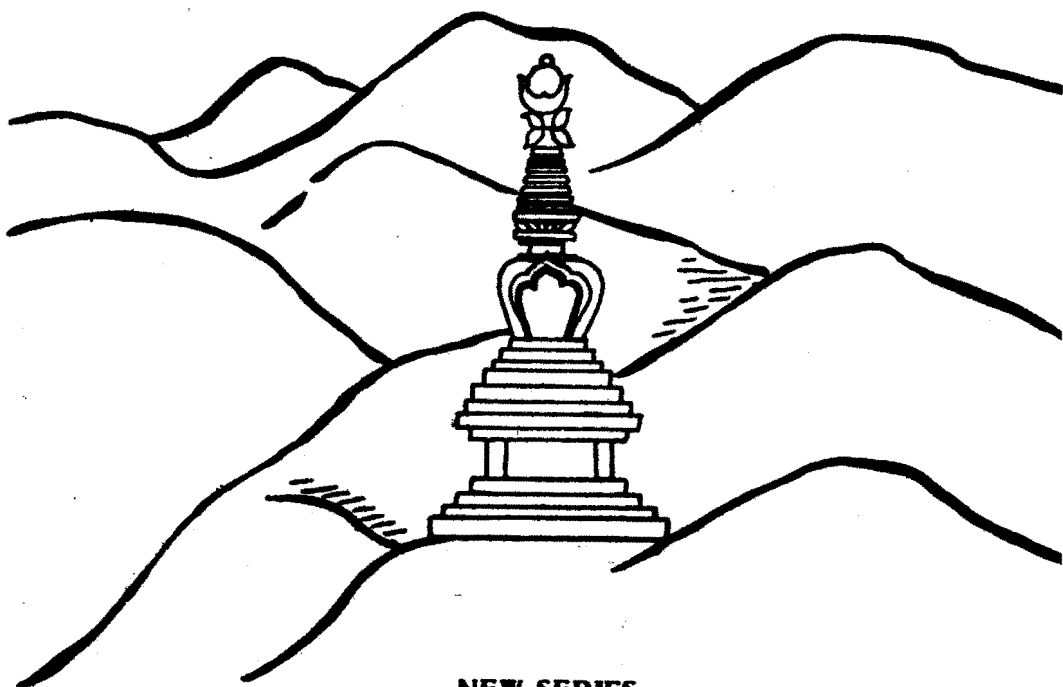


# Bulletin of Tibetology



NEW SERIES

1985

No.1

20 FEBRUARY 1985

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY  
GANGTOK, INDIA.**

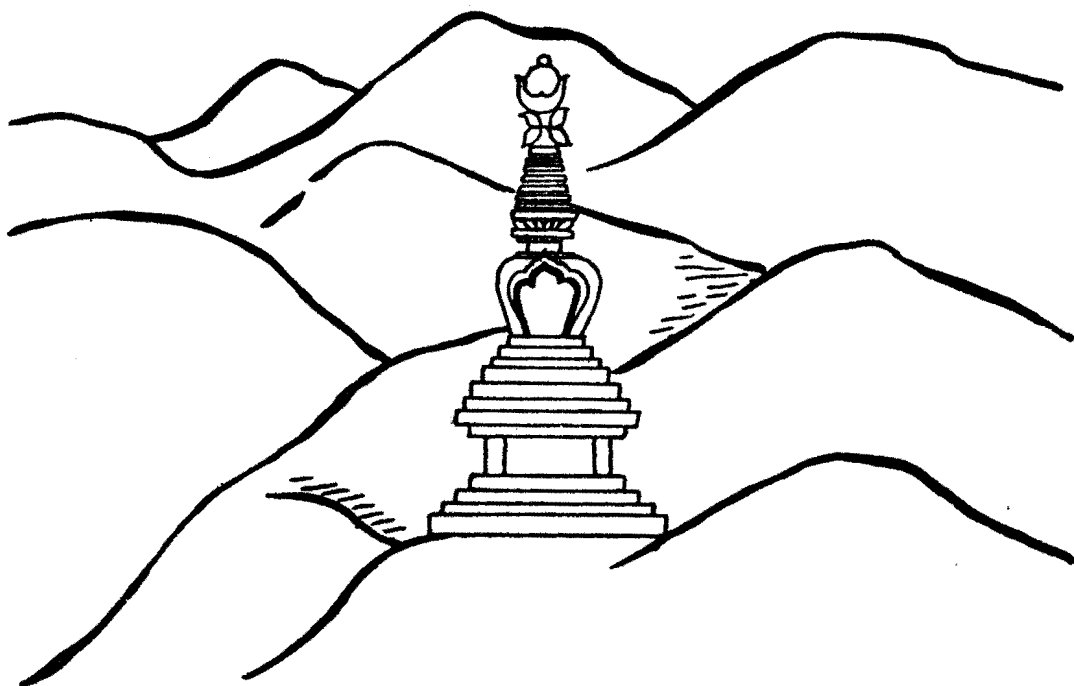
-The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field-

*EDITORS*

NIRMAL C. SINHA

JAMPAL K RECHUNG

**BULLETIN OF TIBETOLOGY**



**NEW SERIES**

1985

No.1

20 FEBRUARY 1985

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY  
GANGTOK, INDIA.**

SHING LANG : LOSAR

20 FEBRUARY 1985

Price per copy Rs. 10/-

6/85

PRINTED AT THE HIMALINDIA OFFSET  
NAM NAM ROAD GANGTOK  
PUBLISHED BY DIRECTOR SIKKIM RESEARCH  
INSTITUTE OF TIBETOLOGY GANGTOK - 737 101  
S I K K I M

## CONTENTS

	Page
THE TRADITION OF TREASURED- TEXT TEACHINGS <i>PHUNTSOK TSHERING</i>	5
ON BODHIPATHAPRADIPA <i>HELMÜT EIMER</i>	15
FIVE GREAT FOUNDER LAMAS OF SAKYA ORDER <i>KUNGA YONTEN HOCHOTSANG</i>	19
NOTES & TOPICS <i>J. K. RECHUNG</i> <i>NIRMAL C. SINHA</i>	41
BOOK REVIEW <i>NIRMAL C. SINHA</i>	44

## CONTRIBUTORS IN THIS ISSUE :

**PHUNTSOK TSERING** Born 1954 in Western Tibet (Sipki); had schooling in India since childhood; took M. Phil and Ph.D. from Delhi University; studied Udana for M.Phil and Buddhist Sects of Tibet for Ph.D; specializes in comparative study of different schools and traditions of Buddhism.

**HELMUT EIMER** Born 1936 in Pomerania (Stettin); studied Classical Philology, Sanskrit and Tibetan at Hamburg, Berlin and Bonn; specializes in Northern Buddhist traditions and literary sources; authority on life and works of Dipankara Atisa; currently with Indology Seminar of Frederick William University at Bonn.

**KUNGA YONTEN HOCHOTSANG** Follower of Sakya Order from Derge (Kham); resident in Sikkim since 1959 and attached to the Sikkim Research Institute of Tibetology, first as a student of Sanskrit and English, later English Language Teacher, Sikkim Institute of Higher Nyingmapa Studies (Sheda) and Senior Tibetan Teacher, Tashi Namgyal Academy; and presently Research Officer at the Sikkim Research Institute of Tibetology.

**JAMPAL KUNZANG RECHUNG** Comes of the Pheunkhang House, Lhasa; had first schooling in Drepung and Rechung Phu areound Lhasa; had schooling in modern subjects in India, Holland and England collaborating with Tibetologists; currently Deputy Director, Sikkim Reasearch Institute of Tibetology.

**NIRMAL CHANDRA SINHA** Founder Director, Sikkim Research institute of Tibetology; was Centenary Professor of International Relations; History at Calcutta University.

Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Sikkim Research Institute of Tibetology. An article represents the private individual views of the author and does not reflect those of any office or institution with which the author may be associated. The editors are the publishers of the article(s); copyright of an article belongs to the author, unless otherwise indicated.

## THE TRADITION OF TREASURED - TEXT TEACHINGS IN BUDDHISM THROUGH THE AGES

Phuntsok Tsering

It is true that the Nyingma(rNying-ma) Order of Tibetan Buddhism abounds in the tradition of 'Treasured-teachings' (gTer-chos). But the tradition of hiding and discovering of treasured-text teachings is not exclusive to Nyingma Order. There are several instances of the existence of the treasured teachings and their transmission in other schools of Tibetan Buddhism, and interestingly, it existed even in the earliest days of Buddhism in India.

### WHAT IS GTER-MA?

The literal meaning of the word 'gter' is 'mine', 'treasure' or 'store'. The word, consequently, became associated with the idea of something that has been mined out and worthy of preservation or precious. The objects termed 'gter-ma' may be jewels, silver, gold, etc. indicating 'material' values or may be figurines, cult objects and reliquaries, representing 'religious' values. A gter-ma can also be precious in the sense that it embodies liberation in which case its preciousness would be the doctrinal content laid down in written works or their oral teaching. Whether precious teaching or cult objects, common to all of them is that they have, at least once, been concealed and then have been rediscovered. Furthermore, they have a hidden meaning. The significance of these teachings, scriptures or cult objects is revealed only to the religious man who is qualified or predestined for such a task. The concealment can be related to the belief in Dakas and Dakinis, the representatives of the transcendent, so as to ensure their transmission, and to the guardian-deities (srung-ma) for their custody till their rediscovery or excavation by their predestined 'Discoverers' (gter-ston). When these books etc. are rediscovered, the Dakinis merely pass them to the discoverers. This tradition of discovering the text and the transmission of the teachings by the Dakinis to the discoverers taking place through this "transcendent sphere" is called the "Short - routed Trans-

mission of Treasured-texts" (Nye-brgyud gter-ma) and is contrasted with the "Long-routed Transmission of the Pronouncements" (Ring-brgyud bka'-ma) which takes place through the "historical human sphere".

A discoverer of Treasured-texts (gter-ston) is a person embodying in himself the poles of temporality and extra temporality. The former is the discoverer's historical existence which we know from his name and the events in his life. This historical human existence which follows the rules of temporality is pervaded by the absolute reality of extra-temporality. The discoverer sees this reality in his enlightened vision (dag-snang).

