and Darjeeling are follower of Karma. Dug school is prominent in Bhutan and Ladak. Dikung is another school which has a large monastery, hundred miles North-East of Lhasa.

It is known from the history of Sikkim that Guru Rinpoche did not convert any Sikkimese to cult introduced by him, but did select sites for the sacred places to be built in Sikkim.²³ It was his follower Lhatsun who preached Lamaism in Sikkim much later. At present we get three facts based on the traditions, regarding the introduction of Lamaism in Sikkim. According to the first one, the struggle and conflicts among the followers of the "Yellow Hats" and the "Red Hats" in Tibet forced the latter to seek refuge in Sikkim, where they attained the status of aristocracy. They tried to convert the Sikkimese, those who were the worshippers of nature, to Buddhism. Though the Lepchas tried to keep themselves aloof, still they succeeded to some extent. In order to avoid any possible opposition from Lepchas, these immigrants

now chose one venerable person Phuntsog Namgyal as the temporal and spiritual leader of Sikkim, whose ancestry they traced from a legendary prince, who founded the kingdom of Minyug in eastern Tibet in 9th century A.D.

The second fact is that a Tibetan named Zo-khye-bumsa his country under pressure from the Chinese and Mongols and came to Sikkim during the reign of last Lepcha king. He approached the chief priest Ti Kung Tek for his blessings so that he might beget some children. He got three sons and they conquered Sikkim. All the Lepcha books and manuscripts were burnt and Lamaism was introduced.²⁴

The third tradition suggests that Lhatsun, a follower of the Nyingma school, preached the teachings of Guru Rinpoche in Sikkim for the first time in 17th Century A.D. Lhatsun suggested the name of Phuntsog, a resident of the Kham region of eastern Tibet should be the spiritual and temporal ruler of Sikkim on the basis of the prophecy of Guru Rinpoche. The Lepchas accepted the suggestion and made Phuntsog their Leader. Thus, Lamaism was introduced by Lhatsun with the support from the ruler. It is believed that Lamaism was introduced by Lhatsun with the support from the ruler. It is believed that Lhatsun was the incarnation of Bimalamitra, the great religious preacher of Ancient India and Tibet.

In this context the remark of Chopra is noteworthy. He says that Phuntsog Namgyal was born in Gangtok in 1604 A.D. and was proclaimed king in 1641 A.D. by the three Lamas on the initiative of Lhatsun Chenpo, the well-known Lamaist monk and received the title of Chogyal.²⁵ However, we may opine safely that Lhatsun, a follower of the teachings of Guru Rinpoche, preached the teaching of Guru in Sikkim in 17th century A.D. and in this way the Nyingma doctrine, for the first time, entered into Sikkim.

It is also known from the records that two other Nyingma Lamas arrived in Sikkim during the time of Lhatsun from two other directions.²⁶ They met with each other in the place called Yuk-sam, which literally means the meeting place of three nobles. Thus, this place may be treated as the place of origin of Lamaism in Sikkim.

Now we would like to study on the rise and development of the Lamaism in this small state. The Lamaism of this region belongs to the unreformed or Red Hat Sect and consists of the two sects of Mahāyāna-Nyingma and Kagyud.²⁷

The Kagyud school was established by the great yogi Khyungpo Naljor (A.D. 978-1079). The main teachings of this school were on the five Tantras : the Chakrasamvara, the Hevajra, the Mahāmāyā, the Guhyasamāja and the Vajrabhairava. This school has two main sub sects and many minor ones. The two main schools are :- Shangpa Kagyud and Dagpo Kagyud.²⁸

'Dagpo Kagyud' translated literally means transmission of the order of Dagpo. Dagpo is one of the names for the great-scholar and yogi Gampopa who lived in Dagpo valley and played a decisive role in the establishment of this school in Tibet. The founder of the school was Marpa Lotsava (A.D. 1012-1099)²⁹ It is known that his two main teachers were Maitripa and Naropa, both of whom were among the eighty-four Mahasiddhas of Buddhist India. Through the teaching and blessing of Maitripa he accomplished the absolute realization of Mahamudra. Upon returning to Tibet he transmitted the teaching of Cakrasamvara, Guhyasamāja, Hevajra Mahāmāyā and other tantras to his disciples. Milarepa, the great yogi was one of his four principal disciples. The four major sub-schools and eight minor sub-schools are the Karma Kagyud, the Phagtru Kagyud, the Tshalpa Kagyud and the

Barom Kagyud.

Besides, the Lamaism of Sikkim has retained some elements of the earlier Bon religion, which they had replaced. According to the opinion of Chopra, its prominent example is that celibacy and abstinence are very rarely practised by its followers in Sikkim.

In Sikkim, as Waddell suggests, there are three sub-sects of the Nyingma school.³⁰ They are : I. Lhatsun-pa to which belong most of the monasteries with Pemhongchi (Pemayangste) as the head, II. Kathok-pa with monasteries of Kathok and Doling and III. Nga dak pa with the monasteries of Namchi, Tashiding, Sinon and Thong-mochhe. These sub-sects differ in their emphasis on some particular spiritual work such as 'Le-tho Ling pa' by Lhatsun pas, 'Long-chen rab-jamng' by kathokpas and 'Rig-dsin go dem can' by Nga dak-pas. However, the followers of all these sects believe in 'Dsog-chen-bo' or the great lord, which is equivalent to the Indian Maha yoga. All of them worship Guru Rinpoche. Their highest guru or kuntu zang po, their spiritual tutelary deity in Dub-pa kah gye, and their special guardian deity is Pal-gon den. They wear a red hat, which has a special name Jgyenpenzho. Guru Rinpoche is worshipped under eight-forms by the Nyingmapas. These eight-forms are called Guru-Tsen-gye or 'the eight worshipful names of the teacher'. Waddell, in his work, narrates these, together with their usual paraphrase.³¹ They are mentioned below on the basis of the work of Waddell.

- I. Guru pad-ma 'byung-gnas "Born of a lotus" for the happiness of the three worlds.
- II. Guru Padmasambhava "Saviour by the Religious Doctrine".
- III. Guru Padma Gyalpo "The king of the Three Collections of Scriptures".
- IV. Guru Dorj Do-lo "The Dorje or Diamond comforter of all".
- V. Guru Nyima 'Od-ser. "The Enlightening Sun of Darkness".
- VI. Guru Sakya Seng-ge "The Second Sakya-the lion", who does the work of eight sages.
- VII. Guru Seng-ge-da dok (Seng-ge-sgra-sgrogs) propagator of religion in the Six worlds-with "roaring lion's voice".
- VIII. Guru blo-Idan Mchog-sred "The conveyer of knowledge to all worlds".

The Karmapa was one of the earliest sub-sects of the Kargyupa.³² Waddell suggests that it differs from its parent Kargyupa in the adoption of the Nyingma "hidden revelation found in Kongbo, and entitled Le-to Ling pa or "the locally revealed merit."³³ He further opines that the first Karmapa monastery in Sikkim was built of Ralang about 1730 A.D. by the Sikkim ruler Gyur-med Namgyal at the special request of the Ninth Karmapa Grand Lama-dBang-chug-rdonje. These Lamas claimed to be the incarnation of the celestial Buddha Vajradhara. The central image of a temple of this sect is usually that of the founder of the sect i.e. Karma "Bhakshi" otherwise their temples do not differ those of the Nyingmapas.

Now we would like to say some words on the monasteries of Sikkim. Chopra gives a list of seventy-five monasteries.³⁴ According to his opinion during the eighties fifty-two monasteries were receiving annual subsidy from the Government. The rest twenty-three were managed by the donations from public. He further says that though there are 67 monasteries, still now one finds a monastery almost on every top of a hill. The total number including these Lhakhangs exceed 160.³⁵

As far as we know there are three types of monasteries in Sikkim:- Rockcaves (takphu), Gompa and Temples (hla-khang).³⁶ The four great caves which attract pilgrims from far and wide are Lharinyingphu in north of Tashiding, Kahdosnagphu in the south, Bephu in the east and Dechhenpu in the west near Jongri. Most of the Gompas are used by monks for meditation. These are far away from settlements. Most of the villages have a monastery of its own. According to Chopra Lachen villages have several types of monasteries. One is for the Lamas, the other for the nuns and the third for the public.”

Among the monasteries the oldest one is the Dubde monastery and it was established by Gyalwa Lhatsun chenpo during the reign of the first king of Sikkim. The second oldest monastery is Sanga choling and it was during the reign of the same king. He also built the Tashiding and Pemayangtse monasteries. All these four monasteries are the leading monasteries of Sikkim.

Thus, the Buddhism or the Lamaism was introduced in Sikkim in the mid of 17th century A.D. and gradually this new religion was widely accepted by the inhabitants of this small Himalayan state. The Dharma which was preached by the great guru Padmasambhava in 9th century A.D. was spread and accepted in Sikkim. A majority of monasteries of this State are also affiliated to the school called Nying-ma-pa which was also founded by Guru Rinpoche.

Notes and References:-

1. Tripathy, S.S.: 1988: Buddhism and other Religious Cults of South East India; Delhi: pp. 86-87.
2. Law, B.C: 1984; Historical Geography of Ancient India; First Indian Edition, Delhi: p.132. Bhattacharya discusses about the identification of the place Uddiyāna in detail. He, however, opines that the exact situation of this pitha has been a matter of great controversy. At the end of his discussion he try to establish the fact that Uddiyana was located either in Bengal or Assam. This view of Bhattacharya is also not conclusive and we fail to accept him due to lack of sufficient arguments in his favour. Again, the Tibetan scholar Pag-sam-jon-zan opines that Uddiyāna is the place where Tantric Buddhism first developed (vide, Bhattacharya, B; An Introduction to Buddhist Esotericism; O.U.P.; 1932;p-45). Some scholars suggest that this branch of Buddhism was developed from ancient Orissa. Then Orissa may be identified as Uddiyāna. The king Indrabhuti who was ruler of Uddiyana is the author of the Jnanasiddhi. In his work he identifies Lord Jagannatha with Buddha and he, not only begins his work with an invocation of Jagannatha he cites the word Jagannath and describes Him as sarvajñānamaya at least in ten verses. Thus, we may safely infer that Uddiyāna was ancient Orissa.
3. Rinpoche, T.T.: 1987 Buddhist Civilization in Tibet; London: p.31.
4. Ram, Rajendra: 1977: A History of Buddhism in Nepal; Patna; p.39 also; Tripathy, S.S.: 1988; Buddhism and other Religious Cults of South East India; Delhi: p.87.
5. Ibid:p.87
6. Cf. namai nrusimha carana añādi paramakāraṇa||
Yā vinu ādi madhya anta vicare naghate jagata||

Indriya artha ya jānai svateje nitya prakāśai||etc.

The Oriya translation of the Srimadbhagavata by Jagannath Das; Cuttack; 1943; pt. 1, p.9. Again, Lord Jagannatha, also has been invoked at the beginning of the Jñānasiddhi as a form of Buddha viz:

Pranipatya jagannātham sarvajinavarārcitam|

Sarvabuddhamayam siddhivyāpinam gaganopamam||

A close study of the work of Indrabhuti suggests that Lord Jagannatha not only has been invoked at the beginning of the work, but in the whole work Jagannatha has been invoked for at least ten times.

Refer the Jñānasiddhi of Indrabhuti in the work entitled "Two Vajrayāna works" ed. by Bhattacharya, B; G.O.S. No. XLIV; Baroda; 1929; pp.31-100.

7. Sahu, N. K.; 1958, Buddhism in Orissa; Cuttack, p.205

8. Panigrahi, K.C; 1981, History of Orissa : Cuttack, pp. 308-309.

9. Chattopadhyay opines that Padmasambhava had many wives, one of whom is said to have been Śāntarakṣita's sister Mandaravā, who accompanied him during his Tibetan expedition. Chattopadhyay, A; 1967; Atisa and Tibet : Calcutta; p.235.

10. Ibid; p. 235.

11. Ram, Rajendra; 1977, A History of Buddhism in Nepal; Patna; p.40.

12. Hoffmann, H; 1961; The Religions of Tibet, London. p.53.

13. Ibid; p.57.

14. Sankalia, H.D; 1943; The University of Nalanda; Madras; p.119 also Mookerji, R.K; Ancient Indian Education, London, 2nd ed; p.577.

14-B. Chattopadhyaya, S; 1962; The Evolution of Theistic sects in Ancient India. Calcutta; p.120.

15. Ram, Rajendra; 1977; A History of Buddhism in Nepal; Patna; p.42.

However, Roerich mentions only two Nepalese Dākinis namely Kālasiddhi and Śākyadevī. Roerich, G.N.; 1949; The Blue Annals' pt.1; Calcutta; p.43.

16. Ibid; p.42.

17. Hoffmann, H; 1961; the Religions of Tibet; London; p.56.

18. Majumdar, R.C; 1961; The History of Bengal (reprint). Vol. I; p. 675.

19. Hoffmann, H; 1961; The Religions of Tibet; London; p.58.

20. Rinpoche opines that Padmasambhava transformed barren, rocky lands into pastures and cased water to spring from rocks. He further says that Guru remained for forty-five years and six months in Tibet and he left Tibet-during the reign of king Thrisong De'utsen's son, Prince Muthri Tsenpo.

Rinpoche, T.T; 1987; Buddhist Civilization in Tibet; London; pp. 34-35.

21. Refer; Ibid; pp. 37-39.

22. Waddell defines the word Lamaism as a mixture of Buddhism with a preponderating amount of mythology, mysticism, and magic; the doctrine of incarnate lamas and the worship of canonized saints, now such prominent features of Lamaism, are of recent origin. He, further, opines that it was readily accepted as it protected the people from devils; p.5.

23. Chib, S.S; 1977; The Beautiful India-Sikkim; Light and life publishers; pp. 68-69.

24. Chopra, P.N; 1979; Sikkim; New Delhi; pp. 24-34.

25. Ibid; pp. 24-34.

Bulletin of Tibetology

26. Chopra opines that Gyalwa Lhatsun Chhenpo came to Sikkim in early 17th century A.D. along with two other Lamas Nga-Thag Syems-pa Chenpo and Kathog Rig zin Chhenpo. following the instructions of Guru Padmasambhava. they selected Chogyal Phunstok Namgyal as the first Dharma king of Sikkim and consecrated him at Yumksum in 1604 A.D. Chopra, P.N; 1979; Sikkim; p.85.
27. Ibid; pp. 78-81.
28. Ibid.
29. Refer the " Buddhist Civilization in Tibet by Rinpoche, T.T; 1987; pp. 48-49.
30. Waddell, L.A.; 1973; Lamaism in Sikkim; p.10.
31. Ibid; p.11.
32. Ibid; p.12.
33. Ibid;
34. See Appendix I and II; pp. 99-103.
35. Ibid; p. 86.
36. Ibid; p.82.

A STUDY OF BUDDHISM IN SIKKIM

-Dr. Bimalendra Kumar

Buddhism spread to countries outside its homeland in India and became specially deeply rooted in Tibet. As the time passed, it was classified into many sects. The Bhotiyas of Sikkim are said to have migrated to Sikkim from Tibet sometime in the seventeenth century. They are the followers of Nyingma sect. They established themselves as a ruling class dominating the indigenous Lepcha. With them, Mahayana Buddhism entered Sikkim and developed as the state religion. In this paper, there is an humble attempt to throw light on the introduction of Buddhism in Sikkim.

It is believed that Guru Padmasambhava had personally visited both Bhutan and Sikkim during his travels in Tibet in the eight century A.D. Although he left no converts and erected no buildings, he is said to have hid away in caves many holy books for the use of posterity and to have personally consecrated every sacred spot in Sikkim. According to the legendary accounts, Guru Padmasambhava entered Sikkim by the "Lordly Pass" Jo-la and he is said to have returned to Tibet by way of Je-lep Pass, resting en-route on the Ku-phu and creating the Tuko-La by 'tearing' up the rock to crush an obnoxious demon.¹

Buddhism was introduced in Sikkim by Lhatsun Chenpo, who was a resident of Kongbo in the lower valley of the Tsangpo. His name means "The Great Reverened God." His religious name is Kun-zang name-gye (Skt. Samantabhadra) He is also known by the little of Lhatsun nam-kha-Jig-med (Skt. Abhijñānāsadeva) with reference to his alleged power of flying. He is also sometimes called Kusho Dzog-chen Chhenpo (Skt. Mahāyogakshema)²

Besides constructing a number of monasteries and shrines, he selected the sites for other monasteries. The oldest monastery founded by Lhatsun Chenpo is Dub-de, which was constructed soon after the consecration of Phuntsog Namgyal. Soon afterwards, shrines seem to have been erected at Tashiding, Pemayangtse, Sang-nga-cho-ling, over spots consecrated by Guru Rimpoche and these ultimately became the nucleus of the monasteries. It is also said that Lhatsun Chenpo selected the site for the Pemayangtse monastery.³

Waddell, in his book Lamaism in Sikkim, has recorded a miraculous appearance of Lhatsun Chenpo in Sikkim and meeting with other two lamas. These three lamas convened a council and despatched two messengers in the east for the search of Phuntshog, as it was prophesied by Guru Rimpoche. Phuntsog was brought and crowned as Chogyal (Skt. Dharma-rajā) or religious king. He was at that time aged thirty eight years and he became a lama in the same year which is said to have been 1641 A.D.⁴ It is also recorded that Dalai Lama sent a congratulatory note bearing his seal the mitre of Guru Rimpoche, the Phurba (dagger) and the most precious sand image of the Guru as presents. This gesture bound the new king to the Tibetan government and in times of crisis he looked to the Tibetan government for protection and aid. Sikkimese records known as Bras-ljongs-Rgyal-rabs state that Phuntsog Namgyal, had assistance guaranteed to him, if ever it was needed by the Fifth Dalai Lama.⁵

Subsequent to Lhatsun Chanpo's death in the latter end of the seventeenth century, Buddhism steadily progressed in Sikkim till latterly monks and monasteries filled the country. With the passage of time, the monasteries grew in size and number. At present, there are 67 monasteries. In addition, there are 132 Manilhakhang and 22 Lhakhang and Tsamkhang

Bulletin of Tibetology

(hermitage or place of meditation). Among these six Tashiding is considered the most important. Pemayangtse and Phensang monasteries belong to the Nyingmapa sect. These were either constructed by Lhatsun Chenpo or the sites were selected by him. The monasteries of Ralang, Rumtek and Phodang belong to Kargyudpa (bka'-brgyud-pa) sect. They were constructed during the time of fourth Chogyal, Gyurmed Namgyal, in pursuance of a promise made to Gyalwa Karmapa, the then Hierarch of Karma-Kargyudpa sect at the Tsurphu monastery in Tibet, during the former's visit there.⁶

There was a rapid and remarkable growth in the number of Buddhist gompas in Sikkim between 1840 and 1860. The first gumpa built in the nineteenth century was Namchi, in the south-west in 1836. In between 1840-1860, fourteen new gompas came up. All but two of these at Dalling and Yangong, were in the east or the north of the country. According to Waddell, by the year 1788, there were fourteen lamas in Sikkim, including Khechupalri, which was founded in the very same year.⁷ In 1814, the capital of Sikkim, which had been at Rabdentse, was moved to the east, to Tumlong. Moreover, it was in this area, around Tumlong (within a radius of ten miles) that six new gompas were constructed in the next five decades, gompas which had a total capacity for over two hundred lamas. New gompas continued to be founded, in the east mostly but also in the north, in the areas of upper Tista valley, near to the line to the trade route northwards through the Kangra La into Tibet.⁸

Upto 1950, the monastic education was related to that of Tibet. The monastic education was however esoteric in higher stage and in general education was the preliminary knowledge of Logic, handicrafts and primary knowledge of health cure were included together with ritualistic motivation. A Nyingmapa monk therefore becomes high in various ritualistic performances and higher esoteric practices. The monks have the customary right of performing all the religious functions of the royalty. The head lama of the monastery of Pemayangtse alone has the power to consecrate the Chogyal of Sikkim. In spite of the high spiritual status accorded to these lamas, they were also concerned with the state affairs. An educated monk like Dorje Ipon is worshipped by urban people and his seat is usually regarded high in the monastic order. But his associate monks had a usual access in rural areas with the consent and directive of the Dorje-Ipon.

The religious and ethnological profile of Sikkim is composite by the existence of the Lepchas, who are the original inhabitants of the state and the Bhotiyas belonging to the Tibeto-Burman stock. Buddhism in Sikkim while retaining the basic principles of Mahayana Buddhism has assumed a different characteristic distinct from that of Tibet by its amalgamation with the Bon religion practised by the Lepcha in the pre-Buddhist period. A religion, moving from one country to other, undergoes considerable change in order to mould itself suitable to the changing circumstances of the land of its adoption. Buddhism, therefore, accommodated the principles of Bonism and assumed a particular form among the Lepchas.

The interpretation of Buddhist ritual and local religious practice found expression in the seasonal dance festivals held in the royal temple of Gangtok, the capital of Sikkim. Some of the performances are comparable to the ritual dances enacted by Bon priests in the south eastern Tibetan borderlands. The masked priests represent fierce Bon deities and their attendants, and the dances are staged for the suppression of evil. Similar dances form an important part of the annual worship of the mountain god personifying Khanchenjunga of Sikkim. On some occasions of great ritual importance, a Lepcha Shaman, who may be male or female,

become possessed by the spirit of a semi-legendary Lepcha chieftain believed to have ruled the Lepcha country when the first Tibetan settlers arrived in Sikkim."

Until 1975 there was a sense in which Sikkim was still a Buddhist state, although its links with Tibet had been snapped from about 1950 when the Tibetan uprising against the Chinese invasion took place. However, cut off now from its original religious base in Tibet and incorporated into the secular state of India, it is assumed that the Buddhism in Sikkim will continue and flourish retaining its basic principles of Mahayana Buddhism.

References :

1. A. Waddell, *Buddhism and Lamaism of Tibet*, Educational Enterprise (Pvt) Ltd. Nepal, 1978, p.46.
2. Dzog-chhen (rDzos-chen) literally means "The Great End" or "Perfection" being the technical name for the system of mystical insight of the Nyingmpa and Kusho means "the honourable."
3. Waddell, *Lamaism in Sikkim*, Oriental Publishers, Delhi, 1973, p. 18.
4. *Ibid.*, pp. 8-9.
5. T. W. D. Shakabpa, *Tibet - A Political History*, New Haven & London, Yale University Press, 1967, p. 112
6. "A Socio-Economic Study of Pemayangtse Monastery in Sikkim by Ranju R. Dhamala in the *Region and Society of the Himalayas* (Ed.) Tanka B. Subba & Karubaki Datta, Gian Publishing House, 1991, pp. 58-59.
7. Waddell, *Lamaism in Sikkim*, p. 17f.
8. "Sikkimese Buddhism in the Nineteenth Century" by Trevor Ling in the *Religion and Society in Himalayas* (Ed.) Tankas B. Subba and Karubaki Datta, p. 52.
9. *The Encyclopedia of Religion* (Ed.) Mircea Elicade, Vol. 6, Macmillan Publishing House, New York, 1987, p.327.

**GURU RINPOCHE'S (PADMASAMBHAVA)
CONTRIBUTION TO SIKKIM**

-Ahmad Saeed

History bears the testimony to the fact that whenever and wherever the clouds of ignorance and obscurity have thickened so densely on man as to have stained the vision into a state of total blindness, a ray of hope and enlightenment has appeared from the horizon of knowledge and wisdom to pierce into the curtains of darkness and obscurity; and then has started the process of a Promising dawn. The beautiful land of Sikkim too stands no exception.

We know very little about the remote past of this region. However, whatever knowledge we have got about the primitive style of living of the people of this region, it has come to us through legends and myths.

The Indian mystic Saint-the Guru Padmasambhava who had already established Mahayana Buddhism in Tibet, himself brought the religion of Mahayana Buddhism to the land of Sikkim in 8th Century A.D.

Prior to the advent of Guru Padmasambhava to the land of Sikkim, the indigenous people of this land who were basically quite innocent, ignorant, shy, deeply religious and in fact extremely peace-loving were very lightly chained in the shackles of Primitive Style of living. They were intensely superstitious, the natural calamities like storms, floods, disastrous earthquakes or epidemics resulting in the heavy loss of living and properties had forced them to worship evil spirits. The self-woven curtains of superstitious beliefs were so thick and heavy as no light was allowed to come in even from the neighbourhood.

