

— KESSINGER'S LEGACY REPRINTS —



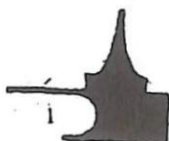
# Lamaism in Sikkim



L. Austine Waddell

## LIST OF FULL-PAGE ILLUSTRATIONS.

Description.	Page No.
Genealogical Tree of Lamaic Sects — — —	5
Diagram showing the affiliation of the sub-sects of Kar-Gyupa	9
Shatsun Chhembo — — — — —	10
Diagrammatic Ground Plan of Sikhim Temple — —	27
Guru Rimbochhe — — — — —	28
Kang-chhen-dso-nga — — — — —	29
The Pictorial Wheel of life — — — — —	35
Key to Plate VII of The Wheel of Life — — —	36
Lamaic Rosaries — — — — —	54
Chart of the Universe according to the Lamas — —	94
Diagram showing the composition of the Mandala —	95
Lotus dice-board — — — — —	112
The General Charm Print entitled "The Assembly of Lama's hearts"	113
Garuda charm against plagues and other diseases —	120
Tamdin charm against disease, &c. — — —	121
Scorpion. Charm against injury by demons — —	122
Fig. 1. Charm against dog-bite — — — — —	123
Fig. 2. Charm against eagles and birds of prey —	123
The Pegasus. Horse of Luck. The Lung-Ta Flag —	130
The Flag of Vast Luck — — — — —	131
The Tibetan House God — — — — —	172
The effigy of the dead person — — — — —	173



## LAMAISM IN SIKHIM.

BY L. A. WADDELL, M.B.

## I.—HISTORIC SKETCH OF THE LAMAIC CHURCH IN SIKHIM.

Lāmaism or Tibetan Buddhism is the State religion of Sikhim, and professed by the majority of the people.<sup>1</sup> Indeed, the lāmas since entering the country about two and half centuries ago have retained the temporal power more or less directly in their hands; and the first of the present series of rulers was nominated by the pioneer lāmas.

No detailed account of Sikhim Lāmaism has hitherto been published.<sup>2</sup> In regard to the ritual also and general history of Lamaism, I have often differed from such authorities as Köppen<sup>3</sup> and Schlagintweit,<sup>4</sup> as I have enjoyed superior opportunities for studying the subject at first hand with living lāmas.

As Lāmaism is essentially a priestcraft, I have dealt with it mainly in its sacerdotal aspects, and touch little upon its higher ethics and metaphysics of which most of the lāmas are wholly ignorant. And throughout this paper I use the term "lāma" in its popular sense, as a general term for all the clergy of the Tibetan Buddhist Church, and not in its special sense of the superior monk of a monastery or sect.

My special sources of information have been notes taken during several visits to Sikhim and a prolonged residence at Darjeeling in the society of lāmas. For many of the local details I am especially indebted to the learned Sikhim Lāma Ugyén Gyātshō and the Tibetan Lāma Padma Chhō Phél, with whom I have consulted most of the indigenous and Tibetan books which contain references to the early history of Sikhim and Tibet.<sup>5</sup> These vernacular books contain no very systematic account either of the introduction of Lāmaism into Sikhim or of its origin in Tibet, and their contents are largely mixed with myth and legend; but by careful sifting and comparative treatment it is possible

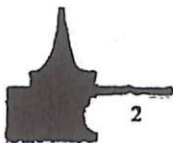
<sup>1</sup> The Hinduized Nepalese lately settled in Eastern Sikhim are not natives of Sikhim.

<sup>2</sup> For general notes on Sikhim Lāma-ism after Schlagintweit, the chief writers are Sir John Edgar, Mr. A. W. Paul, C.I.B., who afforded me many facilities for acquiring information, Sir Joseph Hooker and Sir Richard Temple.

<sup>3</sup> KÖPPEN: *Die lamaische Hierarchie und Kirche*, Berlin, 1859.

<sup>4</sup> E. SCHLAGINTWEIT: *Buddhism in Tibet*, London, 1863.

<sup>5</sup> I have also obtained valuable aid from the Mongol Lāma Sherap Gyātshō and Tungyik Wangdén of the Gelukpa monastery at Ghoom, and from Mr. Dorje Tshering of the Bhotiya school.



to get a residue which may be treated as fairly historical, seeing that the periods dealt with are so relatively recent.

Buddhism arose in India and flourished there for about fifteen centuries, until it was forcibly suppressed by the Muhammadan invaders in the latter end of the 12th century A.D.

Buddhism of purely Indian origin and growth.

According to the best authorities, Buddhism was founded at Benares about the 5th century B.C., when the newly-fledged Buddha preached his first sermon and made his first converts on the site now marked by the Sarnāth stupa.

Its origin.

The new religion soon spread over the North-Western Provinces and Oudh and extended down the Gangetic valley to Bihār. But its wide dissemination dates from the epoch of the Great Indian Emperor Aśoka, in the 3rd century B.C., who had his capital at the city of Pātna in Bihār. Aśoka made Buddhism the

Its spread in India.