## GTER-MA IN EARLY BUDDHISM

Going back to the earliest days of Buddhism, the noted bKa'-brgyud-pa historian, dPa'-bo gTsug-lag 'Phreng-ba (1503-1565) records : "According to the Sutra, it is said that the texts of Fasting (bsnyen-gnas, upavasa) and Refuge (skyabs-'gro, sharana) were taken from a pillar. Again, when Lord Buddha was on the way at the invitation of the Great Brahman (Bram-ze chen-po), some rays of light emitted from a rubbish-heap accompanied by a broadcast saying : "Welcome! Shakyamuni!" At this, the Buddha offered his salutation with tears of veneration, tidied his mantle and said : "Here lay the relics of all the Buddhas". And then he promulgated the "Dharani of the Secret Relics" (gSang-ba ring-srel gyi gzungs). It is true that the Tathagata did not have to depend upon (an earlier) text of the "Dharani", but verily that text has been counted as a "gTer-ma." I dPa'-bo gTsug-lag further maintains that the monk who converted Ashoka to Buddhism is believed to have been a manifestation of Padmasambhava and in the sutra entitled sPyod yul rnam 'phrul gyi mdo, the Buddha prophesies thus : "After I attain Mahaparinirvana, King Ajatashatru would hide his share of the relics and this Sutra collectively at a place to the South of Rajagriha. A king to be called Ashoka would come after 100 years of my Parinirvana. At that time, a monk to be named Bhikshu Indrasena (dBang-po'i-sde) will discover these hidden treasures with the aid of which he will tame the king. The King will build eighty-four (-thousand) stupas in his empire with those relics. That Bhikshu



will hide that text at a place in the north to be known by nobody." It is believed that this Bhikshu hid this text in a place in Tibet. 2 In order to lend credence, the Buddha, in several of his sutras including Chos yang dag par bsdud pa'i mdo, mNgon du zhugs pa'i ting nge 'dzin gyi mdo, KLu'i rgyal pos zhus pa'i mdo, 'Phags pa bsod nams thams cad bsdud pa'i ting nge 'dzin gyi mdo, Chu klung rol pa'i mdo and bDe mchog nyung ngu'i rgyud prophesies the prevalence of treasured-text teachings. 3

Lord Maitripa unearthed the three last books of the "Maitreya Doctrines" (Byams-chos) including the Uttaratantra from the crevice of a stupa. 4 We again find Nagarjuna obtaining the last chapter of the Prajna-paramita from the realm of the Naga-spirits where it had been buried as a treasured-text by Manjusri and had been entrusted to the care of the Naga-spirits. The Great Indian Mahasiddhas have unearthed treasured-texts of Tantra from the Stupa of Urgyan Dhu-ma-tha-la. 5

#### SRONG-BTSAN & GTER-MA

The practice of hiding treasured-texts and other objects received a tremendous popularity and significance during the reign of the Tibetan King, Khri-srong LDe-btsan (755-797 AD) effected as it was by Padmasambhava, and other teachers but the practice of hiding texts and other objects in Tibet started much before the visit of Padmasambhava. The Sa-skyapa historian, bLa-ma Dam-pa bSod-nams rGyal-mtshan (1312-1375), in his rGyal-rabs gsal ba'i me long (written in 1368 AD), records that the King, Srong-btsan sGampo (617-649) hid several treasures of different kinds and contents for the benefit of the posterity.

In the proximity of the Vase-like Pillar (Ka-ba bum-pa-can) in the Cathedral (Jo-khang), he hid the "Treasures of the Doctrines" (Chos-gter). In the proximity of the Leaf-like Pillar (Ka-ba shing-lo-can), he hid the "Treasures of gold, silver, and gems". In the proximity of the Snake-head-like Pillar (Ka-ba sbrul-mgo-can), he hid the "Treasures of Mystic Formulae". In the proximity of the Lion-head-like Pillar (Ka-ba seng-mgo-can), he hid "Benedictory Formulae" (gYang-yig) of the domestic cattle. Ratna-de-ba, a precious stone, was encased

in a chest of onyx(gzi) and covered it with five different kinds of high quality silk and was hidden beneath the image of Jambhala (deity of wealth). sTag-sha de-ba, another precious stone, wrapped up in a case of a snake was hidden in the KLu-khang. A Sapphire bowl filled up with several varieties of delicacies was hidden in the Yaksha house (gNod-sbyin khang-pa). A copper Degchi filled up with gold, silver, and several other varieties of precious stone was hidden beneath the Big Mandala (dKyil-'Khor chen-po). The King then offered prayers to the effect that only fortunate beings be able to unearth them. In addition to this, the King, in order to augur fertility in the land, for securing timely rain, for ripening the grains, for averting drought, frost, hail-storm, famine, diseases and external aggression and also to augur good luck and prosperity at all time hid several vessels full of precious stones including gold and silver in the Yaksha house, kLu-khang and the Lha-khang. 6 The King even hid his own short, medium and long autobiographies beneath the Vase-like Pillar, and prayed that these items be unearthed by the fortunate ones only. 7 The Mani-bka'-'bum hidden in the right leg treasury of Hayagriva (rTa-mgrin, one of the retinue of the Five Self-evolved aspects of Avalokitesvara (Thugs-rje chen-mo rang-byon lnga-ldan) in the Central Cathedral of Lhasa was unearthed by the rNyingma ascetic, Grub-thob dNgos-grub in the 12th century. 8 A Minister of King Khri-lde gTsug-brtan Meg-ag-tshoms (704-754) discovered and inscribed copper plate in a rocky ravine at 'Chims-phu hidden by mGar-stong-btsan, on which were inscribed the following words of King Srong-btsan sGam-po :

" My nephew bearing my name with the addition of "lDe" will spread the Doctrine of the Buddha."

Khri-lde gTsug-brtan thinking that "this lDe must be I" built several viharas including that of Brag-dmar mgrin-bzang. 9

#### GTER-MA AND RNYING-MA

The special greatness of Guru Padmasambhava's action lay in the fact that he had been hiding countless concealed treasures in the form of religious objects,

treasures, medicines, things for astrological divination and for devotion in India, Nepal and Tibet in the interest of the Doctrine and the followers of future times. 10 Ye-shes mtsho-rgyal gathered all the Pronouncements (bka'-ma) by seizing them through the ability of not forgetting anything. She wrote treatises on the 'Five Methods' of Spiritual Maturing in the symbolic language of the Dakinis, hid them in various receptacles and impressed on them the "Seal of Indestructibility". Padma-sambhava together with his divine consort hid Treasured-texts and other items in appropriate places entrusting their custody to the "Protector of the Treasures". When Padmasambhava left for rNga-yab-gling, Ye-shes mTsho-rgyal remained in Tibet for a further one hundred worldly years, hiding countless treasures in the upper and lower regions of Tibet. She prohibited the removal of the "Hidden Texts" through her divine command. 11

The great saint-scholar Vimalamitra, the King Khri-srong lDe-btsan and his disciples, the great Translator Vairocana, sNubs Sangs-rgyas Ye-shes, Nam-mkha'i sNying-po, gNyags Jnanakumara, sNa-nam bDud-'joms, Nyang-ban Ting-'dzin bzang-po, and others also had been hiding Mysterious Treasured-texts. They gave their blessings for the benefit of all beings, so that in future the right might come to guide the beings and practise the Treasured-teachings. When the prophecies and prayers had been uttered, then one after another, the Master with his followers came into existence as "Reincarnated Ones" (sprul-sku).12

Both sTag-sgang mKhas-mchog Ngag-dbang bLo-gros 13 and Kong-sprul Rin-po-che 14 tell us that there had been more than two hundred "Discoverers of Treasured-texts". The first forty-eight correspond to those who have been revealed in the Padma-thang-yig. Thu-bkwan reports that the most authoritative "Discoverers of the treasured-texts" from Sangs-rgyas bLa-ma (ca. 1000-1080 AD) to bDe-chen Zhig-po gling-pa are listed in the prophecies of the Thang-yig. 15 There also came many undisputed Discoverers who are not directly mentioned in the prophecies. Later on, Chos-rgyal dBang-po'i-sde collected everything about them and accordingly composed a prayer about the Discoverers of the Treasured-texts (gter-ston rgya rtsa'i gsol 'debs). These Discover-

riers and their teachings derived from the Hidden Treasuries were genuine. Such has been said by many great authoritative teachers. From amongst these Discoverers, the two : Nyang-ral and Guru Chos-kyi dBang-phyug are called the "Former and latter Discoverers" (gter-kha gong-'og). They are as well known as the Sun and the Moon and are recognised as the Kings of the Discoverers of the Treasured-text teachings. 16

In short, it may be said that the literature of treasured-texts form a distinctive feature of the rNying-ma Order. These extremely numerous texts were discovered and put into circulation at different periods. Each of them was found by one of the series of discoverers on whom are bestowed the title of gter-ston, revealer of gter-ma. Often, the discoverers claim not only to have found the texts but also to have translated them into Tibetan. In these cases, the texts in question are writings on rolled up yellow leaves (hence the name thang-yig) in non-Tibetan languages.

#### GTER-MA IN OTHER SECTS

When Lord Atisha visited Lhasa, he saw wondrous signs and portents over Lha-sa and became anxious to know the construction of the Cathedral (Jo-khang). It was revealed to him by the "Mad One of Lha-sa" (Lha-sa'i smyon-ma, a popular name then given to an action-crazy lady who was actually a dakini in human form) that the accounts of the construction were hidden and that she could show them to him. Atisha was asked by the Guardian-deity to return the scroll by that very evening. The contents of the scroll was copied down to the extent 'Brom-ston-pa and two other Tibetan teachers could do till that evening. The original scroll was once again hidden. 17

According to Regent Sangs-rgyas rGya-mtsho (1652-1705), the Lung-bstan gsang-ba'i me-long revealed by Lord Manjusri records :

"The conch-shell offered to the Buddha by Naga-rajā Anavatapta (kLu'i rgyal po Ma dros pa) on the Gridhakuta Hill, was, for sometime, used as a Dharma-conch by Buddha. Thereafter, when Buddha and

his retinue went to Kashmir, he said, "That disciple, Bhikshu Padmashila (Padma - Ngang-ldan) will be reborn in Tibet, the Land of the "Red-faced Ones" (gdong-dmar) as Bhikshu Sumatikirti (bLo-bzang grags-pa) who would disseminate the teachings of Prajnaparamita and the coherent teachings of the Sutra and the Tantra." On being instructed by Buddha, Ananda, taking the conch-shell with him went to Tibet with aid of his miracle, hid the conch-shell there as a "Concealed Treasure" in the 'Brog-hill (also known as 'Gog-pa Hill). Ananda entrusted Tshogs-bdag (name of a deity) as the Guardian of the treasure" who guarded it in the form of a monkey." 18

