

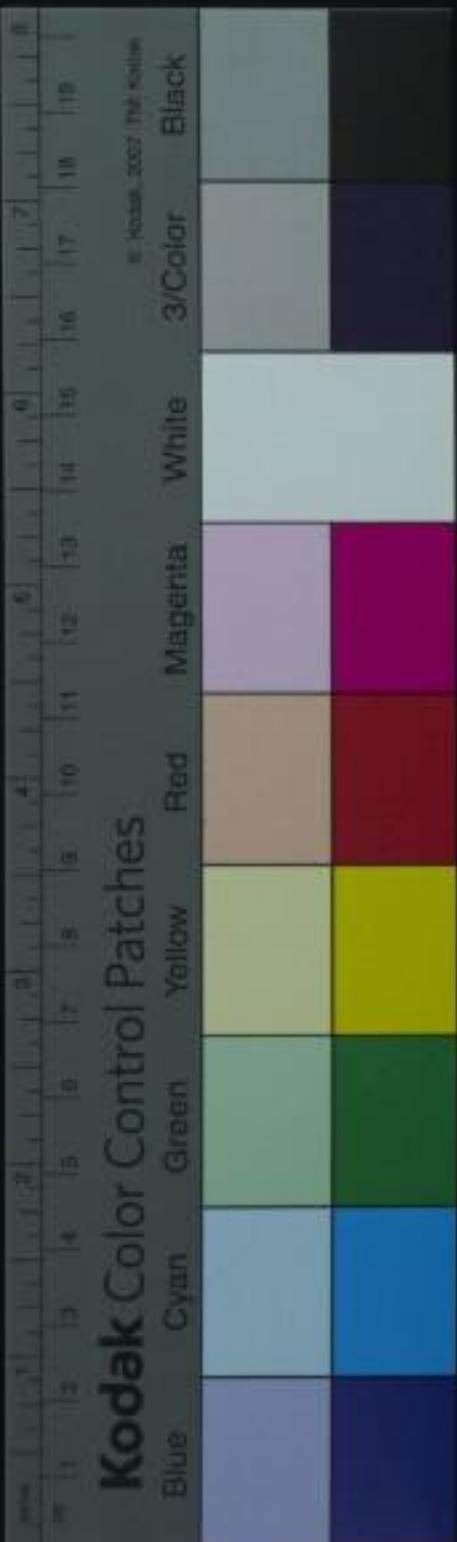
Part II. Continued

Phunkey Marugyal

vol. I

Continued from Page 52 on Vol. I.

SPATMA-50 001 (1-A)



Gyadlun resolved to pay a visit to the Great Lepcha Wizard, and started with 16 followers, and carrying various kinds of silk &c, they came via Isola, and came to Satak La.

Sunday long tog, & thence down Krong Rington, where ^{they came upon them} the Thekong Tek & his wife Nyukong Ngah ^{who} were clearing a patch of jungle for the purpose of cultivation. Gyadlun asked them, where Thekong & Nyukong lived, not being aware that they ~~the~~ were the identical persons. Both said they didn't know.

On asking again; the couple said "Let your party stay here, until we find them". So saying they went away & didn't return. After waiting sometime the party saw they had been given the slip.





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slip, so they tracked them to
bamboo house. Entering indeed,
they discovered the old gentleman on
a ~~broadway~~ raised ^{rare throne of bamboo} seat he had long
washed off the dust & ash which had
covered ~~for~~ his face during his work
of clearing jungle. ~~He~~ had moreover
donned on his feather cap and his
garland of teeth & claws of wild
beasts, that he was interspersed with
various shells & cowries. He sat ^{with} a digni-
fied mien, while his wife the
Nyokong was busily engaged in
getting food & drinks ready.
When the great stranger entered
a wide bamboo mat was spread
on the ground, where they sat, and
were instantly served with tea & wine.
Gyadrum seeing that this was the
Thekong, offered him the presents
which



which he had brought from him, and
asked for the favor of a son, which
the ~~Dean~~^{Wizard} promised him. This was at
Rung chum. And sure enough a son
as he returned to Chumbi, in
the proper time Jomo Guru showed
signs of conception, and gave birth
to a son, which event was followed
by two more male issues. He thought
that it was time to celebrate the
thanksgiving by a puja, ~~of~~ of the
local deities of Likkim. So he
came down via Tsola & had arrived
at the cave just at the ~~foot of the~~^{foot of the}
ascant Dongtsagong rock, near the
hill side of Hyachung Dö. There
they were met by Thekong Tek &
Nyokong Ngal who had come up
there with bringing various fruits
from Rikkim, upon the same
errand, viz - to see Gyadlung & to
celebrate the thanksgiving by a
puja. So they performed the puja there.
That cave is called Brapshem.

(Taptam)

55

Taktsang from which the three sons of Gyadkin
 came later called the ^{three} Tagtsamdar brothers (Brayts-
 dar). And an eternal friendship was
~~was~~ made between Gyadkin, & Thokong.
 They agreed by this that all the males
 should be considered to relate to the
 sons, and all the females of the daughters.
 This friendship was cemented by
 a ceremony, at which several
 animals, both domestic & wild were
 sacrificed and all the local deities
 invoked to bear witness to this
 solemn contract of friendship, —
 binding the Lepchas & Bhutias in
 an inseparable bond. They sat ^{together} on
 the raw hide of the animals, entwined
 the entrails around their persons, &
 put their feet together in a vessel
 filled with blood, thus swearing the
 blood brotherhood to each other. Lek invoking
 all the Sikkim local spirits, - asked
 them to stand witness ^{to} the solemn
 Contract.



sons of Gyadlein
or brother (Bray),
and his wife was
him, & they were
all the male
relatives to the
sons of the daughters
selected by
several
who were
real deities
as others
and his
wife, —
but also in
they sat together
also, entered
persons, &
a vessel
carrying the
ink invoking
it, — asked
a solemn
Contract.