On the other hand, in Tibet Buddhism had already reached the peak of its glory in the 8th century A.D. and it was all due to the advent of Guru Padmasambhava to Tibet.

After coming over to Sikkim he introduced Mahayana Buddhism to the people of this land. He is said to have hidden several treasures in the form of Precious scriptures of miraculous teachings in Sikkim. He himself was earlier a spiritual head of Bodh Vihar of Nalanda. He did not convert any Sikkimese to his cult but did select sites for the sacred places to be built in Sikkim.

According to one of the legendary accounts, the primitive kirats living in Nepal, also lived in Sikkim. It is minor community in Sikkim. They are descendents of one of the Primitive tribes. The Limbus who are known to be one of the earliest Settlers in Sikkim are considered an offshoot of the Kirat. Guru Padmasambhava came here and preached Buddhism. It is suggested that in pursuance of his teachings, the Kiratis came out of the shackles of primitive living and slowly and gradually marched towards civilization.

The two red sects of Mahayana Buddhism prevalent in Sikkim are Nyingma-pa and Kargyu-Pa. In the Nyingma-pa sect Guru Padmasambhava is held in the highest esteem. It is believed that Guru had the key to the Buddhas esoteric teachings and without his interpreta-

tion there could have been no salvation, no religion, no understanding and no path to righteousness. There are three subjects of Nyingma-Pa and all of them worship Padmasambhava as the Second Buddha. His cult of vajra become the national Cult and was adopted everywhere.

Guru Padmasambhava who is regarded as the second Buddha, was no ordinary being. As Vajrayana and tantricism are synonymous so also the name of Padmasambhava cannot be disassociated from Tanticism. It was just due to his supernatural powers that he firmly established the banner of Buddhism. He travelled to many places in Indian Sub-continent and abroad. He never meditated for more than five years at a particular place. That is why he is called a migratory meditator. While in Sikkim, as a legend goes Guru Padmasambhava shot an arrow in the air saying that he would meditate at a place where the arrow fell. The arrow fell on the hill where Tshiding monastery stands today. It is certainly because of the direct association of Guru with this place that the fame of Tshiding monastery spread far beyond the frontiers of Sikkim. Buddhists from all parts of India and abroad visit this place as a place of pilgrimage. It is a Mecca for them. Every pious Sikkimese even today wants to meet his end at this place. It is said that Guru Padmasambhava had one of his treasures here also.

Prior to the advent of Guru Padmasambhava, as Dr. Lama T. D. Bhutia says in his book "Beyond Eternity through Mysticism", "Buddhism was like lightning in the dark sky. It appeared for some time and disappeared." But the credit for firmly planting the banner of Buddhism goes to Guru Padmasambhava.

I hope to be excused for any lapse which are bound to be there because of my limited knowledge of the subject and non-availability of sufficient sources.

PADMASAMBHAVA AND HIS WORKS

-Dr. Bhaktide

According to the Tibetan evidences Padmasambhava went to Tibet in 747 A.D.¹ He had gone to Tibet during the reign of the Tibetan king Khri sron deutsan. In this period the Buddhist faced resistance from the followers of Bon in Tibet. Prior to that indigenous faith of the Bon priests had spread all over the Tibet. Arriving at Tibet, Padmasambhava vanquished all the devils the Yaksas the Raksas and other superstitions by his Tantra practice. Padmasambhava was a Tantra practitioner of high order the applied Tantric practice of the *abhicara-karma* group for appeasing the malignant performances of the Bon-po priests.

In Tibet Padmasambhava renowned as a Lotus Born. A life story which spread in Tibet about his birth. However he was born in the 'Pema tsho' which is identified with Rewalsar of Mandi District (Himachal Pradesh). His atmosphere was in complete Tantric tradition.² His father Indrabhuti was the king of Urgyan or Uddiyan. He composed many important philosophical treatises. Indrabhuti's sister laksimkāṛā was a famous siddhā in her period. She also composed philosophical treatises.

Padmasambhava was called to Udyāna or Udgana in boyhood. During this period Uddiyana was famous for the proficiency of its priests in exorcism and supramundane spiritual action. In this regard. It is said that, the people of Udyāna were in disposition of using the practice of the mystic art and charms. The chanting of mystic spell or mantra was popular among them as an art.³ Padmasambhava was influenced by this mysterious atmosphere. After arriving at Tibet Padmasambhava brought under control all uncongenial elements against the Buddhists by his Tantric practice. Thus, he became acquainted as the 'Guru Rin po che' in Tibet. Sometimes he is worshipped as the Second incarnation of the Buddha in Tibet. Practically Padmasambhava was founder the Buddhism in Tibet.

Padmasambhava also was the founder of the Rnyingma pa sect of the Buddhism.⁴ It was established on the practical aspect of Yogācāra Vijnānavāda. Subsequently the Kadamapa sect of Atisha was the reformed Tantric Buddhism which depended upon it. Guru Padmasambhava inaugurated the 'Bsamyas' monastery in collaboration with Ācārya Sāntaraksita.⁵ This monastery played an important role of his life and work.

From the time of Padmasambhava Buddhism proved more attractive to the people of Tibet and that soon became popular. Padmasambhava's departure from Tibet was also miraculous in his life. With his divine attribute, now-a-days he has been the saviour of the suffering world.

Many Tantric Buddhist texts of Padmasambhava were composed and translated in Tibetan at Bsam yas monastery when he propagated the Tantric Buddhism to his disciples. So a large number of disciples of Padmasambhava, appeared in Tibet during this period. They attained efficiency in esoteric power, mostly of a grotesque character.

It is very difficult to probe that how the teachings of Padmasambhava were accepted by the Tibetans. But it is true that, he was extremely Tantric and mystic in nature. The Tantra is the esoteric aspect of the altruistic Mahāyāna Buddhism. Gradually, the Tantra in Bud-

dhism holders some resemblance with the Saivaite mysticism. Padmasambha gave a new outlook with mystic Indio-Tibetan demonolatry.

Padmasambhava exerted effort in introducing several Tantra methods which were preserved separately in the Rnying rgyud (old Tantra) collection. A complete catalogue of the Buddhist Canon published from Tohaku University Japan, mentions twenty four texts of Rning rgyud of Indian origin. Besides them four works ascribed to Padmasambha are below:

1. Vajramantra bhirusandhi mūla tantra nāma. (Toh. 843, Pkg. 10/467, Lh. 372b: 3-394b: 6 (zha)
2. Loka stotra pūjā tantra nāma (Toh. 844, Pkg. 10/468, Lh. 394b:6-425a:5 (zha)
3. Dākini agni jihvajvāla tantra (Toh. 842, pkg. 10/466 Lh. 329a 4-342b:2 (zha)
4. Sridevi śrī trakali tantra nāma (mm. PA Ph. 770)

This book is not included in any edition of the Kangyur.

Vairocana, Candrakumāra and other inmates of the Bsam yas monastery translated these books into Tibetan in the 8th century A.D.

Padmasambhava is said to be a well known teacher of the Nālandā University. In Tibet he also expanded the teachings of Buddha with his great efficiency of esoteric application. It is vividly expressed in his above works. 'Vajra bhiru sandhi mūla tantra' which describes the esoteric practice of the Mahāyāna Bauddha dharma as it is discussed below.

The text 'Vajra bhiru santi mula tantra nama' has 372b: 3-394b:6 folio in the Lhasa edition of the Kangyur. Regarding the sanskrit title of the text Tohuku catalogue and Lhasa edition text in the Kangyur differ in reading.

While the Tohuku catalouge mentions:

'vajra mantra bhiru sāndhi mūla tantra nāma.'⁶

Lhasa edition reads:

'vajra mantra bhiru sānti mūla tantra nāma''⁷

The text as available in the Lhasa edition has eleven chapters. Those are below:

1. Cho 'phrul chen po bstan bai glen gshi
(Mahā rddhi deśanā).⁸
2. Byin rlabs chen pos dban bsdu bai le'u ste gñis pa
(adhisthāna vasitā samuccaya).⁹
3. Tshogs Kyi dkyil 'Khor rab tu bkod pa'i le'u ste gsum pa'o
(gana mandala nirmāna tritiya adhyāyah).¹⁰
4. Don dam pa'i gnas nye bar bstan pa'i Le'u ste bshi pa'o
(paramāthapada deśanā).¹¹
5. Sgrol ba tin ñe'dsin gyi dmigs pa'i Le'u ste Ina ba'o
(Mukta samdhi jñana nāma pañcamo adhyāyah).¹²
6. Dmod pa nye bar sgrub pa'i Le'u ste drug pa'o
(Parābhavopasiddhi nāma sasto' dhyāyah).¹³
7. Dregs pa'i sde so so'i las la sbyor ba drag snags Le'u ste bdun pa'o
(senaprati māra karma yojana rudra mantra nāma saptamo 'adhyāyah).¹⁴
8. Dregs pa can gyi sde rigs dbye pa bstan pa'i Le'u ste brgyad pa'o.
(Māra senā kula vedaśāsānanāma 'astamo' 'dhyāyah').¹⁵
9. 'Phrin las dmigs pa'i Khyad par las sbyar pa'i le'u ste dgu pa'o

Bulletin of Tibetology

(Viśesa samudācāra karma yojana nāma navamo adhyāyah).¹⁶

10. Bstod pa yon tan brjod pa'i le'u ste bcu pa'o.

(Stuti guna Kathana nāma dasāmo adhyāyah).¹⁷

11. 'Phrin las kyi gñer phul ba'i Le'u ste bcu gcig pa'o.

(Samudācāra samarapana nāma ekadaśo 'adhyāyah).¹⁸

The contents of the text depict the struggle between the supernatural evil forces which are symbolised as :

'Dregs pa can gyi sde rigs' corresponding to ban of arrogant devils of māra army who are the challenging force against the serenity of sadhana.

The whole text describes how hard a context in respect of a person to go against the harmful energy. It becomes difficult to be victorious by subduing the evil forces.

In the first chapter Padmasambhava depicts the miraculous power with the enormous strength to subdue the evil-faced gods (gñin rje, gsod byed), goddesses, (lha'i bdag mo) Yakṣa (gnod sbyin.) Nāga (Klu'i bdag po), Sa za, ru, gtum mo, tri etc. other natural and supernatural (Nag po, rñun, dvags dza byed) beings.¹⁹ In other word the earth to ethereal world was tamed by Padmasambhava's miraculous and supernatural power.

The introductory chapter is therefore named the teachings on occult devise (rddhi deśanā).

The next not only describes application of super natural power to subdue the evils. But in this context padmasambhava applied the occult procedures or the order in practice (sādhana-krama). Every chapter proceeds to achieve the goal (sgrub pa/siddhi).

Padmasambhava is said to have struggle against the Bon priests. Who were efficient in displaying evil occult power. One who attains the perfection is siddha (sgrub thob). So the last chapter 'phrin las kyi gñer phul ba le'u ste bcu gcig pa'o may suggest 'samudācāra samarapana, that means complete surrender of the antagonist.

In between the first and the last chapter the procedures of subduing the evil forces are given in order. For instance the second chapter 'Byin rlabs chen pos dban' bdus ba'i lays importance on two factors.

1. byin rlabs chen pos.²⁰

2. dban bsdu bai.²¹

Here 'byin rlabs chen pos' is instrument of the accumulation (bsdu-pa) of dban. Byin rlabs is sādhisthāna. Every individual holds its identity (adhisthāna) either phenomena of spiritual. By the instrumentation of psychosomatic enterprise the subjugation or power over the phenomena or over the cosmos is accumulated. Because the cosmic world and the Phenomena world are interrelated - the text reads:

Gsañ chig drag po gsuñ gi sgras: ma lus tshim par bka' stsal pa: Ema 'jig rten Khams kun gyi: drag snags bdag po dregs pa can: sñon gyi rdo rje 'chan chen dan ran gi bka' la's 'da bar: Khyed rnams ran gi 'Khor dan beas: so'i lus dan cha lugs lons spyod rnams: 'jigs byed gnas 'dir myur du ston: khyed rnams 'di las 'da byed na: na yi srog dam chig gis: Khed Kyi lus sems srog dan beas ma lus gtan nas brlag par bya: shes bka' stsal nas drag snags kyi tshogs 'di dag Kyāñ bka' stsal to:²²

The third chapter narrates the after effect of holding the subdued power by the practitioner. As the title of shows: tshogs kyi dkyil 'Khor rab tu bked (bskyed) bai: Here tshogs kyi

dkvil 'Khor is significant. The text thus describes: so so'i snags kyi bdag po dag: dkar ser dmar po'i mdog Idan shin: sel gri..... kyan gsol do: bcom Idan 'das rdo rje 'dsin pa chen po: bad ga cag la sogs pa 'jig rten gyi kham na gnas pa'i ma ruñs pa'i tshogs gdug pa can sdan gnod ba dan: suga pa dan: 'tshe ba dan: rtsod pa'i bsam pa dan Idan shin: byams pa dan: shññ rdse dan: Phan pai sems skye bar mi nas pa mams Kyis to: rañ rañ gi Kham dan: byed pa dan: rigs dan: las kyi bye ba dan: rten dan: nas pa dan: dban gi khyad par dag dan mthun pa'i bstan pa mi bzad pa stobs dan Idan pa dag bka' stsal par gsol shes gsol to.²³

Under the circumstances the retinuees are closely advised regarding the unveiled truth (Paramartha staya)²⁴ which is immanent.

The chapter 'don dam pa'o gnas ne bar bstan pai le'u ste bshi pa'. Here 'don dam pa'i is not beyond the 'Kun rdzob' the apparent truth (samvrtasatya)²⁵ which is Veiled by ignorance. 'Don dam pa'i is therefore to get rid of thought construction (rnam par rtog pa. Vikalpa).

This chapter is related to the previous one where the mind is in a higher state and free from thoughts construction in the veil of ignorance. The knowledge thus arises at the state of such concentration (tiññe 'dsiñ : samādhi). It refers to the ritualistic process of the Tantra in order (Kalpana Krama).

As a result of that 'dmod sgrub' becomes close. The dmod sgrub is specific practice related to 'mon sbyod' refers to six fold activities for self protection and self expansion as the text mentions. Dregs pa'i bdag po yum dan beas: sbyor shin dgon pa de nid kyis: bdag gi rañ bshin yoñs su bskyed: 'phro dan chos Kyi Khyad par dan: bsdu dan rañ gi gnas su brtag: skur gyur gan gi mtshan ñid ne bo dan: byañ chub sems Kyi bya ba yis : yum dan beas pa gyons su rdsogs. (762:4-5 lh.)²⁶

The seventh chapter objectively mentions the 'drag sNags' which is incantation of specific syllables to frighten the antagonists (rudra mantra japa) Drags sNags referred to vajra mantra relating to inflammable fire around the ether. The objective is attachment of the 'dreg pa can' the Mara the harmful one.

The next chapter 'Phrin las dmigs pai Khyad par las sbyar bai' continues the practice 'las la sbyar ba'i rim pa gsuñs: dur Khrod chu gliñ ri rtse dan: chu 'dus ñam grog 'jigs su ruñ: Phuñ šul nga Khrod ma ruñs pa: dregs pa las kyi gnas yin no: mi gsañ phuñ šul sa: ruñr zad phe drul: chad sa: sa smiñ dri chen ma ruñs Khrag: lag kyi rten 'Phrel dmigs pa' rjas: rpen ga dre nag ma he dan: chu glañ dan ni stag señ dan: rta dkar ne me rgod dkar-dan (775:5-7 Lh.)²⁷

Resultantly the subsequent chapter discusses both the taming activities of the subdued ones. Who propitiates the superior divinities. He has both the external and internal manifestation. In this moment holds no lust nor desire thereby completely destroys his ego (bdag). Then he becomes Siddha (grub thob).

Notes

(1) Pad ma bk'a than yig edited by Sharma, Patma museum. Regarding the calculation of Christian calendar year corresponding to the Tibetan sexagonal year/ Rab'byung.

(2) Gos lo tsa ba gzon nu dpal (1392-1481 A.D.) Deb ther snon po (Eng. tran.). The Blue Annals by George N. Roerich, The Asiatic Society, Calcutta 1984.

(3) Record of the Western kingdoms Hiuen Tsang (Yuan-chwang) p. 120.

Bulletin of Tibetology

- (4) Padma bk'a than yig edited. Sharma. patna museum. Also Lamaism or Buddhism in Tibet - A. Waddell.
- (5) The Blue Annals by G. N. Roerich. The Asiatic Society, Calcutta. 1948. p.44.
- (6) A complete catalogue of the Tibetan Buddhist canons (Bka' 'gyur and Bstan 'gyur), published by Tohoku Imperial University aided by Saito Gratitude foundation, Sendai, Japan 1934.
- (7) Lhasa, Zhol edition . ZHA : 372b : 3-394b:6
- (8) Ibid : 372b:3-373b:7 (9) Ibid : 373b:7-375b:7
- (10) Ibid : 375b: 7-377 b:4 (11) Ibid : 377b: 4-379 a:5
- (12) Ibid : 379a:6-380a:6 (13) Ibid : 380a:b-382b:4
- (14) Ibid : 382:4-386a:7 (15) Ibid : 386a:7-388a:5
- (16) Ibid : 388a:5-391a:4 (17) Ibid :391a:4-393b:7
- (18) Ibid:393b:7-394b:6 (19) Ibid : 372b:3-373b:7
- (20) Four kinds of Byin rlabs (Svadhishthana) in Bouddha dharma eg.
 Bden pa'i byin gyis brlabs|
 Ston Ba'i byin gyis brlabs|
 Pem bar zhi ba'i byin gyis brlabs|
 Ses rab byin gyis brlabs.||
- The above sadhishthana refer to the higher esoteric achievement of the practitioners.
- (21) Dban bsdu ba (Vasita) attainable by a grub thob Bodhisattva in Nirmanakaya holds its power usually vasitas are enumerated by ten.
- (22) Lhasa ZHA : 375a:2-375a:6
- (23) Ibid : 376a:7-377b:4
- (24) Don dam pa'i bden pa (paramarthasatya) has manifold significance in the Buddhist Literature. The Sunyavadin refers to Sunyata. Again vijnanavadin suggests it as vijnaptimatratā which is beyond the range of grasper, the grasped and the grasping. While, the present text signifies the rnam rtag pa med pa'i ye shes, the knowledge where no thought construction. Padmasambhava being an exponent of esoteric practices determines don dam pa as dga' ba (ananda).
- (25) Kun rdzob bden pa (Samvrtisatya) also the Phenomenal truth to which the ordinary beings (sattva) have been allured.
- (26) Lhasa : ZHA 381b:4-381b:5
- (27) Ibid : 388a:5-388a:7

Introductory

Synopsis of the paper presented by satpurananda Avadhuta (Ashoke Ghose Roy)

Topic-Guru Rinpoche's (Padmasambhava) contribution to Sikkim

THE UNIVERSAL GURU-THE LORD OF SUKHASANA

Buddha's instruction of Perfection of Wisdom-Nothing to take hold of (Prajnaparmita), exactly Lord Shiva's proclamation of nothingness as Perfection of Wisdom in Shiva-samhita and the path to which being prescribed as Yoga in the everfree way. Analytical proof of *Guru Padmasambhava* as Lord *Shiva* and *Lhacam Mandarava* as Bhagati Parvati. Proof of Sikkim as Sukhasana the special seat of Guru Rinpoche in reference to Bengali Tantra texts viz. *Kularnava*, *Nila*, *Tara-rahasya*. Various names of Sikkim and the monasteries, explained in reference to Guru's new methods of Yoga discoveries in this land. Reference of the trails of *Nyngma-pa* (*Kulachara*) school in the Tantras of Bengal. The Guru's great spiritual-scientific invention of *Vajranu* (*Quark-Gluon Plasma*) as the medium of highest meditation and its explanation in modern science. Historical study of how this tantric tradition has been carried over through ages in Sikkim and how its people and its culture have developed accordingly.

THE UNIVERSAL GURU -THE LORD OF SUKHASAN

[Guru Rinpoche's (Padmasambhava) contribution to Sikkim]

-*Satpurananda Avadhuta*

"In what way has perfect wisdom being set up so that one should not take hold of the state of all-knowledge, nor settle down in it?" Subhuti asked Lord Buddha in context to His instruction of wisdom-nothing to take hold of. The Lord said unto him, "Do you view Arhatship as a real dharma which you could take hold of, or settle down in?" "No Lord", answered Subhuti. And the Lord remarked, "So it is Subhuti". I also do not view Tathagatahood as real, and therefore I do not take hold of it, do not settle down in it, for that reason all-knowledge also is a state in which one neither takes hold of anything nor settles down in anything." At this Subhuti said, "Bodhisattvas who have but newly set out in the vehicle, whose wholesome roots are but small, must beware that they do not tremble when they hear this exposition. On the other hand, Bodhisattvas will, on hearing this deep perfection of wisdom, firmly believe in it if they are suitable for Buddhahood, have fulfilled their duties under the Jinās of the past and have planted wholesome roots for a long time." And the Lord acknowledged, "So it is Subhuti". (Chapter 13 Ashtasahasrika Prajnaparamita)

And Lord Siva says:

The Perfection of Wisdom is Nothingness is start, middle and end for time eternal, and nothing has an everlasting reality. Only out of attributes produced by the senses, the universe is perceived in being and becoming. By the perfection of Wisdom this illusion disappears.....Only for the aspirant-devotees in the way of the Perfection of Wisdom, I command the secrets of Yoga in the form of Ishwara (Bodhisattva/Buddha Sambhogakaya) - Saviour of all through Self-Realisation. (*Mangalacharnana, Shiva-Samgha*).

Who is this Shiva, worshipped as the Ideal of all the *Tantra-sadhakas*? If one critically observes the *Avataranika of Shiva-Samgha*, one will be astonished to find this Great Precious Master to be one born around eight century. The proof of which lies in His criticism of the prevailing philosophical and religious schools, where he has discussed the *Vedhas*, the *Upanishadas*, the *Naya*, the *Vaisheshika* the *Charbaka*, the *Sankhya*, the *Sunyavada*, and the *Vijnanavada*, but not *Uttarmimamsa* and *Nabyanyaya*. So the time of *Shiva-Samgha* can be straightly marked between the edge of *Vijnanavada* (eight century onwards) and *Uttarmimamsa* (ninth century onwards). Who can be this eighth century spiritual-genius other than Guru Rinpoche who introduced the new way of *Kriyayoga* (*Anuyoga, Atiyoga, Mahayoga*) as marked in *Shiva Samgha* flows as the Words of Compassion in answer to the questions of His consort *Bhagavati Parvati* (Tibetan-*Lhacam Mandarava*-Blossom/child of the mountains). This may be an amplification of *Lhacam Mandarava's* questions and Guru Padmasambhava's answers on Divine Wisdom found in the biography of Guru Padmasambhava (*The Tibetan Book of Great Liberation*, S.W. Ladenla, page 148).

Where did this mythico-historical session take place? The name of the place has been written in the biography as Sahor which is probably Mandi. But similar sessions are also marked, according to *Kularnava Tantra as Brahmashana/Vajrashana/Sukhashana*. This place as marked in the *Tara Rahasya Tantra* (of Bengal) as the place at the foothills of *Mahachina*

(Tibet) and above Bengal. The special place of these esoteric sessions is no other than Sikkim. The word Sikkim according to the Lepchas derived from *Sukhim* meaning new/happy/noble home indicating the Precious Guru's new spiritual cult. According to other scholars, Sikkim has been derived from Sukhim or *Sukhashanam* the seat of the Great Enjoyer none other than Guru Rinpoche who emphasised on His *Sahajavada*, the doctrine of blissful casualty where *Madhyamaka* theory of Nagarjuna takes a new turn. In *Kularnava Tantra* of Bengal the *Anandaksha-stava* told by *Ananda- Bhairava* is identical to His Self-exposition of Lhaso as found, in His biography, calling Himself (The Perfect most One Everblissful) in casualty and all modes of enjoyment - The Master of Aesthetics.

In Yuksom we find the footprints of The Guru's Consort. The place Khechoperi (sanskrit- *khecharipuri*-Abode of The *Khecharies*) is the seat of Khechhari-mudra-shadhna, practice of the *Kriyayogis*.

So in this land He discussed the esoteric practices of *Vajrayana* with Lhacam Mandarava. This is why Sikkim may be also called *Vajrashana* or *Brahamashana* in sanskrit which means the seat of Self-Realisation and Perfection of Wisdom through the doctrine of *Vajra*. So it is the heaven of the Tantras (as marked in the said scripture), while the Lepchas call it *Nyel-mayel*, that may be, Heaven or the Divine Abode. The monastery of Pemayangtse which means the Lotus Seat (Seat of Guru Padmasambhava) for the practice of Atiyoga is also called the Abode of The Great Guru.