Extension outside India.

State religion; and, besides diligently promoting it in his own territories, he sent swarms of missionaries into neighbouring countries to preach the faith. From Aśoka's son, Mahendra, Ceylon claims to have obtained its Buddhism and the Pali alphabet; while the Aśoka missionaries Uttara and Sauna are similarly claimed by Burma.

To Ceylon.

Burma.

Buddhism spread through Afghanistan, Cashmere, and its adjoining principalities, into Mongolia and China, and through China to Japan, exercising on all the wilder tribes a marked civilizing influence. It was established in China about 61 A.D.

Cashmere, Afghanistan, and Mongolia.

China and Japan.

Up to the 7th century A.D. the people of Tibet were without a written language and were pure savages. Early in the 7th century A.D. was born Srong-tsan-gampo, whose ancestors since two or three generations had established their authority over Central Tibet, and had latterly harassed the western boundaries of China; so that the Chinese Emperor was glad to make peace with the young prince and gave him a princess of the Imperial house in marriage. Srong-tsan-gampo had two years previously married the daughter of the King of Nepal; and both these wives being bigoted Buddhists, they speedily converted Srong-tsan-gampo, who under their advice sent to India for Buddhist books and teachers; hence dates the introduction of Buddhism into Tibet.

Its late extension to Tibet.

Four great councils are reported to have been held for the suppression of heresy, viz.—

- (1) The Council held at Rajagriha under the presidency of Mahā Kasyapa immediately after Buddha's death.

- (2) The Council of Vaisāli held about 350 B.C. under Yashada.
- (3) The Council of Pātaliputra (Pātna) held about 250 B.C. under Asoka's orders, with Mogaliputra as president.
- (4) The Council of Jalandhara held in the 1st century A.D. under the auspices of King Kanishka of Kashmir and the Panjab.

The second Council dealt only with discipline. The third Council defined the Buddhist canon as now current in Ceylon and Burma and Siam. The fourth developed exorcism, and from it arose the *Dhārāni* formulæ for schism of the "Northern" and "Southern" schools.

The Southern school is the more primitive and purer form; it includes the Burmese, Ceylonese, and Siamese forms of Buddhism. Its sacred language is Pali.

The Northern school comprises the forms of Buddhism current in Kashmir, Mongolia, China, Manchuria, Japan, Nepal, Tibet, Bhutan, and Sikhim. Its sacred language is Sanskrit.

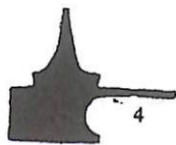
The schism was brought about by the Mahāyāna doctrine, a theistic and metaphysical form of Buddhism introduced by a monk named Asvagosa and specially advocated by *Nāgārjuna*, whose name is most intimately identified with it. Its chief work is the *Prajña pāramita* (Tib. *Sher-chin*) which recognises several grades of theoretical Buddhas and of numerous divine Bodhisatwas, or beings who have arrived at perfect wisdom (*Bodhi*), yet consent to remain a creature (*satwa*) for the good of men, and who must therefore be worshipped, and to whom prayers must be addressed.

*Mythology* and mysticism followed necessarily from the growth of the Mahāyāna school, and its extension amongst races of devil worshippers. Like Hinduism, it admitted within the pale the gods and demons of the new nations it sought to convert. *Mysticism* reached its fullest expression in the *Tantrik* doctrines (a mixture of Siva-worship and magic) which spread throughout

India about the 6th and 7th century of our era, affecting alike Buddhism and Hinduism. Arya Asaṅga, a Buddhist monk of Peshawar, who lived about 300 A.D., is supposed to have introduced Tantricism into Buddhism.

The Tantriks teach yogism and incantations addressed mostly to female energies, by which men may gain miraculous powers which may be used for purely selfish and

*Tantricism.*



secular objects. Just as they assigned female "energies"—the Hindu  
 Its numerous deities: *Saktis* or divine mothers—as companions to most  
 female energies. of the gods, wives were allotted to the several  
 Buddhas and Bodhisatwas.

At an early date Buddhists worshipped the tree under which the  
 Buddhahood was attained, and the monument  
 Growth of image- which contained Buddha's relics, and the images  
 worship by Buddhists. of these two objects together with the Wheel as  
 symbolic of the teaching.

Northern Buddhism had almost reached this impure stage when  
 it was introduced into Tibet about the middle of  
 State of Indian the 7th century A.D. Hiuen Tsiang states that  
 Buddhism at time of the Mahāyāna school then predominated in India,  
 introduction to Tibet. and tantrik and mystic doctrines were appearing.

Lamaism dates from over a century later than the first entry of  
 Buddhism into Tibet, and in the meantime tantri-  
 The Kālachakra. cism had greatly increased. About the same time  
 the doctrine of the Kālachakra or supreme Deity, without beginning or  
 end, the source of all things, [*Adi Buddha Samantabhadra* (Tib. *Kun-tu  
 zang-po*)] was accepted by the Lāmas.

