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25 APR 1998



# History of Sikkim

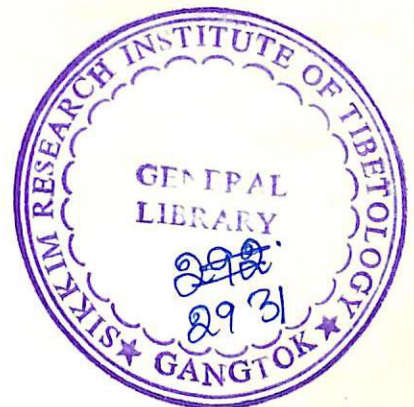
*Compiled by:*

**THEIR HIGHNESSES THE MAHARAJA  
SIR THUTOB NAMGYAL (KCIE)  
AND  
MAHARANI YESHAY DOLMA  
OF SIKKIM  
1908**

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Translated by:  
**Kazi Dousandup**



# HISTORY OF SIKKIM

## OM SWASTI

Humbly bowing down to the sacred feet of the Blessed Lord Sakya, Saviour of all sentient beings Resting on the thousand petalled (Lotus) blooming in the sea of Happiness and Usefulness, Shedding glorious rays of Grace and Beauty, proceeding from the signs of Perfection, shining amidst the infinitude and durability of the Divine Path of two fold merits.

I next bow down to the lotus born (Padmasambhava) emodiment of all the divine qualities of the Jinas, who presides over every mystic sacred circle. To the Bodhisatva Shanta-Rakhita, and to Deva Pushpa (King Trisong Deutsan) - the three pillars of the Faith, do I bow down.

To Vimla, the crown jewel midst the assembly of 500 Panditas, and Sidhi-purushas, To Namkha-jigmed (Lhatsun Chhenpo) who glories in the obtainment of Sidhic powers. To Nga-dag-Sempa, and to Kartok Kuntu-zangp (the three Avatar saints mentioned in the prophecies) I bow down humbly.

In the expansive indestructible Celestial path of the two fold merit. Effulgent with the admirable signs of Perfection, grace and beauty, luxuriating in the thousand petals blooming in the well usefulness and happiness. Obeisance to the sacred feet of the Saviour of all, the Lord of the Sakyas.

He who embodies in himself all the Divine portion of all the Jinas (Conquerors) Lotus born pervader of the various Mandala Chakras, To the Bhodhisatva shanta Rakhita and Deva Pushpa, Humbly bow down to the three upholders of the Faith.

To Vimla the crown jewel of the assembly of 500 Panditas and Sidhi Purushas, And to Namkha Jigmed (Heaven Undaunted) who revelled in the measures of a Sidhistic Saint. To Nga-dag Sempa and to Karthok Kuntu-zangpo (the three Pioneer Lamas), obeisance to the incarnate saints to who have been mentioned in the apocalypse, to that Bodhisatva in human shape, the pious ruler who rules his country according to the laws of the ten pious Acts, named Phuntsog Chogs-legs Nampar-Gyalwa (Perfectly Endowed, Victorious over all the directions) And his lineal descendants, I bow down.

In this world, it is only from the Buddha's Faith and Dharma, that every blessings of usefulness and happiness flows out. To perpetuate in all times and to spread it over all directions, we are bounden to the zealous efforts of the Dharma-Pajas (rghiteous King) who are Avatars of the Bodhisatvas. So with a view to express our gratitude to them, and to offer the three fold homage and worship, and for the edification of those who like to hear about the development and progress of our Faith, the following hisotry has been compiled partly from what could be obtained from old documents, and partly from narratives of old living people.

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Then first as to the geological formations of the earth and history, they will be found in other works of sciences, so the enquirer will have to study those. Next as to the origin of the inhabitants of this world, it is mentioned that human beings were descended from celestials in the Sat Juga (golden era or the first and foremost ages). In this age, there lived in India the foremost king, elected and respected as such by the public people. After a great many successors had succeeded him, there lived a king, bearing the name of Nawa-can (proud-Nawachan-SktKarna) in the country of Gru-dzin (Dru-zin or Kanauj). He had two sons, the eldest called Gautama and the youngest Bhara-dwaja. The eldest Gautama became a deciple of the Rishi (mDog-nag Skt Krishna). The youngest Bhara-dwaja became king. One rogue called Padmait-sa-lag, having in a fit of jealous rage, murdered the prostitute Zangmo (Bhadri) ran away and flung the bloody sword in the vicinity of Gautama's hut. As he sat in Samadhi, (and returning to mix himself up with the multitude,) the blame fell upon Gautama, who was at once dragged into the presence of the king, who not knowing it was his own brother, crucified him. Just on the point of expiry, his Guru the Rishi mDog-nag by his supernatural power, caused a shower of delightfully cooling and vivifying rain to descend. Thus having revived him, he by a mental effort emitted two drops of his seminal fluid and blood according to commands of his Guru the Rishi. These two drops became two eggs which being hatched in a sugar cane bush, got hatched by the sun's rays. Upon these two eggs being hatched they produced two sons, one the eldest called Nyimai-gnyen (Skt Surja-banda or relatie of the sun). The youngest came to be known as the sugar cane born (Boram-shingpa). Bharadhwaja dying without male issue, the above named Buram-shigpa succeeded him as king, and that dynasty came to be called the sugar cane born (Boram-shingpa) dynasty. The law of primogeniture being observed in the succession to the throne, the hundredth king of that dynasty was one called Phags-skyes-bu. He had three sons and two daughters on the bank of the river Skal-IDan-shing-tra (Bhagirathi) these brothers and sisters by incestuous connexion begot children. And these children came to be called Sakyas, then after them the whole tribe or race of people of that tribe were called Sakya. The fiftieth King in descent from the above was one king called Shing-rta-bChu-pa (Skt Dassaratha). He had three sons, the eldest was called Shakya-chenpo (Skt. Maha-Sakya) the middle one was called Shakya Lichavi, and the youngest one was called Shakya Ribragpa meaning Shakya of the rocky hills called the twenty ninth king in descent from Maha Shakya following the law of primogeniture in succession to the throne was king Suddhodana's son, our Lord Buddha, whose son was prince Rahula (SGra-cdan-hDzin). In the Vinaya it is mentioned that from the first king Mangkur rGyalpo (the king elected by the public) down to Rahula, the number of kings intervening are said to have been one saya, one bhum, one khri and five hundred - 10110500.

The origin of the king of Tibet is ascribed to various sources and there are many different stories. In the bKah-chems-ka-khol-ma, the boiling and yet bubbling testament, it is mentioned thus. Shakya Ribragpa's descendant was King Asoka the Great and pious king, from whom was born king Kyabs-sing and dMag-rGyapa as twins. Not agreeing about the succession, they were on bad terms with each other. During the time of this disagreement, dMag-rGya-pa (he of the hundred battles or otherwise equal to a hundred warriors), had three sons, the youngest of whom was remarkable for being endowed with all the marks of auspiciousness. But the Devas by a supernatural means directed that this youngest son should be dressed up as a female and sent into exile towards Tibet.

From another source of information, the history of Bu-sTon Rinpoche, it is said that one king Sal-gyal (Skt. Pras-na-jit) of Kosala had five sons, the youngest of whom was born a prodigy remarkable for the length of his eyes and the lower eyelid, covering upwards when winking or shutting the eyes, and dark blue eye brows, webbed fingers and toes and a double row of pearly white teeth. The parents regarding this as a monstrous prodigy, put the infant in a copper closed vessel and set it afloat on the Ganges.

It was picked up by a peasant and brought up by him as his son. On attaining maturity the royal blood stirred him and feeling dissatisfied with the lot of a common farmer, set up abroad in search of adventures. In the course of his strolls, he came up to Tsethang a village in Tibet situated at the foot of a hill called Lhari (the God's hill).

The prince is said to have been the middle one of the five sons of king Kyabs-sing. Others again have said that, it was the son of the King of Bad-sala named Skag-rgya-pa-hChar-byed who had a son whose lower eyelid used to cover upwards. Some again have said that it was the fifth son of king (Skt. Bimbisara) - Tib : gZugs-Cdan-sNying-po. But in the hJam-dPal-rtsa-brGyud (Skt. Manjusrimula Tantra) which is Lord Buddha's own saying, it is mentioned thus :-

“A person will be born in the North, who will after embracing the Tathagata's doctrine, render service to it in various ways. The country will be called Lhadan (Lhasa). It will be situated in the midst of mountains. The king will be called Miyi Lha (Srong-btsan-sgam-po). He will belong to the Lichavi race”. So relying upon this there are some authors, who cite that the royal race of Tibet is derived from the descendant of king Dassaratha of India, of the race of the Lichavi Shakyas.

Although there are several different stories as to the identity of the name and caste of the prince, who came up to Tibet from India, yet all are invariably agreed on this point, that a prince of the Shakya family of India actually went up to Tibet, and became the first king of Tibet Viz. gNya-Khri-gTsan-po (enthroned on the shoulders).

Thenceforth the Tibetan tradition regarding gNya-Khri-gTsan-po goes on to say as to how he had come up along the Yarlung range of mountains, and having ascended on the highest peak of the Yar-lha Shampo range, which was Lhari Rolpa, he had descended down the other side of the same when he was observed by the inhabitants and asked as to where he had come from. In reply he pointed his finger upward and the inhabitants thought that he had come from heaven : so they entreated him to be their king, and enthroning him upon their shoulders, brought him to their country, so he came to be called gNya-Khri-gTsan-po, and he was the first king of Tibet. He erected the Palace of Wumbu-Langkhar.

The twenty seventh king in descent from him was Lha-tho-tho-ri sNyen Btshan. This was 1655 years ago, counting from the year Sa-tew (earth-Monkey) of the fifteenth century, corresponding to the English year 1908 A.D. He reigned full eight years. While he was sitting on the roof of the palace of Yumbu-lakhang, a golden pagoda (one cubit in length) a mould for casting miniature earthen pagodas called Sa-

tChas, and a Sutra of Zama-tog (Dictionary) descended from the heavens, right on the roof of the palace. It was accompanied by a prophetic voice from an invisible source from the Skies, saying "the fifth king in descent from you will be able to unfold the meaning of this book".

The fourth king in descent from the above was king Namri-srong-Btsan during whose time astrology and medicinal science were introduced into Tibet from China. Salt mines were discovered in the North. His son was Cho-gyal Srongbtsan-sGampo. He was born in the year 629 A.D. corresponding to the Tibetan Sa-Lang (earth-Bull) year. Up to this Sa-Tel it is 1280 years ago. His reign was pious and righteous. He sent down Lotsawa Thon-mi-sambho-ta to India to study the Sanskrit language and Grammar and translated the Zama-tog (Dictionary) into Tibetan. Taking the Sanskrit Lantsa letters as copy, he formed, the Tibetan Uchen (headed or Capital) character, and taking the Wartu (urdu) letters as copy, he formed the Umed (headless or nuns) character of the Tibetan. Thus he was the foremost man to introduce the art of writing in Tibet and to reduce the Tibetan language to a written language.

The king married a Nepalese or Newar princess, named Bal-bZah Lhaching-khri-bTsun, and a Chinese princess named Gya-bZah Lha-chig-Kong-jo. The two most celebrated and ancient images of Buddha were brought into Tibet. In the chu-gLang year (Water Bull) the Rasa-khrul-snang monastery was built. This was 1256 years ago, counting from Sa-sprel 1908 or in the year 653 A.D.

Five generations after this in the year 730 A.D. Tibetan Icag-rTa (Iron-Horse) year, King Khri-srong-IDeu-bTsan was born. From this Sasprel year, it is 1179 years ago. In the Sa-gLang year (Earth Bull) Guru Padma Sambhawa was invited from India. 1169 years ago or in 749 A.D. the great Panditas (mKhen-chen) Shanta Rakhita and the Maha pandita Vimala Mitra were also invited into Tibet. In the Chag-yos (Iron-Hare) year - 751 A.D. the great Sam-ye monastery was built. This was 1157 years ago. The Tibetans were converted to Buddhism, some became priests. One hundred Lotsawas, translators or interpreters, were sent down to India to translate various portions of the Pitakas and other Buddhist scriptures into Tibetan.

King Khri-srong-IDeu-bTasan had three sons. The eldest was Mune-bTsanpo, the middle one was Murub-bTsan-po and the youngest one was called Mukhri-bTsan-po as well as Sad-na-lags-hGid-yon. From this the third generation in descent had five sons, the middle one of whom became the king under the title of mNgah-bDag-Khri-ral-chan. He was born in the Me-Khyi year (Fire Dog) 865 A.D. and is therefore 1043 years ago till now, 1908 (Sa-sPrel-Earth Moneky of the 15th Cycle of 60 years).

During this king's reign, several panditas were invited into Tibet and the three fold injunctions or rules were laid down. It was also during this king's reign that thirty monasteries were founded and priesthoods were established, who were all expected to devote themselves solely to the studies of exposition philosophy and compilation, devotion and meditation and general commentaries etc. In short, he established the orders of erudition, devotion and piety. To each ordained priest he conferred seventy houses of rural peasants as a means of support. This king was so far carried away by his religious zeal and fervour, that to show his veneration and esteem for the order of priesthood, he used to attach entire piece of silk scarf to the end of his hair divided

into two and having spread them on the ground, have the priest to sit upon them, thus typically showing that he carried the priesthood on his own head as the crown. He built the Wooshang-rDo monastery called the peerless and asupicious Abbey (dPe-med-bKra-shis dGe-hPel) in the construction of which several experienced artisans from Nepal and Leh were invited and engaged. It is a nine storied temple, with nine tiers of gold roofs. The pinnacle of the roof also of gold equalling in height of the hill on the back ground. The three uppermost storeys contain the images held most sacred and objects of veneration to the king. The three middle storeys contain the monks and priests and the three lower most storeys is occupied by the king and his court, from which place he ruled over two thirds of the then known world. Thus did he serve the Buddhistic Faith. The above mentioned three kings of Tibet Viz. Srong-bTsan-s Gampo, Khri-srong lDeu-bTsan and Khri-ral-ghan are known as the Bod Kyi Cho-Gyal Mes-dbon-mamSum (the three generations of the ancestor and grand children, righteous kings of Tibet).

This king was assassinated by the sinful ministers, and king gLang-darma, the Vandal (apostate) king of Tibet ascended the throne in the lChags-bya (iron-bird) year. He did his best to stamp out and suppress Buddhism in Tibet, and was assassinated by Lha-lung dPal-rDor. This was in the Chhuki-Khyi (Water dog) year - 902 A.D. or 1006 years ago, counting from this Sa-sprel 1908 A.D. This king had two queens, by each of whom he had two sons. The son born of the youngest queen was actually the king's own son and his name was mNgah-bDag Hod-srung. But the son of the eldest queen was an imposition. She had out of jealousy picked up a beggar woman's new born male infant and bringing it herself and pretended that it was her own child. She having been powerful, no one dared court her enmity by proclaiming the truth. This son came to be called nGa-bDag Yum-Stan (mother adopted prince). Later on these two princes had a dispute about the succession in which Yum-stan had the better and he deprived the sons of Nga-bDag Hod-srung, who were compelled to fly towards the Northern borders of Tibet, and become kings of osTod-nga-ri and La-sTod. The adopted beggar woman's son Nga-bDag Yum-sTan reigned in Tibet as king. Those who are descended from him are considered to be low caste. This closes a brief account of the origin of the Rulers of Tibet.