In the Iron-Tiger year (1410 AD), Lord Tsong-kha-pa bLo bzang Grags-pa took out the conch, the Mask of the Dharmaraja (chos rgyal gyi zhal 'bag) that were caused to be buried there by the Buddha. Tsong-kha-pa also set a yogi who was in eternal trance ('gog snyoms-pa) on to the path of deliverance. 19 Lord Tsong-kha-pa later presented the Dharma-conch to Venerable 'Jam-dbyangs Chos-rje bKra-shis dPal-ldan to be used as the Dharma-conch for his monastery which was then to be constructed. 20 Besides this, he also put into writing a scroll what is now known as 'Jam-dpal gyi shog-dril (the Scroll of Manjusri). This was preserved in dGa'-ldan monastery. 21 Lord Tsong-kha-pa also discovered a slab from a treasure-spot in mKhar-lung, which later lay in the Outer Court of bKra-shis Lhun-po Monastery. The embossed images of the One Thousand Buddhas of this Auspicious Kalpa and the Assembly of Thirty-five deities were found on this slab. 22

sGam-po-pa of the bKa'-brgyud-pa Order hid a list of hidden objects (gter gyi kha byang) in the lake 'Man-dala' at Nag-po, situated beyond sGam-po. He also hid some profound texts to be unearthed by Dung-tsho Ras-pa (in about 1315-16). 23 Again, Dung-tsho Ras-pa hid Sems-'khrid yid bzhin nor bu'i gter chos. 24 These texts were rediscovered by gTsang-pa rGya-ras. 25 Mi-la Ras-pa found that it was not a ripe time to propagate the teachings of Ro-snyoms. Hence, at his command, Ras-chung-pa hid the texts Ro-snyoms skor-drug and Sangs rgyas thos mchog at Lho-brag mKhar-chu. Mi-La prophesied that the right owners of these teachings (chos 'di'i bdag po)

would come after three generations. 26 The text, Ro-snyoms skor drug was verily unearthed by gTsang-pa rGya-ras at Lho-brag mKhar-chu. 27 bLa-ma Zhang brTson-'grus Grags-pa (1123-1193), an important disciple of the All-knowing Phag-mo Gru-pa unearthed several hidden texts from gYu-brags at Grags (Name of small city) and some treasures from the Leaf-like Pillar (Ka-ba shing-lo-can) of the Cathedral at Lhasa. 28 Again, Kong-sprul Rin-po-che reports that Khro-phu Lo-tsva-ba Byams-pa'i-dpal unearthed the tantric text, gNod-sbyin dbug tho can gyi rgyud from Bya-rgod-gshong. 29

Thu'u-bkwan rightly summarizes our point when he says :

"It is the defect of not being well informed if one considers the entire teachings of the "Hidden-text Teachings" as a theory of the rNying-ma, because the general teachings of the "Hidden-text Teachings" existed even in the earliest days of Buddhism in India and also because they are inherent in other schools of Buddhism in Tibet."30

#### NOTES

1. Chos 'byung mkhas pa'i dga' ston (hence KhG), New Delhi, 1959 Vol. I p. 254
2. Ibid. p. 254
3. Chos 'byung mkhas pa dga' byed ngo mtshar gtam gyi rol mtsho (hence Rol-mtsho) by sTag-sgang mKhas-mchog Ngag-dbang bLo-gros, New Delhi, Vol. II pp. 311-313 : Shes bya kun khyab mdzod (hence Shes-bya), published by Dri-med Shes-rab, Delhi, fols. 511-12, bDud-'joms Rin-po-che's rNying ma'i chos 'byung (vide The Rise of Esoteric Buddhism in Tibet, by E. Dargay, Delhi 1979 pp. 185-86).
4. KhG I p. 254
5. Jamyang Khyentse Rinpoche : The Opening of the Dharma, Dharamsala, 1974, p. 13.
6. rGayl rabs gsal ba'i me long, Beijing, 1982 pp. 164-65. Also see rDzogs ldan gzhon nu'i dga' ston (hence rDzogs-ldan) by the Fifth Dalai Lama, p. 46; KhG

IV, p. 24 (for a sketchy detail).

7. rGyal rabs p. 165.
8. *rNam thar nor bu'i rdo shal* (vide Biographical Dictionary of Tibet Vol. III p. 310); Tibet: *A Political History* by Shakabpa (Tibetan text) Vol. I, p. 21; *Grub mtha' thams cad kyi khung dang 'dod tshul ston pa legs bshad shel gyi me long* (hence GT) by Thu'u-bkwan bLo-bzang chos-kyi Nyi-ma, Sarnath 1963, p. 30.
9. *sBa-bzhed zhabs btags ma* Dharamsala, 1968, pp. 4-5; *sBa bzhed* Beijing, 1981, pp. 1-2; *Blue Annals* tr. Dr. Roerich, p.40: *Nel-pa Pandita's History of Buddhism in Tibet* (to be found in the *Rare Tibetan Historical and Literary text*) published by Taikhang, Delhi, 1974, fols. 60-165; rDzogs-ldan p. 50; Khg IV pp. 35-36.
10. Shes-bya fols. 505-06
11. bDud-'joms Rin-po-che's History of Nying-ma (hence DC) fols-510-11.
12. Ibid. pp. 510-12
13. Rol-mtsho II, pp. 311 ff.
14. gTer ston rgya rtsa'i rnam thar
15. GT p. 44. See Khg I, pp. 255-58 for a synopsis of the prophecies of these Discoverers. All the genuine and reliable discovered texts have been compiled by Kong-sprul Rin-po-che to form the precious and holy collection *Rin-chen gter mdzod*
17. Biography of Atisha as narrated by Nag-tsho Lo-tsva-ba and compiled by Zul-phu, Varanasi, 1970, p. 188, Rol-mtsho II, p. 495; *ibid.* IV pp. 339, 449. This excavated text is now known as *Jo-bos gter nas bzhes. pa'i bKa' chem ka khol ma*.
18. *Ba'i durya Ser Po* (Yellow Sapphire) I, p. 19. Also see *Ba'i durya Ser Po* I. pp. 20-21 and dPag bsam ljon bzang of Sum pa mKhan-po, Sarnath, 1965, p. 93 where the Chinese version of the Lankavatara Sutra has been quoted by the authors of these books which say that Buddha gave the conch-shell to Maudgallani-putra, to be hidden in Tibet.

19. *dPag bsam ljon bzang* p. 130, *Ba'i durya ser po I* p. 169, *Rol mtsho III* p. 29 and *ibid. IV* p. 399.
20. *Ba'i durya Ser Po I* p. 169
21. *dPag-bsam lJon bzang*, p. 143.
22. *Ibid.* 253.
23. *Blue Annals II*. pp. 718-19; *KhG I*. p. 276.
24. *KhG II* p. 409.
25. *GT* p. 85
26. *Chos 'byung padma rgyas pa'i nyin byed* (hence *PNy*) by Padma dKar-po ed. Dr. Lokesh Chandra, N. Delhi, 1968, fol. 505
27. *Ibid*, fols. 574-76
28. *KhG II* p. 379
29. *Rin-chen gter-mdzod I*. fol. 500
30. *GT* p. 44.



## ON ATISA'S BODHIPATHAPRADĪPA

-Helmut Eimer

In his article "About Dipankara Atisa", published in the *Bulletin of Tibetology*, New Series, 1984, No. 2, Nirmal Chandra SINHA writes on page 34 : "Restoration of *Bodhipathapradīpa*, from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars". Such a "Sanskrit restoration of the *Bodhi-patha-pradīpa*" by Professor Mrinalkanti GANGOPADHYAYA, Department of Sanskrit, Vidyasagar College, Calcutta, was published in 1967 within Alaka CHATTOPADHYAYA's book *Atisa and Tibet, Life and Works of Dipamkara Srijñāna*, in relation to the History and Religion of Tibet (pp. 545-549). The same restoration now in Devanagari letters - was printed in the *Atish Dipankar Millennium Birth Commemoration Volume* (i.e. *Jagajjoti*, Sept, 1982 to Jan. 83, Combined Number and Special Number on Atish Dipankar Srijñan, Calcutta), pp. 12-14.

This "Restoration" renders the first stanza of the *Byang-chub lam-gyi sgron-ma* in prose, although the Tibetan version gives four lines in the eleven syllable metre indicating the elaborate metre of the Sanskrit original.

With the words "*..sdong-po-bkod-pa-yi/mdo-las....*" in the lines 49/50 the Tibetan text refers to a canonical text contained in the Kanjur; the title is restored by Mrinalkanti GANGOPADHYAYA (stanza 11-12) as "*sūtre drumavyūhe*". But, as a matter of fact, *sdong-po skod-pa'i mdo* is the standard Tibetan rendering of *Gaṇḍavyūhasūtra*, the Sanskrit text of which has come down to us and has been edited more than once. That the *Bodhipathapradīpa* refers to the *Gaṇḍavyūhasūtra*, we can see from the corresponding passage of the *Bodhimārga-dīpapañjikā*, the canonical commentary on the *Bodhipathapradīpa*. The references given in this commentary have been found in the original Sanskrit of the *Gaṇḍavyūhasūtra*.

For evaluating the "Sanskrit restoration" we can refer to three stanzas from the *Viradattapariṣcchāsūtra*,

which are quoted in den *Bodhipathapradīpa*. The original Sanskrit of these stanzas has come down to us as a quotation within Prajñākaramati's *Bodhicaryāvatārapañjikā*, (to 1,26 and 27) and within Kamalaśīla's *First Bhāvanākrama* (edited by Guiseppe TUCCI, *Minor Buddhist Texts*, II, Roma 1958 (Serie Orientale Roma. IX, 2.) p. 192. lines 10-15). Here follows the version as given by the *Bodhicaryāvatārapañjikā*, the variant readings contained in the *Bhāvanākrama* not being noted :

बोधिचित्ताद्धि यत्पुण्यं तच्च रूपि भवेद्यदि ।  
 आकाशधातुं संपूर्य भूयश्चोत्तरि तद्भवेत् ॥  
 गङ्गावालिकसंख्यानि बुद्धक्षेत्राणि यो नरः ।  
 दद्यात्सद्रत्नपूर्णानि लोकनाथेभ्य एव हि ॥  
 यश्चैकः प्राञ्जलिर्भूत्वा चित्तं बोधाय नामयेत् ।  
 इयं विशिष्यते पूजा यस्यान्तोऽपि न विद्यते ॥

The "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA of the *Byang-chub lam-gyi sgron-ma* lines 58-70 (in the restoration counted as stanzas 14-16) runs as follows :

पुण्यं च बोधिचित्तस्य यदि रूपान्वितं भवेत् ।  
 आकाशं पूरयित्वापि न हि निःशेषतां व्रजेत् ॥  
 मनसा बोधिचित्ताय प्रणतो यः कृताञ्जलिः ।  
 अनन्तास्तस्य पूजाः स्युरिति श्लाघ्यतराः पुनः ।  
 गंगायाः सिकतासंख्यैर्लोकनाथसमर्पितैः ।  
 बुद्धक्षेत्रं महारत्नैः कुर्वाणस्यापि सङ्कुलम् ॥

In the original language 24 further lines (i.e. lines 105-128) of the *Byang-chub-lam-gyi sgron-ma* have been preserved. Within the *Bodhipathapradīpa* six stanzas from the *Mañjuśrī-buddhakṣetrāṅkāraśāstra* are quoted, the same verses appear as a quotation within Santideva's *Sikṣāsamuccaya* (edited by Cecil BENDALL, St.-Petersburg 1902 (Bibliotheca Buddhica. I), p. 14, lines 1-12). One can compare these stanzas with the verses 25-30 in the "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA as well.

The *Byang-chub-lam-gyi sgron-ma* has been translated several times into modern languages. Here follow the references to the translations known so far :

1. (English) SARAT CHANDRA DAS, "Bodhi Patha Pradīpa". *Journal of the Buddhist Text Society of India*, Vol. i (1893), Pt. I, pp. 39-48, and Pt. III, pp. 21-26.
2. (Hindi) Rigzin LUNDUP Lama, *Byang chub lam gyi sgron. Bodhipathapradīpam* (Tippati-Hindī anuvād). Lucknow 1959; again presented in Satkari MOOKERJEE, *The Nava-Nalanda-Mahavihara Research Publica -*

tion, II, Patna 1960, pp. 77-81.