56 66

invoking blessing on those who observed
these faithfully & curses on those who
breake this eternal contract between
the two races. Thenceforth the Lepchas
gradually came ~~to~~ under the influence
of the Strangers. ~~and~~ When the three
sons had attained youth, with a
view to find out their ~~fittest~~ aptitude
and bent of mind, asked the eldest
son, how he would ~~like to~~ learn his
livelihood. ~~The eldest say~~ In reply he said
he would like to snatch & take
away by force every thing which
he desired from others, and either
by fair or foul means obtain
possession of other's ~~wealth~~ & property.
The father said, "You will be a
firebrand," (Saya-bo-rob = Saya-wo-rob)
a ruffian, of the least kind, and
getting angry with him, he was
expelled from his presence, and
not allowed to have around. Next





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Next he asked the middle son, who had
no ambition at all. He said he did not
care to have any subjects, but would
be content to till his own ground
and earn his own food. On this the
old father said to him, "you will
make a first rate peasant farmer.
(Chang-mo-rabz danguonab)
He was given a portion, and sent
away. He was shut out from all
chances of ever becoming a noble or
minister. The youngest son was next
asked as to what he would like
to be. He showed some noble aspira-
tions, and said, "I will protect my
followers, and employ them in
service, and I will rule over them
as their chief. The father said then
"You will be a first rate leader of
men," (Eli-olpö-rabz Mi-pöwral)
that he blessed him and ^{Rule} pray-
ed for him that his should succeed to the promised
kingdom after his decease, and inherit
the royal name and dignity. This
prince

son, who had
and he did not
or followers
but would
own ground

v. On this the
in, "you will
~~tear~~ farmer.

ion, and sent
out from all
ing a noble or
son was next
would like
noble aspire

protecting
by them in

le over them

he said thin

Ruler
ate ~~Leader~~ of
him and ~~prayed~~

to the promised
ease, and inherit
luxury. This
prince

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prince also obtained the hand of a
Lady from the Sakya Hierarch's family
in marriage. She soon conceived,
and when the pregnancy had
been pretty far advanced, she
thought of paying a visit to her
parents. A son was born at
Sakya, * who having been born
at his maternal uncle's place
was called Shang-podar (He would
enhance the fortune of his uncle).

The next son she gave birth to, was
born on the 10th day of the 9th month
(according to a puja + festival day
in the honor of Guru-rimpoche) So this
son was called Tses-chu-dar-
(Tse-chu-tar) meaning, glorious or lucky
10th day. The third was born
on a Sunday. So he was called
Nyima-gyalpo, the Sun-king or Solar
king. The fourth son was born
on a day, when a consecration ceremony
was



⑧ 59

was being performed ~~by~~ on the occasion of the completion of an image of Guru-rin-poche. So he was called Guru-kra-shi (Guru-tashi). These four are

called the Tong-han-ru-lezhis,
~~the~~ (Longduwzhi = the 4 regiments of the four clans of a thousand each)

Thus the Guru-tashi, Bep-tsun-gyed and the Tong-han-ru-lezhis all settled in Gangtok together. Of these Guru-tashi's family became prominent and ~~were~~ inherited the ~~the~~ princely dignity and name.

Guru-tashi's son was Jowo-s-Nag-po; his son was Jowo-Aphay; this son was Jwo-Chörgyal Guru-Lstan-ldzin (Raja Guru-Tenzin). His son was Chörgyal Phüntsog & Nungyal (the first Maharaj of Sikkim). He was born at Gangtok in the year 1604 A.D. - the Shingshlung year



dep on the
action of an
sochi. So
in Hoa-shi
lower are
two regiments of
men and each
is Bef-tsaing-yed
Lephi all set by
Of these
came pre-emi-
nited the same
name.
Towa-s Nag-po;
Lag; this son
u-estan-dzin
was Chörgye
fish Mahayana
born at Gaug
Shing-sherug
year

(the wood dragon) year of the 10th Century
of Tielestan era. He married a lady
of the Bebtangyal clan residing
in Gangtok. The Guwatali
family became very influential
& prosperous. They brought the
Lepchas ^{under} their influence & power
in a very short time. One ^{Lepcha} named
^{natives called} Sambar (a retainer) became the favorite
& trusted retainer of the Chief from
among the Lepchas. From that time
the Lepchas flocked to the service
of the new chief, and those who
proved themselves the most trust-
worthy were appointed in the
household establishment of the
Raja, while others were entrusted
with posts of responsibility & honor
in the State. Gradually as the
Lepchas of Tashi-Tengka and
Sengdeng also came under the
direct influence & control of the
chief, they also were called the
the Mutual





The ministerial Lepchas (Monpas). Those not so much in the Chief's favor, were employed as traders to carry goods and were called Tsong-skyel Monpas, and employed in outdoor services, and they were also expected to strike or kill anyone if necessary, ~~in~~ in building or other handicrafts. Beside they were to contribute the summer Nazar (dbyar-mal-Yar-jal) in the shape of newly gathered crops, grains & fruits. And they were also to carry grain &c to any markets for trade or barter. There ^{rules} were established.

Now ~~to~~^{the} come to the great Dzogchen
Lama Saint - called Lhabtsun Namkha
Kjigme (the founder of the Dzogchen Sect
in Sikkim). His advent in Sikkim
& his previous lives have been
mentioned and foretold in all the
following works, in which he is
said to have the Great Thampo -

(Mönpas).
the Chiefs & ~~Confidants~~
as traders &
are called
and employed
and they were
or kill anyone
in building
Beside they
the summer
al) in the shape
s, grains & fruits
to carry grain
or trade or barter.
bed.

great Dzogchen
Bön-Namkha
Dzogchen Sect
but in Sikkim
have been
in all the
which he is
Tshampo -

Vimala-Mitra⁶². He was born in
a Southern province of Tibet called
Jarpa, in a village called
Lhayül-aphirale, and was born of
the celestial race. His father
was one Chösh-yung-Gönpo, &
his mother's name Yiong-bugai
he was born in the Meja year (708)
311 years ago from the present Se-spröl
year (1908.) or in 1597 A.D. He received
his instructions under the Saints
Sönam-wangpo, * Rigung-jatön
& Nying po (Rigung-jatön-nyingpo), and
the Learned Pema-legs-grub. Under
these Gurus he had carried on
his studies to a ~~successful~~^{perfect proficiency}
in hearing, thinking & meditating,
till he overtopped all the learned
ones of Tibet. He repaired Samy
monastery six times over. He
received the revelation or inspiration
^{mystic} of the texts of the newly ~~verses~~
and Dag-snang-dJong-pter (new text)



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texts taken out from their hidden places.

