



## CHANDRA AND PALLA DYNASTIES IN THE HIMALAYAN BELT FROM 3<sup>RD</sup> CENTURY TO 17<sup>TH</sup> CENTURY : SIKKIM AND TIBET

**Durga Kumar Pradhan**

High Altitude Research -Quality Control Laboratory  
Forest and Environment Department, Deorali, Gangtok, Sikkim, India 737102, Email :  
pradhansikkim@gmail.com

The origins of Himalayan kingdom in pre-historic day were thinly documented in the published form. But several oraculars and manuscripts of ancient literatures are the sources of the historic development of kingdom across the Himalayan region. Since, the Himalayan regions were inhabited by the indigenous communities and were evolved from the unique cultural identities and diversities. Factual data of the region is necessary to put forward for the bonding and development of the communities.

Although the sparsely populated communities of the Himalayan belt were not large in number, their livelihood activities were based on the nature and resources. Furthermore, these communities transmitted the information from one generation to another generation orally. Thus, the information of cultural and chronicle data is less documented. Other hand, the data of the pre-historic ages and contemporary history are available in the coded form in the several manuscripts. Due to the difficulty in the languages of the written oracular and manuscripts, several historical facts of Himalayan belt are yet to surface in public domain.

Thus, this study attempts to reveal the historical facts based on the substantial evidences of literatures.

### SIKKIM AND TIBET IN PAST

One of the mountainous valley, bBras-ma -lJonga was the name of Sikkim in ancient time. It was mentioned by Urgyen Guru Padma Sambhawa in his writing and was called a paradise of a supernatural palace in Thang-yik Shel - brag-ma. It is also mentioned in the historic record of Namgyal and Dolma, 1908, who were the Maharaj and Maharani of Sikkim in Namgyal dynasty. It is reproduced as under:

*“This delightful country of Sikkim called hBras-ma lJonga has been mentioned hundreds of times over in the most eulogistic style by the great Urgyen Guru Padma Samblwa 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 palace. 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 is Da-ki Yang-rDzong. The Vakas (words) retreat is Sam-ye Chen-po . ( Note:- It is meant that any devotee meditating her would obtain the perfection or Siddi in magic or mantra of the speech. The best place meditating 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 Chinphu 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 Zab-bu-lung in the centre, Jongpa-lung in the east in Kongbu, Srib-bTson-lung in the south in Mon. Phagri-lung in the west. Groma-lung in the north. These are five lungs or valleys“ (Namgyal and Dolma, 1908)*

Namgyal and Dolma, 1908 mentioned the Sikkim having five lungs or valleys and mountains (Kangs). It was surrounded by the several countries. They described the following positions of different countries in this region:

The name of the different countries bounded the region were Padma-ling, Demo-Jong, Khanpa-jong and Lung-sum-jong at the east, south west, north west and north east, respectively. Moreover, there were three jongs. These jongs are the region under the control of the Chief. Note that the terms lung means valley, ling means country and jong means slope. Moreover, these regions were fully developed as the pilgrimage sites. Such sites were Thang-lha, Tesse, Sangkhar Bulay mountains. sTar-sGo, Phoma, mKhar-ri and rDorje gang, Jomo-kharag, Gang-lZang and rTse-rTen Gang Wode-gang-rgyal, Shampo, Sal-je gang, Hao-gang-sang, Tan-ri gang and Nga-lai-gang. Additionally, some names of the five lungs were Zab-bu-lung in the centre, Jongpa-lung in the east in Kongbu, Srib-bTson-lung in the south in Mon, Phagri-lung in the west and Groma-lung in the north.

Historic record of Namgyal and Dolma, 1908 reproduced as under:

*“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 Khanpa-jong  
In the north east there is Lung-sum-jong.  
There are the three Jongs.  
These are Thang-lha, Tesse, Sangkhar Bulay mountains. sTar-sGo, Phoma, mKhar-ri and rDorje gang, Jomo-kharag, Gang-lZang and rTse-rTen Gang Wode-gang-rgyal, Shampo, Sal-je gang, Hao-gang-sang, Tan-ri gang and Nga-lai-gang. These places are great pilgrimages ,trodden by my feet“ (Namgyal and Dolma, 1908).*

From the content of the illustrated writing, it is understood that the region was fully developed with passes or la (meaning road). To travel to the valleys, there were eighteen large tracts of land sloping towards southward and North. In addition, in the pre-historic period, the entire region of Himalayan belt was known as Jam-bu deep, which has the literally meaning interlocked countries or valleys. In Pali or Newa language, Jam means interlock, bu means land and deep means island or countries or ling.

In the northern part, the mountain peak of Kinchenjunga was positioned at the top, which was known dZot-lGna-zTag-rTse. The illustration depicted that

there were the presence of glacial lakes and indicated that the country looked like a bowl. This was the earliest description of Sikkim.

*“...to the south of Tibet there lie 18 large tracts of land sloping southward, 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 Kinchenjunga called dZot-lGna-zTag-rTse appears like a king ascended upon his throne, his four corners appearing as if hung round with a white silk curtain. At the top of the valley the five perpetual snow clad peaks looking like a crown, or the mitred point an images crown. Seven crystal lakes in the front, looking like a set of water offering, white cliffs on the right and left, looking like lions ramping up towards the skies, adorned with vulture nests of their necks; the middle of the country looks like a bowl containing.....(Namgyal and Dolma, 1908).*

*The foremost event was when the Bodhisatwa Avalokiteswaru (Chenra-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 Kinchenjung-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 who were incarnations of the gracious Lord (Chen-re-ze came and gave names to the hills, mountains and valleys etc and compiled the art of astrology. The 3304 years later the great Guru of Urgyen, Padmasambhawa came and exercised the land of all evil spirits, and rid it off every obstacles that would tend to obstruct or disturb the course of devotional practices, and he compiled the nine apocalyptic works called hPhrul-med-sDe-dGui-dGna-lungs (the nine texts of unerring prophecies)” (History of Sikkim, Namgyal and Dolma, 1908).*

Moreover, several pilgrimages sites of Sikkim were also described in the sKye-loe- hDren-pa-Gnas-kyi-lung. It was compiled by the Guru's lady consort and female disciples Ma-chig Ye-she MTao-gyal and Sh-sa-r -Gron. Accordingly, the king Khri-srong lDeu-bTsan of Tibet compiled the work, which was known as Gyal-poi Gah lunga and mentioned the land of its religious significance along with pilgrimage sites.

*“Then king Khri-srong lDeu-bTsan of Tibet came and compiled the work called Gyal-poi Gah-lunga (the king's secret prophecy) with a view to confer benediction on the land. The Guru's lady consort and female disciples Ma-chig Ye-she MTao-gyal and She -sa -r Gron 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). Those books being important in entering Sikkim and visiting the different places of pilgrimage therewith a view to attain merits, are called the seven precious apocalyptic works. (History of Sikkim , Namgyal and Dolma, 1908)*

## **DESCENDANTS OF INDRA BODHI : CHIEF OF MI-NYAK AND DHARMAPALA DYNASTY**

The prophecy of Buddha mentioning the flourishing of pure dharma in the eastern direction of Asia from Bajra pani, some descendant of the Indian Buddhist King Indra Bodhi got scattered and had come strolling into the Khasa

province of My-nyak. Since in the Nyingpsa scriptural records, it was mentioned about the Indra Bodhi, who was known as the great recipient of the text of *gSang-wa hDuz-pa from the Buddha himself*.

