

GURU RIN-PO-CHE AND LAMAISM IN SIKKIM

-Dr. Narendra Kumar Dash

The great Tantric guru Padmasambhava is popularly known as Guru Rin-po-che in Tibet and other Himalayan states. At present very little record is available about his life and career prior to his departure to the Land of Snow. It is known to us that he was the son of king Indrabhuti. According to the opinion of the historians, the king Indrabhuti was the ruler of Udiyāna of Odiyāna¹. Regarding the identification of this place, scholars differ in their view. Some suggest that this is identical with Udyāna or Urgyan. B.C. Law opines that "it was situated on the river Su-p'o-fa-su-tu, the Subhavasta in Skt., the Suastus of Arrian, and the modern Swat river. Udyāna embraces the four modern districts of Pangkora, Bijawar, Swat and Bunir".² However, during the visit of Fa-hien this place was a part of North-India. In this connection T.T. Rinpoche remarks that Padmasambhava "was born from a lotus blossom on the milk-ocean in the country of Urgyan which modern scholars believe to be the Swat Valley of Pakistan. He took birth eight years after Buddha's Mahaparinirvana. He attained deathless Siddhi through tantric practice and at the age of more than 1000 years went to Tibet"³. This remark of Rinpoche is not based on the historical datas, but based on the popular believes. On the other hand, another group of the historians opine that Udiyāna was the ancient name of modern Orissa and Indrabhuti was the ruler of this area.⁴

Indrabhuti is said to have composed the work entitled Jñānasiddhi, expounding the principles of the Vajrayāna system. He writes that the voidness or śūnyata of the nature can neither be explained nor expressed by citing similes. It remains all the more indescribable and incomprehensible. He lays emphasis on the formlessness or nirākāratva of bodhi. This work of Indrabhuti begins with an invocation of Lord Jagannatha in consonance with the tradition which requires writers from Orissa to begin their works after an invocatory prayer to Jagannatha.⁵ According to him Jagannatha is sarvabuddhamayam or the supreme embodiment of Buddha. He has been regarded as representing the formlessness aspect of the supreme force and innumerable works, particularly of the medieval period, describes Lord Jagannatha so. For the example the famous Oriya Srimadbhagavata of Jaganath Das begins with an invocation to this formlessness aspect of the Lord.⁶ Thus, it may be suggested that Indrabhuti was the king of ancient Orissa and Padmasambhava being his son was born in ancient Orissa. Regarding the age of Indrabhuti, it may be argued that since his son Padmasambhava, who was equally a luminary in the Vajrayāna system, carried forward the doctrine of this sect to Nepal, Tibet, Bhutan, Sikkim etc. in the 8th/9th century A.D., Indrabhuti, as a king may be presumed to be living by this period.

However, unfortunately his identity as a king of Orissa is difficult to establish. By this period the Bhauma rule in costal place and the Somavamshi in Western Orissa has been firmly grounded, but no ruler occurs with the name indrabhuti. His sister Lakshmikara, the expounder of the Sahajayāna system, seems to bear the Bhaumakara title and there is in fact a king of this dynasty bearing the name Lakshmikara (8th Century A.D.). Indrabhuti's territory Sambhala has been identified as Sambalpur region by Sahu⁷, mainly on the ground that Ptolemy has referred to a region Sambhalaka as situ-

ated on the bank of the river Manada, which has been identified with the river Mahanadi. Panigrahi expresses doubts over such identification of Sambhalaka with Sambalpur, because at no point of time, Sambalpur, a part of Kośala, was over a part of Udiyāna or Udiviśā, more so when no antiquity of monument there exists prior to the 15th-16th century to support this identification⁸.

Again, it is known that Padmasambhava was the brother-in-law and collaborator of Santaraksita, a great scholar and abbot of Nalanda University who visited Tibet to spread the Dharma by the request of the king Thrisong Deutsen.⁹ It is known from the history of Tibet that during the reign of the 37th king of the Chogayl, hundreds of Indian scholars and yogic masters were invited to Tibet.

