FIVE GREAT FOUNDER LAMAS OF SAKYA ORDER
Kunga Yonten Hochotsang

The lives of the first five hierarchs of Sakya Sect as presented here are based entirely on the recorded and oral tradition of the sect as far as available. Later a review of this account will follow. The Tibetan words are transcribed here as per pronunciation e.g. Lama for Bla-ma, Sakya for Sa-skya, Kabum for bKa'-bum. This is for the convenience of the general reader; for the specialist all such words are listed in Tibetan script at the end. The Tibetan literary sources are also listed in Tibetan script.

This paper is mainly based on the material available in Sakya Kabum and several Sakya literary texts of Sikkim Research Institute of Tibetology with an objective to provide brief and faithful biographies of the Five Great Founder Lamas, whose forebears are known to have descended from Clear Light Heaven to the peak of Salt Crystal Mountain in northern Tibet, during pre-Buddhist pre-historic times of Tibet. Two of the Three Descending Brothers soon returned to the Heaven while youngest Yye remained in this world with his new family. The successive generations were known as Tsa-rig (the god’s race); mostly they were super-human beings, travelling in the space and their bodies disappeared when they died.

Yapang Kye fought with demon chief and took a demoness as his wife. A son, half god and half demon, was born and given the name of Khonbar Khye, the one who is born in hostility between god’s and demons. Since then, this lineage came to be called Khon dynasty, until Khon Konchok Gyaltö built the first monastery at Sakya, fulfilling the prediction made by Atisa Dīpān-kara Srijana earlier, when he was passing beneath the elephant shaped Pomporì mountain. On the slopes of the mountain two black wild yaks stood grazing. Upon seeing them Atisa predicted that in future two emanations:

of Mahakala would protect Buddha Dharma in this place. The Guru then dismounted and made prostrations in the direction of the white disc, for in its circle he saw seven DHI, one HRI, one HUM letters, symbol of Manjusri, Avalokitesvara and Vajrapani 'heart mantras' respectively. The Great Indian Master explained the significance of these letters and predicted that in future seven emanations of Manjusri and one each of Avalokitesvara and Vajrapani would appear here for the benefit of all sentient beings and spread of Dharma.

The history of Khon dynasty is well known from the time of King Thri-Song-Detsan, Khon Kon-pa Gungje Tak popularly known as Khon Pal-po-che was one of the Chos-Ion (Dharma ministers) of the Thri-Song-Detsan. Khon Nagendra Ralchita was one of the seven select learned Tibetans who were ordained and sent to Phagyu (Arya Desha) to study Sanskrit and Dharma in the home land. These scholars were responsible for laying the foundation of Buddhist learning made available in the language of Roof of the World by translating major canonical and non-canonical works from original Sanskrit. About thirteen generations of this lineage followed the old tradition of Buddhism introduced by Guru Padmasambhava and known as Nyingmapa. However, Khonrog Sherab Tsaltrim departed from this tradition and sent his younger brother Khon Konchok Gyalpo to study new tantra directly under the Indian saint, Gayadrara. He gained a thorough mastery of the new Indian systems after several years of painstaking study and practice. When he was forty years old he founded the first monastery or centre of new tantra at Sakyapa, the grey soil. From this time Khon dynasty, its religious sect and the followers came to be called Sakyapa.

Khon Konchok Gyalpo's only son, Sachen Kunga Nyingpo, an incarnation of Avalokitesvara was born in Drampa, Upper Tsang, in the year of Water-Monkey (1692). From very childhood he was charming, calm, compassionate, disciplined, intelligent, respectful to his Guru and elders. He possessed many qualities of Bodhisattva. He received his early education and teachings from his father Khon Konchok Gyalpo and mastered most of the Buddhist sciences. At the age of eleven, he performed Manjusri Sadhana under the guidance of great Lotsawa (Translator) Bari Rinchen Drag, Sachen's obstacles: external and internal were removed by goddess
Tara and Akshobhya respectively by visions (appearances). After he had meditated for six months, Manjusri, the god of wisdom appeared and bestowed the blessing of Zhempa Zhidal (Detachment from the Four Desires) Teachings, which enlightened him in the realization of Prajnaparamita or Transcendental Wisdom and retained strong memory.

