

Melody of Dharma

Celebrating the Enthronement of Khöndung Ratna Vajra Rinpoche
as His Holiness Kyabgon Gongma Trizin Rinpoche, the 42nd Sakya Throne Holder



Special Edition
2017 • December

*A Publication of the Office of Sakya Dolma Phodrang
Dedicated to the Dharma Activities of*

**HIS HOLINESS SAKYA GONGMA TRICHEN RINPOCHE
AND HIS NOBLE FAMILY**



His Holiness Kyabgon Gongma Trichen Rinpoche
41任薩迦法王



His Holiness Kyabgon Gongma Trizin Rinpoche
42任薩迦法王

CONTENTS



- 3 Prayer to the Sakya Lineage Lamas**
傳承祖師祈請文
- 5 Enthronement Ceremony at Thubten Namgyal Ling, Puruwala**
陞座慶典—普魯瓦拉 能仁勝教寺
- 11 Grand Tenshug Offering to His Holiness the 42nd Sakya Trizin**
42任薩迦法王長壽法會
- 19 Official Enthronement Ceremony of His Holiness the 42nd Sakya Trizin**
42任薩迦法王正式陞座慶典
- 31 Programme of Cultural Shows**
文化表演
- 41 Grand Tenshug Offering to His Holiness the 41st Sakya Trizin**
41任薩迦法王長壽法會
- 49 Oral Transmission by His Holiness the 41st Sakya Trizin**
41任薩迦法王口傳《哦千貢噶桑波文集》
- 54 Refuge Vow Ceremony for Jetsunma Kunga Trinley Palter Sakya**
傑尊瑪貢噶聽列巴特受皈依儀式
- 56 3rd Tibetan Birthday of Khöndung Siddharth Vajra Rinpoche**
法王子悉達多仁波切藏曆三歲生日
- 58 A Brief History of the Sakya Lineage**
簡要薩迦傳承史

Patrons: H.E. Gyalyum Chenmo
H.E. Dagmo Kalden Dunkyi Sakya
H.E. Dagmo Sonam Palkyi Sakya

Publisher: The Office of Sakya Dolma Phodrang

Executive Editor: Ani Jamyang Wangmo

Managing Editor: Patricia Donohue

Editorial Advisor: Ven. Ngawang Jungney

Translator: Rwaylin Chang

Art Director/Designer: Chang Ming-Chuan

Photos: Cristina Vanza (cv); Ven. Jamyang Zangpo (jz); Enthronement Ceremony Organizing Committee (oc).

Cover photo: Magon Sakya Thubten Namgyal Ling, Puruwala
(Courtesy Ven. Jamyang Zangpo).

Prayer To The Lineage Lamas Of The Sakya Tradition

Splendid and precious root lama, sitting on a lotus upon the crown of my head, bless me with your great kindness, bestow upon me perfection of body, voice and mind.

He who reversed the course of the Ganges, subdued the cruel king and, by seizing the sun, caused confusion in the country; he who imbibed alcohol but, unintoxicated, cracked the linga and subdued the violent woman; to him, famed as the Lord of Magic Power, I bow down.

Homage to you, the powerful yogin Sakyapa Kunga Nyingpo, you who possessed great compassion and worked unceasingly for the welfare of others.

Homage to you, Sonam Tsemo, who accomplished immeasurable meritorious deeds, greatly increased the transcendental wisdom of knowledge and became a superior spiritual friend for beings.

Homage to you, Drakpa Gyaltsen, who saw the essence of all the dharmas, transcendent lord of the ocean of mantra, Lord of all the Tantric Masters.

Reverently I bow at your feet, Manjushri, our protector and teacher! All cognizable things your wide eyes perceive. With great compassion, you bring about the happiness of all living beings through your power to accomplish spiritual works, inconceivable to us.

Illustrious one, who appears as Samantabhadra, famed as omniscient in this age of strife, appointed as the lord of religion in Jambudvīpa, at your feet, Chogyal Phagpa I bow down.

Who was born auspiciously from a pristine white

virtuous lake, who realized the doctrine through assiduous practice, and diffused the brilliant light of activities in the ten directions, at the feet of this glorious Guru, I bow down.

The blessing of the Lord of Speech shines within your mind; your great intellect realizes the Buddha's intent; your holy activities benefit beings in the ten directions; I pray to the upholder of the essence of the doctrine.

Lord of Speech, descendent of the celestial Khön lineage of magical emanations, who pleases all beings by the transcendental activities of the Mahayana path of sutra and mantra, blazing with the glory of bliss and benefit. May you, precious wish-fulfilling jewel, long remain.

Long remain among us, O Master of doctrines vast, and illuminator of teachings that reveal the joy of transcendental wisdom. The second Maitreya, a loving sun among teachers, you are for all beings a protector endowed with wisdom, compassion, and power.

In every life, may I never be parted from perfect teachers, and always enjoy your glory, accomplish the good qualities of the stages and path, and swiftly reach the stage of Vajradhara.

By the power of my praise and supplication, may you bring about for me and all beings wherever we live, the appeasing of illness, poverty, demons and conflict, and may you kindle the increase of Dharma and of auspicious conditions everywhere.

傳承祖師祈請文

吉祥具德根本上師寶
承蒙廣大恩德隨攝受
安坐吾之頂門蓮座上
祈請賜予身語意成就

逆阻恆河降服殘暴君
無狂碎裂神像降魔女
定持太陽飲酒戲人間
尊稱威力自在敬頂禮

具足廣大悲心者
瑜珈自在薩迦巴
恆行利他之事業
貢噶寧波敬頂禮

無量福德所成就
芸芸眾生中最勝
圓滿能知一切智
索南則莫敬頂禮

徹見諸法之真如
執持金剛眾中尊
達到密咒海彼岸
札巴嘉稱敬頂禮

照見一切所知智慧眼
賦有作為無邊事業力
成辦眾生善妙大悲心
文殊上師尊前敬頂禮

化現普賢如來莊嚴相
權掌南瞻部洲聖教主
於此濁世譽為遍知者
八思巴法王尊前敬祈請

一切顯密法海中所出
賜予利樂富足勝妙者
宣說法教如意寶喜筵
吉祥上師尊前敬祈請

廣大福德圓滿妙身力
所有邪說異師皆怖畏
藉以善逝妙語獅子吼
雪山盛教護衛敬頂禮

無分國界廣大藥域中
護衛遁世法王之事業
虛空浩瀚聚慧正直者
洛薩嘉措尊前敬頂禮

諸凡虔信於眾上師尊
上師於我等眾之心續
此生恆常發願勤祈請
具力智慧垂鑒賜加持

生生世世不離真實師
圓滿五道十地諸功德
及恆受用佛法勝吉祥
祈願速證金剛總持果

於尊禮讚祈請功德力
普消病魔貧困與爭鬥
祈願吾等所處諸方所
祈願佛法興盛恆吉祥

THE ENTHRONEMENT CEREMONY
OF HIS HOLINESS KYABGON
GONGMA TRIZIN RINPOCHE
THE 42nd SAKYA TRIZIN

第42任薩迦法王陞座慶典

Puruwala, India
9th to 11th March 2017

印度普魯瓦拉
2017年3月9-11日



(Photo: jz)

On the 8th of March 2017, some 7,000 guests converged on the Tibetan settlement of Puruwala, in the Indian state of Himachal Pradesh.

What beckoned such a throng of people to this small countryside village was the extraordinary celebration of the enthronement of Khöndung Ratna Vajra Rinpoche as His Holiness the 42nd Sakya Trizin, the new Throne Holder of the Sakya Order of Tibetan Buddhism.

Not unprecedented but rare in the history of the Sakya Lineage, the ceding of leadership during an incumbent throneholder's lifetime was certainly an occasion that deserved the devout attendance of every member of the worldwide Sakyapa family for whom it was possible to undertake the journey.

The Sakya settlement at Puruwala, in the Sirmaur district of Himachal Pradesh, was founded in 1968 by His Holiness the 41st Sakya Trizin (now His Holiness Sakya Gongma Trichen Rinpoche), with an aim to provide Tibetans who had been forced into exile with a place to live and sustain themselves. Initially established as an agricultural community, it is now home to some 1500 Tibetans, mostly Sakyapas. The settlers add to their meager farming earnings by the manufacture and country-wide sale of woolen handicrafts.

Sometime later, a *Phodrang* was built on the grounds, the Khön



(Photos: jz)



(Photo: jz)

family's first official residence in India, and not long after this came the building of the Sakya Magon Thupten Namgyal Ling monastery, which now serves as an Institute for the advanced study of Buddhist Philosophy.

It is said that Puruwala was chosen as the venue for this unique event because it assembles the conditions most similar to the ones that existed in pre-exile Sakya: a Sakyapa village, a palace, a monastery and a *shedra*.

The original *Phodrang*, which had suffered from disuse over the years, has now given place to a spacious and elegant palace. This new *Phodrang* graciously hosted not only the members of the Khön

family but all the high lamas who had come to participate in the ceremony. Tents were put up in the basement to house staff members. All in all, the *Phodrang* was home to some 100 people over the days

of the festivities.

The logistics of hosting 7,000 devotees – this included three meals a day – were mind-boggling. Rooms were booked in hotels in nearby towns to accommodate





(Photos: jz)

nearly 900 guests, the majority of whom had come from overseas, with transport to and from the monastery provided daily.

The guests arrived en masse a day ahead of the festivities. The new Phodrang became a beehive of activity, with hundreds of people pouring in every day to pay their respects to their Gurus, and would remain so until the last day, while the 500-metre stretch of road between the palace and the temple offered a pathway for the ebb and flow of devotees who made their way to the ceremonies and to the mammoth tents where thrice-daily meals were served for all.

Among these stood an elegantly decorated marquis dedicated to the comfort and epicurean delight of VIP guests. A gracious offering by Mr. Veer Singh, founder and chief administrator of the unique Vana retreat centre in Dehradun, its masterly kitchen staff regaled guests with a daily cornucopia of



(Photo: jz)



↑ ↓ (Photos: mcv)



↑ ↓ (Photos: mcv)



↑ ↓ (Photos: jz)

delicacies.

A photo exhibition had been mounted, featuring a collection of photographs dedicated to the life of His Holiness the Gongma Trichen Rinpoche. Next to it, a small niche had been erected with a back-drop depicting both Their Holinesses, against which all who wished could have their photos taken “with” their



2017年3月8日大約7,000位嘉賓齊聚在印度喜馬偕爾邦普魯瓦拉藏人屯墾區。大家為了參加第42任薩迦法王陞座典禮而來到這個小村莊。

現任法座持有人在位卸任移交，這在薩迦傳承史中，雖非空前但確實稀有，因此世界各地的薩迦成員前來參加這場盛會。

座落在喜馬偕爾邦斯爾毛縣的普魯瓦拉薩迦屯墾區，由第41任薩迦法王於1968年建立，目的在於提供西藏人一個能夠自給自足的處所。最初成立的時候，是一個農業型社區，目前大約有1,500名藏人居住，大多數是薩迦巴。居民主要以製造羊毛手工藝品行銷全印度，賺取微薄的農業收入。

不久，昆氏家族在印度的第一座法王府落成，接著又建立了薩迦能仁佛學院，如今已經成為佛法進階修習中心。

選定普魯瓦拉作為殊勝的陞座典禮會場，據說是由於此地的各種條件最像西藏的薩迦環境：薩迦巴村莊、法王府、寺院和佛學院¹。

遭到廢棄多年的原有法王府，如今變成寬敞優雅的王宮。新的法王府不僅進駐了昆氏家族成員，也招待前來參加盛典的大仁波切們。在地下室還搭起了許多帳篷安置工作人員。總之，慶典期間，法王府提供了上百人的住宿設施。

供應七千位信眾包括每天三餐在內的後勤工作，真是不可思議。在市鎮附近的旅店，為900位來自世界各地的來賓預訂住房，每天還要提供往返會場的交通工具。

來賓們都在典禮前一天抵達，新法王府熙熙攘攘，一直到法會最後一天，每天都湧入數百人來向他們的上師致敬。此外，法王府與寺院間約五百公尺長的道路，成為來賓進出會場和每天三餐進出用餐大帳篷的路線。

入口處矗立著優雅華麗的帳篷，為貴賓營造舒適享受的用餐環境。位於德拉敦的瓦納閉關中心創辦人兼總監韋爾·辛格率領嫺熟的廚藝人員，每天以豐盛佳餚款待賓客。

現場還有第41任薩迦法王的生活照片展，旁邊有一個有背景幕的小壁龕，幕上有兩任法王的畫像，供來賓合影留念。



(Photo: oc)

1. 佛學院，藏文ཕྱུག་ལྷོ་ཁྱེད་ལྷོ་ཁྱེད་。

Grand Tenshug Offering To His Holiness Gongma Trizin Rinpoche The 42Nd Sakya Throne Holder

第42任薩迦法王長壽法會



(Photos: jz)

The programme opened on the morning of the 9th with a grand *Tenshug* offering to His Holiness the 42nd Sakya Trizin (now referred to as His Holiness Sakya Gongma Trizin Rinpoche). Preceded by an eminent retinue of Khön family members and high Lamas, Rinpoche stepped out of the *Phodrang* and made

a princely descent of its decorous staircase down to the courtyard, where a ceremonial parasol awaited to escort him. A multitudinous *cortège* formed around him, composed of high lamas, dignitaries, standard-bearing and cymbal-playing monks, as performing groups ushered the procession with traditional song



and dance along the path to the temple, itself lined with monks and well-wishers flourishing their *khatas* as Rinpoche passed by.



(Photos: jz)



(Photo: jz)



(Photo: jz)



(Photo: jz)

As the procession reached the *lhakhang*, Rinpoche made his prostrations and advanced to the front of the temple, where His Holiness Gongma Trichen Rinpoche and Luding Khenchen Rinpoche were sat on their thrones. Trizin Rinpoche offered His Holiness the mandala and paid his respects to Luding Khenchen Rinpoche before ascending his own throne.



↑ ↓ (Photos: jz)



↑ ↓ (Photos: mcv)





↑ ↓ (Photos: mcv)



↑ ↓ (Photos: jz)



by making mandala offerings.

The ceremony closed with a tide of well-wishers showering Rinpoche with gifts and shows of devotion. This communal act of giving the best of oneself to the Guru is a mainstay of the Tibetan Buddhist tradition and is considered a means of developing selfless generosity. The flow of offerings filled the morning

The preparation for the *Tenshug* had lasted seven days, with the daily performance of the White Tara puja by lamas, khenpos and monks. And now it was time for it to begin in earnest, as Khöndung Gyana Vajra Rinpoche approached Trizin Rinpoche's throne to make the traditional offering of the Universal Mandala.

This was followed by family members and high lamas paying their respects to Gongma Trizin Rinpoche by gifting white scarves, books, statues and



(Photo: jz)



(Photos: jz)



hours and by the time it ebbed at mid-day, it was time for the guests to make their way to the tents, where an abundance of victuals awaited them.