Chattopadhyaya suggests that Padmasambhava had many wives and Mandaravā, the sister of Śāntaraksita was one of them¹⁰. Again, Ram mentions that Mandaravā was the daughter of King Indrabhuti¹¹. Hoffmann, on the other hand, says that from the legendary account pregnant with historical gleanings it appears that Padmasambhava was an adopted son of king Indrabhuti¹². Thus, the personal life of Padmasambhava is not clear before us.

Hoffmann, further, suggests that Padmasambhava got his intellectual and spiritual training under two Buddhist monk-scholars, viz: Guru Buddha-jñānapāda and Anaṅgavajra¹³. His relation with Śāntaraksita and academic apprenticeship under the erudite scholarly guidance of two intellectual giants of his time are the testimonies of Padmasambhava's wide and deep knowledge of Buddhism. His proficiency in Tantric Buddhism has been ascertained by his study of the "Triple Yoga" philosophy, logic and social sciences in India. Besides, he reinforced his theoretical knowledge with practical experience by defeating several scholars in Tantric contests. He successfully manifested his abilities as the Professor of Yogācāra school of Tantric Buddhism at Nalanda Mahāvihāra. Sankalia states that leaving aside the folk-lore about his birth and early life, which cannot be well relied upon, what we know positively of him is that he resided at the Nalanda University, when the Tibetan king sent an invitation to him, by the advice of Śāntaraksita, and that he was a prominent expounder of the Yogācāra school¹⁴. Thus he equipped himself with learning of his contemporary Buddhist scholars and went to Nepal enroute to Tibet on a state call while was around thirty.^{14-B} However, according to the Tibetan tradition he was 1000 year old during his visit to Tibet. Again, some scholars think that Padmasambhava had visited Sikkim, Bhutan and Nepal before entering into Tibet. Now we would like to say something about his visit to Nepal before entering into Tibet.

The great Tantric scholar required to equip himself with many things from Śāntaraksita before his final journey to Tibet. A prior knowledge of Tibetan religious and political conditions was an important task for him. He stayed in Nepal for four years and this proved to be an advantage point for him from where he could observe an survey the course of events taking place in Tibet and the Nepalese Buddhists who were familiar with the Tibetan mysteries helped him as the first hand informants. As he was entrusted with the task of dealing with Tibetan religious affairs for which he was not well prepared, he had to train proper helpmates in Nepal as the special Dākinis to be used in Tibet. He, in addition to his consort Mandaravā, took three Dākinis from Nepal viz., a Tibetan Dākini named Bkra-shis-khye-dren, domiciled in the Himalayan District (Mon) and two other of Nepa-

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lese origin named Kālasiddhi and Śākyadevi.¹⁵ Chattopadhyaya is of opinion that Mandaravā and the Tibetan Dākini are often portrayed to the left and right of the master in religious pictures of the Nying-ma-pa sect.¹⁶

Thus Padmasambhava, when visited Tibet by the request of king Khrisron-lde`u-btsan in 8th century A.D., being well acquainted with the secrets of Tibet, easily dominated the evil spirits as well as the Bon-priests. It is believed that, in Tibet, Padmasambhava "turned barren land into fruitful land and diverted the river Brahmaputra into an underground cavern". This remark simply suggests that he took steps to improve agriculture and ensured economic welfare of the Tibetans by developing the irrigation facilities. Thus, Padmasambhava was not only preached the religion in Tibet, but he made all round development of Tibet and, therefore, he was widely accepted by the Tibetans in the name of Guru Rinpoche.