3. (English) Alaka CHATTOPADHYAYA/Lama CHIMPA in A. CHATTOPADHYAYA, *Atisa and Tibet*. Calcutta (1967), pp. 523-535.
4. (French) José van den BROECK, *Le flambeau sur le chemin de l'Eveil* (Bodhipathapradīpa). Bruxelles 1976. (Publications de L'Institut Belge des Hautes Etudes Bouddhiques. Serie "Etudes et Textes". 5.), pp. 1-12.
5. (English) Richard Faust SHERBURNE, "A Study of Atisa's *Commentary on His Lamp of the Enlightenment Path* (Byang-chub lam-gyi sgron-ma'i dka'-, grel)", Diss. phil. Washington 1976, pp. 34-47.
6. (German) Helmut EIMER, *Bodhipathapradīpa*. Ein Lehrgedicht des Atisa (Dīpankarasrijnana) in der tibetischen Ueberlieferung. Wiesbaden 1978. (Asiatische Forschungen. 59.), pp. 105-141.
7. (English) Alex WAYMAN, *Calming the Mind and Discerning the Real*. Buddhist Meditation and the Middle View. From the *Lam rim chen mo* of Tson-kha-pa. New York 1978, pp. 9-14.
8. (English) GONSAR Tulku/Brain C. BERESFORD, "Atisha's 'Lamp for the Path' ". *Mahayana Texts on the Graded Path*. Published in memory of the Bodhisattva Tenzin Gyaltzen, the Khunnu Lama Rinpoche, Dharamsala, H.P. 1978, pp. 1-25 (Pothe).
9. (English) Richard SHERBURNE, *A Lamp for the Path and Commentary, of Atisa..* Translated and Annotated. London (1983). (The Wisdom of Tibet Series. 5.), pp. 3-12 (divergent from the translation named above as no. 5.).
10. (Danish) Christian LINDTNER, "Lampen på vejen til den højeste oplysning". *Gads religionshistoriske tekster*. Kobenhavn 1984, pp. 159-163.

## FIVE GREAT FOUNDER LAMAS OF SAKYA ORDER

**Kunga Yonten Hochotsang**

[The lives of the first five hierarchs of Sakya Sect as presented here are based entirely on the recorded and oral tradition of the sect as far as available. Later a review of this account will follow. The Tibetan words are transcribed here as per pronunciation e.g. Lama for Bla-ma, Sakya for Sa-skya, Kabum for bKa'-'bum. This is for the convenience of the general reader; for the specialist all such words are listed in Tibetan script at the end. The Tibetan literary sources are also listed in Tibetan script.]

This paper is mainly based on the material available in Sakya Kabum and several Sakya literary texts of Sikkim Research Institute of Tibetology with an objective to provide brief and faithful biographies of the Five Great Founder Lamas, whose forebears are known to have descended from Clear Light Heaven to the peak of Salt Crystal Mountain in northern Tibet, during pre-Buddhist pre-historic times of Tibet. Two of the Three Descending Brothers soon returned to the Heaven while youngest Yuse remained in this world with his new family. The successive generations were known as Lha-rig (the god's race); mostly they were super-human beings, travelling in the space and their bodies disappeared when they died.

Yapang Kye fought with demon chief and took a demoness as his wife. A son, half god and half demon, was born and given the name of Khonbar Khye,<sup>1</sup> the one who is born in hostility between god's and demons. Since then, this lineage came to be called Khon dynasty, until Khon Konchok Gyalpo built the first monastery at Sakya, fulfilling the prediction made by Atisa Dipankara Srijnana earlier, when he was passing beneath the elephant shaped Ponpori mountain. On the slopes of the mountain two black wild yaks stood grazing. Upon seeing them Atisa predicted that in future two emanations

\*\*\*\*\*

1. Khon means malice/quarrel, Bar means between, Skyes means born.

of **Mahakala** would protect Buddha Dharma in this place. The Guru then dismounted and made prostrations in the direction of the white disc, for in its circle he saw seven DHI, one HRI, one HUM letters, symbol of Manjusri, Avalokitesvara and Vajrapani 'heart mantras' respectively. The Great Indian Master explained the significance of these letters and predicted that in future seven emanations of Manjusri and one each of Avalokitesvara and Vajrapani would appear here for the benefit of all sentient beings and spread of Dharma.

The history of Khon dynasty is well known from the time of King Thri-Song-De-tsan. Khon Kon-pa Gungje Tak popularly known as Khon Pal-po-che was one of the Chos-lon (Dharma ministers) of the Thri-Song-De-tsan. Khon Nagendra Rakshita was one of the seven select learned Tibetans who were ordained and sent to Phagyl (Arya Desha) to study Sanskrit and Dharma in the home land. These scholars were responsible for laying the foundation of Buddhist learning made available in the language of Roof of the World by translating major canonical and non-canonical works from original Sanskrit. About thirteen generations of this lineage followed the old tradition of Buddhism introduced by Guru Padmasambhava and known as Nyingmapa. However, Khonrog Sherab Tsultrim departed from this tradition and sent his younger brother Khon Konchok Gyalpo to study new tantra directly under the Indian saint, Gayadhara. He gained a thorough mastery of the new Indian systems after several years of painstaking study and practice. When he was forty years old he founded the first monastery or centre of new tantra at Sakya, the grey soil. From this time Khon dynasty, its religious sect and the followers came to be called Sakyapa.

Khon Konchok Gyalpo's only son, Sachen Kunga Nyingpo, an incarnation of Avalokitesvara was born in Drampa, Upper Tsang, in the year of Water-Monkey (1092). From very childhood he was charming, calm, compassionate, disciplined, intelligent, respectful to his Guru and elders. He possessed many qualities of Bodhisattva. He received his early education and teachings from his father Khon Konchok Gyalpo and mastered most of the Buddhist sciences. At the age of eleven, he performed Manjusri Sadhana under the guidance of great Lotsawa (Translator) Bari Rinchen Drag. Sachen's obstacles : external and internal were removed by goddess

Tara and Aksobhya respectively by visions (appearances). After he had meditated for six months, Manjusri, the god of wisdom appeared and bestowed the blessing of Zhenpa Zhidal (Detachment from the Four Desires) Teachings, which enlightened him in the realization of Prajnaparamita or Transcendental Wisdom and retained strong memory.

He studied Abhidharma with Lotsawa Drangti Darma Nyingpo of Rong Ngurmik and he left foot-prints on a rock at that time. He studied Madhyamika and Pramana from Chung Rinchen Drag and Melhang Tse, Guhyasamaja from Khawupa Darma Gyaltsen brothers, Sutra and three Hevajra tantras from Kyichupa Dalha Bar, Chakrasambhara and Mahakala teachings and their instructions from Gungthangpa Malo Lodo Drag and Mahasukha tantra etc. from Purang Lochung. Besides these Tibetan Lamas, he had studied with Pandita Padmasri and Pandita Jnanavajra of Nepal and great Yogi Bhota Rahula of India. Sachen spent four years with Lama Zhangtson Chobar and received many important teachings and become a great exponent and holder of Dharma. At the age of fortyseven, he was seriously ill for about a month due to poisoning earlier at Gungthang and he forgot all the teachings. He undertook a strict retreat and prayed to the Gurus for regaining his memories. He dreamt Je Gompawa, one of his Gurus and received teachings, thereby Sachen regained all the knowledge. During this retreat Mahasiddha Birupa appeared to him for a month, and bestowed the seventytwo tantras and four most secret teaching in round the clock. In brief, Sachen received all the essential and most secret teachings and instructions from Birupa.

By that time it is said that in India, Pandita Abhyakara's sponsor king Shingten had many elephants and his chief elephant had gone mad. It killed several people and destroyed the fence of Vajrasana (Bodhgaya) and threatened to damage the Temple. In order to subdue this elephant, Birupa emerged from the image of Somanatha (South India) in which he had embodied himself. On his (Birupa) way he gave the teaching to Sachen Kunga Nyingpo. The Lam-'Bras teaching was directly transmitted to Sachen from Birupa who received this directly from Dagmema, the consort of Hevajra. On receiving this teaching Birupa attained six Bhumis (Bodhi-sattva stage) in the very night. The famous Birupa hymn

entitled "Alalate" was written by Sachen at that time. This prayer is always recited during Lam'-Bras teachings, even today.

Sachen Kunga Nyingpo gave his first "Lam-'Bras" teaching when he was forty years of age, at the request of Khampa scholar Asing, after several years meditations and mystic practices. The famous Lam-'Bras explanation entitled Asingma and many other important instructions were recorded by Sachen at that time. He conducted many supernatural powers to convince the people. At one time, he caused six simultaneous manifestations of his body appear in six different places. They were: (i) expounding Lam-'Bras at Dolpa Tshakha for thirty monk meditators; (ii) conducting consecration service for the newly built temple by Zang Sherab Lama, at Dring Tsham; (iii) assisting and receiving Chakrasambhara teachings from Lama Mal at Gungthang; (iv) expounding Dharma to the nomads at Jang Gyud; (v) turning the Wheel at Law of Sakya; and (vi) holding religious activities at Subgo Nga.

In 1158, Sachen Kunga Nyingpo, the great Sakyapa ascended Dharmadhatu (passed away) at the age of 67, exhibiting four manifestations - one in Sukhavati, Potala, Udyan and Suvarnavati (Ser-Dog-can) respectively for the sake of sentient beings. This and many other extra-ordinary events like four elements assumed Mandala etc were witnessed by his followers and attendants present on both occasions of passing away and obsequies/funeral day.

The great Sakyapa had a number of disciples who attained the highest Siddhis or perfections in Sadhana. Among others were three Siddhas (their bodies disappeared when they passed away), seven who obtained the stage of Forbearance, eight who possessed high realisations, eleven Sastradharas, seven Jnanis, four Mahapanditas and eleven fully accomplished personalities (three of them were female). Sonam Tsemo the second son of Sachen is not listed in the group of the highly attained disciples, because he was venerated as equal to his father.

Sachen had four sons-the first Kunga Bar passed away in Magadha, India at early age, where he went to study. The second son, Sonam Tsemo succeeded to the Sakyapa throne.



## II

The second hierarch, Sonam Tsemo was born in the year of Water-Male-Tiger (1142). The child was reputed to be born in Vajrasana Mudra and immediately after his birth, he spoke in Sanskrit and proclaimed thus "I have gone beyond a child's ways". At this time an inscription miraculously appeared on the gates of Vajrasana (Bodhgaya). "Sonam Tse, the emanation of Manjusri and Holy Master of all Vajrayana doctrines, is born this day in Sakya". This inscription was said to be written by Dakinis. The inscription was noted down by Kosambi-Pandita Devamitra and message was sent to all directions. At the age of three, Arya Manjusri, Hevajra, Akshobhya and Tara appeared to him and bestowed blessings. He was fully conversant with scriptures by then and gave a recitation of five lengthy volumes by heart i.e. rGyud-gSum (Tantra Traya), bDe-mchog-rtan-rgyud (Abhidhanottaratantra) and Kun-las-btus (Tantra Samucchaya). He could recollect his twelve previous lives born as Indian Panditas including Mi-thub-da-ba (Durjaya Chandra).