Lamaism was founded by the wizard-priest *Padma Sambhava* (Tib.  
 The founder of *Pédma Jungné*),<sup>1</sup> i.e., "The lotus born;" usually  
 Lamaism. called by the Tibetans *Guru Rimbochhe*<sup>2</sup> or "The  
 Precious Guru;" or simply "*Guru*," the Sanskrit for "teacher."

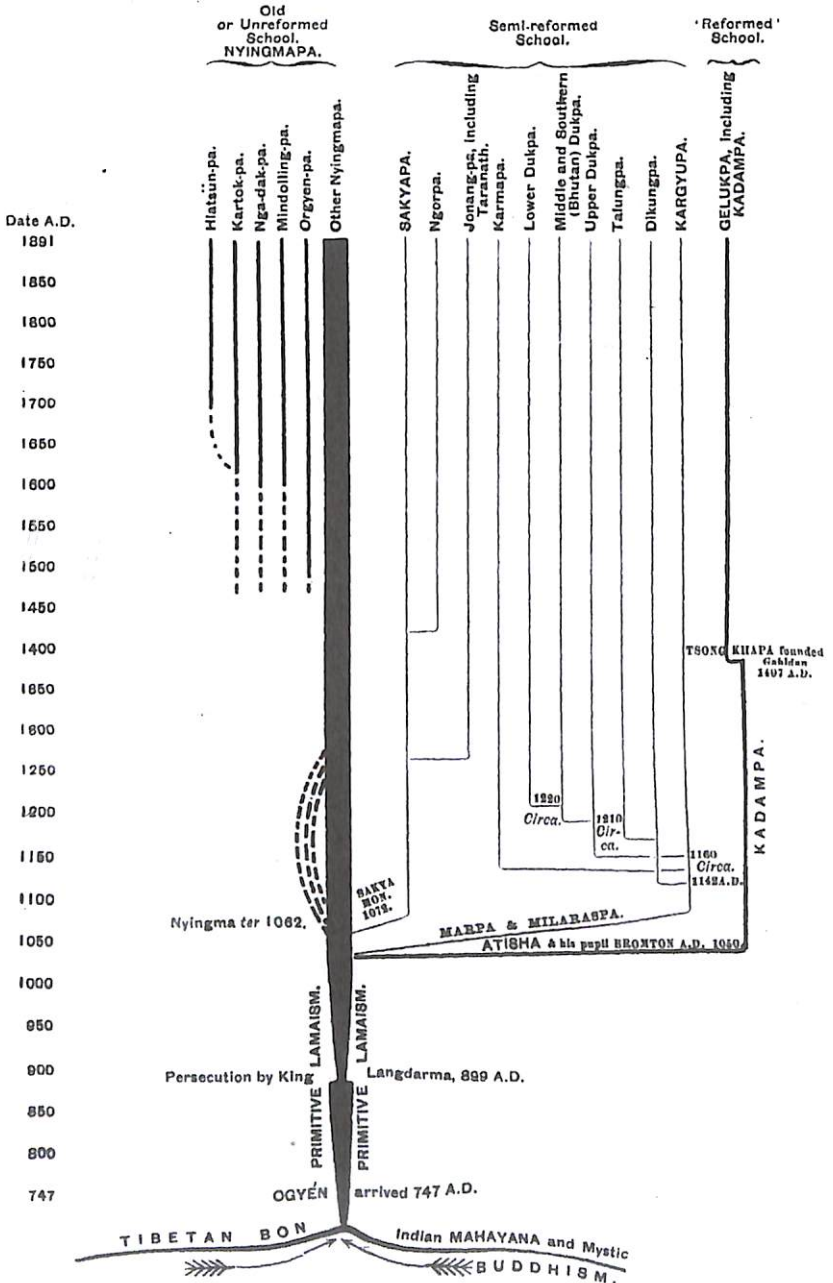
Lamaism arose in the time of King Thī-Srong De-tsan, who  
 reigned 740—786 A.D. The son of a Chinese  
 princess, he inherited from his mother a strong pre-  
 Lāmaism dates from a century later. judice in favour of Buddhism. He sent to India  
 for books and teachers, and commenced a systematic translation from  
 the Sanskrit and Chinese scriptures; and he built the first Buddhist  
 monastery in Tibet, viz. *Samyé* (*Sam-yas*).

It was in connection with the building of this monastery that *Padma  
 Sambhava* first came to Tibet. King Thī-Srong  
 Story of the visit to De-tsan's endeavours to build were all frustrated by  
 Tibet of its founder, earthquakes which were attributed to demons. On  
 Guru Rimpoche. the advice of the Indian Buddhist monk *Shantarakshita*, the latter sent  
 to the great Indian monastery of *Nalanda* for the wizard-priest *Padma  
 Sambhava* of the *Yogacharya* School, who was a famous sorcerer.