The proceedings resumed early afternoon with the

conferral by His Holiness Gongma Trizin Rinpoche of a teaching on Sakya Pandita's 'Elucidating the Sage's Intent'. It is customary for a new Sakya Throne Holder to give an oral transmission of this seminal work upon

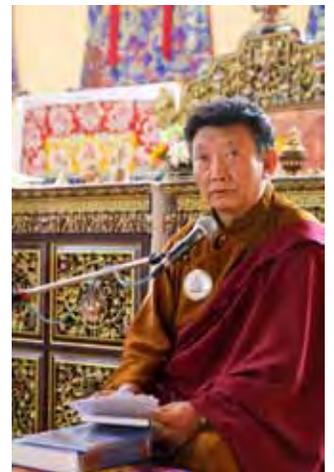


(Photos: jz)



assuming his position. On this occasion, however, Rinpoche deemed it more fruitful to veer slightly from the tradition, and opted to give a teaching on it instead.

After a day filled with a richness of Dharma activities, guests once again gathered in the eating oases before boarding the waiting buses that carried them back to their respective halls of residence for a well-needed rest.



(Photos: jz)



(Photo: jz)

3月9日上午舉行第42任薩迦法王長壽大法會，在昆氏家族成員和高僧組成的傑出隨從前導之下，第42任法王步出法王府，從莊嚴的樓梯尊貴地走下來，庭院中已有一把華蓋等著護送他。四周圍繞著許多由高僧、政要、盛裝的比丘鑊鉞樂隊組成的隨行人員，猶如表演團隊以傳統歌舞引導遊行，沿著大道前往寺院。42任法王經過的時候，道路兩旁有許多比丘和祝禱民眾都揮舞著哈達。

遊行隊伍抵達寺院時，第42任法王行過大禮拜之後，才前進到寺院前方，第41任法王和祿頂堪千仁波切分坐在他們各自的法座上，第42任法王在上座之前，先向第41任法王供曼荼羅，再向祿頂堪千仁波切禮敬。

長壽法會歷經了七天的前行，每天由喇嘛、堪布、和比丘們進行白度母火供法會，終於來到正行時刻，智慧金剛仁波切來到第42任法王座前供養傳統的宇宙曼荼羅供。

接著是由家族成員和高僧們以供養白哈達、書籍、雕像和供曼荼羅，禮敬第42任法王。

法會結束時，祝禱群眾紛紛向第42任法王供養禮物，並且展現虔誠心。以自有最上妙的財物供養自己的上師的這種共同行為，是藏傳佛教的傳統支柱，也是生起無私布施的方法之一。整個上午供養川流不息，接近中午人潮才逐漸退去，也是賓客前往大帳篷享用豐盛食物的時刻。

下午的法會由第42任法王傳授薩迦班智達所造的《牟尼密意顯明論》，這項口傳重要教授，是傳統上新任薩迦法座持有人就任後的首要任務。但是在這個場合，第42任法王認為稍微調整傳統的方式，改採開示教授更有成效。

在這樣整天充滿法喜氛圍下，來賓們在等待接駁車回去充分休息之前，再度聚集在一起享用粥食。



↑ ↓ (Photos: jz)

Official Enthronement Ceremony Of His Holiness The 42Nd Sakya Trizin

第42任薩迦法王正式陞座慶典

The 10th of March 2017 marked the formal anointment of Khöndung Ratna Vajra Sakya Rinpoche as His Holiness the 42nd Sakya Trizin.

A gargantuan marquis had been erected in the village sports ground to host the occasion. As the thousands of guests took their seats, the proceedings

began. This significant event featured eloquent and moving speeches by participating dignitaries expressing their deep appreciation and devotion to His Holiness Sakya Gongma Trichen Rinpoche for his unflinching guidance of all Sakyapas over the past decades, and to His Holiness Sakya Gongma Trizin



↑ ↓ (Photos: mcv)



(Photo: jz)



(Photo: jz)

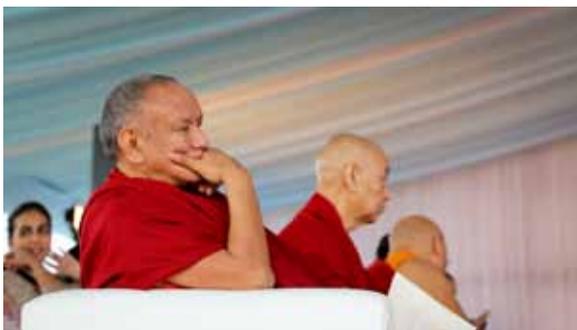


(Photo: mcv)

Rinpoche for making himself worthy of inheriting this onerous responsibility.

A number of distinguished guests had gathered for the event, including representatives of the different traditions of Buddhism, as well as members of the

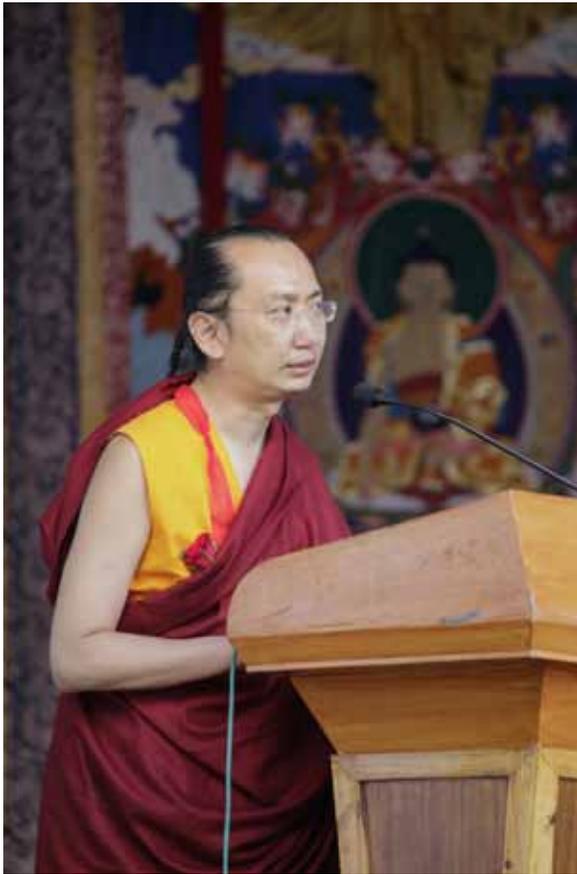
Central Tibetan Administration and of the state and central governments of India. The Chief Guest was Mr. Amitabh Mathur, representing the Ministry of Home Affairs of the Indian Central Government.



(Photo: jz)



(Photo: jz)



(Photo: mcv)



(Photo: mcv)



(Photo: mcv)



(Photo: jz)

The ceremony culminated with elocutions by Their Holinesses the Sakya Throne Holders themselves.

The highlight of this historic moment was the transference of the official Seal of Sakya by His Holiness the 41st Sakya Trizin to His Holiness the 42nd Sakya Trizin. It was now the younger Throne Holder's turn to assume the responsibilities of leading the Sakya School and its congregation.



(Photo: jz)

大寶金剛仁波切於 2017 年 3 月 10 日經過正式的陞座儀式成為第 42 任薩迦法王。

為了這場盛會，在村裡的運動場上豎起了一座超大帳篷。等到成千上萬的嘉賓就座之後，典禮就正式開始。這場重要盛會的特色在於有許多到場的貴賓紛紛發表演說，向過去幾十年成功領導薩迦派的前任薩迦法王表達至誠地謝意，也對新上任的法王願意承達這樣的重責大任，表達同樣的敬意。

許多特別來賓都出席了此次陞座典禮，其中包

括來自佛教不同教派的代表、還有印度當地和中央政府官員。首席貴賓是印度中央政府內政部代表阿米塔·瑪圖先生。法會最後分別由前後兩任薩迦法王發表致詞而劃下句點。

這一歷史性時刻是由第 41 任薩迦法王把薩迦印璽傳交給第 42 任薩迦法王。即刻起新任薩迦法王就肩負領導薩迦派和薩迦弟子的責任。



(Photo: jz)



(Photo: mcv)

ENTHRONEMENT CEREMONY SPEECH BY HIS HOLINESS THE 41ST SAKYA TRIZIN

10th March 2017

Respected Dungsey Rinpoches, Khen Rinpoches, Shabdrung Rinpoches, the Representative of Gandhen Phodrang, Dzongsar Khyentse Rinpoche, Kundeling Rinpoche, representatives of the different traditions of Buddhism, all the venerable abbots, tulkus, together with the members of the Sangha, Honourable Speaker and members of the Tibetan Parliament, Honourable Minister of Religion and Culture and other dignitaries from the Central Tibetan Administration, Honourable Justice Commissioner of the Tibetan Supreme Justice Commission, Representative of the Central Home Ministry Mr. Amitabh Mathur, the representative of the Sikkim State Government, Superintendent of the Sirmour District Police Department, the representatives of various monasteries, members of various non-governmental organisations, generous patrons and all our friends and dignitaries from different countries, I express my heartiest welcome and 'Tashi Delek' to all who have gathered here at the enthronement ceremony of the new head of the Sakya tradition.

As most of you are aware, the designation process for the head of the Sakya order has recently been reformed and duly confirmed. I would therefore like to provide you with an insight into the history of this title and its succession procedures.

In the year 1073, Khon Konchok Gyalpo founded the great seat of Sakya. Since his time all his successors, including the Great Five Founding Masters, until the eleventh throne-holder belonged to one single palace; therefore, this period was known as the Complete Administration of the Eleven Sakya Trizins. Subsequently, during the time of Dagnyi Chenpo Sangpo Pal, many heirs were born and four palaces were formed, namely: Zhitog Labrang, Rinchen Labrang, Lhakhang Labrang and Ducho Labrang. At that time, although there was no officially designated throne-holder, most of the masters who assumed the responsibilities of a Sakya Trizin, such as bestowing teachings, seem to have belonged to the Zhitog Labrang. With time however, three of the four palaces gradually disappeared and only the Ducho Labrang continued to flourish.

The current lineage traces back to the Ducho Labrang, which produced some of the most learned and accomplished masters, including the great Ngagchang Kunga Rinchen, Jamgon Ame-Shab Kunga Sonam and Sachen Kunga Lodro. This Labrang continued to hold a significantly long period until the time when Sachen Kunga Lodro's son Jamgon Wangdu Nyigpo begot four dhungseys and thus the

Ducho Labrang itself branched out into four palaces. Of these four dhungseys two were ordained, and while their palaces functioned during their lifetimes, they did not leave direct lineal heirs. Moreover, because we chiefly follow the tradition of lineage-based succession, the reincarnations of the two ordained dhungseys were not sought out. Even had the reincarnations been found, they would not have had the same privileges as the lineal successor throne-holders. As for the two remaining palaces, Dolma Phodrang and Phuntsok Phodrang, they continued to follow the lineage-based succession system. And they continued to take on the responsibility of Head of Sakya, either by alternating between the phodrang or on the basis of seniority. In other words, the role of Sakya Trizin was shared by the two palaces either by rotation or by order of seniority.

As for me, by virtue of past and temporal conditions along with coherent aspiration, the responsibility of Sakya Trizin was conferred upon me at a very young age – I may have been the youngest Sakya Trizin in our history. I was enthroned at a very critical time in the history of Tibet. I may also be the longest serving Sakya Trizin because it has been over sixty years since I was appointed Head of Sakya by His Holiness the 14th Dalai Lama.

Whatever the case may be, the tradition was effectively sustained during my tenure as the Sakya Trizin, primarily due to the benevolence of His Holiness the Dalai Lama and the pure determination of all great masters, as well as the harmony and collaboration between sanghas, generous patrons and faithful students of the tradition. Apart from shared achievements, there is nothing significant that I can claim to have accomplished.

Looking forward to the future, I saw the necessity to introduce reforms to the succession system, in order to forestall the possible arising of problems should new procedures be introduced at a later time.

I sought the advice of some experienced and sincere persons and discussed my views with them. Finally, in the light of present realities, I concluded that this chosen system of designation was the most suitable among alternative procedures.

I saw it as essential that the members of both palaces come to an agreement on this matter before I took any decision. Therefore, in 2013, during the Grand Vajrakilaya puja in Rajpur, while the dhungseys and dagmos were present, I briefed them on the matter. I presented my views and also mentioned that Dzongsar Khyentse Dorje Chang Choeki Lodro had previously suggested a similar approach. In response everyone agreed with my suggestion and supported it. They also said that they would consult with Dagchen Rinpoche before they made a decision. I further told those present that our discussion was just an initial briefing and that I would visit Dagchen Rinpoche in Seattle to discuss the matter in detail. Shortly thereafter, I received a call from Dagchen Rinpoche during which he expressed his complete agreement with my suggested approach, and he also recalled that the proposal was exactly what Dzongsar Khyentse Choeki Lodro had advised.

In 2014, I paid a visit to Dagchen Rinpoche in Seattle and we discussed the matter. He not only gave his full consent but also made his position clear by signing and placing his seal on a Letter of Mutual Agreement. We further agreed that it would be premature to announce this publicly without having reported to His Holiness the Dalai Lama. Once I returned to India, I had an audience with His Holiness in Dharamsala and presented the matter to him. His Holiness warmly stated that this was good news and an excellent decision, and he granted his Letter of Approval with great pleasure.

Later, during the Sakya Monlam in 2014, I finally made this decision public during the prayer gathering. Due to the shortage of time for preparation, and because the year 2016 was astrologically unfavourable, I announced that the commencement of the new arrangement and the enthronement of a new Sakya Trizin would take place in 2017. I made it clear that this was not unprecedented; for example, the tenures of Jamgon Pema Dudul Wangchuk, Dorje Rinchen and Thegchen Tashi Rinchen were passed onto them while their respective fathers were alive. Likewise, more recently, Phuntsog Phodrang's Dzamling Chegu Wangdue retired from his position and allowed the younger Drakshul Trinley Rinchen of Dolma Phodrang to succeed him. Apart from these cases, most Sakya Trizins held the throne of Sakya throughout their lifetime, which meant that the other younger dhungseys did not have the opportunity to assume the position. At present, even though it appears that there are two phodrang, in actuality, each phodrang has dhungseys who have their own respective households. We therefore have, in effect several phodrang.

In order to become a potential heir, it is not sufficient to just be born into the lineage; one must meet the criteria of having undergone studies, received numerous sets of empowerments and transmissions, and completed a number of retreats and so forth. We envisioned that the spiritual heirs should possess all these attributes and be able to take charge while we, the seniors, are still present and are able to provide guidance where and when required.

We currently have five dhungseys who are mature, and also have completed or are about to complete their studies. The five dhungseys shall each assume the responsibility of throne holder for a three-year term respectively in order of seniority. No reason or excuse shall be made to withhold transfer of the position at the expiry of each term.