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Now to come to the real subject of the History of Sikkim, it is first of all necessary to give a brief description of the country itself. This delightful country of Sikkim called hBras-ma ljongs has been mentioned hundreds of times over in the most eulogistic style by the great urgyen Guru Padma Sambhawa in his writings, which he has left hidden in bulk and smaller quantities in various places, amongst other hidden stores.

He speaks of Sikkim as being a Paradise or a supernatural place. In the Thang-yik Shel-brag-ma it is mentioned thus :-

"The most suitable places of devotion, Where the Da-ki-mas congregate without being invoked. In Da-ki Yang-rDzong. The Vakas (works) retreat is Sam-ye Chen-po. (Note : - It is meant that any devotee meditating here would obtain the perfection or Siddhi in magic or mantra of the speech. The best



place for meditation on the Chit (heart) is Lhobrak Kharchu. The best place for meditating on the Attribute is Yarlung Shel-brag. And for meditation on divine Acts is Monkha Singi dZong. Particularly Yarlung Shel-brag and Chimphu are equal to the Sital Vana Mashan in India (Sil-wai Tshal-ki Dur-khrod). There are five valleys (Lung), one country (ling) and three slopes (Jongs) and twenty mountains (Kangs). These are Zabbu-lung in the centre. Jongpa-lung in the east in Kongbu. Srib-bTsan-lung in the south in Mon. Phagri-lung in the West. Groma-lung in the north. These are five lungs or valleys.

In the east there is the hidden country of Padma-ling.

In the South West there is the hidden country of De-mo-jong.

In the North West there is the hidden country of Khangpa-jong.

In the North East there is Lung-sum-jong.

These are the three Ijongs.

These are Thang-lha, Tesse, Mangkhar Bulay mountains. sTar-sGo, Phoma, mKhar-ri and rDorje gang, Jomo-kharag, Gang-lZang and rTse-rTen Gang Wode-gang-rgyal, Shampo, Sal-rje gang, Hao-gang-zang, Tsari gang and Nga-lai-gang. These places are great pilgrimage, trodden by my feet and they are very suitable for places of solitary devotion.”

Several hidden countries have been mentioned in the prophecies and apocalyptical books of Avalokiteswara and the Omniscient Guru Padmasambha and other Jinas and Jinaputtras, who have blessed these places and sanctified them by consecrating them to purposes of retirement for devotional purposes, and each of them have been indexed and each have their guide books, which give instructions the clue to the hidden treasures, and all of these have been hidden in safe places. Out of all such hidden sacred lands, Sikkim is said to be the most sacred and sanctified. It is said to be the king of all sacred places equalling Paradise itself. Its situation and description as given in the guide book of gTer-Ston-Shes-rab Me-hBar runs thus :- Situated in the north of India and to the south of Tibet there lie 18 large tracts of land sloping southwards, in the midst of these, there is a tract with its hill tops in the north and the bases of the hills extending southwards. The peaks of Kanchenjunga called mdzod-lGna-sTag-rTse, appears like a king seated upon his throne, his four corners appearing as if hunground with a white silk curtain. At the top of the valley, the five perpetual snow clad peaks looking like a crown, or the mitred points of an images crown. Seven crystal lakes in the front, looking like a set of water offerings, while cliffs on the right and left, looking like lions ramping up towards the sky, adorned with vulture nests of their necks; the middle of the country looks like a bowl containing gems, set down with the lid raised, valleys like the hand with the fingers stretched out, the arms of the ridges and spurs of hills resembling the third stomach of a Yak. The foot of the hills looks like a big wish granting tree fallen down. Mountains adorning the upper part of the valleys and rivers issuing from the base of the hills. These waters having medicinal virtues like a nector, the left banks always extending in grassy flats or slopes; the entire country richly wooded, the caves, ravines and gorges covered with dense jungles. Immense forests of big trees covering all the hill sides, the banks of the lakes extending into immense plains. The grassy ridges and hillspurs resembling sleeping mongooses, the hill tops looking like rampant lions springing up towards the skies. The larger and longer ranges running out like a tigress rushing forward, spurs like leopard cubs

jumping forward. The currents of the rivers look like swords sliding downwards, the smaller brooks and rivulets like string of pearls, cascades and falls resembling white silk curtains spread out. The sound of the falls mixing with the sounds of the forests, producing a rhythmic sound like those produced by the repetition of mantras. The whole resembling a vast pagoda with a heart shaped natural Kanika (stupa).

Right in the centre of this country, there is the stone of auspiciousness. There is a valley resembling a scroll of Chinese paper, with a big rock looking like a king's throne. The bearings and situations of the different localities, where treasures have been hidden are to be measured from there. All the guides and keys to the sacred and inner treasures have been hidden underneath that rock. The directions are to be known from there. There are five trees which are the prince of all "dugs" and which can cure all combinations of diseases. There are countless varieties of fruits of different colour and tastes.

From the guide book of another gTer-sTon saint named Dorji-ling-pa the Rinchen sGron-Me it is said thus :- O King, the country called the hidden De-ma-jong (rice producing valley) is situated in the south west direction from Sam-yes, and nearer south west of the Kiting-gang mountains, in the east it is bounded by Grumo-khang-chung, in the south by Siddhi (India), west by Zar-gyi Phra-sMan, in the north it is bounded by Te-nga-te-chung. These form the four passes on the four cardinal points, then the middle passes are :- Eastern pass sPu-la-IDengs-tsig southern pass sBangma byang-gTing. Western pass dGe-la sMan-bZang. Northern pass sTong-dPon Mun-nag. These are its four middle passess.

The four unchangeable doors are :- mTho-la lBrong-rJe in the east, Rong-lJang Brag-sTse in the south. gYah-mar sTag-rTse in the west. mDzod-INga sTag-rTse in the north. The valley heads northward and mDzod-INga sTag-rTse is situated to its north east. The lower portions extend towards the south west and sBang-tshang lies south west. The feet of the hills resemble a pair of tongs and are inaccessible of approach or affords but a narrow approach. The tops of the hills resemble a bull, and extends on an extensive and grand scale being massive and grand in width and height. The top peaks resembling the five points of a victor's crown, the last spread out like silk banners strung on ropes. The southern hills resembling a necromancer's triangular vessel. The western ridges looking like elephant sleeping. The northern ranges spread out like a hand with the fingers outstretched. These constitute the description of this sacred land which is a veritable paradise on the earth, created by miraculous supernatural power into a vast and magnificent palace, where everything calculated to produce beauty and grandeur have been provided on the grandest imaginable scale.

Now as to how the Buddhistic Faith flourished here, there have been three periods, the foremost (introduction) development and final spread or in the Tibetan mode of expressing it, the earliest, the middle and the latter triumphs.

The foremost event was when the Bodhisatwa Avalokiteswara (Chenre-zi) was blessing and sanctifying the land of Tibet by his grace. He dwelt in the heart of that sacred land and compiled his sacred commands there. From that time 300 years (of human calculation) later on, the king of the celestials Indra came down on the highest peak of Kanchenjung-ga viz the sTag-rTse (tiger peak) gave the heavenly permission

for the opening of the passes of this sacred land. After that five men two were incarnations of the gracious Lord Chen-re-zi came and gave names to the hills, mountains and valleys etc. and compiled the art of astrology. Then 3304 years later the great Guru Urgyen, Padmasambhawa came and exorcised the land of all evil spirits, and rid it off every obstacles that would tend to obstruct or disturb the course of devotional practises, and he compiled the nine apocalyptic works called hPhrul-med-sDe-dGui-dGna-lungs (the nine texts of enerring prophecies). Then king Khri-srong IDEu-bTsan of Tibet came and compiled the work called Gyal-poi Gah-lungs (the king's secret prophecy) with a view to confer benediction on the land. Then the Guru's lady consort and female disciples Ma-chig Ye-she Mtso-gyal and She-sa rGron compiled the work called mKha-hGro Thig-lai-lung. The eight righteous ministers compiled the text called sKye-loe-hDren-pa-Gnas-kyi-lung (the text on the power of the places to save people). These books being important in entering Sikkim and visiting the different places of pilgrimage there with a view to attain merits, are called the seven precious apocalyptic works. When the Guru was returning to Urgyen, these were hidden by him in the Zang-zang brag (rock).

In the key or guide book of sTer-sTon Ratna-Ling-pa, it is said that Sikkim is the best of all sacred places of pilgrimage, as it will come to be resorted to in the end of the evil times Firstly Chenre-zi has blessed it, then the frowning Tara (sGrol-ma Khro-gNer-chan) then Indra, then Srong-btsan Gampo, the seven incarnation Devis have blessed the land. Then lastly came myself Padmasambhawa and Bodhisatwa and the righteous king as defender of the Faith, as well as seven female Dieties. As incarnations, eight righteous ministers and Devas and Dharmapalas, Tutelary Deities of the Bodhisatwic character. All and every one assembled to bless this sacred land : they took possession of the land, tilled it, blessed it and sowed all kinds of seeds in it. Then they hid treasurers, appointed keepers and uttered hundred prayers. Thus this sacred land has been trodden by the blessed feet of such saints like Urgyen Padma and other Bodhisatwas and supernatural beings, by means of their miraculous powers in its entire length and breadth. Every cliff peak, cave and hill top has been consecrated for devotional purposes. Persons who practise devotion in any of these blessed places are sure to attain Siddhi powers and the highest knowledge and perfection temporarily and spiritually. The wish granting gem obtained by king Indra Bhoti of Urgyen, with seven other precious gems (all wish granting ones) besides 500 other rare gems, all possessing particular and special virtues, and an unlimited quantity of relics, along with various sacred texts and the magical Phurpa (devil dagger) which conquered all the Rutras, evil spirits in the three loṅas also the drum called Sridpa Zil-gNon (world fascinating drum) besides a charm drugs for rendering one fast in speed, all have been hidden in a hundred and eight secret mines or stores. All these have been hidden in the earth to render this land productive, healthy, and harmonious, as well as to facilitate the wide spread of the Tatha-gatas Dharma, and these stores or treasures have been rendered secure and safe by the triple sign of immutability. All these are mentioned in the guide books and keys of the northern hidden stores (gTer). This constitute the first period of the introduction and spread of the Faith in the sacred land.

The middle period of the growth and spread of Buddhism was when the great Incarnate treasure extractor (store opener) gTer-sTon Rig-dZin rGid-Kyi Idem-phru-chan came miraculously and got the images of Guru Drag-po and mThing-kha from the eyrie on the top of the Kanchenjunga's peak, and spent long periods in devotion and

seclusion in the western and northern passes, and blessed those places by his doing so, on several occasions. He made his discoveries of these sacred places known into Tibet by attaching letters to the necks of vultures two times. The great Rig-dZin Chenpo of Nga-ri established a monastery on the north pass called the gold country. He performed several rites to render the mountain ranges issuing from the mDzod-INga (Kanchenjunga) auspicious and favourable for devotional purposes.

The foremost Kartok Lama named U-wod Ye-shes hTrum met the famous Sakya Maha panditta who had been invited by the Tartar Emperor, at a place called Dzing. He performed the miracle of turning the temple inside out, which excited the admiration of the Sakya Panchen, who thereupon condescended to receive the text of the aGyu-khrul Zhyi-khro along with the proper ceremonies. This saint also being directed by a prophetic injunction from the Dakinis came down to the western pass named Mar-rDjong, where he performed the rites of the bDe-hDus mandala. He went down to the gZah-dMar rJa-ri. The Kartok Lama Sonam Gyaltsen came from the eastern pass and trod over the entire length and breadth hill and dale of the dWang-lag-thang. The incarnation of Kartok Lama Ye-shes-hBum took rebirth in Khang-ba Chan under the name of Gyalwa rNam-grol bZangpo and coming to this land he did a great many useful things.

Then at the time of the last growth and spread, it was the four prophesied brethren who came and took, actual possession of this land. It deals about how one of the above quorum came to be the ruler of this land and of his origin. In the times of the former Maharajas of this land, they, having been well educated and cultured, must have had some authentic historical records as to the origin of their caste and creed, but owing to the incessant raids and inroads of the Bhutanese and Gurkhas, which prevented the growth and development of Sikkim, such records must have been destroyed or scattered to our irreparable loss. But from some old writings and documents, the present ruling family of Sikkim are mentioned as having been descended direct from Guru Padma Sambhawa. The story runs thus :- Formerly when the Queen Zah-mar-rGyan having made improper advances to the Buddhist priest Lupon Bairo-tsa-na who then at Sam-ye, was rejected by him, she out of offended pride and hatred complained falsely against the Lama to the king, which fetched him punishment; the direct result of the evil Karma of such sinful act took effect in the shape of afflicting her with leprosy. Guru Padma Sambhawa by his grace cured her of it, and she out of gratitude offered him her daughter the princess, the lady Lhacham Khrom-rGyan as his consort, with the prayer that he might be pleased to beget a son of his blood by her, which he did. This son was called gNyan-chen dPal-dByangs, who ascended to the heavens without having to leave his physical body behind. He left behind him a line of progeny, who all became famous Divine teachers which might be seen clearly from the sacred books or canonicals of the gNyans.

The race of the present rulers are spoken of as belonging to the gNyans caste, but there is no genealogical record on the subject. Some people again ascribe the origin to the Mi-nyag Se-hu-yi rGyalpo. The story in this case runs thus :- In the northern portion of the Mi-nyak province, there is a chain of mountains called Mon-shri hills said to be inhabited by a spirit called Se-hu, a Naga Daitya, a serpent Orgre of malignant character who once assuming the forms of seven cavaliers, started northwards where they came across a woman who was a witch; the leader of the troop of cavaliers had

sexual connection with this witch and begat a son who came to be known as Se-lu rGyalpo (Sehu king) after his father. This king in time brought the empire of China under his subjugation. The sixth king of his line came to be called rGyal-rGod (heroic king). The time which intervened between Sehu rGyalpo and rGyal-rGod was 260 years. The establishment of that dynasty and its prosperity are to be found in the rGyal-rab gSal-wai Me-long (Tibetan History). It is said that the dynasty ended with rGyal-rGod who was assassinated by a minister.

But in a history compiled by one Ye-shes Paljor, it is mentioned that rGyal-rGod's descendant was the Dar-seng family who live in the northern portion of the Tsang province. These married with the Sakya family, and for some generations were known as the Sakya Pon-chen (the great noble of Sakya). This must not be confounded with the Sakya Pan-chens (the Hierarchs). But the Sehu dynasty should not and could not have been mixed up or dignified by divine prophecies, because they only descended from a malignant spirit, and not of the Bodhisatwic nature, nor is there any clear or connected narrative about their having ever come to Sikkim.