*“At the time of the first Maharaja Phusog Nangyal, it was mentioned thus:- If it be asked from which son of Khri-srong lDeu -bTsan have I been sprung: it is mentioned in the rGyalpo bKayi-thag-yig, “Khri-srong lDeu-bTsan” is the celestial flower. He begat three sons, Muna bTaan-po Murum-bTsanpo 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-khem**. 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 Khasa province of Mi-nyak**. But it is said in the Nyingpsa scriptural records that the Indra Bodhi known as the great, received the text of *gSang-wa hDuz-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.**

*“Besides, the Lord Buddha himself has left a prophecy to the effect that after my disappearance from her, in a hundred twelve years hence, in a place which will be known by the name of the three Deva Lokaa (Lhasa) a pure form of my Dharma will flourish in the eastern direction of Asia, on a king called Dza will flourish and exult in great fortune, will obtain the Dharma from Bajra pani (the possessor of the mystic love). This king Dza of Sahar (Lahore?) is known to have been the middle Indra Bodhi”.* (Namgyal and Dolma, 1908).

Indra Bodhi's son were Pubri, Naga-putri and Gu-hYa-putra and his his descendant came to become the chief of Mi-nyak according to the *gShumpa SKhanpei che-Ijung*. The third generation of Sakya-putri was Dharmapala, who travelled to China through Bengal. He spent his life in Nag-gru monastery in Batachar. His descendants were called Dharmapalas.

*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 descendant came to be the chief of Mi-nyak accoring to the *gShumpa SKhanpei che-Ijung* in which it is mentioned thus:- the third in descent from this Sakya-putri wa on Dharmapala, who went to China through Bengal and passed his life in a monastery at Nag-gru in Batachar.*

*His descendants wer called Dharmapalas. Subsequently when king Khri-srong lDeu-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 was thenceforth installed the Keeper of the Sam-yes monastery and its properties. It is casually mentioned that there are descendants of this Dharmapala existing even now in Yarlung Chengya.”* (Namgyal and Dolma, 1908).

## SHAKYA IN THE HIMALAYAN REGION

In the compilation of their work of Namgyal and Dolma (1908), the prominent figure, Khye-Bhumsa described and stated that he belonged to Sakya and was from the Chumbi Nam-gyal in the Eastern Tibet Hierarchy. He constructed the Sakya Monastery in 641 A.D. He had two sons, Mipon Rab and Guru Tashi. The latter was the first ruler of the then valley of Sikkim (Namgyal and Dolma, 1908). This unfolded that there was the Sakya Dynasty in this Himalayan region during 7<sup>th</sup> Century.

Before writing the history of Sikkim, in his opening remarks, the following names were described and bowed namely, Padmasambha, Bodhisat Shanta Rakhita and Deva Pushpa (King Trisong Deutsan), Vimala and the assembly of 500 Pandits, Siddhi personality to Namkha Jigmed, Nga dag Sempa, Kartok Kintu Zangpo etc., who were the prominent Buddhisatvas (enlightened souls) of the region in those days.

*"I next bow down to the lotus born (Padmasambha) Embodiment of all the divine qualities of the Jinas, the presides over every mystic sacred circle. To the Bodhisat Shanta Rakhita, and to Deva Pushpa (King Trisong Deutsan)- the three pillars of the Faith, also do I bow down.*

*To Vimala, the crown jewel midst the assembly of 500 panditas, and Sidhi purushes, to Namkha Jigmed ( Lhatsun Chhenpo) who glories in the obtainment of Siddhi powers. To Nga dag Sempa, and to Kartok Kintu Zangpo (the three Avatar saints mentioned in the prophacica). I bow down humbly." (History of Sikkim , Namgyal and Dolma, 1908)*

The name Vimala is also mentioned who had 500 learned personalities or Siddhi or Spiritual man to Namkha Jigmed for the Siddhi power or Tantra. He mentioned the name of Nga dag Sempa and Kartok Kintu Zangpo who were believed as the Three Avatar Saints. This statement also clearly explained that there were many Siddhi Khempo (Master). Out of these, Nga dag Sempa and Kartok Kintu Zangpo were the pioneer lamas of the region. The king expressed that these rulers were the Bodhisatvas in human form. They followed the law of the ten pious Acts which was called **Phuntsog Chogs laga nampar Gyalum**.

*"To Nga dag sampa and to Kartok Kintuzangpo (the three Pioneer Lama), Chaise to the incarnate Saints who have been mentioned in the apocalypse. To that Bodhisatvas in human shape. The pious ruler ruled his country according to the laws of the ten pious Acts, named Phuntsog chogs laga Nampar Gyalum (perfectly endowed, victorious over all the directions) And his lineal descendants, I bow down.*

*The origin of the king of Tibet is ascribed to various sources, and there are many different stories. In the kKah-Chma-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 who was born King Kyaba-ding and dMag-rGyapa" (History of Sikkim , Namgyal and Dolma, 1908).*

Notably, the renowned Masters of the regions were TriRatan, SmantaVadra, Bajrasatwa, Prahe Bajra, Shri Shingha, Padmakar, Trisaran Dharmapal, Mahabajradhar, Manjushree, Mahabidyadar to name a few.

The chronicle history stated that the king of Tibet was the descendant of Ashoka. One of the descendants, Shakya Ribragpa, who was the pious king and was followed by King Kyaba-ding and dMag-rGyapa. In hJam-dPal-rtan-brGyud(Skt Manjsri -null Tantra), the oracular statement of Buddha ascribed about the king Kiyi Lha) Srong-tann-ma-po, who belonged to the Lichavi race. It was also endorsed by the rulers, the Maharaj and Maharani of Sikkim (Namgyal and Dolma, 1908).

*In the hJam-dPal-rtan-brGyud(Skt Manjsri -null 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 Lahdan( Lhasa). It will be situated in the midst of mountains. The king will be called Kiyi Lha (Srong-tann-ma-po). He will belong to the Lichavi race" (History of Sikkim , Namgyal and Dolma, 1909)*

In fact, the first king of Tibet was gNya-Khri-gTsan-po (meaning enthroned on the shoulders) who belonged to Shakya family (Namgyal and Dolma, 1908). In 253 A.D., the 27<sup>th</sup> king of his descendant was Lha-tho-tgi-ru aNyen Shal, who ruled for eighty years. The fourth generation of Lha-tho-tgi-ru aNyen Shal was Namri-sron -btaan. In his reign, the astrology and medicinal science were introduced into Tibet from Northern part along with the discovery of the salt mines. It was 628 A.D. Further, the finding of salt mines was the landmark discovery of those period because the later part of business was based on this salt in the southern valley of Tibet including the then countries and Nepal. The salt was used as a valuable item in exchange of the provided services. Such trade existed till early twentieth century.