In Tibet at the time, we could not fulfill the wish of Khyentse Choeki Lodro – that the two phodrang should have the same system of three-year terms as practiced in the Ngor Labrang tradition. However, as I relinquish the throne today, I am extremely pleased to see the noble wish of our guru being fulfilled in exile, after many years. It is also fortunate that this agreement, laid out in the Letter of Mutual Agreement, was made at the right time, while Dagchen Rinpoche was still with us. Otherwise, such an important decision could not have been reached as smoothly if we had waited a few years longer. From today, my tenure as the Head of the Sakya tradition comes to an end. This means that whoever holds the throne will have to shoulder most of the crucial responsibilities. However, whenever anyone shouldering these

responsibilities requires my assistance or the transmission of empowerments and teachings, I will render my service to them, irrespective of which phodrang they belong to. My endeavour to benefit all sentient beings and the Buddha dharma to the best of my ability will continue.

At this time, I would also like to urge the great masters, sangha members, patrons, and lay practitioners to work together for the greater benefit of the dharma in general and the Sakya teachings in particular. We may not be numerous or endowed with great wealth, but we have always been harmonious and united. When the need arises, the various monasteries, labrang and our lay followers are able to gather with a joyous heart and one single voice. I regard this cohesiveness as our greatness and also as a vital necessity. This is because from the spiritual point of view, maintaining pure Samaya is of utmost importance.

Without a pure Samaya, achieving realizations and enhancing one's spiritual practice is extremely difficult. Likewise, from the worldly point of view, if there is no unity, it is difficult to accomplish any task. Therefore, having seen the true bond among us that we share, I urge all of you to continue to maintain this strong bond, not only in outward appearance but also in spiritual terms because we are all bound to each other through the Samaya.

Since the continuity and the thriving of the Buddha dharma in general and the Sakya tradition in particular has primarily been due to the benevolence of His Holiness the Dalai Lama, we should always remember our gratitude towards him, wherever he may be. In doing so, we should first and foremost strive to fulfill his noble wishes. Even though we may not have been able to contribute significantly towards the cause of the Tibetan people, we have, nonetheless, always abided by the words of His Holiness. Therefore, I urge you all not to stray from our common tradition and institution, and to remember our gratitude to His Holiness the Dalai Lama.

I would also like to take this opportunity to express my heartfelt appreciation to the state and central governments of India and to the Indian people, who have constantly showered us with the warmth of their kindness for so many years.

As a closing remark, I would like to pray for the spread of the Buddha's teachings in every corner of this world; may the holders of the Dharma from all the traditions of Buddhism and particularly the crown among the holders of the Dharma – His Holiness the Dalai Lama – live for hundreds of aeons, and may their noble wishes be fulfilled. May the newly enthroned Sakya Trizin and subsequent successors live long and may their beneficial activities for the sake of the Dharma and sentient beings expand endlessly; may all our wishes be fulfilled and may all the Tibetans in our homeland and in exile reunite in the near future.

Thank you.

印度普汝瓦拉 第四十二任薩迦法王陞座慶典

2017.3.10 上午-第41任薩迦法王致詞

尊貴的法王子們、堪仁波切、夏仲仁波切、甘丹王府的代表、宗薩欽哲仁波切、庫德林仁波切、藏傳佛教各教派的代表、尊貴的住持、祖古及僧眾。省長的代表部長阿馬達馬圖先生、地區警察總長、司法部長、委員、最高司法委員、西藏議會議長及議員、文化宗教部長等西藏中央政府官員、錫金政府代表、各寺院代表、各非政府組織成員、及來自各國的朋友。

對來此參加薩迦法王登基典禮的諸位貴賓，我向您們表達衷心歡迎。您們多數都已經知道，薩迦法王的繼承方式最近已經改革，並得到了確認。因此，我在此為諸位介紹薩迦法王的歷史及其繼承方式。在 1073 年，昆·貢卻嘉波建立了偉大的薩迦傳承。自那時起，昆·貢卻嘉波所有的繼承人，包括薩迦五祖等十一位法王，都是同一王府的血統。因此，這個時代被稱為十一位法王，他們統領西藏。

隨後達尼千波有許多子嗣，總共有四個王府，芝脫王府、仁千剛王府，拉康王府、度秋王府。那時候沒有官方指定的王位，大多數大師承擔了薩迦法王的職務，例如傳授教義，屬於芝脫王府。然而逐漸地四個王府中的其他三個不復存在，只有度秋王府繼續蓬勃發展。但當前的傳承可追溯到度秋王府，該王府誕生了許多證悟者和成就大師，其中包括偉大的拿羌貢嘎仁千，蔣貢拿旺貢嘎索南，薩千貢嘎羅卓。這個王府繼續持有薩迦王位很長一段時間，直到薩千貢嘎羅卓的兒子，即蔣貢旺杜寧波有四位法王子，因之度秋王府就分為四個王府。四個法王子中的兩位出家，當他們在世時這個王府就有運作，但並未有血緣繼承者。此外由於我們遵循了血緣繼承的傳統，所以沒有尋找兩位法王子的轉世，即使發現轉世，他們也不像血脈繼承人那樣具有同樣的權責。

至於另外的兩個王府，即是度母宮及圓滿宮，基於血緣的繼承制度繼續出任薩迦法王。依照兩王府間輪流，或長幼順序來選任法王。換句話說，薩迦法王是由兩個王府輪流或按照長幼順序而出任的。對我來說，由於昔日善業和暫時的因緣及祈願，我年幼時就承擔薩迦法王的責任，我是歷史上最年輕的薩迦法王，在西藏歷史上非常關鍵的時刻出任，我也是在位最久的法王，因為第十四世達賴喇嘛尊者，任命我為薩迦法王已經六十多年了。

無論如何，在我身為薩迦法王期間，薩迦傳承的教法得以存續，這是因為達賴喇嘛尊者的慈愛，以及所有偉大上師們的堅決決心，僧伽和慷慨功德主，及傳承具信弟子間的和諧與合作。除了這些因素以外，我個人並沒有任何功勞。展望未來，我認為有必要改革繼承制度。由於各種因素，必須在日後引進新制度。我曾經與幾位有經驗的人討論這個看法，並尋求建議。最後考慮到當下現實環境，我得出結論，這種輪替繼承制度是各種輪替制度中最適合的。在我作出任何決定之前，我認為兩個王府的成員必須就此事達成協議。因此在 2013 年，在拉吉普爾的普巴金剛大法會時，當法王子和達嫫在場時，我告知了這個想法。並提出我的看法，我還提到了，金剛持宗薩欽哲秋吉羅卓曾提出相似的看法。大家都同意並支持我的建議。他們說在確認前，必須諮詢過達欽法王。我說明此次討論只是初步的知會，稍後我將親自到西雅圖拜訪達欽法王，並仔細解釋這個看法。

不久之後，我接到達欽法王的電話，他表示完全同意我的建議及做法，並提到這個建議和金剛持宗薩欽哲秋吉羅卓所建議的一致。2014 年，我拜訪了西雅圖的達欽法王，並對此事進行了討論。他不僅表示完全同意，同時也在雙方協議書上蓋上印璽，表明立場。我們彼此有共識，但未向達賴喇嘛尊者報告之前，不宜將此決定公開宣佈。我一回到印度，立即到達蘭莎拉晉見達賴喇嘛尊者。他親切地表示，這是一個好消息，也是一個很好的決定，並且非常高興地書寫了同意信函。最終在 2014 年的薩迦普賢祈願法會，我在會中公布這項決定。由於準備時間太短，以及 2016 年的星象不利，我宣布自 2017 年開始實施新制度，由新的薩迦法王繼位。我明確表示，這不是史無前例的，例如記載指出蔣貢貝瑪敦都旺秋、多傑仁千和扎希仁欽，在他們的父親還在世時就已繼位。相同地在近代，圓滿宮的紮林千古望度退位，讓度母宮的紮修聽烈仁千繼任。現存的制度薩迦法王是終身職，而其他年輕的法王子就沒有機會接任此職。

即使從外部的角度來看，薩迦有兩個王府。實際上，目前每個王府的法王子們都有各自的家庭。所以實際上薩迦派有許多王府。為了成為合格的繼承人，光是血脈傳承並不足夠，還必須圓滿經教學習，領受許多灌頂與口傳，並圓滿閉關的次數等。

我們希望當資深法王在世時，符合資格的薩迦王位繼承人能繼位，這樣資深者能在繼位者有任何需要時，提供指導。目前我們有五位成年的法王子，他們已經圓滿或即將圓滿學習。五名法王子將按照年齡，依序擔任為期三年的薩迦法王職務。在任期屆滿之後，不得以任何理由或藉口延遲法座的輪替。

昔日在西藏時，我們無法實現，金剛持宗薩欽哲秋吉羅卓的願望，即兩個王府應該建立和俄巴傳承一樣，三年任期制。當我退位時，我很高興看到我們上師的聖願，在多年以後在此地圓

滿實踐。同樣幸運的是，在達欽法王還在我們身邊的時候，在正確的時間，兩個王府能達成協議。如果我們多等待幾年，這樣一個重要的決定就不能順利地達成。

從今天開始身為薩迦法王的職責圓滿了。這意味著繼位者未來都必須承擔最重要的責任。因此無論何時，承擔這一責任的人需要我的幫助引導、教授灌頂等，無論他們是那個王府，我都會協助他們。我將繼續竭盡所能弘揚佛法，及為一切眾生服務。

在這個時候，我還要呼籲為了佛法及薩迦傳承的未來，偉大的大師、僧伽、功德主和信眾間能共同合作。薩迦派的信眾與寺院資產並不是最多的。但傳承內一直都是和睦團結，當有需要時，各寺院和王府，以及在家弟子都能同心協力共同努力。

我需要大家團結一心，體現我們的偉大，也實踐必要的德性。因為從精神層次來說，保持純粹的三昧耶是非常重要的。沒有純粹的三昧耶，要圓滿證悟及在自我精神修持上要求進步，是非常困難的。同樣地從世俗觀點而言，如果沒有團結，則不太可能完成任何任務。因此，看到彼此之間的團結後，我呼籲大家不僅只有在外相，也必須在精神上，都必須持續此一有力的連結。因為我們彼此之間因三昧耶而連繫在一起。

佛法得以弘揚及薩迦傳承的延續，主要是源於達賴喇嘛尊者的仁慈。無論我們是那個教派，都應該永遠記住他的恩澤。在這樣做的時候，首先要努力履行其聖願。儘管我們未能為西藏人民的事業作出重大貢獻，但我們仍遵守其聖語。所以我呼籲大家不要忘失我們共同的傳統和制度，謹記我們對達賴喇嘛尊者的感激之情。我也想藉此機會，向印度政府及其人民多年來對我們的善意，表達感激之意。

最後我祈願佛法廣弘於世界的每個角落。願佛法各傳承持有者，特別是傳承持有者當中的頂嚴—達賴喇嘛尊者住世百劫，其聖願皆能圓滿。新繼位的薩迦法王及未來的繼承者都能長久住世，佛法利眾事業廣大。願所有的願望都能實現，不久的將來，雪域及流亡的藏族都能重聚一堂。非常感謝大家。

ENTHRONEMENT CEREMONY SPEECH BY HIS HOLINESS THE 42ND SAKYA TRIZIN

10th March 2017

Your Holiness, the glorious Sakyapa Vajradhara, the 41st great Throne Holder, excellent guide of all sentient beings, Dharma king of the three realms, universal protector of the hereditary lineage of the Buddha races and the ocean-like mandala cycles, firstly allow me to offer you my deepest respect and countless prostrations from my three doors to your lotus feet. Also Dungsay Rinpoches, Kundeling Rinpoche, Dzongsar Jamyang Khyentse Rinpoche, Jigme Khyentse Rinpoche, Thartse Khen Rinpoche, Shabdrung Rinpoches, Jetsunmas, representative of Gaden Phodrang Tromthok Rinpoche, representatives of all the high Lamas and monasteries of the different schools, all Khenpos and Tulkus together with the ocean of the holy assembly of sangha members; Adviser to the Union Minister of Home Affairs Amitabh Mathur, Honourable Speaker Khenpo Sonam Tenphel, members of the Tibetan Parliament, Honorable Ministers of the Kashag, Justice Commissioner, and all other officials of the Central Tibetan Administration; all officials of the Indian Central and State governments; benefactors, guests and Dharma friends, and all of you who have travelled here from near and far. I would like to extend a warm, loving greeting and Tashi Delek to you all.

The profound, vast and inconceivable sutric and tantric Dharma activities of which we are benefitting today came to us from India, the land of the Aryas, the source of the sacred Dharma. I would like to call to mind how this precious legacy is largely the fruit of the great kindness and compassion of the Fully Enlightened Shakyamuni Buddha. Similarly, when considering the spread of the complete fields of knowledge of sutric and tantric teachings of the Buddhadharmas throughout the great Tibetan Buddhist traditions, I would like to recall that this is due to the kindness of the triunity formed by the abbot Shantarakshita, Guru Padmasambhava and the Dharma King Trisong Deutsen, as well as that of the Indian and Nepalese Panditas and Siddhas, and the Tibetan translators who endured great hardships to accomplish their labour.

As regards our Sakya lineage, it was first founded by Khön Konchok Gyalpo in 1073, and then it was propagated by the Five Founding Masters. It was subsequently maintained without interruption by many learned and highly realized beings, such as Vajradhara Ngorchen Kunga Sangpo, Tsarchen Choekyi Gyalpo, Dzongpa Kunga Namgyal and many others. This noble undertaking was perpetuated more recently by His Holiness Vajradhara Sakya Dagchen Jigdral Rinpoche, the great protector Vajradhara

Jamyang Khyentse Choekyi Lodrö, the great Vajradhara His Eminence Kyabje Chogye Trichen Rinpoche, and also by the great Lamas and the Khenchens of our Shedras or Colleges. In order to prevent the degeneration of the doctrine, these noble beings ensured the continuous spread of the precious lineage of the Great Compassionate One and that of the Sakya School, and ensured that it would remain long. I would like to honour their inestimable kindness.

And eminently, under the cooling shade of the compassionate guidance of His Holiness the 14th Dalai Lama, who is the omniscient lord, protector and guide of humanity, the crown of all the masters, the owner of all the Dharmas, we have the 41st Sakya Gongma Trichen Rinpoche, whose kindness is incomparable, and His Eminence Luding Khenchen Rinpoche, who is the jewel in the crown of the multitude of Vinaya holders. In this perilous and dreaded era of the five degenerations, you have upheld and continue to uphold peerless, illustrious and inconceivable Dharma activities, supporting and propagating the precious teachings of the Great Compassionate One and of the Sakya lineage. It is indeed most fitting to recollect how, through the kindness and blessing of our root gurus, the Palden Sakyapa lineage has remained strong and effectual until now. Because of this, our lineage has also been able to serve the Tibetan people and all sentient beings of this world, in a way comparable to the noble Dharma activities of other Tibetan Buddhist lineages.