So in the absence of all authentic records relating clearly and authoritatively the origin of the family of the Rulers of Sikkim, brief allusions found in the introduction or preface to the law book ascribed to the foremost Maharaja of Sikkim, must be given credit to, as they are more over supported by the oral narratives of the oldest people living, who again ascribe their narrative to the annals of their parents whom they had heard relating so. That the race of the Rulers of Sikkim were sprung from the former and pure stock of the ruling family of the kings of Tibet (Khri-srong lDeu-bTsan). This appears to be the most likely. Guru Padma Sambhawa who knew the three times, had prophesied that a descendant from Khri-srong-lDeu-bTsan would rule over Sikkim. Besides it must be remembered that the ancestor of the Sikkim Raja Gyed-bum-gSar, obtained the hand of the lady of Sakya related to the Hierarchs. It is well known how high they regard themselves. The fact of their having given the hand of the lady shows that the suitor must have been known to be of pure and noble stock. At the time of the first Maharaja Phuntsog Namgyal, it was mentioned thus :- If it be asked from which son Khri-srong-lDeu-bTsan have I been sprung : it is mentioned in the rGyalpo-bKayi-thang-yig, "Khri-srong-lDeu-bTsan" is the celestial flower. He begat three sons, Muna-bTsan-po, Murum-bTsan-po and Cho-rGyal hDzin-yon also known as Sad-na-lags. Of these three, the second one Murum-bTsanpo went towards the northern Districts of mDo-kham. And it is assumed that it is from this, that the line of Sikkim chiefs descended. So far as better authorities showing otherwise cannot be obtained, it must be accepted as the most reliable. There are other traditions also stating as to how some descendant of the Indian Buddhist King Indra Bodhi got scattered and had come strolling into the Kham province of Mi-nyak. But it is said in the Nyingma scriptural records that the Indra Bodhi known as the great, received the text of gSang-wa hDus-pa from the Buddha himself, who performed the necessary mystic initiation and empowering rites according to the nature of the mystic and of the text. Indra attained knowledge at the time of receiving the initiation and full enlightenment. He and his entire court and retinue who partook of that, as well as all his subjects were at once changed into spiritual beings. Their bodies became like the rainbow, and the city of Urgyen became a lake. There is no record of any one having descended from him. Besides the Lord Buddha himself has left a prophecy to the effect that after my disappearance from here, in a hundred and twelve years hence, in a place which will be known by the name

of the three Deva Lokas (Lhasa) a pure form of my Dharma will flourish in the eastern direction of Asia, one king called Dza will flourish and exult in great fortune, will obtain the Dharma from Vajra pani (the possessor of the mystic love). This king Dza of Sa-hor (Lahore) is known to have been the middle Indra Bodhi. His sons were Sakya Putri, Naga-putri and Gu-hYa-putri of whom Sakya-putri came to be called the youngest Indra Bodhi. Some of his descendants came to be the chief of Mi-nyak according to the gSumpa mKhanpo cho-IJung in which it is mentioned thus : the third in descent from this Sakya-putri was one Dharmapala, who went to China through Bengal, and passed his life in a monastery at Nag-gru in Bataher.

His descendants were called Dharmapalas. Subsequently when king Khri-srong-Ideu-bTsan was building the Sam-yes monastery, and when mKhanpo Bodhisatwa and Guru Padma were convened together, the descendant of the above Dharmapala was also brought up from Mi-nyak. He had a familiar spirit who guarded him and watched his properties, named Gyalpo Shing-bya-chan who was thenceforth installed the Keeper of the Sam-yes monastery and its properites. It is casually mentioned that there are descendants of this Dharmapala existing even now in Yarlung Chongya.

During the time of the first maharaja of Sikkim Cho-rGyal Phuntsok Namgyal who when first occupied the Palace of Lasso tashi Paljor Jong in the year 1657 A.D., corresponding to the eight month of Me-Bya fire bird year of the Tibetan 11th century, one-bsKal bLo-IDan composed a brif history setting forth the royal origin of the Minyak Au-dong family which runs thus:- Originally sprung from the Devas (Gods) they reigned as king in eastern India, from there they gradually came to Kham Mi-nyak etc. in the above mentioned manner. At the same time some of the oldest people of sikkim alos say that the celestial race reigned in Mi-nyak during 25 generations, the last of whom attained great power and epulence. He invited the Hierarch of Sakya, the famous Sakya Panchan to his kingdom, and had him perform the rites of Guru Dragpa ye-she Rab-hBar, which deity appeared in actual shape and taking out ruby seal having the sign of a scorpion from a hidden store of treasures (gTer) and gave it to the chief. After ontaining this gift the king increased greatly in glory and prosperity to such an extent that he subjegated a great part of China, besides bringing all the minor provinces and states of kham under his power. During the time of his successor too the same deity (Gurdrag) uttered a prophetic injunction directing the descendant of the Mi-nyak dynasty to go to the hidden lands lying in the south of Tibet called Dema-jong (Sikkim). Accordingly the next in descent to the 25th king of kham Mi-nyak started forth with his sons. It is said that the existing races of Sikkim who call themselves Tongdu-ru-zi (Tong-hdu-ru-zi) and Beb-tsan-gyed are said to have been derived from these. It is further related that the Mi-nyak chief came to Lhasa where the image of the Lord Sakya Muni uttered some words. Next he came to Sakya to the residence of his own Guru. From an authentic old records it is said that there were three brothers as chiefs of kham Mi-nyak, of whom the middle one was prophecied to go towards Sikkim, where his descendants would rule. This divine direction was contained in a letter dropped from the heavens. Impelled by this divine command, he started forth from the kingdom with his sons and passed through Sakya, to pay his respects to the Hierarch there. He visited all the reputed places of pilgrimage throughout Tibet and come to Sakya with the Hierarch where the monastery was being built. The eldest prince of the immigrant having raised up the pillars of the monastery, and obtained the

name of Gyad-hBum-bSags, equalling a lac of men, in strength. He dwelt in Sakya for some time and married the lady named Jomo guruma of the Hierarch family. Shortly after this he left Sakya and came down towards Sikkim. Arriving at a place called Pakshi north of Khampajong he built a monastery called Pakshi Gonpa, where he established some 400 priests. One of the brothers became a priest and lived there as the Abbot of the same monastery. Then coming down, he sojourned for some time in Phari, where he built another monastery called Samdup Lhakang. There the father died. At Khangbu the son Gyad-hBum-bSag met with Shabdung Lhari and had him to perform the funeral rites and then all other periodical Pujahs etc for the living. Some ascribe the origin of the eight chief Bhutia clans of Sikkim to these brothers.

Gyad-hBum-bSags himself also proceeded slowly southwards living for some time in Tromo-khang-chung and Chumo-shong and thence down to Chumbi where he built a masonry house and lived for some time. At about that time there was another Athlete named nGa-wang Gyad-pai-pal-bar in Bhutan, famous for his strength. There was no one who could compete with him in a wrestling match, nor in any game of strength throughout whole Bhutan and he was bursting with pride. Hearing that another man noted for his physical strength had come to Tromo, he came there anxious to try a match with Gyad-hBum-bSags. Gyad-hBum being apprised of this, crossed over the other side of the Tromo chu, and having yoked a pair of yaks, was working amongst his followers, in ploughing a field. While thus engaged, Nga-wang Pal-bar came up and asked him, where Gyad-hBum-bSags lived. Gyad-hBum said he did not know, but asked him to remain there, while he himself returned home, driving the pair of Yaks home after having unyoked them. When he came to the place opposite the bridge, he put the plough and ploughshare on a willow tree, with one hand. Nga-wang pal-bar came after him right up to the house, Gyad-hBum invited him inside and treated him to tea and wine and a good dinner. But Pal-bar would not be baulked of his wish for a wrestling match. So he asked Gyad-hBum to go out and try a fall, on which Gyad-hBum asked his wife to bring up three pathies of mustard seeds for grinding and oil pressing. Then he called for the oil bowl, which being brought, he with bare hands pressed the mustard seeds and extracted oil out of them. Nga-wang Pal-bar was also anxious to do the same, and called for a similar quantity of mustard seeds. One pathy of mustard seeds was given to him, but he only succeeded in grinding them to powder in his hands, and could not get a single drop of oil out of them. On this he was provoked, and he challenged Gyad-hBum to a trial of strength and asked him to wald out in the fields. Gyad-hBum at last went out and presenting his right hand to Pal-bar challenged him to hold it tight. On Gyad-hBum's wrenching his hand, Pal-bar couldn't restrain it and had to let it go, because Gyad-hBum gave such a strong twirl and pull, that Pal-bar measured his full length on the ground on his back. Next he rose up and offered Gyad-hBum his right hand to grasp, which he did with such firmness and strength that Pal-bar in his own excited struggles to pull his hand free, had the whole arm torn out from the shoulder blade, while he himself sprung off a distance of 5 or 6 paces, leaving his torn out arm in the hand of Gyad-hBum. Such was his excitement that he himself was not aware of the injury, and was boastfully saying, "How now, have I got free or not"? But the next moment Gyad-hBum held up the detached arm before him and said "whost is this"? On this he went back crest fallen to his own country, bewiling the loss of his arm. He sacrificed a Yak to his familiar local Deity

(the spirit of the Masang peak called Mah-sang Khyung-dus, and asked him to go and kill Gyad-hBum). But Gyad-hBum was spiritually superior to such local spirits, as he was physically superior to other men. So when this spirit came to Gyad-hBum, in the shape of a person of blue colour with an iron grey horse and dog, he was interrogated by Gyad-hBum, as to where he was bound. The spirit answered, "Ngawang Pal-bar has invoked me and sent me to take your life". Gyad-hBum said with a sneer, "What are you, I would not care for an entire host of such spirits like yourself, better get back to him who directed you". Ma-sang said, "To go back without having obtained so much as a propitiatory Puja is indeed very hard upon me. So you must give me something at least".

Gyad-hBum said, "I have got no wine to give you as an oblation". Ma-sang said, "As for that, if you will fill a big vessel with barley, put some water, and the fermenting drug on the top, that will do for me". So Gyad-hBum sacrificed a yak with white heels and with some rice cakes etc, performed a propitiatory puja to Ma-sang, who then returned back. After the Puja was over, Gyad-hBum asked his wife to throw out the water and wash out the drug from the barley and dry it in the sun. On doing so, it was observed that the barley had been sucked dry. So the Puja to Ma-sang spirit came in vogue for the Sikkimes, from that time.

Although Gyad-hBum lived three years in Chumbi, he had no issue. Hearing that in the interior of Sikkim, there was a great Lepcha Patriarch and wizard, called The-kong-Tek, who was reputed to be the Incarnation of Guru Rinpoche, who could confer the boon of progeny, he after due consultation with his lamas, and divinations, all of which promised success, resolved to pay a visit to the great Lepcha wizard, and started with 16 followers, carrying various kinds of silk etc. They came via Chola to Sa-tha-La, Sedeong Longchok, and thence down through Ring-tsom, where they came upon The-Kong-Tek and his wife Nyo-Kong-Ngal, who were clearing a patch of jungle for the purpose of cultivation. Gyad-hBum asked them, where The-Kong-Tek and Nyo-Kong-Ngal lived, not being aware that they were the identical persons. Both said they do not know. On asking again, the couple said, "Let your party stay here, while we go to find them". So saying they went away and did not return. After waiting some time, the party saw they had been given the slip, so they tracked them to the bamboo house. Entering inside they discovered the old gentleman on a raised throne of bamboo. He had washed off the dust and ashes, which had covered his face during his work of clearing jungles. He had donned on his feather cap and his garland of teeth and claws of wild beasts, interspersed with various shells and cowries. He sat with disgraced men, while his wife the Nyo-Kong was busily engaged in getting food and drink ready. When the strangers entered, a wide bamboo mat was spread on the ground, where they sat and were instantly served with tea and wine. Gyad-hBum seeing that this was the The-Kong, offered him the presents, which he had brought for him, and asked for the boon of a son, which the wizard promised him. This was at Ringchom, and sure enough as soon as he returned to Chumbi, in the proper time, Jomo guru showed signs of conception, and birth to a son, which event was followed by two more male issues. He thought that it was time to celebrate the thanks giving by a Puja, of the local deities of Sikkim, so he came down via Cho-La and had arrived at the cave just at the foot of the dong-tsa-gong rock, near the hill side of kyachung La. There they were met by The-kong Tek and Nyo-kong Ngal, who had come up bringing various fruits from Sikkim, upon the same errand; viz- to see Gyad-hBum and



to celebrate the thanks giving by a pujah. So they performed the Pujah there. That cave is called Brag-dtsan from which the three sons of Gyad-hBum-gSags came to be called the three Brag-tsan-dar brothers. An eternal friendship was made between Gyad-hBum-gSags and The-Kong Tek. They agreed by this that all the males should be considered to be related to the sons and all the female of the daughters. This friendship was cemented by a ceremony at which several animals, both domestic and wild were sacrificed and all the local deities invoked to bear witness to this solemn contract of friendship, binding the Lepchas and Bhutias in an inseparable bond. They sat together on the raw hides of the animals, entwined the entrils around their persons, and put their feet together in a vessel filled with blood, thus swearing the blood troth to each other. The-Kong invoking all the Sikkim local spirits, asked them to stand witness to this solemn contract, invoking blessings on those who observed these faithfully, and curses on those who broke this eternal hereditary and national contract between the two races.

Thence forth the Lepchas gradually came under the influence of the strangers. When the three sons had attained youth their father Gyad-hBum -gSag weith a view to find out their aptitudes and bent of mind, asked the first son, how he would like to earn his livelihood. In reply he said he would like to snatch and take away by fair or foul means, obtain possession of other's properties. the father said. "You will be a first rate ruffian sKya-wo-rab, and getting angry with him, he was expelled from his presence.

Next Gyad-hBum asked his second son, who had no ambition at all, as to what he would do, he replied that he did not care to have any subhects or followers, but would be content to till his own ground and earn his own food. The old father told him, "you will make a first rate farmer, gLang-rMo-rab. He was given a portin and sent away, he was shut out from all chances of ever becoming a boble or minister.

Lastly he asked his youngest son as to what he would like to be. He showed noble aspirations and said, "I will protect my folowers, and employ them in service, and I will rule over them as their chief". The father told him, "you will be a first rate Ruler of men Mi-Pon-rab", and he blessed him and prayed that his line should succeed to the promised kingdom after his decease, and inherit the royal name and dignity. This youngest prince also obtained the hand of a lady from the Sakya Heirarchs family in marriage. She soon concieved 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-po-dar (he who would enhance the fortune of his uncle).The second son she gave birth to,was born on the 10th day of the 7th month, a Pujah and fetival day in honour of Guru Rinpoche. So this son was called Tse-chu-dar, meaning, glorious or lucky 10th day.

The third son was born on a Sunday, so he was called Nyima Gyalpo, meaning the sun or solar king.

The fourth son was born, on a day when a consretion ceremony was being performed on the occasion of the completion of an image of Guru Rinpoche. So he was called Guru Tashi (Guru-bKra-shis). These four are called the Tong-du-ru-zi (sTong-hDu-bZhyi) meaning the four clans of a thousand each.

These four Tong-du-ru-zi brothers viz:- Shangpodar, Tsechudar, Nima Gyalpo "Guru Tashi (along with the Beb-tsang-Gyad family were all settled together in Gangtok. Of these above Tongduruzi four brothers, Guru Tashi's family became pre-eminent and inherited the princely dignity and name. Guru Tashi's son was Jowo Nagpo, his son was Jowo Aphag, Jowo Aphag's son was Guru Tenzing and Guru Tenzing's son was phuntsho Namgyal, the first Maharaja of Suikkim. He was born at Gangtok in the year 1604 A.D., i.e., the Shing-Dug (wood dragon) year of the 10th century of Tibetan Era. He married a lady of the Beb-tsan-gyad clan residing in Gangtok. The Guru Tashi family became very influential and prosperous. The Lepchas came under their influence and power in a very short time. One Lepcha retainer (Nang-gZan) called Sambar became the favourite 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 trustworthy were appointed in the household establishment of the Raja, while others were entrusted with posts of responsibility and honours in the State. Gradually as the Lepchas of Tashi-teng-kha and Seng-deng also came under the direct influence and control of the chief, they were called the ministerial Lepchas (Monpas). Those not so much in the Chief's confidence or favour were employed as traders to carry goods and were called Tshong-sKyel Monpas, and employed in out door services. They were also expected to strike or kill anyone if necessary, in building or other handicrafts. Besides they were to contribute the summer Nazar (Yar-jal) in the shape of newly gathered crops, grains and fruits, and they were also to carry grains etc to any markets for trade or barter.