Sikkim is the land of Lepchas and Bhutias and various other tribes comprising Tamang, Sherpa, Gurung etc; who all embraced this new cult of Buddhism and has been described as the followers of Guru Rinpoche. Similarly we find in old Sanskrit texts of the Hindus that Lord Shiva is looked down upon as a Bratya or Anarya, that is, outcaste and uncultured hero with associates as *Nagas* (Naga tribes), *Vanaras* (Monkey tribe of Tibet), *Vidyadharas Kinnaras* (Garool Tribe), *Yakshas* (the wealthy Ahum tribe), *Bhutas* (Bhots or Bhutias) and *Pretas* (Lepchas). How could the so called brahminical aristocracy and the unnatural celebrates accept Guru Rinpoche, who called for the Perfection of Wisdom of all sentient beings, through the natural ways of passion and enjoyment!

Moreover he placed womanhood on the auspicious seat of spiritual independence and propagated the *Kulachara-Shaktivada*. In essence of Wisdom, being the embodiment of the five *Dhyani Buddha Kulas*, he is worshipped as the *Kuleswara*-Lord of all the *Kulas* and The Great Master of Self-Realisation through Divine Sex.

Salutations to you The Shiva personified to save us from the suffering of Samsara....

Salutations to The One independent of thoughts and thoughtlessness....

The One inculcating the Wisdom through disciplineless-discipline....

One, the embodiment of the essence of Wisdom and Omnipotence....

Shiva of the three Realms....

The Master of Matrix....

The Embodiment of Divine Sex.

The Spirit of passionate, divine play.

The preceptor and Embodiment of all the Kulas.

We prostrate again and again before the Great Guru seated in Yabyum in the Selfsame game (Gurustava, *Subjika Tantra*).

The doctrine of sex is the most remarkable chapter of *Shiva Samhita* where the Lord

proclaims three mudras viz. *Amaroli*, *Vayroli*, *Sahajoli*, which are impossible to practice without sex and consort (Khando). May be due to this, *Sahajoli mudra*-practitioners, called the *Sahajas-Sahajias* (the casualties), proceed in Perfection of Wisdom together with consorts. This may be the reason of matriarchal culture of Sikkim with polyandry prevailing, the independent Nuns (Annis) contrary to the dependent Bhikshunis of the pre Padmasambhava Buddhist schools, celibacy being optional to Nyngmapa lamas, high respect for the *Khandos* (*Dakinis/bhairavis*)-the amoral way to leading a divine life, neither moral nor immoral, a new *Madhyamaka* style of living, all these mark the ever free life-style as Guru Padmasambhava's contribution to the socio-spiritual life of Sikkim. The term Sikkim may also have been derived from Sanskrit *Shikhi* meaning the One bearing the peacock feather symbolic of Matrix. This one is none but guru Padmasambhava whose crown adorns the *Shikhi*- Matrix - *Yonimudra/Mahamudra*. As Guru Padmasambhava is previously discussed as the master of aesthetic, the Master of 64 arts, Sikkim being this divine abode is found to be the land of arts, crafts, music, dance and drama with an age old tradition, find easy expression with the musical chanting of the lamaistic scripts, the lama dances and dance dramas leading to spiritual ecstasy, painting Tankhas and modelling images of deities by lamas. All these mark the aesthetic eye as the spiritual one. The festivals and ceremonies of Sikkim carry the rich tradition of the artistic culture of Guru Rinpoche and the process of worship and spiritual practices of *Nyngmapa* and *Karjupa*, monasteries are more in the artistic trend rather than rigorously ritualistic following :

- (1) Conch shell blowing (symbolic of *mantra yoga*)
- (2) Pouring of holy water (symbolic of *laya yoga*)
- (3) Image caring (symbolic of *Dhyanyoga & Hathayoga*)
- (4) Learning (symbolic of *Jnana yoga*)
- (5) Becoming a reverend father (symbolic of *Rajayoga*)
- (6) Care of Vajra (symbolic of *Vajra yoga*)

All these chronological practises inspire the aesthetic sense in an aspirant, to grow wide observation over outer and inner nature, contributing greatly to the spiritual - artistic culture of Sikkim, where a tourist gets, astonished seeing the spiritual-artistic grandeur even in the official buildings with painted and sculpted murals and the styles of their architecture, the gorgeous traditional dresses and jewellery, the decorated furniture and the styles of interior decorations.

This heritage of Guru Rinpoche prophesied by Himself, was carried over by the Three Nobles- (1) Lha-Btsun-namkha-Zigme, (2) Nga-Da-Sempa-Chenpo, (3) Kahthok Rig Zin Chenpo through the rule of spiritual Buddhist Monarchy of Sikkim by appointing Chhogyal Phuntsok Namgyal-first Dharmaraja of Sikkim in 1701. The Sikkim is also known as *Yaksum* the confluence of the three, again reminds us of the *Ajna Chakra* or the third eye centre of meditation, the place between the eye-brows where the three nerves viz. *Ida*, *Pingala* and *Susumna* have confluenced. These *Bodhisattva gurus* founded the famous monasteries in this land:

1. *Dripsde* (sanskrit *Siddhavarga*, the school of the *siddhas* meditation centre)
2. *Sangnagacholing* (Sanskrit *Guhhya-tantra-dharma-bitha*, the school of secret studies/escotirie practices)
3. Tashiding (Sanskrit *Mangala-plava*, the auspicious Centre)
4. Tsunghang (the seat of the Holy Queen & also a pilgrimage of Guru Rinpoche)

The Sanskrit equivalent of the names of the Great Guru family appear in the *Nilakrama Tantra* of Bengal.

Guru Rinpoche as *Urdhavakesha* = Urdhavaka (vulture/Garuda) + Isha (Lord) - Guru The Celestial Hawk.

Lab-chun-namkha-jigme as *Byomkesha* = Byomka (Master of sky) + Isha -Bodhisattva protecting sky doctrine.

Nada-sempa-chempo as *Nilakantha* = Nila (Askhobhya) + Kantha (Neck Chantings) - Bodhisattva of the Nada (AUM) ether.

Kahthog-rig-jin-chempo as *Brishadwaja* = Brisha (Guru's vehicle) + dhwaja (banner) - Bodhisattva of Guru's teachings.

(Gurus of Dharmakaya realm)

Lhacam-Mandarava as *Bhagawati* or *Bhavawati*

Vasadhara as *Bhanumati*

Khando-yeshe-choghe as *Jayavidya*

(Guru of *Sambhogakya* realm)

It is also found that the Tashiding Monastery has been erected in the place where the Great Guru practised arrow-shot-meditation. This arrow-shot-meditation is the secret most yogic practice (which the author himself has experienced under the *Kulachara* practice during his *Tantrik Sadhana*) which corresponds to the esoteric science of the *Vajra* meditation. The science of the *Vajra* as explained most scientifically, by The Great Guru, as the state of neutral existence of the universe in a fundamental particle(?) between light and sound (1) newly discovered as *Quark-Gluon Plasma*. As the thunder is the togetherness of light and sound, similarly this prarticle (?) state is between light and sound. Understanding this reality through this meditation helps one to grow *Bodha* (perfect understanding) for Perfection of Wisdom. This *Quark-Gluon Plasma* is neither positive nor negative-the scientific reality as neutrality of *Madhyamika* school. This prarticle (?) is also found to the neuro-current in our nervous system causing psychological activities. That is why we (*Kulacxharis*) meditate on seed letters with special colour vibrations in the *tantric sadhanas*. Again this light (neuro aura) according to the modern scientists are of special five viz. white, yellow, red, green and blue. Think of the colours of five Dhyani Buddhas or Kulas! This arrow-shot meditation is the invention of guru Padmasambhava who shot an arrow and concentrated in the point of its loosing velocity. It is an extra ordinary *Tratakamundra* even practiced today. Where the velocity of the mind stops it is the point of realisation of Sunyata, the realisation of voidness being self-realisation. This is the *Swatma-Vajra-Vijjanana* of the Great Guru and this place is the auspicious seat of this great spiritual-scientific invention. Hence the other name of Sikkim is *Denzong* or the valley of harvest. Guru Rinpoche sowed the seed, the Three Nobles harvested it, while we are fed upon the spiritual heritage.

Blessed is this land and its people. Let all the inhabitants of Sikkim be *Sukhim*-blissfully content with the compassion of The Great Guru Padmasambhava.

Note: (1) Light & Sound terms are direct translations of the Sanskrit words - Rupadhatu & Namadhatu. But Scientifically these terms stand for - Particular theory (Rupdhatu) & Wave-length theory (Namadhatu). The Plasma state conceived is in between these two stages.

PADMASAMBHAVA AND HIS MISSION IN TIBET

-Ajay Kumar Agarwal

Introduction; Padmasambhava was the founder of lamaism and he is now deified and celebrated in lamaism as Buddha himself.¹ Even more than this, he is considered by the lamas of all sects to be the founder of their order and by the majority of them to be greater and more deserving of worship than Buddha himself. He is known by several names, besides his Indian name of Padmasambhava such as uggan Guru, Lo-pon, Padma, Guru, Padma-Jungne etc. But his most popular name is Guru Rin-poche.

The precious Guru Padmasambhava was no an ordinary person. According to the biographies it is said that when the Buddha was about to pass a way at Kushinagara, and his disciples were weeping, he said to them the world being transitory and death inevitable for all living things the time for any departure, from a lotus blossom on the dhanakosha lake in the north-west corner of the country of urgyan (which in the swat valley in Pakistan). There will be born one who will be much wiser and more spiritually powerful than myself. He will be called Padmasambhava and by him the esoterine will be established.

BIRTH OF PADMASAMBHAVA

What is said in the above prophecy regarding the birth of Padmasambhava all the facts are not correct. In fact he was born in Urgyan² (Uddyan) as all the sources agree on this point but the exact data about his birth is not available anywhere being contemporary with the Tibetan king Khvi-srong ide-tsan and having helped in the establishment of Samya monastery in the year 749 A.D.³ it may be said that he was born during the first quarter of the Eight Century A.D.

A cursory glance of the foregoing story of the birth of Padmasambhava would reveal that it resembles very much in style, leaving aside the contents with the common Indian mythological stories and folktales. This gives rise to the idea that there existed some Indian language which may also have been one of the sources of the present biographers, what confirms the beliefs further in that lama Tranath, the author of the famous book "History of Buddhism in India" has also written a biography of Padmasambhava based on the common tradition of India. His work is styled as slobupon Padma'l mam thar rgya-gan lugs yid-ches grum ldan (Biography of the acharya Padma according to the Indian tradition, supported by three bases for faith.)

The king Indrabudhi adopted the child as his son and made him heir to the throne. The child was given education and training in all subjects of learning according to the tradition suitable to the princes. The boy was very intelligent and he exhibited his interest in studying and learning.

In the course of time the king Indrabodhi and his minister observed the boy was losing

1. Waddell, L.A. Buddhism and lamaism of Tibet. Heritage publishers New delhi, 1979, p.24

2. Ibid, p. 24.

3. Ibid, p. 26.

4. Ibid, p. 28.

interest in the worldly things and was showing increasing interest in mediative life. He feared that in this manner the prince would eventually renounce the kingdom. Efforts were soon made to find a girl suitable for the heir prince the lotus born. Ultimately a girl named Bhasdhava, daughter of king Chandra Kumar was found and considered as suitable bride, and was married to the prince. However marriage proved to be too weak a fetter to keep the prince off the thoughtful and meditation.

HOW HE BECAME A RELIGIOUS LEADER

At last the eventful day came and the prince announced to the kingfather his intention to abdicate and enter the Sangha. The king could not oppose for he understood that his resistance will not prove fruitful. While parting with the king Queens, ministers and servants who were all waiting with sorrow, the lotus born one proclaimed. This worldly life is transitory and separation is inevitable. As in a market place human beings came together and then separation. This is the wheel of the world, let us renounce it and fix our thoughts upon attaining liberation.

Padmasambhava then proceeded towards Bodh-Gaya. There he chose a place named "cool sandal wood" Cemetery for staying and he remained there for five years practising meditation. During this period he observed strict discipline of meditation. His food was offered to the dead and his clothing the shrouds of the corpses. Soon Padmasambhava felt need of studying the time secret Doctrines and searched for a Guru.

Accordingly Padmasambhava went first to a saint Guru who was a "LOka-Sidha" at Benaras. From him he learned the Kalachakra Doctrine and became master of astrology. From a Physician he learned medicines. From a learned Yogi he learned sanskrit and several other languages. Vishwakarma, a great artist, taught him the art of making of images, painting, Engraving and many other useful art.

Guru Prabhanasti taught Padma the means of attaining Buddhahood, of avoiding spiritual retrogression of gaining mastery over, the three Biogions and concerning the paramitas and Yoga.

In this manner Padmasambhava finally received ordination into the Sangha and became possessor of the Doctrine. After becoming master of all the known arts and fully possessed of the dharma Padma started his mission of preaching the dharma both exoterically and esoterically, his mission in the human world takes him to all parts of India, China, Nepal, Bhutan, Sikkim and Tibet he was invited to Tibet by venerable Santarakshita¹ to assist him to preach Buddhism there as he was unable to face the opponent priests who followed the corrupt bon religion.

MISSION IN TIBET

Before proceeding to Tibet Padmasambhava made a study of the "Bon" religion of Tibet. On his way to Tibet in the year 746 A.D. The twelve guardian goddesses at first made

1. Bapat P.V. 2500 Years of Buddhism, Government Publications of India 1987, P. 67.

2. William Carey, Travel and Adventure in Tibet, Mittal Publication, New Delhi P. 74.

Bulletin of Tibetology

an attempt to harm him, but he subdued them, and then after initiating them he entrusted to them the guardianship of the doctrine, all along the route he then travelled subduing the demonical being. His first resting place was at Tod-lung, about 16 kilometers from Lhasa. On reaching Lhasa he was received by the King and the people with great honour and respect. The Tibet king sent the two chief ministers of state to meet Padma, with letters and presents and 500 mounted followers. The king's own horse, saddle with a golden saddle, was sent to fetch Padmasambhava. After sometime on his arrival in Tibet in 747 A.D. Padmasambhava visited Samye, on the first day of the eighth Tibetan month. The king escorted Padma to the place at Samye and placed him on a gold Throne and the Bodhisatva Padma's companion who was a professor in Nalanda on a silver Throne and made religious offerings.²

Padmasambhava consecrated the site and appeased the evil spirits by teaching to them the precepts. While performing the consecration ceremony, Padma manifested himself in one hundred and eight bodies. During the period the image of the Buddha of Jo-Khang in Lhasa was again brought and Bonpos in Tibet publicly debated, and the Bonpos being defeated, the king expelled most of those who would not embrace Buddhism to the deserts of north to Nepal, Mongolia and other sparsely populated countries. Buddhism was then introduced into all parts of Tibet many Sanskrit works were translated into Tibetan. Samye, meaning "Academy for obtaining the heap of unchanging meditation" is started to be the first Buddhist monastery built in Tibet after the Potala I at Lhasa near the bank of Tsangpo river, at an altitude of about 11,430 feet.

In the compound completion of the mastery the Guru, assisted by the Indian monk Shantarakshita. There the order of the lamas, Shantarakshita was made the first abbot and worked there for fourteen years.

PADMAISM (LAMAISM)

Shantarakshita succeeded in founding the Dharma in Tibet again. The great respect in which Tibetans hold the memory of Padmasambhava to this day is the testimony of the success he achieved in accomplishing the undertaking of re-establishment of faith among the Tibetans in the undertaking of re-establishment of faith among the Tibetans in the enlightened teaching of Buddhism.² Now as the object of coming to Tibet was accomplished fully, Padma decided to take leave from Tibet. While departing from Tibet he said "Hereafter the Doctrine will be disseminated by attendants, mounted on horses accompanied Padma to Gung-than-la where all the party camped for the night. Next day Padma, after having pronounced his final blessings, in the name of the Buddha the Dharma and the Sangha, set out on his long missionary work in other countries.

Leaving Tibet left behind Twenty-five disciples all able to continue the good work that he had started. These men by vigorous campaigns, popularised Buddhism in Tibet and by the time of Ral-pa-chen the grandson of Khri-srong-Lde tsan, Buddhism became the estab-

1. Ibid, P. 76.

2. Waddell L.A. The rise of esoteric Buddhism, in Tibet Moti Lal Banarsidass, Delhi India, 1977, P. 66.

lished religion of the country.

Padmasambhava also had five women disciples who compiled several accounts of the teachings of their master and hid them in various places, for the benefit of future believers. One of these disciples Khandro (Dakine) Yeshe Tso-gyal, was a Tibetan lady who is said to have possessed such a wonderful power of that if she gathered what she had heard from her Guru into book i.e. the biography of the Guru named earlier as Padma-Kni' Thang-yig. It was hidden away and was subsequently revealed under inspiration by a Stor-Ston.

Padma is also stated to have composed several works. He also translated some books with help of Tibetan Lo-tsa-bas. In the old index of the bsTan-rgyur there are only two texts (translators).² In the Sutra class ascribed to Padmasambhava.

They are :- 1. Sramanerava sgraprccha, and

2. Bhikshurarsagraprccha.

The latter one was translated into Tibetan under the title dge-slong-gidang-po'i Lo-dri-beby Dipankara Srijnan (Acharya Atisa) and Nag- tsho-lo-tsa ba. Another work of Padmasambhava named Vajramantra-bhirusandhimula tantra was translated into Tibetan by Sa-Skya Pandita Kun-dga "rgyal-mtshan (1182-1252 A.D.) the work named Zla-gsang-thig-le was translated into Tibetan by Padmasambhava and dpal-brtsegs. The debt that Tibet owes to Padmasambhava is great, but the return made by the faithful Tibetan is for than they really owe. They have produced a vast amount of literature which wheel round his name. Several rites are performed in his name periodically, that may be yearly, monthly and even daily, people recite mantras for him incessantly countless times. He is revered in every Buddhist temple to whichever sect the temple may belong. How great faith, People put in his name can be seen from the remarks of revered khanatrul Rinpoche. "The making of one hundred thousand images of Guru Padmasambhava the repeating of his mantra one hundred thousand time etc. are like the cool shade cast by five hundred Thousand layers of cloud in hot weather. It is like shower of nectar, like the rain producing harvest it benefits both oneself and others."

Though the Lamaism founded by Padmasambhava was later reformed by the Indian Missionary Atisa and thereafter by the Tibetan reformer Tsong-Kha-Pa, the teaching of Padmasambhava have been followed by the Nying-Ma-Pa or old school, commonly known as red Hats. Though many Indians had gone to Tibet after Padmasambhava non is held in greater esteem and he is as rule reverently referred to as the Guru of Tibet. No Indian teacher has ever attained eminence in his country by more wizardry and Padmasambhava could not have been an exception. An ardent Buddhist brought up in the Indian tradition a student of Nalanda and a well travelled man, Padmasambhava was not possibly a mere exorcist. In all probability he was that rare phenomena, the mystic and man of affairs combined that appears in the world once in many years.

1. Willim, P. 76.

2. Ibid, P. 77.

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GURU RINPOCHE AND HIS VISIT TO SIKKIM

-Prof. N. Jinpa

Guru Padmasambhava or Guru Rinpoche, as it dearly called by Tibetans, was not only a learned scholar, but also a Siddha. He visited Tibet in the Eight century, he is further regarded as an Emanation in human form the Buddha, the master of secret Practices for the taming of Gods, spirits, and demons.

In Biography of Guru Rinpoche, it is said that he was the adopted son of the King of Mandi, now in modern Himachal Pradesh. One day while a servant of the king was sleeping inside the Palace, a fly came and settled on his forehead, prince was at that spot at that time. In order to scare away the insect, he picked up a small stone and threw it, the stone however hit the servants on the forehead causing him instant death. Alarmed at the uncommon incident, the King's servants and men thought that the stay of the orphan child at the palace would bring more disasters and decided to kill him. The servant took the orphan outside the palace and set fire to his body. The fire miraculously turned into Tso or lake where a lotus stalk suddenly sprang up. There on the stalk was seated the child Pema Jugnay or Padmasambhava on a lotus flower. The lake known as Tso-Pema or Lotus Lake is now located at Riwalsar within the jurisdiction of Mondin in H.P. and is a favourite place of pilgrimage for Buddhists.

Later Padmasambhava took mandarawa a sister of another great Indian religious teacher as his spouse. Very soon Padmasambhava rose to prominence as a tantric Master. In order to establish Buddhism on a firm footing in Tibet, King Trisong Dheutsan, invited the great Indian teacher Santarakshita to the country. The invitation was accepted and during Shantarakshita's sojourn in south Tibet place called Dakmar yunpoy tsal, gave a discourse on Abhidharma. The Gods, spirits, and demons opposed to Buddhism, caused untold hardships to the country and the people. Shantarakshita was convinced that unless the forces opposed to Buddhism are brought to book, Propagation of the religion would be a far cry and therefore suggested to the king that the great tantric master Padmasambhava should be brought to Tibet for the propose.

So, the minister Basal Nang was deputed to India carrying the invitation message of the king Thrisong Deutsan with lots of gold and riches. The Indian Master however came to know of the King's invitation by foreknowledge and before the Tibetan messenger arrived at Nepal, he had already arrived and camped in that country. After meeting and receiving the king's invitation, Padmasambhava proceeded to Tibet in the company of basal nang. As he was inside Tibet and moving via Keyrong, a place near Nepal, he all of a sudden declared that 'to me all earthly phenomena appear like gold, I have no need of the metal'. Saying so, he threw the gold on the ground, later traditions hold that the scattering the gold was Guru Rinpoche's blessings for abundant gold in the country. In course of time, Guru Rinpoche and Basal nang arrived at Tolung and thereafter at a place near to the modern Kyomolung Monastery where they were received by another minister Denga Paylon. As the place was full of sands and extremely dry, the minister thought that the landscape had an unpleasant impact on the mind of his distinguished guest. Strangely however, Guru Rinpoche knew what was agitating the mind of the Minister. He advised the Minister to fetch a bowl (shongpa in Tibetan) if he needed water. So saying he planted his staff on the ground and suddenly spring

water came gushing from the underground. The spring is still popular by the name of Shongpa lhachu (divine water). Inside the spring water, fishes with the different shapes and sizes are visible (Since Tibetans believed in non-violence, fishes lived in a state of peace and fearlessness. I wonder now what might happened to the animal under the changed situation). A portion of the water over flowing the spring has formed into a big lake near by which gives out hot vaporious steam even in winter. It is interesting to note that animals like horses and cattle suffering from scabies get cured if they are given a wash with the water of the lake. I still possess a vivid recollections of the place and experience I had in frequenting the place as a picnic spot. In course of time, there came into being a religious society in perpetuating the memory of Guru Rinpoche and in organising pujas and rites invoking Guru Rinpoche and other of wrathful and peaceful deities. They organise the religious Dance called Lo Khor chu nyi specially or the Cycle of 12 years on 10th day of the Tibetan 5th month. There after the dance troupe pays a visit to different places in the country performing the said dance. It is believed that if the dancer wearing the mask of a monkey excels in his performance then the prospect of the harvest during the year will be extremely bright. Guru Rinpoche, after having arrived at the place Dakmar Yumbuy Tsal, in South Tibet where he was warmly received by the King Thrisong deutsan. In the meantime, Shantarakshita was also invited to the country for a second time and thus the three Khanlop Cho sum out of the three Khan stood for the great scholar Shanta Rakshita, the great teacher Padma Sambhava and the darmaraja Thrisong Deutsan. The portraits and status of the three "Khanlop Chosum engraved on the surface of caves are still visible at the place, during their sojourn at Dakmar Yumbuy Tsal. Guru Rinpoche build the monastery, known as Samye Migyur Shungi Dubpay Tsuklag Khang on the model of ottantpuri, the place of meditation of Sri Naropa, situated on the top of Phula Hari Hill at Bihar. The above monastery was the first one ever built in Tibet. Shanta Rakshita, organised the religious ordination of seven Tibetan children in order to test whether the Tibetans would be able to abide by the religious vows and discipline. Later on, it was at this Monastery of samye, which become the centre of learning and which housed thousands of Bikhus, that Tibetan Scholars and Indian Pandits worked together to render the 108 vols. of the Kagyur and 216 vols. of Tangyur preserved in the Sanskrit language into Tibetan. This is a fact now universally accepted. However, a sections of scholars hold the view that Kangyur and Tangyur works include other works of native Scholars, This is however not correct. In course of his stay in Tibet, it is believed that Guru Rinpoche paid a personal visit to many places in the country. There are many meditation cells established by the Guru Rinpoche which are spread through out the country. The most outstanding among them is the Shedak situated in the southern part of the country. The cell is located at the side of a very mountain which is easily not acessible. The cave has a small aperture for the prepose of a door. It is believed however that a man with a pious heart and no trace of sin can get through the cell door whatever be the size of his body. But a man given to all kinds of vices, cannot get into it no matter how small and skin he may be. Once inside the cave, one will come across a big empty space somewhat like a assembly hall, is uneven and rocks with different sizes and shapes appear hanging down under it like religious objects. A slight stone of the hanging rocks with hand will cause the resonant sound of music.