He studied Abhidharma with Lotsawa Drangti Dorje Nyinpo of Rong Ngurrik and he left foot-prints on a rock at that time. He studied Madhyamika and Pramanas from Chung Rinchen Drag and Melhang Tse, Guhyasamaja from Khaowopa Dorje Gyaltshen brothers, Sutra and three Hevajra tantras from Kyichupa Dalha Bar, Chakra-sambhara and Mahakala teachings and their instructions from Gungtangga Matlo Lodo Drag and Mahasukha tantra etc. from Purang Lochung. Besides these Tibetan Lamas, he had studied with Pandita Padmari and Pandita Jnanavajra of Nepal and great Yogi Bhoti Rahula of India. Sachen spent four years with Lama Zangtson Chojar and received many important teachings and become a great exponent and holder of Dharma. At the age of forty-seven, he was seriously ill for about a month due to poisoning earlier at Gungtang and he forgot all the teachings. He undertook a strict retreat and prayed to the Gurus for regaining his memories. He dreamt Je Gompa, one of his Gurus and received teachings, thereby Sachen regained all the knowledge.

During this retreat Mahasiddha Birupa appeared to him for a month, and bestowed the seventytwo tantras and four most secret teachings in round the clock. In brief, Sachen received all the essential and most secret teachings and instructions from Birupa.

By that time it is said that in India, Pandita Abhayakara’s sponsor King Shingten had many elephants and his chief elephant had gone mad. It killed several people and destroyed the fence of Vajrasana (Bodhgaya) and threatened to damage the Temple. In order to subdue this elephant, Birupa emerged from the image of Somanatha (South India) in which he had embodied himself. On his (Birupa) way he gave the teaching to Sachen Kunga Nyinpo. The Lam-Bras teaching was directly transmitted to Sachen from Birupa who received this directly from Dagmema, the consort of Hevajra. On receiving this teaching Birupa attained six Bhumi (Buddhahattva stages) in the very night. The famous Birupa hymn
entitled "Alalate" was written by Sachen at that time. This prayer is always recited during Lam'-Bras teachings, even today.

Sachen Kunga Nyingpo gave his first "Lam'-Bras" teaching when he was forty years of age, at the request of Khampa scholar Asing, after several years meditations and mystic practices. The famous Lam'-Bras explanation entitled Asingma and many other important instructions were recorded by Sachen at that time. He conducted many supernatural powers to convince the people. At one time, he caused six simultaneous manifestations of his body appear in six different places. They were: (i) expounding Lam'-Bras at Dolpa Tshakha for thirty monk meditators; (ii) conducting consecration service for the newly built temple by Zhang Sherab Lama, at Dring Tshams (iii) assisting and receiving Chakrasambhara teachings from Lama Mal at Gungthang (iv) expounding Dharmas to the nomads at Jang Gyud; (v) turning the Wheel at Law of Sakyas; and (vi) holding religious activities at Subgo Nga.

In 1158, Sachen Kunga Nyingpo, the great Sakyaapa ascended Dharmadhatu (passed away) at the age of 67, exhibiting four manifestations - one in Sukhavati, Potala, Udyan and Suvarnavati (Ser-Dog-can) respectively for the sake of sentient beings. Thus and many other extra-ordinary events like four elemens assumed Mandala etc were witnessed by his followers and attendants present on both occasions of passing away and obsequies/ functorial day.

The great Sakyaapa had a number of disciples who attained the highest Siddhis or perfections in Sadhana. Among others were three Siddhas (their bodies disappeared when they passed away), seven who obtained the stage of Forbearance, eight who possessed high realisations, eleven Sastradharas, seven Jnaniis, four Mahaapanditas and eleven fully accomplished personalities (three of them were female). Sonam Tsemo the second son of Sachen is not listed in the group of the highly attained disciples, because he was venerated as equal to his father.