These rules were established.

Now we come to the great dzong-chen Lama saint, called Lha-tsun Nam-kha Jig-med (the founder of the dZog-chen sect in Sikkim). His advent in Sikkim and his previous lives have been mentioned and foretold in all the following works, in which he is said to have the great Khanpo Vimala Mittra. He was born in a southern province of Tibet called Jarpa, in a village called Lha-yul Zhi-rab, and was born of the celestial race. His father was one Cho-sKyong mGonpo, and his mother's name was Yig-wng-buga. He was born in the me-ja year (fire fowl) 311 years ago from the present solar year (1908) or in 1597 A.D. He received his instructions under the Saints Sonam-Wangpo, Ringzing jatson-nyingpo and the learned pema-legs-grub. Under these Gurus he had carried on his studies to a perfect proficiency in hearing, thinking and meditating, till he overtopped all the learned ones of Tibet. He repaired Sam-yes monastery six times over, He received the revelation or inspiration of the mystic texts of the gTer-sar and Dag-sNag dGong-gTer (new texts taken out from their hidden places). In the Thang-lha oracle his appearance is also foretold in these words. That by the grace of Chen-re-zi and Indra a celestial being will be born, named Kunga -nyingpo, who will open the passes of this hidden land. He started from kongbu and coming to Sikkim 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, where he performed a benedictory ceremony, and returned back. He obtained a vision in the Rong-mo-ding in the Shing-Tel year. The next year he was directed by the great gTer-sTon Saint Ja-tson Nyingpo to serve humanity and all sentient beings, on the 25th day of the 12th month of the year, at Bangri Tashi-wod-bar monastery. Several such prophecies are quoted, all 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. Accordingly he set out on the 13th of the 5th month of the Me-kyi year, and coming to the vicinity of Shelkar-Gyaltsi, to a lawn, he had a vision of the landscape of Sikkim, pictured in the clouds. He saw himself crossing beyond the pastures and villages of Tibet in quick succession, and at last coming upon these grand sceneries, which delighted him and moved him to a Prayerful mood. He offered up a Mandala mentally by way of thanks giving and just at this juncture, he saw a white swan (vulture) come up flying from Sikkim side, which proved to be only a divine being who had assumed that shape and 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 place to have been the one where the rituals of the gNas-gSol, local deities worship, was composed. Then while sojourning at the cave of Nyams-dGah tsal, the foremost Lama of the Kathog sect, named Kathog Kuntu-bzangpo had come through the Kang-la Nangma pass, and around the sPreu-gyab-lag and not finding any road had looked towards Jong-ri, where he met the rocky cliffs of Kampa Khab-rag, the range which runs down to the west of Kabru, down to the Rathong Chu, but as that range consisted of steep cliffs and precipices, there was no way along that idge. Retracting his way back for some distance, he came to Nyams-DGah-tsal, where Lhatsun was then sojourning and met each other. Kathog Kuntu bZangpo told Lhatsun as to how he had to retrace his way, seeing no path along the rocky cliffs of Kampa-Khab-rag which looked like pillars of the heavens. Lhatsun told him, that the opening of the northern pass into Sikkim was allotted to him and to no one else, and that the western pass was Kathogpa's share. So he returned thence. Lhatsun also passed by the Kang-La Nangma, and coming to the same rocky cliffs of Kampa-Khab-rag, was stopped there as he did not see any path. Exerting his Siddhic powers, he passed across the face of the rocky precipices on the top of Kabru, and over the top of the sPreu-rGyab-lag (the dias of the moneky). As he passed beyond the sight of his followers, and did not return within seven days, they concluded that he had perished amongst the precipices. They began to mourn his loss and built a Mendong to his memory. Having completed it, they were about to return back, when they heard his thigh bone trumpet sounding, they waited yet another week praying. At the end of three weeks, he had obtained the Siddhic power, necessary to enable him to perform his mission successfully. So he came back as miraculously as he had gone forth, right to the place where the Mendang had been built, and his disciples were moved to deep faith and confidence by the wonderful exhibition of his Siddhic powers. A path was cut across the face of the cliff, and a road leading to Jongri was opened.

Proceeding down slowly he got down to yuk-sam norbu-gang on the 3rd day of the 10th month.

The second Pioneer Lama Saint, Kathog Kuntu bZangpo was the high priest of the Nyingma monastery of Kathog Dorje-den, having obtained celebrity as being a perfectly accomplished Lama of the Bajra-yana sect, and perfectly capable of upholding and spreading of the doctrines of his sect. His name and advent in Sikkim had also been mentioned in the gTer-sTon Ratna-lingpa's oracular works mentioned below in these words :- One of my 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 into this sacred hidden land. Knowing that the time had arrived for the

predicted entrance, and himself to be one of the four mentioned in the prophecies, he came through U and Tsang and explored the northern and eastern passes leading into Sikkim, contending with great difficulties, dangers and hardships. Then he turned round and came by the western pass, viz., the Singili-La pass into the interior of Sikkim.

In the same way another Lama Shabdung Rachenpa named Sakya bZangpo and Brag-dKar-wa also took great pains, encountered great hardships in trying to serve the cause of propagating the Dharma in this land. They have each their own biographies and histories in which all the incident which occurred to each are described at length.

The third historical saintly brother, named mNag-bDag Sem-pa Phun-tzog Ringzing was of royal race. His pedigree is mentioned thus :- When the Vandal King of Tibet gLang-dar was assassinated, his two sons by two queens, named Yum-ten the imposed son of the eldest queen, and Wod-srung the real son of the youngest queen disputed about the succession to the throne, when they came of age.

Wod-srung and his son dPal-kKhor-tsan were defeated in the civil war, which ensured dPal-hKhor-Tsan's descendants fled to the northern borders of Tibet, and reigned as king over Mang-yul, Purang and Las-sTod. Some generations after this, one of the descendants of the above, named Tashi-Khri-bTsan who ruled over a province called Googay, married a princess, the daughter of the Zang-khar Rani of Kashmir. Her name was Lha-gChig bSod-nams sGrol-ma. A son was born to this couple on the 5th day of the 4th month of lcags-Yo (Iron-Hare) year. This young prince, when he had attained his 21st year of age, came to U and Tsang to receive religious instructions, and the necessary initiatory rites etc. Here he took to the most arduous studies in the pranayam branches of spiritual lore, abstaining from solid food and barley subsisting upon elixir etc. for a period of twelve 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 and meditations.

Ratna gLingpa's oracular work mentioned him thus :- "One of the four of my Avatars will be a devotee of the Yogi type, He will propagate the Faith by cultivation on his path. "And again, "One sprung from the line of Khri-srong-IDeu-bTsan will be born there". Again, "The sign of Sikkim being populated will be when a descendant of the lines of Khri-srong-IDeu-Tsan 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 chu-Ta (water horse) year the above mentioned Lama started for Sikkim from Shigatse. As he came along, he subjugated the local spirits of the way, and commanded them to support the Faith, and bound them down to observe the laws of piety. He also performed several sanctification and benedictory rites as he came, and arrived in Sikkim on the 3rd day of the 8th month of that year at Yuksam Norbu-gang. Thus was the prophecy in the Zalmo-ling-dim fulfilled which ran thus "The great leader of sentient beings, a Bodhisatwa by race, established my royal race in former times."

In the same way Shabdung Karma Namgyal Zangpo and Khri Tashi namgyal also came and convened a meeting at Yuksam Norbugang. Some have said that the

mNga-bDag Sempa came via Nepal, after having been the Guru of the Gurkha Raja, and Purohit of the Mangar Raja. But this event appears to have been later on, as the history will show. Having assembled there Lha-bTsun-Chen-po said, "We are all Lamas, we want a layman to rule the kingdom righteously, and he quoted the oracular guide book of Rinchen Lingpa (One of the eight great gTer-sTons), "One of my four Avatars will be like a lion the king among beasts, will protect the kingdom by his bravery and powers, and also an allusion in the same as to the residence and name of the chosen one :- "One named Phuntso from the direction of Gang will appear". So he deputed one hermit named Tog-Idan Kalzang Tondup to go to Gangtok and to seek out and invite the person, bearing the name of Phuntso. One Passang led the party which consisted of some persons. Lha-bTsun ordered his disciples to meditate on the top of the Norbu Gang hills. Meanwhile the party which had gone towards Gangtok went without being aware of the whereabouts of the place, and at last after several adventures, came to Gangtok, where they met the identical Phuntso Namgyal milking his cows. On their accosting him, he took them inside and rendered the meeting auspicious by 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 assembled at Yuksam, Phuntso Namgyal saw that everything tended to a lucky development of events. So he started forth with his entire retinue of followers, officers and household establishment.

They stayed at Rumthek for the night. The next morning when the Lepchas saw the party starting forth on the journey, they all exclaimed, "Along Kuyu-sa Rum-tek non pa-o" meaning now our God is going away. That place came to be called Rumthek. This shows how simple the Lepchas must have been, and also how kind and helpful Raja Phuntso Namgyal must have been to them.

The next stage was Sang (incense) which was so called, because the people there burnt incense by way of reception and welcome.

The next day they crossed over the Rag-dong bridge, and proceed through Yangang. While passing through yangang, where there were Lepchas and Mangars, as the party happened to be riding on ponies and some of the retainers had matchlock guns, which they went firing along the road, the simple natives who had never seen ponies nor firearms, said to others, the entire parties rode on huge hogs, and some of them bore sticks which when pointed towards you produced great sounds.

In time they arrived at Yuksam Norbugang, and presented vast stores of treasures to the Lamas, and especially to Lha-bTsun Chenpo.

Having been brought together by the illimitable merits of countless previous lives, on the present mission of benefitting this sacred hidden land, which had been mentioned in the prophetic books, the Maharaja Phuntsok Namgyal (father and son) spared no expenses to render this occasion as magnificent and auspicious as he could.

His presents to Lha-bTsun Chenpo were on a grand scale.

From various books, like the guide book to the hidden stores of Padma Lingpa, Rinzin-god-IDem-chan and Ratna Lingpa all agree in saying "if a descendant from the

unbroken line of Khri-srong IDeu-bTsan be appointed ruler of this land, it will enjoy peace and prosperity for a while. "And the Gabpa-rTsi-lung (astrological Revelation) says, "the land will enjoy all kinds of peace and prosperity under eighteen successive rules of the royal race." Again the oracular books of gTer-sTon Shes-rab Me-hBar on the passage referring to Sikkim says "A Buddhist Avatar king will settle in Sikkim as his capital, and in the time of the 2nd and 3rd descendant from him, the middling one among these will be a Avatar of King Khri-srong-IDeu-bTsan. His name will be Shawo-che (bid cap) who will be succeeded by seven Incarnate successors, during the middle one, in whose time the Faith will shine as bright as the sun, because he is an incarnation of Manjusri. The same thing is also said in Padma Lingpa's book of 19 chapters in almost the same words above, with the addition in the end of time when Maitryas Era dawns, the seeds of the human race will proceed from there."

These learned Lamas (Saints) acting from perfect knowledge and acquaintance with all the prophecies contained in the Apocryphical books of the sacred Guru of Urgyen, regarding the rulers of Sikkim, performed all the necessary rites and ceremonies as prescribed in the installation of a Royal dynasty, and the coronation of the first king in that line, in the most impressive style. He was given the power, conferring rites of the eight auspicious objects and the eight auspicious or Royal emblems. Next came the rite of the seven objects which constitutes a Chakravartie emperor.

This coronation or installation on the throne of Sikkim took place in the Chu-ta (Water horse) year, faintly alluded to in mNga-dag-pa's history, and clearly mentioned in the brief but concise history, compiled in Phuntsok Namgyal's time, while living at Lasso.

This Chu-Ta year corresponds to the year 1642 A.D. be in the 11th Century of the Tibetan Era. He was installed on the Gaddi of Sikkim with the title of Chos-rGyal (Dharmaraja, king of righteousness) Phuntsok Namgyal, having two fold powers (spiritual and temporal).

During the ceremony the Lamas gave a present of a coral rosary to the Maharaja. The tassels and pendants were attached by the Ka-thog Lama, and the top bead (button) was added by Lha-bTsun Chenpo.

From this also the omens turned out that Lha-bTsun's creed and followers would thenceforth be the most honoured in Sikkim.

The Lamas presented this garland to the Raja with a great many benedictions and prayers. Then they gathered earth and stones from all the part of Sikkim and built a Chorten with it at Yuksam called the Trashi-wod-hBar Chorten; the relics and other internal deposits were contributed by Lha-bTsun, and the three Lamas passed 21 days there for the benediction and consecration ceremonies. After that the Lamas by turn wished blessings on the Raja with the proper ceremonies.

Next all the priests and the Raja combined in entreating Lha-bTsun to found a monastery on the spot. So the Dubdi monastery was built by Lha-bTsun.

On the 3rd day of the 11th month of Chu-lug (water sheep) year (the next year after the installation) the mNga-bDag Lama built the Lhakhang marpo (red temple) and the kathog Lama built the kathog monastery, while the maharaja built a palace at Tashi Tengkha. Having brought all the Lepchas and Bhutias under his direct power, he selected twelve kazis from amongst the twelve chief Bhutia clans then existing and likewise he selected twelve Lepcha Jongpons from amongst the superior families of Lepchas of Sikkim. Proclamations were made promising due recognition and emoluments to those who distinguished themselves by loyal and faithful services, saying that the posts of ministers and Prime Ministers (Chjag-mZod) would be conferred on them. On the other hand, those who did not serve well, would be classed amongst the common people, and required to contribute such services as were required by the Maharaja, and that thenceforth they would not be allowed to remain masterless as before.

The boundaries of the new kingdom of Sikkim were next fixed. They were:- Dibdala in the North, Shingsa Dag-pay, Walung, yangmag Khangchen Yarlung and Timar Chorten in the West, down along the Arun and Dud kosi rivers, down to the Maha Lodi Nuxalbari, Tuitalia in the South. On the East Tagong La and Tang la on the North. These constituted the boundaries of Sikkim, within which the Raja reigned in righteousness, making the land enjoy such peace and happiness as was enjoyed during the Sat-yug periods of the world. This event confirmed the prophecy of Ratna Lingpa :- "Thus will my four Avatars, open this sacred land without any doubt, and for seven years after it has been opened, Tibet will enjoy the sun of happy prosperity and all devotees and religious bodies, will prosper like the moon during the ascension tiem."