The visitors will have another experience in cave, is that of a curious feeling of rain falling inside the cave. In fact, after staying for some time inside, one's body get wet and

damp. Further, while walking inside the cave, one has the impression of moving inside the water. But outside the cave is dry with no trace of moist. People believe that the unusual experience inside the cave is due to the occult powers of the Guru. In a monastery retreat called Ngodup-Tse retroy near about in the vicinity my own native village. There is a 10 inch long Dorje, the Lama's sceptre, which is said to have been used by the Guru while conducting the ground blessing Puja for building the Samye Monastery. A very strange thing about the Dorje is it's middle portion which in fact a triangular shaped blue stone but which appear very much like bronze, the main material of the Dorje, I have however personally witnessed a most uncommon phenomena connected with the Dorje during my stay in Tibet. On one occasion, there was wide spread hail storms in our country threatening large scale damage to standing crops. Finding that there was no other alternative a prominent Lama of the place brought out the Dorje from the Monastery and waved the sacred object towards the sky for some time, strangely enough, soon the hail storms started receding and further damage were averted. There is no doubt that Guru Rinpoche has also visited Sikkim, known to the Tibetans as bayul Demojong. The widely Known hot spring at Khandro Sang Phug in South Sikkim was the place visited and consecrated by the Guru. It would not be incorrect to say that His Holiness the Dalai Lama has remarked that there are many places in Sikkim which were graced and consecrated by Guru Rinpoche. In fact His Holiness the XIVth Dalai Lama Tenzing Gyatso is the incarnation of Guru Rinpoche himself. According to the historical records of Tibet, When Guru Rinpoche was about to proceed to the Country of Rakshsas in the South West of Asia, now known as Sri Lanka, Muni Tsanpo, the son of King Thrisong Deutsan approached the Guru and said "If you proceed to the country of the Rakshsas, we Tibetans will be left helpless and defenceless behind, Hence under no circumstances Please do not go away". At that the Guru said "As for the revelation of Buddha himself, Lobsang Dakpa the Incarnation of Atisha will appear in Dhokham of Tibet and there will prevail happiness and prosperity in the country". Lobsang Dakpa is no other person than the Monk celebrated teacher Lord Tsong Khapa. The fact that the great Indian Teacher Atisha and Tsong Khapa were the Incarnation of Guru Rinpoche is something which the Guru himself had foretold in his book of Revelations hundreds of years ago. Hence it is unfortunate that there should be difference of opinions between the old and new Schools of Buddhism in Tibet. I would therefore appeal to all concerned to think that all of are the disciples of the same teacher Guru Rinpoche and follow his path.

In the same revelation it has also been stated by the Guru Rinpoche, I quote "having reviewed from Bumthang, for some time I shall hold the throne. I will incarnate myself and manage both the religions and secular affairs of the country. Personally I feel that the above revelation unmistakably refer to the events that have taken place in the life of the 14th Dalai Lama, the wording, Bumthang stands for Kubum and triyi surcha-non, refer to the events of His Holiness taken reins of Government which was cut short by the Chinese occupation of Tibet. Hence, we are lucky in the sense that we have the opportunity of seeing the Guru Rinpoche in the form of His Holiness, the great epitome of non-violence and Peace. Similarly, the establishment of the Pemayangtse, sangngag choling and Tashi Ding Monastery in Demo Jong is no doubt the blessing of the Guru. Apart from this, the legend of the Gangchen Zodgna mountain is connected with religious activities of the Guru. In a treatise called Chenden of the Jomo Tshering Chegna, there is the mention of the Mountain called Gang-Jomo thonthingi

Bulletin of Tibetology

Phodong on the Tibeto-Nepal border, is non other than Kanchen Junga itself. As mentioned above, Guru Rinpoche made journey to Tibet passing through Nepal. When the Guru had his first visions of Kanchen Junga mountain, from the Tibeto-Nepal border, the five sisters of the Tsering chenga manifested themselves in the form of Demons in order to frighten away the unusual visitors to their dominion. But the Guru, being the master of occult tantric powers, easily brought the Demons under control and later they become Goddesses. Later these five sister Goddesses brought with others formed the group of 12 Goddesses known as Zamling Tema chunyi who is said to have the vow of protections of the Buddhism in Tibet. Venerable Lama Gedun Chopel, the great Tibetan scholar of the recent times has said I have translated the chapter the Song of Faith from the Bhagavat Gita. So the Twelve She-De-vils had taken the vow before the Guru not to allow other religions to flourish on the soil of Tibet and as such this appear to me as a punishment. There were stories of Guru Rinpoche of having subjugated similar other worldly deities like Gangkar shamik and Nyanchen thang lha. It was because of the Guru's kindness, the Doctrine of the Buddha was established and propagated in Tibet in a large scale. He is therefore the great religious pioneer, deserves every respect and adoration from all the sects of the Tibetan Buddhism like the Nyingma, Kagyu, Sakya and Geluk. The people of Sikkim pay high respect to Guru Rinpoche, we should arrange for the special recitation of Guru's Soldep as often as possible in this degenerated times. By doing so, I am sure, that will not only bring peace and solace to the suffering humanity but also help the cause of Buddhism to develop and grow further with more and greater vigour.

PART II



DUDUL CHORTEN

A FOCUS ON THE CULTURAL ASPECTS OF SIKKIM

-Jagatpati Sarkar

Culture of a particular locality in Indian may be examined externally and internally. According to Scientists, Culture is a wide term covering the totality of a person or that of a community. In the case of Sikkim it holds a distinction.

Sikkim is a land in the high elevation from above 4-10 thousand feet for human habitation. It has strategic importance for being in between Tibet which is now a part of China and India particularly West Bengal. Actually speaking, Siliguri is a gateway to enter Sikkim. On the other hand Nathula and Jelep are the mountain passes to enter Tibet. With the topographical environment Sikkim had developed indigenous culture that requires a critical study. Sikkim is not inhabited by the people who had been in the high elevation of the Himalayas and in dense forest of the locality in between Bhutan in the East and Nepal in the West. Those people are usually called 'MUN' or "MON".

As it would be observed in the chapter related to the historical Chronicles of the State, the kingdom of Sikkim was established in the vicinity of Nepal as a 'New kingdom' by a very brave, courageous, dexterous and dauntless adventurers. It is believed by some scholars that the word Sikkim means in some Nepalese dialect a 'new place'. In all probability it points towards a 'new place' or 'new kingdom' set up by Phuntsog Namgyal during the seventeenth century A.D. on the other hand the people of neighbourly Tibet have been calling it by the name Denzong which means a 'land of rice'. Even in recent days the valley of Tewasta is referred as Be Yul Densong, i.e. a hidden valley producing rice in some of the Tibetan dialects.

The Lepchas who are taken as the original inhabitants of this region by the social scientists who had been calling their habitat by the name of Nyemael of Mayal Nyang, i.e. heaven of paradise to everybody and more so to the simple and unsophisticated folk who live in a pollution free region situated at the breath taking altitude surrounded by awe-inspiring snow clad peaks, and inaccessible mountain ranges. The linguists are nevertheless of opinion that the nomenclature has in all probability, been derived from a Sanskrit word "Shikhin" which means 'a mountain crest'. The entire geographical area of the State consists of numerous mountain crest running in different directions.

In the Gazetteer of Sikkim H. H. Rishley has given yet another explanation. In his opinion Limbu is one of the dialects spoken in some parts of Sikkim. In this dialect, one finds two syllables, Su and Khim, which respectively mean 'new' and 'place of house'. He further says that when a Tibetan ruler (who probably was the first ruler of the region Phumtsha Namgyal built a palace at Rabdentse, it was obviously called Sukhim and it may be that the territory surrounding, the new palace also came to be recognised as Sikkim.

In a map of the area prepared by Hamilton, the spot where the Rabtentse palace stands is marked with the word Sikkim. According to the Gazetteer, it is to note that 'Kirk Patrick' writing in 1793 speaks of the town and district of 'Sookhim' and of a place Sikkim in the itinerary from Bizapur to Daling and this place would fall somewhere near at the Runject. It is clear, therefore, that the name was originally given to a place and not a country.

The Lepchas entered Sikkim prior to the entrance of the 'Bodja' or 'Bodpa' Tibetans by

Bulletin of Tibetology

the 11th century A.D. The Lepcha people does not belong to the 'Bodpa' group who were subsequently known as the Bhutias, and became the Indian National. The Lepchas too. The Lepchas and Limbus are too important groups living in Sikkim. One Lepcha legend narrates the Rongpa (literally meaning the inhabitants of river valley tracts), now known as Lepchas, who ethnically form district the Mongolian group.

Still one more legend rooted in the Sikkimese still explains the ancient history in another way. According to this religion God Almighty created a human couple beneath the slopes of the sacred mountain peak Kanchanjunga. It further says that the Sikkim people are the chronological descendants of the said couple. These earliest people came to be known as Lepchas later on while the territory inhabited by them was named as Meyal Nyang. These Lepchas a simple shy and unassuming people who obtained their succour through the activities of hunting, gathering and collection. They were the inhabitants of cold land and thus they could not go naked like the tribals of hot and tropical lands. Besides using the skins of the hunted animals they also wore coarse fibre form the fibrous plants growing the forests.

It is therefore evident that Sikkim culture has its own growth through acceleration from epoch to epoch. The Lepcha had kingdom but they lost when Sikkim kingship was established by the Bhutias. Obviously the culture pattern is not uniform and that requires an analysis as given below.

External Features:

A. Besides the ethnographic formation of the body, the dress, food habits, housing and other means of livelihood to be examined.

LIFE STYLE

The people of Sikkim and particularly ruralities live in small houses scattered in villages. The houses by and large are similar to primitive dwelling anywhere. However, the Bhutia and the Lepcha houses are different than the Nepalese houses. The Lepcha and Bhutia dwellings are constructed on taller stone foundations and they are often supported by poles made up of tree trunks. Partially enclosures, basements of these houses are used for tethering animals at night. The Kiratis and Nepalese erect their houses on foundations that go deep underground, they construct separate apartments for their animals. These houses have thatched roofs but their walls are often made up of mud-clay materials. Sometimes a Nepali house is multicoloured. The interiors of their dwelling are kept neat, clean and tidy by the Nepalese. Every year, after the rainy season is over, the floors and walls of the houses are given look through a plaster made up of clay, cowdung and straw. The houses and their courtyards are enclosed by stone walls. Inside the courtyard every household maintains a small kitchen garden in which vegetables, fruit plants and vines (grape) are raised. The Nepalese Kiratis also utilise this space for growing tobacco.

Apart from than small fraction the Sikkimese are a non-vegetarian people. Drinking of Liquor is quit common among the males. Raksi and Chhang are the popular local brews made out of rice and barley respectively. Before taking liquor the Sikkimese sprinkle few drops of it in the air to appease evil spirits. Among dishes Chhau-Chhau, a Sikkimese parallel of the Tibetan Chow-meen is taken on all festive occasions. It is mixture of vegetables and noodles.

The three principal communities dress up in their own and different fashions. The Nepalese women folk tie a cloth, around their waist for a skirt and cover the upper torso

with a blouse. The headgear is called majerro which is a two meter long dupatta. This dress in the Gurkhali dialects is referred to a Gunyu Cholo or Fariya Cholo. Shirt, payjama (trousers) coat and a Nepali cap constitute the dress for male Nepali. The Lepcha and Bhutia women dress up themselves in Bakkhu, a long double breasted gown. This gown is fitted to the body with the help of long cloth piece ties along the waist. Inside the gown a loose blouse with long sleeves is put on. The married womenfolk carry a long apron Pangdan like cloth hanging from the waist. This cloth is often brocaded on both the corners. The women of older generation still put on embroidered caps. On festive occasions Oonjiyoo i.e. a silken coat is put on by those who can afford it. The Bhutia man too wear Bakkhu with long sleeves. They put on trousers also. The Lepchas use the dress similar to the Naga dress. In all probability, since they came to Sikkim after having settled Nagaland for generations they stuck to their old dress. A cap carrying multicoloured feathers of different birds is their headdress. However, with the passage of time it has become difficult to identify people from their dress since many Nepalese flaunt Bhutia dresses and vice versa.

Moreover, with increasing contact with the people from other parts of India, Shalwar kameez shirt, pantaloons, coat, neck tie have made inroads. Educated people now prefer to dress themselves in the western fashion. The Educated female folk now often support bobbed cut hair. Shukla is right when he says 'Thus Sikkim these days is a big cultured laboratory where different blends are being mixed up and a synthetic culture part Bhutia, part Nepali and part Indian - is coming up'.

Sikkimese women love jewellery. The Bhutia women folk have a preference for Tibetan type of ornaments. Necklaces carrying costly stone heads steal the show. The Nepali women like golden necklaces studded with costly stone heads. In remoter areas large earrings looking like bracelets are still used. The women, on the whole, are soft spoken, laborious.

A marriage ceremony among the Sikkimese, irrespective of ethnic diversity is a gala festival for the Sikkimese. Earlier this ceremony was spread over eighteen days but now it has been limited to three days only. The maternal uncle of the bride holds a very prestigious position in matrimonial affairs. At the time of engagement among the youth consent from both the ends is necessary. Only after he has accepted the gifts the engagement stands binding, irrevocable and final. After engagement, the would be bridegroom is required to work with his prospective in-laws. On the day of wedding the would be couple and their parents gather together on a water spring sprouting from beneath a massive monolith. At this spot the bride and bridegroom are blessed and it is prayed that the marriage may be as stable as the massive rock and the couple should have offspring continuously like the flow of the spring. Bride price has to be paid. The price usually consists of milch cattle, a calf, bronze and brass utensils, ornaments, a pony or a horse. The bride is taken to her inlaws a year after the wedding ceremony. On all these occasions the relatives of both the sides are feasted on delicacies and liquor. Till recently divorce had no sanction in this region. Chogyal Tashi Namgyal's wife lived separately but the king could not divorce her.

On the whole the Sikkimese are an honest, laborious and fair looking people. They are well behaved and hospitable. As Singh has commented 'once you are in Sikkim you will be surprised at the grace, courtsey, easy laughter and the *loie de vivre* of the people. If you

Bulletin of Tibetology

are any Sikkimese household to intimated into the mystique of Chhang’.

B. Internal Features :

The mind of the Sikkimese (Dajong) people, in general, appears to be like the Bengalese, the Assamese and the Nepalese. The religious approach is therefore bifurcated, Buddhist and Non-Buddhist. Christianity and Hinduism prevail there through not major. Buddhism belonging to the Tibetan fold laid by Padmasambhava and the Dukpu Kargya and Karmapa features are predominant. A new trend has developed to singularise Sikkim Culture stratum in the context of the modern education. Despite that the Buddhism play an important role in the life style of the general inhabitants of Sikkim.

However the Culture of the inhabitants of Sikkim has taken a composite shape through the present system of education and the nerveline of automobile transport develops in all parts of the small state. Further more the influx of the tourist from all over India and outside has built up an new era in the culture of State. It may not be recorded that revenue of the country depends much either by the grant of the Central Government or by the Tourism. Obviously the mental structure has been changing fast and that can be easily located by the rapid growth in the life style of the Sikkimese. A large number of Indians belonging the Gangetic belt including the Marwaris have developed a combined livelihood with coexistence and cohesion.

The rapid change of the general life may evolve a new perspective a near future when the ethnic consolidation in the Himalayas will be an instance of unity in diversity.

CULTURAL EVOLUTION OF SIKKIM : A SURVEY

-Dr. Yeshe Choedon

Every human society has its own particular culture which mould people's knowledge, belief and behaviour. The history of mankind reveals that there has always been a process of cultural interchange, cultural flow and cultural stimulation between societies of adjacent countries. Such occurrence is manifested in the cultural evolution of Sikkim.

This paper attempts to trace the conditions under which Lepcha and Bhutia cultures were gradually amalgamated since 15th century and how the culture in Sikkim further diversified with the influx of Nepalese since the late 19th century. It seeks to examine the effect of political development of Sikkim. It attempts to highlight the significance of Sikkim becoming a multi-cultural and polyethnic society. It also focuses on the challenge posed to the cultures in the process of development and modernization. The main thrust of the paper is to emphasize that traditional culture need not be an obstacle to modernization nor modernization led to "washing their original cultural identities". The paper concludes with emphasis that traditional culture could play not only a complementary role but also a facilitator of the modernization and development in the society.

Historical Development

The population of Sikkim is composed mainly of Lepchas, Bhutias and Nepalis who settled down in the land at different periods of history. Lepchas were said to be the earliest inhabitants of Sikkim. They used to practice shifting cultivation and supplemented their income with hunting, fishing, gathering wild fruits and roots for their sustenance. They were known for their extensive knowledge of mountains, forests and their products. As the natural calamities like storms and floods caused death and desolation around them, they worshipped malignant spirits. In fact, originally they were animists by faith. There was no central political authority. In course of time, they started organizing themselves into a clan system and having local Lepcha chiefs to manage their affairs. They seem to have been left to themselves until about the fifteenth century when the Tibetan influx from north started.

These early immigrants from Tibet came to be known as Bhutias. Through these Bhutias, people in Sikkim encountered with the Tibetan civilization. The Bhutias brought from the north the Tibetan culture, the Tibetan language, the lamaist Buddhism and a combination of pastoralism and semi-settled agricultural pattern.

In mid-seventeenth century, the Namgyal Dynasty was established in Sikkim. The rulers of this dynasty, known as Chogyals, were Tibetan by stock and the first Chogyal was installed as the ruler of Sikkim with the consent of Lepchas in 1642 at Yoksam. They introduced a kind of centralized feudal bureaucracy modelled after the system of Tibet. The ministers and other important officials of the Government consisted not only of immigrant Bhutias but also of local chiefs. Through these feudal bureaucrats, the Chogyals could organize the entire territory of

Bulletin of Tibetology

their kingdom under one political unit and established the first centralized administration.

There were other ethnic groups such as Limbu, Rais, Mangars, Gurungs and Tamangs who were also early inhabitants of Sikkim. Some of them were animists, others were Buddhists and Hindus.

While the rulers were busy in consolidating the kingdom, the Bhutia Lamas were engaged in spreading lamaism. Gradually, monasteries were established all over the kingdom and they became the centre of religious, political and social life of the people. There were various means of constant infusion of Tibetan influence in the society. The successive Chogyals of Sikkim looked towards the Dalai Lama for guidance and assistance in spiritual and secular matters. Although most of the monasteries in Sikkim were Nyimapa and Kargyupa sects, whereas the dominant sect in Tibet was Gelukpa, They continued to maintain links with their main branches in Tibet and sent monks for higher spiritual training in Tibet. Apart from these links, traditional, commercial and grazing activities across the border between Tibet and Sikkim continued.

The process of assimilation of Bhutias and Lepchas started early days of their contact and grew with the passage of time through conversion to Buddhism and unrestricted matrimonial relations. Most of the Sikkimese Lepchas started speaking Bhuu language, wearing Bhutia dress, following Bhutia culture and tradition. The assimilation was not one way process. Some of the Lepcha customs and traditions were also incorporated and had become the acknowledged part of the most important festive ceremonies of Sikkim. The adaptation and domestication of Tibetan culture in Sikkim led to the creation of a distinctive frontier culture.

Sikkim was virtually under the British control for about thirty years after the appointment of J.C. White as the political officer. With the active encouragement of the British, a large number of Nepalis immigrated to Sikkim. Apart from the requirement of manpower for road construction and agriculture development, the British was motivated to counterbalance the Tibetan inclinations of the Sikkimese by flooding the kingdom with Nepali settlers. One of the British Civil Servant stated :-

"Most of all will our position be strengthened by the change which is insensibly but steady taking place in the composition of the population of Sikkim. The Lepchas as has been stated, are rapidly dying out; while from the west, the industrious Newars and Goorkhas of Nepal are pressing forwards to clear and cultivate large areas of unoccupied land..... The influx of these hereditary enemies [Newars and Goorkhas] of Tibet is our surest guarantee against a revival of Tibetan influence"

The theory of hereditary enemy was based on misconception and it was contradictory to reality. Tibetans and Nepalis had long traditional relationship. Buddhism reached Tibet from India through Nepal. The Tibetan Great King Song-tsen Gampo's Nepali queen played significant role in establishing Buddhism in Tibet. She has been held in high esteem by Tibetans. Padmasambhava, Santarakshita, Kamalashila and even Atisa Dipankara stopped and studied in Nepal on the way to Tibet. Nepal preserved the Buddhist scriptures and exposition, sent them to Tibet. Nepali pandits also joined in the translation of Sanskrit work into

Tibetan. Nepal is also sacred pilgrim centre for Tibetans. Further, Hinduism and Buddhism in Nepal exist not only as a separate religions, but also in a synthesized form. As a result, many deities are worshipped by Hindus and Buddhists alike in Nepal.

In the light of these historical intercourse between these two societies, it seems sinister to term their relationship as "hereditary enemies".

Their peripheral difference seems to have been magnified and exploited by the British to achieve their imperial design in Sikkim. Through their theory of "hereditary enemies", British appears to have followed their typical "divide and rule policy" in Sikkim as well.

The Nepalīs dress differently, speak different language and worship different religion. They remained a group apart, especially the upper castes like Brahmins and Chhettris. But their mere distinctiveness need not be looked at as a factor of discord in the society. In fact, through them the people of Sikkim could gain the benefit of influence by Indian civilization. The coexistence among them the felling of kinship or belonging together", developed the tradition of tolerance, adjustment and accommodation. Thus, despite the factors of dissimilarity, gradually developed in Sikkim a degree of historic and cultural unity and the common tradition. It was further reinforced with Nepali language becoming the *lingua franca* of the sub-Himalayan region. These psychological substance for oneness and the common tradition enabled the people of Sikkim to withstand the challenges posed by the economic and political uncertainty in the post-British period. Compared to other north-eastern states, Sikkim enjoys the great degree of stability and peace. This could be attributed to its rich cultural heritage.

Since no one of the main ethnic groups in Sikkim became so predominant to completely absorb or submerge the other main ethnic groups, continued to remain as plural society. Thus the term Sikkimese indicates a resident of Sikkim and has no linguistic or ethnological implication.

Unlike its policy in other tribal areas, British did not use the Christian missionaries in Sikkim to carry out "White man's burden of civilizing the babarians". The British perhaps feared that the preaching of Christianity in Sikkim would alarm followers of established religions such as Buddhism and Hinduism and might face adverse repercussion. Thus the activities of the missionaries were confined mainly welfare service in Sikkim.

The political developments in the adjacent countries like Tibet and India influenced the trend of cultural composite of Sikkim. The customary and old established contacts between Sikkim and Tibet had to be ended with the invasion of Tibet by China. It affected particularly the people in the northern Sikkim who were basically traders and herdsmen. It was time immemorial practice that these herdsmen used to take their cattle across the Tibetan border for grazing. The traders earned a good part of their income from the trans-border trade. Such movements of man and cattle had to stop since 1959 when restriction was imposed following the Chinese effective occupation of Tibet. The closure of border with Tibet not only segregated people of Sikkim and Tibet and brought to an end the traditional interaction but also caused the people of northern Sikkim to change their ways of earning their livelihood.

The emergence of militarily and ideologically aggressive China on its neighbour necessitated Sikkim to look towards India for protection. India became its natural ally not

Bulletin of Tibetology

only because of their long traditional relations but also because of Indian adherence to liberal democracy.