In the Thangtha oracle his appearance
is also foretold: That by the grace
of Chenrezig & Indra a celestial
being will be born, named Hing
nyingpo, who will open the gates
of this hidden land. He started
from Kongles & coming to Likkim
gradually with about 35 followers
proclaimed that it was time for
serious people to enter the sacred
hidden land. He first came to the
Cave called Mag. blo ldan phug,
(Mag-lodan phug), where he performed
a benedictory ceremony, and returned
back. He obtained a vision in the
Rongmo ding in the Shing-sprely.
the next year he was directed by
the great gTer-stön Saint Jatson nyin
to serve humanity & all sentient
beings, on the 25th day of the 12th
month of the year, at Bangri
Tashi-wöd-lar monastery.



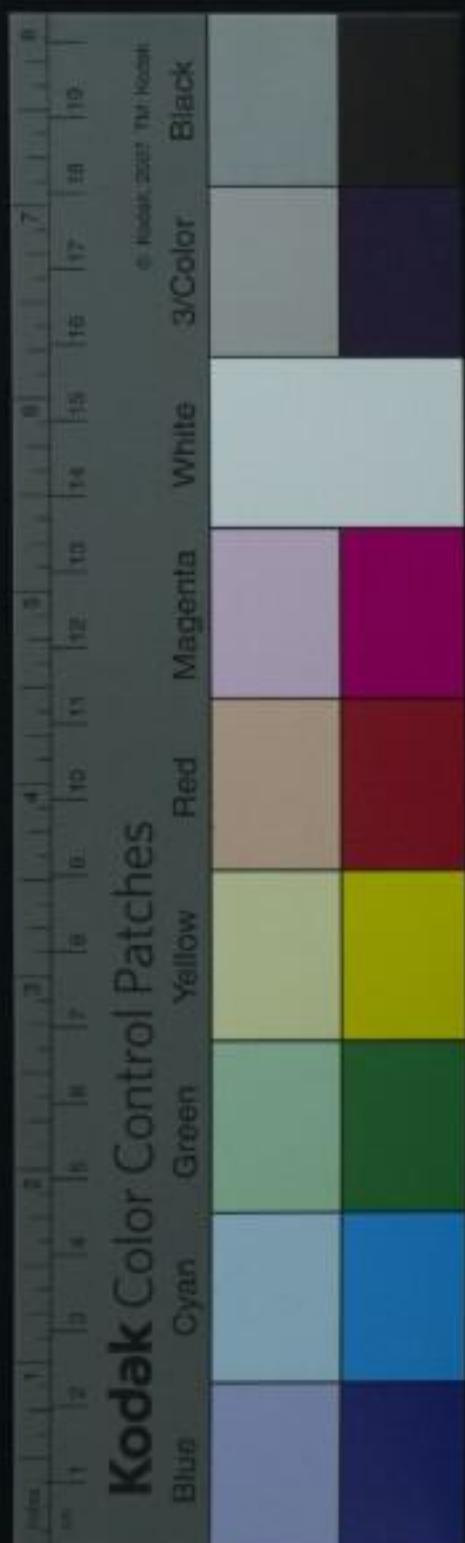
hidden place.
At his appearance
at ~~by~~ by the grace
of a celestial
one named Hunga
open the passes
He started
ing to Sikkim
~~in~~ 35 following
as time for
the sacred
ist came to the
-ldan-phug,
where he performed
a vision in the
Shing-sprelys
as directed by
Saint Jatsorning
& all went
by of the 12th
at Bangri
monastery.

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Several such prophecies are quoted, all showing predicting his appearance and advent in Sikkim, as well as his career, as a pioneer Buddhist Saint.

In the 3rd month of the same year, the local spirits also appeared to him and invited him to enter Sikkim. So

Accordingly he set out on the 13th of the 5th Month of the Kethyi year, and coming to the vicinity of Shelkhar-Gyaltsi, to a ~~down~~ lawn he had a vision of the landscape of Sikkim, pictured in the clouds. He saw himself crossing beyond the pastures & village of Lileet in quick succession, and at last ~~crossing~~ coming upon these splendid & grand sceneries, which delighted him.



1465

him and moved him to a prayerful mood. He offered up a mandala mentally by way of thanksgiving & just at this juncture, he saw a white swan come up flying from Sikkim side, which proved to be only a divine being who had assumed that shape & he had a long discourse with him in the course of which he learnt several things regarding Sikkim and the various places of sacred nature in it. Old people ascribe the ~~roba~~ the place to have been (graog-ge) the one where the rituals of the Naga-sil, local deities worship, was composed. Then while sojourning at the cave of Nyam-dgah-tral the foremost lama of the Khatok sect, named Khatok Kintu-leyang had come ~~so~~ through the Kangchenjunga



in to a prayer
up a mandala
of thanksgiving
, he saw a
e up flying
le, which proved
ne being who
shape & he
e with him.
which he came
vering Sikkim
laces of sacred
l people ascribe
to have been
rituals of the
es worship,
while sojourning
us-dgah-tral
of the Hatkok
k Kintu-leyang
ugh the Kangla
nangna

66

15
Nangna pass, and around the Spen
gyab-lag (Léu-gyab-lag) and not finding
any road had come down to a
head looked towards Jongri, had
seen the steep rocky cliffs of ^{Kampa} Lhab-ray
the range of which ran down to the
west of Kalern, down to the Rattoong
-chu, but as that range consisted of
high steep cliffs & precipices, there
was no way along that ridge.