Rig-hDzin rGod-IDem also says :- "This land will be filled with many temples and monasteries, hermitages and places of sanctity. There will be ten Saints who will obtain glorified spiritual regions without leaving behind their mortal coil. And of such Yogis who obtain the boon of perfect spiritual enlightenment in this very life time, there will be seventy five. Of such Saints who will be able to show signs of Siddhic powers, both male and female, there will be one hundred and one. There will be thirty divine (Dakinis) angels assuming the shape of females, for the purpose of doing good to the sentient beings. There will be 100,000 towns and villages, and 1000 monasteries and temples. Those who go there for devotion, and such of the inhabitants, who take to a life of religious devotion, will attain the blessed celestial regions, without leaving their bodies behind. The middle class will attain salvation by obtaining the knowledge of the inner light. And the very lowest will also attain salvation, without undergoing the pangs and troubles of the bardo (intermediate period between death and rebirth)."

Another book the hPhrang-sGo gTer-byung (Tangoterjung) says the same, only with this addition, "there will be five persons, who will possess the miraculous power of producing various forms and shapes."

Next the Lamas all fixed upon Tashiding as being the central key of Sikkim, and agreed that it was a most sacred spot.

The following wonderful phenomenon was observed at the time; a bright streak of light, issuing from the top of the peak of mDzod-INga (Kanchenjunga) shone right

upon Tashiding, marking out the place as a devine spot. At the same time, a most delicious fragrance of incense and scents, filled the airs, and invisible musical instruments filled the space with a most melodious harmony, which charmed everybeing, and thrilled every heart to its core with ecastatic bliss.

Ratna Lingpa having mentioned with regard to this place, "if any monastery or temple be built upon that spot, Tibet will enjoy peace and prosperity for a hundred years etc. etc."

The Raja and the Lamas visited the place often after that and built the Chorten named mThong-wa Rang-hGrol, meaning the stupa, the sight of which confers self emancipation and several other objects of worship and prayed for the spread of the Faith and its duration.

The manner in which Lha-btsun came into Sikkim, after getting over the afore mentioned difficulty, is said to have agreed literally with the prophecies contained in the dGong-hDus. For one The-Kong Sa-Lang, a Lepcha wizard by divine direction went to receive Lha-btsun and met him at Chukar Pang-shong, the first time. Next when Lha-btsun had opened the pass and was coming down, he met him again, and acting as guide brought him over Kharag-thung-rong, Phag-mo Rong, Lhari-nying-phug and Yangsang-phug, then down to Dechen-phug, which are known as the great caves, besides showing him several others of smaller note.

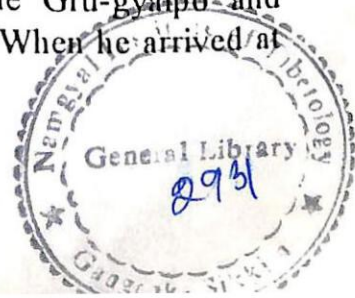
As he came down, Lha-btsun composed a book, describing the various caves and peaks etc. in Sikkim, after having visited the places with his own feet. Thekong Sa-Lang is believed to have lived about 300 years and to have possessed supernatural powers, though of a benignant kind.

Hence Thekong Sa-Lang's miraculous traces at Lhari-nying-phug, the dent made by the lower end of his bow on the boulder, his foot print at Khrag-thung Rong, the clump of bamboos planted by him, and the tobacco plant, as well as his own grave, are still pointed out, and visited with reverential interest.

The great Lha-btsun Lama at one time even allowed one Yugthing Tishay (a Lepcha and the ancestor of the Barphung Putso) also to partake of the Initiation into the mystic rites of Rig-hZin Srong-Hgrub (Rigzin-sogdub) in which only the three Lamas themselves, the Raja and twenty one persons were allowed in the ceremonies. Those persons were hereafter as Chos-bDag (religious authorities) of that text.

The mNga-bDag Lama visited Tashiding and built the monastery of Tashi-galgs first, and performed the ceremony of taking possession of the place, as prescribed in the oracular book of Ugyen-Rinpoche on the 3rd day of the 7th month of Sa-Lang year (earth bull). In the Chag-Yo (Iron Hare) year, he laid the foundation of the Maintryas temple, and the keeper perhaps Gyalpo's temple. By the time he had finished the buildings and the main image of Buddha Maintreyas, outside and inside, he received an invitation from the Chief of the gLo-was named Agon Samdub Rabtan and his Rani Ayum-Nyinda Gyalmo. He spent one year with them. Then he came back through the valleys of the gLo-wo country, passed through the Gru-gyalpo and Namtharjong, and the Gurkha Raj, where he was much respected. When he arrived at

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Yang-leshod (Sekli Narain) in Nepal, he spent some time on the meditation, on the Deity called Bajra Kailays, and obtained a vision of the Deity. The Newar Rajas paid much respect to him. Then he met the Mangar Raja, Hindupati, by whom he was very much venerated. The Lama was regarded by him as his Guru Purohit and a piece of land in the plains containing 100 Kakodhari raiyats was given as a permanent gift to the lama for good. Then he came through Illam on to Sikkim. He built at first the Lhakhang Marpo for the purpose of obtaining devotees to pass their time on repeating Mani (the formula Om Mani Pad Me Hum) ten millions of times over. Next he founded the Rinchenpong monastery, thirdly at the junction of Barbong and Karma, the fourth and fifth were both built at Tashiding. At the end of the fifth million, the piece of shell became adored with conch teeth, and the water pot, although kept ever so long, did not get rotten and muddled or dried up, but remained clear and emitted a fragrant smell. This came to be regarded as a very good sign of Siddhi, and it is believed that the miraulous property of the Holy water of Tashiding originated from this.

Now as to how connections sprang up between Tibet and Sikkim, after the establishment of a Government in Sikkim itself.

As mentioned above, the Tibetan religious and oracular books mentioned these slopes as being a part of Tibet politically, because they mentioned Tibet as comprising one (continent or country) three valleys and twenty mountains.

Moreover during the time of the three famous kings of Tibet the 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 had been fixed in the dark green bamboo country. To the west, it extended to the country of the Natgas where the boundary was marked by a silver white pillar or obelisk. In the north it extended to the hill ranges of the Manas country, where a brass pillar marked the boundaries. Thus these lands were considered to be part of the Tibetan Kingdom from a territorial point of view.

Next though the Mantrayanic form of Buddhism prevails in Sikkim, whereas in Tibet the reformed shool of Tsongkhapa called mDo-lug-pas or Sutrayanic is the State religion, yet by a pointed reference to the fifth Heirarch or Dalai Lama of Tibet, in the oracular books called Zab-moi-dag-s nang and Thang-lha Lung-btsan, which dictates that the Heirarch whose name was hGro-mGron should be regarded as the religious head of the rigzin Srong-dub text, which is in use in Sikkim. The prophecy runs thus :- "Especially one great man named (hGro-wai-mGon) Dogon, who will shine amongst the learned, like the crown jewel, beautiful, heroic and dignified mien, adored with the grace of peity and signs of perfection. Of the line of the Zahor dynasty, and learning the name of bZangpo (the good) should be entrusted with the ownership of this doctrine. The crosses attempted by evil spirits which will occur at the 39th, 49th, 53rd, 67th and 79th year of the age of Lha-bTsun will be counteracted by this precaution, he the central one is chief head of the doctrine".

Thus ws the religious connection established and prescribed by the sacred books, which are regarded as the direct commandments of the Great Guru Rinpoche. So when Lha-bTsun submitted the text for the acceptance and perusal of the Dalai Lama, with the request that he should be canonised as one of the Authorities and

Gurus of this text, he gladly accepted the honour, and regarded Lha-bTsun as his Guru. He made a gift of the Zar property as a permanent religious Jagir.

And as the Maharaja Chogyal Phuntsok Namgyal of Sikkim was also one of the 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 the southern slopes, and accompanying the letter with the silk scarf of congratulation, bearing the Dalai Lama's seal, the mitre of Guru Rinpoche extracted from a hidden store, (gTer) as well as the Phurpa (devil dagger) and the most precious sand image of the Guru as present. These kind and friendly greetings bound the new ruler to the head of the Tibetan Government with feelings of gratefulness. And since then whenever this State suffered from any aggression, from the neighbouring States, it always looked to the Tibetan Government for protection and aid.

In Sikkim Lha-bTsun and the Maharaja, together selected the sites of the Rabdentse palace, the Pemiongchi monastery, besides building several other places of worship and furnishing them with sacred and precious relics, images, etc. They built 13 Mani Wheels each containing 10,000,000, of Mantras, and provided those who would turn them with permanent maintenance funds. On every suitable and prominent place, they caused stupas to be built, and the Lamas whole time was employed in these works of public good, and performing the rites of consecration. Thus the great saint Lha-bTsun by the power of his former wishes and prayers carry on these acts of utility and adornment throughout this land, devoting every hour of his life in its service and benefit. He got innumerable disciples where ever he went, and founded monasteries for them. After having done all these, he with a view to preach the truth of the impermanence of worldly existence to those who regard this life as durable, resigned his physical body to submerge itself in the Universal whole, on the 20th day of the 6th month of the Shing-rTa year (1654 A.D.).

The second Maharaja Tansung Namgyal (bsTan-sTung rNam-rGyal) was born at a place called Lasso, situated about a mile to the north west of the Tashiding monastery (called Brag-kar bKra-shi-IDing) in the Shing-Tel (wood monkey) year of the 11th century of the Tibetan Era, corresponding to the year 1644 A.D.

He ascended the Gaddi in the Chag-khyi (Iron dog) year, 1670 A.D. during the time of his father Phuntso Namgyal and while Lha-bTsun Chenpo were alive, and while they had been sojourning together at Tashiding, Lha-bTsun had spoken to the Raja about the building of the Rabdentse Palace in the following prophetic tone :- 'From Brag-kar Tashiding which is the most sacred of pilgrimages, looking westwards upon the second Lotus petal, and upon the third rocky eminence along the spur of the ridge, there on the top of the head of the serpent spirit Ananta (Gao-jogpo) is situated the noble unchanging and eternal peak. There should you erect your Palace, O, Protector of the Faith.

So according to that prophetic injunction, which was implicitly obeyed, Tensung Namgyal, during whose time the Rabdentse palace was built.

The incarnation of Lama Lha-bTsun took rebirth in Bhutan at Bum-thang, and he bore the name of Mi-kyod Gawa, and he also visited Sikkim during the Raja's time, but he died while he was still very young.

The Raja Tensung Namgyal married three Ranis. One of them being from Bhutan, called nambi Ongmo, who gave birth to a daughter, named Pande Wangmo. One of the Ranis was the daughter of Deba ZamSar, a noble family residing near Tinkejong in Tibet, in the north west of Sikkim. This lady gave birth to a son, the next Maharaja, Chagdor Namgyal. The third Rani was the daughter of a Limbu Chief, who ruled in the Arun Valley in the West of Sikkim, named Yong-Yong Hang. This lady also gave birth to a son, named Guru, who resided at Dingrong in Pathing, whose line is now extinct.

Yong-Yong Hang's daughter gave birth to a princess too, called Pande-cheriing Gyalmo who married a man of the Nam-tsang-korpa tribe residing in Yangang, and died there. The Limbu Lady who came as Rani had seven other Limbu ladies with her, who were taken as wives by the highest kazis and ministers of Sikkim.

The princess (daughter of the Bhutanese lady) named Pande Wangmo became the consort of the Nga-bDag Lama, Rinchen-gon. About this time there was a Lepcha Tumyang (headman) called Tasa-Aphong, who was descendant of the former Lepcha Chief The-kong-tek, serving under Raja Tansung Namgyal, who was residing at Barphag.

Once while he was away on an errand of the Raja's at Dobta in Tibet, his wife Numbong was seduced by the Raja, and the off spring of this illicit intercourse was called Yugthing Arup. He was appointed head of the Lepchas, and subsequently became the Chagzod.

At the time the Heirarch of Min-dol Ling named Ter-chen Gyur-med Dorji and the Raja Tensung Namgyal came to be connected as Lama and Layman and they regarded each other with pure faith and mutual esteem, they wrote very often to each other. The Heirarch issued many sealed commandments on the spiritual guardians of Sikkim and some of them bore the impress of the Heirarch's own hands.

During this reign, a Chagzod named Karwang was appointed from amongst the Bhuteas, and eight ministers were chosen from the speakers (Kyomis) of the eight clans of Bhuteas. They used to assemble and hold court in a house, by the side of the Tingring Chorten below the Rabdentse palace. The ruins of this house may still be seen. At that time, the Brag-karpa Paljor Sonam was in office as a minister.

The Raja Tensung Namgyal died in the year of the century corresponding to the English year A.D. and his sould was absorbed in the Dharmakayas region.

#### Maharaja Chagdor Namgyal :

The third Maharaja Chagdor Namgyal was the son of Raja Tensung Namgyal, and his second Rani Lhacham Pedma Putik (Lha-Icham-Padma-Bukhrid), the daughter of the Tibetan Deba Zamsarpa, and his wife, the daughter of the Deba Drag-kyes.

Chagdor Namgyal was born in the Me-tag (fire tiger) year of the 11th Century, corresponding to the year 1686 A.D. He was put upon the Gaddi in the Chag-Drug (Iron dragon) year of the 12th Century, corresponding 1700 A.D. His sister Pande Wangmo, having incurred the sin of having conduced to the Lama nGa-dag-pa's breaking his priestly vow of celibacy, made him build the Senon monastery, as an act of penance, while she herself built the Cho-gyal Lakhang monastery of Tashiding.

The Raja Chagdor Namgyal being left an orphan, while still very young Pande Wangmo being the eldest sister and entertained the idea of usurping the throne, which set a feeling of enmity between the brother and sister, from his very childhood.

Pande Wangmo along with a few other persons whose minds had been disturbed by the evil spirit, conspired together and seeking aid from Bhutan invited external enemies to come inside.

The then Deb Raja of Bhutan being one Deb bZhi-dar, he sent one rTa-pa Nga-wang Tinley and Doin Phenlay with a Bhutanese force to assassinate the Raja. But while he was in this great danger, Yug-thing Tishey quietly carried off the Raja and saved him. The party which saved the Raja was composed of the following persons Yugthing Tishe himself, the Dagkar Chag-zod Karma Dargay and his brother, a Tatsang Lama named Agay Popdig. These persons carried off the young Raja by the Ellam road, via Wallung (the country of the Tsongs) into Tibet. On his way up, he came across, the incarnation of Kyabgon Dzog-chen (Lhatsun chenpo) who then bore the name of Jigmed Poa, who having been born at Shang in Tibet, had come to receive his instructions in the Lamaistic lore at the foot of the palri Tulku of Zar. Moreover the incarnation of Lhawang Choni Lhundub, then named Khanchen Rolpai Dorji, happened also to be residing there. Thus had the effect of the former prayers associations brought these three personages together again, the previous Karma again inspired them with mutual sincere friendship and fondness for each other. Their mutual regard and friendship was perfectly unparalleled. But the Raja being then himself in trouble, flying from persecution and enmities could not do much in the way of offering presents. Nor was the Lama Jigmed-poa himself in better circumstances, as his expenses were defrayed and limited by the steward under him. So they were both mutually sorry that they could not render any substantial aid to each other at that juncture. The young Raja asked the Lama for the apocalyptic prophecy regarding Sikkim, which the Lama gave to the Raja. Separating after that, the Raja proceeded to Lhasa, where he took refuge under the 6th Dalai Lama Gyalwa Tsang-yang Gyamtso, and the Regent Gyalpo-Lha-bZang. At Lhasa the Raja took to attending the secular schools and distinguished himself by his attainments in literature and astrology, and he was the State astrological calendar to the Dalai Lama for some time. He was kindly treated both by the Tibetan and the Chinese Governments, who conferred on him the titoe and dignity of a Thajjee, and gave the following estates to him : Padi-Jong, Nagartse Jong, Tinke Jong and Gyalkhamangpa as Jagirs to be enjoyed by him.