*Padma Sambhava*, who was a native of *Udyāna*, or *Ghazni*, a  
 region famed for sorcery, promptly responded to the  
 His route to Tibet, Tibetan king's request and arrived at *Samyé*, by  
 and doings en route. way of *Katmandu* and *Kyirong* in *Nepal*, in the

<sup>1</sup> *Paḍma Ḍbyung gnas.*<sup>2</sup> *Gu-ru rin-po-chhe.*

GENEALOGICAL TREE OF LAMAIC SECTS.



year 747 A.D. With the *dorje* (Sansk. *Vajra*) or thunderbolt and spells from the Māhāyana he vanquished and converted the devils, built the monastery 749 A.D., and established the first community of lāmas.

Lāmaism may be defined as a mixture of Buddhism with a preponderating amount of mythology, mysticism, and magic: the doctrine of incarnate lāmas and the worship of canonized saints, now such prominent features of Lāmaism, are of recent origin. It was readily accepted as it protected the people from devils.

#### LAMAIC SECTS.

The Lāmaic sects (PLATE I) date from the visit to Tibet of the Indian Buddhist monk Atisha (1038—1052 A.D.), who preached celibacy and moral abstinence, and deprecated the practice of the magic arts.

Atisha, the great reformer of Lāmaism.

The reformed sect was called the *Kah-dam-pa*,<sup>1</sup> or "those bound by the orders," and three and-a-half centuries later, in Tsongkhāpa's hands, it became less ascetic and more ritualistic under the title of *Ge-luk-pa*, now the dominant sect in Tibet.

The *Kah-dam-pa* sect.

The *Ge-luk-pa*.

The unreformed, or *Nying-ma-pa*.

The unreformed residue were called the *Nying-ma-pa* or "the old sect."

#### THE GE-LUK-PA SECT.

Tsongkhāpa<sup>2</sup> gathered together the scattered members of the *Kadam-pa* and housed them in monasteries, under rigorous discipline. He made them carry a begging-bowl and wear a garment of a yellow colour after the fashion of Indian Buddhists. And he instituted a ritualistic service, in part, apparently, perhaps borrowed from the Nestorian Christian missionaries, who were settled at that time in Western China. The tutelary deities are *Dorje-hjig-byed*, *ḍDe-mchhog* and *gSang-wa-ḥduspa*; and the guardian demons are "*mGonpo phyag-truk*," or the six-armed protector, and *Tam-chhen Chhos-gyal*.

*Ge-luk-pa* sect: its peculiarities. Tsongkhāpa.

#### THE KARGYUPA SECT.

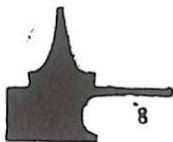
The Kargyupa sect was founded in the latter half of the eleventh century A.D. by Lāma Marpa, who had visited India and obtained special instruction from the Indian pandit Atisha and Atisha's teacher Naropa.

*Kargyupa* sect.

<sup>1</sup> *ḍkah-dam-pa*.

<sup>2</sup> *Tsongkhāpa* means "Of Tsongkhā or the Onion Country," the district of his birth in Western China near the eastern confines of Tibet. His proper name is *ḍLō-bzang-tak-pa*; but he is best known to Europeans by his territorial title.





The distinctive features of the Kargyupa sect are that they inhabit caves and profess meditation and the following peculiarities. Their doctrines:—

- (a) Their guardian deity is "The Lord of the Black Cloak."<sup>1</sup>
- (b) Their tutelary deity is Demchhok<sup>2</sup> (Skt. *Sambhara*), or "Chief of Happiness."
- (c) Their mode of meditation or system of mystical insight is *Chhag-chhen*,<sup>3</sup> or in Sanskrit *Mahāmudra*; and their highest teacher is the mythical Dorje-Chhang<sup>4</sup> (Skt. *Bajra-dhara*), or "the holder of the Dorje."
- (d) Their hat is called *gom-zha pü khyü*, or "the meditation hat with the crossed knees."

The diagram of Kar-gyupa sects (PLATE II) shows the relation of the sub-sects to the parent sect. The *Kar-ma-pa* adopted the Nyingmapa *ter-ma* of Las-hprod-ling-pa.

The *Di-kung-pa* take their title from the Dikung Monastery founded by Rinchen-phün-tshog about the middle of the 12th century. Their Nyingmapa *ter-ma* is Padma ling-pa.

The *Ta-lung-pa* issued from the Dikungpa and take their title from the Talung Monastery founded by Ngag-dbang-chhos-gyalpo in 1179. They differ from their parent *Di-kung-pa* in admitting also the *ter-ma* work adopted by the *Kar-ma-pa*.