*The twenty seventh king in descent from him was Lha-tho-tgi-ru aNyen Shal. This was 1655 years ago, counting from the year Sa-tel (earth Monkey) of the fifteenth century, corresponding to the English year 1908 AD . He reigned full eighty years. While he was sitting on the roof of the palace of Wumbu-langkhar, a golden pagoda (one cubit in length) a mould for casting miniature earthen pagodas called Sa-tChan, and a Sutra of Zam-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". (History of Sikkim, Namgyal and Dolma, 1908)*

*The fourth king in descent from the above was king Namri-sron-btaan 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 Sreng-btsan-Gampo. 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.* (History of Sikkim, Namgyal and Dolma, 1908).

With the advent of the time, in the earlier day, the marriage alliance was the factor for the expansion activities of rulers. One of the rulers married to the Newar princess named Bal-bZah-Lha-chig-khri-bTsaun . During this time, the two most celebrated and ancient images of Buddha were brought into Tibet and built monastery in 653 A.D (Josayma, 1993; Wandu and Diemberger, 2000; Schuelka and Maxwell, 2016). She was also known as Bhrikuti Devi in Nepal and her Tibetan name means the consort of Nepal –royal lady ). She married to Songtsen Gampo and her instrumental role was credited for bringing Buddhism in Tibet (Dup, 1909; Josayma, 1993; Wandu and Diemberger, 2000).

*The king married a Nepalese or Newar princess, named Bal-bZah-Lha-chig-khri-bTsaun, and a Chinese princess named rGya-bZah Lha-chig- Kong-jo. The two most celebrated and ancient images of Buddha were brought into Tibet. In the Chu-giang year (water Bull) the Rasa-khrul-nang monastery was built. This was 1256 years ago, counting from Sa-sprel 1908 or in the year 653 AD. (History of Sikkim , Namgyal and Dolma, 1908)*

## **GURU PADMASAMBHAWA AND BODDHISATWAS IN THE HIMALAYAN REGION.**

The fifth generation of Newar princess Bal-bZah-Lha-chig-khri-bTsaun was King Khri-srong-lDeu-bTsan in 730 A.D. That period was remarkable because Guru Padmasambhawa was invited for religious discourse outside Tibet in 749 A.D. The real name of Guru Padmasambhawa is Janak Param Siddi (Sherpa et al., 2018). Subsequently, the great Panditas (Khen-chen) Shanta Rakhita Maha Pandita Vimala Mitra were also invited into Tibet in 739 AD. This period, most of the Tibetans converted into Buddhism and became monks, and translated the Buddhist scriptures into Tibetans. Note that the original religion of the Tibetans was Bon-pa. The deities of Bon pa were Vagi-gyemo, Gungi-gyema, Tongi-gyemo and Chuti-gyemo (Four keys (Gyalchende-shi), Tombla-Senrab (like Buddha, who is the master and revealer of the Bon doctrines) and Pem-chung -ne (Emerged from the Lotus; it is similar to Maitreya) (*Mariana, 1993; Kawyuchi, 1909*)

*Five generations after this in the year 730 A Tibetan Chag-rtā (Iron Horse) year, King Khri-srong-lDeu-bTsan was born. From this Sa- spreel year, it is 1179 years ago. In the . In the Sa-gLang year (Earth Bull) Guru Padma Sambhawa was invited from India. 1169 years ago or in 749 AD , THE GREAT Panditas mKhen-chen) Shanta Rakhita 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 Lo-tsa= was translators or interpreters were sent down to India to translate various portions of the Pitakes and other Buddhist scriptures into Tibetans. (History of Sikkim , Namgyal and Dolma, 1909)*

Thus, the role of Guru PadmaSambhawa could not underestimated. Generally, it is believed that , while returning to Urgyen, Guru PadmaSambhawa kept the treasures in the Zang-zan -brug (rock). Still today, this believe is still prevalent amongst the people of Sikkim and his followers. Additionally, it is also mentioned in sTer-sTen Ratna Lin-pa about the Bodhisatwa, wish granting gems and 500 other rare gems as defender of the Buddhism, who safeguard the regions. These reflected that the region was highly known and recommended for the religious purposes. Other aspect of Guru Padma Sambhawa was that he had married to the Sakya hierarch (Thakur and Tashi, 2019).

*When the Guru was returning to Urgyen, these were hidden by him in the Zang-zang brug (rock).*

*In the key or guide book of sTer-sTen RAtna Lin-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-ze has blessed it, then the frowning Tara (sGrol-ma Khre-gNer-chan) then Indra, then Brong-tsen 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 Deities. 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 kind of seeds*

*Then they treasures, appointed keeper and uttered hundred prayers. Thus this sacred land has been trodden by the blessed feet of such saintly like Urgyen Padma and other Bodhisatwas and supernatural beings, by means of their miraculous powers in the entire length and breadth. Every cliff, peak, cave and hill top has been consecrated for devotional purposes. Persons who practice devotion in nay of these blessed places are sure to attain siddhi powers and the highest knowledge and perfection temporally and spiritually. The wish granting gems (all wish granting ones) besides 500 other rare gems, all possessing particular and special. (Namgyal and Dolma, 1908).*

## **SAKYA AND LAMAS IN HIMALAYAN REGION: RIGHTEOUS RULERS**

During the reign of Tatar Emperor, Sakya Maha Pandits invited at Dzing, who performed the miracle. On top of that, in the western pass Nar -rDjong, he performed jDe-hDum mandala for the Dakinis (Goddess) and came down to gZah-gMar -rJa-ri. On the otherhand, Kartok lama Sonam Gyaltman came from the eastern pass, dWang-lag-thang. He took rebirth under the Khang-ba Chan under the name of rGyal-wa rGon-grol bZangpo . During the era, the growth and spread of Buddhism occurred in the region. With the establishment of Dharma, the four prophesied brothers came and took actual possession of this land. The comments of Namgyal and Dolma, the then Maharaj and Maharani described that rulers of Chandra dynasty or Shakya in this land were



well educated and cultured, who had some relevant historical record. Those records were lost due to raids and wars.