Retracing Retracing his way
back for some distance he came
to Nagan-sa-tsal where Lhabtsün
was then sojourning they met each
other. Katak Kintu-leyang told
Lhabtsün as to how he had to
retrace his way, seeing no path
along the rocky cliffs of Kampa
Khab-ray, which looked like
pillars of the Heavens. Lhabtsün
told him, that the opening of the
Northern pass into Sikkim was
allotted to him & to no one else,
and



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and that the western pass was
Idalokpa's share. So he returned
thence. Chabetsün also passed by
the Hanglemanqua, and coming
to the same rocky cliffs of
Hampankhabayag, was stopped
there as he did not see any
path. Exerting his ^{siddhīc} powers,
he ~~crossed~~^{passed across} the face of the
rocky precipices on the top of
Kalem, and ~~went~~^{sight} over the
top of the Sren-rgyal-lag (the ^{sight}
of the Monkeys - Len-gyal-lag).
As he passed beyond the ~~heads~~^{sight}
of his followers, & did not
return within seven days
they concluded that he had
perished amongst the preci-
-pices, and they mourned
~~over him~~, They began to mourn
his loss, and built a mound
thereby way of perpetuating ^{the}
his



n pass was
So he returned
also passed by
and coming
y cliffs of
as stopped
not see any
is Siddhic
the face of th
n the top of
or over the
gab-lag (Medita
len-gyablag).
At the ^{sight} ~~time~~ of
did not
seven days
& he had
the preci
moumed
egan to moun
t a Mendong
speluating ^{the}
his

his name. to his ⁶⁸ memory.
Having completed it, they were
about to return back, when they
heard his thigh bone trumpet
rounding; ~~the~~ so they waited yet
another week praying. On the
~~termination~~ At the end of 3 weeks,
he had ~~the~~ obtained the Siddhic
power necessary to enable him to
Carry his perform his mission
successfully. So he came back
as miraculously as he he had
gone forth, right ^{to} the ~~top~~
place where the Mendong had
been built, and his disciple
~~which astonished his followers~~
and ~~they were~~ moved to a high
were moved to deep Faith and
confidence, by the wonderful
exhibition of his Siddhic power.

A path was cut across the
face of the cliff, and a road
leading to Jongri was opened.



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Jongri. Proceeding down slowly
he got down to Yok-sam Noringay
on the 3rd day of the 10th month.

The second ~~Pandit~~ Pioneer
Lama Saint, Katsok Küntrü Lyanpo
was the High-priest of the Nyingma
monastery of Katsokdorji-qdan, and
having attained celebrity as being
a perfectly accomplished Lama
of the Bajrayana sect, and ~~fully~~
^{perfectly} capable of upholding ~~it~~, and spreading
of the doctrines of his sect.

His name and advent in Sikkim
had also been mentioned in the
prophetic books ^{qterton} Rat ~~Lingpa's~~ ^{Rat} oracular
work mentioned above in these
words:- ~~One of the four saintly~~
~~Avatars, who will~~ ~~the quorum of~~
~~my Avatars, who will~~.

"One of the four saintly
Avatars, who will come hereafter
will be one who will not be
so clearly known to others, but
who will discover one of the paths
leading



own slowly
ksam Norlungay
to month.

Woodstock Pioneer
Kintu byangpo
of the Nyingma
dogi-dan, and
reality as being
unpublished Lame
et, and fully
and spreading
is sect.

went in Sikkim
tioned in the
~~top~~^{Lingpa's} oracular
above in those
saintly
question of
it.

saintly
come hereafter
will not be
to others, but
one of the paths
Readiness

leading into this ¹⁹ ⁷⁰ sacred hidden land.
Knowing that the time had arrived
for the ^{predicted} entrance, and himself to
see one of the four mentioned in
the prophecies, he came through
Li and Tsang, and explored
the Northern and Eastern passes
leading into Sikkim ^{contending} with great
difficulties, dangers & hardship.
Then ~~he~~ he turned round &
came by the western pass,
viz - the Singilila pass into
the interior of Sikkim.

In the same way another
saintly Shabding Rachen pa
named Shakya byangpo and a
Brag-shar-wa, one also took
great pains and encountered great
hardships in trying to serve the
cause of propagating the Dharma
in this land. They have each their
own biographies & histories in which
all



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all the incidents which occurred to
each are described at length.

The third historical saintly
brother, named mNah-ldag-remdphu-
Phuntsoq-rig-byin = (Ngawang-Semba
Phuntsoq-rinzin) was of royal race.
His pedigree is mentioned thus:-

When the Vandal king of Tibet
gLang-dar died, his was assassin-
ated, his two sons, became two
queens, + named Yumten the empress,
son of the oldest queen, and
Wöd-szung the real son of the
youngest queen disputed about
the succession to the throne,
when they came of age.

Wödsung + his son, Pal-khor
-tsan (Palkhor tsan) were defeated
in the civil war which ensued.
Palkhortsan's descendants fled
to the northern borders of Tibet,
and reigned as king over
Mangyul



ch occurred to
at length.

and namely
Ngawang-Semba

of royal race
joined thus:-

king of Tibet
was assassin
ons, by two
nter the impo
reen, and
al son of the
isputed about
the throne,
of age.

Pal-khor
were defeated
which ensued.
vants fled
of Tibet,
ing over
Mangyil

Mangyil, Purang, & Las-stö.

~~Some~~ Once generations after
this, one of the descendants of the
named Tashi-thri-ltsan, and
who ruled over a province call
Gooqay, married a princess, the
daughter of the Yankha Rani who
was of Kashmir. Her name was
Lha-qchig-lSöd-nams-sgröl-ma-
(the Princess Sonam Dolma). A
son was born to this couple on
the ~~Chayo~~ 5th day of the 4th month
of the Chayo (Iron hare) year.

This young prince, when he had
attained his 21st year of age, came
to Ti- and Tsang to receive
religious instructions, and the
necessary initiatory rite &c.

Here he took to the ~~hard~~ arduous
studies in the breath exercise
pranayam branches of spiritual
lore, abstaining from solid
food and barely subsisting upon
a sufficiency elixirs &c for a
period



(2273)

period of 12 years. He gave up inhabiting human dwellings, and only lived in solitudes and awe-inspiring places like cremation grounds and devoted himself most energetically to spiritual devotions & meditations:-

Ratnaling-pai's ~~several~~ ~~or~~ book oracular work mentions him thus:-

"One of the four of my avatars will be a devotee of the Yogi type, he will ~~prop~~ propagate the faith by cultivation on his path.

and again. "One spring from the line of ~~Lha~~ Khri-srong-lden - ltsan will be born there."

Again:- "The sign of Sikkim being populated will be when a descendant of the line of Khri-srong-lden will be driven by circumstances as a bird pursued by a hawk to seek refuge in Sikkim.

Thus on the 25th day of the 3rd month of Chuta year - (Water Horse) - the



gave up inhabi-
s, and only
and owing to
cremation
to himself &
spiritual
actions:-

Look oracular
him thus:-

my Avatars
of the Yogi
of propagate
ation on his path.