The *Duk-pa* are of three forms. The oldest is the *Upper Duk-pa*, which originated by *hGro-mgon-rtsang-pa-rgyal-ras* (The patron of Animals, The Victory-clad Tsang-po) or *sPrul sku-dbūng-bsam-wang-po* of the Ralung Monastery in Gnam province of Tibet about the middle of the 12th century. To emphasize the change the monastery was called *Duk-Ralung*, and a legend of the thunder-dragon *Duk* is related in connection therewith. It adopted the same *ter-ma* as the Dikungpa, but there seems some other distinctive tenet which I have not yet elicited. The *Middle Duk-pa* and the *Lower Duk-pa* arose very soon after.

The *Middle Duk-pa* took the *terma* book of Sangyas-ling-pa. This is the form of *Kar-gyu-pa* which now prevails in Bhutan under the name of *Duk-pa* or *Southern Duk-pa*. Its chief lāma is Zhab-drung Ngag-dbang-nam-gyal, a pupil of "Kun-mkhyen padma dkar-po" or "The Omniscient White Lotus," who, in the 17th century A.D., settled at "*Ichags rit rta mgo*" in Bhutan, and soon displaced the *Karthok-pa* and other forms of Nyingmapa Lamaism then existing in that country,

<sup>1</sup> mgon-po bar-nak.

<sup>2</sup> bde-mchhog.

<sup>3</sup> phyag-rgya-*chhew-pa*.

<sup>4</sup> rdo-rje lchhang.

DIAGRAM SHOWING  
THE AFFILIATION OF THE SUB-SECTS OF KAR-GYUPA.

CHIEF DIVINITY :  
DORJE-CHHANG.

INDIAN PHILOSOPHERS :  
TILOPA and NAROPA.  
D. 1089.

FOUNDER :  
MARPA,  
a Tibetan and pupil of Naropa.  
B. 1010. | D.  
Founded monastery of *Gro-bu-lung*.

MILARASPA  
(a wandering ascetic who  
founded no monastery).  
B. 1039. | D. 1122.

Nyam-med Dwag-po Hjarje  
(originally a Kadampa).  
B. | D. 1162.

Ras-chhung Dorje Grags-pa.  
B. 1088.

Nyingma ter  
*Las-hphrod-ling-pa*  
found in Kongbu.

Nyingma  
ter Padma-  
ling-pa.

Rinchen-phun-  
tshog or Bkris-  
phun-tshogs  
prev. to 1166.  
**DIKUNGPA**  
Sub-sect.

Ngag-dbang-  
chhos gyalpo  
founded Stag-glung  
Mon. in 1179.  
**TALUNGPA**  
Sub-sect.

'Karma Bakshi'  
(Kanghbyung  
Dorje or Dus-sum  
Mkhyenpa).  
B. 1108. | D. 1191.  
**KARMAPA**  
Sub-sect.

Sprul-sku-  
dbag-bsam  
Wang po, founded  
Ralung monastery  
prev. to 1150.  
**Upper DUKPA**  
Sub-sect.

Nyingma  
ter Padma-  
ling-pa.

Zhabs-drung  
Ngag-dbang-  
rnam-rgyal,  
Middle or Southern,  
*i.e.*, Bhutanese.  
**DUKPA**  
Sub-sect.

Nyingma  
ter Sangyas-  
ling-pa.



and which are reputed to have been founded there directly by Lō-pön himself, who entered Bhutan *viâ gZhas-ma gang* and left it by *mDung-tsang*, and at *dgon-tshal phuk* are still shown his footprints on a rock.

### THE SAKYA-PA SECT.

The *Sakya-pa* takes its name from the Sa-kyā Monastery in Western Tibet, founded by *hKhon-dkön-mchhog-rgyalpo*. The name Sa-kyā<sup>1</sup> refers to the light yellow colour of the scanty soil in that locality, which is rocky and almost bare of vegetation. The founder mixed together the "old" and "new" dispensations in regard to the *tantras*, calling his tantrik system *gsang-sngags-gsar-nying*, or "the new-old occult mystery." The Nyingmapa books adopted by the Sakya-pa are called *Dorje phurpai chhoga*; and from the newer school were taken *Dem-chhok*, *Dorje-kando*, *Den-zhi*, *Maha-maha-ma-yab*, *Sangyé thöpa*, and *Dorje-dutsi*. Its special meditative system is "*Lam-hbras*." Its guardian demons are *mgon-po-gur* or "The Guardian of the Tent" and *mgon-po-zhal*. Its hat is called *Sā-zhu*. Now, however, the Sakya sect is scarcely distinguishable from the Nyingmapa.

Its sub-sects are as follow:—

The *Ngor-pa*, founded by *Gun-gah Zang-po*, issued from the Sakya-pa at the time of *Tsongkhāpa*. Its founder discarded the Nynimapa element in its tantrik system, retaining only the "new." It has many monasteries in *Kham*.