*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 sGyu-khrul Zhiyi-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 Nar-rDjong, where he performed the rites of the bDe-hDum mandala. He went down to the gZah-gMar rJa-ri. The Kartok Lama Sonam Gyaltman came from the eastern pass and tread over the entire length and breadth bill and dale of the dWang-lag-thang. The incarnation of the Kartok Lama ye-shen hBum took rebirth in Khang-ba Chan under the name of rGyal-wa rGon-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 brothers who came and took, actual possession of this land. It deals about how one of the above quorum come 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 Ghurkhas, which prevented the growth and development of Sikkim, such records must have been destroyed or scattered to our irresponsible loss (Namgyal and Dolma, 1908).*

Who were the Boddhisatwa and how they travelled the land of Himalayan kingdoms ? To answer this, the names of few pioneer lamas cited here namely, Kunga-nyingp, who opened the passes of hidden land of Sikkim and was started from Kongbu and to Sikkim gradually with about 35 followers. The name of the cave where he came in was Mag-bLo. Another lama is the great dZog-chen Lama saint, called Lha-tsun Nam-kha Jog-med (the founder of the dZog-chen sect in Sikkim), who assisted the great Khanpo Vimala Mitra and received inspiration of the mystic texts of the gTer-sar and Dag-aNang dGong-gTer (new texts taken out from their hidden places).

*Now we come to the great dZog-chen Lama saint, called Lha-tsun Nam-kha Jog-med (the founder of the dZog-chen sect in Sikkim). He advent in Sikkim and his previous lives have been mentioned and foretold in all the following works, in which he is aid to have the great Khanpo Vimala Mitra. He was born in a southern province of Tibet called Jarpa, in a village Lha-yul Zhi-rab and was born of the celestial race. His father was on Che-sKyong mGonpo, and his mother's name Yig-wang-buga. He was born in the Me-ja year (fire fowl) 311 years ago from the present Saints Sonam-Wangp, Ringzing Jatson-nyingpp and the learned Pem-lega-grub. Under these Gurus he had carried on his studies to a prefect proficiency in hearing, thinking and meditating, till he overtopped all the learned ones of Tiber. He repaired Sem-yes*

*monastery six times over. He received the revelation or inspiration of the mystic texts of the gTer-sar and Dag-aNang dGong-gTer (new texts taken out from their hidden places). In the Thang-lha aracle his appearance is also foretold in these worlds. That by the grace of Chen-re-ze and Indra a celestial being will be born, named Kunga-nyingp, 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.. (Namgyal and Dolma, 1908).*

The second Pioneer Lama Saint, Kathog Kuntu bZangpo was the high priest of the Nyingma monastery of Kathog Dorje-den, and accomplished Lama of the Bajra-yama sect, who was involved in upholding and spreading of the doctrines of his sect. His name was mentioned in the gTer-sTon Rat-lingpa's oracular work. Similarly, Lama Bhabdung Rachenpa named Shakya bZangpo and Brag-dKar-sm also took great pains and encountered great hardships propagating the Dharma in this mountainous or Himalayan land.

*The second Pioneer Lama Saint, Kathog Kuntu bZangpo was the high priest of the Nyingma monasteryfo Kathog Dorje-den, and having obtained celebrity as being a perfectly accomplished Lama of the Bajra-yama 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 Rat-lingpa's oracular works mentioned below in these words: -One of my four saintly Avatars, who will come hereafter will be one will not be so clearly known to others, but who will discover one of the paths leading into this hidden land. Knowing that time had arrive, for the predicted entrance and himself*

*To be one of the four mentioned in the prophecies he came through U and Tsatng 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 Singli-la pass into the interior of Sikkim.*

*In the same way another Lama Bhabdung Rachenpa named Shakya bZangpo and*

*Brag-dKar-sm also took great pains and encountered great hardships in trying to serve the cause of propagating the Dharma in this land. They have each their own biographies and histories in which all the incidents which occurred to each are described at length.*

*The third historical saintly brother, named mNga-bDag Sen-pa Phun-tzog Rinzing was of royal race. His pedigree is mentioned thus: When the Vandal King of Tiet gLang-dar was assassinated, his two sons..... (Namgyal and Dolma, 1908)*

Similarly, Shabung karma Namgyal Zangpo and Khri Tashi Namgyal also visited.

The Lama mNga-hDag Senpa, came from Nepal who was the Guru of the Gurkha Raja, and saints (Purohit) of the Mangar Raja. During the lamas' meeting at Norbugang, Lha-bTsun-chen-po said, “ **We are all Lamas, we want a layman to rule the kingdom righteously**”

*In the same way Shabung Karma Namgyal Zangpo and Khri Tashi Namgyal also come and convened a meeting at Yuksum Norbugang. Some have said that mNga-hDag Senpa come 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 (Namgyal and Dolma, 1908).*

How were these lamas connecting to each and every country? Whether there is any means to do? To answer this query, an instance of Lama mNga-bDag is presented.

### **BAJRA KAILAYA'S TESTIMONY OF MNGA-BDAG IN HIMALAYAN BELT**

Tashiding was the religious centre in early history of Sikkim for the Shakya and other indigenous communities of Himalayan regions (Namgyal and Dolma, 1908).

One of the instance, it was noted that reverend Lama MNga-bDag was renowned in the region, who visited Tashiding and built the monastery. Later he was invited by the Chief of gLo-was, Agon Samdub-Rab-tan and his Rani Aym Nyinda Gyalmo. This statement depicts that there was country called gLo-was. During his visit, the lama, mNga-bDag passed through the Gry-gyalpo and Namtharjong, Gurkha Raj, Yang le -shod and reached Nepal. The text also mentioned about the diety Bajra Kailaya, for whom the lama devoted some time. It was noted that he was the most reverend lama of the Newar Rajas. He met Raja of Manger, who paid him the respect as their religious head. Eventually, the lama returned to Sikkim from the hills of Ilam and constructed Rinchenpong Monastery. This explanation of the regions is loud and clear that there were several countries and chiefs in these regions, who were well connected to each other through religious masters.

*The mNga-bDag Lama visited Tashiding and built the monastery of Tashi-ga-legs first, and performed the ceremony of taking possession of the place, as prescribed in the oracular book of Ugyen-Rinpoche on the 3<sup>rd</sup> day of the 7<sup>th</sup> month of Sa-Lang year (earth bull). In the Chag-Yo (Iron Hare) year, he laid the foundation of the Maitryas temple, and the keeper perhaps Gyalpo's temple. By the time he had finished buildings and the main image of Buddha Maitreyas, outside and inside, he received an invitation from the chief of the gLo-was named Agon Samdub Rab-tan and his Rani Aym Nyinda Gyalmo. He spent one year with them. Then he came back through the valleys of the gLo-wo*

*country passed through the Gry-gyalpo and Namtharjong, and the Gurkha Raj, where he was much respected. When he arrived at Yang-le-shod ( Sekh Narain in Nepal, he spent some time on the meditation, on the Diety called Bajra kailaya, and obtained a vision of the Deity. The Newar Rajas paid much respect to him. Then he met with the Mangar Raja, Hindupati, 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 Kokodhari rayats was given as a permanent gift to the Lama for good. The he came through Illam on to Sikkim. (Namgyal and Dolma, 1908)*

## **DESCENDENTS OF NEWAR PRINCESS BAL-BZAH-LHA-CHIG-KHRI-BTAUN**

Whilst, in the Tibet, there was generation of the Newar princess Bal-bZah-Lha-chig-khri-bTaan. Her fifth generation, King Khri-srong-IDeu-bTsan had 3 sons, whose third generations of their descents had five sons. The middle one, mNgah-bDag Khri -rul-chan became the king in 865 AD. He built the Nooshang-rDo monastery Abhey (aPemed bKra shis dGe - hPel ) with the artisans of Nepal. Although, in this writing, no details names of the artisans were given but it has the information of involvement of Newar artisans. In several literatures, there were mentioned of the roles of artisans in the architectural development of Tibet ( Jing, 1994). Like renowned Newar artisan, Arniko, there were many Newar artisans presented to the princess of Newar, Bal-bZah-Lha-chig-khri-bTaan, in her marriage. The architecture of stupas and many other were the contributions of Newar Artisans in Tibet. It depicted that the rightfulness of the kings. Hence, these three kings of Tibet viz Srong-bTaan sGom-po , Khri -srong IDeu-bTaan and Khri-ral-chan were known as the righteous kings of the region, who synonymously called the Bod Kyi Cho-gyal Mes-dhon-gSum.