Sonam Tsemo received all the important teachings and instructions from his father Sachen Kunga Nyingpo and by the age of seventeen he became a renowned master of Vajrayana, as in the lore of Mahayana Vajradhara throughout Tibet and neighbouring countries. Keeping his twelve years old brother at Sakya, Sonam Tsemo went to Central Tibet and studied Grammar and Logic besides Prajnaparamita, Vinaya, Abhidharma and other pitakas with Sangphu Chapa Chenpo Chokyi Senge. He mastered all the sciences at a glance without any difficulty and hardship.

Sonam Tsemo succeeded to the throne of Sakyapa when he was eighteen years old. Once when he was preaching at Utse Nyingma he miraculously created images of Arya Manjusri, Great Siddha Birupa and Avalokitesvara (in the midst of various offerings) in the sky and it was witnessed by Japa, Zhujey and Mokton. With his supernatural powers, he travelled round the Sukhavati, Potala and Pari Odyana in half day's time with celestial gods and goddesses. Very often rainbows, rays of light and sound of (heavenly) cymbals were heard when he performed the miracles and mandalas.

He had a number of works including famous commen-

taries of Yang-dag-sbyor-bai-rgyud (Samputa Tantra), Kalachakratantra, Bodhicaryavatara and Dharma Prave-sika. His authority and accomplishments on Dharma humbled the great Lamas of the time. His works were free from difficult constructions and easy to understand, yet profound and deep in their contents.

After thirteen years rule, Sonam Tsemo installed his younger brother Jetsun Dragpa Gyaltsen on the Sakya Singhasana and there after he left for Chumi Zing Kha. He built a temple having 16 pillars there and spent most of his time in expounding Dharma and meditation. To house his seventy thousand meditators and followers hundreds of hutments made from marshy soil were put up surrounding the temples.

### III

The Third hierarch, Jetsun Dragpa Gyaltsen, the emanation of Bodhisattva Manjusri, was born in the year of Fire-Female-Rabbit (1147) with many auspicious omens. It is said that his mother had a dream of the Naga King entering into her womb and the mother had very happy health when the baby was in the womb. At the time of his birth Sakya treasures were augmented heavily. Such auspicious signs would only occur when a Bodhisattva takes birth. Even when he was minor he preferred to be in solitude, had no attachment for material objects of world; he was fond of studies and performed charity. He received his Upasaka ordination from Jangsem Dawa Gyaltsen at the age of eight and he strictly observed the rules of Vinaya Sutra, abstaining from meat, spirit etc.

He mastered the sDom-pa-nyi-shu-pa (Samvara Vimsatika) and sGrub-thabs-mtsho-skyes (Sagarodhuta Sadhana) at the age of 10 and expounded the same in the following year, at the request of his teacher and other scholars. Scholars were humbled and surprised with his talents and genius. Once he had a dream of memorising Gyud-sum (Tri Tantra) text and on awakening he retained this knowledge. He had Hevajra tantra by heart and would teach from memory when he was 13 and it is said, he succeeded to the throne in the same year. However, this needs little clarification because his elder brother Sonam Tsemo is credited to have ruled Sakya for thirteen years and he was only six years younger by age. But, it is a fact that he (Dragpa Gyaltsen)

acted as head of Sakya, during his elder brother's study trip to Central Tibet. He was then 12 or 13 years old. He formally succeeded to the throne at the age of twenty-six, as Sonam Tsemo left for Chumig Zing Kha entrusting all the responsibilities as Head of Sakya.

Besides, Sachen Kunga Nyingpo, Dragpa Gyaltsen had many other gurus like Lopon Rinpoche Sonam Tsemo, Nyag Tsugtor Gyalpo, Zang Tshultrim Drag, Nyen Wangyal, Balpo Jaya Sena of Nepal, Lotsawa Palchog and Lotsawa Dorje etc and mastered all the Tripitakas. Dragpa Gyaltsen recited and meditated upon seventy Mandals (Sadhanas) in a day (twentyfour hours).

Once the great Kashmiri Pandita Sakyasri the celebrated Khache Penchen predicted solar and lunar eclipses and notices were announced. Through exercise of Yoga, Dragpa Gyaltsen could stop the vision of eclipse. Khache Penchen reacted saying that this was to call his prophecy about eclipse false. When Penchen called on Dragpa Gyaltsen, he got up hurriedly, placed his Vajra and Ghanta in the space and demonstrated his miraculous power. Kashmiri Pandita was moved by his attainments and received teachings from him. Then Pandita Sakyasri offered the title of Maha Vajradhara Guhyasamaja to Dragpa Gyaltsen.

Dragpa Gyaltsen had dreams and visions through which he recollected his previous lives as Pandita in India and Tibet. He had a dream of reciting Manjusri-namasamgita on two occasions and there upon remembered his seven previous lives with Manjusri as his chosen deity. When Dragpa Gyaltsen was thirty seven, Lopon Rinpoche predicted in a dream to Dragpa Gyaltsen that he would be born as Chakravarti Raja of Ser-Dog-Chanrealm and after three lives, he would attain Buddhahood. Dragpa Gyaltsen had also dream of the great Sakyapa and Sonam Tsemo (vide Bodong Vol. 106-129). When he was fifty six Dakinis came to receive him to mKha'-spyod-zhing (Vajra Yogini Kshetra) but he refused the invitation. In his sixtyseventh year, the great Sakyapa surrounded by eight Bodhisattvas in the centre, Hevajra with eight goddess on the right and Buddha encircled by eight Arhats on the left appeared to him and said : "If you desire ordination or initiations, from whom you like to have?" He replied to great Sakyapa "whether I need ordination or initiation, you are my Guru."

Thereafter Hevajra with eight goddesses symbolizing Sambhogakaya and Buddha with eight Arhats representing Nirmanakaya all dissolved one by one into the figure of Sakyapa. The great Sakyapa with eight Bodhisattvas, the embodiment of Dharmakaya pronounced, "Verily my son this is the Realisation" and bestowing blessing disappeared. When Dragpa Gyaltsen was sixtyeight, messengers came to take him to Sukhavati but he returned the messengers saying "I prefer this worldly field than the heaven. It is more meritorious for attaining Buddhahood and I have many helpless beings to protect." Again after a few months, the gods requested him to go to Sukhavati but he refused. After seventy days, another welcoming omen came to him; this time the entire realm of Sukhavati appeared to him which was also witnessed by common men. Rainbows, rays of light radiated from all the direction and there were earthquakes constantly for seventeen days. On the final day of his passing away, the sky was filled with Lha-yi-tshog (congregations of gods and goddesses) carrying Singhasana (throne supported by lions) heavily decorated with gems and precious ornaments and many other offerings. This time, he agreed and ascended in the year of Fire Male Mouse to Sukhavati where he would spend sometime and thereafter will take the position of Chakravarti Raja of Ser-Dog-Chan heavenly field; the prediction was that after three successive lives he would attain Buddhahood.

Dragpa Gyaltsen wrote a good number of books on all aspects and contents of Buddhism and these works are considered as authentic expositions and are highly valued by all the sects. Under his blessed auspices and guidance, numerous temples were built, statue of Buddha, Bodhisattva, deities and Gurus were made of precious metals and sacred gems, holy congregations were feted and charities were made. Through such activities Dragpa Gyaltsen led countless sentient beings to the right path and built a band of highly accomplished disciples; amongst the foremost were Sakya Pandita, Khon Palchen Hodpo etc.

#### IV

The fourth hierarch, Sakya Pandita Kunga Gyaltsen, in short Sapeu was born in the year of Water-Male-Tiger (1181) to Khon Palchen Hodo, Sapeu's fourth son who

was emanation of Manjusri and a great Siddha. The child's birth was heralded with many auspicious signs like showering of flowers and appearances in the sky of rainbows and light rays. When the new born child talked in Sanskrit, mother was worried at first, as he was talking something which she could not understand. When this was reported to Dragpa Gyaltsan, he knew this speech was in Sanskrit and said "why should your son become dumb". According to Bodong Choglay Namgyal that very moment child wrote down all the Ali (vowels) and Kali (consonants) on the ground with his little fingers. By the time he was able to speak, he knew many languages and scripts without efforts (to learn).

Kunga Gyaltsen was also emanation of Boddhisattva Manjusri. It is said that he was born consecutively as Panditas for twentyfive successive lives and was blessed by Manjusri. This was confirmed by Kashmiri Pandita Sakya Sri and some other siddhas, as revealed and predicted by Tara (goddess). He received his Brahmacharya and Bodhichitta ordinations from his uncle, Dragpa Gyaltsen who named him as Kunga Gyaltsen.

He studied sutra, tantra, art of exposition, composition, debate etc. from his uncle Dragpa Gyaltsen and his father. When he was eighteen, an Indian Pandita, middle aged, pale complexion, not very thin who claimed to be Acarya Vasubandhu appeared in a dream and taught him the entire Abhidharma in front of Ashibumpa stupa (in Sakya), there upon gaining full knowledge on the subject. Later, he studied the same (Abhidharma) with Sakya Sribhadra but found no difference. In another dream, he visited a cave filled with scriptures of Prama-na and received its key along with many instructions from Acarya Dignaga and acquired full realization on the subject. Sapa also studied Tibetan system of Prama-na, Vinaya and doctrines of four Buddhist schools of Tibet etc. from Zhuthon Dorje Kyab, Maja Jangtan, Tshurton Zhonseng, Tsegpa Wangchuk Senge and Changchub Hod.

At the age of twentyseven, Palden Thondup, as named from his childhood received his Bhikshu ordination from Kashmiri Pandita Sakya Sribhadra and added Palzangpo to Kunga Gyaltsen. He mastered all the five sciences: (i) art of crafts, (ii) science of medicine (including theory, practice and pharmacology), (iii) science of phonetic (including grammar, poetry, chanha/metre stanzas and thesaurus) from Nepali Pandita Sanghasri, Pandita Danasila and Pandita Sugatasri; (iv) all the system of Buddhist logic from Kyangdul Zhonu Senge, Pandita Sakya Sribhadra, Pandita Danasila and Pandita Sanghasri etc; (v) Inner science from Jetsun Dragpa Gyaltsen, Sakya Sribhadra, Palchen Hopa, Lupon Kyibo Lhepa etc. He also studied and mastered all the four vedas and Sankarananda's logic and other non-Buddhist doctrines and became unchallenged scholar.

Upto the age of 35 Sapeen spent most of his time with Jetsun Dragpa Gyaltsen and obtained all the instructions and lineage teachings. Once, when Sapeen was receiving Guru Yoga Initiation from Dragpa Gyaltsen, Sapeen saw his Guru as Arya Manjusri representing the nature of all Buddhas and acquired complete realization of Dharma and the accomplishment of first Bhumi (first stage of Bodhisattva).