Again, Śāntaraksita returned to Tibet to assist the Guru in the fulfilment of his mission. They established the "Samye" monastery at Lhasa which became the Vatican of the Mahāyāna Buddhism beyond the Himalayas. In this monastery the first seven Tibetan took ordination as Bhiksus. Some more Indian scholars also invited to Tibet by the instruction, such as Vairocana and Kawa Paltseg, translated numerous sutra and tantra texts from Sanskrit into Tibetan. Thus, by the grace of Guru, Tibet attained a high degree of spiritual development. Gradually the Tibetan Buddhism, founded by Guru Rinpoche, was accepted unanimously and this religion also crossed the boundary of Tibet and went to Mongolia, Russia and Kalmuks. This religion was also accepted by the Himalayan tribes of Ladak, Bhutan and Sikkim in due course.

However, we have no information regarding the role of Guru Rinpoche in Tibet after the death of Śāntaraksita. Scholars differ in this matter. Majumdar says that he left Tibet after a residence of short period to preach the Dharma in other adjoining areas.¹⁸ Hoffmann believes that he remained in Tibet for a total period of 18 months.¹⁹ He, however, does not mention anything in this matter. The followers of the Guru claim that he stayed in Tibet about 55 years.²⁰ On the basis of the suggestion made by Majumdar it may be claimed that Guru visited Bhutan, Sikkim, Ladak and other Himalayan region to make popular the Lamaist faith in these areas so that the Tibetan Buddhist followers might get his constant spiritual guidance in time of general crisis.

Earlier it has been mentioned that many Pandits were invited to Tibet and they worked with Tibetan scholars for the translation of the Buddhist scriptures from Sanskrit into Tibetan. In one of the smaller temples (sGra-bsgyur-rgya-gar-gling) of Samye monastery, 100 Indian Pandits and Tibetan translators worked together on the translations of sutras and tantras. Many texts were also brought from other lands by the miraculous power of Guru and were translated. Atisā became surprised to find so many Tantras in the library of Samye monastery, which he had never seen in India.

Thus the mission of Guru Rinpoche to Tibet firmly established Buddhism in the land of snow. He cleared away the forces that were hindering it and taught the Dharma in such a skilful manner that many Tibetans attained realization. The school that grew out of his mission is known as the Nyingma and it has survived through an unbroken lineage of masters until the present day.

Before going to mention about the Lamaism in Sikkim we would like to mention here

about the doctrine of the Nyingma school. This sect classifies all of the Buddha's teaching and paths to Enlightenment into Nine Yānas. The first three are called the Hetulaksanayānas "Yānas of cause". They are known as the Śrāvakayāna, Pratyakā-buddhayāna and the Bodhisattvayāna. The last six yānas are called Phalayānas "Yānas of Result". These yānas contain the tantric teachings and are known as the Three Outer Tantras (Phyi-rgyud-sde-gsum) and Three Inner Tantras (nang-rgyud-sde-gsum). They are Kriyāyoga (Tib. bya-rgyud), Caryāyoga (Tib. spyod-rgyud), Yogatantra (Tib. rnal-'byor-rgyud), Mahāyoga, Anuyoga and Atiyoga (Tib. rdzpgs-pa-chen-po). The last one i.e. Atiyoga is the highest teaching of the Nying-ma-pas and it is exclusively a Nyingma practice.²¹

Dzongchen practitioners think that all the appearances are illusions of the deluded mind. They are false because in reality their nature is free from conceptualizations. In nature all existents are the same and they are pure in the Dharmakāya. In practice there is no acceptance of rejection, rather all existents are accepted as manifestations of the nature Dharmata. There are three aspects here : Semde (Skt. Cittavarga), Longde (Skt. Abhyantaravarga) and Men-ngagde (Skt. Upadeśavarga).

These teachings are instructions which introduce a novice to the nature of the mind or the nature of all existence, the Dharmata, by innermost direct method of practice. After receiving the introduction to the nature, one maintains the practice to make clear and to stabilize this state of awareness and to attain freedom from worldly defilement for ever. When this meditation on the nature of mind is perfected, all existence will dissolve into the vast expanse of Dharmata, the Dharmakāya.