This development was of 9<sup>th</sup> century. Even in the later 13<sup>th</sup> century, Arniko brought to Tibet's Yuan court in Shangdu (today's Beijing) in 1260 CE by Drogon Chogyal Phagpa, the fifth patriarch of Sakya sect. He built a golden stupa for Suer chi wa (Tibetan: "Chos rje pa" or "the Lord of Dharma") and many more ( Jing, A. 1994). It illustrated that there was the cultural exchange between Nepal (present day Kathmandu valley) and Tibet.

*King Khri -srong-IDeu-bTaan had three sons, the eldest was Mune-bTampo, the middle one was Murub-bTaan-po and the youngest one was called ukhri-nTaan-pa as well as Sad-na-laga-bGid-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-rul-chan. He was born in the Khyi year (fire Dog) 865 A.D. and is therefore 1943 years ago till now, 1908.*

*He built the Nooshang -rDo monastery called the peerless and auspicious Abhey (aPe-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 storeyed temple, with nine tiers of gold roofs. The pinnacle of the roof also of gold equaling in height of the hill on the background. The three uppermost storeys contain the images hold most sacred and objects of veneration to the king. The three middle storeys contain the monks and priests and the three place he rules over two thirds of the then known world . Thus did he serve the Buddhistic faith. The above mentioned three kings of Tibet Viz Srong-bTaan sGom-po , Khri -srong lDeu-bTaan and Khri-ral-ghan are known as the Bod Kyi Cho-gyal Mes-dhon-gSum (The three generations of the ancestor and grand children, righteous kings of Tibet). (Namgyal and Dolma, 1908).*

The saddest part of the history was that the descendent of these rulers was killed by Lha-lung-dPal-dDor in 902 AD. The kind gLang-darma, the Vandal king of Tibet ascended the throne who suppressed the Buddhism in Tibet. That king had two queens and each had one son each. The eldest queens' son, Nga-bDag Yum-sTan became the king and the youngest queen's son Nga-bDag Wod -srung went towards North border of Tibet and became king of sTod-nga-ri and La-sTod.

*This king was assassinated by the sinful ministers, the king gLang-darma, the Vandal king of Tibet ascended the throne in the Chaga-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 Chhu-kyi (water dog) year = 902 A.D. OR 1006 years ago, counting from this Sa-sprel 1908 A.D. This king has two queens, by each of whom he had two sons.*

*The son born of the youngest queen was actually the king's own and his name was mNah-bDag Wod-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 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 durst court her enmity by proclaiming the truth. 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 Wod -srung, who were compelled to fly towards the North borders of Tibet, and became kings of sTod-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 the low cast. (Namgyal and Dolma, 1908).*

## **GYAD-HBUM-HSAGS TOWARDS DEMA-JONG**

As discussed earlier, there was the Mi-nyak Chief in the Himalayan region. The twenty five generation of Mi-nyak, celestial race, invited the Hierarch of Sakya, the famous Sakya Panchan to his kingdom, performed the rites of Guru Dragma

Ye-she Rab-hBar. It was believed that the deity uttered a prophetic injunction directing the descendant of the Mi-nyak dynasty to visit the hidden lands lying in the south of Tibet called Dema-jong.

*At the same time some of the eldest people of Sikkim also 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 to 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 obtaining this gift the king increased greatly in glory and prosperity to such an extent that he subjugated 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 (Gur-drag) 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 Dana-jong (Sikkim). Accordingly the next in descent to the 25<sup>th</sup> king of Kham Mi-nyak started forth with his sons. It is said that the existing races of Sikkim who call themselves Tengdu-ru-ri (tong-hdu-ru-zi (Teng-had-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 (Namgyal and Dolma, 1908).*

Obeying the divine command, the king with his sons and passed through Shakya to pay his respects to the Hierarch and visited several pilgrimage sites and built several monasteries. Once, the eldest prince of the emigrant raised up the pillars of the monastery, so he was known as Gyad-hBum-bSaga, equaling a lac of men, in strength. This means that the son was in youth and very powerful in strength, who married the lady named Jomo Guruma of the Hierarch family in Sakya. They arrived at Pakshi (north of Khambajong) and built a monastery called Pakshi Gompa, where he established some 400 priests.

*From an authentic old records it is said that there were three brothers as chiefs of Khem Mi-nyak; of whom the middle one was prophesied to go towards Sikkim, where his descents would rule. This divine direction was contained in a letter dropeed 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 palces of pilgrimage throughtout Tibet and came to Sakya with the Heirarch where the monastery was being built. The eldest prince of the emigrant having raised up the pillars of the monastery, and obtained the name of Gyad-hBum-bSaga, equaling a lac of men, in strength. He dwelt in Sakya for some time and married the lady named Jomo Guruma of the Heirarch family. Shortyly after this he left Sakya and came down towards Sikkim. Arriving at a place called Pakshi (north of Khambajong) he built a monastery called Pakshi Gompa, where he established some 400 priests. One of the brothers became a priest and live there as the Abbet of the same monastery. (Namgyal and Dolma, 1908)*

Subsequently, another monastery called Sendup Lakhang built. With the due course of time, other brothers Seshing, Tsan-tong and Kar-tzog separated and proceeded southwards to Hah in Paro. Some ascribed the origin of the eight Chief Bhutea clans of Sikkim (Namgyal and Dolma, 1908; Dup, 1909a,b,c).

*Then coming down, he sojourned for some time in Phari, where he built another monastery called Sendup Lakhang. There the father died. At Khangbuu the son Gyad-hBum-hSaga met with Shabding Lhari and had him to perform the funeral rites and then all other periodical Pujahs etc for the living. Some of the brothers named Seshing, Tsan-tong and Kar-tzog separated and proceeded southwards to Hah in Paro. Some ascribe the origin of the eight Chief Bhutea clans of Sikkim to these brothers. (Namgyal and Dolma, 1908).*

Gyad-hBum-hSags lived in Tromo-khang-chung and Chumo-shong and to Chmbi where he built a masonry house for living. He was spiritually superior to such local spirits and was physically superior to other men. As per the statement, he could connect to the spirit world and command.