At that time the son of Yugthing Tishe called Yugthing Aroop, being left incharge of the Rabdentse Palace, at the head of the Bhutea and Lepcha subjects of Sikkim, was captured by the Bhutanese force under Tabar Nga-wang Tinley and Don Phenlay and took possession of the Rabdentse Palace. Yugthing Aroop was made

prisoner and sent to Bhutan to the Deb Raja called Sayshing, who regarding him as the person who had stood in the way of their fulfilling their wishes (viz catching or killing the Raja) wanted to wreak their vengeance on him by killing him. So they threw him into a dungeon, and proceeded to kill him, but while they were looking for him there, Aroop had performed the miracle of appearing in two forms. One Aroop was seen to be coolly taking a bath at the spring near by, while the other was still in the dungeon. Besides that the spears and swords flung at him were seen to have knotted into refknots. The keeper of the prison, observing these miracles, reported them to Deb Sayshing who took him out and granted him an interview, on which occasion Aroop took out a turquoise stone from his hair, on the crown of his head, and offered it to the Deb Raja as a Nazir. The Deb Raja laid two swords before Aroop and said "You are accredited with possessing various magical powers, exhibit them now, or else you shall be killed." On this Aroop knotted up each of the two swords, and on a peice of stone being handed to him, he squeezed it into a morsel, as if it had been soft clay or dough (Leaving the impression of his fingers thereon), upon which the Deb Raja was pleased to recognize him as a hero, who possessed more than mortal power for the purpose of defending the sacred place of pilgrimage which was his home (viz Sikkim). He exalted him in the presence of the Durbar by giving a cushion to sit on and a dining table to feed on, in his own presence in full Durbar, which are the highest marks of respect, that can be conferred, and called him friend. He spent some years in Bhutan, enjoying these marks of special favour and courtesy, regarded as the friend of the Deb Raja of Bhutan. He lived in a place called Dzomthang and begot a son, who was called Dzom Tashi.

The Bhutanese occupied the Rabdentse Palace for about eight years, within which time, they had rebuilt the Palace itself and the walls besides adding a new building for the water, which was connected by a covered secret pathway with the Palace.

The Bhutanese force proceeded towards Ghar and Jongu, where also they built Namgyal Thonpoi Jong and Wangdu Phodang Jong near Pakyong. They built a monastery near Pemionchi called Paro-gon, as well as another Jong on the top of the Tagtse ridge near Gangtok called Tagtse Jong.

Meanwhile the Raja Chagdor Namgyal, who was in Lhasa married a lady of U, as well as a princes of the Lowo Raja. It is said that the Tibetan Government, sent a letter to the Bhutan Government, to the effect that the Tibetan Government, should be the father, the Bhutanese the mother and the Sikkim State the child. That they should bear friendship and love to each other, and that they should try to increase the prosperity of each other, as they are one nation. Then the Raja Chagdor Namgyal and his followers were sent back to Sikkim with an escort, and a representative (Kuchap) of the Tibetan Government. Upon hearing of his return, the Bhutanese who occupied Rabdentse, had every friendly reception preparations such as tea etc. made in the most auspicious way as if welcoming a friend, and left the Palace and returned back to Bhutan.

After their departure the Raja came via Khangbuchen pass, and re-occupied the Palace of Rabdentse. Upon the return of the Bhutanese forces which were in the west of Teesta, to Bhutan, it was found that those forces which had occupied the East-

Teesta portion of Sikkim, such as Damsong, Daling, Jongsa and all the places this side of the Tagong La hill, had settled down and it was found impossible to remove them, so the reason of the cessation of the above places to Bhutan were mainly as they are mentioned in the Sikkim Gazetteer. At about that time Yugthing Aroop's son, Changzod Gyamtso was appointed Jognpon of the Rinchentse Jong.

As soon as Raja Chagdor Namgyal came back from Tibet, he expelled the remainder of the Bhutanese forces that still loitered in Sikkim. But subsequently another Bhutanese force under the leaders named Magpon Agyal, and Rupa again invaded Sikkim, and took formal possession of the lands lying between the Teesta and Rongpo. They were encouraged to come by one Shal-ngo Achhok, who was not in good terms with the Raja. So Achhok sought refuge under the Bhutan Government and it was thus that the Bhutanese forces were sent to invade Sikkim. But subsequently he was treacherously assassinated by the Bhutanese at Ambiok near Daling Fort, who thenceforth took possession of all the lands and inhabitants thereof, between Teesta and Tagong La.

There is an old Sanad granted by this Raja (Chagdor Namgyal) to the Dagkarpa Minister, named Karma-dargay, the ancestor of the present Yangthang Kazi, which document is still extant, in which it is said thus :-0 Whereas our aged minister Karma-dargay has served us most loyally and satisfactorily in every capacity and especially distinguished himself during the Bhutanese invasion time by the aged minister taking the command of the Sikkim forces, from Rabdentse to Gangtok, in spite of his 75 years age, and there succeeding in killing the Bhutanese leader of the middle camp, and bringing his head and right arm, besides rendering most useful services to the State prior to that, we are pleased to reward his faithful and loyal services by granting him the lands, mentioned in this document. Within Sikkim he has been given the pasture lands as per boundaries which will be demarcated by the two agents (Kuchap) Wangdu and Tashi Phuntso in Barmiok Barthang and the Martam Lepcha Raiyats to the ag-kar-pa brothers. This document was dated Rabdentse Palace the 15th day of the 2nd month of the Shing-Drug (Wood Dragon) year, and the original is still existing.

Raja Chagdor having resided so long in Tibet had become very learned and acquired a great deal of the habits of the Lamas. The Raja wanted to invite the great Heirarch (Terchen) of Mindol Ling named Gyur-med Dorji, also known as the celebrated Chogyal Terdang Lingpa, whose fame as being a spiritual Vice Regent of the great Urgyen Rinpoche, has spread over the three worlds, to visit Sikkim once in person, and to bless the land by placing his feet bearing the mark of the golden chakra on the soil of Sikkim. He addressed the prayer of invitation several times, but as the great Terchen was too far advanced in age, he could not comply with the Raja's Prayerful request. Besides he said that by the effect of former associations, acts, wishes, and prayers the incarnation of the great Dzongchen Lama (Iha-tsun) then existing as Kyab-gon Jig-med Poa, was destined to do a great deal of good in Sikkim, if he went there. And that it would be the same as the Heirarch's own visiting the country. So the great Heirarch insisted upon Jig-med Poa's visiting Sikkim in his own place. In obedience to the above command, Jig-med Poa came via Mending Khangbachen to Nyamgah-Tsal, where he spent two days in prayers and propitiatory and sanctification rituals to the local dieties. Then he came down to Jongri, where he was met by the Raja himself, with the Lama's of Pemionchi and Dubdi.

The Phenominal signs of auspiciousness, such as rainbow etc, were as bright as day. Thus when he came to Pemionchi, it is said that he was received by the Chagzod Pema Karwang with a bunch of incense sticks in his hand, at Chimig chen, just above the place now known as Chongpung. This Chagzod Pema Karwang was the head of the Bhutea tribes called Gon-sar-pa (new temple) or Gen-tag (Old Tiger) and was the ancestor of the present Yangang Don-nyer Rai Bahadur Lama Ugyen Gyacho. The Lama Kyab-gon Jig-med Poa arrived at Pemionchi on the 3rd day of the 11th month of the Sa-Lang (earth bull) year, 1709 A.D. The next day, on the 4th of the same month the Chagzod of Rabdentse Palace, a Lama named Ringzing Namgyal, also came up to Pemionchi, to make necessary preparations for the Lama's reception. The next day the 5th, the Raja received the Lama at the court yard pavement with the silk scarf and salutation, and spent the day together. The next day, the Lama presented the Raja with five sets of nine varieties of Nazar, and the prince Gyurmed Namgyal and the Rani, with a Nazar each of one set of nine kinds of things. On the 8th the Raja gave a grand feast to the Lama, and a return present of nine kinds of things, including a pony, as a Welcome present. On the 9th, the ministers and Kazis offered their welcoming or reception drink. On the 14th, the Lama returned to dwell at Pemionchi where he initiated the Raja and his son, along with 36 Trapas of the Pemionchi monastery into the Mysteries of the Wang (Power) of the Rigzing-srogdup (the acquirement of the Immortal life of the superior Beings) besides several other texts and Mandalas, such as Drag-mar, bDe-shes Kundus, Dorji Nyingpo, and Phagmo etc. He instructed them in the mode of Chanting, the accompanient of the ritualistic music, as they were practised just then in Minodl Ling, and moreover as he himself had been instruted in the Lamaistic routine of the Gaden Sang-theg-chhog-Ling monastery, he instituted the most appropriate and reliable modes of chanting psalms and other ritualistic duties in the best possible way, so that they need not borrow from others. All these are mentioned in the biography of Jig-med Poa. According to the prophecies of Chogyal Terdang Lingpa, he instituted all the necessary courses of instructions fit for the sect. Then he performed the coronation ceremony of the Raja Chagdor Namgyal, according to the religious rites, conferring on him the highest emitting gem, along with a five fold set of nine various articles with appropriate blessings for the perpetual continuation of his line. And to the Rani and prince, the Lama made each a set of nine various things. He entrusted the management of the Pemionchi monastery to Khenchen Rolpai Dorji. In the 4th month the Lama visited Sagna Dorden and repaired the Lamai Lhaxhang there. Then Jig-med Poa returned once to Tibet. After his departure Raja Chagdor Namgyal and Khanchen Rolpai Dorji founded the present Pemionchi monastery, about an arrow's flight to the east of the site of the old monastery, founded in the time of Lha-tsun. Raising a conscription of the middling son of every three sons in a house from amongst the Bhutea community of the subjects, they were enrolled amongst the priesthood in the monastery which thus became an influential body of priesthood. They established the schools of exposition and evotional rituals. They borrowed from Mindol-Ling monastery in Tibet, all the forms of psalm chanting, Mandala inscribing and dancing. They also had a book of priestly disciplines frmaed in accordance to the requirements of the Vinaya part of the Kahgyur. Henceforth the Pemionchi Lamas were to be the chief spiritual guides of every succeeding Raja.

According to the biography of Jig-med Pao, Raja Chagdor Namgyal is mentioned thus :- "Worship of the Faith, and its upholder Chagdor Namgyal himself

only assumes outwardly the garb of a wordly person, but inwardly he is a most pious and religious devotee, and conforms to all the ritualistic devotions, not merely for the sake of show, but with a sincere burning zeal and favour. He holds in deep veneration, not only Urgyen Rinpoche and Chogyal Terdag Lingpa, but every noted Lama of the Nyingmapa sect. I am truly satisfied with him.”

Such was his proficiency in learning both religious and secular, and such his originality, that he invented the Sikkimite dance (Rongcham), and having studied the Lepcha language, invented a new writing for it, in which he wrote their own rituals.

He endowed the Pemionchi monastery with external and internal ornaments, requirements etc, on a grand scale. Then he framed the laws and rules for them.

Next he enforced an importance upon the 108 Trapas of the Ta-Tsang, and appointed 108 families as their chief laymen, for supporting the 108 Lamas, called Garnas, who bound themselves by oath and on bond to be faithful. This did the Raja purely fulfil the duties of a really righteous Ruler, whose aim was to rule according to the dictates of religion. The Raja conferred on the Pemionchi monastery, a sanad or deed bearing the impression of his own hands dipped in real gold paint prepared by grinding real gold.

In the Chu-Dug (Water Dragon) year of the 12th century, 1712 A.D. Raja Chagdor Namgyal went towards Tibet, and visited Lhasa. He sent ahead Chagzod Karma Dorgay, and had his lodgings secured at Dechen Khangsar behind the Jamgon (the image of Buddha Maitryia) and the Raja and suite dwelt there. He had an interview with the Dalai Lama at the Depung monastery. At that time the Regent happened to be living at Dam in the north, so the Raja Chagdor Namgyal and his suite about 80 persons in all proceeded there to pay his respects to the Regent. On his return from Dam, Lama Jig-med Poa had his tents pitched in the Lubug Park, where he invited the Raja and his entire suite and feasted them. Then he gave them all simple presents. In return for these courtesies to the Raja in Lhasa, he also, not to be outdone in courtesies, he offered the Lama a Deed of gift, making him over the house and paddy field at Tsunmo Rinchen-thang, which had been enjoyed by the Saint Barauk. Then the Raja and his suite returned to Sikkim. Soon after their return, Lama Jig-med Poa also came via Dobta and Lachung to Rabdentse Palace, in the ascension portion of the 10th month. He was received by the Raja himself in person, with his suite and Khanchen Rolpai Dorji with his followers all in a body at a place called Ungchum below Gayzing. The welcoming party returned back at once to make preparations for the reception of the Lama the next day at the Palace. The next day, the Lama was received at Agyal Chorten, by the entire body of the priests of Pemionchi, who came out dressed in robes representing various nationalities, and welcomed the Lama into the Palace, where the Raja and he lived together for three days. During these days there were feasts given by the Raja and the ministers together, then by the Changzod Tamding, Shal-ngo Namgyal's brothers, Jomo Rinzing (a lady) and Gorok all invited the Lama to their feasts prepared in Sikkim fashion.

Then he was welcomed to Pemionchi by the Pemionchi Lamas with great ceremonies and grand feasts were given. The Lama then offered the Raja a Nazar of



four sets of nine various articles in each set. To the prince Gyurmed Namgyal, one set of nine, to the Rani one set of nine, to the two Kalons one set of nine, to the body of Garnas one set of nine, to the maid servants and servitors one set of seven, to Shal-ngo Tamding one set of nine, Jomo Rinzin one set of nine, to Jomo Gorokma one set of nine. To the body of priests of Pemionchi, he offered one general Nazar as well as a deceour per each Trapa, called Gyet. About this time a misunderstanding occurred between Tibet and Bhutan. So the Tibetan Government deputed the ruling Regent with a force to Bhutan. Upon the arrival of the force at Phari, it was the duty of the Raja Chagdor Namgyal to go and pay his respects to the Regent there, as he was the chief of the adjoining territories. But on account of ill health, he was about to depute a representative, to convey his greetings and offered his services. But the Regent had pushed straight down into Paro, so the Kuchap from Sikkim did not catch him, on his way down. And the Regent's return being just as immediate as his progress downwards, the Kuchap did not catch him on his way back too.

The Sikkim State had failed to render armed aid to help the Tibetan in Bhutan, so the Tibetan Government was so displeased, that the Regent took away the gifts of estates in Tibet on the Sikkim Raja in the time of the Regent Desy Sangay Gyamtso, which were the properties of Rinchentse and Dobta too, which had been given till Sikkim should be cosy or rich enough. All these being taken away, there was a feeling of dissatisfaction from Sikkim too, which was shown by the non-payment of the formal tribute, upon which the Tibet Government ordered a force to be despatched into Sikkim. But the Depon of Tsang named Samduk Lingpa by great tact in correspondence managed it so, that the despatch of the Tibetan force was stopped effectually, and the Sikkim State also promised to be punctual in the payment of the half yearly tributes in kind, and it was adhered to at once.