On the 8th May 2014, Their Holinesses the Heads of the two Phodrangs issued a memorandum that was praised and keenly endorsed by His Holiness the 14th Dalai Lama. It stipulates that all Sakya Dungsays from both Phodrangs, endowed with particular qualifications, should each assume the role of Sakya Trizin for a period of three years. For myself, I am neither favoured with special qualifications, nor am I highly qualified. But owing to my seniority in age, it is now my responsibility to assume the role of Throne Holder for this period of three years. I would like to thank all of you for attending this Enthronement Ceremony, and for granting it sufficient significance to warrant the inconveniences that your travel here has entailed. By mere virtue of being born into this hereditary Khön lineage, it is our duty to serve the doctrine of the Buddha and that of our own lineage. I will do my utmost to fulfill this responsibility successfully and, to the best of my ability, I will strive to serve the doctrine in my role as Throne Holder.

His Holiness Gongma Trichen Rinpoche has entrusted us young Dungsays with the responsibility of taking turns in assuming the role of Throne Holder for a period of three years respectively. This system was already put into practice by His Eminence Luding Khenchen Rinpoche when he handed over the role of the abbatial Throne Holder of Ngor Ewam Choeden to the next generation. In spite of this transference of duty, Gongma Trichen Rinpoche and Luding Khenchen Rinpoche, you are our Sakyapa sun and moon, you are our root gurus, you are our protectors and guides, and you are the pillars of the Sakya lineage. On behalf of all the devotees of the Sakya lineage, with my ten fingers clasped in the shape of a lotus at my heart, I would like to make the wholehearted request that you great masters live long in the intrinsic

nature of the lord Amitayus, that you always turn the wheel of the profound and vast Dharma for the benefit of the doctrine and of sentient beings, that you continue to bless us with ceaseless advice and guidance, and that you always be our timeless mentors.

Until now, the continuous stream of the Sakya empowerment lineage, our sutric and tantric oral transmission lineage, and the pure and authentic ritual tradition of the witnessed lineage related to the propitiation of Mandala cycles, have been maintained pure thanks to the existence and concordant activities of the living tradition of the harmonious sangha. All these factors have come together through the tireless efforts of many great Lamas and Khenchens of the Shedras, or Colleges, and the sincere and unconditional support of devotees, both lay and ordained, who sustained the former generation through their devoted service and generous sponsorship.

944 years has passed since the founding of the Sakya lineage in 1073. At this juncture, we must make it an absolute priority to pray fervently for this lineage and for the Buddhadharma to remain for a long time. In 56 years' time, the year will be 2073, a millennium after the founding of our lineage and of the Sakya School. If I am still alive at that time, I will be 100 years old according to Tibetan astrology.

The responsibility of maintaining an effective and well-organised Sakya lineage lies not only upon high Lamas of our generation and the younger generations, but also on all followers of the lineage. And thus, armed with sincere and good motivation, without being swayed by our own egoistic attachment and aversion, each one of us should carefully safeguard the precepts that we have promised to keep, including the Refuge vows. For this, we should find support in a firm foundation based on the careful study of the "Parting From the Four Attachments" teachings.

While building monasteries and statues are important to the upholding of the teachings, what is truly essential is the preeminence of the scriptures and realization of the Buddhadharma. We need to steadfastly uphold these through teachings and practice, and it is essential that we constantly devote effort, time and resources to this purpose. As monastics, we have been provided with an environment and facilities that are conducive to upholding the teachings through study and practice, and so we have the responsibility to make the Buddhadharma relevant to our times, and to put in place and carefully maintain structures and facilities propitious to its propagation.

By casting away any untoward attitude of likes or dislikes created by arrogance and jealousy, and with a tamed mind stream, we should strive to develop as decent Dharma practitioners, and to display our resulting qualities through righteous physical and verbal behavior, and mental attitude. Also, it is extremely important that we seek to inspire others to better themselves and to become faithful devotees. It is also very important that monasteries and Dharma centres dedicate themselves to promoting people's grasping and understanding of Buddhist thought, and advising them on how to apply it to their daily lives.

Buddhist teachings do not discriminate between races, religions and lineages, or between believers

and non-believers. It is a path that seeks to foster peace and benefit not only human beings but all sentient beings, including those in the bardo realm. And so it is very important that we promote peace and harmony between all peoples and religions, without any discrimination.

Historically, India is the source from where Tibetan Buddhism originated, and we therefore consider India as the highly esteemed Guru of the Tibetans. And in the light of this, I would like to thank both the Indian Government and its people for their assistance, both direct and indirect, throughout the critical times that our Tibetan culture has faced over the past decades. This support has been of immense value to the preservation and protection of our Tibetan Buddhist religion and culture.

Lastly, I would like to conclude by offering this prayer: may the precious teachings of the Lord Buddha, the boundless source of benefit and happiness to all sentient beings, remain for a long time. May His Holiness the 14th Dalai Lama live long, he who is the jewel in the crown of the upholders of the teachings, and may the great masters from all traditions without any exception also live long. Through the exertion of their powerful influence and enlightened activities emanating in all directions, may all sentient beings swiftly find happiness, peace and enlightenment.

And also I would like to thank all the guests who have come from far and wide, and specially the representatives of the government of Sikkim, the representatives of Himachal Pradesh, and all other officials.

Thank you very much.

印度普汝瓦拉 第四十二任薩迦法王陞座慶典

尊貴的 第42任薩迦法王
大寶金剛仁波切
登基演說
2017年3月10日

有情眾生之依怙，三界法之聖王，一切種姓以及如海壇城之怙主－尊貴的第 41 任薩迦法王金剛持，首先請允許我具備最虔敬的心，以三門向您的蓮足敬頂禮。同時，我也要向在座的諸位法王子、功德林仁波切、宗薩蔣揚欽哲仁波切、吉美欽哲仁波切、塔澤堪仁波切、諸位震仲仁波切、諸位傑尊瑪、甘丹頗章的代表－聖索仁波切、各大教派上師以及各寺院的諸位代表、諸位堪布、祖古、以及在座的僧伽海會；印度中央內政部長顧問 Amitabh Mathur 先生、藏人議會發言人堪布索南滇佩以及諸位議員、藏人行政中央的噶廈官員和最高法官；各位功德主、貴賓、以及法友大德；從十方遠近旅行至此的貴客，獻上我最誠摯的問候，札喜樂！

今日使我們受益的甚深難思議法教經續，來自於一切聖法的泉源－聖土印度。這些寶貴的資產是偉大慈悲、完全證悟的釋迦牟尼佛所留下來的果實。同樣的，當我們談及在藏傳佛教傳統中，廣大的經典與密續教法弘揚時，這乃是由寂護論師、蓮花生大師、法王赤松德贊；以及印度和尼泊爾的班智達與成就者；加上歷經許多困難才完成使命的西藏譯師們，三方面的恩典與努力所致。

如果說到我們薩迦傳承，首先是由昆·貢卻嘉波於西元 1073 年建立，然後經由薩迦五祖而發揚光大。之後，由許多學養豐富、極具證量的上師們，例如：哦千·貢噶桑波金剛持，察千法主，總巴·貢噶南嘉等無有間斷地維持下來。這殊勝的事業在近代亦由尊貴的吉札達欽金剛持、怙古蔣揚欽哲卻吉羅卓金剛持、金剛持究給企謙仁波切等偉大的上師，以及許多佛學院的上師、大堪布們所維繫。為了避免傳承的式微，這些聖者們確保了大悲佛陀教法，以及薩迦傳承的持續傳播，同時確保它能夠淵遠流長。在此，我要感念他們難以數計的恩典。

在全知的怙主、眾生的指引、上師們的頂嚴、遍法之主－尊貴的第 14 世達賴喇嘛尊者的

庇蔭以及領導之下，同我們擁有無比慈悲的第 41 任薩迦法王、一切戒律持者之頂嚴—祿頂堪千仁波切，在這個五濁惡世之中，您們護持了、且持續進行無雙、卓越的佛行事業，支持且廣傳大悲佛陀，以及薩迦傳承的殊勝法教。現在非常適合來憶念—因為我們根本上師們的慈悲與加持，吉祥薩迦傳承才能流傳並活躍至今。也是因為如此，我們的傳承才得以為廣大的藏族同胞，以及世界上的一切眾生服務，並且和藏傳佛教其他教派的佛行事業並駕齊驅。

2014 年 5 月 8 日，兩個頗章的兩位怙主共同發表了令第 14 世達賴喇嘛尊者讚許且支持的備忘錄。它規定了兩個頗章具備特定資格的法王子們，必須承擔以三年為任期的薩迦法王責任。以我個人而言，我既非擁有特殊的特質，也不是很符合資格，只是因為我的年紀最長，因此現在我要來承擔，薩迦法王三年任期的責任。我要感謝在座的各位前來參加這場登基典禮，並且視之至要因而包容旅途當中的種種不便。因為僅有的善業而生於昆氏家族，服侍佛陀的教法以及薩迦傳承是我們的責任，我將竭盡所能地來圓滿我的責任，盡最大的努力扮演好法座持有者的角色。

偉大的第 41 任薩迦法王，已經指派我們年輕一輩的法王子們，每三年輪流擔任法座持有者，而這樣的系統，早已由尊貴的 祿頂堪千仁波切，他在哦·耶旺法寺的住持身份，傳交給下個世代那一刻開始實施，除了任務的轉移之外，第 41 任薩迦法王、祿頂堪千仁波切，您們是我們薩迦派的太陽與月亮，您們是我們的根本上師，是我們的怙主與指引，同時也是薩迦派的重要支柱。謹代表所有薩迦傳承中的具信弟子，我以雙手合十於心間，一心一意的虔誠祈請，願二位偉大的上師，如同無量壽佛的自性一般長久住世，願您們恆常為無量有情眾生大轉法輪，澍甘露法雨；祈願您們無有間斷的給予我們教言與引導；祈願您們做我們永遠的導師。

直至今日，吉祥薩迦派的灌頂傳承之河不斷，經續口傳之源不絕，所有壇城輪的禮供儀軌傳承清淨無誤，乃是倚靠和睦的僧團所致。這些成果是經由許多佛學院的上師、大堪布們的不斷努力；以及從上個世代起，便誠心付出至今的諸方善信檀越所共同創造的。

薩迦傳承自西元 1073 年建立至今已 944 年，在這個時間點，我們必須堅定地來祈請，願這個教派、願佛陀的法教久住廣利人天。再過 56 年，將會是西元 2073 年—薩迦派建立一千週年紀念日，如果在那個時候我仍活著的話，根據西藏的曆法來說是 100 歲。

維繫薩迦傳承，並使其活躍運作的責任，並不僅是落在我們這個世代和年輕世代的上師們身上，而是在於這個傳承當中的每一個人，因此，以虔誠和善良的發心，捨棄受我執的影響，我們每一個人都必須謹慎地守護所承諾的誓言，包括皈依戒。為了做到這點，我們需要擁有堅強的基礎，那就是細心的學習「遠離四種執著」教授。

雖然說建立寺院，和塑造佛像對於持守教法是重要的，但是真正最重要的是，對於經典的參學和佛法的實修。我們必須透過教學和修持，來堅實地守護佛陀正教，特別是持續的付出努力、時間和投注資源在這個目的上。而在僧團之中，我們已被提供良好的環境與設施，能夠以實修來護持佛法，因此我們有責任使佛陀的教法與時俱進、付諸實踐，並且在令其傳播時，小心地維持架構與內涵。

除去了由傲慢以及嫉妒所生的喜惡之分，以一個馴服的心續，我們應當成為一個合格的佛法修行人，並且以身、語、意三門的作為來展現修行成果。同時，促使他人成為一個更好的人，進而成為具信的弟子亦十分重要。寺院以及佛學中心應當努力傳播善法，引發人們對佛法的渴求與理解，並引導他們如何運用在日常生活之中。

佛陀的教法不會因為種族、宗教、傳承，或者是信眾與非信眾而有所差別。這是一條追求平靜且不僅是為了利益人群，而是為了利益一切有情眾生，包含中陰眾生的道路。同時，在不同人群與宗教之間，無分別的發揚和平與和諧亦十分重要。

在歷史上，印度是藏傳佛教開展的泉源，因此我們視印度為西藏尊貴的上師。有鑑於此，我要向印度政府，以及印度人民表達誠摯的感謝，謝謝他們在西藏文化歷經艱困的時候，給予直接及間接的幫助。這個幫助對於保存，並守護西藏的佛教與文化有著巨大的價值。

最後，我想以以下的祈願做為今天講說的結束；祈願佛陀珍貴的教法、一切眾生利樂的泉源久住世間廣利人天。祈願一切法教持者，的頂嚴－尊貴的第 14 世達賴喇嘛尊者長壽住世，以及其他一切教派的上師們皆長久住世。透過他們的巍巍功德的影響，以及遍及十方的殊勝事業，願一切有情眾生獲得安樂、速證佛果位。

最後我要再次向來自十方遠近的貴賓們道謝，特別是錫金政府的代表，喜馬偕爾邦政府的代表，以及各地的官員們。

謝謝各位。

Programme Of Cultural Shows

文化表演節目



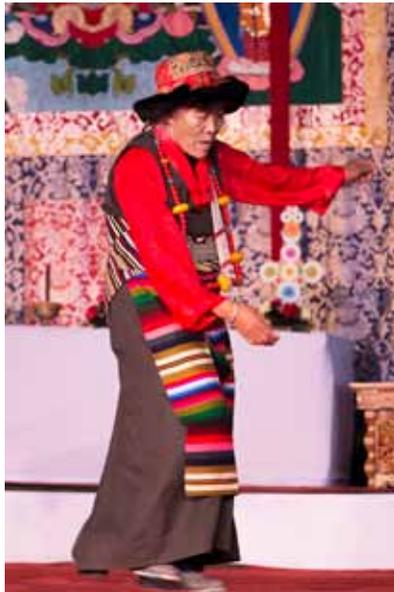
(Photo: mcv)

The proceedings adjourned for lunch and resumed in the afternoon with a captivating selection of cultural shows, which drew enthusiastic applause from the audience. Among the performances was the participation of Sakya Academy monk students, which included a touching song of devotion to His Holiness the 41st Sakya Trizin by his granddaughter Jetsunma Tsejin Lhamo Sakya, who attends the school, as well as an intricately choreographed rendition of the Sakya Lineage Prayer by the Sakya Academy monks.

In the evening, the stage lent itself to an



(Photo: mcv)



(Photos: mcv)



extraordinary performance of the Life of Sakya Pandita by the renowned Tibetan Institute of Performing Arts. Undaunted by the deluge that

assailed the venue, the troupe executed a masterly play, a mixture of Dharma, history, opera, acrobatics and drama.