He sprang from
Thri - strong - lden
born there".
Sikkim being

when a desca
Thri - strong - lden
circumstances
d by a hawk
in Sikkim.

7 of the 3rd Month
(Water horse). - He

23 74

The above mentioned Lamu ~~came~~ started
for Sikkim from Gyugtsi Shigatsé.
As he came along, he saluted the
local spirits on the way, and com-
manded them to support the faith,
and bound them down to observe
the laws of piety. He also performed
several ^{of benediction} sanctification rites as
he came, and arrived in Sikkim
on the 3rd day of the 8th month of
that year at Yok Sam Norlungay ^{in the gaemo lung dan}.
Thus was the prophecy fulfilled
which ran thus: - "The great
leader of sentient beings, a Bodhi
- Satwa by race, has entered
in my established my royal
race in former times". (not very clear)

In the same way Shabdrung
Karma Namgyal yangpo, and
Kheri - Tashi namgyal also came
and convened a meeting at Yoksa
norlungay. Some have said that
the Ngabdag Sempa came via
Nepal, after having been ^{been} the Guru
of



24 15

Guru of the Gorkha Raja, and
the Purohit of the Mangar Raja.
But this event appears to have
been later on as the history will
show. Having assembled there
Chaktsun Chempo said, "we are
all lions, we want a ^{oracular} Laya
to rule the kingdom righteously
and he quoted the ^{8 great} Oracle book
of Rinchen gling pa (a great glertion)
One of my 4 avatars ~~of~~^{is} a king
will be like a lion among beasts,
will protect the kingdom by
his bravery & prowess; and also
an allusion in the sense as
to the ~~the ninth~~ residence and
name of the chosen one : - "One
named Phuntso from the direction
of Gang will appear" -
so he deputed one hermit
named Log-l丹 Halayang-Londup
to go to Gangtok & to seek out & invite
the person ~~the~~ Phün bearing the name of -
Phuntso.



in Raja, and
Mangar Raja.
spears to have
the history will
resemble their
said, "we are
want a Laya,
from righteous
oracular
a guide book
one of the 8 great
a great glorification
altars of my
king
among beasts
kingdom lie
ers; and also
name as
residence and
one : - "One
from the direction
appear" x -
A hermit
along London
seek out & invite
the name of -
Phuntsop.

Phuntsop. One Person ⁷⁶ led the
led the party which consisted
of some persons. Lhalen ordered
his disciples to ~~so~~ meditate on
the top of the Norlung hills.
Meanwhile the party which
had gone towards Gang ^{book} went
without being aware of the whereabouts
of the place, & at last
after several adventures, came
to Gang, where they met the
~~Phantsop~~ identical Phimtsog-nam
milking his cows. On their accosting
him, he took them inside and rewarded
the meeting auspiciously giving
the ascetic Lamas a drink of nice
fresh milk as the very first treat,
and informed them of his name.
On their presenting to him the
invitation from the Lamas ~~to assemble~~
at Yaksam, Phimtsop Namgyal
saw that everything tended to a lucky
development.



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development of events. So he started forth with his ~~son~~ entire retinue of followers, officers & household, father & son.

They stayed at Rumtek for the night. The next morning when the Lepchas saw the party starting forth on the journey they all exclaimed in Lepcha

"Along kuyusa - rum-tek - non-pá-o!" ("now our god is going away") - That place came to be called Rumtek. This shows how simple the Lepchas must have been, and also how kind and helpful Rg. Phuntsogs Tamgal must have been.

The next stage was Sang (incense) which was so called because the people there burnt incense by way of reception & welcome. The next day they crossed over the Rangdung



So he started
= entire retinues
establishment, his
father & son.
Tek for the
xt morning
aw the party
the journey
~~in~~ ~~Lefches~~
sa - rum - tek
our god is
place came
tek. This
be the Lefches
and also how
R. Phuntsop
the Queen Mother,
is Sang (incense)
but because the
incense by
& welcome
crossed over the
Ragdon

78 ^I proceed through Yangang,
Ragdon bridge, ~~and as they~~
~~pro~~ While passing through
Yangang, where there were Lefches
& Maupars, - as the party
happened to be riding on ponies
and some of the retainers had
matchlocks which they went
firing along the road, - the simple
natives who had never seen ponies
nor ~~guns~~, firearms, said to each
other, ~~As some of the party rode~~
on huge hobs, and some of them
bore sticks which when pointed
towards you produced great sound.
In time they arrived at Yoksam
- Nobsang, and presented vast
stores of treasure to the Lamas,
& especially to Lhatsum Chempo.
They passed many happy days
~~in~~ ~~leaving and in interchange of~~
~~civilities, visiting with each other in showing~~
~~personal ex~~ ~~team and presents~~



28 79

Having been brought together
by the immeasurable merits of
countless previous lives, on the
premission of benefitting this sacred
hidden land, which had been
mentioned in the prophetic book,
the Maharaja Phuntsog
Namgyal (father + son) spared
no expenses to render this
occasion as magnificent and
auspicious as he could. His
present to Lhabtsan were
various and on a grand scale.
From various books, like the guide
book to the hidden stores of
Padma Lingpa, Ringing God Denchan
& Ratna Lingpa all agree in
saying "if a descendant from
the unbroken line of Khrisrong
Lden-Ltsan be appointed ruler
of this land, it will enjoy peace
& prosperity for awhile". And
the



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20 80

Gabpa-ntsia-lung (astrological-Revelation) says; that the land will enjoy all kinds of peace & prosperity under 18 successive rulers of the ~~Prace~~ Royal race. Again in the oracular books of gTer-stöö Shes-rab-medbear on the passage referring to Sikkim says:- " ^{Buddhist} an ~~Avatar~~ king will settle in Sikkim as his Capital, and in the ^{time of the} 2nd or 3rd descendant from him, - the middling one of these 3 sons will be an avatar of King Khrisrong-loden-bltsan; his name will be Shavoché (legay) who will be succeeded by seven ^{the middle} Incarnate successors, during ^{whom} time the Faith will still shine as bright as the sun, because he is an Incarnation of Manjusri. The same thing is also said