Sachen had four sons-the first Kunga Bar passed away in Magadhha, India at early age, where he went to study. The second son, Sonam Tsemo succeeded to the Sakyaapa throne.
The second Niewarch, Sonam Tsemo was born in the year of Water-Mule-Tiger (1142). The child was reputed to be born in Vajrasana Mudra and immediately after his birth, he spoke in Sanskrit and proclaimed thus "I have gone beyond a child's ways". At this time an inscription miraculously appeared on the gates of Vajrasana (Bodhgaya). "Sonam Tse, the emanation of Manjushri and Holy Master of all Vajrayana doctrines, is born this day in Sakya". This inscription was said to be written by Dakinis. The inscription was noted down by Kosafruhi-Fandila Devamitra and message was sent to all directions. At the age of three, Arya Manjusri, Hevajra, Akshobhya and Tara appeared to him and bestowed blessings. He was fully conversant with scriptures by then and gave a recitation of five lengthy volumes by heart i.e., Gyu-gshom (Tantra Traya), BBhe-mchog-rtsan-rgyud (Abhidharmottaratantra) and Kun-las-bus (Tantra Namuccchava). He could recollect his twelve previous lives born as Indian Panditas including Mi-thub-dan-la (Durjaya Chandra).

Sonam Tsemo received all the important teachings and instructions from his father Sachen Kunla Nyingpo and by the age of seventeen he became a renowned master of Vajrayana, as in the line of Mahayana Vajracharya throughout Tibet and neighbouring countries. Keeping his twelve years old brother at Sakya, Sonam Tsemo went to Central Tibet and studied Grammar and Logic besides Prasangapatra, Vinaya, Abhidharma and other pitaras with Sangphu Chapa Chempa Chokyi Senge. He mastered all the sciences at a glance without any difficulty and hardship.

Sonam Tsemo succeeded to the throne of Sakya after he was eighteen years old. Once when he was preaching at Utse Nyingma he miraculously created images of Arya Manjusri, Great Siddha Brupa and Avalokitesvara (in the midst of various offerings) in the sky and it was witnessed by Japa, Zhugay and Mektor. With his supernatural powers, he travelled round the Sukhavati, Potra and Paro Odyana in two day's time with celestial gods and goddesses. Very often rainbows, rays of light and sound of (heavenly) symbols were heard when he performed the miracles and mardarai.

He had a number of works including famous commen-
taries of Yang-dag-shyor-bai-rgyud (Samputa Tantra), Kalachakratantra, Bodhicaryawatara and Dharma Prave-
sika. His authority and accomplishments on Dharma humbled the great Lamas of the time. His works were free from difficult constructions and easy to understand, yet profound and deep in their contents.

After thirteen years rule, Sonam Tsemo installed his younger brother Jetsun Dragpa Gyaltshen on the Sakya Singhasana and there after he left for Chumi Zing Kha. He built a temple having 16 pillars there and spent most of his time in expounding Dharma and meditation. To house his seventy thousand meditators and followers hundreds of hutments made from marshy soil were put up surrounding the temples.

III

The Third hierarch, Jetsun Dragpa Gyaltshen, the emanation of Bodhisattva Manjushri, was born in the year of Five - Female - Rabbit (1157) with many auspicious omens. It is said that his mother had a dream of the Naga King entering into her womb and the mother had a very happy health when the baby was in the womb. At the time of his birth Sakya treasuries were augmented heavily. Such suspicious signs would only occur when a Bodhisattva takes birth. Even when he was minor he preferred to be in solitude, had no attachments for material objects of worlds he was fond of studies and performed charity. He received his Upasaka ordination from Jangsem Dawa Gyaltshen at the age of eight and he strictly observed the rules of Vinaya Sutra, abstaining from meat, spirit etc.

He mastered the sDom-pa-nyi-shu-pa (Samvara Vimsatika) and sGrub-thabs-mtsho-skyes (Sagaradhatu Sadhanal at the age of 10 and expounded the same in the following year, at the request of his teacher and other scholars. Scholars were humbled and surprised with his talents and genius. Once he had a dream of memorising Gyud-sum (Tri Tantra) text and on awakening he retained this knowledge. He had Hevajra tantra by heart and would teach from memory when he was 13 and it is said, he succeeded to the throne in the same year. However, this needs little clarification because his elder brother Sonam Tsemo is credited to have ruled Sakya for thirteen years and he was only six years younger by age. But, it is a fact that he (Dragpa Gyaltshen)
acted as head of Sakya, during his elder brother’s study trip to Central Tibet. He was then 12 or 13 years old. He formally succeeded to the throne at the age of twenty-six, as Sonam Tsemo left for Chumig Zing Kha entrusting all the responsibilities as Head of Sakya.