(Photos: mcv)



(Photo: oc)

上午的各項活動在午餐前告一段落，下午進行了一連串精彩的文化表演節目，引起觀眾熱烈的掌聲。在眾多的表演中，有由薩迦佛學院的學僧參加演出的節目，表演內容包括前任法王的嗣孫女傑尊瑪·策津·拉嫫唱誦動人的〈遙喚上

師〉，獻給祖父。同時還有薩迦學院學僧精心策劃演出的〈薩迦傳承上師祈請文〉。

晚間由著名的西藏表演藝術學院精彩演出〈薩迦班智達的一生〉，戲團精湛地演出了一場融合佛法、史實、歌劇、雜技和戲劇的戲碼。



(Photos: mcv)

Grand Tenshug Offering To His Holiness Sakya Gongma Trichen Rinpoche The 41st Sakya Throne Holder

第41任薩迦法王長壽慶典

The third and last day opened with the celebration of a Grand Tenshug ceremony held in honour of His Holiness the 41st Sakya Trizin, Sakya Gongma



(Photos: jz)



(Photo: jz)



(Photo: jz)



(Photo: mcv)



(Photo: jz)



(Photo: jz)

Trichen Rinpoche.

This was a unique occasion for devoted Sakyapas to express their gratitude to their revered and beloved Guru, His Holiness Gongma Trichen Rinpoche. As soon as he emerged from the palace that morning, he found himself at the heart of a majestic procession that was to wind its way between the rows of adoring devotees that



(Photos: mcv)



(Photo: jz)



(Photo: jz)

stretched all the way to the temple. Again disciples had gathered, this time to pay their boundless respects to one who had selflessly and unwaveringly shepherded and protected them for so many decades. Deep devotion and gratitude painted the faces of all those who ushered His Holiness along his path, with a mix of awe and joy meeting his arrival at the temple.



↑ ↓ (Photos: mcv)





↑ ↓ (Photos: mcv)



(Photo: jz)

Upon arriving at the temple, Gongma Trichen Rinpoche lit the traditional butter lamp and ascended his throne. Once all in the assembly had done their prostrations and settled down in their respective places, it was now Gongma Trizin Rinpoche who approached the throne in order to offer the Universal Mandala to his revered father.

According to the Long-life offering text, the Lama who is the object of this homage promises to live one hundred years. Veering slightly from the scripture, His Holiness promised that he would try his very best to do so.

This sublime tribute was followed by the proffering of ceremonial offerings by high Lamas, while devotees bearing mandalas, statues, stupas, rugs, flowers and foodstuff made their way to their Guru's



(Photos: jz)

throne, presenting their gifts and seeking his precious blessing.

As this labour of love continued, the morning hours whiled away, until it was time for the participants to regain their oases for their mid-day meal. The assembly gathered again in the early afternoon at the sports ground for more elocutions and cultural performances. A highlight of this final session of the festivities was the gifting by Gongma Trizin



(Photo: mcv)



(Photos: jz)

Rinpoche of a magnificent gold set of vajra and bell to his holy father, yet another memorable moment of this historic event.

a good night's rest before journeying back to their respective homess.

And thus, an unforgettable happening in the annals of the Sakya School came to a close, as buses carried off satiated guests back to their hotels for



(Photo: mcv)



(Photo: oc)

陞座法會的第三天，也是最後一天，為第 41 任薩迦法王舉辦了祝禱他長壽的長壽慶典。

這是虔誠的薩迦派追隨者向他們敬愛的上師第 41 任薩迦法王表達感恩之情的殊勝盛會。那天早上，法王走出度母宮的時候，自己是在莊嚴隊伍的核心，這個由虔誠的信眾排成的行列，從王宮一直綿延到寺院。弟子們再度聚集在一起，向數十年來堅定無私地帶領和保護他們的上師，表達無限的敬意。沿途迎接 41 任法王的人們臉上都抹著深深的虔誠和感恩。當 41 任法王抵達寺院時，信眾們都充滿敬畏和喜悅。

到達寺院後，點燃酥油燈，登上法座。所有的與會者一一頂禮各就各位之後，新任法王來到座前，向敬愛的父王供養宇宙曼茶羅。

根據長壽供養儀軌，受禮敬的對象承諾長命百歲。與教典所說稍有差別的是，法王答應盡力而為。

接下來供養的是高僧們，同時有許多信眾循序漸進地前往他們的上師法座前供養曼茶羅、佛像、經典、舍利塔、毛毯、鮮花、以及各種食物等等，祈求法王加持。

整個上午就在這種愛的力量中輕鬆地度過，很快又到了中午用餐的時刻。下午的時候，群眾又聚集在運動場參加講座和觀賞文化表演。這場盛會的最後精彩場面，是新任法王以一對莊嚴華麗的金質金剛杵和鈴供養他尊貴的父親——卸任的薩迦法王。這是這個歷史性事件又一個值得紀念的時刻。

到這裡，薩迦史上令人難忘的盛事接近尾聲，一車車的接駁車載著滿懷歡喜的嘉賓回到各自的旅店休息一個晚上，接下來他們都要返回各自的家園。

ORAL TRANSMISSION BY HIS HOLINESS GONGMA TRICHEN RINPOCHE

第41任薩迦法王 口傳《哦千貢噶桑波文集》

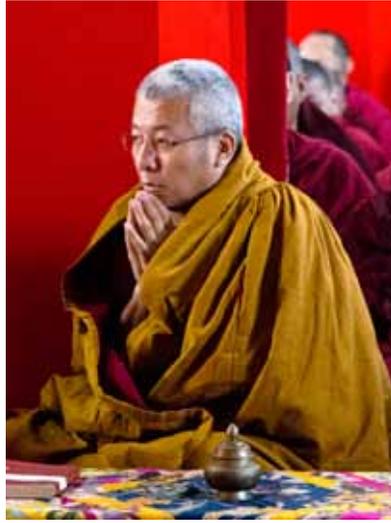
The memorable Enthronement ceremony at Purwala had come to a conclusion, and the thousands of devotees who had travelled from near and far to be part of it had now gone each their way. Nevertheless, a few hardy souls had stayed back to join the monastic community in partaking of a rare spiritual treasure. The *shedra* would, over the following week,

be host to the conferral by His Holiness the Gongma Trichen Rinpoche of the oral transmission of the collected works of Ngorchen Kunga Sangpo.

Ngorchen Kunga Sangpo was a renowned master of the 15th century, one of the accomplished “Six Ornaments of Tibet”. Founder of the Ngor Sakya lineage of Tibetan Buddhism, he authored nearly two



(Photos: mcv)



(Photos: mcv)

hundred works.

It was an uncommon privilege to be among the recipients of the oral transmission of these invaluable

writings, and it was remarkable to observe the intensity with which all those present absorbed their contents.

在普魯瓦拉舉行的令人難忘的陞座法會已經圓滿，從四面八方前來參加陞座慶典的虔誠的佛友，都已經各自返回家園。不過，也有不少人留下來參加難得的精神饗宴，為期一個星期，由第41任薩迦法王口傳《哦千貢噶桑波文集》。

哦千貢噶桑波是十五世紀的著名大師，是「西藏六莊嚴」^❶之一，也是薩迦哦巴始祖。造論將近二百部。

能夠成為無價論著口傳的當機眾，實在是無上的殊榮，所有在場的聽眾對於文集內容的吸收程度，是非常顯著的。



(Photos: mcv)

New Directives

新指示

There has been some confusion concerning how to now call Their Holinesses the 41st and 42nd Sakya Trizin. An official communication was issued by the Sakya Dolma Phodrang addressing this issue and stating that particular responsibilities would now be taken on by the younger throne holder. It may be said in passing that the Tibetan community have taken to referring to their Gurus in short form as Gongma Trichen Rinpoche and Gongma Trizin Rinpoche respectively.

關於如何稱呼第 41 任和第 42 任薩迦法王，最近出現一些混淆情形。薩迦度母宮最近發布正式通知，宣布即日起特定責任由新任法王承擔。也就是說，藏人社區對第 41 任薩迦法王尊稱為貢瑪赤千仁波切，而第 42 任薩迦法王則尊稱為貢瑪赤津仁波切。





Sakya Dolma Phodrang

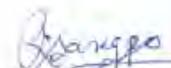
As is widely known, a Ceremony was recently held for the Enthronement of His Holiness the 42nd Sakya Trizin.

This letter is to specify how, from now on, the Elder and the Younger Sakya Throneholders should respectively be referred to.

Henceforth, His Holiness the 41st Sakya Trizin will be known as Kyabgon Gongma Trichen Rinpoche, and His Holiness the 42nd Sakya Trizin will be known as Kyabgon Gongma Trizin Rinpoche.

Also, from this time forward, all official invitations to monasteries, and to ceremonies, conferences, and other formal occasions, should be directed to His Holiness Kyabgon Gongma Trizin Rinpoche.

Likewise, all letters of recognition, authorisation and certification should from now on be signed by his Holiness Kyabgon Gongma Trizin Rinpoche.


Rinchen Sangpo



5th April 2017

192 Rajpur Road, Dehradun 248009 (UK) +91 135 273 4081 - sakyadolmaphodrang@gmail.com

Refuge Vows Ceremony For Jetsunma Kunga Thinley Palter Sakya

傑尊瑪貢噶聽列巴特受皈依儀式



(Photo: jz)

On the 6th of March, a brief and intimate ceremony took place in the family quarters of the Puruwala *Phodrang* that marked the realization of a long-held aspiration on the part of Jetsunma Kunga Thinley Palter Sakya.

Since early childhood, Jetsunma had always asserted with pride and conviction that she was to be a nun. And so, it was for her a moment of joy and consummation when, on that memorable day, her family gathered around her as she received her Refuge Vows from His Holiness Gongma Trichen Rinpoche, a meaningful step towards the realisation



(Photo: mcv)

of her long-held aspiration.

Endowed with outstanding moral qualities, sound judgment and poise, Jetsunma promises to be an exemplary Lama. She has already begun her career as a representative of the Khön family, and has thus far done so with remarkable grace and aplomb.

May she have a long and fruitful life as a bearer of the Sakya Dharma!



(Photo: mcv)

3月6日，在普魯瓦拉法王府，為傑尊瑪貢噶聽列巴特舉行了簡短的皈依儀式，實現了她長久以來的心願。

傑尊瑪從小就以成為出家人而感到驕傲和自信。因此，當全家人聚集在身旁，讚歎隨喜她在第41任法王座下受皈依戒時，對她來說，是一個喜悅而圓滿的時刻，更是值得紀念的日子。為實

現她長久以來的願望向前邁出有意義的一大步。

傑尊瑪持戒嚴謹、正確判斷力和良好的威儀，誓願成為傑出的弘揚法教者。她已經能夠代表昆氏家族，而且到目前為止表現得優雅而泰然自若。

願她長久住世，成功弘揚薩迦法脈！



(Photo: mcv)



(Photos: mcv)



(Photo: mcv)



(Photo: mcv)



(Photo: jz)

Third Tibetan Birthday Of Khöndung Siddharth Vajra Rinpoche

薩迦法王子悉達多金剛仁波切

藏曆三歲生日



(Photo: mcv)

The gathering in Puruwala saw the celebration of another important occasion: the third Tibetan Birthday of Khöndung Siddharth Vajra Rinpoche. In spite of his early years, Rinpoche has already shown

signs of being a great master, especially during the course of his visit to Tibet during the closing months of last year.

Dungsey Rinpoche is the youngest member of the



↑ ↓ (Photos: mcv)



在普魯瓦拉的慶典，欣逢另一個重要活動：薩迦法王子悉達多金剛仁波切藏曆三歲生日。儘管年幼，仁波切已經展現出大師風範，特別是在去年年底訪問西藏期間。

法王子仁波切是昆氏家族中最年幼的成員，能在陞座慶典期間過生日，格外顯得吉祥。

Khön family, and it was auspicious that his birthday could be celebrated at a time when all its members were assembled.

The History Of The Sakya Tradition

A Feast for the Minds of the Fortunate



Excerpted and adapted from the work composed by

CHOGAY TRICHEN RINPOCHE

Translated from Tibetan into French

by

Ven. Phende Rinpoche and Jamyang Khandro

Translated from French into English by Jennifer Stott

Introduced and Annotated by Lama Jampa Thaye

1983

Ganesha Press, Bristol

The Coming Of The Great Sakyapa



**His Holiness Gongma
Trichen Rinpoche
41st Sakya Throne Holder**

It is said that in ancient times three divine brothers came down to the land of Ngari Tod, to the north of the King of Sheltsa's territory, in order to bring merit to beings. The five generations that follow from Yuring, the second brother, to Yapang Che are known as the Divine Line of Clear Light. After vanquishing the bloodless vampire Charing, Yapang Che married Yadruk Silima, who bore him a son named Khön Barche meaning: 'he who is born in the midst of the battle'. The son of this latter, Khön Palpoche, became minister to King Trisong in the eighth century C.E. Another son, Khön Nagarakshita, was a close student of *acharya* Padmakara and one of the seven Tibetan 'probationers'. The ten generations that stretch from Khön Palpoche to the brothers Sherab Tsultrim and Khön Konchog Gyalpo were skilled in the 'Ancient' (*Nyingma*) *tantras* and obtained realization through the practices of the meditational deities Sri Vishuddha and Vajrakilaya. Khön Konchog Gyalpo studied the 'New' (*Sarma*) dissemination of the *tantras* and founded the *Sakya*

monastery.

The Buddha Shakyamuni had prophesied in the *Manjushri Tantra* that a *Sakya* monastery would cause the teachings to flower in Tibet. Another prophecy, by the precious guru Padmakara, had concerned the location of this monastery and the disciples it would attract. Before the monastery was built, four *stupas* were erected in the ten directions to purify the site and make it an auspicious one. Passing this spot on his way from India to Tibet in 1040 C.E., Lord Atisha (982-1053) is reputed to have prostrated many times and made offerings. He subsequently perceived the syllable *Hri*, seven *Dhi* syllables and the syllable Hum on the side of the mountain, and prophesied that the place would witness one *Avalokiteshvara* incarnation, seven *Manjushri* incarnations and one Vajrapani incarnation, providing a source of happiness for all sentient beings. It was here, in the Water Buffalo year of the first cycle (1073) that Khön Konchok Gyalpo founded the *Sakya* monastery, and it is from this time on that one speaks of 'the



Khön Konchok Gyalpo

Sakyapas'. The fame of the lineage with the three excellent names, the Divine Light of the Khön *Sakya* family, subsequently spread in every direction.