Both the Indian as well as Sikkimese leaders realized the need of rapid social and economic developments in Sikkim to face the challenges of twentieth century. Although the efforts towards modernization and development were initiated under the tutelage of India as early as 1954, the effective acceleration of the processes gained momentum with the merger of Sikkim in 1975. With a span of few years after its merger, "service" and "business" sectors in Sikkim expanded rapidly, thereby creating a vast avenue of job opportunity. As the availability of the local people had been insufficient, and influx of mostly skilled and professional people from other parts of India took place. The expansion of business sectors and market economy also attracted both the businessmen and money from other parts of India as well. The presence of the "plainmen" further diversified the population and culture in Sikkim.

As a consequence of rapid development, the influence of western culture is increasingly felt in recent years in Sikkim mainly due to the expansion of modern education and exposure to massmedia.

Effect of Modernization

The development efforts and modernization brought about multidimensional transformation in Sikkim. The standards of living reflects in terms of per capita income, production of primary as well as secondary goods, spread of health and education services, widening of the network of communication, generation of power, etc. have all shown significant increase. These transformation brought about great impact on the traditional social systems and cultures of Sikkim.

One of the noticeable changes is seen in the life-style of the people. They could have higher standard of living not only due to development activities but also due to the liberal aid given by the Central Government. In fact there is air of affluence in the society. They have westernized in their style of living. They have changed their food habits as well, with the Chinese, the Indian and the western dishes are quite popular nowadays. Some of the ladies still wear their traditional dresses but for males, their traditional dresses have become only ceremonial dresses.

Not only their style of living and appearance, their whole attitude has undergone change due to spread of modern education and exposure through mass-media. So their socio-cultural behaviour have also undergone change. A.R. Foning states :-

"Our boys have always topped and carried away prizes for the Beatles type quarters and band groups. In short we have become and have converted ourselves into sort of quasi-Europeans".

There is no doubt that the development and modernization brought about a great deal of comfort and luxury. It also led to deterioration of moral and value system. Value such as hard work, perseverance, honesty, simplicity, pursuit of learning etc. are misplaced. They are becoming more and more individualistic and materialistic in outlook. Their sense of social good is withering away and feeling of personal gain is creeping in.

With the decline of traditional society, hold of religion over the people is also weakening. The attitude of younger generation towards religion is either indifference or for some blind followers. This state of affairs is mainly due to the fact that they have no opportunity to

learn about their religion in schools and colleges under modern education system.

It is a normal phenomenon that when traditional society get exposed to the modern world, it instals in them the sense of inferiority and make them join the race of modernization and acculturation with advanced society. But development and modernization, without being firmly rooted in the tradition and culture of the society, would not bring desired benefit. Modernity has no intrinsic value except its powerful utility. It would satisfy the material needs but it would not satisfy the spiritual and psycho-cultural needs of the people. After initial euphoria of modernization, gradually creep in the feeling of rootlessness. Therefore, many societies in the world realized the significance of striking a balance between modernism and traditionalism.

Most theorists of both modernization and revolution had previously predicted the replacement of tradition by modernity as development progressed. In such a preconceived theory of development, Tradition has no function to perform; it is, in fact, considered an obstacle to modernization. However, from the perspective of the late twentieth century, it is clear that neither has revolution completely destroyed tradition as amply evident in the post-communist societies nor has modernization entirely replaced tradition as evident in the Newly Industrialising Asian societies. In fact, in the latter case, tradition has been an invisible handmaiden of industrial revolution. Development processes of these societies manifest that tradition and culture of the people can be significant part of the human resources to be skilfully utilized in the process of development. For example Japanese entrepreneurs made effective use of their society's traditional social structure and value system in the course of industrial development. For example the strong sense of group loyalty that the feudal society had fostered over the ages has been transformed into loyalty to the company one works. Similarly, the traditions of simplicity, hard work, perseverance, religiosity, tolerance etc. of the Sikkimese society could be utilized in the process of modernization and development. To harness these cultural resources, conscientious efforts needs to be made especially by the leading figures within the society.

In Sikkim, a new class of people has emerged in recent years who cut across the boundaries of caste, ethnicity, language and religion. The emergence of this class is facilitated by equality of educational and occupational opportunity. The member of this class are the cream of the society and brain behind all its socio-economic, educational and political activities. The member of this class realized the long-term harmful effect of the blind imitation of western culture and have become conscious of the need to preserve their traditions and cultures. The liberal democracy system in the state provides congenial atmosphere for preserving and developing their distinct identities. It is not only the three main ethnic groups but also various other ethnic groups of Sikkim have been activated to trace their origin, their culture, tradition and history to establish their distinct identity and preserve.

On the other hand, traditions and culture of a traditional society should be subjected to change and modification according to the need of the situation. They should not remain static but should be dynamic. Then only traditional culture and modernization could be compatible and need not remain a poll part or contradictory. Their potential conflict may be diffused through modification and adjustment and their differing roles transformed into complementary ones. Through skilful management by the leading figures within the society, cultural resources could be tapped to be facilitator of the meaningful modernization and development in the society.

CULTURAL HERITAGE OF SIKKIM

-Mrs Talat Saeed

Among high mountain ranges of Eastern Himalayas, where I stand today, is a beautiful region, embroidered with lush green jungles of flowering plants and trees dotted with rippling streams of glittering rivers and magnificent high mountains studded with sparkling snow, ice slopes and glaciers where yeti and shippi prowl.

This 22nd state of India is guarded by virgin deity Khan-chen dzonga which is the third highest peak of the world.

Sikkim is Himalayan state and its society is the Himalayan society with many social traits. The ancient history of this Himalayan region still lies in obscurity. All that we know about pre-historic period is through legends and myths which have not been authenticated by historians.

Some anthropologists say Sikkim was inhabited in pre-historic times by three tribes Naong-Chang and the Mon (People of India). The Lepcha who entered Sikkim sometimes later absorbed them completely. So the origin of Lepchas is shrouded in mystery but it seems that they belong to the clan of Nagas who lived in south of Brahmaputra valley.

Lepchas, the children of nature were very shy, simple, peace loving and deeply religious people. They worshipped nature and the spirits of nature, they were originally animists. Upto the end of 14th century, there was no social organisation in Sikkim. Credit goes to person called Tur-ve-pa-no for organizing Sikkimese into a society. He was an elected leader or temporal king. In A.D. 1400 he was killed in a battle with some Nepali tribe and was succeeded by three kings of his own lineage. The monarchy came to an end with the death of the 3rd king. By now Lepchas had learnt to elect their leaders for settling crucial persons were considered as temporal and spiritual leaders, they worked as men of medicine and magic too.

Historians say the history of Sikkim began with the king Indrabhuti who ruled Himachal. A prince who migrated due to certain reasons towards the eastern Himalayas is said to have founded the Minyak kingdom in eastern Tibet, some where in the ninth century A.D. A legendary prince of this Minyak dynasty 25th in lineage came to Sikkim while he was on pilgrimage. This venerable prince was given a title of Khye Bumsa (means one who possesses the strength of one lakh persons) for his legendary work did at Khabe for Sakya monastery. He was also given the hand of Sakya Chief's daughter in marriage. According to records he was insisted upon to settle down there. He accepted the offer and settled down with his wife at Phari in Chumbhi valley. Later a Lepcha Chief blessed Khye- Bumsa for sons, he also prophesied that his descendants would one day reign over all Sikkim.

Phuntsog Namgyal was one of Khye-Bumsa descendants. Historians say Phuntsog Namgyal was born at Gangtok in 1614. According to the prophecy of Guru Padmasambhava he was given the honour of temporal and religious head, by three Lamas who entered Sikkim from different directions at Yoksam. He was given the title of Chogyal and received recognition from Dalai Lama of Tibet.

This dynasty ruled over Sikkim for about 332 years. Phunstog Namgyal proved to be very

efficient, legendary and capable administrator. He declared Mahayana Buddhism as the state religion. He very tactfully kept the Lepchas, Bhutias and Limbus together.

This period of 332 years of Namgyals is remarkable. Many reforms were done. Clans, tribes and districts were organized. Orders were given that the second of the three sons of Bhutia family must be ordained a monk of the monastery which was also open to the Tsong community. Sacred places were patronized, religious dances were adopted to keep alive the martial and native tradition.

Many monasteries were built. Matrimonial alliances between Bhutias and Lepchas were accepted, alphabet of Lepcha language was invented. Many social and economic reforms were initiated, such as public gambling, Jharlongi, or forced unpaid labour, landlord's personal police and their courts were abolished. The lease system was dropped and peasant were asked to make direct payments of the tax to the state. Formal education was introduced, schools were opened, Cottage industries were established. Sikkim was slowly and gradually advancing on the path of planned and aimed economic development during this dynasty.

In the early twentieth century Sikkimese soldiers came back after the World War II with the awareness of freedom and they wanted complete abolition of landlordism. After the transfer of power to India, where India became an independent democracy they started to focus their wide open eyes towards it and demanded a complete union with India. Finally Sikkim merged with India on 26th of April, 1975.

There are three types of monasteries in Sikkim. Rock caves where saints worshipped. Gompas where Lamas meditate. Monasteries of village and towns are the places of religious discourses worship and meditation. They are the places where religious books, manuscripts and murals are kept.

Sikkim is rich in its festivities almost one or two festivals are celebrated every two months. Two of the Sikkimese festivals are of most importance, held in the honour of Guru Rinpoche and other for protecting deity Kanchendzonga.

Hindus of Sikkim observe the great festivals of Dassehra, Durga Puja and Makar Sankranti. Ids and Moharram are celebrated by Muslims of Sikkim and Christmas by Christians.

In this Himalayan society there is considerable relaxation in terms of exchange of food and water across communities. Most of the communities accept food both Kachcha and Pucca and water. Inter community marriage are reported from seventeen communities. There is much higher participation in festivals.

People of Sikkim are caring and feel responsibility towards their families, fellowmen and community.

So this is the land of mixed culture represented by Lepchas, Bhutias and Nepalese.

CULTURAL ASPECTS OF SIKKIM

-Mrs Rachna Gulati.

Sikkim was known to the Lepcha, the original inhabitants of the state of Nyemac-el or heaven, Tibetan called it Ren-Jong or Den-Jong or the valley of Rice. According to some others the present name is of Nepalese origin meaning 'the new place.'

In the remote past, the Lepchas of Denjong and the Limbu of eastern Nepal farcely mixed with each other. Marriages between the two clans were also common. When a Limbu girl married a Lepcha and arrived at her husband's house, she would call it Su-Him i.e. New House. This word is said to have been corrupted into 'Sukhim' and later as Sikkim. L.A. Waddell, the well known scholar of Buddhism, suggested another derivation from Sanskrit word Sikhim which means crested mountainous country. The term Monpa or the dwellers in the low country is occasionally used to describe the Lepcha inhabitants.

Before I go deep into the cultural aspects let me mention about the people of Sikkim. They are mixed lot, handsome cream skinned Lepchas, the original inhabitants, burly Bhotias who migrated from Tibet centuries ago and are considered true Sikkimese and the ever smiling Nepalese now the majority-who were first settled in Sikkim by the British when they ruled India. The people inhabiting the higher regions more or less lead a nomadic life, while those in the lower altitudes enjoy a more comfortable settled life.

Regarding religion, though Hindu and Buddhism are the two main religions prevalent in Sikkim constituting about 99% of the population, Christians, Muslims, Jains and Sikhs together constitute less than one percent.

Sikkim is to some extent a culturally homogeneous unit. Buddhism being the main unifying factor, Bhotias inhabiting the northern parts and Lepchas in the centre have cultural similarities among themselves but this cannot be said about the west and south of Sikkim. The Bhotias are mostly agriculturists and breed cattle and sheep. They however lead a semi-migratory life having two residences for summer and winter. They possess agricultural plots in both the places. Their village are situated on easily accessible slopes. The Lepchas on the other hand have permanent settlements which require steep climbs and descents. They mostly live on agriculture. The Lamas are the only priests among the Bhots who perform all function from birth to death, while the Lepchas have other functionaries the 'Pidim' and the 'Mun' besides the Lamas. The former are responsible for some of their functions and festivals. Lepchas and Bhutias generally do not intermarry.

There are however, quite a number of common features. A special function is held on the tenth day of every month in honour of the Lord Buddha by both the Bhotia and Lepchas. There are separate monasteries for Lamas and Nuns. There are many other similarities, the house as a rule is the centre of their family-life. Property is divided equally among sons, both follow the customs of bride-price and they practice to a limited extent polyandry and polygamy. The panchyat system is common to both.

Coming to the Handicrafts - The people of Sikkim particularly the Bhutias specialise in weaving and produce fine rugs, carpets and blankets. Sikkim carpets though not produced in sufficient quantity are quite popular in foreign countries. Some delicately carved and beauti-

fully painted table, tools and screens of the typical Sikkimese style are manufactured by them. Besides, there are decoration pieces of papier-machie depicting dragons and other protecting deities. There are also beautiful scrolls with paintings of Lord Buddha, other gods and eight religious symbols of Buddhism. They also manufacture Sikkimese caps and other garments for daily use. Ornaments of various types such as bracelets, rings, necklace made of eight metals with dragons head, supposed to be good for health of the wearer, are also manufactured by them.

Customs and manners differ with Lepchas and Bhutias. Polyandry is permitted through monogamy is usually practised. In case of polyandrous marriages the elder brother only marries the girl who may also be shared by his brother. The later also has the status of a husband. The polyandrous marriages are however becoming rare due to the strifes they lead to among family members. Polygamy is extremely rare.

The Lepchas strictly forbid marriage between near relations and severe punishment is meted out to those who break the rule. Among the Lepchas, three brothers can marry three sisters and all wives are common. Girls marry at the age of puberty.

The age of the bride and bridegroom may be the same or bride may be younger or older by 2 or 3 years.

The marriage customs of the Lepchas are quite interesting. After preliminary negotiations have been conducted by the boy's maternal uncle, it is customary for the parents of the boy to send six bottles of liquor, one scarf and one rupee to the girl's parents. It is followed by presentation of three pigs, one bottle of liquor, one big brass pot, one piece of 'Muga' cloth for the girl's mother and six rupees. The custom is known as 'Ashah'.

The Bhutias marry only among their clan, There is even a territorial restriction that a Lechenpa should marry only a Lachenpa.

Polyandry is the general rule. Though the actual marriage is performed with the eldest brother and the next one, all the other brothers share a common wife. Cousins are not included in this category. Marriage is arranged through negotiations, the paternal and maternal uncle of the boy go to the bride's place to seek her hand. A week later a big function is held at the boys residence where the villagers are entertained to feast, the function is called 'Inchha'.

I would not like to take a long time of my esteemed delegates and colleagues and would like to wind up by saying in short that it is an amalgamation between the culture of India and Tibet and acts like a bridge between the ancient and modern societies of our land.

SOME ASPECT OF BHUTIA CULTURE IN SIKKIM

(A Case Study)

-Dr. Bandana Mukherjee

INTRODUCTION

Physical Features :

Sikkim, situated in the eastern part of the Himalayas is the twenty-second state of the Indian Union. It is also the youngest and the smallest state of India. In terms of longitude, the geographical expansion of Sikkim is 88°58" to 88°55'25" East and 27°04'46" and 28°07'48" North latitudes i.e. north of equator. In its area extent of the state roughly stretches for about 112.70 kilometres in north-south direction and for about 64.0 kilometres in its east-west direction. The total geographical area of the state as per census of India is 7096 square kilometers.¹

Sikkim is bounded on the north and on the east by Tibet and Bhutan and on the south by the Darjeeling district of West Bengal and the West by Nepal.

The early inhabitants of Sikkim are the Lepchas who called themselves as Rongpas. Their historical origin is shrouded in mystery. They are said to have come from the east along the foot-hills from the direction of upper Burma and Assam. According to Lepcha Legend the ancient Sikkimese were the Kiratas who also lived in the adjoining Kingdom of Nepal. Mention may be made here that the Kiratas are otherwise known as 'Mon' in da-jong speech. Padmasambhava, devotedly known as Guru Rin-po-che is believed to have come amidst these Kiratas and preached Buddhism among these people who till then were animistic in their faith.

Like other states of India Sikkim is a multi-ethnic, multi-lingual and multi-cultural state. The present ethnic distribution in Sikkim may be shown below according to the census report of 1981 Series 19.

Bhutia	Lepcha	Limbu	Nepali	Sherpa
21,548	22,391	17,922	192,891	10,726

With this brief introduction the culture-study of Sikkim proceeds on personal data collected during the study-tour in May-June, 1993. It is privilege to express indebtedness to the different offices of the government of Sikkim to assist me by providing statistical data and other important information.

1. Encyclopaedia of India, Vol. 14, P.2.

Culture Traits of the Sikkimese in India

MATERIAL TRAITS :

i) Settlements

From the very early period Sikkim was exposed to outside influence. Thus it has been the meeting place of two diverse cultures brought in by the two communities viz. the Bhotias and the Nepalese. While Bhotias brought with them a Tibetan cultural life including the language, religion and economic system which was a combination of pastoralism and semi-

settled agriculture, the Nepalese brought with them a part of Nepal's cultural life including the Nepali language, Buddha margi and Shiva margi and settled cultivation especially terraced cultivation.

The Bhutias of Sikkim are ethnically diverse. But assimilation of culture pattern may be traced regarding their physique and features, and way of living.

ii) Language :

The three languages spoken in Sikkim are Nepali, Bhutia and Lepcha. Besides these languages several dialects prevail in Sikkim are Rai, Tamang, Gurung, Mangar, Newar etc. Although these dialects are usually used within the community themselves. There are also speakers of many other languages like Hindi, English, Punjabi, Bengali, Tamil, Telegu, Manipuri and so on, which marks the progress of modernisation. Nepalese is the popular gab for communication in daily lives. Mention may be made here that Tashi Namgyal Academy (Estd. 1906) is the first English School of Sikkim. Sikkim being an important hill area since the beginning of the 20th century, English is in vogue for common people wheresoever English speaking persons have an access. Regarding the speech and language group a separate study is required.

iii) House Pattern:

The Bhotias normally reside in cluster as the Lepchas and the Limbus do. The housing pattern among the Bhutias has drastically changed since iron-rod, stone-chips and cement culture [R.C.Culture] have included inside Sikkim after black-paved serpentine road construction started. In this respect B.R.C., Becon and Gred made claim their unprecedented success in changing the material traits of the Sikkimese for the last few decades.

Jingling sound of the Bells of the mules and ponies on the uneven brittle path are no longer heard. No youth can dream hundreds of pack animals going either upward towards Nathula and downwards towards Lachun. Evidently the housing pattern has been changing fast wheresoever motorable roads enter. However, the traditional house building in Sikkim may be mentioned here.

Most of the houses of the Bhutias and Lepchas are two storied rectangular structures. These houses are constructed on taller-stone foundations and they are often supported by poles made up of tree trunks. The ground floor of each house is partially enclosed where domestic animals are especially cattle are kept. Houses made of wood and bamboo splits plastered with mud. The roof is thatched with reed, straw and bamboo and the walls of these houses are often made up of clay materials. The technique of building houses by the Nepalese is different from that of the Bhutias about which we are not going into detail at present.

Anyway, from the aforesaid description of traditional house-model of the Bhutia in Sikkim it shows that traditional houses deserve stone-mud-wood culture in the area where rain-fall is not adequate [above 10 thousand feet]. Since the Britishers introduced corrugated tin, presently roofs are in many cases particularly in eastern Sikkim, covered by the corrugated iron-sheets. It means the housing model undergoes changes according to the availability of the building materials carried from plains.

Bulletin of Tibetology

iv) Household Goods:

Not only in housing model, the house-hold goods belonging to different families of Bhutias also vary. Economic position does not always becomes pertinent. For instance, a small tea-bowl of specific model made out of the local wood may be used by a mule-man or by a trader in course of their journey. A rich man may gift his wooden tea bowl differs on the quality of the wood. Here the quality means de-poisoning capacity of the wood. Here, there is little scope for further elaboration.

Clothing :

As regards the clothing each community exhibits their identity by the wear they use. The Bhutia costume for both sexes is called 'Kho'. The kho worn by the male is called the Po-Kho and that worn by a women is called mo-kho. Traditionally, a Bhotia women wears a long loose-sleeved blouse (honju) and underneath they usually wear the 'Kho'. Chupa is a skirt-like dress held at the waist by a long piece of belt like cloth called 'Kera'. A married women still at present ties a stripped apron like lower covering named as 'pangden'. The quality of the clothes worn by the man and woman vary according to the economic status of the person ranging from simple cotton to chinese brocade and silk. A Bhutia man underneath the kho wears a double-breasted and high-necked shirt, the tson-ta-ti and pants (gya-ton). For the official dress Bakku, a long-sleeved garment is used. As the male and female folk are in equal sooting among the Sikkimese the tendency of socialisation in dress has now been cheerfully accepted among the youth. Therefore shalwar-kameej, shirt, pant, coat and neck-tie etc. modern dresses have made inroads.

Jewellery :

Sikkimese women love jewellery. The Bhutia woman folk have a preference for Tibetan type of ornaments. Necklace studded with costly stones like Yen, Dhow and Zi is considered to be the most sacred and precious stone. In remote villages ear-rings like bracelets are still used. Necklaces of various designs are called as the khou, the ka-chung, the zuri. The chyap-chyap is worn with khou as a broach. The Bhotia names for different items of ornaments are the ten-darb (ear-ring), the zuku (ring), the den (bracelete) etc.

Food:

The traditional edible food of the Bhutias include the tsampa, the thukpa the dezi and the momo. Apart from a small part most of Sikkimese are non-vegetarian people. They eat fish, egg, chicken, mutton, pork and beef. Sometimes they eat buffalo meat. Dried beef is a delicious food to them. During festivals they make several kinds of sweets and salted refreshments called khabse and fongui amcho. Raksi and Chhang are the popular local brewed alcohol made out of rice and barley, respectively.

2. SOCIAL TRAITS :

Three important occasion in human life like birth, marriage and death play a pertinent role in the growth of social institution of a community. The economic factor of a particular family always conduct these occasions. In respect of a moderate income group having some landed property for cultivation with monthly earning by service or by business is regarded as

the middle income group.

Now, we are discussing the social functions like birth, marriage and death of the middle-class Sikkim-bhotias

i) Birth Ceremony :

After the birth of a baby, both mother and child are cleaned and washed and kept in a separate room, yet no restriction as such is imposed. After three days a priest comes to purify the child, the mother and the house. After the child is born, a little butter is given to the child with one or two drops of honey. From the second day, powdered rice is given to the child with butter. There is a purificational and name-giving ceremony called the Phangsang or Phyakay, on a date fixed a week or so depending on the physical fitness of the mother and child especially according to the astrological calculation by Chipa. Lamas give the name and he is given a scarf (Khada) and some money, depending on the father's economic condition. Friends and relatives are invited for the feast.

ii) Marriage :

Marriage is an important social institution. It plays the vital role towards the establishment of primary social as well as physical relationship between a man and a woman. The rituals and ceremonial aspects of marriage and extent of these ceremonies including the type of marriage vary in different societies and cultures. The marriage in traditional society is more elaborate in rituals and ceremonies. Whereas in modern society, there is a tendency to reduce the number of rituals and ceremonies. Regarding the type of marriage among the Bhotias, the practice of polyandry was prevalent. The system of payment of bride-price is common among the Bhutias by the parents. Preference of marriage within the same ethnic group is very common.

Marriage rituals are performed by a Lama at the bride-groom's house and the bride's. The first negotiation is called the Khachang when a marriage is settled and a auspicious day is selected for the betrothal ceremony and relatives of both sides are invited to bride's house, the expenses of the function being borne by the boy's party. In a ceremony called chhesiam, the maternal uncle of the girl and parents are seated on a raised platform. The Lama takes the vessel containing liquor (chang) etc. in his hands, recites a prayer and then distributes among the guests and hosts. Chang is an important item of drink in marriage that is why marriage is called chang-sa.

iii) Death Ceremony :

The Bhutias cremate the dead body in their own cremation ground which is not away from the hamlet. The dead body is kept for a period varying from 3 to 49 days depending on the status of the deceased. After the incident of the death a male-member of the family usually blow a conch shell so that the community could know death-news. Relatives and at least one member of each family of that community comes to help the bereaved family. After consulting the constellation of stars and in an auspicious time the body is embalmed with preservatives and wrapped in cotton or woollen sheets and put into a square coffin and carried on two horizontal bamboo poles. The Lama conducts the final rites. The body is taken to the cremation ground by procession with drum etc. and each member of the procession carries a piece of wood with

Bulletin of Tibetology

them. The first fire is lit by the Lama, followed by the other villagers or non-relatives. After cremation, they all come back and at night perform religious ceremony. Throughout the period till the end of 49 days Lamas perform different rituals. But the observances of religious ceremonies depend on the financial stability of the deceased concerned.