Besides, Sachen Kunga Nyingpo, Dragpa Gyaltshen had many other gurus like Lopon Rinpoche Sonam Tsemo, Nyag Tsongor Gyalse, Zang Tsultrim Drap, Nyen Wangyal, Balpo Jaya Sena of Nepal, Lotsawa Padchog and Lotsawa Dorje etc and mastered all the Tripitakas. Dragpa Gyaltshen recited and meditated upon seventy Mansals (Sadhana) in a day (twenty-four hours).

Once the great Kashmiri Pandita Sakyasiri the celebrated Khache Penchen predicted solar and lunar eclipses and notices were announced. Through exercise of Yoga, Dragpa Gyaltshen could stop the vision of eclipse, Khache Penchen reacted saying that this was to call his prophecy about eclipse false. When Penchen called on Dragpa Gyaltshen, he got up hurriedly, placed his Vaha and Ghanta in the space and demonstrated his miraculous power. Kashmiri Pandita was moved by his attainments and received teachings from him. Then Pandita Sakyasiri offered the title of Maha Vajrayeshara Guhyasamajita to Dragpa Gyaltshen.

Dragpa Gyaltshen had dreams and visions through which he recollected his previous lives as Pandits in India and Tibet. He had a dream of reciting Manjusri-namasangita on two occasions and there upon remembered his seven previous lives with Manjusri as his chosen deity. When Dragpa Gyaltshen was thirty-seven, Lopon Rinpoche predicted in a dream to Dragpa Gyaltshen that he would be born as Chakravarti Raja of Ser-Dog-Chhayal and after three lives, he would attain Buddhahood. Dragpa Gyaltshen had also dream of the great Sakya and Sonam Tsemo (vide Bodong, Vol. 106-129). When he was fifty-six Dakinis came to receive him to mKha'-'spyod-zhing (Vajra Yogini Kshetra) but he refused the invitation. In his sixteenth year, the great Sakya was surrounded by eight Bodhisattvas in the centre, hevajra with eight goddesses on the right and Buddha encircled by eight Arhats on the left appeared to him and said: “If you desire ordination or initiations, from whom you like to have?” He replied to great Sakya “whether I need ordination or initiation, you are my Guru.”
Thereafter Hevajra with eight goddesses symbolizing Sambhogakaya and Buddha with eight Arhats representing Nirmanakaya all dissolved one by one into the figure of Sakyapa. The great Sakyapa with eight Bodhisattvas, the embodiment of Dharmakaya pronounced, "Verily my son this is the Realisation" and bestowing blessing disappeared. When Dragpa Gyaltsen was sixty-eight, messengers came to take him to Sukhavati but he returned the messengers saying "I prefer this worldly field than the heaven. It is three meritorious for attaining Buddhahood and I have many helpless beings to protect."

Again after a few months, the gods requested him to go to Sukhavati but he refused. After seventy days, another welcoming omen came to him; this time the entire realm of Sukhavati appeared to him which was also witnessed by common men. Rainbows, rays of light radiated from all the direction and there were earth quakes constantly for seventeen days. On the final day of his passing away, the sky was filled with Dha-yi-tshog (congregations of gods and goddesses) carrying Singhasana (throne supported by lions) heavily decorated with gems and precious ornaments and many other offerings. This time, he agreed and ascended in the year of Fire Maia Mouse to Sukhavati where he would spend sometime and thereafter will take the position of Chakravarti Raja of Ser-Dog-Chan heavenly field; the prediction was that after three successive lives he would attain Buddhahood.

Dragpa Gyaltsen wrote a good number of books on all aspects and contents of Buddhism and these works are considered as authentic expositions and are highly valued by all the sects. Under his blessed auspices and guidance, numerous temples were built, statue of Buddha, Bodhisattva, deities and Gurus were made of precious metals and sacred gems, holy congregations were feasted and charties were made. Through such activities Dragpa Gyaltsen led countless sentient beings to the right path and built a band of highly accomplished disciples amongst the foremost were Sakya Pandita, Khon Palchen Hodpo etc.