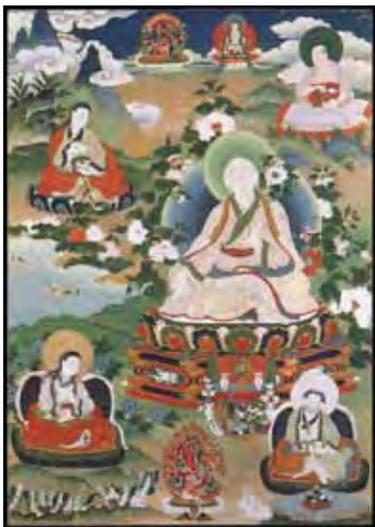
Khön Konchok Gyalpo's son, Sachen Kunga Nyingpo,

was revealed as an incarnation of *Avalokiteshvara* in accordance with prophecies made by Namkha'upa and others. He was born into this excellent lineage in the male Water Monkey year of the second cycle (1092). From his birth, he displayed a great love for all beings and, while still young, he appeared to a disciple from Kham in the form of the One-thousand-armed *Avalokiteshvara*. His fame as an incarnation of *Virupa* spread far and wide.

He possessed the ten powers and was able to carry the weight of the teachings. He was the supreme *bodhisattva*, lord of the three realms

and the guide of those searching for liberation. The master of those who had undertaken to follow the path, he was possessed of an indomitable resolve to liberate beings, a complete understanding of all the objects of knowledge and was capable of extinguishing all doubt. He received an immense ocean of teachings from his own school and from others. He was able to clarify all obscurities through practice and debate and, skilled in differentiating the dharma from false doctrines, he excelled in leading students on the pure path.

Sachen Kunga Nyingpo (1102-1158)



The great *Sakyapa* Kunga Nyingpo mastered all the sutra and *tantra* teachings originally transmitted by the sages and siddhas in India and current in Tibet in his time. In particular, he received the lineages of the *Arya* Nagarjuna and of the *MahaSiddha* *Virupa*.

When he was twelve years old, following the instructions of his guru Bari Lotsava, he performed six months of one-pointed practice until *Manjushri* appeared to him directly and gave him the following injunctions:

'Son of a noble family,
If you cling to this life, then you are not a dharma practitioner
If you cling to the Wheel of Existence, then you do not possess re-nunciation
If you look only to your own interests, then you do not possess *bodhichitta*
If clinging ensues, then you do not possess the view'¹¹
Sachen Kunga Nyingpo then realized in an instant that all the points of the Path of the Perfections were contained in these teachings.
From his teachers Chung

Rinchen Drak, Bari Lotsava, Lama Nam-kha'upa (a disciple of Nyen Lotsava), Mal Lotsava Lodro Drakpa, Puh-reng Lochung, Vajrasana, two Nepali panditas, Khon Gyichuwa and his own father, Konchog Gyalpo, he received teachings on *Abhidhar-ma*, *Pramana*, *Madhyamaka*, the Five Dharmas of *Maitreya*, the trilogy of Sems 'gre, treatises on medicine, sutras and *śāstras*, the four or-ders of *tantras* and their explanatory tantras, and received the cycles of empowerments and teachings of the *dharmapalas Panjaranatha* and *Caturmukha*. Being an emanation of *Manjushri*, he needed only to hear a teaching once in order to realize its profound meaning. He also re-ceived the teachings of *Guhya*

Samaja and *Cakrasamvara* from the lineage of *Arya Nagarjuna*.

The Lineage of the Path and Its Fruit Prior to Sachen Kunga Nyingpo

Just as the immense ocean can never contain too much water, Sachen Kunga Nyingpo was not content with mastering purely essential sutra and *tantra* teachings, but also received the profound teachings of Drokmi Lotsava Shakya Yeshe from his father and Khon Gyichuwa, and in-structions in the *Lam-'bras (Path and Fruit)* from the *Siddha* Chobar. This Precious Word of the Path and Its Fruit alone is sufficient to lead beings along the path to Buddhahood.

When the Lord of Beings taught the root *tantra* of *Hevajra*, the *Two Examinations (rTags-gnyis)*, he said that one must first practice purifi-cation through liberality; then study the *Madhyanzaka*, then all stages of Mantra; and, finally *Hevajra*. In such a manner did the Lord of Yogins, Virupa, *Siddha* of the sixth stage and protégé of *Vajra Nairatmya*, disseminate the transmission of the root *tantra* and its commentaries, which are the highest of all the sutras and tantras. In the Praise to the Eighty-Four Siddhas it is said:

'I prostrate to the guru Virupa who separated the waters of the great river and who arrested the course of the sun for the price of a beer'.

Virupa



Virupa was born into a royal family one thousand and twenty years after Lord Buddha entered Nirvana. However, he scorned the prospect of governing the kingdom, taking vows as a novice from the abbot Vin-ayadeva and from Acharya Dharmakirti at the temple of Somapuri in eastern India. He organized the building of numerous religious arte-facts in the monasteries and took monastic vows from Dharmamitra,

the abbot of Nalanda Monastery. Under Dharmamitra's direction he perfected the disciplines of study and meditation and, having been in-structed in the immense ocean of teachings, he quickly became the pride of Nalanda and great abbot of this monastic university. During the day he performed an acharya's three duties of debate, teaching and composition, and during the night he practised meditation on *Cakra-samvara ('khor-lo bDe-*

mchog).

However, when after years of one-pointed practice he had attained no siddhis, and was in fact experiencing negative occurrences, he decided that he had no karmic connection with *Vajrayana*. In this state of mind, he threw his rosary into the toilet and ceased deity meditation on the twenty-second day of the last month of spring. On the evening of the same day *Nairatmya* (*bDag-med-ma*) appeared to him and spoke thus:

'Noble son, do not act in this way. Pick up your rosary, clean it, and take up your practice again. I am the deity with whom you have a karmic connection and I will bestow my blessings upon you.'

The following evening, *Vajra Nairatmya* appeared to him again in her own mandala of fifteen goddesses. She bestowed the four empowerments upon him and he then attained the first bhumi and the Path of Seeing. Since he had received the four empowerments the stream of initiation was unbroken. Since, at the time of the empowerment, he had obtained primordial wisdom, the lineage of blessings was unbroken. This was the result of the teaching of *Vajra Nairatmya*.

Virupa then understood that because he had forgotten the teachings of his lama, he had

mistaken for bad omens those events which in reality signalled the development of warmth! All hindrances and obstacles were naturally liberated and a true understanding of the pathways (rtsa), breath (rlung), and seed (thig-le) of the subtle body arose in him. Through this understanding, the essential teaching was confirmed. An unshakeable faith in *Vajra Nairatmya*, the natural form of the dharmakya, was born in him and he was overcome with devotion and respect. He was thus able to receive the four lineages of oral transmission, and his wisdom increased in depth each day.

On the evening of the twenty-ninth day he became a bodhisattva of the sixth bhumi. The monastic community realized that something extraordinary was happening and grew dubious of his behaviour. Virupa himself declared: 'I am wicked' and, liberated from the realm of conventional behaviour, he left Nalanda Monastery singing: 'Alas, noble Sangha!' When he arrived at the river Ganges on his way to Varanasi, the river was too rough to cross and he commanded the waters to separate. The waters obeyed. The monks who were following realized that he was a *Siddha* and asked for his forgiveness.

Virupa then remained for a

while in meditation in a forest near Varanasi unconcerned with material needs. At that time Govindachandra, the raja of Varanasi, asked for information about this yogin and, unable to ascertain any reliable facts about him, considered it prudent to order that he be thrown into the water, handed over to the executioner and, finally, buried under a heap of scrap iron. However, even before the return of the raja's envoys, Virupa appeared before him very much alive. Faced with this evidence of Virupa's powers, the raja and his entourage were filled with confidence in him and begged his forgiveness. The raja and his subjects consequently entered the path of *Vajrayana*.

Resuming his journey in a southern direction towards Bhimisar, Virupa arrived once more at the banks of the Ganges. The ferryman he encountered there refused to ferry him across unless he paid first. Virupa replied: 'I will give you this river in payment', and making the sign of conjuration he divided the waters for a second time. Then, with a snap of his fingers, he caused the waters to unite once more. The ferryman was Dombi Heruka who subsequently became Virupa's student.

Virupa and his student went to Dakinisata in southern India where

Virupa consumed a large amount of beer in a tavern. When Kamarupa, the owner of the tavern, asked him when he was going to pay, Virupa replied by tracing a line across the table and saying: 'When the sun has passed this line, then I will pay'. Everyone waited. Virupa had drunk all the beer in the tavern but the sun had not moved. The people of the country, weak with fatigue, began to panic. Eventually, everyone understood that this occurrence was a manifestation of the great yogin's powers. The raja himself finally paid for the beer and entreated Virupa to allow the sun to resume its course-. The sun then set immediately, af-ter three days had passed. In this way, Virupa's reputation for having twice divided the waters of the Ganges and for having stopped the course of the sun spread in all directions.

In Southern India at Bhemehasar, Virupa split the lingam of the Hindu deity Shiva and carried out a great number of miraculous ac-tions, thereby establishing many beings on the path. KrishnachArya from eastern India was one of those who became his students. Virupa and his two principal students possessed siddhis that enabled them to accomplish the good of sentient beings. Virupa bestowed

his bles-sing upon Dombi Heruka, which inspired the latter to obtain a level of un-derstanding equivalent to his master's, and sent him east to Rada to convert the Raja Deha, while he himself went with KrishnachArya to Divikoti. There the statue of Avalokiteshvara Khasarpani addressed him with the following words:

'Noble being, until now your siddhis have benefited sentient beings, but now you must benefit them with compassionate skillful means'.

Virupa subsequently founded a temple and a community of monks at Sowanatha and saved the lives of millions of animals by prohibiting sacrifices. He gave the vajra verses of the Path and Its Fruit to Krish-nachArya who thereby achieved an equivalent level of understanding. Messengers then arrived to invite him to the country of Oddiyana where he composed the great treatise on The Unelaborated (spros-ṁmed). He later fulfilled Avalokiteshvara's prophesy and dissolved into a stone statue in his own image at Sowanatha, an event which he had previously predicted. The right hand of the statue displayed the con-ṛuration mudra and this hand was able to transform iron into gold.

In summary, just as no one

has paralleled the logician Dharmakirti's ability to uphold the teaching through skill in debate, nor King Ashoka's ability to uphold the teaching through power, Virupa's ability to uphold the dharma through magical powers is unequalled. In the *Manjushri tantra* it is said that the coming of powerful beings is pro-phesied by the letter Dhi. Although many take this prophesy to refer to the coming of the glorious Dharmakirti, those who follow Drokmi the translator say that it refers to the powerful yogin Virupa.

The Lord of Yogins, KrishnachArya from the east, was able to send out emanations of himself in various forms. He transmitted this power to the yogin Damarupa from central India, who was able to appear in the twenty-four pithas and thirty-two sacred places simultaneously while sounding the damaru. Damarupa transmitted his teaching to a raja of central India, Sengge Nampar Tsenpa, who attained great realization. He was nicknamed Avadhuti because he was often seen surrounded by children and his own actions were themselves guileless, like those of a child.

Later, Avadhuti transmitted his teaching to Gayadhara who hailed from a family of literati. He obtained perfect liberation through

the development stage. He had many visions of divine emanations and developed the ability to place the vajra and bell in the sky as well as that of transferring his consciousness into another body. Gayadhara visited the home of Drokmi Sakya Yeshe at Mongkar in Tibet. Virupa's teaching thus reached Drokmi through the line of oral transmission and the guru prophesied to which students it should be conveyed.

The Tibetan prince, Lhatsun, sent three young translators from Drompa Jang: Drokmi, Ling and Tak to India. They were advised to study the root of the doctrine: Pratimoksha (Individual Liberation); the essence of the doctrine: Paramitayana (the way of the perfections); The quintessence of the doctrine: *Vajrayana* (The Way of the Vaira). Drokmi received teachings from the Nepalese Shantibhadra and from the great pandita Shantipa, the holder of the eastern door of Nalanda University. He also studied with other panditas from Nalanda, distinguishing him-self in textual scholarship and obtained prophesies from Avalokiteshvara Khasarpani himself in Divikoti in the south. The great *Siddha* Vira Vajra, a student of Dombi Heruka, gave him the oral instructions of the triple lineage of the Path and

Its Fruit and the explanations and em-powerments of 240 tantras. He studied these teachings in India for 12 years in all and became rich in all profound and vast teachings.



Later, Drokmi Lotsava was visited in Tibet by Gayadhara who there-by fulfilled the *Siddha* Avadhuti's prophesy that he would teach the entire Precious Word to his chosen student over a period of three years. Drokmi became a pandita possessing limitless knowledge of the five sciences. Go and Marpa were among his students. Possessing both the textual transmission and the realization, he mastered the stage of dev-elopment, the power of emanation, the ability to sit in the sky in the vajra position and the power of 'transference' and entering'. Although these powers

should have enabled him to achieve mahamudra in one lifetime, due to the faults of his students, it was not until he entered the intermediate stage that he realized Buddhahood.

He greatly revered the essential instructions and therefore hesitated to impart them. However, his activity was so vast that he obtained countless students, and eighteen lines of the Path and Its Fruit teach-ings developed as a result. His principal student was Seton Kunrik (1030-1118) who served him for seventeen years, made him an offering of his body, speech and mind and received the teaching in the manner of a vase 'without holes'.

The blessings of Seton's profound teaching were very great and he obtained 200 students who were capable of understanding the meaning of the path and who attained realization. Seventeen of his students received the complete commentaries on the tantras. Out of the eight who received the different versions of the Precious Word, Zhangton Chobar who served him for eighteen years, achieved complete realization, yet never made a great display of it.

After the passing of Seton, Sachen Kunga Nyingpo having heard that Seton's student Zhangton Chobar was learned in all the essential instructions, begged him

to transmit them to him. Zhangton Chobar consequently taught him the entire Path and Its Fruit over a period of four summers and winters. Later, in the female Water Hare year, when Sachen was 32 years old, Zhangton gave him the following advice: 'Meditation is the essence of the *Vajrayana*. I have not meditated for that long a time, but I going to show you something that will give you confidence'. He then displayed numerous miracles and spoke the following words:

‘If you devote yourself to practice, you will realize the mahamudra in this life. If you devote yourself to teaching, you will have many students. However, do not mention the name of the teaching until eighteen years have passed. After that time, you will be totally accomplished in whatever you do’.

Sachen Kunga Nyingpo subsequently studied the vajra stanzas each day and the entire path each month. During this time he had an attack of food poisoning and, as a result, he could not remember the teaching. As the Precious Word was only transmitted orally there was no one from whom he could gain instruction on it. Since he thought that it would be difficult to obtain these teachings even in India, he prayed one-pointedly to his guru

who consequently appeared to him. As he continued to pray fervently, this time it was the Lord of Yogins, Virupa, who appeared before him in his dark brown form, surrounded by four disciples and shining like 100,000 suns. This happened in the male Earth Tiger year (1238) when Sachen was 47 years old.