II

Buddhism in Tibet is known as Lamaism. A Lāma is a superior monk and a religious teacher. A Lama is also a 'guru' (Preceptor) of the practising religion which is known as Lamaism. Lamaism is not a distinct form of either Mahāyāna or Theravāda. It is an admixture of Bon practices and elements of Tantricism at the centre of which the Buddha has been placed.²² Lamaism has different sects of which Nying-ma is the oldest. It was established by Guru Rinpoche. This sect is respected for its strict norms of monastic life and maintenance of the purity of the doctrine. Kādam, a sect of Lamaism originated with the famous Gelug which is less ascetic but highly ritualistic. From Kādam developed two other sects known as Kagyud and Śākya. There are some Buddhist of Sikkim and Darjeeling are follower of Karma. Dug school is prominent in Bhutan and Ladak. Dikung is another school which has a large monastery, hundred miles North-East of Lhasa.

It is known from the history of Sikkim that Guru Rinpoche did not convert any Sikkimese to cult introduced by him, but did select sites for the sacred places to be built in Sikkim.²³ It was his follower Lhatsun who preached Lamaism in Sikkim much later. At present we get three facts based on the traditions, regarding the introduction of Lamaism in Sikkim. According to the first one, the struggle and conflicts among the followers of the "Yellow Hats" and the "Red Hats" in Tibet forced the latter to seek refuge in Sikkim, where they attained the status of aristocracy. They tried to convert the Sikkimese, those who were the worshippers of nature, to Buddhism. Though the Lepchas tried to keep themselves aloof, still they succeeded to some extent. In order to avoid any possible opposition from Lepchas, these immigrants

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now chose one venerable person Phuntsog Namgyal as the temporal and spiritual leader of Sikkim, whose ancestry they traced from a legendary prince, who founded the kingdom of Minyug in eastern Tibet in 9th century A.D.

The second fact is that a Tibetan named Zo-khye-bumsa his country under pressure from the Chinese and Mongols and came to Sikkim during the reign of last Lepcha king. He approached the chief priest Ti Kung Tek for his blessings so that he might beget some children. He got three sons and they conquered Sikkim. All the Lepcha books and manuscripts were burnt and Lamaism was introduced.²⁴

The third tradition suggests that Lhatsun, a follower of the Nyingma school, preached the teachings of Guru Rinpoche in Sikkim for the first time in 17th Century A.D. Lhatsun suggested the name of Phuntsog, a resident of the Kham region of eastern Tibet should be the spiritual and temporal ruler of Sikkim on the basis of the prophecy of Guru Rinpoche. The Lepchas accepted the suggestion and made Phuntsog their Leader. Thus, Lamaism was introduced by Lhatsun with the support from the ruler. It is believed that Lamaism was introduced by Lhatsun with the support from the ruler. It is believed that Lhatsun was the incarnation of Bimalamitra, the great religious preacher of Ancient India and Tibet.

In this context the remark of Chopra is noteworthy. He says that Phuntsog Namgyal was born in Gangtok in 1604 A.D. and was proclaimed king in 1641 A.D. by the three Lamas on the initiative of Lhatsun Chenpo, the well-known Lamaist monk and received the title of Chogyal.²⁵ However, we may opine safely that Lhatsun, a follower of the teachings of Guru Rinpoche, preached the teaching of Guru in Sikkim in 17th century A.D. and in this way the Nyingma doctrine, for the first time, entered into Sikkim.

It is also known from the records that two other Nyingma Lamas arrived in Sikkim during the time of Lhatsun from two other directions.²⁶ They met with each other in the place called Yuk-sam, which literally means the meeting place of three nobles. Thus, this place may be treated as the place of origin of Lamaism in Sikkim.