IV

The fourth hierarch, Sakya Pandita Kunga Gyaltsen, in short Sapaen was born in the year of Water-Male-Tiger (1181) to Khon Palchen Hopo, Sachen's fourth son who
was emanation of Manjusri and a great Siddha. The child's birth was heralded with many auspicious signs—like showering of flowers and appearances in the sky of rainbows and light rays. When the new born child talked in Sanskrit, mother was worried at first, as he was talking something which she could not understand. When this was reported to Dragpa Gyaltshen, he knew this speech was in Sanskrit and said "why should your son become dumb". According to Bodong Chogyal Namgyal that very moment child wrote down all the Ali (vowels) and Kali (consonants) on the ground with his little fingers. By the time he was able to speak, he knew many languages and scripts without efforts (to learn).

Kunga Gyaltshen was also emanation of Bodhisattva Manjusri. It is said that he was born consecutively at Panditas for twentyfive successive lives and was blessed by Manjusri. This was confirmed by Kashmiri Pandita Sakya Sri and some other siddhas, as revealed and predicted by Tara (goddess). He received his Brahmacarya and Bodhicitta ordinations from his uncle, Dragpa Gyaltshen who named him as Kunga Gyaltshen.

He studied sutra, tantra, art of exposition, composition, debate etc. from his uncle Dragpa Gyaltshen and his father. When he was eighteen, an Indian Pandita, middle aged, pale complexion, not very thin who claimed to be Acarya Vasubandhu appeared in a dream and taught him the entire Abhidharma in front of Ashibumpa stupa (in Sakya), there upon gaining full knowledge on the subject. Later, he studied the same (Abhidharma) with Sakya Sribhadra but found no difference. In another dream, he visited a cave filled with scriptures of Prama-na and received its key along with many instructions from Acarya Dignaga and acquired full realization on the subject. Ssep also studied Tibetan system of Prama-na, Vinaya and doctrines of four Buddhist schools of Tibet etc. from Zhuthon Dorje Kyab, Maja Jangtian, Tshurton Zionseng, Tsegpa Wangchuk Senge and Changchub Hod.
At the age of twenty-seven, Palden Thondup, as named from his childhood received his Bhikshu ordination from Kashmiri Pandita Sakya Sribhadra and added Palzangpo to Kunga Gyaltshen. He mastered all the five sciences: (i) art of crafts, (ii) science of medicine (including theory, practice and pharmacology), (iii) science of phonetic (including grammar, poetry, chinha/metre stanzas and thesaurus) from Nepali Pandita Sanghasi, Pandita Danasila and Pandita Sugatasar; (iv) all the system of Buddhist logic from Kyangdul Zhonu Serje, Pandita Sakya Sribhadra, Pandita Danasila and Pandita Sanghasi etc; (v) Inner science from Jetsun Dragpa Gyaltshen, Sakya Sribhadra, Palchen Hopa, Lopon Kyibo Lhepa etc. He also studied and mastered all the four Vedas and Sankarananda's logic and other non-Buddhist doctrines and became unchallenged scholar.

Upto the age of 35 Sapen spent most of his time with Jetsun Dragpa Gyaltshen and obtained all the instructions and lineage teachings. Once, when Sapen was receiving Guru Yoga Initiation from Dragpa Gyaltshen, Sapen saw his Guru as Arya Manjusri representing the nature of all Buddhas and acquired complete realization of Dharma and the accomplishment of first Bhumi (first stage of Bodhisattva).

Sapen wrote his famous book on logic when he was 38, followed with many other important works. Six great South Indian sages, who were masters in their own line, headed by Togje Gawo (Hari Rama) came to challenge the wisdom of Sakya Pandita. All of them were defeated in debate and became his follower. Later they were ordained at Buddhist monks Hari Rama's hair was kept, and preserved in Sakya Gorum temple till Chinese destroyed the monastery in 1962. Reputation of Sakya Pandita's wisdom and accomplishment radiated throughout the greater part of Asia and received an invitation from Emperor Godan to visit Mongolia and China. He accepted the invitation as predicted and advised by his guru Dragpa Gyaltshen to go without any hesitation when an invitation would come from a foreign land, who spoke different language, wore dagger shaped hat and pointed shoes like pig's nose. It would benefit many sentient beings and profit the spread of Buddhism.