As regards the high income group low income group further analysis is necessary which has not yet been done fully.

Here Kidu (Skyid-Sdug) which literally means the 'society and organisation' to look after the interest of each member of the community in joy and sorrow plays a vital role in performing the social function of that community. A tendency of democratisation in formation of Kidu may also be deserved in some cases.

In addition these other important festivals of Bhutias are the Sagadawa (squeritam/smonlam or the Losar, Pang-Lhabsol, the Lasoong and Duchen.

3. Mental/Spiritual Traits :

The Tibetan who came down to Sikkim from the upper region of Tibet, brought with them the Tibetan Mahayana Buddhism otherwise known as 'Vajrayana-Buddhism', which had become the popular religion in Sikkim. It had a great impact in the formation of the socio/cultural and political structure in Sikkim. Mrs. Aparna Bhattacharya had elaborately discussed this approach. When the Tibetan came in power in Sikkim, the Lepcha easily accommodated them with peaceful submission. In the course of time the spirit and nature-worshipper and peaceful natured Lepchas were brought under the greater fold of Buddhism by the Tibetan Lamas. Now-a-days, it reveals that barring a handful of Christians the large majority of the Lepchas are Buddhists. Some traces of Bon rituals may also be found among the traditional Lepchas.

Religious Institutions :

There are about 75 monasteries in Sikkim, but the important monasteries from religious and historical sense are located at Pemayangtse, Tashiding, Sangacholling, Phensang, Rumtek and Ralang. Dubde monastery is the oldest monastery of West Sikkim. The Pemayangtse (Estd. 1705) is the premier monastery of Sikkim. Besides being the centre of meditation, worship and religious discourses, these monasteries are repository of valuable manuscripts, scriptures, icons and murals.

Though Buddhism is the major religion of Sikkim, the other religions professed by the Sikkimese are Hinduism, Christianity, Islam, Sikhism and Jainism.

Temple :

The Thakurbari at Gangtok was established in 1935. Besides this there are about 50 temples scattered all over Sikkim. There are four Churches at Gangtok and six in other parts of Sikkim. The lone mosque in Sikkim is located at Gangtok.

4. Arts & Crafts :

With reference to the spiritual and mental traits referring to the religious aspects among

the Bhotias the Buddhist visual arts like painting, icon-making, ritualistic design and modelling internal decoration etc. and monastic architecture invite the attention. Some items of the performing art like cham, Rolmo deserve mention in the monasteries.

Among the social function the Lhamo, Yak, Mask dance etc. with sonorous music and orchestra speak about the artistic creativity of the people of the remote hills with high altitude and snowy peak. The domain of dancing in this region includes Barasingha dance i.e. stag dance, kankal dance (kengrus dance) i.e. skeleton dance, Maruni dance and the Tamang dance are most popular and important dance.

Besides them some traditional drama on the Buddhism theme generate warmth among the spectators where no ethnic distinction remains. In this respect the dancers (gar-mkhen) and the Lady dancer (gar-Mkhen-mo) hold a special honour along with the gar-dpon, the director of a play.

It may be added that several musical instruments are in vogue; viz. the

1. damaru (can-teu)
2. Ma-du
3. Sel-khrol
4. Dandi-rna-drum
5. Bal-rna=nepalese drum
6. Mkhar-ma-kettle drum and fort drum.

5. Resume :

It is evident from above that a composite culture has developed in Sikkim for centuries together in which the multi-ethnic traditions continues. It is interesting to note that Sikkim has now been in progress with democratisation as a part of India. In future, Sikkim will set an example how to preserve identity after holding the culture-pattern in various dimensions.

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**1826 : THE END OF AN ERA IN THE SOCIAL AND
POLITICAL HISTORY OF SIKKIM**

-R.K.Sprigg

1826 was notable for being the year in which Bolek (or Bho-Lod) was assassinated ; not only was he the Prime Minister of Sikkim but he was also the maternal uncle of Tsugphud Namgyal, the 7th Rajah; and he was also a Lepcha. The details of the assassination are given in two eye-witness accounts, written in the Lepcha language and Lepcha script, 'tsóng tsáng-thúng-sa shu tshuk gum' and 'gyá-mú-nun shu' (National Archive, New Delhi, Foreign Department, Persian, 14 April, 1828, no 190, pp J and M).¹ [At the point xerox copied of the two documents were exhibited]. The death of this leading member of their race brought to an end an era in which the Lepchas had enjoyed influence in the social and political affairs of Sikkim almost equal to that of Sikkimese Bhutias, the race to which the ruling family of Sikkim belonged. This family had begun to immigrate into what was later to be known as Sikkim from Tibet early in the 16th century, four generations before Phuntshog Namgyal ascended the gaddi as the first Chogyal (Dharma Raja), in 1642 (chu-rita).² After 1826 the royal family chose its consorts from the aristocracy of Tibet and not from among its Lepcha subjects prior to that.

Status of the Lepchas in Sikkim before 1826:

There is considerable evidence, especially from *The Gazetteer of Sikkim* (1894/197) and from the typescript *History of Sikkim* (1908) by the 9th Raja, Thutob Namgyal, and Rani Yeshe Dolma, to support the claim I have made above that the Lepcha component of the Lho-Mon-Tsong-sum (Bhutia-Lepcha-Limbu : three) had earlier played a leading part in the social and political life of Sikkim ; for example, (i) during the reign of the 1st Chogyal the most prominent of the Tibetan Buddhist missionaries in Sikkim, Lha-btsun Chen-po, initiated a Lepcha, Yugthing Tishay, into the mystic rites of Rig-hzin Srog-hgrub, restricted to the three Lamas who had conducted the enthronement ceremony, the Raja, and twentyone others (Maharajah 1908,22); (ii) the 1st Chogyal had not only appointed to his administration twelve Kazis from among the Bhutias but also an equal number of Jongpens from among the leading Lepcha families (Maharajah 1908,21) (iii) the 3rd Raja, Chagdor Namgyal (1700-17), is credited with having devised an alphabet for his Lepcha subjects (*Gazetteer* 1894,17); (iv) the Lepchas had been powerful enough to drive out the Regent, Tamding, and install Namgyal Phuntsog as 5th Raja (1734-80), and obtained a larger share in the administration in consequence (*Gazetter* 1894,16); (v) it was a Lepcha, Prime Minister Chothup, son of a previous Prime Minister, Karwang, who commanded the southern army of the two armies in the Sikkim defence force that resisted the Gorkha invasion (1775-80) and won the title 'Satrajit' for his seventeen victories in Sikkim Terai (*Gazetteer* 1894,18)³ and (vi) the Lepcha component of the population of Sikkim had been estimated, at the beginning of the 19th century, to outnumber the Bhutia and the Limbu components by a proportion of five-tenths to three-tenths and two-tenths respectively (Hamilton 1819,118); so the Lepchas might reasonably have expected influence in the state to match that proportion, provided, of course, that they were united as a community.⁴

Disunity among the Lepchas

The two eye-witness accounts of the assassination, however, that I referred to at the beginning of this paper suggest that at that time, 1826, the Lepchas were disunited. They name the leader of the sixty or eighty troops dispatched to kill the Prime Minister as *lhá-cho* or *tha-cho* eg. 'á-pin-pa-no kón-nun mák-pân so-pân lhá-cho-num lón ('gyá-mú'). The Maharajah's history (1908) identifies 'Lhachos' as 'the father of the Chebu Lama' (p.59). the Cheeboo Lama is well known to have been Lepcha: his ancestry, for eleven generations, is given in *The Gazetteer of Sikkim* (p.134); and, besides, Surgeon Rennie, in his book 'Bhotan and the story of the Dooar War' (1866), took him to be what he calls 'a Lepcha proper (Mongolian)' as opposed to 'a Thibetian Lepcha' (or 'Sikkim Bhotiah') (pp.270,271,312).⁵

Unforeseen consequences of the assassination

The murder of a leading Lepcha by another leading Lepcha set in train a succession of events that had most serious consequences not only for Sikkimese of Lepcha race but also for the future of Sikkim as a country; I will now consider each link in this chain of events in turn.

i. The murder of the Prime Minister was immediately followed by the flight of some of his close relatives to Unthoo, on the border of Nepal (*Gazetteer* 1894,19), 'When Bho-Lod was assassinated by the Maharaja Tsugphud Namgyal's order, his nephews, the son of Kotaba Kungba named Dathup and Jerung Denon and Kazi Gorok left Sikkim, taking with them about 800 houses of Lepcha subjects from Chidam and Namthang and went towards Illam and settled down there' (Maharajah 1908,60).

ii. Instead of settling down peaceably these refugees began making incursions into Sikkim: 'they began the Kotapa insurrection and made several raids' (Maharajah 1908,60); and they 'presumed to claim Darjeeling as their patrimonial land to make a voluntary gift of it to Major Lloyd' (Maharajah 1908,61)

iii. In 1828, because of this insurrection, together with a boundary dispute between Sikkim and Nepal affecting the Ilam area, 'the Oontoo boundary dispute' (Pinn 1986-21-6), Capt. Lloyd, as one of the arbiters of disputes between the two countries, penetrated Sikkim as far as Rinchenpung, and was 'attracted by the position of Darjeeling' (*Gazetteer* 1894,20).

iv. When he visited it a couple of years later, Darjeeling was 'represented by Capt. Herbert to be devoid of inhabitants' (Pinn 1986, 120, citing 'Consultations' [of the Supreme Council of India], no.2(1835). 'According to Capt. Herbert this was because about ten years previously 1,200 able-bodied Lepchas forming two thirds of the population of Sikkim, had been forced by the oppression of the Raja to fly from Darjeeling and its neighbourhood and take refuge in Nepal' (*Darjeeling* 1947,38).

v. The Governor General, Lord Bentinck, then wrote to the Raja proposing 'the cession of Darjeeling to the British Government offering to you such an equivalent as may seem to both parties to be reasonable' (Pinn 1986, 121, citing 'Consultations.' no.111,1835).

vi. The Raja agreed to an exchange of territory : 'Also if from friendship Dabgong from Ahma (?) Diggee north be given to me, then my Dewan will deliver to Major Lloyd under my red seal of Durgeeling that he may erect houses there.' (Pinn 1986,122, citing 'Consultations' 1835.6 April).

vii. 'In reply the Government refused the Rajah's request'. (Pinn 1986,124): 'Darjeeling is an uninhabited tract'; but 'Dabgong is a fertile and populous district' (Pinn 1986,125, citing

Bulletin of Tibetology

‘Consultations’ no.104).

viii. Lloyd then wrote to Government as follows, implying that the Raja had agreed to cede the tract unconditionally :

‘Sir,

I beg leave to report that in August last the Sikkim Rajah’s officers forwarded to me the grant of Darjeeling in the form which I had requested him to draw it out, in fact, the very paper I had forwarded to him was returned with his seal affixed as I had requested he would do’ (Pinn 1986,126, citing ‘Consultations’, 9 November, 1835). [At this point a xerox copy of the Darjeeling grant (written in Lepcha and Hindustani) was exhibited, together with the map ‘The Darjeeling tract’, enlarged from Pinn 1986,22].

ix. ‘Thus the seeds of an ever-growing hostility had been sown. From that time on the Rajah was waiting for his present equivalent to the Darjeeling tract’ (Pinn 1986,129).

x. ‘_____ in 1849 Dr. Hooker and Dr. Campbell, while travelling in Sikkim with permission of Government and the Maharajah, were suddenly seized and made prisoners’ (Gazetteer 1894,20); ‘_____ the serious punitive action taken was the annexation of the Terai and the portion of Sikkim hills bounded by the Ramman and the Great Rangit on the North, by the Tista on the East and by the Nepal frontier on the West’ (Darjeeling 1947,39). [At this point the map showing the Darjeeling tract, enlarged from Pinn 1986,22 was again exhibited]. Thus, through conquest the boundaries of Sikkim were reduced, in 1850, to those familiar to us today.⁶

Conclusion

I offer this series of ten linked misfortune as my justification for claiming that the consequences of that political murder, within the royal family, in 1826 were most grievous, not merely for the Lepchas, who suffered more from those consequences than either of the other two races of Sikkim, the Bhutias and the Limbus, but also for Sikkim as a country.

NOTES

1. I am indebted to Dr. M. Aris for copies of these two documents, probably the earliest datable texts in Lepcha in existence.

2. For earlier kings, of Lepcha race, in what was later to become known as Sikkim of Roy Choudhary 1980 : ‘The Sikkim History apart, a number of Lepcha chronicles that have been compiled from time to time, and whose some very rare manuscripts are preserved in the Library of the Sikkim Research Institute of Tibetology, are very useful as source material for Sikkim History. Legends of the Pauaus [sic] (kings) is one such manuscripts which was written sometime in the late eighteenth century describing the rule of different Lepcha kings in Sikkim’ (232). Possibly this Lepcha text was the source for Mainwaring’s reference to four Lepcha kings, tur-ve pa-no, succeeded in turn by tur-sang, tur-yeng, and tur-yek po-no (Mainwaring 1876,x). On tur-ve pa-no of also Chemjong 1967 : ‘They conquered a Lepcha

king of Kurseong. In the battle field of Gidde hill Turbe Pano, the Lepcha was slain. But before his death, the Kirat chief Baja Hang Rai who had invited king Lo Hang Sen of Mokwanpur to invade Bijaypur town was also killed in the battle field in 1608 A.D. (II,91).

3. Cf. Roy Choudhary [1980]: 'Whole treating the history of Sikkim from 1700 to 1860 the author shed light on many unknown chapters in Sikkim history. _ _ _ It was never known except among the Sikkimese as legend, the Chuthup (Satrajit) was a great military general and that it was to his military skill that the Sikkimese owe their independence in the wake of Nepali invasions until the Sikkim History brought it to the notice of non-Sikkimese' (230/1). More fortunate, perhaps, in this respect has been Satrajit's brother Namgyel Tshiring; his contribution to the history of Sikkim and to the status of the Lepchas has been preserved for us by his title 'Densapa' : 'Namgyel Tshiring was the ancestor of the present Barmiok Kazi Dorze Dadul : he was also called "Den-chap", from having acted as Regent of Sikkim during the Raja's absence, and the title is said to be still continued in the family' (Gazetteer 1894,32).

4. According to the 1981 census series-197 Lepcha is spoken by 22,391, Bhutia by 21,548 and Limbu by 17,922 (Sikkim 1993, xv).

5. This link between Lhacho and the Cheeboo Lama as father and son has, incidentally, a special interest for me personally, because my wife's grandfather, David Macdonald, claimed that the Cheeboo Lama's brother Phup (or Phurbu) Tshering (after whom one of Darjeeling's oldest tea-gardens is named) was his maternal grandfather, in which case Lhacho would be my grand father-in-law's maternal great grandfather.

6. Formerly, at its greatest extent, 'the boundaries of the new kingdom were _ _ _ Dabda La in the north, Shingsa Dagpay, Walung, Yangmag Khangchen, Yarlung and Timur Chorten in the West, down along the Arun and Dud Kosi rivers, down to the Maha Nodi Nuxulbari, Titalia in the South. On the east Tagong La and Tang La on the north' (Maharajah 1908, 21); of also Gazetteer 1894, 1-2.

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CULTURAL IDENTITY OF SIKKIM : A HISTORICAL PERSPECTIVE

-Kapileshwar Labh

If we want to understand the cultural identity of people in a proper perspective, need to study different factors and forces which influence its development. The geographical factor is very important in this respect. Sikkim is bounded by Tibet in the north and in the east, Nepal in the west and the state of West Bengal in the south. It lies between 88°-4' and 88°-58' east longitude and 27°-5' and 28°-5' and 28°-10' north latitudes. Because of its geographical location in the Himalaya, Sikkim shares many things in common with other Himalayan states. All the Himalayan states have been dominated by high mountain ranges. The people of these states have high regards for mountains which are considered as abodes of their protecting deity. The worship of the snow-ranges of Kanchenjunga is for instance, one of the most important festivals of Sikkim. All the Himalayan states have by and large similar topographical features and similar flora and fauna. These similarities caused to some extent similar thinking pattern and cultural characteristics. However, the western sector of the Himalayan region extending from Kashmir to Nepal came largely under the cultural influences of India. The dominant cultural ethos in Nepal derived its origin from Hinduism in India. Buddhism also entered into Nepal from India. But the eastern sector of the Himalayan region is herein lay Bhutan and Sikkim, was to a great extent insulated from cultural influences from the south.

Bhutan and Sikkim both came under the Mahayana Buddhism. In the cultural history of these two Himalayan states the eighth century was important. It was in the eighth century that the Guru Padma Sambhava, known as the Guru Rimpoche brought Buddhism to these states through Tibet. Thi-Srong Deu-tsan (742-800), the king of Tibet invited the Guru Padma Sambhava whose fame as a teacher of mysticism had spread across the Himalaya into Tibet. Padma Sambhava arrived at Samye by way of Kathmandu and Kyirong about 747. He assisted the king in building the first monastery of Samye. Padma Sambhava is believed to have visited Sikkim and Bhutan during his travels in Tibet and its western regions. The establishment of Lamaism, however, took place in Sikkim about the middle of the 17th century.

The 17th century is significant not only in the political and cultural history of Sikkim but also in that of Tibet and Bhutan. In the first half of the 17th century the king of Tsang had threatened the Buddhist establishment in Tibet. In 1642 Gushri Khan, the Mongol chief, defeated the then king of Tsang. With his assistance the fifth Dalai Lama assumed temporal power and moved into the famous Potala palace. The Dalai Lama became not only the spiritual head but also the temporal ruler. Under this arrangement Tibet flourished during the 17th and 18th centuries.

In Bhutan also the political system was highly decentralised in the beginning of the 17th century. It was in 1616 that Ngawang Namgyal, an influential Drukpa Lama came to Bhutan from Tibet. He made himself the supreme religious and political head of Bhutan with the title of Shabdrung. He established a regular system of administration in the country. It was during his reign that Bhutan emerged as a distinct political entity. In Sikkim also the Namgyal dynasty was established around the middle of the 17th century. In 1642 Phuntshog Namgyal

Bulletin of Tibetology

was consecrated as the king of Sikkim. Since the rulers of Bhutan and Sikkim hailed from Tibet, Tibetan influences on the region, culture and arts of Bhutan and Sikkim has been profound. This could be discerned in the institution of Lamaism and the building of dzongs, monasteries, Lhakhangs, Chortens, paintings, murals, thangkas, mandalas and dances.

However, the growth and sustenance of a culture is depend on political power. Sikkim is the smallest Himalayan state. While the areas of Nepal and Bhutan are about 54,000 square miles and 18,000 sq.miles respectively, Sikkim has only about 3,000sq. miles. Hence its identity was endangered by its neighbours several times. Although Bhutan and Sikkim both followed Mahayana Buddhism, there was no political cordiality between them. Bhutan invaded Sikkim in 1700 and occupied for about seven years. It also Sikkim in 1770, but a serious threat to its existence emerged from the west when the Gorkhas expanded towards the east. Under the command of Damodar Pande the Gorkhas defeated Sikkim in 1789/90 and occupied most of western Sikkim. The expansion of the Gorkhas was halted when the forces of the East India Company defeated the Gorkha army in war in 1814-15. The company restored the Sikkimese territory lying between the river Mechi and Teesta by a treaty signed at Titalia in 1817. The East India Company treated Nepal as its ally its Nepal war in 1814-15. In fact Sikkim's status war was similar to the Nepal and Bhutan in the first half of the 19th century. But it began to be eroded in the second with the British Government of India by which it undertook to provide freedom of trade between the two countries, to abolish all restrictions on travellers in its territory and afford every protection and aid to the British in constructing a road to the Tibetan border.

In the second half of the 19th century the British Government of India was a supreme power in Asia. It brought almost all border-states under its supremacy. Nepal which fought war with the East India Company in 1814-15 became an ally of the British Indian Government by the 1850^s. Bhutan which went to war with the British in 1864-65 became aware of British power and was not prepared to join the Tibetans in their conflict with the British in 1888. But Sikkim looked upon itself as a vassal of Tibet and defied British power. Hence the British acquired a direct and exclusive control not only over the foreign relation but also over the internal administration of Sikkim by signing a convention with China in 1890. It was a turning point in the history. J.C. White who was appointed political officer at Gangtok encouraged the settlement of immigrants in pursuance of the policy of replacing Buddhist prayer wheel with the Kukri.

The colonial ruler of India thought that there was basic antagonism between the prayer wheel and Kukhr, i.e. between the Buddhist and the Nepalese. But in Nepal where the Buddhists constitute about 14 per cent of its population, there is not hostility between the two communities. In Sikkim also the cultural tradition has evolved along secular lines. The monasteries and temples are part and parcel of the cultural heritage of Sikkim.

BUDDHIST EDUCATIONAL CONCEPTS WITH SPECIAL REFERENCE TO SIKKIMESE MONASTIC EDUCATION

-Mr. S. N. Agnihotri

The system of education is very old and continuous one in our context and we are fortunate enough to have preserved it despite all bogs and storms of adverse times. Since the educational system was basically oral, known as 'sruta parampara' it was handed down from one generation to another with unremitting zeal. The Guru felt relieved after having poured out his knowledge into a competent and able disciple (sisya).

The educational system has been geared to preserving the socio-cultural values of a given society in a given era. It has been subservient to the goals of each society. As such each educational system was found suitable to one and wanting in another. It went on changing from time to time as per needs and requirements of each society. It is therefore, quite truly felt that no definition of education can be said to be all exhaustive to suit for all times and all climes. It undergoes change as per demands of the time. The word education etymologically means that which is led out from the word 'educa' meaning thereby that the different potentialities of a pupil are drawn out which lie in dormant stage. The education thus helps him actualize his own potentialities. But the process of drawing out refers to pupils internalized potentialities independent of our outside world. Therefore education will not simply mean drawing out, it will further require something to be poured in from outside too. It is because no individual is free to grow all by himself. He has to face the strife and the stress of the society in the process of his development. As such he cannot remain immune to social change, keeping in view the inadequacy of above definition one requires the broader view to be comprehensive enough to convey the concept of education. The Sanskrit word 'Vidya' has been used in five different sense from the root 'vid' to convey the total gamut of its implication:

1. Vid Janana; to know, to regard 'veti', 'ved'.
2. 'Vid Sattayami', to happen, to be 'vidyate'.
3. 'Vid Labhe', to get, to find, to feel 'vindati', 'vindate'.
4. 'Vid vicarane' to discuss, to consider, 'Vinkte'.
5. 'Vid Cetana- akhyana-nivasesu' to feel to, dwell, 'Vedyate'.

(Foreword, L. O. Joshi Jt. Secretary 'in' Education in Ancient India by Ved Mitra, Delhi, 1964)

Thus Vidya connotes different aspects of this multifarious concept of education very vividly. The another word 'Siksha' is also used to convey the process of learning. As per Sanskrit sutra 'Siksa Vidyopadanam' which means 'Siksa' is the upadan of Vidya i.e. something that serves the attainment of 'Vidya' which is knowledge. The other words found in ancient Indian education are 'Adhyayana' and 'Vinaya'. The Adhyayana means 'to go near' and express the idea of pupils going to some teacher for education. Thus initiation ceremony 'Upanayana' was instituted which literally means 'Taking near'. The word 'Vinaya' found in classical literature means 'to lead out in a particular way' i.e. trained in a particular way. The first meaning is identical with that of 'education' (i.e. to draw out) and second one expresses the idea of the formation of character. Thus the two aspects of

education individual and social come under its way. The concept of education has so broadened now that it encompasses every field of human activity denoting it by different names at different places. Now we have technical, industrial, social and many other types of education being talked of these days in addition to academic and moral one. The life has been so revolutionized by science and technology that learned and lay men both require to have education for their day to day life. The former needs to have it for knowing how to sow the new seeds and when to irrigate, how much manure to give and what pesticide to use to save his crop. Similarly a mechanic has to acquaint himself in the new tools and their operational techniques to earn his bread. As such each one of us has compelling need to go on learning something new and newer things in this fast changing world.