Sapeen wrote his famous book on logic when he was 38, followed with many other important works. Six great South Indian sages, who were masters in their own line, headed by Togje Gawo (Hari Rama) came to challenge the wisdom of Sakya Pandita. All of them were defeated in debate and became his follower. Later they were ordained as Buddhist monks. Hari Rama's hair was kept and preserved in Sakya Gorum temple till Chinese destroyed the monastery in 1962. Reputation of Sakya Pandita's wisdom and accomplishment radiated throughout the greater part of Asia and received an invitation from Emperor Godan to visit Mongolia and China. He accepted the invitation as predicted and advised by his guru Dragpa Gyaltsen to go without any hesitation when an invitation would come from a foreign land, who spoke different language, wore dagger shaped hat and pointed shoes like pig's nose. It would benefit many sentient beings and profit the spread of Buddhism.

Sakya Pandita reached the Imperial Court located then at Lan-chou in the year of Fire-Male Horse. Just to test the Tibetan Lama, Chinese megacians conjured

a beautiful temple and the Lama was taken there. Sakya Pandita blessed and consecrated the temple and Chinese magicians could not make it disappear. This temple became a centre called Jangchok Tulpa Dei Tshuglagkhang. Emperor and the royal family thus nursed strong faith in the Lama and received teachings from him. Sapaen cured the Emperor's malignant cancer of blood running out. Sapaen laid the foundation for the successful growth of Buddhism in the Mongol Empire. Learning that the Mongols lacked a script he provided them with a set of letters whose shape inspired by the sight of a leather-softening board held by a woman at work. The board resembled the tooth-edge of a saw and Sakya Pandita created the Mongolian characters in that shape.

Under his guidance, a group of learned scholars translated many Buddhist texts into Mongolian and Chinese languages from Tibet. Sakya Pandita passed away in China in the year of Iron-Female Pig (1251)

Sakya Pandita Kunga Gyaltsen Palzangpo possessed all the auspicious signs of Bodhisattva and it was foretold that he would attain Buddhahood in Buddha Akshobhya Kshetra.

All the sects of Tibetan Buddhism revere him and hold him as an emanation of Jampalyang (Manjusri). Lamas and scholars pray to him for clear understanding/comprehension, while Yogis in quest of transcendental wisdom invoke Sakya Pandita as Manjusri, the God of Wisdom; the popular prayer reads :

" To him who is omniscient, seeing all the things clearly  
who has the merciful heart that helps  
all the beings to obtain liberation,  
who possess the power of the Buddha  
activity which is beyond thought,  
At the feet of that Lama who is Manjusri,  
our protector, I reverently bow down."

## V

Drogon Chogyal Phagpa was born to Zangtsha Sonam Gyaltsen, younger brother of Sakya Pandita, in the year of Female-Wood-Sheep (1235) with several auspicious omens. At that time, Sakya Pandita was in Yarlung, Western Tibet at the invitation of Jowo Kyabgon and child's birth was reported. He said, "child would be an extra-ordinary or special one : since he is born in the sheep year, name him as Arya Lug". He also conducted

Mahakala puja in order to avoid untoward occurrence.

Chogyal Phagpa knew a few languages and scripts without being taught and some other languages and scripts he mastered at a glance. He remembered his previous lives. Once he went to Kyisdrong with Sakya pānhita and among many monks he figured out and he said to an old monk "My attendant Tashi Drupjang". The monk at once fell at the feet of his Guru Saton Riba (emanation/incarnation) with tears. Saton Riba was a great Siddha who used to get regular audience with Bodhisattva Avalokitesvara. Chopags (=Chogyal Phogpa) expounded sGrub-thabs-mtsho-skyes (Sagarodbhuta Sadhana) at the age of three and all those learned Lamas assembled to hear him were humbled by his wisdom and said "he is really Phagpa (Arya), otherwise, no ordinary person can have such wisdom". Thus he came to be known as Phags-pa (Noble). He recited Jataka stories by heart at the age of eight, and Hevajra tantra and its explanation at the age of nine. By then he had become famous through out U and Tsang.

Chogyal Phagpa accompanied his uncle Sakya Pandita and received Brahmachari ordination from him, in front of Buddha Sakyamuni's famous statue (Lhasa). At the age of seventeen he went to Mongolia with Sapen. He acquired all his knowledge, education and accomplishments from Sakya Pandita. Sakya Pandita was happy with Chogyal Phagpa's achievements and learning; Sapen handed over the heavy lineage throne along with famous conch-shell of Buddha, his bowl, a golden statue of Buddha, many scriptures and his disciples to Chogyal Phagpa by saying "the time has come to you to propagate Dharma and to help all sentient beings. Remember your noble vows". Sapen passed away in China and Chopags was busy conducting religious services and rituals on the passing of his uncle.

When Chogyal Phagpa was nineteen years old, he received Seryig (Golden Letter) inviting him to the court of new ruler Sechen (Khublai Khan), the first Mongol Emperor of China, who had extended his way throughout Mongolia, China, Tibet, Kashmir and many other areas. Sechen was reluctant to recognise any authority superior to that of the emperor at first and upon meeting Chogyal Phagpa, he put a number of probing questions. Chogyal Phagpa's wisdom in both secular and religious affairs and his replies put the emperor's doubts at rest and



evoked sincere faith in the emperor. Chophags also performed supernatural powers in order to convince the Emperor and the people around by cutting his own arms, legs and head by a sword transforming these limbs into five Dhyani Buddhas. At the Emperor's request Chophags gave initiation to 25 members of the imperial family including Sechen himself. It was the beginning of Vajrayana taking its root in the Mongol court. In respect, as honararium for the initiation, Kublai Khan offered back Thirteen Principalities of Tibet, invaded earlier. it was the beginning of a new era in the history of Tibet that both secular and religious affairs were under rule of Lamas.

Under the leadership of Chogyal Phagpa, the Sakyapa reached its zenith, and Sakya influence pervaded spiritual life of Tibet, Mongolia and China. Kublai Khan urged the Rajaguru that all Tibetans should follow only one doctrine (=Sakya). Chophags replied "By such, evil desire and enmity would develop among the monks and affect their religious aspirations. Rather an individual must be encouraged to follow his/her own path and propagate". All the Buddhist schools or sects would thus receive equal opportunities.

Chophags advised the Emperor to put all his efforts towards the propagation of Dharma and follow the path shown by them. Seventeen Masters of Chinese Zin Zing philosophy came to debate with Chophags before the Emperor. Chophags vanquished them each in turn and all of them later took ordination from him as Buddhist monk.

Chogyal Phagpa received his Bikkhu ordination from Nye-thangpa Dragpa Senge and Joden Sonam Gyaltsen at the age of twentyone and he studied Prajnaparamita and Vinaya etc from them. Chophags returned to Sakya at the age of thirty and held a big religious congregation. He acquired most of the important teachings and instructions from Nyen Hosung, Dupthob Yonten Pal, Kyim Namkha Drag, Tshogom Kunga Pal and Lotsawa Josey etc.

When Chophags was 33, Kublai Khan again invited Chohags to visit Mongolia to bestow blessings. Before this visit thirteen categories of officials were formally appointed, and then he left for Mongolia. The officials were Master of Tea (and food), Mater of Bed-arrangements, Master of Ritual Offerings, ADC, Secretary, Treasurer, Cook, Conductor, one Incharge of sitting,

two Incharges of horses and two Incharges of cattles and dogs. This pattern of staff appointment became the model for the establishment of all high Lamas of all sects. During this second royal initiation, Emperor offered three Cholkhas (provinces of Tibet) to his Guru and for the third Teaching (initiation) a Chinese province and all the instruments of torture and punishment used by the Mongol army stationed in Tibet and elsewhere were abandoned. Chophags was much delighted to receive the vow of dropping cruel punishments as this removed the fears of the continent..

Chogyal Phagpa spent about nine years in Mongolia and China, propagating Buddha's message of peace and compassion. When he wanted to return to Tibet, Emperor could not easily part with his Guru and followed him upto Machu river, near Machen pamra Mountain with a few hundred thousand in royal party. Emperor hosted a big farewell reception in honour of his Guru, arranging huge offerings to the Triple Gems and charity to the poor. This time, Chophags created two white clouds stretching like elephant-trunk from east and west, depicting Birupa and Sachen Kunga Nyingpo on the two tops encircled by lineage gurus (of India and Tibet), Buddha and Bodhisattvas. For his supernatural powers, people formed unfledging faith in him and Buddha Dharma. Through such activities, countless sentient beings were led to the right path and understanding. Finally, he arrived Sakya at the age of 42 with huge collection of treasurers which he received as offerings. The wealth were spent on renovation and building temples, monastic educational institutions, meditation centres, stupas, statues, holy scriptures and given away to the needy and poor people as charity. He did not keep anything for himself. It is said that over 450,000 people received ordination from him and he preached Vajrayana teaching in fourteen different languages. His works cover all the aspects of Buddhist learning and form a good part of Sakya 'Kabum'.

The regime of Chogyal Phagpa is described as the golden age of Tibet. Perfect harmony between various sects prevailed, many large centres of learning were established, torture and punishment of Tibetan people by foreign rulers and soldiers ended and peace and freedom of Tibet was restored. The administration of the Government was based on the "Sixteen Pure Laws of Human Beings" proclaimed by King Srong-tsen Gampo.

Chophags passed away at the age of 46, seated with legs crossed, holding Vajra and Ghanta in his hands near the heart and in meditation posture. However, Sakya hierarchy continued to rule whole Tibet for about a century. Sakyapa tradition spread throughout Tibet and Mongolia. Number of important monasteries were established - especially in the Eastern Tibet (Do-Khams). Subsequently, six sub-sects of Sakya Order appeared: Ngor-pa, Tsharpa, Gangkar, Jonang, Bulug and Bodong.

## ERRATUM

The concluding paragraph under section II (p. 24 supra) is as follows :

Sonam Tsemo passed away at the age of 41 (Water-Male-Tiger) while he was teaching Dharma to eighty highly accomplished disciples. It is said that he rose from his Dharma throne and ascended to Sukhavati without leaving his body behind (1182). Melodious sound of music, fragrant scent, magnificent structure of heavenly field of Buddha Amitabha were witnessed by his followers.