30 81

in Padma lingpa's book of 19 chapters
in almost the same words above, with
this addition. ~~in~~ in the end of time
when Maitreya's Era dawns, the
seeds of the human race will
proceed from there! These learned
Lamas (Saints) acting from perfect knowledge
& acquaintance with all the prophecies
contained in the Apocalyptic
books of the Sacred Guru of long ago
~~regarding the ruler of Sikkim~~
performed all the necessary rituals
& ceremonies as prescribed in
the Installation of a Royal Dynasty
and the Coronation of ~~the King~~
the 1st king in that line in the
most impressive style. He was
given the Power-conferring Rite of
the 8 Auspicious ~~anti~~ objects &
the 8 Auspicious or Royal emblems.
Next that came the Rite of the 7 objects
of which constitutes a ~~Chak~~ ^{Chak} ~~Ward~~
Chakravartin



book of 19 chapters
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~~Chak~~ ~~Wor~~
Chakravartin

82

Chakravartin Emperor ^{Coronation} ~~Emperor~~
or installation on the throne of ~~Emperor~~ took place
was in the Chhanta-lo (or Waterhorse
Year) ~~as~~ faintly alluded to in Ngab-
-pa's history, and clearly mentioned
in a brief but concise history
compiled by Phuntog Namgyal
trice, while ~~at~~ living at Lass.
This ~~falls~~ with Chhanta-year
^{corresponds} is equal to the year 1642 A.D.
being the Chhanta year of the 11th
Tibetan era. He was installed
on the quddes of Sikkim ~~as~~ under
with the title of Chö-rgyal (Dharma-rgyāl
-Ring of Righteousness) Phuntog-s-rNam
-rgyal, having two-fold power
(Spiritual & Temporal). During the ceremony
the Lamas gave the present of a
Coral rosary to the Maharaja:
The tassels & pendent were attached
by the Patok Lama, and the top
-bead - was ~~to~~ added by the Dhabdi
Chempo. From this also the owners
turned out that Dhabdi's ^{creed + following} would
thenceforth be the most honored individual.

16/8/09



32 83

The Lamas presented this garland to the Raja with a great many leemidictions & prayers. Then they gathered ^{carved & stone} all the part of Sikkim and built a Chorten with it at Opoksan called the Tashiwöd-hbar Chörter, the relics & other internal deposits were contributed by Lhabtsün, and ~~all~~ ^{there} the three Lamas passed 21 days for the leemidiction & consecration ceremony.

After that the Lamas lay turns wished blessings on the Raja with the proper ceremonies. Next all the priests and the Raja combined in entreating Lhabtsün to found a monastery on the spot which he do the Dubdi (sGrub-sde) monastery was built by Lhabtsün. On the 3rd day of the 1st month Chu-lug year (the next year after the) the Ngabdag Lama built the ^{Installation}



this garland to
eat many lemi
Then they
left of Sikkim
written with it
the Tashiwood
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33 34

Lhakang at Marpo (Red Temple) and
the Hatog Lama built the Karlof
monastery, while the Mahareya
built the a palace at Tashi
Tengka. Having brought all
the Lepchas & Bhutias under
his ~~own~~ direct power, he selected
twelve Hazis from amongst the 12
chief Bhutia Clans then existing,
and likewise he selected 12 Lepcha
Jongpons from amongst ~~all the~~ ^{the superior families}
of Lepchas of Sikkim. Promises
Proclamations were made promising
due recognition and Emoluments
to those who distinguished themselves
by loyal & ~~not~~ faithful service,
saying that the posts of minister
and Prime-minister (Chagyur)
would be conferred on them.
On the other hand, those who
did not serve well would be
required to be classed amongst
the



34 85

The common people are required to pay
to contribute such services
as were required by the Mahareja
and that thenceforth they would
not be allowed to remain the
~~masterless~~
~~as before.~~

The boundaries of the new
kingdom of Sikkim were next
fixed. They were:- Dibdala
in the north, Shingpa, and
Lachung - Shingpa
Dag-pa, Walung, Yangmag
Khangchen, Ya-lung, and Timar
Chörten in the doest, down
~~to~~ along the Arun & Doodkosi
rivers, down to the Mahabodi
Nakshaleari, Titalica in the
South. On the East Tayganya
and Tangla on the north.
These constituted the boundaries
of Sikkim, within which the
Raja



required to pay
such services
to the Mahareja
they would
remain the
holders of the new
territories next
in rank:- Dibedala
Dipa, and the
Shingsa
Yangmag
Yung, and Timar
Loest, down
from the Doodkori
the Mahabodi
talia in the
west Tayganya
the north.
The boundaries
in which the
Raja

86

Raja ~~sank~~ ^{sank} his reign in
righteousness, making the land
enjoy such peace and happiness
as was enjoyed during the
Sat-Yug period of the World.
This ^{confirms} confirmed the prophecy of
Ratna Lingha:- "Thus will my four
Avatars open this sacred land
without any doubt, and for seven
years after such opening it has
been opened, Tibet will
enjoy the sun of happy prospect
and all devotees and religious
leaders will ~~increase~~ prosper
like the moon during the ascension
time." Righdgin-God-Ladem
also says: - This land will
be filled with many places of
~~sacred~~ Temples and Monasteries,
hermitages and places of ~~sacred~~
Sanctity. There will be
10 Saints who will obtain ~~Heaven~~
glorified



36 87

glorified spiritual regions without
leaving behind their mortal coil.

And of such Yogi's who obtain
the ^{boon of perfect} spiritual enlightenment in
this very lifetime there will be
seventy five. Of such saints
who will be able to show
signs of siddhic power, both
male & female, there will be

101. There will be thirty divine
beings ^(Dakinis) assuming
the shape of females, for the
purpose of doing good to the
sentient beings. There will be
100,000 towns and villages 1000,
monasteries & temples. Those
who go there for devotion, &
such of the inhabitants who take ^{a religious} life
of devotion, will attain the
blessed Celestial regions, without
leaving their bodies behind.
The middle class will attain
Salvation by obtaining the knowledge
of



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88

of the Inner Light. And the very
lowest will also attain Salvation
by without undergoing the pains
and trouble of the baro (the interval
period between death & rebirth). Another
book the Phrang-sgo-pter-byang (Tangoteray)
says the same only with this addition
There will be five persons, who
will possess the ^{miraculous} power of producing
various forms & shapes.