Now coming to the concept of education which can be said to be Buddhist monastic system we find it to be essentially religious one. R.K. Mookerjee remarks 'as the Vedic system revolved round sacrifice, the Buddhist system revolved round monastery'. Since Buddhism is an institutionalized religion, it has its founder, its philosophy its canons, rules and regulations, its scriptures and followers where the whole life was saturated with religion. The one important function of institutionalized religion is that it is proselytizing in nature with a view to bringing in more and more people within its fold. As such education becomes *sine qua non* for this proselytizing activity. The monks were required to be grounded in teachings of Buddha and the methodology to impart it. As such a well planned training was a must before they were allowed to embark upon the course of converting the people to the new faith. The education started as a part of training for the monks and, undoubtedly it was sectarian one at its incipient stage. Only the Buddhist monks got the opportunity to learn and the leisure to teach it. However in course of time it had to come out of its cloistered inbred character to be open to others too. It could not remain only religious but became quite broad based to be secular one. The Sangha became the centre of not only religious activities but of academic and cultural activities too. The Sangha, that was meant to be a dwelling place for the monks, expanded into Viharas and Mahaviharas in course of its developments and become famous as great seminaries of higher learning. The names of Nalanda, Vikramasila, Udayapur, Vallabhi are too known to need any introduction.

The Buddhist developed their own infrastructure of educational concepts, practices, rite and rituals and methodology similar in many to existing Brahmanical system and in a way parallel and rival to it. The ceremony of 'pabbajja' and 'Upasampada' correspond to upanayana and Samvartana ceremonies of Brahmanical system. The novices admitted into order were known as 'Sramanara' and the fully indoctrinated ones as 'Bhikkhus'. The Buddhist education became open to all castes and classes but retained the right of keeping only the Buddhist teachers' unlike the brahmanical one where only 'Savarna' enjoyed the privileged of becoming teachers barring a few exceptions here and there.

The cardinal principles stressed in the monastic system are that of 'sila', 'samadhi' and 'panna' with the modes of learning known as 'pariyatti', Patipatti and 'patibheda' as first, second and third in the order. The basic concepts of four noble truths, the concept of 'anatta' 'anicca' and 'dukkhata', 'paticca samudpada' eight fold path formed the basics of monastic system. The stress on building character and gradual striving of emancipation (Nibbana) characterized its earlier aims and objective. The Arhathood was considered the goal prior to enlightenment. This got replaced by the concept of 'bodhisattva' evolved by Mahayanist.

The education was not bookish but all embracing to keep a learner receptive and responsive to his surroundings. The Buddha, Dhamma and Sangha formed the Trinity of the monastic system. Buddhist education has also made important contribution in the field of methodology by employing different modern psychological methods of modern education. The Kissa Gotami illustrates the successful use of discovery method wherein a grieving mother brings her dead son to Buddha for bringing him back to life and Buddha asked her to bring some mustard seeds from some house where no death had taken place and when mother fails to bring them Buddha explains the universality of death to her. Buddha also used heuristic method to explain the things taught by him which were less than what remained untaught. While going on his way along with his disciples and picking some leaves from the bush in his fist asked the question to the mother whether leaves in his hands were less or more than which were in the bush.

The monastic system has given a new twist to formation of healthy attitude of pupils by inculcating the catholic principles of 'Karuna', 'ahimsa' and 'metta'. It also provides as antidote to the growing impact of industrial, material culture of consumerism and carnality by stressing upon the concept of self discipline and celibacy during and after the study period. It avoids extremes of indulgence and asceticism by suggesting the middle path. The different rituals like 'Pati mokha' and 'Sanghakamma' give a basic teaching of corporate life and living to bring about a homogeneity among the pupils.

Now something about the Sikkimese monastic system as an adaptation and extension of Buddhist system. The Buddhism has preached the philosophy of change and propounded the principle of everything being in the state of flux. As such it is not uncommon to see its ramification into different new concept and practices which are found now. Since Sikkimese Buddhism owes its origin to Tibetan Buddhism, it has received Buddhism in the form of Tantricism introduced by Guru Padmasambhava. The another salient feature is lamaism as a conscious corollary to the first one as 'tantracism' requires a punctilious specific detail for performing any act. Therefore a clear guidance and supervision is a must which perhaps is intended to be achieved through lamaism. The Sikkimese monastic system strives to achieve its goal through lamaism. The Sikkimese monastic system has retained the basic core of Buddhist teaching and has modified it as per its needs and requirement. Lamaism may be defined as a mixture of with a preponderating amount of mythology, mysticism and magic. It was accepted as it protected the people from devils. The introduction of lamaism into Sikkim dates from the time of Lhatsun Chhembo's arrival there about the middle of 17th century A.D.. By this time Lamaism had become a most powerful hierarchy in Tibet and was extending its creed among the Himalayan and Central Asian tribes.

The main feature of Lamaism is called 'Dzog-Pa-chhen-bo', or 'The End'. This Mahayoga i.e. to go into deep 'Samadhi'. The devotees have to lead faultless life in order to be capable of going into Samadhi. The Guru Padmasambhava is worshipped as Second Buddha. Lamaism has preserved the essential features of the religious philosophy of the people of the Indus Valley Civilization (2000-3000 B.C.). The Tantric Cult was made an essential feature of lamaism as it was regarded necessary in order to make the nation strong to fight against the enemies.

How much the monastic education is serving the objectives and aims of the people of Sikkim is not very clear in the changed scenerio of modern world where technical and indus-

Bulletin of Tibetology

trial culture is sweeping every other culture in its march. The people require to have something for the sustenance which necessarily involves the dynamics of secular life which in practice means a change in the way of life as per the demands of Science and Technology whose impact on the minds of people cannot be wished away easily. Whether monastic system will meet this challenge successfully and elegantly without compromising its basic philosophy, will be a test which will be decided in course of time.

To sum up the monastic education can be said to have evolved its infrastructure gradually as per the exigencies and perfected it in terms of both content and methodology. Its impact is felt in the cultural and social world too. It also proved viable despite change of time and place by adapting itself as per situation to situation.

The monastic system, as being practised in Sikkim, incorporates secular subjects too in its curricula besides the sectarian ones. It is quite in fitness of things that each monk is required to have the knowledge of various dialects like Lepcha, Sherpa in addition to Tibetan. They are also taught Sanskrit and English to keep them abreast with the present. The teaching of science subject, is also taken up to equip them with necessary scientific attitude very much needed for the present day world and which govern each one of us through different media channels operated and enjoyed in homes in today's industrialized world.

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TASHIDING



MONASTIC DANCE IN RUMTEK MONASTERY

-Anandamayee Ghosh

Sikkim is inhabited by Bhotia (Bod), Rong (dazong) and the Mon. Besides them the Bengalee, the Marawari, the Bihari and the Nepalese live there. As a result of that the cultural scope of Sikkim throws a multi-coloured view and speaks about the sumtotal of a community both physical and mental. The performing art is dance, music, song, visual art and architecture that show the external aspects of mind of a people belonging to a particular locality. So the communicative culture may be either uni-ethnic or multi-ethnic according to the people residing in a particular place.

As regard the people(s) of Sikkim they hold a legacy of many hundred year grown and nurtured in the lap of the mount Kanchanjangha. Kanchanjangha is regarded as the guardian deity of the land. Tista and Rangit make Sikkim the land of rice that is dazong (bra dzons). It suggests that the Sikkimese culture stands on economic prosperity since the olden days.

The location of Sikkim is strategically important to connect Tibet, presently Tibet Autonomous Region (That is TAR) of China on the North and Bengal on the South and Nathula and Jelep mountain passes to south Tibet (Lhoka).

According to the tradition popular in Sikkim, Padmasambhava is said to have stepped in Sikkim. That makes the land purified. The Bhutias (Bod pa) then feel Sikkim as a holy land blessed by Kanchanjangha. Similarly the Rong pa, the Lepcha find Sikkim as a seat of their sacred deity.

The Mon is said to be the ancient people of Sikkim. The word Mon literally means in Tibetan persons belonging to the slope downwards a mountain. In course of time they have changed their segregated life in secluded places and have developed a culture, cohesion and harmony with the others inhabitants of Sikkim as da zong pa or Sikkimese.

J. Claude white in his book 'Sikkim and Bhutan' points out the Sikkim was inhabited by the Lepcha or Rong and a few Mon people who mostly remain in the vicinity of woods. The Lepchas have a distinct culture from that of the Bhotia who migrated to Sikkim in 17th century (?) and established a kingdom. Thus Sikkim culture is multi-ethnic. As regards the Lepchas, their original home is still undetermined. Fr. Hermann has discussed about their present life in Sikkim with their traditional style which is distinct from that of the Bhutia in Sikkim and dug pa and were in the upper course of Brahmaputra river approaching to the Arakan hills in Burma. It requires further probing though ethnic assimilation already occurred in many cases.

The Lepchas are few in number amounting not more than 22,391 in many clans. As they prefer a quiet life in contrast to that of the other inhabitants in Sikkim, the cluster of Lepcha community is a bit away from the cities. The agriculture based Lepcha community however avails the privilege of the present day economy with profession like government service and white colour-jobs. Lepcha business men are not many in number. In the present context the Lepchas generally profess Buddhism. It may not be always akin to the rituals observed by the Bhutias belonging to the Tantrik sects like Nyimapa, Karmapa, Dug pa ka gu etc. The Ge lu pa Lepcha Buddhists are scarce.

As regards the performing arts of the Buddhist the Lepcha monks though meagre in

number take part in the occasional monastic dances. In the social performances, the Lepcha women take part along with the Bhotias. The present study is concerned with the monastic dances only.

RUMTEK MONASTERY

The Rumtek Monastery is an off shoot of the Karmapa sect which originated by the 12th century A.D.

Buddhism entered in Tibet in the 7th century A.D. It was enthusiastically accepted by the inhabitants of Yar lung valley and subsequently spread all over Tibet. In the 12th century the Buddhist fold of Tibet was carried Mongolia and Chinese Court when Kublaikhan was on the throne of the Yuan dynasty (1206 A.D.) in China. Buddhism therefore got a new dimension and that tended to develop various interpretations of the saying of Buddha. As a result of that various sects grew in Tibet and the Karma lineage originated. (the 1st Karmapa teacher the 12th century A.D.). Among them the Karmapa Baksi or Paksi became an eminent personality to formulate the distinct monastic order in an and outside Tibet. Karmapa use black hat to signify their identity and claim their lien with the Nagarjuna (pada) (probably 8th century A.D.) tradition of India. Black hat suggests the mystic rituals in the high esoteric sphere. In contrast, Nimapa monks prefer red hat and Gelupa yellow hat. Here distinction of colour is symbolic and related to their respective mode of practice towards spiritual attainment. In Sikkim Nyingmapa also became popular and the Pemayangtse Monastery was established. Tasiding and Phensang are the other two important monasteries.

The first Karmapa was honoured with the designation of Baksi or Paksi in Mongolian which means Guru or high priest. The successor of Karmapa Baksi was Karma Rang byung rdo rje who was invited to Peking by the emperor Temur Taokwan. The fourth Karmapa Rol pahi rdo rje was a friend of the last king of the Mongol dynasty. The fifth Karmapa De- bshin gdegpa was invited to China during the reign of Ming emperor Yung Lo (duration of Ming dynasty 1368-1628 A.D. but the time of yung Lo was 1403 A.D.). It means that the Karmapa had close relation with the Mongol as well as the Ming ruler in China. In Sikkim Karma Kangupa was established when the first monastery was built at Ralong in 1730 A.D. by Gyurmed Namgyal the 4th Chogyal in Sikkim. The King Chogyal Palden Thondup Namgyal is regarded as an incarnation of Karmakagu Lama. Rumtek and Phodong also belongs to Kagu.

Rumtek Monastery, a seat a Karmapa has been vigorously organised after the advent of the 16th incarnation of the Karmapa hierarch in India by the Sixties of the century from Tshur phu Monastery. Rumtek thus preserves the legacy as one of the Karmapa installation in India with its lien to the Tibetan monastic order.

MONASTIC DANCE

According to the Theravada tradition a Buddhist monk is not supposed to attend or participate in a dance or music (*nacca gita vadita bisukha dassana veramani*) in pali tripitaka, while the Buddhist belonging to Tantrik fold especially those belonging to Siddha lineage participate in the performing dance, music and orchestra. These are regarded as mode of esoteric practices. A monastic dance is sacred and mystic in expression with symbolic gestulation (*mudra*). In Tibetan it is called 'Cham'.

Bulletin of Tibetology

'Champa' literally means mthumpa which corresponds to harmony and concord. Gar 'cham' suggests an agreeing performance in which harmony and concord prevail. A monastic dance is therefore a psycho-physical management performed to exhibit the agreement between the mundane and the super-mundane harmony. In the Buddhist esoteric practice, there are six worlds of animate beings in the wide universe in which stars and constellations are innumerable. Above that there are several spheres of light of different colours as the Tantrik texts like Guhyasamaja Tantra, or Tathagataguhyaka and the Laghu-Kalachakra Tantra are mentioned. The Khro 'Cham suggests dance with frightful mask and is symbolic in contrast to mdzes 'cham or Lha' 'Cham' divine dance with mask. The nature manifests in a sober, grand and handsome forms as well as it appears dreadful, fright and cruel. A monastic dance shows both the aspects of the nature with symbolic exhibition.

A PERSONAL EXPERIENCE

In course of personal visit to Rumtek there had been an occasion to witness an excellent performance of 'Cham dance' by the monks of Rumtek a few years back. It was probably a day of holy observance by the end of October when the monks were out to express their esoteric confinement. The performance was in day time which appeared to me to be novel. It reminded me of the olden days of our country when the dramatic presentation happened to be performed in the daytime. The inner significance of such occurrence is to appreciate true harmony between the nature and the human beings.

There has been a leader of the dance who is 'champ pon'. A 'cham pon' is not only efficient in performing artistic celibacy but also is elevate in esoteric field. 'Cham' or monastic dance may be distinguished from the 'Lha mo' dance of the house holders. Usually 'Cham' is an exposition of esoteric silence through symbolic gesticulation, whereas Lha mo dance is performed with music.

In the orchestra or harmonious music 'Rol mo', the sound or 'Rol moi da' also differs in respect to 'cham' and that in Lha mo dance.

As regards the rol moi da (rol mo sgra) there are different kinds of musical notes such as:

- i. Sgra cha phra ba ka-ka li (Ka ka li)
- ii. mi gsal snan pa dhana (dhana)
- iii. sin tu tho ba to ra'i (tara)
- iv. sa ma dha ni cha lan gcig (samadhvani)
- v. fe (g) dan pi Lban (?) wan ba lla gi (vallaki) and six instruments are :-
- i. can tehu (the damaru)
- ii. ma-du
- iii. sil-khrol
- iv. dandi rna (drum)
- v. bal ma (Nepales drum)
- vi. mkhar ma (kettle drum, fort drum)

It is evident that the above names suggest a high order in implementation of music and musical notes which had been probably originated out of Indian musical tradition. Padma Sambhava is said to have the innovator of the monastic dance in the Samye (bsam yas) monastery as esoteric rituals in the 8th century A.D.

It is to add that the monastic music and dance developed in the Trans-Himalayan Tibetan plateau with the assimilation of the trends belonging to the music of the neighbouring countries like China, Mongolia, and those of the Gurpa and Dog pa. It may require a separate study on which Nebesky has already focused some light.

In this connection about eighteen musical instruments are accompanied to make the music harmonious (sgro mthun po) these are :

- i. gar mkhar
- ii. bro
- iii. rna bo cha
- iv. rdza rna
- v. rna phran
- vi. rdza rna chen mo
- vii. mkhar rna
- viii. Pi wan rgyud gcig pa
- ix. rdza rna kha gcig pa
- x. Leags kyi sil khrol
- xi. Khar bai sil drol
- xii. Pi wan rgyud sum pa
- xiii. rna mu kun da
- xiv. sil snan Lu chan sa tun pa
- xv. fag do pa.
- xvi. rol moi dra
- xvii. Pi wan
- xviii. Ling bu

The supra-mundane spiritual perspective of 'cham is always presented by the gaits, movements, careful stepping and gesticulation with awareness. In every minute action of a 'cham pou or dancer, the awareness of movement is primary and esoteric. The circumambulation on the stage (gar 'cham sa') is also symbolic with reference to right over and reverse order (anuloma and pratiloma). The spiritual upgradation is presented through careful stepping and directed circumambulation as mentioned in the 'cham yig', the book of dance. In this respect each monastery has developed its own tradition and that is important in the growth of the culture.

RESUME

Keeping in view the limited time in presenting the paper, here it is sum up that the monastic dance presented in the Rumtek monastery preserves the heritage of the ancient performing art which had a composite culture complex in unifying India, Tibet, China and Mongolia.

FOLK SONGS AND DANCES OF SIKKIM

-Kripal Singh

We cannot but accept Washington Erving's view that the beauty inherent in the folk songs and dances have a great aesthetic value. It was his strong belief that in order to study and know the people of a certain region, it is always better to know about their songs and dances and other forms of their entertainments. Perhaps because when an individual is involved in an aesthetic performance, his mind is cleared of all inhibitions which is a free act by itself.

Folk songs have been defined by different people at different times. The international folk songs council 1954, strove to interpret it as an oral tradition which passes from one generation to another. The reason that the folk traditions still survive are many, viz.:

- (i) Folk traditions bridge the gulf between past and present.
- (ii) varied cultural traditions resulting from cultural interaction between people of a community.
- (iii) society striving to retain folk songs and determining in what ways it should be preserved.

Like folk songs, folk dances are varied and belong to an inherent tradition of the people. The reasons for preservation of folk dances are many such as (i) folk dances have emerged as a result of sustained practice by a community (ii) folk dances that passed from one generation to another adopted their style to the changing time and inculcated new movements. In India, folk dances may be broadly classified into two groups: folk dance performed by the men, and performed by the women. However, this is not applicable in the northern states of India and such states like Madhya Pradesh and Bihar. The folk dances of such places may be classified in three categories, viz: (i) dances reflecting bravery (ii) dances related to different socio-religious festivals and (iii) ritual dances.

Folk songs and folk dances occupy a prominent place in the culture of Sikkim. Men and womenfolk fully participate in dances to mark such important occasion like birth, weddings, rituals or any other festivals. For those belonging to the peasant & labour class the melodious folk songs and dances are indeed life giving ambrosia whose lifting tones & rhythmic pattern wipes away their fatigue, hunger & worries.

In order to analyse folk songs and dances, it is better to analyse some folk songs and dances from neighbouring states of Sikkim. In West Bengal, the dances such as "Stuti", "Arva", "Baya" and "Kalkader" are performed according to the rules of the ritual books. Humorous, witty dance forms from this state are "Kudiram's headache", "collection of berries", "burning tobacco". "Bhajo dance" is performed to invoke the God Indra. Another dance is called "Mandal Puja". The important dance of West Bengal is the "Kirtan Nritya". This dance is performed in honour of Lord Vishnu. However, the present dance form evolved from efforts made by the great saint, Chaitannya Mahaprabhu.

The "Namgkrim dance" of Meghalaya is very famous. The "Khukri dance" from Assam is very vibrant. The "Sola dance" of Madhya Pradesh is also very important. The Santha dance from Bihar and Orissa are also very popular. It is a pleasure to watch the dance of Santhals "Collection of Indigo". Gujarat is famous for the "Garbha dance". This dance is performed by

both men and women and is related to Krishna Lila.

The South India folk dances are replete with spiritual connotations. The nomads perform a pot dance “Kudekutta” is very popular. Tradition has it that this dance was performed after Lord Krishna defeated Banasur or demon. Another dance called “yekkun Nityum” or devil dance is also performed in South India. This dance is performed by men with the intention to drive away evil spirits. This dance is specially performed when somebody falls ill. The dance is akin to the dance performed by the Jhakris of Sikkimese Nepali community.

“Nautanki” and “Ras Nritya” are popular dance forms of Uttar Pradesh. These dances depict the life of Lord Krishna and Radha. Usually in “Nautanki” dance boys dress up like girls, the boys sing on the stage accompanied by drum beats, and at intervals, other join them in chorus. In Sikkim, too, “Maruni dance” boys dress up like girls.

Another popular dance form among the village women of Uttar Pradesh is known as “Brat Nritya”. This is done in order to appease the powers which drive away contagious diseases. Before any occasion, the women of this state perform “Shitala Puja”. After that they sing songs and dance to its rhythm. Holi or the festival of colours is also the harvesting time so the people are full of joy and gaiety. On this occasion, the men and women make a group and dance together emphasizing the happy note.

LEPCHA FOLK DANCE “CHU-FAAT”

This age old folk dance of Lepchas is performed in honour of the Mt. Kanchenjunga and its four associate peaks Mt. Kabru, Mt. Pandim, Mt. Simbrum and Mt. Narsing. These five snowy peaks are believed to be the repository of five hidden treasures such as salt, medicine, minerals, sacred scriptures and foodgrains.

Carrying butter lamps and green bamboo leaves, the dancers perform this ritual dance “Chu-Faat” with the devotional song.

Tzera-Chu Ve Pum Rum Pong|
Tzer-Kong Chen Zu Rum Pong Ho Yo-Yo||

Mum Hait Lok

It is ritual Lepcha folk dance performed by both men and women to the accompaniment of devotional hymns. The Lepchas believe that the evil spirits are the cause of fatal diseases and only the “Mum” or the Shaman Priest can control the evil forces by dint of his spiritual powers. This dance depicts the Mun performing the age old ritual dance.

Ha-Ho-Ho-ha-Ho-HO|
Ho Sak Mu dok ho som mu dok||

Mon-Dryak-Lok

It is Lepcha hunting dance. The Lepchas are skilled hunters. They never kill wild animals and birds for pleasure, but their approach towards hunting animals for food is highly

Bulletin of Tibetology

ritualistic and hunt what is required.

The dance depicts the hunting style carrying bows and arrows as their weapons. When any animal is killed, the hunter cut certain portion of the flesh and offer it to the Pong Rum "Forest Deity" of hunting. They believe that such an act will meet with great success in hunting. After this, the remaining carcass taken home and distributed among members of the family and friends.

Owai Owai Owai|

Mun dyak ka no o chang gyam ka ka||

Tendong Faat

It is a famous Lepcha folk lore which is often narrated to the new generation in the form of lyrical poems. This folk lore corresponds to the divine occurrences as described in the Matsya Puran and in Bible as the great flood.

Folklore of Tendong Faat runs like this.

Long long ago, the mighty Tista and Rangit River became unusually turbulent and their volume increased to such an extent that everything all around, here drowned. Immense panic was unleashed everywhere when men, women, children and animals were swept away by the powerful waves of the two river. Steady water level kept rising and small hills soon vanished from sight.

Seeing this, the Lepcha of the "Tendong Hill" in South Sikkim began offering prayers to the God. Through a sacred religious ceremony they requested the Almighty to save them from disaster.

As a reply to their prayer, the folklore says that God came as a "Kohomfo" bird and sprinkled sacred millet beer in the raging water, which did the miracle. Within no time, the flooding water receded back and was fully pacified.

Among the other Lepcha folk dances, we may consider the name of ZO MAL LOK, DHARMRA JO-LOK and TANKISA ALOK.

BHUTIA FOLK DANCE "CHI-RIMU"

Chi-Rimu is popular Bhutia folk dance. It is performed in praise of Sikkim - a land of eternal beauty which has been blessed with peace and happiness by great saints and lamas. The Sikkimese are happy, prosperous and peace loving people. Therefore, they always find occasions for get-together to sing and dance in praise of Sikkim which is not only endowed with natural beauty but also with spiritual contentment. This dance is a regular feature at every happy occasion when young and old folks alike participate in it. Through this song-cum-dance, Bhutias express their reverence to great teachers and sacred places by whose grace Sikkim has become a happy land and welcome everybody to join them.

Dhi-Rimu yale pe-ne zangpo dila ru|

Kungsang thido gncmla shap jela phe|

khidu linzi gnonala sing shap jela phe||

GNUNGMALE-GNUNGSHEY

This is a typical Bhutia folk dance performed in praise of the multi-purpose majestic bamboos. Since the dawn of civilization when human beings slowly deserted the caves and started building houses, man used bamboos extensively for countless purposes.

As such, Bhutias being skilled craftsmen, have also utilised bamboo in great many things. This dance and accompanying song describe the use of bamboo.

Gnungmala gnungshey lela pa|
Demula Zongki gnunglama 2||

TASHI ZALDHA

It is a dance depicting the Sikkimese Bhutia custom of offering scarves on auspicious occasions. The white scarf is symbol of purity, peace, good luck and prosperity. Carrying snow white scarves in their hands young boys and girls perform the dance.