Sakya Pandita reached the Imperial Court located then at Lan-chou in the year of Fire-Male Horse. Just to test the Tibetan Lama, Chinese megacians conjured
a beautiful temple and the Lama was taken there. Sakya Pandita blessed and consecrated the temple and Chinese magicians could not make it disappear. This temple became a centre called Jangchok Tulpa Dei Tshuglagkhang. Emperor and the royal family thus nursed strong faith in the Lama and received teachings from him. Sapen cured the Emperor’s malignant cancer of blood running out. Sapen laid the foundation for the successful growth of Buddhism in the Mongol Empire. Learning that the Mongols lacked a script he provided them with a set of letters whose shape inspired by the sight of a leather-softening board held by a woman at work. The board resembled the tooth-edge of a saw and Sakya Pandita created the Mongolian characters in that shape.

Under his guidance, a group of learned scholars translated many Buddhist texts into Mongolian and Chinese languages from Tibet. Sakya Pandita passed away in China in the year of Iron-Female Pig (1251)

Sakya Pandita Kunga Gyaltshen Paizangpo possessed all the auspicious signs of Bodhisattva and it was forecast that he would attain Buddhahood in Buddha Aksobhya Kshetra.

All the sects of Tibetan Buddhism revere him and hold him as an emanation of Jampalyang (Manjusri). Lamas and scholars pray to him for clear understanding/comprehension, while Yogis in quest of transcendental wisdom invoke Sakya Pandita as Manjusri, the God of Wisdom; the popular prayer reads:

"To him who is omniscient, seeing all the things clearly who has the merciful heart that helps all the beings to obtain liberation, who possess the power of the Buddha activity which is beyond thought, At the feet of that Lama who is Manjusri, our protector, I reverently bow down."

V

Drogor Chogyal Phagpa was born to Zangtsha Sonam Gyaltshen, younger brother of Sakya Pandita, in the year of Female-Wood-Sheep (1253) with several auspicious omens. At that time, Sakya Pandita was in Yarlung, Western Tibet at the invitation of Töwé Kyabgon and child’s birth was reported. He said, “child would be an extra-ordinary or special one ; since he is born in the sheep year, name him as Arya Lug". He also conducted
Mahakala puja in order to avoid untoward occurrence.

Chogyal Phagpa knew a few languages and scripts without being taught and some other languages and scripts he mastered at a glance. He remembered his previous lives. Once he went to Kyinrong with Sakya panthita and among many monks he figured out and he said to an old monk, “My attendant Tashi Drupjang”. The monk at once fell at the feet of his Guru Saton Riba (emanation/incarnation) with tears. Saton Riba was a great Siddha who used to get regular audience with Bodhisattva Avalokitesvara. Chophags (Chogyal Phagpa) expounded Grub-thabs-mtsho-nyes (Sagarodhuta Saithana) at the age of three and all those learned Lamas assembled to hear him were humbled by his wisdom and said “he is really Phagpa (Arjya), otherwise, no ordinary person can have such wisdom”. Thus he came to be known as Phagspa (Noble). He recited Jataka stories by heart at the age of eight, and Heruka tantra and its explanation at the age of nine. By thee he had become famous through out U and Tsang.

Chogyal Phagpa accompanied his uncle Sakyapa Pandita and received Brahmacarya ordination from him, in front of Buddha Sakayamuni’s famous statue (Lhasa). At the age of seventeen he went to Mongolia with Sagen. He acquired all his knowledge, education and accomplishments from Sakyapa Pandita. Sakyapa Pandita was happy with Chogyal Phagpa’s achievements and learning. Sagen handed over the heavy lineage throne along with famous conch-shell of Buddha, his bowl, a golden statue of Buddha, many scriptures and his disciples to Chogyal Phagpa by saying “the time has come to you to propagate Dharma and to help all sentient beings. Remember your noble vows”. Sagen passed away in China and Chophags was busy conducting religious services and rituals on the passing of his uncle.