On the 7th day of the 11th month of the Shing-Ta (Wood horse) year of the 12th Century, 1714 A.D. Lama Jig-med Poa, built the monastery of Sangachelling anew. During the building time of this monastery, Khanchen Rolpai Dorji, Kartok Tulku and several other Avatar Lamas, and the chief Architect or carpenter, all partook of the sacrament of the Rigzin Srogdub and several other texts etc. from Jig-med Poa. About this time Raja Chagdor Namgyal fell ill at the Rabdentse Palace, and as he began to decline very rapidly, it was thought advisable to give him a change. So he was removed to Sangachelling for about three months, where he passed his time in perfect seclusion and devotional exercises. He obtained great contentment and peace; and as his Rani was not alive, he did not mind anything, about his own properties, either household or personal. He did not even look out and so inattentive was he to personal appearance, that he was content with a Lepcha Chadar for clothing. In this manner he devoted his whole time, for about two and half months, to the study of Dorji Nyingpo, Da-thal Gyur and several other books. Then he returned to the Palace.

Jigmed Poa in his auto biography says, that while he was once, in a not very close devotional seclusion, he had a vision, in which he saw that the evil spirit, which brought in its train, ill luck and every untoward misfortune to the Sikkim State in general and especially to the Raja and his connections, had entered in the Rabdentse Palace, about the 6th month, which was therefore gradually diminishing the prosperity of the Sikkim State, like the brooks in winter. But being exposed and disgraced, he had taken himself to Rinchenpong, where he conspired to raise a general insurrection.

Being failed in that too, and his party having forsaken him, he then went back to the place when he had come, viz. Pasak. Here he collected a body of 14 male and female Bijuas and Bijuanis of the Lepcha race called Bonbons. These he employed to work mischief by means of the black art (sorcery) but this produced no effect on the Raja, who was now so incensed, that he ordered the man to be arrested and brought up, which was done in the 9th month.

The person thus possessed by the evil spirit was not immolated but he was put amongst the slaves, and engaged in fatching water, splitting fuel, and sweeping the yards etc.

Those monasteries which had not been rendered impure by the evil spirit were rewarded highly, with thanks and monetary presents. Then the inner requirements of the Sangacheeling monastery, e.g. images and books were richly furnished.

In the porphetic commands given in the Gon-du, the Dzogchen scripture, it has been said, that after eighty years of Sikkim's being occupied by men, there will be an eagle headed temple built, which will be the foremost of eighty temples. And this was the temple mentioned in the prophecy, which was built by the noble pair (Raja and the Lama) in the Shing-Lug (Wooden Sheep) year, 1715 A.D. viz the temple of Guru Rinpoche in Tashiding called Guru Lhakang, which has an eagle's head. The internal furnishing of the temple, in the way of images and various books on the tantric lore and stupas or chortens in plenty were built. An entire set of Ka-gyur written in gold was brought from Lhasa. Monthly Pujas of the local dieties was established at Tashiding, and an annual reading of the Ka-gyur on the anniersary of the Lord's descension from the Tushita Heavens, on the 22nd of the 9th month. At the end of the year thirteen batches of eight Lamas, each were required to go and perform the Sri-mNan (Suppression of evil spirit) cremony at thirteen different places where the rivers pour into each other and cut across each others currents in the valleys. On every 10th day of the month, the congregation of Lamas were every where to chant the prayer of the Triumph of the Faith, in all its forms, enlarged, a bridged and medium. Ji-med Poa himself performed the consecration ceremony of the temples, the images and the Chortens of Tashiding. Thus did these persons, the pious Raja Chagdor and the saintly lama Ji-med Poa, with Khanchen Rolpai Dorji, work incessantly for the benefit of the State, the public and the Faith, and left visible impression of their hands on a great scale. Shortly after this Raja Chagdor Namgyal having gone to the hot springs (mineral baths) at Ralang, his sister Pandi-Wangmo wishing to usurp the Raj Gaddi from him, sent a Doctor (Medicine man) to attend upon the Raja at the bath. He had been instigated to assassinate the Raja, and he carried out the evil instruction in the following way. Having insinuated himself into the Raja's confidence he felt the Raja's pulse, and suggested the necessity of bleeding. Then under pretence of doing so, he pierced the main artery with his lancet. When it was perceived that the Raja had been done for, the Raja himself, would not allow the Doctor to withdraw the lancet, but kept it preseed down by his hand. He calmly instructed the Doctor to escape. Jig-med Poa hearing of the dangerous condition of the Raja's illness came down to see him on the 12th at about evening. On his arrival, the Raja was barely able to join his palms on his breast, in token of veneration to the Lama, but could not articulate any words. So the Lama at once preached to him the text on the recognition of the Bard State (the intervening period between death and rebirth) called Bardo-ngo-sprod. As soon as the

Raja had breathed his last, the Lama removed the Raja's corpse secretly, after night fall, and brought it to Rabdentse, where they arrived at a little past midnight. It was at once conveyed into the private room called Nyi-wod-khyil-wa (the room where the sun's rays loves to linger). It was at once given out that the Raja was in strict devotional seclusion; the meals were carried in as usual, the court attended regularly and everything even to the submitting of cases for the Raja's own order and decision were carried on as usual. No one found out the real facts for some time. Internally the body was kept in the Palace for seven days. On the 19th it was privately conveyed to the Pemionchi monastery at sun set, and the cremation was performed there amongst the Lamas, who chanted the funeral ceremonies. After this had been done, Jig-med Poa returned back to Rabdentse, and remained there till the 1st day of the 1st month, during which time he daily changed De-shes Kun-du twice, repeated 500 mantras of the 100 letters called Yig-gya, and the Yig-chu 10,000 times, so that he might purify the soul from all sinful Karmas, in the present, past and future, he performed the Hom ceremony of the Bajra Dakinis a hundred over. All these religious ceremonies having been thoroughly and satisfactorily finished, the late Raja's attendants were despatched to Namchi to avenge the foul murder. These men went up to Namchi, scaled the walls, entered the room, which Pandi Wangmo occupied, and catching hold of her, they strangled her by stuffing silk down her throat. This Pandi Wangmo was said to have been the incarnation of Tsun-mo Za-mar-gyan a wicked Rani of King Khri-srong Deu-tsan of Tibet. On the return of the avengers, the Raja's attendants, from there, Pandi Wangmo's body was cremated at a Laptsa called Pandi Laptsa. That place is even now called Pandi Laptsa from her body having been cremated there. After the Raja's death, until the prince Gyurmed Namgyal was able to assume the responsibility of the management of State affairs, Jig-med Poa kindly consented to carry the responsibility in compliance with the wishes of the late Raja, who had left a Will, wherein he had expressed his external, internal, private and the most confidential wishes, regarding the administration and ruling of the State, down to the most minute details. As soon as the Raja had deceased and it had been proclaimed that he was in strict devotional seclusion, all the Trapas of the Pemionchi monastery were given each some Gyet (some money per head) and the Trapa of the other monasteries in Sikkim were given each Re. 1/-, in each and annas -6/-, worth clothes. Each Bhutia Raiyat got Re. 1/-, and every Lepcha Tassa and his assistant (karbari) got a Tibetan coin. Every Lepcha raiyat got a Tibetan measureful (something over a seer) of salt. Rupees one thousand was sent up to Tibet for donations, and another Rupees one thousand for the erection of a stupa, for the preservation of the urn containing his ashes and bones. All these rupees were in Indian coins, and the various distributions were carried out by Gelong Changzod Rinzing and Shal-ngo Changzod Tamding.

This Gelong Changzod Ringzing was of the Shang-bu-dar caste and was the ancestor of Rai Saheb Lobzang Chhoden.

It has been mentioned above that the Tibetan Government, had taken away the estates in Tibet, which had formerly been given to the Sikkim Rajas, on account of Raja Chagdor's failure to come to pay his respects to the Regent at Phari, who was then going to invade Bhutan with a Tibetan force, nor to send troops to help the Tibetans.

When Jig-med Poa took the protectionship of the young Raja and managed the State for him, he bearing the good, of the State at heart, submitted a memorial, with a splendid handsome patrochin Nazar, through Kyla Tashi Rabtan, whom he deputed to Phari, especially for that purpose and succeeded in bringing about a perfect reconciliation between Tibet and Sikkim, the immediate consequences of which wise policy was to obtain back, the estate of Dobta as a gift, besides a promise in writing to add either Zar or Paldantse. Thus ends the historical account of the third righteous Ruler of Sikkim, who had been prophesied of in the sacred books, and completed his righteous career of a truly patriotic and pious ruler, who lived the life of a Bhodhisatwa in a wordly garb, working incessantly and successfully for the benefit of the sentient beings in an unsurpassable and incompatable way, which thus renders him the worthy object of veneration from hundred of his lineal descendants, who should inherit the title of the Righteous Ruler and defender of the Faith in this country.

#### The fourth Maharaja Chogyal Gyur-med Namgyal, of Sikkim.

Chogyal Gyur-med Namgyal was born in the Me-Phag year of the 12th Century, 1707 A.D. and was the son of Chogyal Chagdor Namgyal by his Rani whom he married in Lhasa, the daughter of the Lowo Raja.

He ascended the Gaddi on the 10th day of the 1st month of Me-ja year of the 12th century, 1717 A.D. on the auspicious occasion of a day sacred to the memory of Guru Padma Sambhawa.

Proclamation were issued to all the subjects of Sikkim, and amidst the general assembly of Lamas and Kazis, headed by Dzog-chen Jig-med Poa and Khanchen Rolpai Dorji, at the head of the Lamas, who all recited prayers for the welfare of the State and blessings on the ceremony, the Raja was put upon the Gaddi. All the Lamas and Kazis, then offered their Nazar offerings according to the best of their ranks and means.

Some time after this occasion, five Lepchas appeared, who pretended to be the incarnations of Teshe-thing, the great ancient Lepcha wizard chief, imposed upon the credulity of the Raja, who knowing the Lepcha language and writing, was rather favourably inclined towards them. These five impostos pretended that they could make the tops of the Rabdentse Palace and Pemionchi monastery and tie a fountain into a knot, suspend a stone in the sky, and draw figures upon the surface of waters, and spin sand into a rope. The king was credulous enough to believe them, and spoke with undue pride of their miraculous powers to the Lamas of Pemionchi.

Once when the Raja and the Lamas were looking on the sight from Cho-chat-gang, below Pemionchi, the Lepcha Bongthings (seers) were engaged in showing the people, the sight of making the tops of the monastery and the Palace meet together, the Raja being under their influence saw the sight as they wished he should see, but the lamas saw that they had only two empty baskets. From this they knew that the Lepchas had no miraculous powers, so they insisted upon their exhibiting the other boasted powers and sights. But they said that the time had not yet arrived. Then the Trapas of pemionchi insisted upon their showing the miraculous powers or else they would show the Lepcha, their physical powers; and they took out each a piece of stone out of their

pockets, and began to belabour the impostors with them and in spite of their attempting to run away, they were pursued and killed at Teshe-lung-tsog and Teshegarad, a place little below (Badamtam). The Raja himself was convinced of their imposition and trickery, that he had been duped by heretics and impostors.

In the year 1718 A.D., the Tartar hordes of Jongar (Zungar or Jengiz-chun) having invaded Tibet, which made the lady consort of the Heirarch of Mindol Ling and her daughter to leave Tibet and fly into Sikkim for refuge. The reason of their preferring Sikkim was as follows:- When the Heirarch was about to die, he had over and over again enjoined upon his attendants, that in future the rice cake devoted to the Goddess Kali, in the temple of Mindol-Ling, show some signs or give some kind of a hint, which must be attended to. Sure enough later on the cake tumbled down very often and showed some cracks. On its being examined closely, there was seen a piece of paper, on which was written a message in the Heirarch's own hand, saying "Mingyur Paldon (the lady consort) her daughter must fly to Sikkim". So it came about that the two ladies (mother and Daughter) came to Sikkim.

While living in Sikkim, Lama Jig-med Poa and the eldest daughter Jetsunma Mingyur Paldonk, had frequent conversations on religious subjects, and after due consultation, finally proposed to ask her younger sister Mingyru Dolma, in marriage for the young Raja.

The proposal was seconded by Kanchen Rolpai Dorji, and all the Lamas and Kazis of Sikkim, and it was accepted by the lady consort, and the young lady was married to the Raja in the year 1721 A.D., corresponding to the 11th day of the 1st month of the Chag-Lang year of the 12th century. Shortly after this marriage, the lady Mingyur Paldon returned to Tibet via Jognri, and Lama Jig-med Poa, the Raja Gyurmed Namgyal along with suite composed of Shal-ngo Changzod Tamding Shal-ngo Namgyal, Jom Tashi, Khyungdu Dorji Namgyal with about a hundred followers proceeded up to Jongri and Khang-lag-thang, they performed a Pujah of the local dieties (N-sol).

The lady Mingyur Paldon started for Tibet on the 25th day of the 7th month. One Tashi Rabtan and two Trapas of Pemionchi, named Sangchen and Tenzing Chophel were sent with the lady right up to Mindol-Ling. The Raja and Jig-med pao went as far as Chiunrong to reach her and then returned back.

Just about this time there was a rumour of a Bhutanese invasion, so Shal-ngo Changzod and Nyerchen Ba-gyal were sent to repel them, while one shal-ngo A-dzin was appointed Jongpon of a place called sodah, on the plain frontier. Lama Jig-med Pao occupied himself with rebuilding a forsaken and empty Bhutanese monastery called Padogon, which was falling in ruins. He rebuilt it a new. Shal-ngo Changzod and Nyerchen Ba-gyal, who had gone to repel the Bhutanese returned. After they had returned, Lama Jig-med Pao went on a pilgrimage to Tibet, toward U, Tsang and Samye, and having seen the Palri Tulku of Zar, returned to Sikkim Via Phari. On his return the Raja sent Dagkar Changzod karma Dargay and his son Rinzing Lhakyb to receive the Lama, accompanied by a retinue of about twenty persons, up to a place called Chukya; when the party arrived near Pamungtengor, just a little below the top of the above, the welcoming party composed of representatives from Pemionchi,

Sangacholling, Dubdi, went up to receive and welcome him. The day that he was arriving at the Rabdentse Palace, Khanchen Rolpai Dorji with the entire body of the Trapas and the ministers went down just when the Lama was drawing near the Palace. This coming was well timed on the auspicious day of the Guru Rinpoche (10th day of the 1st month).

Arriving at the Palace every one vied in offering presents to the Lama, who in his turn made return presents to the Raja and kazis, to the Changzod Taming brothers, Changzod Gelong Rinzing, Changzod Karma Dargay, Changzod Norbu Khyungtse, Shal-ngo Tenzing, Nyerchen Ba-gyal, Jom Tashi, Tunyang karthak and to all officers, each of whom the Lama gave suitable presents. While the Lama resided in the Pemionchi and Sangacholling monasteries, he occupied himself with repairing the images and other necessaries for the interior of the Dubdi monastery, while the Raja was similarly occupied himself in building a guest house at Dichen Ling which he called Kunzang Kyibook. Then he again returned to Tibet Via Walung.