So-ho-yagi kungson chhosu|
thidula gyatang chage||

YAK DANCE

High among the mountains, man's friend is yak. It is the sole means of transportation besides providing him with milk meat for sustaining himself during the long winter months.

This dance depicts the yak and projects the simple life style of the herdsmen in the mountains.

This dance depicts the yak and projects the simple life style of the herdsmen in the mountain.

Among the other Bhutia dances we may make the mention of Dina-Depay-Nima, Rechungam, Danzong Norling, Ta-La-Si and Singhi.

Sikkimese Nepali Dance - DHAN NACH

This dance is a symbol of good spirit with which the farmers work hand in hand undeterred by relentless rain and scorching heat of the sun, which cause them tremendous discomfort while working in the fields. Yet they never stop their work. To break the monotony of routine field work, men and women find time to break into merry making songs and dances to overcome fatigue. Thus Dhan Nach or paddy dance has become since time immemorial, a ritualistic dance performed by young and old folk alike in their traditional costume, especially it is very popular with the Limboos of this state.

Dhan hai ropun chpoo ra chupoo|
aasari mahinama dajai||

Chabrung

It is limboos traditional musical instrument. This typical musical instrument is like dholak in shape but much bigger in size. The dancer hangs the chabrungs around their necks with the help of a string and beats the drum with an open palm on one side and with a stick on

Bulletin of Tibetology

the other side. This produces two different sound which echos very loudly in valleys and mountains.

In this fashion, groups of limboo youngmen dance executing delicate and complicated footwork on the hypnotic beats of the chabrung. Chabrung is a songless dance which is only the rythmic music. But often young girls join the merry making with the soulful songs which are typically of their own.

Maruni Dance

Maruni is one of the oldest and most popular dance of Sikkimese Nepali community. This dance is always performed by young girls in colourful costumes and rich ornament on the occasion of tyohar or deepwali. Sometime a serious theme can spoil the gay festival moods. Therefore, there is always a man called "DHATU-WARAY" who acts the court jester wearing funny masks, awkward clothes in order to make people especially children laugh. Tamang Selo or Damphu Dance

Tamang Selo is yet another Sikkimese Nepali folk dance patronised by the 'Tamangs'. This dance is also known as Damphu dance. Damphu is the traditional musical instrument. This dance is performed on occasions like child birth, marriage ceremony, village fairs, etc.

Appaki choree maichanglai, yeo maya dina hunchaki||
appako chora changbalai, mayat dina rajee cha, pirathi laun rajee cha||

Among the other Sikkimese Nepali dances, mention may be made of Asare Nritya, Ratauli lok nritya, Majhi nritya, Sangini Nritya, Balan Nritya and Chudki Nritya.

The Dajong Ká ('bras ljons skad) Sikkimese Language

-Prof. S. K. Pathak

A small state Sikkim (derived from Sukhim in Limbu), otherwise called Dajong ('bras ljons) has area of 7096 Km² with a population above 4.505 lakhs. The country is mountainous in general having many ridges and valleys sloping southward down upto 1000 ft. above sea level.

The language spoken by the inhabitants of Sikkim is important to estimate their culture spectrum. The population of Sikkim consists of the Lepcha (Rong), the Bhotia (Bod), the Nepali and the Mon early inhabitants residing in the slope areas in vicinity of the forests. It suggests that the Lepcha (Rong) the Bhotia and the Nepali had migrated and settled in the Tista (bkra sis rtags) and Rongit in the south eastern part. The Lepchas migrated by the 12th century A.D. probably from the north eastern Bharatvarsa which has been broadly named Assam or Pragjyotisa in the olden days and their chiefs ruled the area upto the middle of the 17th century A.D. The Bod pa, the inhabitants of stod bod, which is now named Tibet, established their kingship (1641 A.D.) after defeating the Lepcha rulers. The Nepalese migrated to Sikkim when the Britishers encouraged their entry in the adjacent hill tracts since the 19th century A.D. The Nepalese have now outnumbered the other described as the Census Reports of India speak.

Sikkim which is described as the Switzerland of Asia for her natural beauty becomes thus a home of multiethnic groups. In course of time an assimilated life style has grown among the heterogeneous inhabitants of Sikkim and thereby their speech also becomes distinct in character than that spoken by their neighbours. For instance, Bengali, Hindi, Bhutanese spoken in the east of Sikkim, while Nepali and some corrupt form of Tibetan are spoken by the Dolpo and Nya tsang pa of North East Nepal.

In the olden days the inhabitants of the Himalayan tracts were much unaware of geographical boundaries as determined now by the formation of political states in the Himalayas. Obviously the migration of different ethnic groups prevailed with the least resistance. These ethnic groups move from one place to other and settled in clusters. The migration of the Mongoloid people from the north towards the south occurred probably in the pre-Christian period. The spoken languages of each group occasionally suggest lone instances of migration and temporary settlement heterogeneous if there be once again in course of their movement. In that respect the ethnic structures of the Himalayan tracts of Nepal, Sikkim, Bhutan require elaboration separately. Broadly speaking, three different speeches spoken by the inhabitants of Sikkim identify their ethnic multiplicity in spite of an intensive urge for assimilation by which Nepali overtakes (barikura). The Nepalis who are now in Sikkim after the political accession of the Nepali ruler in 18th century A.D. are not always the Limbu and the Rai. Some Gurung, Kiranti, Sherpa, Tharu and Burha are occasionally met. It suggests that the Tibeto-Mongoloids entered the afore said Himalayan tracts since the pre-Christian days in

1. CENSUS OF INDIA 1991, Series-22 : SIKKIM. Directorate of census operation, Sikkim (Editor)

Bulletin of Tibetology

search of better livelihood in the Gandaki and the Koshi river valleys of Nepal, as well as Tista and Rongit valleys of Sikkim. The migration of inhabitants of Nepal was from west towards the hill tracts of the eastern Himalayas. The ethnic migrations in the Eastern Himalayas and those in the Central Himalayas upto the Garhwal and Kumaon hills occurred in up-down curves from time to time. Also the Bhotia or Bod pa people settled in Sikkim belongs to the Tibeto-Mongoloid ethnic group as they are distributed as the Dukpa Bhotia, Sherpa, Tamang and Kagate. In the course of time the spirit of mutual acceptance and acculturation prevailed among them as a unitary designation of the Sikkimese of Dajong pa with a composite outlook Sikkim and the Bhotias of Darjeeling come under the purview.

The Bhotias are divided into several clans; such as Yolmo, Sharpa or Serpa, Hsingsapa, Kyerong, Thomowa, Tamang and Danjongpa or Bhotia of Sikkim. Regarding their migration from the Tibetan region and their respective date of migration a separate study is required. Some Dukpa Bhotias of Bhutan may also be included on account of preserving a common tradition.

As regards the socio-economic conditions of the Bhotia a large section earn their livelihood by agriculture or local industry and commerce depending on agriculture. A considerable section is however interested in business with small capital and public service under the State Government and other local agencies. The Bhotias are mainly Buddhist in their faith and practice Tantric Mahayana Buddhism with the Tibetan rituals. A considerable number of Christian Bhotias are found in the areas under present study; but, the Muslim Bhotia are hardly observed in this area.

The Lepchas and the Bhotias are distinct from another in terms of composition, kinship, social origin and the selection of spouse in their social life; but they hold some common traits. Such as, a household consists a family by itself; equal distribution of family property among sons, custom of bride price and in both communities polyandry and polygamy are admissible with the sanction of the local. It is further interesting to note that many instances of intermarriage among the Lepcha and the Bhotia families and that has tended to develop a high degree of cultural and religious assimilation in the socio-economic conditions of both communities. Since the present paper is devoted to trace some commonness in language and communication used by the Lepchas and the Bhotias the above points are mentioned for reference and background of problems.

The Indo-Tibetan language bears some compound traits which are not in development with the Indian Linguistics. It has been a natural process owing to the sustained efforts in speaking the Indo-Aryan speeches like Nepali and Assamese in the Eastern Sector, Kumauni and Garhwali and Hindi in the Central Sector and Dogra and local Kashmir in the Western Sector by the Indo-Mongoloid and the Non-Mongoloid Austro Asiatic people residing in the mid-Himalayas may broadly be divided into three branches.

A. Eastern Sector :

- (i) bhotia (bhotekura) including Kagate, Serpa (ssarpa), yolmo, Hsingsapa in West Bengal.
- (ii) Dajong Kā spoken by the Bod pa in Sikkim.
- (iii) Dukpa Kā (Bhutanese) of Bhutan

These speeches hold affinity with the Ü-Tsang kād (dbus gtsaṅ skad) spoken by the

inhabitants of Gyantse, Yatung, Thomo (Chumbi valley), Lhasa, Chamokanghar, Dechen and Medokangkar of the trans-Himalayan range.

(iv) Mon pa kã

(v) Serdukpan kã

(vi) Khamba kad

(vii) Memba kad in Arunachal Pradesh

The inhabitants of Loka and Kham speak distinct speech as which bear affinity.

B. Central Sector :

(i) Garhwali Bhotia in Bashar and Pithoragarh

(ii) Jad Nyamkat and Marcha in Tehri, Neelam in Upper Kanwar of Uttar Pradesh

(iii) Lahul-skad in Himachal Pradesh

(iv) Spiti skad in Himachal Pradesh

(v) Kurik skad in Himachal Pradesh

(vi) Upper Kinnaur speech in Himachal Pradesh

C. Western Sector : (broadly named as Ladakhi speech)

(i) Ladakh skad spoken in Leh districts of Ladakh

(ii) Nabra skad (spoken by the inhabitants of Nabra valley after choosing Khardangla mountain pass).

(iii) Skad is heard at Kharghil (Mkhar dkyel) and in Zaskar Tehsil of Ladakh.

(iv) Purik skad is spoken adjacent areas of Spu-rigs.

(v) Dogmi skad spoken by the inhabitants of Da (mda) as distinct from the speech but Hamu and the neighbouring village on the bank of Indus.

(vi) Balti skad holds distinction in speech as studied by Sprigg separately.

Though the above speeches bear some kinship with the Western Tibetan dialects belonging to the Nari ka (Mngaa ris 'Khar gsum skad) spoken at Hundesh, Rudhok, Gartok, Bongthal, Yambo extending upto Tise (Manasarovar) lake area, some variations are occasionally observed. An exhaustive study on the Ladakhi speech as spoken today has been done by Samyukta Kasal in the recent years.

In the present context the speech of the inhabitants of Sikkim undergoes a fast change in the race for separate literatures among the Rong or Lepcha, the Bhotia and the Nepali speaking Limbu, Rai, whether Shiva margi or Buddha margi, are available. Lama Dawa Samdup Kazi could foresee such trend among the Sikkimese and Bhutanese as early as in the first quarter of century. He remarked thus : "As to the construction of the Dictionary itself, it is simple English-Tibetan-Dictionary, the meaning being given in Tibetan characters. Care has been taken to give the Tibetan words as correctly spelt where possible, but where colloquial words had to be in preference to classical words, - because of the former being better understood, - no strictly correct spelling could be adhered to, and such places have been marked (colloquial). Names of trees, plants, fruits, animals, etc., which do not exist in Tibet, but which are to be found in Sikkim or in Bhutan, are given in these languages, and (Sik.) or (Bhut.) put in brackets against such words to show their origin."

Subsequently, my teacher George N. Roerich endeavoured to locate the variations in the colloquial speeches as those observed in Ü-kā (dbus skad), Tsang Ka (gtsaṅ skad) and Khamka (kham skad) by the forties of this century.

The statistical data in respect of different inhabitants in Sikkim other than the Bengali speaking, the Hindi speaking and south Indian language speaking ones are the following :

Nepali other than Limbu (36.18%) in contrast to the Bhotia speaking 16.45%, Lepcha speaking 7.24% and Limbu speaking 3.95%. Here the Nepali speaking includes Tamang, Gurung, Newar, Rai and Sharpa who have migrated to Sikkim within a span of two centuries. Linguistically however there are several dialects spoken by the above groups. Such as Tamang with 9 variable dialects 5.92%, Gurung (9) 5.82% Newar (17) 11.18%; Rai (17) 11.28% and Sharpa (3) dialects 1.98%.

As regards the Dajongkā spoken among the Bhotias in Sikkim it holds affinity with the Tsang kā, especially that of Tho mo valley. Tatang and Phari tending towards the Ü-Kā (dbus skad). Suggestively the trends are :

- (i) Sound simplification as prevalent in the U-Tsang dialect in Tibetan by elision of the prefix, the suffix and the secondary suffix letters being compensated by the vowel sound modification as admissible by the Phonetic Laws in Tibetan.
- (ii) Tendency of agglutination of monosyllables in formation of the conjoined words or that of the compounds while speaking.
- (iii) Elision of the literary particles as and when necessary like agentive particles, case ending and conjugative particles.
- (iv) Variables in usage for communicating between the speaker and the listener referring to the honourable persons and the commoners.
- (v) Minor change in spelling towards simplification tending no variation in syntax order.
- (vi) Some choiced expressions in agglutinated form as shown by Lama Dawa Samdup Kazi in his Dictionary.
- (viii) Occasional acceptance of loan words for accuracy in communication like baza for chu tso, radio, motor etc.

Prospect of the Sikkimese Language

The spoken language of the inhabitants of Sikkim make room for assimilation of the Lepcha, the Bhotia and the Nepali Speeches conveniently in the daily walk of life.

Nepali or Pahari kura forms the communicative speech of the common people in Sikkim. The Lepcha and the Bhotia dialect of Sikkim i.e. Dajong-kā are also the means of domestic and social customary communication with the respective communities. Linguistically, all the three languages belong to the Tibeto-Himalayan Branch of Tibeto-Burmese spoken in East Asia. The Nepali which is spoken in Sikkim and the Lepcha language are the offshoots of the Himalayan group though distinct in structure where as, the Bhotia group of the same Tibetan branch of language. The Tibeto-Burmen group holds a lien to the Classical Tibetan. The Government of Sikkim, however, has shown its broad outlook by choosing English for official use in state administration.

In view of developing the three languages prevalent in the state simultaneously the Government has already formed Text-book committees in respect to the above three language. It is novel attempt to study Nepali, Lepcha and Denjonkā or Bhotia methodically

among the new generation. Fortunately, Sikkim has got an immense treasure of human knowledge which is still unexplored. The location of Sikkim, which is in between India and Tibet has facilitated the people of Sikkim, to collect the resources of knowledge from both India and Tibet. Since Bhutan and Nepal, whose cultural heritage is akin to that of Sikkim, the Sikkimese have utilised all resources available from their neighbouring countries. In other words, Sikkim is rich in thought and wisdom.

Apart from the classical writings of the Tibetan scholars on literature, history, philosophy, medicine, astrology, astronomy and on other secular subjects, the Sikkimese have their local legends, folk tales, folk songs and traditional stories intermingled with myth and history, which speak about the prospect of Sikkim. These add more light to the culture of Sikkim to depict the integrated identity of the Sikkimese people.

One may optimistically hold that within a couple of decades, the Sikkimese will contribute many new materials for the study of the Tibeto-Himalayan languages. And, the Sikkimese literature will grow and develop in the course of time to express the innate characteristics of the land and the people of Sikkim.

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THE SIKKIMESE BHUTIA

-Prof. S. Norboo

The language spoken by Denzongpas, now better known as the Bhutias of Sikkim is called Denzongpe Ke or simply Denzong Ke. This Denzong Ke like other dialects spoken by ethnic groups such as the Ladhakis, Lahulies, Yolmowas, Sherpas and Tamangs living in the Himalayan and Indo-Tibetan border regions is offshoot of Tibetan. The Denzongpas however living in a compact area and in sizeable number are now trying to reduce their tongue to writing in order to preserve and perpetuate their culture and ensure its separate identity and to make it a means of mass communication. I shall say more about the language later. For the time being let us see what changes have taken place in the source language itself and how far the dialects including the Denzong Ke has deviated and assumed new forms. I am giving hereunder only one or two illustrations to compare the different dialects as it is not possible to accommodate all of them here.

Apart from the Denzong Ke¹, the dialects of the Yolmowas and the Tamangs have been mentioned. The name of the Yolmowas who live in the eastern region of Nepal feature in Gurboom or the 100 thousand songs of Milarepa, the great saint Poet of Tibet. The Tamangs form a substantial portion of the Nepali population and profess an old form of Tibetan Buddhism.

Now for the expression "It is my house", the equivalents in Tibetan and other dialects will be:

Thee nge Khangpa yin - (Tibetan)
Thee nge Khyim - (Denzong Ke)
Thee ngai khyim yinge - (Yolmowa)
Tsu ngala dhim hinna - (Tamang)

Now for another expression say "I am writing a letter" the rendering will be :-

Nge yigi digiyo - (Tibetan)
Nga yigi bido yin- (Denzong Ke)
or didoyin (Denzong Ke)
Nga yigi brilele yoba - (Yolmowa)
Nga chitti briken mula - (Tamang)

Form the above illustrations, it will be observed that though the syntax or the order of words in the different sentences is one and the same, there are differences in form and pronunciation. For "Khangpa" which means "a house", the Denzong Ke and Yolmowa have khyim which is slightly changed into "dhim" in Tamang dialect. For the word "this" the common expression in Tibetan, Denzong Ke and Yolmowa is "thee". For the Tamangs, however, the word is "tsu". The Tamang word "ngala" meaning "my" is a total deviation from "nge" or "ngai" in other languages. Moreover, the word "chitti" in the expression "Nga chitti briken mula" is certainly an outside influence. Considered from the point of view of vocabularies, expressions and sounds, the Yolmowa and the Tamang dialects are very much older than the

Denzong Ke. The closeness of the Denzong Ke to the Tibetan language is also established by an examination of the changes that have taken place in the 'Tibetan phonetic system'. Take the case of the Tibetan word Kompo and Tshog. Kompo which means "rare" is a corrupt form of Konpo whose original form was kondh po. In the Ladhaki dialect, this pronunciation is still very much there. Tsho on the other hand meaning an offering is pronounced as Thogs by the people of Lahul and spiti whereas the modern Tibetan pronunciation has dropped both the last two letters i.e. ga and sa and hence it is tsho only.

Such archaic pronunciations are visible in the case of the Yolmowa and Tamang dialects. Bray which means "rice" in Yolmowa dialect and "briba" meaning writing in the Tamang dialect are "day" and "di" in modern Tibetan. This means that the Rata subjoined letters have lost their original significance. Such archaic sounds are to be met with in the Denzong Ke also but they are much less compared to other dialects. Take for instance the word "bya" which means "to do" in Denzong Ke but it is "Jay" in Tibetan though orthographically it is written bay. Thus we see that the Tibetan language spoken today is very much different from what it was at the beginning and yet inspite of it, the Denzong Ke is very much close to Tibetan.

Now coming back to the subject of Denzong Ke and the efforts to give it a literary form, some progress had already been achieved as text books have been compiled and taught upto the Senior Secondary School level. It is all the more interesting to know that a news paper in the language is already in circulation. Considering the peculiarities of the sound system in the two languages, i.e. Tibetan and Denzong Ke, as well as their closeness to each other it was very natural that the architects of Denzong Ke should have used the Tibetan Uchen characters for the purpose of their writing. It would have been very difficult otherwise to transcribe such sounds like "Cha Chha", "ja" "Shha" "Zha" and "Ha". The pioneers in the field might come across with certain problems in the area of Orthography, grammar and diction in future. Some obstacles seemed to have already been removed by introducing some innovation in the writing system. I offer my sincerest wishes to the pioneers in the field in their efforts to raise Denzong Ke to the status of full fledged written language

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY,
DEORALI, SIKKIM**

PRESS RELEASE

A National Seminar was held at the Sikkim Research Institute of Tibetology under the aegis of the Institute from the 29th to the 30th of March 1995. For the first time in the history of the state a Seminar of this nature was organized for the broader dissemination of Dharma. The participants were given the option to chose between two subjects mainly (i) Guru Padmasambhava's contribution to Sikkim and (ii) Cultural aspects of Sikkim. These are hitherto unexplored subjects into which no person or organisation has deeply delved into for serious analytical research. The Seminar which was attended by more than forty delegates and observers hailing from various parts of the country as well as Bhutan, Nepal and Korea represented many universities and academic bodies of national and international fame. Prominent among them were the celebrated linguist and philologist Dr. R. K. Sprigg, the noted historian of Tibetology Prof. Sumti Kumar Pathak, Prof. Sangha Sen Singh, Head of Department of Buddhist studies, Prof. G. Gyatso, Department of Buddhist Studies, Prof. Norboo former Asstt. Prof. of Tibetan studies, Darjeeling Govt. College, Khenpo Dechen Dorji, Principal of SHEDA, Dr. Kapileshwar Labh, Lecturer, Jawaharlal Nehru University and a host of other scholars and dignitaries known for their erudition and exceptional eminence.

The inaugural function commenced on the 29th March '95 at the Institute premises amidst a festive atmosphere punctuated with delight and mirth which was writ large on the faces of the people who had thronged the Institute foreground. His Excellency The Governor of Sikkim inaugurated the newly constructed replica of the Dhana-Kosa Lake (Tsho Pema) by unveiling the immaculate statue of Guru Padmasambhava. In a scintillating and thought provoking discourse His Excellency in his capacity as the President of the Institute highlighted on the historicity of Guru Padmasambhava and gave a succinct resume of the variegated aspects of Sikkimese culture. He declared thus "Perhaps this is for the first time in the history of the institute that a scholarly deliberation and the exchange of thought on the historical perspective of the Guru's contribution and cultural aspects of Sikkim is being organised by the SRIT. I do sincerely wish that you all will leave the state with more enlightened views of Tibetology.

The Director in his address opined that "In the days of four great Universities like Nalanda, Takshasila and Vikraama sila and Undantapuri could flourished due to the sumptuous patronage given to this Institution by the people as well as the sovereign. No one, irrespective of their caste, colour, race and language need to turn away from this Institute since Tibetology is not the sole prerogative of the Tibetans alone. On the contrary, it encompasses the whole of mankind and all sentient beings". A tastefully decorated flower pavilion was inaugurated by the Hon'ble Eccl. Minister who later on addressed the gathering as the representative of the Hon'ble C.M. who could not be present during the occasion owing to other important preoccupations. The second volume of the Bulletin of Tibetology for the year 1994 was released by the Hon'ble Cultural Minister who by virtue of his high position is also the Vice-President of the Institute. He exhorted the people to become true Buddhist through their

precept and practice and expressed his hope that the Institute should in the course of time, organise similar types of Seminars, symposia and spiritual conventions. Prof. Ahmad Sayeed was called upon to present the first paper of the seminar after which the morning session was adjourned with a vote of thanks conferred upon all those who were present by the Director, SRIT.

The second and third session was presided over by Prof. S.S. Singh and Prof. S.K. Pathak respectively on the 29th afternoon and the following morning during which scholars deliberated upon various aspects and dimensions of the subjects. The valedictory session was chaired by the Hon'ble Chief Justice of Sikkim Sri. S. N. Bhargava, which was concluded with a vote of thanks by Shri B. Ghosh, Asstt. Director of the Institute. The chairperson Justice Shri. Bhargava in his valedictory address eulogised the bold attempt which had been made by the Director and the staff of the Institute. He expressed his fondness to associate himself with the affairs of the Institute in the days to come and as the arbitrator of the session highlighted upon some of the cardinal points which had been discussed during the session.

This seminar did epitomize one of the cardinal objectives of the Institute which has been laid down in its charter of incorporation in Art. 10 and of its objectives and functions which suggests that the Institute was established "To organise conferences and meetings on different items of Tibetology and to accord recognition to scholars in the field by means of scholarships and prizes. The preamble of the charter clearly mentions that the Institute should work actively for the development of the knowledge of Chos, the culture and all arts and sciences associated with origins and developments of the Chos and to set high standard of research both orthodox and modern, in the subjects mentioned"

In this respect the seminar has been far-reaching and significant since scholars belonging to both orthodox monastic systems as well as from various Universities put their hearts heads and hands together.

As a result the synthetic conclusions drawn out of the deliberations were based on Tibetan primary sources as well as other relevant sources of study. The member of the Academic council who met on the 31st of March '95, has now decided to revise these learned papers and bring them out in two vols very shortly. This Seminar is definitely the beginning of many such events and heralds a new epoch in the history of Tibetology and Buddhology.

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