The *Jōnang-po*, issued from the Sakya-pa, in the person of *Je-kun-gah-tol chhok*, who was re-incarnated some centuries later as the great historian *lāma Tāranāth*, now the highest incarnate *lāma* of the Mongols and Chinese. This latter *lāma* built the monastery of *Phüntsholing* about a mile to the north of *Jonang* in Upper *Tsang*, which was one of the many seized by the great *Dalai Lāma Lō-zang gyatsho* and forcibly converted into a *Gelukpa* institution. This sect does not practically differ from the *Ngor-pa*. The distinction is only one of founders.

The *Nyingmapa* peculiarities have already been indicated in a general way. Further details will be found under the head of *Sikhim Lāmaism*. It was the Nyingma form of *Lāmaism* which first found its way into *Sikhim* about 250 years ago.

<sup>1</sup> Sa-skyā-pa.

## INTRODUCTION OF LAMAISM INTO SIKHIM.

Legendary account of the Guru's visit to Sikhim.

It is believed in Sikhim that Guru Rimbochhe visited Sikhim during his travels in Tibet and its western border lands.

The introduction of Lāmaism into Sikhim dates from the time of *Lhatsün Chhembo's* arrival there about the middle of the 17th century A.D. By this time Lāmaism had become a most powerful hierarchy in Tibet, and was extending its creed among the Himalayan and Central Asian tribes.

*Lhatsün Chhembo* first introduced Lāmaism to Sikhim.

*Lhatsün Chhembo* "discovered" the holy sites of Sikhim.

His titles.

*Lhatsün Chhembo's* arrival there about the middle of the 17th century A.D. By this time Lāmaism had become a most powerful hierarchy in Tibet, and was extending its creed among the Himalayan and Central Asian tribes. *Lhatsün Chhembo* was a native of Kongbu in the lower valley of the Tsangpo, which has a climate and physical appearance very similar to Sikhim. His name means "The great reverend God." His religious name is *Kun-zang nam-gyé*,<sup>1</sup> or "The entirely victorious Essence of Goodness." He is also known by the title of *Lhatsün nam-kha Jig-med*,<sup>2</sup> or "The Reverend God who fears not the sky," with reference to his alleged power of flying. He is also sometimes called *Kusho Dsog-chhen Chhembo*, or "The great Honourable Dsog-chhen"—*Dsog-chhen*, literally "The Great End," being the technical name for the system of mystical insight of the Nyingmapa, and *Kusho* means "the honourable."

He was born in the fire-bird year of the tenth of the sixty-year cycles, corresponding to 1595 A.D., in the district of Kongbu in South-Eastern Tibet. Having spent many years in various monasteries and in travelling throughout Tibet and Sikhim, he ultimately in the year 1648 arrived in Lhasa and obtained such great repute by his learning as to attract the favourable notice of Gyalwa Ngak-Wang, the greatest of the Grand Lāmas, who shortly afterwards became the first Dalai Lāma.

At this time another lāma of the *Kartok-pa* sub-sect came by Kangla nangma searching for a path into Sikhim, and also tried without success the *sPreu-gyab-tak* (i.e., "Monkey-back rock," with reference to its semblance to a monkey sitting with hands behind its back) and Dsong-ri, and the western shoulder of *sKam-pa Khab-rag*—a ridge of "*Kabru*" which runs down to the Rāthong river. He then arrived at the cave of "the very pleasant grove," and met the saint, who told him that as he was not destined to open the northern gate, he should go round and try the western.

Then *Lhatsün Chhembo*, traversing the Kangla nangma and finding no road beyond the cave of *sKam-pa Khabruk*, flew miraculously to the upper part of "*Kabru*" (24,000 feet), and there blew his kangling, and after

Miraculous recon-naissance and entry.

<sup>1</sup> Kun-bzang nam-gyal.

<sup>2</sup> lha-brtsun nam mkhah jig-me med.

an absence of two weeks flew down to where his servants were collected and guided them by a road *viâ* Dsongri to Norbugang in Sikhim.

He arrived in Sikhim with two other Nyingmapa lāmas. By "the western gate" of *Singlela* came a Kartok-pa lāma named Sempah Chhembo,<sup>1</sup> and a lāma of the Ngadakpa sub-sect, named Rigdsin Chhembo,<sup>2</sup> who had opened "the southern gate" by way of Darjeeling and Namchi respectively. The place where these three lāmas met was called by the Lepchas *Yok-sam*, which means "the three superior ones or noble-men," a literal translation of "the three lāmas."