During the reign of this Raja, a Lepcha subject of Sikkim, living on the plain frontier, called Tishe Bidur, pretending to be the incarnation of Guru Rinpoche, exhibited some miraculous powers in the way of necromancy and divinations. He acquired such a notorious fame as to collect around him several followers, until he thought himself powerful enough, to stop the Raja's revenues from the plains with impunity; he also sought the aid of the Mangar Raja and tried to raise a rebellion, upon which Yugthing Desit was sent with a force to quell it by arms, which he accomplished successfully, and killed all the Teshes at Chakung. Yugthing was seriously wounded by a poisoned arrow shot by the Teshe. Upon this Yugthing was exalted to the rank of Chikyap. Changzod Karwang was appointed Tanag Jongpon in Tibet.

The Raja occupied himself with building schemes under the idea of building a covered pathway between Dechen Ling and the Rabdentse palace, after the style of the Potola palace in Tibet. The stone steps between the two, are existing even up to date and may be seen. He founded a monastery in the Dechen Ling palace and established about 60 Trapas there, whom he employed in performing the Ka-gyat ceremonies and executing the dances connected with the rituals.

It was these various and constant building and fortification works, in which the Tsongs (or Limbus and mangars) were always employed, which drove them in disgust to leave the country in a body, and retired to a place, called the Limbuana land, and it was the beginning of the alienation and finally the separation of this Limbuana land from Sikkim.

The Gurkhas and the Bhutanese also frequently raided the frontiers, and at times occupied the places.

Owing to the ill luck of the Sikkimites in general, the marriage of the Raja with the Mindol Ling Heirarch's daughter did not prove a happy one. The Raja took a dislike to the lady on account of her homely appearance; and the coldness of their feelings towards each other caused such estrangement, that the lady was at last

compelled to return to Mindol-Ling. Dzogchen Jig-med Pao, who was returning to Sikkim had an interview with the Mindol-ling Rani at Zar.

He came via Walung and Singlila to Mangmo and on to Rabdentse. The Raja also had just returned from a tour towards the Sikkimite possession in the plains, and was at Rabdentse.

At this time, the Gangtok Jongpons were Shal-ngo Adung and Shal-ngo Adak. Jom Tashi was namche Jongpon. Goke Jongpon was one Gonpo. Barmiok Jongpon was one Aden. Song Jongpon was Tashi. Kotah Jongpon was one Akyab and Samling Jongpon was one namgyal. All these officers of the State offered Nazars to the Raja.

Lama Jig-med Poa had intended to perform the ceremony of the coronation according to the prophetic injunctions of the late Raja (Chagdor Namgyal) called the Nga-wang Rinchen Barwa, but when Lama Jig-med Pao came with the intention of doing so, it happened that the Raja had started off on the frontier tours towards the lower portions of the hills, inhabited by the Lepchas. So it was regarded as an inauspicious sign. But in spite of that, when the ceremony was finally performed, the Raja who was dressed in the character of Padma Gyalpo, let fall the hat three times behind. So it struck Lama Jig-med Pao as an inauspicious sign and raised a presentiment of evils.

Lama Jig-med Pao remained for some time in Sikkim, after that, occupying his time with repairing and replenishing monasteries and temples, outside and inside, as well as giving religious instructions, initiations and otherwise trying his best to enlighten this hidden sacred land.

Then Lama Jig-med Pao returned once to Tibet and stayed for some time in U, Tsang and Kongbu. Upon his return to Sikkim, via Zar and Khangbuchen, he died at Dag-kar Yangteng in the front of the Kinchenjunga. The Raja felt the loss so heavily, and was so much depressed by it, that he started forth on a pilgrimage into Tibet, disguising himself as a common person. Arriving at Tsurphug (the monastery of the Karmapa sect) the Heirarch of the sect, who was the 12th Avatar of Gyalwa Karmapa, named Changchub Dorji, found out the Raja and paid him suitable honours, by seating him on a throne, receiving him due honours etc. The Raja having come at that time very lightly furnished, could not give suitable return presents to the Lama, but on his returning to Sikkim soon after, he promised to confer on the lama a monastery for the Kar-gyut-pa sect, with a suitable estate around it for its maintenance. In pursuance of the above promise, Raja Gyurmed Namgyal founded the monastery of Rabtan Ling or Ralong, and conferred the raiyats of barphung and Lingdam upon the monastery for its maintenance.

The consecration ceremony of the above newly built monastery was performed in Tibet by Gyalwa Karmapa, and it is said that several grains of the Tibetan barley came showering down upon the monastery from the skies, upon the day fixed for the ceremony, in every ones sight, and there are some grains of that barley still preserved by some of the elderly Trapas as relic. This circumstances tended to increase the faith in the Lama's supernatural power and holiness, and gradually other monasteries of the same sect came to be founded in Sikkim.

Subsequently when the Ralang monastery became rather old, and too small, one Lama born of one Choten Kalon of Barphung, and reputed to have been the incarnation of the Shamar Omzed, Lama Thar-chhog, came to be the Abbot of the Ralang monastery. The Barmiok Lama Karma Tenzing Rabgay was identified as being the incarnation of the above Abbot, and his appointment to the head lamaship of the Ralang monastery, were both done by the 14th Avatar of Karmapa, named Karmapa Theg-chhok Dorji. That Head Lama of Ralang, rebuilt the monastery on an enlarged scale, and he enrolled a large number of Trapas too. On this occasion too, the consecration ceremony was performed by the chief Heirarch of the sect, viz. Gyalwa Karmapa of Tsurphug in Tibet, who appointed a certain auspicious day and upon that day, it was seen that a most beautiful shower of rain, descended with the sun shining brilliantly at the same time, a rainbow arched right over the monastery; and a vulture came soaring from some where, and after wheeling thrice around the top of the monastery, was seen to fly away towards Moinam. Some old persons relate that every one saw these things.

About this time a boundary question arose again between the Bhutanese and Sikkim States. It is recorded in an old document, still existing with the Dagkarpa minister, that although the boundary had been once fixed at Dhalla-gang, yet in the time of Deb Raja Khangchen of Bhutan, the question was raised again, just for the sake of picking a quarrel. The Tibet Government deputed the Tsang Depon to try and effect an amicable settlement between the two States. The Tsang Depon Chang-lko-chen by name, came and met with the representatives of the two States. One Gyal-Tshering represented Bhutan, and the Dagkar Changzod Karma Targay represented Sikkim. At the conference the Tsang Depon assumed the position of a judge, before whom the two adverse parties were pleading their own causes. The Sikkimite representative blaming the Bhutanese for needless and unprovoked aggression, and asserting that the boundary had previously been fixed at Da-la-gang, and if it be settled at place, well and good, and if not he was not prepared to give in to every unreasonable and unlimited demands of the Bhutanese.

On the other hand the Bhutanese persisted in their avaricious and aggressive demands. Thus the negotiation terminated without coming to any definite result, and both parties separated.

The next year Depon Changlo came again to Phari and summoned the two representatives from Bhutan and Sikkim. This time Bhutan was represented by Don-nyer Tenpa Chhophel, and Sikkim by Butsao Pongsang Dahlo. At the discussion which ensued the Sikkimite representative lacking the boldness of his predecessor, and being unable to present a bold front to the over bearing bullyism of the Bhutanese representative the boundary was fixed at Rongchu, and an almost compulsory agreement drawn up to that effect.

The Deb Raja of Bhutan not being descended from a line of kings, but generally an adventurer who had distinguished himself by his abilities and boldness, was naturally very fond of showing his aggressive power and disregarding the written agreements, however advantageous; wanted to pick up a quarrel, so that he might be furnished with a plausible pretext for raiding Sikkim.



To the Tibet Government he always submitted false representations to justify his own aggressive actions. And although the Sikkim State was quite ready to abide by the terms of the agreement, yet the Bhutanese respecting neither the rules and terms of the arrangement thus fixed by the Tibetan Government, nor the laws of Karma, was always ready to despatch forces to raid Sikkim.

All these facts were represented in a petition submitted to the Tibetan Government by the Dagkar Changzod, and signed by all the Lamas and Kazis of Sikkim.

In an old Deed of Grant or Sanad granted to the Pemionchi Lamas, conferring on them some land in the plains as a donation, in the Chag-kyi (Iron dog) year of the 12th century, 1730 A.D. it is said that the Phulbari land from the Sikkim State's possession in the plains is given in perpetuity as jagir to Gelong Rinzing Long-yang for services rendered to the State by him. But on the death of Gelong Ringzing Long-yang, the land was taken by the Pemionchi Lamas, on the condition of their performing a periodical ceremony for the sake of the deceased and the Ruler's future welfare. And this mutation was allowed and endorsed by the Raja with the addition of the clause conferring it on the monastery for good. Henceforth the land called Phulbari in the plains, is conferred on the Pemionchi Lamas and the Khanpos, for as long as the Heavens last. They shall have full rights to every plainsmen Raiyat, who dwells on the land. Dated the above date.

In the year 1733 A.D. the Chu-Lang year of the 12th century Raja Gyur-med Namgyal gave a Sanad to Jong Jomchan, in which it is said that in Thekong Aroop's ancestor's time, he had obtained a grant of 100 doors or paces of land, with the right of enjoying the taxes accruing from the tenants who lived on that land, from one of the great Indian Rajas of the Chandra Palla dynasty, under their proper sealed document. But in the time of Thekong's successors who were very youthful, they seem to have lost the original document.

Then several claimants and heirs appeared, and as in India, holders of such grants are numerous, so it happened that not much attention was paid to the real claimants. So it was time to claim it back, which was done thus :- Jong Jomchan was recognised as the lineal descendant of the Thekong, and he was to offer one third of the income accruing from the land. This charter was dated on the above date, and the above document is still in existence, bearing the seal of the Raja.

Sikkim was this time in a State of uneasiness with regard to who should succeed the Raja, because he had not as yet given birth to an heir.

In the same year 1733 A.D. Chu-Lang year of the 12th century, Raja Gyurmed Namgyal was taken ill very seriously, and his sickness increased. His ministers and attendants, seeing that the Raja was drawing to his end, questioned him as to who should succeed him, since he had no male issue. And he told them with his last breath that they should find out a nun of Sanga Cholling monastery, daughter of a Bhutea named Nyer Gaden of the Tagchung-dar caste, who was tending cattle. He told them to see her condition, as she had conceived by a connection with him. Having said this,

the Raja breathed his last. After his death, the attendants and Kazis on enquiry found the daughter of Nyer Gaden at a place called Onge-kye-sa (the birth place of the infant) up to this time.

She had become pregnant by a connection with the late Raja, and gave birth to a son, who was named Namgyal Phuntso. This completes the events of the reign of the 4th Maharaja of Sikkim.

These are collected from old documents, which are still extant, and from the oral narratives of old men, who had heard them from their parents and grand parents. But for the most part it has been obtained from the biography of Kyab-gon Jig-med Pao.

The 5th Maharaja of Sikkim. Chogyal Namgyal Phuntso, (born in Chu-Lang (Water Bull) year of the 12th century, 1733 A.D.

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It has been mentioned before that the Kazis or Jongpon of Sikkim were appointed from men selected from the 14 higher castes of Tibetan colonists. One of them was a Tse-chu-dar by caste, and was a Changzod by post. He was Changzod Tamding and was very powerful. At this time Shal-ngo Changzod Tamding and his brothers refused to recognise the legitimacy of the young Raja Namgyal Phuntso, and said that he should not be put on the throne.

Meanwhile Changzod Tamding himself assumed all power, and ruled Sikkim for the space of three years, viz. from 1738 to 1741 A.D.

Hence he came to be called Gyalpo Tamding. But another party with Changzod Karwang at their head backed the young Raja Namgyal Phuntso, and took him away to Sinchel near Darjeeling, and after spending his own properities in paying the men for fighting and for supplying them with food and arms, he carried on the strife for a number of years, and many lives were lost, during this internal broil.

The young Raja was once again taken over to Bhutan, until the Kazis or Jongpons of Lepcha Extract, obtained the upper hand in Sikkim. This was about the year 1740 A.D. Chu-tel year, when the usurper Gyalpo Tamding fled into Tibet, and submitted a representation to the Tibetan Government.

About this time the Tibetan Government wrote a letter to Changzod Karwang. The letter was sent by Karwang's own son, named Yug Namcha, and a copy of it is attached herewith. It ran thus :- "Your representation stating that the State's safety was in a most precarious condition, owing to the infancy of the young Raja, and your own advanced age, and soliciting this Government to depute an able and competent Deputy to administrate the lands etc."..

In the Me-yo (Fire hare) year of the 12th Century, 1747 A.D. the Tibetan Government deputed one Rabden Sharpa into Sikkim, to act as Regent. On his coming to Sikkim, Rabden Sharpa at once restored the people to their homes, and gave them a

feeling of security. He built Jongs in Karmi and in Mangsher. To every subject who came to pay him respects, he gave a present of a plateful of salt.

As salt was a very rare thing then, it induced every one to come to him, so that they might secure the Bakshis of the plateful of salt. Thus it was a means to obtain a pretty correct census. He had all the names of the recipients of the salt Bakshis, noted down in a roll, and next year the first assessment of taxes was made according to the above roll. This was the beginning of the collection of annual rents from the people of Sikkim.

The Tibetan Government gave a letter to Changzod Karwang, by his son Changzod Chongthup, of which also there is a copy annexed herewith. The Deb Raja of Bhutan also granted a letter (a sort of testimonial) in which it is mentioned that "Whereas Changzod Chogthup having loyally served the interests of the Tibet and Bhutan Governments, and whereas the Tibetan Government has rewarded him by conferring on him the Rhenock land, and whereas Chogthup has rendered most valiant service, during the internal broils at Rinpung in Bhutan, at the imminent risk of his life. Chogthup himself may represent Bhutan at Rhenock, so that none need be deputed there from Bhutan. During the Gurkha raid in Sikkim, Chogthup having rendered himself as the main cause of the rupture, he finds it unsafe for him to live in Sikkim, so he has to live for some time in Kalimpong, within Bhutanese territory, during which time, he will get maintenance for himself and 16 of his retainers, and the revenue accruing from the Lokhi Piram estates in the plains, which belongs to Bhutan, both the winter and summer collections in cash and kind he is further granted the privilege of trading with the plains in winter; moreover Chogthup is permitted to lay claim to any Sikkim subejcts, that may be found in Damsang, Daling, Sanbay and Jongsar."

There is a document to the above effect granted from Tashi-chojong and Rinpung (paro) still extant. At about this time the Raja of Sikkim also submitted a report to the Wo Amban (Chinese Resident) stating that Changzod Karwang father and sons, had not behaved well, and that the old Jongpon had served loyally to the interest of the Sikkim State; thus the Raja exonerated the Changzod and acted in a most unfriendly way, (Note, Not very clear).

About this time the Pemionchi monastery had founded another monastery at Rishihat near Darjeeling, as a summer residence, and the Khanpo Tinley Rolpai Dorji used to go and live there. And owing to Karwang's necessity for clearing his conduct and obtaining pardon, he also used to live in Darjeeling, just on the site occupied by the old Kutchery, (present Theatre). The Observatory hill upon which there is the Mahakala flags etc, just above the church at present, was then occupied by a monastery built by Chuzang Tulku (an Avatar Lama) and that monastery used to be called Wangdu Dorjiling Gonpa, meaning "the Triumphant diamond land monastery." It was from this monastery that Darjeeling came to be called so. This monastery belonged to the Nyingma Sect, and the Lama was the purohit of the old Changzod Karwang, who used also to live on the most intimate terms of friendship with Khanchen Rolpai Dorji. Thus having artfully managed to obtain the friendship of these two influential Lamas, his exoneration and pardon was obtained easily, since which time Karwang served the State properly.