Virupa remained with Sachen for one month, during which time he transmitted the whole Precious Word and explanations and teachings on 72 *tantras* together with their commentaries and empowerments. This teaching was accomplished by means of the six oral instructions. Sachen thus received the four profound teachings.

After the stipulated eighteen years had passed, Sachen Kunga Nyingpo transmitted these teachings to those of his students who were worthy recipients. He composed eleven different commentaries on the vajra stanzas for eleven students who had received teachings on the treatise. As had been prophesied, his three supreme students went to the spiritual lands of Khechara and to Parvata in this life through one-pointed meditation.

Among his other students, the most notable was his son the venerable Drakpa Gyaltsan who obtained the level of 'acceptance'

of the Path of Application. Among his seven heart sons were Ga Lo, Zhonnu Pal, Niche Palton, Shen Dorseng, and Konchog Kharte, who were renowned for their learning and wisdom.

Sachen Kunga Nyingpo was a man of immeasurable virtue who did not infringe the three vows in any way and whose uncontrived *bodhichitta* was all-embracing. As he was able to unite the two stages of meditation, he had passed beyond all limitation and overwhelmed his teachers by his practice and his faith. He had realized all the inner signs of accomplishment, encountered the deities and possessed the gift of clairvoyance. His many other attributes included the ability to teach dharma and give consecrations by appearing in many places at once in six different forms. His realization equalled that of the great Buddhist sages of India. Finally, in the male Earth Tiger (1258), having reached the age of 67 years, his four emanations departed for four pure lands to benefit sentient beings.

Sonam Tsemo (1142-1182)



His son, the great pandita precious achArya Sonam Tsemo, master of the five sciences, was born in the Water Dog year of the second cycle. His birth was announced by dakinis who wrote the letters `KH'U SHAMBHI PANDITA DEBAMATI' on the temple door at Vajrasana. In India he was acclaimed as an incarnation of Durjaya chandra. Sonam Tsemo obtained all the empowerments, explanations and oral instructions from Sachen Kunga Nyingpo. For eleven years he studied with Chapa Chokyi Sengge at Sangphu. His studies included teaching on the Paramita, *Madhyamaka*, *Pramana*, Vinaya and Abhidharma. By the time he reached the age of eighteen, his reputation for

learning had spread beyond the Ganges and he had mastered the triple discipline of teaching, debate and composition.

If his practice faltered, he would supplicate Avalokiteshvara and other divinities and received direct inspiration from them. He was able to transfer himself at will to certain spiritual lands such as Oddiyana and Potala and attained the highest virtues, reaching the level of a bodhisattva of the second bhumi. In the male Water Tiger year (1188) when he was 41 years of age, the air filled with a pleasant perfume and the sound of cymbals as he was giving a teaching to eighty advanced students, and he obtained the rainbow body, vanishing in a cloud of light.

Drakpa Gyaltshan (1147-1216)



Sonam Tsemo's younger brother Jetsun Drakpa was born in the Fire Hare year of the third cycle (1147). He had a great many teachers, the most important of whom were his father Sachen Kunga Nyingpo and his brother Sonam Tsemo. Endowed with the unceasing inspiration of *Arya Manjushri* he displayed his profound view and vast activity,

which encompassed the teaching of the tripitaka and all the tantras. He became a celebrated scholar, saint and yogin who meditated continually, was capable of extinguishing all doubt concerning the profound meaning and who possessed all the outer inner and secret signs of realization.

When the famous Khache Panchen (1126-1225), who was

skilled in astrology, announced that there was going to be an eclipse of the sun, Drakpa Gyaltsan let it be known that he was going to prevent this eclipse. In order to accomplish this, he stopped the movement of breath-mind in the right and left channels of the subtle body and caused the 'red' and 'white' drops to mix in the central channel of the subtle body. The eclipse was prevented by this yogic practice. The pandita declared that this was just a trick to make him look like a liar and went to visit Drakpa Gyaltsan. Upon his arrival, Drakpa Gyaltsan sprang

to his feet and suspended his vajra and bell in mid-air. When he saw these signs, which surpassed all understanding, Khache Panchen Shakya Shri exclaimed: 'Great Vajradhara'. Realizing that this was the most precious of all the vajra holders, he requested the nectar of his teaching. Sachen Kunga Nyingpo appeared to him and explained the Path and Its Fruit to him. Drakpa Gyaltsan was able to bestow blessings by his very presence and had the power to transfer himself to different spiritual lands, although he had to decline when dakinis invited him

to remain. Among his students there were eight whose names were suffixed by Drakpa, three who were great translators, four supreme students who held the teaching of the Vajra Panjara, and countless others such as Mon Vajra Raja.

He prophesied that when he would be reborn as a cakravartin emperor in the Gold-coloured World, he would realize the majority of all the levels and paths and would become a perfectly accomplished Buddha after only three more incarnations.

Sakya Pandita (1182-1251)



Manjushri Sakya Pandita was the son of Palchen Odpo and Drakpa Gyaltsan's nephew. Like the Buddha he made five choices before incarnating. He entered the womb in the form of a naga king, his head decorated with precious jewels. During this time, his mother experienced a depth of meditation previously unknown to her. When he was born, a great light filled the sky and he began to speak in Sanskrit. The physical marks of a Buddha that adorned his body signified his incomparable accumulation of merit. These marks were the ushnisha on the

top of his head and one tuft of hair, white as a conch, falling in a curl in the centre of his forehead. His appearance was such that it was impossible for those who beheld him to tear their gaze from his face.

He was born in the Water Tiger of the third cycle. The inspiration of *Manjushri* had accompanied him in his 25 incarnations as a pandita. In ultimate truth he was an incarnation of *Manjushri* as had been prophesied by Tara to the astrologer Khache Panchen. This was recognized as fact by the scholar Tsangnagpa when he saw the numerous marks on his

body. In relative truth he studied the teachings in order to guide beings. Whatever the teaching, he understood its meaning immediately and obtained a clear comprehension as to the status of all objects of knowledge. Since he viewed his lama as inseparable from *Manjushri*, he was able to realize all the internal and external signs. He received teachings from countless Indian, Nepalese, Kashmiri and Tibetan spiritual friends, becoming a vast reservoir of wisdom achieved through study, reflection and meditation, and master of all teachings. After taking vows from the pandita Khache Shakya Shribhadra, until the end of his life, he broke not the smallest rule and like an arhat, he maintained a moral discipline that was pleasing to the Buddhas.

He was praised by all mundane and transcendental beings and became a saint worthy of offerings. He possessed all scholarly and monastic virtues, great *bodhichitta* and all the qualities of realization. He was therefore able to act for the benefit of many beings and his fame spread far and wide. Having studied both Buddhist and non-Buddhist philosophies he furthered the cause of dharma through teaching, debate and composition. His reputation reached the famous Vedantin philosopher Harinanda

who, together with five other scholars, came to confront him. Sakya Pandita silenced each of them in turn through his skill in dialectical logic based on the three *Pramanas*. After his defeat, Harinanda cut his hair as a mark of submission and promised to follow the Buddhist path. Sakya Pandita was the first Tibetan to defeat Indian scholars in debate and his reputation subsequently spread like lightning across India.

From the age of nine until his passing away at the age of 70, he turned the wheel of dharma each day. Among his disciples were Tshog, Drup and Phak, who held the lineage of realization; Lho and Mar who held the lineage of oral instructions; Shar, Nub and Drung who held the lineage of commentaries; twenty disciples of all ages who held the lineage of the Vinaya; Lo, Zhang, Rong and Chag who understood Sanskrit and Tibetan; four yogins practising in secret, one of whom was Gyatsha Lung; four saintly scholars, one of whom was Tsangnagpa; Gyalwa Yangonpa who, along with others, held the lineage of meditation. In addition he had many more scholarly students who held the pitakas.

He was a prolific writer and composed numerous treatises on the ten sciences. Among these

treatises were: The Discrimination of The Three Vows (sDom-gsum Rab-dbye) and The Treasury of Knowledge Concerning Ideal Cognition (Tshad-ma Rig-pa'i gTer). He wrote many explanatory texts on the *śāstras* and carried out many Sanskrit translations. He is noted as the first to initiate traditional logical enquiry into the three *Pramanas* and the ten sciences; teachings which, as he himself said, had not existed in the Land of Snows prior to this time. The study of the terminology and meaning of the ten sciences in Tibet begins with him. His reputation paralleled that of the great Indian masters Dharmakirti and Dignaga and the qualities of his body, speech and mind spread like a banner for all to see. Consequently, Prince Godan, the Mongol ruler of China, longing to behold his face which glowed like the moon, sent envoys to invite him to China. After concentrated prayer, Sakya Pandita decided to accept the invitation, with the benefit of his Tibetan students in mind.

Prince Godan, immensely rich and successful, was searching for a lama who would guide him on the path of liberation and omniscience. He insisted that Sakya Pandita, the greatest sage in Tibet, should be invited to accomplish this task.

As his own lama had prophesied, Sakya Pandita became the supreme ornament in China after his arrival there.

Through his unparalleled actions of body, speech and mind, he spread the teaching throughout numerous uncivilized lands. He delivered Prince Godan from his illness and the Prince developed great faith in him. However, one day when he was teaching the Suvarnaprabha sutra and had reached the line 'the tortoise has no hair', the Prince and his ministers decided to test him. To this end, the Prince requested a Chinese magician to create a magic temple at the side of a lake and then

invited Sakya Pandita to meet him there. In a state of profound meditation, Sakya Pandita blessed the temple by throwing flowers. The magician was consequently powerless to destroy the illusion. The Prince and his retinue were then filled with faith and named the temple 'magical temple of the North' (Byang-phyogs sPrul-pa'i Lha-khang). It can be seen in China to this day in the vicinity of the mountain of *Manjushri* (Wu-ta'i Shan).

When, after some time, Sakya Pandita's Tibetan students begged him to return, he composed the treatise entitled *Elucidating The Thought of The Sage* (Thub-pa'i

dGongs-gsal) and sent it to them.

In this manner, Sakya Pandita caused the teachings of the Buddha to flourish throughout time and space. In the female Iron Pig year (1251) at the age of 70, he passed away into the spiritual land of Joy whilst residing at the 'magical temple' monastery, having traversed the five paths and the ten bodhisattva bhumis. He became the Buddha Vimala Shri as had been prophesied by deities and gurus. This was later confirmed by Chogyal Phakpa. When a scholar asked him about Sakya Pandita, he replied that he had become a Buddha.

Chogyal Phakpa



Dromgon Chogyal Phakpa, the son of Zangtsha, Sakya Pandita's brother, was born in the Wood Sheep year of the second cycle (1235). As he was a great bodhisattva, he incarnated of his own volition. When he was eight years old, he gave a great teaching on the *Hevajratantra* to a thousand monks allowed to use the parasol and to thousands of lesser monks. Due to his unique understanding, those who listened to his words developed immense faith in him and, from that time, he was termed

'the Noble One' (phags-pa). He had numerous spiritual friends, chief of whom was *Manjushri* Sakya Pandita. He mastered the inner and outer vehicles, the Kalachakra, and the majority of the teachings known in Tibet at that time, becoming a precious well of knowledge.

Sechen, the Mongol Emperor, invited him to China where he carried out great works for the benefit of the dharma and the welfare of sentient beings. He ordained thousands of monks

each year, and in China while he was giving a teaching to 70,000 monks, he handed out gold and other material riches. Through his skill in debate he defeated the non-Buddhist views of the seven masters of Zin-shing, who had previously criticized the Buddha's teaching, and converted them to Buddhism. He also compiled a Mongol alphabet in response to the persistent requests of the king, Gose.

In response to entreaties by his Chinese students that he perform a miracle to display the power of the Sakya teachings, he took a sharp weapon and cut off his head and limbs. These five pieces were transformed into the five Buddha families and were seen to send out count-less rays of light. On encountering his moral perfection and the works of his body, speech and mind, the king and his retinue developed immense faith in him and he became the foremost recipient of religious offerings.

Dharmapala

He also became the religious and temporal ruler of the three parts of Tibet, as the Buddha had prophesied in the *Manjushri* mula tantra. He was the first Tibetan lama to become king and he governed impartially as far as the different schools of Buddhism were concerned.

Among his disciples were Khang, Nyon and Zhang, who held the lineage of his teaching; Ganden and Kundray who held the lineage of tantric revelation; Zhang and Kun who held the lineage of revelation of the oral instructions; four disciples who carried out his words and wishes faultlessly; two powerful kings, and six great disciples, one of whom was Dukhorwa. All the Tibetan masters of this period such as Narthang Gyadpa, held him in great esteem and begged him to give them the nectar of his teaching. He excelled in teaching, composition and debate, and succeeded in spreading the doctrine.

Dromgon Channa's son Dharmapala (b. 1268) was also the religious and secular ruler of Tibet but he died at a very early age. After his cremation many relics were found in the ashes and these served as an object of religious

Once in Tsang province, as he was giving a teaching to 70,000 monks, several thousand pitakadharas and 100,000 other disciples, he handed out gold to each person from a cereal bowl. He also gave bodhisattva vows in such a way that the significance of the commitment was unmistakable. In the *Manjushri* tantra it was prophesied that Chogyal Phakpa would 'illuminate the Buddha's teaching like the sun'.

Dromgon Channa

Dromgon Channa, Chogyal Phakpa's brother, subsequently became the religious and secular ruler of Tibet. He was able to resurrect the dead and demonstrated this power on several occasions. He could place religious robes upon a sunbeam as if upon a table and he once shot an arrow into a rock, penetrating it and causing water to flow. He was an emanation of Vajrapani.

faith in Tibet and China.

Dharmapala had no descendants. However the guru Yeshe Jungnay, son of Zangtsha, Sakya Pandita's brother, had fifteen grandsons as Tara had prophesied when he was in China. Tishri

Kunlo (1299-1327), the eldest of these grandsons, founded four dynastic houses (bla-brang): Zhicho, Rinchen Gang, Lhakang and Dunchod of which the last two sub-dynasties have survived. The saintly lama Sonam Gyaltsan (1312-1375) came from the Rinchen Gangpa dynasty. He perfected the triple activity of study, reflection and meditation, and there was not a single sage in all Tibet who had not studied with him. Among his descendants were numerous scholars and sages such as Sherab Gyaltshan and Dagchen Lodro Gyaltsan (b. 1332). The Lhakang dynasty also included numerous scholars and sages.

The surviving dynasty is the Dunchod dynasty which possesses numerous scholars and sages such as the great Kunga Rinchen (1349-1414) who restored both the temporal power and the spiritual lineage of the Sakyapas, laid down monastic rules and initiated and developed the different methods of textual instruction and meditation practice. His accomplishments were of great practical benefit to the Sakya doctrine.