*Gyad-hBum-hSags 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 name 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 Tomo, he came there anxious to try a match with Gyad-hBum-hSags. Gyad-hBum being appraised 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-hSags 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 (Namgyal and Dolma, 1908).*

*“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 interested by Gyad-hBum, as to where he was bound. The spirit answered, “Nga-sang 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 propitiatory Pujah 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 Pujah to Ma-sang, who then returned back” (Namgyal and Dolma, 1908).*

Referring to the literatures, it was mentioned that Gyad-hBum-bSaga with sixteen followers visited Thekong Tek who was residing in the Ringsam. They came via Tsoda to Satak La and following Sundaylongtoog reached Ringsom. They met Thekong Tek and his wife Nyukong Nyal who were clearing the jungle for the cultivation.

The expression of the writing indicated that the common lingua franca was not developed in those period. As the query of that group was not understood by Thekong Tek, when they asked about Thekong Tek. The latter expressed, “They don’t know”.

However, this group was welcomed in the bamboo structured house after washing the dust and ashes which had covered his face during his work of clearing jungles. The term ashes depicted that they were the practice of the Jhum Cultivation (Slash and Burn in the barren land for cultivation-shifting cultivation) in the region in those days. Inside the house, Thekong Tek had a raised bamboo sitting chair who invited his guests. Later the group realized that Thekong Tek was the same person, whom they were looking for. Thekong Tek had a feather caps and a garland of teeth and claws of wild beasts interspersed with various shells and Kowries (marine mollusc). This was the earliest description of the meeting of Thekong Tek with Gyad-hBum-bSaga.

*“.....old gentleman on a raised throne of bamboo he had wash off the dust and ashes which had covered the face during his work of clearing jungles. He had doved on his feather caps and his garland of teeth and claws of wild beasts interspersed with various and cowries” (Namgyal and Dolma, 1908)*

All gifts were offered to Thekong Tek and requested for the blessing of son, who had promised them. This was at Ringehom. In that writing, it is mentioned that Thekong Tek was the spiritual wizard..

*Jomo Guru showed the sign of conception and gave birth to the three sons. They arranged a thank giving offerings, who travelled via Tso la to Dongtsagong near hill side of Kyachung La and reached Bragtsan (Taksam). Thekong Tek also brought various items for conducting his offering. Tek, mocking all the Sikkim local deities asked to stand witness to the solemn. In the vessel of blood, the the legs of two persons emerged and promised of brotherhood. This led to the friendship between Thekong Tek and Gyalbom. This is how, Tek comes under the influence of strangers.*

*The three sons were called Tag tsamdar brother (Brag gander)*

*Gyad-bBum seeing that this was the The-kong, offered his the presents, which he had brought for him, and asked for the boon of a son, which the wizard promised him. This was at Ringehom. 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 Pujah, of the local deities of Sikkim.*

*So he came down via Cho-La and had arrived at the cave just at the feet of the Dong-tsa-gong rock, near the hill side of Kyachung La. Three they were met by Thek-kung Tek and Nye-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. (Namgyal and Dolma, 1908)*

*Although Gyad-hBum lived three years in Chumbi, he had no issues. Hearing this in the interior of Sikkim, there was a great Lepchas Patriarch and wizard, called, The-kong Tek, who was reputed to be the incarnation of Guru Rimpoche, who could confer the boon of progeny, he after the 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 kind of silk etc. They came via Cho-La to Se-Lha-La, Sedeong Lonchog, and thence down through Rintson, where they came upon The-kong Tek and his wife Nye-kong Ngal, who were clearing a patch of jungle for the purpose of cultivation.*

*Gyad-hBum asked them, where The-kong Tek and Nye-kong Ngal lived, not being aware that they were the identical persons, Both said they didn't 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.... (Namgyal and Dolma, 1908)*

Gyad-hBun-gSaga and The-kong Tek made the friendship in the cave called Brag-tsan. Thus, the descendant of Gyad-hBun-gSaga, the three sons were also called as Brag-tsan-dar brothers. During the process of friendship, they sat together and put their feet together in a vessel filled with blood and swore invoking all local spirits and asking them to stand witness to this solemn contract.

*Performed the Pujah there. That cave is called Brag-tsan from which the three sons of Gyad-hBun-gSaga come to be called the three Brag-tsan-dar brothers. An eternal friendship was made between Gyad-hBun-gSaga 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 of this .....(Namgyal and Dolma, 1908)*

Of these three sons, the youngest one was pro-people and place.

The Gyad-hBun-gSaga statement is reproduced here:

*The father said- his line should succeed to the promised kingdom after his decease and inherit the royal name and*

*dynasty. This prove also obtained the head of a lady from Sakya Hierarch's family in marriage. (Namgyal and Dolma, 1908)*

Based on the directives, the youngest son married to the Shakya hierach lady, who gave the birth to the son, Shangpodar ( meaning capable in Pali language) at the uncle's house. The second son was Tses chundar ( Tse-Chu-Tar) and third son was Nyima Gyalpo, the sun king or solar king. The fourth son was Guru Lukra shi. The four are called Stonghdi su Lezhyi) Tongduruzhi).

## NOTE ON NAMGYAL DYNASTY IN SIKKIM

The historical documentation of the Namgyal dynasty was thinly documented. However, oral narratives of oldest people mentioned that this dynasty was the descendants of former and pure stock of the ruling family of the kings of Tibet, Khri-srong lDeu-bTasan). To strengthen this and its lineage, the further study is required.

However, there was another mentioned name, Sikkim Raj Gyad-hBum-bSaga who had obtained the hand of the lady of Shakya Hierarchs for his son, which was a marriage alliance for expansion.

This dichotomy of expressions requires further details study on it.

*But from some old writings and documents, the present ruling familh of Sikkim are mentioned as having been descended direct from Guru Padma Sambhawa. The story runs thus:*

*So in the absence of all authentic records relating clearly and authoritatively the origin of the family of the Rulers of Sikkim, brief allusion 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 oldes people living, who again ascibe their narrative to the annals of their parents whom they had heard relating so. That the races 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. And Guru Padma Sambhama who know the three times, had prophesied that a descendant from Khri-srong lDeu-hTsan would rule over Sikkim. Besides it must be remembers that the ancestor of the Sikkim Raj 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 known to be of pure and noble stock. (Namgyal and Dolma, 1908).*

Coming back to the Phusog Namgyal, it was described that he was the son of Khri-srong lDeu -bTaan who had three sons, Muna bTaan-po Murum-bTsanpo and Cho-rGyal hDzin-yon also known as Sad-na-lags. Of these three sons, **the second one Murum-bTsanpo went towards the northern Districts of mDo-khem.** They became the Sikkim Chiefs' descendants. With the advent of

time, the Gang (hill) had the influential family of Guru Tashi. The Lepcha retainer (Nang-gZan ) called Samber became the favourite of the Chief and entrusted the responsible position in the household Establishment of the Raja. Gradually, the Lepchas of Tashi-teng-kha and Seng-deng also came under the direct influence and control of the chief, who were called the ministerial Lepcha (Monpas) and other as Tsong-aKyel Monpas for the outdoor services. Additionally, the collection of the Nazar (Yar-jal) started. In this system, the raiyat ought to contribute the summer crops, grains and fruits of their share and depot to the market.