Next the Lamas all agreed upon
Tashiding as being the most
central key of Sikkim,
and agreed that it was a most
sacred spot. It was observed
following
The wonderful phenomenon was
observed at the time; a bright
streak of light issuing from
the top of the peak of Indro-lng
Tinchinginga shone right upon
Tashiding, marking out the place
as a divine spot. At the same
time, a most delicious ^{fragrance} perfume
smell of incense and scents, filled



89

the air, and invisible musical instruments filled space with a most melodious harmony, which charmed every being, and thrilled every heart to its core with ecstatic bliss.

Ratna-Cingpa having mentioned ^{with regard} ~~to the place~~

If any monastery or Temple be built upon that spot, Tibet will enjoy peace & prosperity for a hundred years. &c &c"

& the Raja & the Lamas visited the place often after that and built the Chorten-named (m Thong-wa-raugz Thongwa-raugz)

~~the~~ meaning the Stupa, the sight of which ~~go~~ confers self emancipation) and several other objects of worship, and ~~utter~~ prayed for the spread of the faith and its duration.

The manner in which Lhabtsin came into Sikkim, after getting over the aforementioned difficult ~~obstacles~~ is said to have ~~stallied~~ ~~left~~ agreed literally



the musical
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Temple Lee
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Lamas visited
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which Lhabtsün
after getting out
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~~allied but~~
agreed literally

34 570

literally with the prophecies contained
in the Gong-hüs. For one Thekong
Salang, a Lepcha ~~Seer~~ Wizard
directed by divine direction went
to receive Lhabtsün, and met him
at Chukar-pang-shug the first time.
From these ^{Next} when Lhabtsün had opened
the pass & was coming down, he met
him again, and acting as guide brought
him over Khrag-thung-song, and
Phagnorong, and Lhari-nying-phug
Yang-Sang-phug, then down to Dechan
-phug, which are the ~~four~~ ^{known as} great
Caves besides showing him
several others of smaller note.
As he came down, Lhabtsün composed
a book, describing the various
Caves and peaks &c, in Sikkim
after having ^{visited} the places with
his own feet. Thekong Salang
is believed to have died about 300
years ^{native} and was a ~~deity~~
& to have possessed supernatural
powers, though of a benevolent kind.
Hence



40 91

Hence Lhekong Salgau's miraculous trace,
at Lhari Nyungphy the dent made by the
lower end of his lew on the boulder, his
foots footprint at Thrag-tung-rong,
the clump of Bamboos planted by him,
and the Tobacco plant, as well as his
own grave are still pointed out ~~and~~
~~and~~ and visited with reverential interest.
^{at one time even}

The great Lhabtsin Lama^{allowed}
one Yugthung Tishay (a Lepcha and the
ancestor of the Barphung Butsos) also
to partake of the Initiation into the
mystic rites of Rign-in-dragdu,
in which only the 3 Lamas themselves
and the Raja & 21 persons were allowed
in the ceremonies. Those ^{persons} were ~~not~~
hereafter as Chos-lodags (Religious ^{authorities}) of that text.

The Ngab-dak Lama, visited Tashiding
and built the monastery of
Tashi-galags first, and performed
the ceremony of taking possession
of the place, as prescribed in the
oracular



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(41) 92

look of Ugyen-rin-pachi on the 3rd day
of the 9th month of the Salang Year
(Earth-Bull). In the Cha-ajö year he
laid the foundation of the Maitreya's Temple
and the Sleepers' ^{Peban's} (Gyalpo's) Temple.
By the time he had finished the building
and the main image of ^{Buddha} Maitreya, outside
& inside, he received an invitation
from the Chief of the Glowos (Löwö)
named Agön-Samdup-Rabtan and his
Rani Argün-Nyinda Gyalmo. He spent
one year with them. Then he came
back through the Valley of the Löwo
Country, passed through the Gyirü ^{ppa}
and Nam Thargong, and the Goorkha
raja, where he was much respected.
When he arrived at Yangtséshöd
(Sekh-Narain) in Nepal, he spent some
time on the meditation on the Deity called
Bajra-Tikaya, and obtained a ~~visible~~
~~visible mani~~ vision of the Deity.
The Newar Rajas paid much respect
to him. Then he met with the
Mangar-Raja Hindupati, ^{by} whom
he got to see very much venerated.
They



4293

The Lama was regarded by him as his Guru Purohit, and ^{a piece of land in} was given as the plains containing 100 Nakodhan Raiyats ~~were~~ was given as a permanent gift to the Lama for good. Then he came through Ilam on to Sikkim.

He built at first the Lhakhang Marpo for the purpose of obtaining some one devotees to pass their time on repeating Mani (the formula of Om-manipadme hum) ten millions of times over. Next he founded the Rinchenpong Monastery, thirdly at the junction of Barlong, and Harmo, The 4th & 5th were both built at Tashiding.

At the end of the 5th million, the piece of shell became adorned with conch teeth, and the water in the holy water pot, although kept ever so long, did not get rotten or muddled, ^{or dried up} but remained clear and emitted a fragrant smell. This ^{was regarded as} became a very good sign of Siddhi, and it is believed that the miraculous property of the Holy water of Tashiding originated from



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~~Now about the connection.~~