Now we would like to study on the rise and development of the Lamaism in this small state. The Lamaism of this region belongs to the unreformed or Red Hat Sect and consists of the two sects of Mahāyāna-Nyingma and Kagyud.²⁷

The Kagyud school was established by the great yogi Khyungpo Naljor (A.D. 978-1079). The main teachings of this school were on the five Tantras : the Chakrasamvara, the Hevajra, the Mahāmāyā, the Guhyasamāja and the Vajrabhairava. This school has two main sub sects and many minor ones. The two main schools are :- Shangpa Kagyud and Dagpo Kagyud.²⁸

'Dagpo Kagyud' translated literally means transmission of the order of Dagpo. Dagpo is one of the names for the great-scholar and yogi Gampopa who lived in Dagpo valley and played a decisive role in the establishment of this school in Tibet. The founder of the school was Marpa Lotsava (A.D. 1012-1099)²⁹ It is known that his two main teachers were Maitripa and Naropa, both of whom were among the eighty-four Mahasiddhas of Buddhist India. Through the teaching and blessing of Maitripa he accomplished the absolute realization of Mahamudra. Upon returning to Tibet he transmitted the teaching of Cakrasamvara, Guhyasamāja, Hevajra Mahāmāyā and other tantras to his disciples. Milarepa, the great yogi was one of his four principal disciples. The four major sub-schools and eight minor sub-schools are the Karma Kagyud, the Phagtru Kagyud, the Tshalpa Kagyud and the

Barom Kagyud.

Besides, the Lamaism of Sikkim has retained some elements of the earlier Bon religion, which they had replaced. According to the opinion of Chopra, its prominent example is that celibacy and abstinence are very rarely practised by its followers in Sikkim.

In Sikkim, as Waddell suggests, there are three sub-sects of the Nyingma school³⁰. They are : I. Lhatsun-pa to which belong most of the monasteries with Pemhongchi (Pemayangste) as the head, II. Kathok-pa with monasteries of Kathok and Doling and III. Nga dak pa with the monasteries of Namchi, Tashiding, Sinon and Thong- mochhe. These sub-sects differ in their emphasis on some particular spiritual work such as 'Le-tho Ling pa' by Lhatsun pas, 'Long-chen rab-jamng' by kathokpas and 'Rig-dsin go dem can' by Nga dak-pas. However, the followers of all these sects believe in 'Dsog-chen-bo' or the great lord, which is equivalent to the Indian Maha yoga. All of them worship Guru Rinpoche. Their highest guru or kuntu zang po, their spiritual tutelary deity in Dub-pa kah gye, and their special guardian deity is Pal-gon den. They wear a red hat, which has a special name Jgyenpenzho. Guru Rinpoche is worshipped under eight-forms by the Nyingmapas. These eight-forms are called Guru-Tsen-gye or 'the eight worshipful names of the teacher'. Waddell, in his work, narrates these, together with their usual paraphrase.³¹ They are mentioned below on the basis of the work of Waddell.

- I. Guru pad-ma 'byung-gnas "Born of a lotus" for the happiness of the three worlds.
- II. Guru Padmasambhava "Saviour by the Religious Doctrine".
- III. Guru Padma Gyalpo "The king of the Three Collections of Scriptures".
- IV. Guru Dorj Do-lo "The Dorje or Diamond comforter of all".
- V. Guru Nyima 'Od-ser. "The Enlightening Sun of Darkness".
- VI. Guru Sakya Seng-ge "The Second Sakya-the lion", who does the work of eight sages.
- VII. Guru Seng-ge-da dok (Seng-ge-sgra-sgrogs) propagator of religion in the Six worlds-with "roaring lion's voice".
- VIII. Guru blo-ldan Mchog-sred "The conveyer of knowledge to all worlds".