*Those not so much in the Chief's confidence or favour were employed as traders to carry goods and were called Tsong-aKyel Monpas and employed in out door services. The Guru Tashi famil became very influential and prosperous. The Lepcha retainer (Nang-gZan ) called Sambar became the favourite of the Chief, from among the Lepchas. From that time the Lepcha 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 other were entrusted with post 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 Lepcha (Monpas). Those not so much in the Chief's confidence or favour were employed as traders to carry goods and were called Tsong-aKyel 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 came to the great dZog-chen lama saint, called Lha-tsum Nam-kha jig-med (the founder of the dNog-chen sec 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 Khaipo Vimala Mitra. He was born in a southern province of Tibet called Jarpa, in a village called Lha-yu; Zhi-rab, and was born of the celestial race. His father was one Cho-sKyong mGonpo, and his mother's name Yig-mung-buga. He was born in the Ne-ja year (fire fowl) 311 years ago from the present Sa-tel year (1908) or in 1597 .A.D. He received his instructions under the Saints Sonam-Wangpo, Ringzing Jatson-nyingpo and the learned Pen-lega-grub. Under these Gurus he had carried on his studies of 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-aNang dGong -gTer (new texts taken out from their hidden*

*Employed as trade to carry goods and were called Tshong-aKyel Monpas, and employed in out door services. They were also expected to strike or kill anyone if necessary, in building or*

*other handicrafts. Besides that were to contribute the summer Nazar (Yar -jal) in the shpas of newly gathered crops, grains and fruits, and they were also to carry grains setc to any markets for trade or barter. (Namgyal and Dolma, 1908)*

In one of the instances, it was mentioned that the first Maharaja of Sikkim CharGyal Phuntse Namgyal occupied the palace of Lasso Tashi Paljor Jong in 1657 A.D and in 1663, an agreement called Lho-Men-Tsong-Sum, was signed having the signatories from eight Lho-pas, Gumpas, Mangar, Dechen Namgyal or Tritong Khampa, Thar Thim of Barpung, Tamchin Dorleg, Tencho of Lingddam, Choep Drop, Gu-ju of Drang Tod, Nangpo of Bodrongpa, Tsong Subba, Namphang, Tsong Yug Shug, Mo zang Mig Tshep, Tsa Tal, Poshing, Matsi To, Labrung Thopa Kul, Deshe Hang, Mig Yom Ajamta, Modenpa, Pegahpa, Bolobir, Tapa Agod of Rathang Chun Gumpa, Tapa Shunpthang of Ringbi Ching Gumpa, Tapa Gea Kyab of Gailed Chung Gupa, Dak Shar and Pelo; where the signatories were bounded with the promises. It was also stated that those who disobeyed the agreement would be punished with the fines of three ounces of gold as breach fee. The quantum of fine was imposed from simple to death penalty (Moktan, 2004, SHCMA, b). This was signed after the six years of coronation of Phuntse Namgyal. Since then, it brought the control of Gumpas, possibly, the last Shakyas were made under the control of this ruler. Within the agreement, the Mongpa was also described who actions were underlined by them. Mongpa were the Lachivi and Brigid races (Moktan, 2004). Besides these, there were some communities or regions of adjoining areas mentioned in the agreement, that reflected the communities and regions of that era.

*“During the time of the first Maharaja of Sikkim CharGyal Phuntse Namgyal who when first occupied the Palace of Lasso Tashi Paljor Jong in the year 1657 A.D corresponding to the eighth month of Me-Bya fire bird year of the Tibetatn 11<sup>th</sup> century, one- baKal-bZang bLe-IDen composed a bried history setting forth the royal origin fo the Mi-nyak Au-dong family”. (Namgyal and Dolma, 1908).*

Coming back to the next King of Second, Tansung Namgyal, the brief information is derived from this text. He married three queens. One from Bhutan, second one from Tibet and Third one was the daughter of the Chief of Limbu, Yong-yong Hang. The Chief of Limbu was the ruler in the Arun valley in the west of Sikkim. It outlined the role of marriage alliance for the expansion activities.

*The Raja Tansung Namgyal married three Ranis. One of thme being from Bhutan, called Numbi Onme, who gave birth to a daughter, named Pande Wangmo. One of the Ranis was the daughter of Deba Zam-Sar, a noble family residing near Tinkejong in Tibet, in the north west of Sikkim. This lady gave birth to a son, the next Maharaja, Chagder 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. 1733.*

*Yong-yong Hnag's daughter gave birth to a princess too, called Pande-chering Gyalmo who married a man of the Nam-tsang-korpa tribe residing in Yanggang, and died there. The limbu Lady who came as Rani had seven other Limbu ladies with her, who were taken as wives by highest kazis and ministers of Sikkim. (Namgyal and Dolma, 1908)*

Next, the fourth Maharaja Gyu-med Namgyal of Sikkim married to the daughter of Lowo Raja, which was also in discussion in the visit of Lama , MNga-bDag. All these indicated that the rulers were having expansion activities on the basis of marriage alliance.

*Chogyal Gyu-med Namgyal was born in the Me-Phag year of the 12<sup>th</sup> century, 1707 A.D and was the son of Chogyal Chgdor Namgyal by his Rani when he married in Lhasa, the daughter of the Lawo Raja. (Namgyal and Dolma, 1908)*

Although, the Namgyal dynasty engaged in several marriage alliance, once Gyurmed Namgyal was questioned his authority by the Jongpan (Minister of the region). Gyurmed Namgyal produced the copy of sanand (declaration) to Jongpan.

## **SANAD TO NAMGYAL RULERS BY CHADRA-PALLA DYNASTY IN SIKKIM**

Until the fourth king of Sikkim, around 1733 AD, there was the question of the land and its authority. It could be seen in the comments of Namgyal and Dolma (1908).

Most remarkable finding of this writing is that the Raja Gyurmed Namgyal issued a sanad stated that he obtained a grant of 100 pace of land with the right of enjoying the taxes from the tenants from Thekong Aroop ancestor. These tenants, who were living from the time of the Great Raja Chandra Palla dynasty under their proper sealed document. It was evident that there were Chandra dynasty that ruled south east region as well as Arakan and Dharmapala dynasty in the Bengal and adjoining area. Furthermore, the **Chandra dynasty** was a Buddhist dynasty, and was a neighbor to the Pala Empire to the north. All rulers of Chandra kingdom were followers of Buddhism. The Kings of Chandra dynasty were known as the kings of *Vangaladesha* in the Tirumulai inscription of Chola dynasty (Majumdar, 1977; Alam, 2012 ).

