

FIVE GREAT FOUNDER LAMAS OF SAKYA ORDER

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[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,¹ 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 Phagyul (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 Sakyas". This inscription was said to be written by Dakinis. The inscription was noted down by Kosambhi-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-rtsan-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 Sakyas, 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, Zhuje 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 treasuries 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 Sapen was born in the year of Water-Male-Tiger (1181) to Khon Palchen Hopo, Sachen'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 Nam gyal 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 Bodhisattva 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. Sape 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, Tsepa 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 Sapen spent most of his time with Jetsum Dragpa Gyaltsen and obtained all the instructions and lineage teachings. Once, when Sapen was receiving Guru Yoga Initiation from Dragpa Gyaltsen, Sapen 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).

Sapen 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 megicians 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 panhita 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. Chophags (=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 throughout 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 Chophags 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 རྗེ་ས་ཚེན་ཀུན་དག་པ་སྐྱོད་པོ་ལ་བསྟོད་པ། བསོད་ནམས་མཚེ་མོ།
- 2 གྲགས་པ་རྒྱལ་མཚན་གྱིས་མཛད་པ་སྤྱི་མཐོན་མཐུན་པ་བསྟོད་པ་བྱེད་ཅིང་མ།
- 3 གྲགས་པ་རྒྱལ་མཚན་གྱིས་མཛད་པ་སྤྱི་མཐོན་མཐུན་པ་ཚེན་པོ་ལྷན་མཐུན།
- 4 སྤྱི་མཐོན་མཐུན་པ་སྤྱི་ཚེན་ལེན་པ་ལོ་རྒྱུས་ལམ་ལུགས།
- 5 རྗེ་བུ་ཚུན་ལོ་རྒྱུས་ལམ་ལུགས།
- 6 སྤྱི་མཐོན་མཐུན་པ་ཚེན་པོ་ལྷན་མཐུན་པ་བྱེད་ཅིང་གྲགས་པ།
- 7 རྗེ་བུ་ཚུན་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 8 མན་ལ་ལ་མ་གྱི་ཚིག་ས་བཅད།
- 9 དཔལ་ས་སྤྱི་པ་ཚིག་ལོ་རྒྱུས་ལམ་ལུགས།
- 10 སྤྱི་མཐོན་མཐུན་པ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 11 སྤྱི་མཐོན་མཐུན་པ་ལྷན་པོ་ལྷན་མཐུན་པ།
- 12 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ།
- 13 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 14 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 15 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 16 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།
- 17 ཚོས་རྗེ་པོ་ལོ་རྒྱུས་ལམ་ལུགས་ལྷན་པོ་ལྷན་མཐུན་པ།

- १९ ཚེས་རྗེ་པ་ལ་རྣམ་ཐར་གྱི་སྒོ་བཤམ་བ་སྟོང་པ་མེད་ཀྱི་སྟེང་བ།
 १९ མ་སྐྱ་བཀའ་འབྲུམ་དཀར་ཆག་འབྲུམ་གྱི་ལྟེ་བུ་མིག
 २० བོད་དེ་ལྟོགས་ལས་རྣམ་རྒྱལ་གྱི་གསུང་འབྲུམ་ས་པ་ལས་
 ལས་འབྲུམ་སྐྱ་མཚན་མའི་ལོ་རྒྱུ་ས།
 २१ གསེར་མདོག་པ་ཏ་ཆེན་ལྷ་ཀྱ་མཚོ་གསུམ་གྱི་གསུང་འབྲུམ་ཚི།
 २२ དམ་པའི་ཆོས་ཀྱི་བྱང་ཚུ་ལ་ལོགས་པ་འབྲུམ་འདྲུང་བ་བསྟན་པའི་
 རྒྱུ་མཚོ་རྩ་བུ་ལ་འཁྱུ་ཆེན་ལོ་ས་བྱ་བ། དེ་ཆེན་དཀོན་མཚོ་གསུམ་སྐྱ་བ།
 २३ བུ་སྟོན་གསུང་འབྲུམ་པོད་ས་པ་ལས་རྣམ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་
 རིན་ཆེན་གཅེས་པའི་སྒོ་མིག་ཅེས་བྱ་བ།
 २४ བུ་སྟོན་གསུང་འབྲུམ་པོད་ས་པ་ལས་ས་སྐྱ་ལོ་གསུང་འབྲུམ་དང་
 འདྲུང་བའི་ས་པ།
 २५ བུ་སྟོན་ཆོས་འབྲུང་།
 २६ བསྟན་འབྲུམ་དཀར་ཆག
 २७ མདོ་སྐྱ་གསུང་འབྲུམ་པའི་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་
 ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་
 ཅེས་བྱ་བ། མཁུན་བརྟེ་དབང་པོ།
 २८ གདམ་ཅན་བོད་ཀྱི་ལྷ་ལ་དུ་བྱོན་པའི་གསུང་སྐྱ་གསུང་གསུང་རྟེན་གྱི་
 གདམ་ཅན་མདོད་བསྟན་པའི་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་ལོ་རྒྱུ་
 ཅེས་བྱ་བ། མཁུན་བརྟེ་དབང་པོ།