The Karmapa was one of the earliest sub-sects of the Kargyupa.³² Waddell suggests that it differs from its parent Kargyupa in the adoption of the Nyingma "hidden revelation found in Kongbo, and entitled Le-to Ling pa or "the locally revealed merit."³³ He further opines that the first Karmapa monastery in Sikkim was built of Ralang about 1730 A.D. by the Sikkim ruler Gyur-med Namgyal at the special request of the Ninth Karmapa Grand Lama-dBang-chug-rdonje. These Lamas claimed to be the incarnation of the celestial Buddha Vajradhara. The central image of a temple of this sect is usually that of the founder of the sect i.e. Karma "Bhakshi" otherwise their temples do not differ those of the Nyingmapa's

Now we would like to say some words on the monasteries of Sikkim. Chopra gives a list of seventy-five monasteries.³⁴ According to his opinion during the eighties fifty-two monasteries were receiving annual subsidy from the Government. The rest twenty-three were managed by the donations from public. He further says that though there are 67 monasteries, still now one finds a monastery almost on every top of a hill. The total number including these Lhakhangs exceed 160.³⁵

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As far as we know there are three types of monasteries in Sikkim:- Rockcaves (takphu), Gompa and Temples (hla-khang).³⁶ The four great caves which attract pilgrims from far and wide are Lharinyingphu in north of Tashiding, Kahdosnagphu in the south, Bephu in the east and Dechhenpu in the west near Jongri. Most of the Gompas are used by monks for meditation. These are far away from settlements. Most of the villages have a monastery of its own. According to Chopra Lachen villages have several types of monasteries. One is for the Lamas, the other for the nuns and the third for the public.”

Among the monasteries the oldest one is the Dubde monastery and it was established by Gyalwa Lhatsun chenpo during the reign of the first king of Sikkim. The second oldest monastery is Sanga choling and it was during the reign of the same king. He also built the Tashiding and Pemayangtse monasteries. All these four monasteries are the leading monasteries of Sikkim.

Thus, the Buddhism or the Lamaism was introduced in Sikkim in the mid of 17th century A.D. and gradually this new religion was widely accepted by the inhabitants of this small Himalayan state. The Dharma which was preached by the great guru Padmasambhava in 9th century A.D. was spread and accepted in Sikkim. A majority of monasteries of this State are also affiliated to the school called Nying-ma-pa which was also founded by Guru Rinpoche.

Notes and References:-

1. Tripathy, S.S.; 1988: Buddhism and other Religious Cults of South East India; Delhi: pp: 86-87.
2. Law, B.C; 1984; Historical Geography of Ancient India; First Indian Edition, Delhi: p.132. Bhattacharya discusses about the identification of the place Uddiyāna in detail. He, however, opines that the exact situation of this pitha has been a matter of great controversy. At the end of his discussion he try to establish the fact that Uddiyana was located either in Bengal or Assam. This view of Bhattacharya is also not conclusive and we fail to accept him due to lack of sufficient arguments in his favour. Again, the Tibetan scholar Pag-sam-jon-zan opines that Uddiyāna is the place where Tantric Buddhism first developed (vide, Bhattacharya, B; An Introduction to Buddhist Esotericism; O.U.P.; 1932;p-45). Some scholars suggest that this branch of Buddhism was developed from ancient Orissa. Then Orissa may be identified as Uddiyāna. The king Indrabhuti who was ruler of Uddiyana is the author of the Jnanasiddhi. In his work he identifies Lord Jagannatha with Buddha and he, not only begins his work with an invocation of Jagannatha he cites the word Jagannath and describes Him as sarvajñānamaya at least in ten verses. Thus, we may safely infer that Uddiyāna was ancient Orissa.
3. Rinpoche, T.T.; 1987 Buddhist Civilization in Tibet; London; p.31.
4. Ram, Rajendra; 1977; A History of Buddhism in Nepal; Patna; p.39 also; Tripathy, S.S.; 1988; Buddhism and other Religious Cults of South East India; Delhi; p.87.
5. Ibid:p.87
6. Cf; namai nrusimha carana añādi paramakāraṇa||
Yā vinu ādi madhya anta vicare naghate jagata||

Indriya artha ya jānaḥ svateje nitya prakāśai||etc.

The Oriya translation of the Srimadbhagavata by Jagannath Das, Cuttack: 1943; pt. 1, p.9. Again, Lord Jagannatha, also has been invoked at the beginning of the Jñānasiddhi as a form of Buddha viz:

Pranipatyā jagannātham sarvajinavarārcitam|

Sarvabuddhamayam siddhivyāpinam gaganopamam||

A close study of the work of Indrabhuti suggests that Lord Jagannatha not only has been invoked at the beginning of the work, but in the whole work Jagannatha has been invoked for at least ten times.