# SOURCES

- 1 རྩེས་ཆེན་ཀུན་དག་པ་སྟོང་པོ་ལ་བསྟོད་པ། བསོད་ནམས་མཆོ་མོ།
- 2 གྲགས་པ་རྒྱལ་མཆོན་གྱིས་མཛད་པ་བླ་མ་འཛམ་ཐར་བསྟོད་པ་བྱེད་ཅིང་མ།
- 3 གྲགས་པ་རྒྱལ་མཆོན་གྱིས་མཛད་པ་བླ་མ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར།
- 4 བླ་མ་མལ་ལས་ས་སྐྱ་བླ་ཆེན་ནེས་པ་འཇིག་རྒྱལ་པའོ་པ།
- 5 རྩེ་བརྩུན་འཛམ་པོ་ཆེ་འཛམ་པ་ལ་མ།
- 6 བླ་མ་རྩེ་བརྩུན་ཆེན་པོ་འཛམ་ཐར་བྱུན་མོང་དུ་གྲགས་པ།
- 7 རྩེ་བརྩུན་འཛམ་པོ་ཆེ་གྲགས་པ་རྒྱལ་མཆོན་གྱི་བསྟོད་པ།
- 8 མན་ལ་ལས་གྱི་ཆོག་ས་བཅད།
- 9 དཔལ་ས་སྐྱ་པ་ཆེ་ཏེ་ཆེན་པོ་འཛམ་ཐར།
- 10 བླ་མ་བརྩུད་པ་འཛམ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར།
- 11 བླ་མ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 12 ཆོས་རྩེ་པ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 13 ཆོས་རྩེ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 14 ཆོས་རྩེ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 15 ཆོས་རྩེ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 16 ཆོས་རྩེ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།
- 17 ཆོས་རྩེ་པ་ལ་སྐྱེ་བ་ཆེན་པོ་འཛམ་ཐར་ལ་སྐྱེ་བ་ཆེན་པོ།

- ༡༩ ཚེས་རྩེ་པ་ལ་ནམ་ཐར་གྱི་སྒོ་ནས་བརྟེན་པ་མེད་ཀྱི་བྱེད་བཤུགས།  
 ༢༠ ས་སྐྱ་བཀའ་འབྲུམ་དཀར་ཆག་འབྲུམ་གྱི་ལྟུང་མིག  
 ༢༠ བོད་དེ་ཕྱོགས་ལ་ས་ནམ་རྒྱ་ལ་གྱི་གསུང་འབྲུམ་ས་པ་ལས་  
 ལས་འབྲས་སྒྲ་མ་ཚད་མའི་ལོ་རྒྱུ་ས།  
 ༢༡ གསེར་མདོ་ག་པ་ཁ་ཆེན་ལྷ་ཀྱ་མཆོག་ལྷན་གྱི་གསུང་འབྲུམ་ཅ།  
 ༢༢ དམ་པའི་ཆོས་ཀྱི་བྱུང་རྒྱུ་ལ་ལེགས་པའི་བཟང་ལ་བསྟན་པའི་  
 རྒྱ་མཆོར་འདུག་པའི་སྤྱི་ཆེན་ནེས་བྱ་བ། དེ་ཆེན་དཀོན་མཆོག་ལྷན་གྱི་བྱ་བ།  
 ༢༣ བུ་སྟོན་གསུང་འབྲུམ་པོད་དཔ་ལས་རྒྱུད་སྒྲིལ་བའི་དེ་ན་  
 རིན་ཆེན་གཅེས་པའི་སྤྱི་མིག་ཅེས་བྱ་བ།  
 ༢༤ བུ་སྟོན་གསུང་འབྲུམ་པོད་ས་པ་ལས་ས་སྐྱ་འི་གསུང་འབྲུམ་དང་  
 དང་ལ་གྲོས་འདེབས་པ།  
 ༢༥ བུ་སྟོན་ཆོས་འབྲུང་།  
 ༢༦ བསྟན་འབྲུང་དཀར་ཆག་  
 ༢༧ མདོ་སྤྱེགས་བསྟན་པའི་ནེ་པོ་ཆེ་འི་ཆོས་ཀྱི་བྱུང་རྒྱུ་ལ་ལས་བརྟེན་པའི་  
 ལོ་རྒྱུས་དང་ནམ་ཐར་གྱི་ནུ་མང་པོ་དོ་མཚར་སྒྲིལ་པའི་པད་ཆེ་ལ་  
 ཅེས་བྱ་བ། མཁའ་མཆོད་དབང་པོ།  
 ༢༨ གདས་ཅན་བོད་ཀྱི་ལྷ་ལ་དུ་བྱོན་པའི་གསུང་སྤྱེགས་གསུང་རྟེན་གྱི་  
 གདན་འབའ་མདོར་བསྐྱུས་དེ་མཚར་པད་ལྷ་འི་ཆེ་ལ་  
 ཅེས་བྱ་བ། མཁའ་མཆོད་དབང་པོ།

- 29 བྱང་ཕྱོགས་ཐུབ་པའི་རྒྱལ་ཚབ་དཔལ་ལ་ས་སྐྱ་པའི་བསྟན་པ་འཛིན་པོ་  
 ཆེ་ཤིང་ལྷ་པོ་བྱང་པའི་ལོ་རྒྱུས་རབ་འབྱམས་མཁའི་དབྱུག་པའི་སྐྱེད་བྱངས་  
 ཞེས་བྱ་བ། གདོང་ཐོག་བསྟན་པའི་རྒྱལ་མཚན།  
 30 འཇམ་མགོན་ས་སྐྱ་པའི་ཆེན་པོ་ཀུན་དག་འཁྱལ་མཚན་  
 དཔལ་ལ་བཟང་པོའི་རྣམ་པ་རྟེན་པ་བཞུགས།  
 31 ཞེན་པ་བཞི་བྲལ།  
 32 འཇམ་མགོན་ས་སྐྱ་པའི་ཆེན་པོ་ཀུན་དག་འཁྱལ་མཚན་མཁའི་དབྱུག་པའི་  
 བསྟན་པའི་སྐྱེད་བྱངས་མཁའི་དབྱུག་པའི་སྐྱེད་བྱངས་།

## PROPER NAMES

- 1 གཡུ་མོ། དབྱུ་མོ།  
 2 གཡུ་ལ་སྐྱེད་སྐྱེས།  
 3 འཛོན་བར་སྐྱེས།  
 4 འཛོན་པོ་ཀུན་པའི་ཆེན་པོ་ཀུན་པའི་ཆེན་པོ།  
 5 བྱི་ཕྱོང་ཕྱོང་བཅོམ།  
 6 འཛོན་དཀོན་པའི་གུང་ཆེ་སྟོན་གུང་ཆེ་སྟོན་པའི་ཆེན་པོ་ཀུན་པའི་ཆེན་པོ།  
 7 འཛོན་དཀོན་པའི་གུང་ཆེ་སྟོན་གུང་ཆེ་སྟོན་པའི་ཆེན་པོ་ཀུན་པའི་ཆེན་པོ།  
 8 འཛོན་དཀོན་པའི་གུང་ཆེ་སྟོན་གུང་ཆེ་སྟོན་པའི་ཆེན་པོ་ཀུན་པའི་ཆེན་པོ།  
 9 འཛོན་དཀོན་པའི་གུང་ཆེ་སྟོན་གུང་ཆེ་སྟོན་པའི་ཆེན་པོ་ཀུན་པའི་ཆེན་པོ།  
 10 བྱི་ཕྱོང་ཕྱོང་བཅོམ།  
 11 གཡུ་མོ། དབྱུ་མོ།

- 73 རོད་དུ་ལྷོ་གཤམ་ཏིང་པ་སྟེང་པོ།  
 73 ལྷོ་པོ་ཆེན་གཤམ།  
 74 དག་པའི་མམ་སྟེང་ཆོ་བ།  
 74 ལ་མོ་སྟེང་པོ་དག་སྟེང་པོ།  
 76 གནམ་ལྷོ་པོ་དུ་པ་སྟེང་པོ་མམ་སྟེང་པོ།  
 77 དག་པའི་མམ་ཏིང་།  
 78 ལྷོ་པོ་མམ་ཏིང་པོ་སྟེང་པོ་གཤམ།  
 79 ལྷོ་པོ་མམ་ཏིང་པོ།  
 80 ལྷོ་པོ་མམ་ཏིང་པོ།  
 81 ལྷོ་པོ་མམ་ཏིང་པོ།  
 82 ལྷོ་པོ་མམ་ཏིང་པོ།

- 83 ལྷོ་པོ་མམ་ཏིང་པོ།  
 84 ལྷོ་པོ་མམ་ཏིང་པོ།  
 84 ལྷོ་པོ་མམ་ཏིང་པོ།  
 86 ལྷོ་པོ་མམ་ཏིང་པོ།  
 87 ལྷོ་པོ་མམ་ཏིང་པོ།  
 88 ལྷོ་པོ་མམ་ཏིང་པོ།  
 89 ལྷོ་པོ་མམ་ཏིང་པོ།  
 90 ལྷོ་པོ་མམ་ཏིང་པོ།  
 91 ལྷོ་པོ་མམ་ཏིང་པོ།  
 92 ལྷོ་པོ་མམ་ཏིང་པོ།  
 93 ལྷོ་པོ་མམ་ཏིང་པོ།  
 94 ལྷོ་པོ་མམ་ཏིང་པོ།  
 95 ལྷོ་པོ་མམ་ཏིང་པོ།  
 96 ལྷོ་པོ་མམ་ཏིང་པོ།  
 97 ལྷོ་པོ་མམ་ཏིང་པོ།  
 98 ལྷོ་པོ་མམ་ཏིང་པོ།

- 39 ལྟུང་བ།  
 40 གམ་རམ་དོག་ཅན།  
 41 གུན་དག་འབར།  
 42 སྒྲིབ་དཔོན་པོ་ཆེ་བསྟོན་ལམ་ལུ་མོ།  
 43 འཇམ་དཔལ་དབྱངས།  
 44 སྒྲོལ་མ།  
 45 མི་གཡོ་བ།  
 46 ཡི་ཐབ་ཐེ་བ།  
 47 གསལ་པ་ཕུ་བ་ཆེན་པོ་ཆེ་སྒྱི་མེད་གོ།  
 48 རྩེ་བ།  
 49 རྩེ་བཤ།  
 50 མི་གུ་ལྟོ་བ།  
 51 གུན་པས་གཟིགས།  
 52 རྩེ་མག་རྩེ་བ།  
 53 གསལ་བ་རྩེ་མཚན།  
 54 གུན་གུན་གུན་པོ་རྩེ་མཚན།  
 55 རྩེ་མཚན་ཐེ་མཚན་གསལ།  
 56 གུན་དབང་རྩེ་མཚན།  
 57 བལ་པོ་ཐོ་མཚན།  
 58 ཡོ་ཐོ་བ་དཔལ་མཚན།  
 59 ཡོ་ཐོ་བ་དེ་ཐོ།  
 60 རེ་ཐོ་བ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ།  
 61 མཐའ་པོ་ཐོ།  
 62 དཔལ་ཐོ་ཐོ་ཐོ།  
 63 ས་སྒྲིབ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ།  
 64 ལྟུང་ཐོ་ཐོ་ཐོ།