The three lāmas held here a council at which Hlatsün Chhembo said, "Here are we three lāmas in a new and irreligious country. We must have a 'dispenser of gifts'<sup>3</sup> (*i.e.*, a king) to rule the country on our behalf." Then the *Nga-dak-pa* lāma said, "I am descended from the celebrated Tertön *Nga-dak Nyang-rél*, who was latterly a governor; I should therefore be the king." While the Kartok-pa lāma declared, "As I am of royal lineage I have the right to rule." Then *Hlatsün Chhembo* said, "In the prophesy of Guru Rimbochhe it is written that four noble brothers shall meet in Sikhim and arrange for its government. We are three of these come from the north, west, and south. Towards the east, it is written, there is at this epoch a man named *Phüntshog*,<sup>4</sup> a descendant of brave ancestors of *Kham* in Eastern Tibet. According, therefore, to the prophesy of the Guru we should invite him." Two messengers were then despatched to search for this *Phüntshog*. Going towards the extreme east near Gangtok they met a man churning milk and asked him his name. He without replying invited them to sit down and gave them milk to drink. After they were refreshed, he said his name was *Phüntshog*. He was then conducted to the lāmas, who crowned him by placing the holy water vase on his head and anointed him with the water; and exhorting him to rule the country religiously, gave him Hlatsün's own surname of *Namgyé*<sup>5</sup> and the title of *Chhö-gyal* (Skt. *Dharma-rāja*) or "religious king." *Phüntshog Namgyé* was at this time aged 38 years, and he became a lāma in the same year, which is said to have been 1641 A.D.

In appearance Lhatsün is usually represented as seated on a leopard-skin mat, with the right leg hanging down and his body almost naked—one of his titles is *He-ru-ka-pa*, which means "unclad." His complexion is dark blue. A chaplet of skulls encircles his brow. In his left hand is a skull cup filled with blood, and a trident topped with human heads

<sup>1</sup> Semp-dpah chhen-po.

<sup>2</sup> Rig-ksin chhen-po, or 'the great Sage.'  
<sup>3</sup> rnam-rgyal.

<sup>4</sup> zbyin-dak.

<sup>5</sup> Phun tshogs.



rests in front of the left shoulder. The right hand is in a teaching attitude. He is believed to be the incarnation of the great Indian teacher Bhima Mitra.

His incarnation.

#### DEVELOPMENT OF LĀMAISM IN SIKHIM, SUBSEQUENT TO THE EPOCH OF LHATSÜN CHHEMBO.

The religions ousted by Lāmaism were the Pön (Bon), usually identified with Taouism, and the earlier demon and fairy worship of the Lepchas, which can scarcely be called a religion. Numerous traces of both of these primitive faiths are to be found embodied in Sikhim Lāmaism, which owes any special features it possesses to the preponderance of these two elements. Only two sects of lāmas exist in Sikhim, viz., the Nyingmapa and the Kargyupa as represented by the Karmapa.

Its peculiarities.

Its sects.

There are no Duk-pa monasteries in Sikhim, nor does there seem ever to have been any.

#### THE NYINGMA-PA.

The Nyingma-pa<sup>1</sup> or "the old school" represents the primitive and unreformed style of Lāmaism. It is more largely tinged with the indigenous pre-Buddhist religious practices; and celibacy and abstinence are rarely practised.

The Nyingma-pa.

In Sikhim there are three sub-sects of Nyingma-pa, viz.—(1) the *Lhatsün-pa*, to which belong most of the monasteries with Pemiongchi at the head; (2) the *Kartok-pa* with the monasteries of Kartok and Dōling; and (3) the *Nga dak-pa* with the monasteries of Namchi, Tashiding, Sinon, and Thang-mōchhe.

Its sub-sects in Sikhim.

The Ter-ma of the *Lhatsün-pa* is the same as was adopted by the Karmapa, viz., the work *Lé-thö Ling-pa* discovered (*i.e.*, composed) by *Ja-tshön-pa* in Kongbu. But the Pemiongchi lāmas also follow the *Mindolling* monastery in giving pre-eminence to the *ter-ma* work of Dag-ling-pa as a form of ritual.

*Lhatsün-pa.*

The *Kartok-pa*,<sup>2</sup> taking their name from the title of their founder lāma *Kah-tok*, *i.e.*, "The Understander of the Precepts," give pre-eminence to the *tertön* work *Long-chhen rab chung*.<sup>3</sup> It has been suggested by Mr. Paul that Darjeeling, properly Dōrjeling, may owe its name to the tertön Dōrjelingpa, who visited the Kartok-pa Dō-ling (properly Dōrjeling) monastery in Sikhim, of which the old Darjeeling monastery was a branch.

*Kartok-pa.*

<sup>1</sup> nying-ma-pa.

<sup>2</sup> ôkah-rtog-pa.

<sup>3</sup> rig-hasin rgoñ idem.

The *Nga-dak-pa*, also taking their name from their founder "The owner of Sway or Dominion," who was of royal lineage, give pro-evidence to the *tertön* work of *Rig-dzin gö dem*<sup>1</sup> as a code of ritual.