- 28 བྱང་ཕྱོགས་སྐབ་པའི་རྒྱལ་ཚོ་བདེ་པ་ལས་སྐྱུ་པའི་བསྟན་པ་འཛུགས་
 ཚེ་རིན་པོ་ལུ་བྱང་པའི་ལོ་རྒྱུས་རབ་འབྲམས་སའི་དུས་རྒྱུན་པའི་སྐྱེད་བྱེད་སྐད་སྐད་སྐད་
 རེས་བྱ་བ། གདོད་ཐོག་བསྟན་པའི་རྒྱལ་མཚོ་ན།
 29 འཇམ་མགོན་སྐྱུ་པ་རྗེ་ཏེ་ཆེན་པོ་ཀུན་དག་པར་རྒྱལ་མཚོ་ན་
 དཔལ་བཟང་པོའི་རྣམ་པ་འབྲུག་པ་བཞུགས།
 30 ཞེན་པ་བཞི་བྲལ།
 31 འཇམ་མགོན་སྐྱུ་པ་རྗེ་ཏེ་ཆེན་པོ་ཀུན་དག་པོ་འདྲུས་ཀོང་ཀའི་
 འབྲེང་བཞེས་བྱ་བ། མཁན་པོ་མངས་རྒྱུས་བསྟན་པ་རྗེ་ན།

PROPER NAMES

- 1 གཡུ་མོ། དབུ་མོ།
 2 གཡུ་འཕྲུང་སྐྱེས།
 3 འཛོན་བུ་སྐྱེས།
 4 འཛོན་པོ་གཞུང་པ་འཕྲུང་པ་འཛོན་པ།
 5 འཛོན་པོ་འཕྲུང་པ་ཚོ་ན།
 6 འཛོན་པོ་ཀོན་པ་གུང་ཇེ་སྟེན་གཞུང་པ་འཛོན་པ་ལ་པོ་ཆེ།
 7 འཛོན་པོ་གཞུང་པ་འཕྲུང་པ།
 8 འཛོན་པོ་ཀོན་པ་མཚོ་གཞུང་པ།
 9 འཛོན་པོ་ཀུན་དག་པོ་འཕྲུང་པ།
 10 བའི་ལོ་རྒྱུས་རབ་འཛོན་པ་གཞུང་པ།
 11 གཞུང་པ་འཕྲུང་པ།

- 72 རྩོམ་པའི་ལྷན་པོ་དེ་དཔལ་རྒྱུ་ལོ།
- 73 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 74 དཔལ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 75 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 76 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 77 དཔལ་ལྷན་པོ་ལྷན་པོ།
- 78 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 79 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 80 ལྷན་པོ་ལྷན་པོ།
- 81 དཔལ་ལྷན་པོ།
- 82 ལྷན་པོ་ལྷན་པོ།

- 83 དཔལ་ལྷན་པོ་ལྷན་པོ།
- 84 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 85 དཔལ་ལྷན་པོ་ལྷན་པོ།
- 86 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 87 ལྷན་པོ་ལྷན་པོ།
- 88 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ།
- 89 ལྷན་པོ་ལྷན་པོ།
- 90 ལྷན་པོ་ལྷན་པོ།
- 91 ལྷན་པོ།
- 92 ལྷན་པོ།
- 93 ལྷན་པོ་ལྷན་པོ།
- 94 ལྷན་པོ།
- 95 ལྷན་པོ་ལྷན་པོ་ལྷན་པོ། ལྷན་པོ།
- 96 ལྷན་པོ་ལྷན་པོ།
- 97 དཔལ་ལྷན་པོ།
- 98 དཔལ་ལྷན་པོ།

- 60 དབྱིག་གཞི་ན།
 61 ལྷོ་པ་དཔོན་ལྷོ་གསལ་སྒྲིང་།
 62 ལྷོ་ནོན་ཏེ་རྩེ་བུ་བཟ།
 63 ལྷོ་དང་ལྷོ་ལ་པ་ལྷོ་བྱུ་བྱུ་དང་བཙོ་བོ་ན།
 64 ལྷོ་དང་ལྷོ་ན་གཞོན་ལོང་།
 65 ལྷོ་ལྷོ་གསལ་པ་དང་ལྷོ་གསལ་ལོང་།
 66 ལྷོ་ལྷོ་ལྷོ་བྱུ་བྱུ་ལོང་།
 67 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 68 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 69 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 70 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 71 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 72 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 73 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 74 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 75 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 76 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 77 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 78 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 79 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།
 80 ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལོང་།

- ༡༩ ལྷ་བཟོ་བ་ཡོན་ཏན་དཔལ་ལ།
- ༢༠ མཚོ་མ་ས་ན་མ་མཁའ་གྲགས།
- ༢༡ ཚོ་ག་སྒོ་མ་ཀུན་དགའ་དཔལ་ལ།
- ༢༢ ལྷ་བོ་ལོ་རྒྱུ་བ།
- ༢༣ ལྷ་བོ་སྒྲ་ས་པ་རྩོ་སྒྲ་ས།
- ༢༤ བོད་ཚོ་ལ་ཐ་གསུམ།
- ༢༥ ཡུང་སེམས་སྐྱ་བརྒྱ་ལ་མཚོ་ན།