- ༤༥ དཔྱིག་གཉིན།  
 ༤༦ མྱོང་དཔོན་ཕྱོགས་སྒྲིང་།  
 ༤༧ ལུང་ནོར་ཐོ་ཐོ་སྒྲིང་སྒྲིང་།  
 ༤༨ ལུང་འདུལ་བ་མ་བུ་བྱང་བཞོན།  
 ༤༩ ལུང་སྒྲིན་གཞོན་མེད།  
 ༥༠ བཞེས་ས་པ་དབང་ཡུག་མེད་གོ།  
 ༥༡ ལྷ་ས་པ་བྱང་ལྷ་བཞོན།  
 ༥༢ སྐ་ག་ཕྱོག་།  
 ༥༣ ལྷ་ག་ཏུ་ཕྱོག་།  
 ༥༤ དུ་ཕྱོག་།  
 ༥༥ གོ་དན།  
 ༥༦ ལིང་ལྷ།  
 ༥༧ བྱང་ཕྱོགས་སྒྲིང་པ་ཕྱོག་འགྲུ་ག་ལག་ཁང་།  
 ༥༨ འཕྱོག་བྱང་དག་འཕོ།  
 ༥༩ ཟངས་ཚོ་བསྐྱོད་ནམས་ཀྱུ་ལ་མཚན།  
 ༦༠ འཕྱོག་མཐོ་མཚོས་ཀྱུ་ལ་འཕགས་པ།  
 ༦༡ ལྷ་ས་ཐོ་ཕོ།  
 ༦༢ ལྷ་ས་འབངས་པ།  
 ༦༣ ལྷ་ས་ཀྱུ་ལ་པོ་མེ་ཆེན།  
 ༦༤ བྱི་ཕྱོག་འབྱུག་སྒྲིང་།  
 ༦༥ ལྷ་ས་པ་བྱང་གསལ་པ་མེད་གོ།  
 ༦༦ རྩོག་དན་པོ་དཔོན་མས་ཀྱུ་ལ་མཚན།  
 ༦༧ ཟེན་ལོང་གི་ལྷོན་པ་བྱུང་བུན།  
 ༦༨ གཉིན་འདྲ་སྒྲིང་།

- ༡༩ ལྷ་མོ་ལོ་ན་ཏན་དཔལ།
- ༢༠ མཆོམ་ས་ན་མ་མཁའ་གྲགས།
- ༢༡ ཆོག་སྒོམ་ཀུན་དགའ་དཔལ།
- ༢༢ ལྷ་མོ་ལོ་ན་ཏན།
- ༢༣ ལྷ་མོ་སྒྲིལ་པ་རྩ་སྒྲིལ།
- ༢༤ ལོ་ཆོག་ལ་མ་གསུམ།
- ༢༥ ལུང་སེམས་སྒྲིལ་བ་ལྷ་མོ་ལོ་ན་ཏན།

## NOTES & TOPICS

### TRADITION AND TRADITIONAL SOURCES

This number of the Bulletin publishes two articles based on traditional sources in Tibetan.

The one on hidden treasure of texts called Terma (rendered in English as apocrypha, revelations etc) contends that the tradition of such hidden and later discovered texts is not confined to the Nyingma Sect : and further that the Tibetan tradition of hidden treasures was developed from the Buddhist tradition in India. We add that when pioneer scholars like Sarat Das described these hidden treasures as "generally spurious" much of Tibetan literary texts was not available.

The article on the first hierarchs of Sakya Sect is exclusively based on traditional sources and presents in English the idiom and imagery of Tibetan sources. The author proposes to write later an account of the Sakya hierarchs in idiom and form suitable for modern times. We add that a discerning reader, not accustomed to Tibetan idiom and form, may find in the article events and facts not far from truth; these events and facts testify to the learning and statesmanship of the Sakya hierarchs, who were the first Lama rulers of Tibet.

### BODHIPATHA PRADIPA

While books are reviewed in the pages of the Bulletin, generally no notice of articles in other journals is made. Helmut Eimer is the leading authority on the life and works of Dipankara Atisa, and we could not decline to publish his learned article on Bodhipatha Pradipa written in criticism of an article in Jagajjyoti publication entitled "Atish Dipankar Millennium Birth Commemoration Volume". Eimer's critical review deserves notice of all scholars who read both Sanskrit and Tibetan.

We have now a copy of this Jagajjyoti publication and I am constrained to submit that besides the main theme that Atisa was a Bengali this publication does little to enlighten us about the greatness of Atisa. Besides errors abound. I point out only three.

An ICS officer describes (p.52) Domton as the founder of the Gelugpa Sect. He is obviously ignorant of the great name Tsongkhapa. An expert on art and archaeology

describes (pp. 63-64) the object on Atisa's right as a Ghanta (bell). It is sad to notice that the famous Chorten (Stupa) which Atisa took to Tibet would be described as a bell in the millenary celebrations. Last but not least a Lama scholar states (p.47) that Atisa did not preach Kalachakra in Tibet. It is a fact of history that Kalachakra, was among the Tantras which Atisa preached in Tibet. The Lama scholar's hint that Kalachakra Tantra was a debased form may please the Chinese rulers of Tibet today but not Tibetans of any Sect. His Holiness The Dalai Lama in exile holds every year one or two sessions on Kalachakra. All Tibetans happily settled in India will no doubt be unhappy with such "researches" on Dipankara Atisa.

J.K.Rechung

### KALACHAKRA

My notice is drawn to the controversial statement of Lama Chimpa re: Atisa and Kalachakra Tantra.

I had written on Dipankara Atisa in Bengali in Jagajjyoti Buddha Purnima Number 1982. In this article I refused to affirm that Atisa was a Bengali and this made me a persona non grata with Bengali elite. I was quietly left out when the Special Commemoration Volume was planned. I had no regrets. But I very much regret that my friend Lama Chimpa would find fault with my article alleging that I have hinted that Atisa preached the debased form of Tantra, the Kalachakra. If Lama Chimpa had read my article independently, that is, without any help from his Bengali collaborators, he would have never misrepresented me.

To support the contention that Atisa did not preach Kalachakra Tantra, the learned Lama's collaborators have quoted from the Dictionary of Alexander Csoma de Coros thus : It is very curious that Atisa should not have referred to the Kalachakra Tantra in his extensive writings which are preserved in translations in the Tanjur collection of Tibet. (Jagajjyoti Atisa Commemoration Volume p. 28). Csoma de Coros published his Dictionary in 1834 and had not then come across Atisa's all teachings in Tibet. Sixty years later Sarat Das had found the Kadampa works and subsequent literature of the Domton lineage. I quote from Sarat Das "both Atisa and the historian Buston belonged to this cult. (i.e. Kalachakra) , Dictionary

(1902) p. 632.

I learned about Atisa preaching Kalachakra Tantra while in Tibet in 1955-56. It was my privilege to be in Drag-Yerpa monastery the celebrated site of Atisa's series of sermons on Kalachakra Tantra. Later in many Gelugpa monasteries I had further confirmation. I read much later Charles Bell's book on Tibetan Religion, and I had no reason to draw inspiration from this book.

My learned friend Lama Chimpa will do well to read my Bengali article again and will find that I have not accused Atisa of preaching any debased form of Tantra. I stated in the article that Atisa enjoined strict celibacy and a life of least comforts for the monks. Atisa made it clear that purity in life and thought would be the strength of the Sangha, and that an ideal Sangha could protect the Dharma and if necessary should run the government for protection of the Dharma.

This is not the occasion to discuss the sublime or profane aspects of Tantra. Lama Chimpa has no doubt his right to call Kalachakra Tantra a debased form. I have my own right not to toe the line of Austine Waddell, Charles Bell and Lama Chimpa.

Nirmal C. Sinha

## BOOK REVIEW

Tibet the Sacred Realm Photographs 1880-1950.  
Preface by Tenzing Gyatsho, His Holiness The Dalai Lama. Chronicle by Lobsang P. Lhalungpa. Philadelphia Museum of Art/Aperture 1983. (Price not stated).

This is indeed a thoughtful, wise and much needed publication for which we must thank Lobsang P. Lhalungpa, the erstwhile monk official and currently the leading Tibetan scholar settled in the West. For several years prior to this publication and for the years thereafter, Lhalungpa has been quite busy with decipherment and accurate reproduction of a number of little noticed but substantial literary sources on Dharma and Tantra in Tibetan tradition. That the author could take sometime off from his heavy academic preoccupations and participate in not so academic endeavour bears testimony to the author's loyalty to his homeland and his cultural heritage.

Recently for about fifteen years many Western visitors enjoying hospitality and instruction of Beijing authorities have spoken and written about Tibet. I have not found their accounts objective or authentic. In 1980 autumn I had the opportunity to meet several such American travellers in Washington. None of them were Orientalists, nor spoke Tibetan; they were mostly experts in flora, fauna and geology. A geologist explained two slides on Tashilhunpo as of ancient deserted township ! An ornithologist made a categorical statement that water fowl was rare if not nil in Tibet. In 1955-56 I found Tashilhunpo a crowded monastic city. I had also noticed varieties of water fowls in the lakes and rivers of Central Tibet. If the sponsored American tourists were speaking truth they no doubt spoke unpleasant truth, without being conscious. It is therefore a welcome publication on Tibet till 1950 in words and illustrations both authentic. There is no fake photograph as there is no brief to hold for "the Tibet Region of China".

Lobsang Lhalungpa, because of his background and scholarship, is eminently qualified to write the text on these illustrations about what was Tibet before 1950. The Chronicle gives in outline the history and heritage of Tibet, not certainly from Chinese viewpoint as doled out to the sponsored visitors hosted by the Beijing authorities for more than a decade now.

The author in lucid style narrates the history of his country and fits into this narrative events from his

family history and his own life in a modest way with minimum words. I wonder whether it is this modesty or a sheer lapse that no reference is made to his home township's great son, the monk Lhalungpal Dorji who killed the renegade king Langdarma (842 A.D.). I consider it a serious omission. Lhalungpal Dorji was later apotheosized as incarnation of Chana Dorji (Vajrapani).

I have also to point out a serious omission in the illustrations. There is no photograph or picture of the Ganden Monastery which was built around the mausoleum of Tsongkhapa. This monastery was destroyed in 1970s and the Chinese reports publicised the fact. Even photographs of the ruins were issued to the Western journalists; I remember to have seen in summer 1982 one in London Times Sunday Pictorial. The author could have located a picture of Ganden in some books published before 1950.

In the Chronology are several omissions like visits of Tsybikov and Dorjiev at the end of the last century. I must also point out the misplacements of the names of Ninth and Tenth Dalai Lamas in the Chronology. In the Bibliography I miss some important titles. Books of Fosco Maraini and Pietro Mele have some magnificent photographs of landscapes and monasteries. Austine Waddel's Lhasa and Its Mysteries (1905) has drawings of monasteries and monks not found elsewhere. For the theme "Sacred Realm", as the sub-title of the book goes, the Bibliography should have included The Way and the Mountain by Marco Pallis.

His Holiness The Dalai Lama puts in neat and concise form the values which the Tibetans prized and practised for twelve centuries. These values the Tibetans in exile are determined to guard and preserve for posterity. The Preface introduces the reader to the Sacred Realm which for three decades now is encountering alien values imposed by alien rulers.

It was for me a nostalgic experience to read Lobsang Lhalungpa's book. All who want a glimpse into the grand panorama that was Tibet must read the book.

Nirmal C. Sinha

To be reviewed

Catalogue of the Library of Tibetan Works and Archives Vol I Historical Works by Jampa Samten Shastri (Dharamsala 1983).









**BULLETIN OF TIBETOLOGY**

Three issues in the year

Subscriptions, for inland as well as  
overseas supply, may be booked with :  
FIRMA KLM (P) LTD  
Oriental Booksellers  
Calcutta