When Chogyal Phagpa was nineteen years old, he received Seryig (Golden Letter) inviting him to the court of new ruler Seken (Khubilai Khan), the first Mongol Emperor of China, who had extended his way throughout Mongolia, China, Tibet, Kashmir and many other areas. Seken was reluctant to recognise any authority superior to that of the emperor at first and upon meeting Chogyal Phagpa, he put a number of probing questions. Chogyal Phagpa’s wisdom in both secular and religious affairs and his replies put the emperor’s doubts at rest; and
evoked sincere faith in the emperor. Chophys also per-
formed supernatural powers in order to convince the
Emperor and the people around by cutting his own arms,
legs and head by a sword transforming these limbs into
five Dhyani Buddhas. At the Emperor's request Chophys
gave initiation to 25 members of the imperial family
including Sechun himself. It was the beginning of Vajra-
yana taking its root in the Mongol court. In respect,
as a honorarium for the initiation, Kublai Khan offered
back Thirteen Principalities of Tibet, invaded earlier.
It was the beginning of a new era in the history of Tibet
that both secular and religious affairs were under rule
of Lamas.

Under the leadership of Chogyal Phagpa, the Sakya
reached its zenith, and Sakya influence pervaded spiritual
life of Tibet, Mongolia and China. Kublai Khan urged
the Rajaguru that all Tibetans should follow only one
doctrine (-Sakya). Chophys replied "By such, evil desire
and enmity would develop among the monks and affect
their religious aspirations. Rather an individual must
be encouraged to follow his/her own path and propagate".
All the Buddhist schools or sects would thus receive
equal opportunities.

Chophys advised the Emperor to put all his efforts
towards the propagation of Dharma and follow the path
shown by them. Seventeen Masters of Chinese Zin Zing
philosophy came to debate with Chophys before the
Emperor. Chophys vanquished them each in turn and
all of them later took ordination from him as Buddhist
monk.

Chogyal Phagpa received his Bakkhu ordination from
Nye-thangpa Drappa Sengge and Joden Sonam Gyatsen
at the age of twentyone and he studied Prapnaramitta
and Vinaya etc from them. Chophys returned to Sakya
at the age of thirty and held a big religious congregation.
He acquired most of the important teachings and instruc-
tions from Nyen Hosung, Dapthob Yanten Pal, Kyim Nam-
ka Drag, Tadogon Kunga Pal and Lottsawa Jese etc.

When Chophys was 33, Kublai Khan again invited
Chonags to visit Mongolia to bestow blessings. Before
this visit thirteen categories of officials were formally
appointed, and then he left for Mongolia. The officials
were Master of Tea (and food), Master of Bed-arrange-
ments, Master of Ritual Offerings, ADC, Secretary,
Treasurer, Cook, Conductor, one in charge of sitting,
two incharges of horses and two incharges of cattles and dogs. This pattern of staff appointment became the model for the establishment of all high Lamas of all sects. During this second royal initiation, Emperor offered three Choekhas (provinces of Tibet) to his Guru and for the third Teaching (initiation) a Chinese province and all the instruments of torture and punishment used by the Mongol army stationed in Tibet and elsewhere were abandoned. Chophags was much delighted to receive the vow of dropping cruel punishments as this removed the fears of the continent.

Chogyal Phagpa spent about nine years in Mongolia and China, propagating Buddha's message of peace and compassion. When he wanted to return to Tibet, Emperor could not easily part with his Guru and followed him upto Machu river, near Macmen pame Mountain with a few hundred thousand in royal party. Emperor hosted a big farewell reception in honour of his Guru, arranging huge offerings to the Triple Gems and charity to the poor. This time, Chophags created two white clouds stretching like elephant-trunk from east and west, depicting Bireupa and Sachec Kunga Nyingpo on the two tops encircled by lineage gurus (of India and Tibet), Buddha and Bodhisattvas. For his supernatural powers, people formed unfledging faith in him and Buddha Dharma. Through such activities, countless sentient beings were led to the right path and understanding. Finally, he arrived Sakya at the age of 42 with huge collection of treasurers which he received as offerings. The wealth were spent on renovation and building temples, monastic educational institutions, meditation centres, stupas, statues, holy scriptures and given away to the needy and poor people as charity. He did not keep anything for himself. It is said that over 450,000 people received ordination from him and he preached Vajrayana teaching in fourteen different languages. His works cover all the aspects of Buddhist learning and form a good part of Sakya 'Ka-bum'.