All sections of the Nyingma-pa agree in professing the creed called *Dzog-chhen-bo*, or "The Great End;" it is probable, however, that the Sanskrit *Maha-joga* is intended. This *Dzog-chhen-bo* doctrine is a purely theoretical distinction, in great part relating merely to the posture of the hands in meditation and little understood by the great majority of the members. The obvious and practical Nyingma-pa characteristics are (a) their special worship of Guru Rimbochhe; (b) their highest god is *Kuntu zang po* (Skt. *Samantabhadra*), "the Highest Goodness;" (c) their special tutelary deity is *Dub-pa kah gye*;<sup>2</sup> (d) their special guardian deity *Pal-gön de-nga*;<sup>3</sup> (e) and their peculiar red hat is named *Ugyén penzhu*, and (f) with these characteristics they exhibit, as a class, a greater laxity in living than any other sect of *lāmas*.

By the Nyingma-pa, the great wizard Guru Péma is worshipped as "a second Buddha," in spite of his uncelibate life, his semi-demoniac temper, and his being altogether void of any of the admirable traits of Buddha. It is just possible, however, that he is painted blacker than he really was, for most of the practices and rites which are credited to him were really the composition of the *tertöns* or "revealers of hidden scriptures" many centuries after his time. He is worshipped under eight forms, called *Guru Tsen-gye*, or "the eight worshipful names of the Teacher." These, together with their usual paraphrase, are here given:—

- I.—*Guru Pädma Jungné*,<sup>4</sup> "Born of a lotus" for the happiness of the three worlds.
- II.—*Guru Pädma Sambhava*, "Saviour by the Religious Doctrine." (N.B.—This title is the pure Sanskrit equivalent of No. I.)
- III.—*Guru Pädma Gyépo*, "The King of the Three Collections of Scriptures" (Skt. "Tripitaka").
- IV.—*Guru Dörje Dö-lö*,<sup>5</sup> "The *Dorje* or Diamond Comforter of all."
- V.—*Guru Nyima Öd-zer*,<sup>6</sup> "The Enlightening Sun of Darkness."
- VI.—*Guru Shakya Seng-ge*, "The Second Sakya—the Lion," who does the work of eight sages.

<sup>1</sup> *klong-chhen rab hbyani.*

<sup>2</sup> *grub-pa-bkah brgyed.*

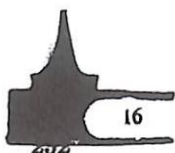
<sup>3</sup> *dpal-mgon sde lnga.*

<sup>4</sup> *gu-ru pad-ma lbyung-gnas.*

<sup>5</sup> *gu-ru rdo-rje gro-lod.*

<sup>6</sup> *gu-ru nyi-ma ñoç zer.*





VII.—*Guru Seng-ge-dā dok*,<sup>1</sup> The propagator of religion in the six worlds—with “the roaring lion’s voice.”

VIII.—*Guru Lô-tén Chhog-Se*,<sup>2</sup> “The Conveyer of knowledge to all worlds.”

The chief monastery of the Pemiongchi sect and its associated lāmas is at Mindolling in Central Tibet. The chief Head monasteries of the Nyingma-pa sect. monastery of the Kartok-pa is at Der-ge in Kham (Eastern Tibet), celebrated for its excellent prints; and that of the Nga dak-pa at Dorje-tak, the greatest of the Nyingma-pa head-quarters, about two days’ journey south-east of Lhasa. Until recently, Pemiongchi was in the habit of sending batches of its young lāmas to Mindolling for instruction in strict discipline and rites; but since some years this practice has been allowed to lapse.

#### THE KARMAPA SUB-SECT.

The Karmapa, as we have already seen, was one of the earliest sub-sects of the Kargyupa. It differs from its parent Karmapa in Sik- Kargyupa in the adoption of the Nyingma “hidden him. revelation” found in Kongbo, and entitled Le-to Ling-pa or “the locally-revealed merit.” And from the Duk-pa, another sub-sect of the Kargyupa, it differs in not Tenets. having adopted the Nyingma tertön works Padma ling-pa and Sangyé ling-pa. The Karmapa sect was founded by Milaraspa’s pupil Rangchug dorje. Their chief monastery is at Tö-lung tshur phu, founded in 1158 A.D. and about one day’s journey to the north-west of Lhasa. They are Kargyupas who have retrograded towards the Nyingma-pa practices. Marpa, the nominal founder of the Kargyupa sect, was married, and few of the Karma-pa lāmas are celibate.

The first Karmapa monastery in Sikhim was built at Ralang about 1730 A.D. by the Sikhim ruler Gyur-med When established in Sikhim. Namgyal at the special request of the Ninth Karmapa Grand Lāma—dBang-chug-rdorje—in Tibet during a pilgrimage of the king in Tibet. Their other monasteries are at Ramtek and Phodang, and the “Phodang” monastery in the Bhotiya *basti* of Darjeeling which is a chapel of ease to Phodang.

The central image in a Karmapa temple is usually that of the founder of the sub-sect, viz., Karma “Bakshi,” Their temples. otherwise their temples do not differ from those of the Nyingma-pa sect.

<sup>1</sup> gu-ru Seng-ge sgra sgrags.

<sup>2</sup> gu-ru blo-ldan mchhog Sred.