Refer the Jñānasiddhi of Indrabhuti in the work entitled "Two Vajrayāna works" ed. by Bhattacharya, B; G.O.S. No. XLIV; Baroda: 1929; pp.31-100.

7. Sahu, N. K.: 1958, Buddhism in Orissa; Cuttack, p.205

8. Panigrahi, K.C: 1981, History of Orissa : Cuttack, pp. 308-309.

9. Chattopadhyay opines that Padmasambhava had many wives, one of whom is said to have been Śāntaraksita's sister Mandaravā, who accompanied him during his Tibetan expedition. Chattopadhyay, A; 1967; Atisa and Tibet : Calcutta; p.235.

10. Ibid; p. 235.

11. Ram, Rajendra; 1977, A History of Buddhism in Nepal; Patna; p.40.

12. Hoffmann, H; 1961; The Religions of Tibet, London, p.53.

13. Ibid; p.57.

14. Sankalia, H.D; 1943; The University of Nalanda; Madras; p.119 also Mookerji, R.K; Ancient Indian Education, London, 2nd ed;p.577.

14-B. Chattopadhyaya, S; 1962; The Evolution of Theistic sects in Ancient India, Calcutta; p.120.

15. Ram, Rajendra; 1977; A History of Buddhism in Nepal; Patna; p.42.

However, Roerich mentions only two Nepalese Dākinis namely Kālasiddhi and Śākyadevī. Roerich, G.N.;1949; The Blue Annals' pt.1; Calcutta; p.43.

16. Ibid;p.42.

17. Hoffmann, H;1961; the Religions of Tibet; London; p.56.

18. Majumdar, R.C; 1961; The History of Bengal (reprint), Vol. I; p. 675.

19.Hoffmann, H; 1961; The Religions of Tibet: London; p.58.

20. Rinpoche opines that Padmasambhava transformed barren, rocky lands into pastures and cased water to spring from rocks. He further says that Guru remained for forty-five years and six months in Tibet and he left Tibet-during the reign of king Thrisong De'utsen's son, Prince Muthri Tsenpo.

Rinpoche, T.T, 1987; Buddhist Civilization in Tibet; London; pp. 34-35.

21. Refer; Ibid; pp. 37-39.

22. Waddell defines the word Lamaism as a mixture of Buddhism with a preponderating amount of mythology, mysticism, and magic; the doctrine of incarnate lamas and the worship of canonized saints, now such prominent features of Lamaism, are of recent origin. He, further, opines that it was readily accepted as it protected the people from devils; p.5.

23. Chib, S.S; 1977; The Beautiful India-Sikkim; Light and life publishers; pp. 68-69.

24. Chopra, P.N; 1979; Sikkim; New Delhi; pp. 24-34.

25. Ibid; pp. 24-34.

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26. Chopra opines that Gyalwa Lhatsun Chhenpo came to Sikkim in early 17th century A.D. along with two other Lamas Nga-Thag Syems-pa Chenpo and Kathog Rig zin Chhenpo. following the instructions of Guru Padmasambhava. they selected Chogyal Phunstok Namgyal as the first Dharma king of Sikkim and consecrated him at Yumksun in 1604 A.D. Chopra. P.N; 1979; Sikkim; p.85.
27. Ibid; pp. 78-81.
28. Ibid.
29. Refer the “ Buddhist Civilization in Tibet by Rinpoche, T.T; 1987; pp. 48-49.
30. Waddell, L.A.; 1973; Lamaism in Sikkim; p.10.
31. Ibid; p.11.
32. Ibid; p.12.
33. Ibid;
34. See Appendix I and II; pp. 99-103.
35. Ibid; p. 86.
36. Ibid; p.82.