*Raja Gyurmed Namgyal gave a sanad to Jong Jonchen in which it sis sai that in Thekong Aroop ancestor time, he had obtained a grant of 100 doors or pace of land with the right of enjoying the taxes accruing from these tanants who lived on that from one of the Great Indian Raja of the Chandra Palla dynasty, under their proper sealed document. But in the time of Thakeong's successor who were very youthful , they seem have lost the original document. Then several claimants and heirs appeared, and as in*

*India / holder of such grants are numerous, so it happened that not much attention was paid and above document is still in existence bearing the seal of the Raja. (Namgyal and Dolma, 1908)*

Eventually, this study draws a new historical finding where it indicated that there was Chandra and Dharmapalla dynasties in Sikkim before Namgyal dynasty.

### **REVENUE SYSTEM : NAZAR (YAR-JAL) IN SIKKIM**

From the point of revenue collection, the given note stated that there were involvement of Rabden Sharpa in Sikkim for the revenue and providing the security to the people. He made the census of the region distributing the plate of salt to Sikkim Subjects when they visited him. Since, the salt was the rare minerals in those days; it was the appropriate step to census the raiyats. Locally, it is also known as Nun Pani Agreement. It was in 1747.

*".....= 1747, he Tibet Govt deputed Rabden Sharpa into Sikkim, to act as regent. On his coming to Sikkim, Rabdan Sharpa at once restored the people to their homes and gave them a feeling of security. He built jongs in Karni and in Mangsher. To every subject who come to pay him respect, he gave a present of plateful of salt. As salt was a very rare thing them, it induced everyone to come to him, so that they might secure the plateful of salt. Thus it was means to obtain a pretty correct census". (Namgyal and Dolma, 1908)*

The collection of the revenue was in the form of the kind or cash. The summer crops of the region ought to deposit or carry to the market for the rulers, such deposition was called Nazar (Yar-jal). It was locally known as Zar-lung. This system of revenue or tax collection was further strengthen after the involvement of Rabden Sharpa in Sikkim.

### **Conclusion**

The historical documentation depicted that there were Chandra dynasty and Dharmapalla dynasty in Sikkim. Thus, the role of Lachvi race and the Shakya were very significant for the overall development of the mountainous region. It cited the role of righteous king or ruler, who had mandated the role of spreading the knowledge and cultural values in the region. Most inspiring statement of Lha-bTsun-chen-po itself is self explanatory, "We are all Lamas, we want a layman to rule the kingdom righteously". It was also acknowledged by T. Namgyal and Y. Dolma, rulers of the Sikkim, who described that the earlier rulers were well educated and culturally rich race (Namgyal and Dolma, 1908).

This writing is the acknowledgment of the pain and efforts of those Buddhisatwas, who serve the land and blessed in several occasions. Imparting the valued knowledge across the valley, slope and plains, the Buddhisatwa became the sources of inspiration for the generation to generation. On the basis of these, this writing opens the gateway of discourse of Chandra and Palla dynasties in Sikkim, who were basically Lachvi race, Brijis and Shakya.

Thus, the roles of Shakya and Lachivi race in the Tibet, Sikkim and adjoining areas could not be underestimated. Even during the British era, there was the mentioning of name of Jit Sakeya Singh, Chief in Manipur ( <http://sadte.wb.gov.in>). From this study what could conclude that these lands were having open regulated borders and had large tracts for the trade and market. The trade or markets were run either in the form of cash or kind. Earlier days, the used coins were Lachini coins and in later 18<sup>th</sup> century, the Tibetan coins were also in used (Dup, 1909,a,b,c).

With the finding of Chandra and Palla dynasties under the patronage of Shakyas, several pilgrimage sites had identified and blessed. All these Shakya saints were the masters of most of the countries and Chiefs, namely, Manger, Lo-was, Nepal Mandala, Gorkha, Sikkim, Tibet etc. Thus, those reverend Shakyas played the pivotal role in the mountainous regions and its plains maintaining religious and cultural harmony.

Eventually, this writing warrants further researches on the oracular literatures and Buddhist literatures of Chandra and Palla dynasties for the historical discourse of Sikkim and the then Tibet.

#### Literature Cited:

- Alam, D. 2012. Govindachandra. In *Banglapedia: National Encyclopedia of Bangladesh*, Asiatic Society of Bangladesh.
- Cheng, J. 1316. *Liangguo Minhui gong shendao bei* (The Spirit -way Stele for Minhui, the Duke of State of Liang), in *Cheng Xuelou wenji* (The Collective Works of ChngJufu)
- Dup, D. 1909a. Phutsog Namgyal. Part II. SPA/MA/PO/001 (1-40) (Translated)
- Dup, D. 1909b. Sikkim History Part II Vol 3 . SPA/MA/PO/002 (1-36) (Translated)
- Dup, D. 1909c. Sikkim History Part IV. SPA/MA/PO/003 (1-51) (Translated)
- Jing, A. 1994. The Portraits of Khubilai Khan and Chabi by Anige (1245-1306)a Nepali Artist at the Yuan Court *Artibus Asiae* Vol 54 : ½ : 40-86
- Josayma, C.B. 1993. Gsaya Belsa : An introduction. *The Journal* 18: 1 Spring: 27-28
- Kawyuchi, E. 1909. *Three Years in Tibet*, Book Faith India, India.
- Maraina , F. 1993. *Secret Tibet*. Book Faith India, India

- Majumdar, R.C. 1977. Ancient India. Motilal Banarsidass. Pp 268, 172, 170.
- Moktan, R. 2004. Sikkim: Darjeeling Compendium of Darjeeling, R. Moktan Sang, Kalimpong, West Bengal.
- Namgyal, T and Dolma, Y. 1908. History of Sikkim, Compiled by their Highnesses the Maharaja Sir Thutob Namgyal E.C.I.E and Maharani Yeshay Doma of Sikkim in 1908
- Schuelka, M.J., Maxwell, T.W 2016. Education in Bhutan: Culture, Schooling and Gross National Happiness
- Sherpa, P.T, Gurung, G., and Sherpa, K.W. 2018. TriRatna Anusaran Dainik Aviyas Pustak, Manjushree Mane Manlam Tanu Ama Samuha, U.K.
- SHCMa. Lho-Men-Tsong-Sum. Translated by R. Tulku. Sikkim High Court Museum.. Gangtok.
- SHCMb. Regarding Status of Landholders in Sikkim. Sikkim High Court Museum, Gangtok
- Thakur, H. and Tashi, K. 2019. Guru Padmasambhava and his five main Consorts. Journal of Acharaya Narendra Dev Research Institute 27: 81-85.
- Vajracarya, D. and Malla, K.P. 1985. The Gopalarajavamsavali. Franz Steiner Verlag.
- Wandu, P. and Diemberger, H. 2000. dBa' bzhed: The Royal Narrative concerning the bringing of the Buddha's Doctrine to Tibet, pp 25-26.