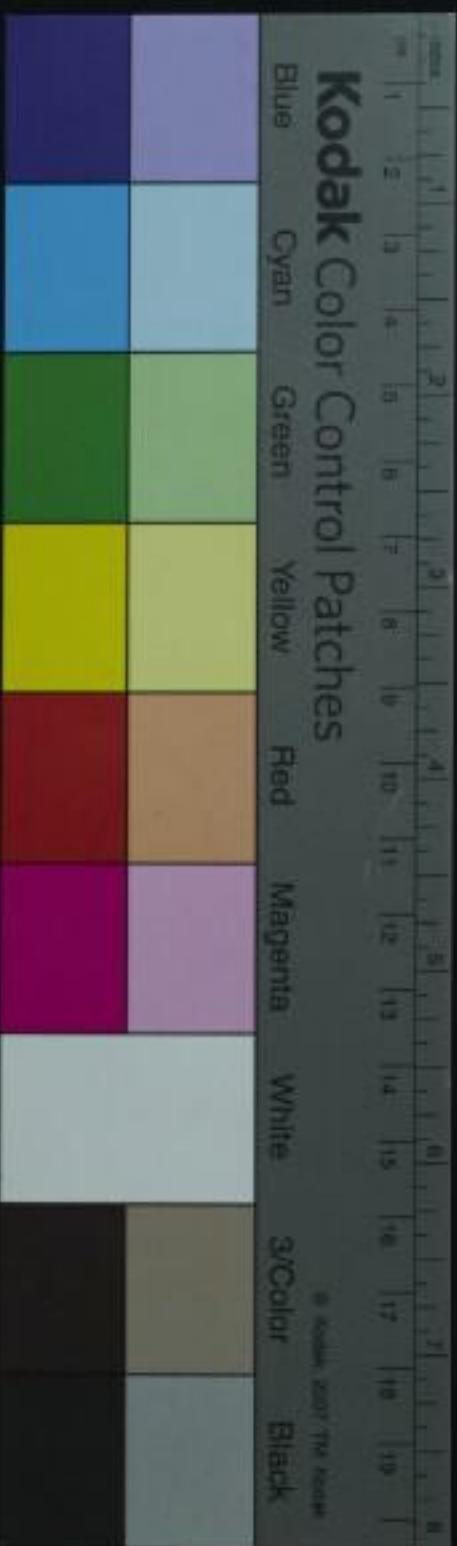
Now as to how connections sprang up between Tibet and Sikkim, after the establishment of a Govt in Sikkim itself. As mentioned above, the Tibetan ~~Govt~~ books mentioned these slopes as being a part of Tibet, ~~politically~~ ^{geographically} because they mentioned Tibet as comprising one (Continent or Country) 3 ~~Hilly Regions~~ ^{slopes} and twenty mountains valleys -

Moreover during the time of the three famous generations kings of Tibet the ~~territor~~ boundaries of Tibet extended to China in the East. In the Celestial country of Shabu Kangkar, there is a pillar raised up of white Conch shells. In the south, it extended to the boundary of India, where a green pillar or obelisk has been fixed in the dark green bamboo country. To the West, it extended to the country of



of the Naga Country^{(44) 95}, where the boundary has been marked by a silver white pillar or obelisk. In the north it extended to the hill ranges of the Lamas Country, where a brass pillar marked the boundary. Thus these lands were considered to be part of the Tibetan Kingdom from a political & territorial point of view.

^{the Mantrayana form of Bodhimpravati}
Next though Sikkim professes the in Mantrayana in Sikkim, whereas the Tibetans the reformed school of Tsongkhapa called mdo-lugs-pa or Dorrayani~~as~~ is the state religion yet by a pointed reference to the 5th Hierarch Dalai Lama of Tibet in the ~~prophecies of~~ oracular books called zabmo-dag-snang, & Thangha-lungstan, which dictate that the Hierarch whose name was hGro-mgon should be regarded as the Religious head of the Rigzin-srag-dus text.



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text which is ~~in use~~ ^{45 96} in Sikkim.

The prophecy runs thus:- x x

"Especially one Great man named Dogön (hgo-wai-mgön) who will wield influence in Tibet & China, and who will shine among the learned like the Crown jewel, beautiful, heroic and of ~~careful~~ men dignified men, adorned with the grace of Piety & signs of perfection. Of the line of the Zahor dynasty, & bearing the name of Lhawho (the good) should be entrusted with the ownership of this ~~Fraud~~ Doctrine. ^{attempting evil spirits} The Cross ~~and~~ ^{is} which will occur at the 39th year, 49th year, 53rd, & 67th + 79th year of age (of Lhawho) will be counteracted by this precaution, because he is the Chief ^{the central one} owner of the ~~Religious~~ Doctrine."

Thus was the Religious connection established and prescribed by the sacred books, which are regarded as the direct Commandments of the Great Guru Rinpoche.

80



So when Lhabtsün who was the
 real extractor of the text from the
 hidden ~~text~~, submitted the text
 for the ~~acceptance~~^{perusal} of the Dalai Lama
 with the request that he should
 be canonised as one of the ~~Saints~~
 Authorities and Gurus of this text,
 he gladly accepted the honor, and
 regarded Lhabtsün as his Guru.
 and the above mentioned on this
 point He made a gift of the far
 property as a permanent Religious
 Doma jaigir. And as the Maharaja
 (Chörgyal Phuntsop-namgyal) of
 Sikkim was also one of canonised
 Saints of the Doctrine, the Dalai
 Lama condescended to regard
 the brotherhood thus established
 and sent the Raja a most
 friendly and complimentary letter
 recognising him as the ruler of the
 Sacred land of Southern



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47 98

southern slopes, and accompanying
the letter with the silk scarf of
congratulation bearing the Dalai Lama's
Seal, the mitre of Gw u - rimpa chii
extracted from a hidden store, as
well as the Phurpa (devil-dagger)
and the most precious Sand image
of the Guru as presents. These
kind and friendly greetings bound
the new ruler ~~to~~ to the ~~Head~~
Head of the Tibet Govt. with
feelings of gratefulness. And
since then ~~it has~~ was cast
whenever this State suffered
from any aggression, ~~to~~ from the
neighboring States, it ~~has~~
always looked to the Tibet
Govt. for protection & aid.

In Rikzin itself Shabtag
and the Rajas ~~with~~ ^{in the} residence of the
Palace,



99 (48)

In Sikkim, Lhabtsun and the
Maharaja, together selected and met
the sites of the Rabdantsi Palace
the Peniengchi Monastery, besides
^{building}
& several other places of worship &
furnishing them with sacred &
precious relics, images &c. They
built 13 Mani wheels each containing
10,000,000, of mantras, and so
provided those who would turn
them with permanent ^{maintenance funds.} allowance

On every suitable and prominent
place they caused stupas to be
built, and the Lama's whole
time was employed in these works
of public good, and ^{performing the} religious
rites of consecration. Saint

These ~~did~~ the great Lhabtsun
by the power of his former wishes
& prayers, carry on these acts
of utility and adornment throughout
this



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this land, devoting every hour of his life in its service, and benefit. He gained got innumerable disciple wherever he went, and ~~established~~ ^{now} founded monasteries for them. Then ~~leaving~~ After having done all these, he, with a view to preach the ~~same~~ truth of the impermanence of worldly existence to those who regard ~~it as~~ ^{this life as} lasting and durable, resigned his physical body to the universal submerge itself in the Universal Whole on the 28th day of the 6th month of the Shingta-year 1654 A.D.

Stop
17-8-09.