The regime of Chogyal Phagpa is described as the golden age of Tibet. Perfect harmony between various sects prevailed, many large centres of learning were established, torture and punishment of Tibetan people by foreign rulers and soldiers ended and peace and freedom of Tibet was restored. The administration of the Government was based on the "Sixteen Pure Laws of Human Beings" proclaimed by King Srong-tsen Gampo.
Chopags passed away at the age of 96, seated with legs crossed, holding Vajra and Ghanta in his hands near the heart and in meditation posture. However, Saky hierarchy continued to rule whole Tibet for about a century. Sakyapa tradition spread throughout Tibet and Mongolia. Number of important monasteries were established - especially in the Eastern Tibet (Do-Khams). Subsequently, six sub-sects of Saky Order appeared: Ngor-pa, Tshar-pa, Gangkar, Jonang, Bulug and Bodong.

ERRATUM

The concluding paragraph under section III (p. 24 supra) is as follows:

Sonam Tsering passed away at the age of 41 (Water-Male-Tiger) while he was teaching Dharma to eighty highly accomplished disciples. It is said that he rose from his Dharma throne and ascended to Sukhavati without leaving his body behind (1185). Melodious sound of music, fragrant scent, magnificent structure of heavenly field of Buddha Amitabha were witnessed by his followers.
SOURCES

1. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
2. गुप्तनाथकृति पर्वतश्री अवस्थापिनी
3. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
4. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
5. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
6. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
7. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
8. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
9. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
10. त्रिपुरार्जुनकृति पर्वतश्री अवस्थापिनी
７ .Foundation for the Translation of the Texts of the Nyingma Tradition
８ .Foundation for the Translation of the Texts of the Kagyu Tradition
９ .Foundation for the Translation of the Texts of the Gelug Tradition

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๗ སྣ་ཚོགས་ལྡན་བའི་ལོ་བཤད་སྐུའི་བསྟོན་པ་འབྲེལ་ིས།
  ཤེན་བཙན་པོའི་ཤིན་ཤིང་དབང་པོ་མ་ཤིན་ཤིང་དབང་པོའི་ཨེ་བྱུང་།
  བཤིས་ལེན་བསྐྲུལ་བྱེ་ཤིང་རྩ་བཅོས་མངོན་པར་རིང་།

๘ བསྟན་བསྡུན་བཞག་འགོ་བདེ་དགུ་རབ་རིང་ཐོས་པོ་
  སྐྱིད་ཡོང་ཚོའདེེ་ཤིང་དབང་པོ་མཛད་སཱུ་ཐོས་ཅོས།

๙ སྔོན་པོ་སྐུ་ལྟ་།

๑๐ བསྟན་བསྡུན་བཞག་འགོ་བདེ་དགུ་རབ་རིང་ཐོས་པོ་
  སྐྱིད་ཡོང་ཚོའདེེ་ཤིང་དབང་པོ་མཛད་སཱུ་ཐོས་ཅོས།

I. PROPER NAMES

1. བསྟན་པོ་།
2. བསྟན་འཛིན།
3. བསྟན་དབང་།
4. བསྟན་དབང་།
5. བསྟན་དབང་།
6. བསྟན་དབང་།
7. བསྟན་དབང་།
8. བསྟན་དབང་།
9. བསྟན་དབང་།
10. བསྟན་དབང་།

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བོད་ཡིག་ཆེན་ཟིན།

1. སངས་སྙྱིས་མོ་གྲོང་
2. རྒྱ་དབང་པོ་རྗེ་ན།
3. སྐྱེས་འཇིགས་མེད་དེ།
4. བོད་ཡིག་དོན་བཅས་སོ།
5. རྒྱ་དབང་པོ་རྗེ་ན།
6. སྐྱེས་འཇིགས་མེད་དེ།
7. བོད་ཡིག་དོན་བཅས་སོ།
8. རྒྱ་དབང་པོ་རྗེ་ན།
9. སྐྱེས་འཇིགས་མེད་དེ།
10. བོད་ཡིག་དོན་བཅས་སོ།
11. རྒྱ་དབང་པོ་རྗེ་ན།
12. སྐྱེས་འཇིགས་མེད་དེ།
13. བོད་ཡིག་དོན་བཅས་སོ།
14. རྒྱ་དབང་པོ་རྗེ་ན།
15. སྐྱེས་འཇིགས་མེད་དེ།
16. བོད་ཡིག་དོན་བཅས་སོ།
བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།

བོད་ཡིག་ལ་ཐོག་པར་དགུ་གཞུང་།