In the fifteenth century at the time of the master Jamgon Ame Zhab the Dunchod dynasty divided into two sub-dynasties, or palaces

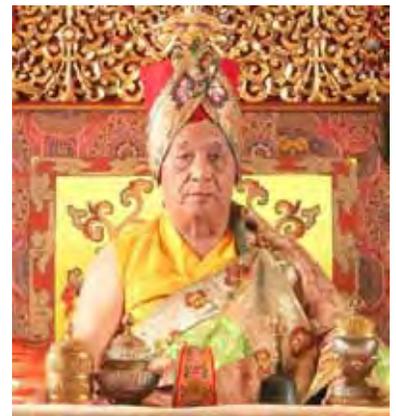
(Phod-rang): the Dolma Phodrang and the Phuntshok Phodrang. The present-day descendants of these two sub-dynasties are, in the Dolma Phodrang, His Holiness the Gongma Trichen Rinpoche, Supreme Head of the Sakya Order whose elder son His Holiness Ratna Vajra Rinpoche, is the current Sakya Trizin, and whose younger son Khöndung Gyana Vajra Sakya Rinpoche is next in line as Throne Holder.



His Holiness Gongma Trizin Rinpoche, 42nd Sakya Throne Holder

In the Phuntsok Phodrang, His Holiness Dagchen Rinpoche, who left his body in April 2016, is survived by his sons and three grandsons. The latter are Khöndung Avikrita Vajra Sakya Rinpoche, Khöndung Abhaya Vajra Sakya Rinpoche and Khöndung Asanga Vajra Sakya Rinpoche, who will in their turn succeed to the Sakya throne.

These descendants possess scholarly qualities and the marks of realization. The dharmapalas are their servants and they are able to transform apparent phenomena into the nine desirable qualities as they wish.

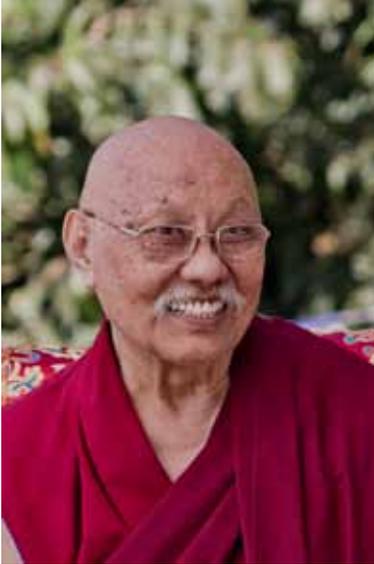


The Late His Holiness Jigdral Dagchen Rinpoche
Head of the Sakya Phuntsok Phodrang

In their prophecies, the Precious Guru Padmasambhava and Atisha testify to having seen Sachen Kunga Nyingpo surrounded by emanations of *Manjushri*, signifying that all authentic descendants of this line would be saintly beings.

In addition, the Sakya Tradition counts with two principal sub-sects, the Ngör School and the Tshar School.

The Ngor Tradition



**Luding Khenchen
Rinpoche, 75th Head of the
Sakya Ngor Tradition**

The principal Sakya seat of Tantric learning, Ngor E-wam Choden, was founded in the Earth Bird year of the seventh cycle (1429) by Ngorchen Vaj-radharma Kunga Zangpo, one of the 'two Kungas learned in tantra'. The coming of this great Kunga was prophesied by the Buddha in the 'phags-pa dGe-ba'i rTsa-wa sutra and in the Yongs su 'dzin-pa'i sutra.

Ngorchen Kunga Zangpo was born in the Water Dog year of the sixth cycle (1382). His incomparable wisdom of hearing, reflecting and meditating led him to develop the triple activity of teaching, debate and composition in the manner of a second Buddha. He gave the precious word of the Path and Its Fruit eighty times and the Vajra Mala teaching sixty times. The empowerments, teachings and oral instructions he gave are beyond enumeration. His moral discipline was such that he was asked to dispense monk's vows more than ten thousand times, and he is known as 'the Vajradharma of our era of discord'.

He had countless students who attained realization and in whom the qualities of scholar and sage were united. The upper and

lower regions of Tibet swarmed with the many monasteries he had established.

The first holder of the throne of Ngor E-wam Choden was Muchen. From the time of the first abbot Muchen to the present when the heads of the Ngor palaces share the throne, there have been over 70 abbots. The Path and Its Fruit has been transmitted every year without exception by the lama holding the throne. The Ngor monastery comprised approximately five hundred monks in permanent residence and numerous others who came to receive the teaching on the Path and Its Fruit from all areas of Tibet. In exile, it became the responsibility of Luding Khenchen Rinpoche to effectively head Ngor Monastery. He assumed this responsibility until 2000, at which time Luding Khen Rinpoche and Thartse Khen Rinpoche began to take turns in doing so.

The Tshar Tradition



**The Late Chogye
Trichen Rinpoche, 18th
Throneholder of the Sakya
Tsharpa Tradition**

The Dar Drangmochen monastery in Tsang was the residence of the Tsharchen Vajradhara Losal Gyamtsho (b. 1494). Great beings, 'masters of the ocean of sutra and tantra,' directed this monastery from the time of Tsharchen himself to the great abbot Ngawang Losal Phuntsok. The abbot Yolwo Zhonnu Lodro, student of Tsharchen, founded the Yarlung Tashi Chode monastery. Directed by unparalleled incarnations, it became a great college of study and practice. The Tsharpa tradition was famed for its transmission of the Thirteen Teachings of Gold (gSer-chos gCu-gsum), and teachings on the greater and lesser Mahakala. The teachings had been transmitted through Ngorchen and his principal disciples and through the divine Khön line. They were passed on without interruption until Vajradhara Lodro Gy-altshan gave them to Doringpa Kunpang Chenpo who received them in the manner of a vase 'without holes'. He 'held aloft the banner of victory in practice' while in solitary retreat at Kha'u Drakdzong and obtained the summit of realization.

Among Doringpa's numerous disciples, the Tsharchen

dharmaraja, Losal Gyamtsho was the tree of life of the doctrine of the oral lineage. He was born in 1494 and came to possess all the virtues of scholar and saint. He took monk's vows from the omniscient Gendun Gyamtsho, the third hierarch of Drepung, and studied courses in metaphysics at the great monastery of Tashi Lhunpo where his flawless understanding resembling that of Shantideva, exhausted the other scholars. Through dint of prayer he saw Vajra Yogini who commanded him to go to Kha'u Drakdzong where he would receive the oral lineage of the esoteric teachings from Doring Kunpang Chenpo. Tsharchen also subsequently received countless other profound precepts. Through his practice he obtained the signs of warmth of the Path of Application. Since Vajra Yogini was his guardian, he obtained high levels of realization at Trophu, Srinpori and in Phenyul. At Zhalu he ascended the throne of Buton Rinpoche. He studied with sixty-three masters of the 'Ancient' (Nyingma) and 'New' (gSar-ma) traditions without sectarian bias and received all the profound teachings on practice that existed in the Land of Snows at that time.

Tsharchen became the second 'Vajradhara of our age of discord', having countless students in all schools. His two principal students were Khyentse Wangchuk and the omniscient Ludrup Gyamtsho who maintained the Tsharpa lineage. They, along with the abbot of

Nalendra Chogay Khenrab Jampa and Sachen Kunlo, were referred to as the four Tsharpa lamas, and it is the result of their religious activity that the oral lineage of the sLobshad of the Path and Its Fruit still survives today. The Tsharpa lineage was headed by the Late

Chogay Trichen Rinpoche until the time of his parinirvana in 2007. The leadership of the Tsharpa Tradition is now shared by Gar Shabdrung Rinpoche and Chogye Shabdrung Rinpoche.



薩迦傳承史

智者饗宴



節錄自究給企千仁波切著作
由藏譯法

尊貴的配登仁波切及蔣揚康卓
由法譯英

珍妮佛史考特及喇嘛蔣巴泰耶
1983
象神出版社，布里斯托



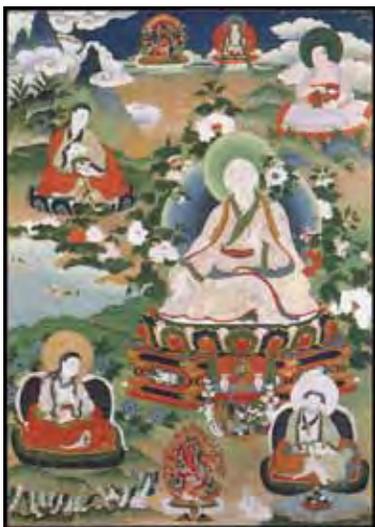
Khön Konchok Gyalpo

據說在古代，三位天人兄弟為了令眾生具備福德，而降臨到謝爾沙國王北面的阿里·托德之地。從二哥玉玲（Yuring）一直到楊巴潔（Yapang Che）之間經歷五代，被稱為光音天神聖傳承。在戰勝了吸血鬼查林之後，楊巴潔娶亞德魯克·希里馬，她生下了兒子名為昆巴謝，意思是：“在戰鬥期間降生者”。後者的兒子昆帕波切（Khon Palpoche）於公元八世紀成為赤松王的大臣。另一位兒子昆那加拉需塔則是阿闍梨帕德馬卡拉（Padmakara）的一名親近弟子，也是藏族七試士之一。從昆帕波切傳到謝拉慈林兄弟和昆貢邱嘉波（Khon Konchog Gyalpo）兄弟經歷十代，他們都嫻熟掌握了“舊譯”（寧瑪）的密續，並通過普巴金剛的禪修得到成就。昆貢邱嘉波研究了“新譯”（薩瑪）教派的密續，並建立了薩迦寺。

釋迦牟尼佛在文殊根本續中預言薩迦寺會使佛法在西藏弘揚。另一個由珍貴上師帕德馬卡拉的預言，則提及這個寺院的位置和弟子。寺院修建前，十方則興建了四座佛塔，淨化了這個地方，使之成為吉祥地。在公元1040年，從印度到西藏途中，據稱阿底峽尊者（Lord Atisha）（982-1053）曾在此地多次禮拜及獻供。隨後，他在山邊看到了序（Hri），七個第（Dhi）和吽（Hum）種子字，並預言這個地方將會出現一位觀世音菩薩化身，七位文殊菩薩化身和一位金剛手菩薩的化身，為所有眾生提供幸福的源泉。水牛年（1073年），昆貢邱嘉波在此地創立了薩迦寺，正是從此開始出現“薩迦派”。而昆氏光音天薩迦家族此三個名號自此傳承下來，傳遍四方。

昆貢邱嘉波的兒子為薩千貢嘎寧波，根據南卡帕（Namkha'upa）和其他人的預言，薩千貢嘎寧波是觀世音菩薩的化身。他於水猴年（1092年）誕生於殊勝的薩迦傳承中。從出生開始，他就表現出對眾生的慈悲，而還年幼時的時候，他向康巴的弟子顯現為千手觀音。他作為昆瓦巴的化身而聲名遠揚。

他具足十力，並能夠承擔弘揚教法的重擔。他是究竟的菩薩，三界的主宰，尋求解放者的嚮導。對那些承諾追隨解脫道的人，他擁有不屈不撓的決心以救渡眾生，完全理解所有的知識，並且消除所有的疑惑。他從薩迦派和其他教派領受無盡的教法。他能夠通過禪修和辯論來澄清所有的晦澀難懂的事物，他精通於將佛法與假學說區別開來，及引領弟子踏上真正的法道。



薩千貢嘎寧波 (1102-1158)

偉大的薩千貢嘎寧波掌握了當時印度聖人和西藏人最初傳播的所有經教及密續教義。特別是，他領受龍樹和毘瓦巴的傳承。

他十二歲時，按照他的上師巴利譯師的指示，他進行了六個月的止的禪修，直到文殊師利菩薩直接向他顯現，給了他以下的教授：

“ 若執著此生，則非修行者；
若執著世間，則無出離心；
執著己目的，則無菩提心；
執著心生起，則失正見地。”

薩千貢嘎寧波便立即理解，圓滿修道的所有要點都包含在這些教導之中。從他的老師鐘仁辰、巴利譯師、喇嘛南卡帕（聶譯師的弟子）、馬譯師羅卓扎巴、彭仁洛蒼、瓦扎薩納、兩位尼泊爾班智達、昆及秋瓦以及他的父親貢邱嘉波那裡，他領受阿毘達摩的教導、因明、中觀、彌勒五論、醫書，佛經續、四部密續、和密續釋論，並接受了帳幕金剛護法輪的灌頂。身為文殊菩薩的化現，他只需要聽聞一次教義，就能理解到其深刻的內涵。他也領受龍樹菩薩的勝樂輪及密集金剛傳承。

貢嘎寧波之前的道果源流

正如大海般的無盡深廣，薩千·貢嘎寧波不滿足於掌握必須的經續教法，還從他的父親和昆及秋瓦那裡接受了卓彌譯師薩迦耶謝的深廣教授，並從成就者張通秋巴（Siddha Chobar）領受道果。光道果教授即是成佛之道。

當眾生之主傳授了喜金剛根本續二品續時，他說修行必須依序先通過布施來淨化、研讀中觀、研究密續所有地道；最後是喜金剛。就是經由如是次第，瑜珈之主、六地菩薩、無我母的親傳弟子毘瓦巴弘揚所有經續中最究竟的根本續及釋論。八十四成就者的禮讚中說：

“我禮敬大師毘瓦巴，他把大河的水分開了，因為酒資而以太陽為抵押。”

毘瓦巴



佛陀入涅槃後一千零二十年，毘瓦巴出生於皇室。然而他視王國、財富、權勢如敝屣，而從印度東部索南菩里寺廟的阿闍黎法稱和方丈戒天那裡領受別解脫戒。他在該寺中創作了無數的宗教藝術、建築。後從那爛陀寺院的住持法慈獲得出家戒。在法慈的指導下，他完善了經教和禪修，並研習如海的經論，很快成為這座那爛陀的頂嚴及住持。白天他行持阿闍黎的辯論，教學和著述的三種事業，晚上他禪修勝樂金剛（khor-lo bDe-mchog）。

然而在多年的止修後，他不但沒有任何成就，連一個表示修持進步的夢兆、感應也未得到；甚至還發生了夢見日隕、月蝕、山崩、海枯等等不祥的徵兆。使他既失望又傷心，認定與金剛乘無緣。在這個心境下，他將念珠丟到廁所裏，並於春季最後一個月的二十二日，停止禪修本尊法。在同一天的晚上，無我母示現在他面前，把他丟棄的念珠放回他的手中，說道：

“尊貴之子，別這樣做。拾起你的念珠，把它弄乾淨，並再持續你的修持。我是與你有宿緣的本尊，我將賜降我的加持予你。你要除去心中對事物強烈的分別習氣，捨棄一切散漫心與分別心，令心脫離妄想。”

隔天晚上，金剛無我母再度向他示現她的十五尊空行母的壇城中。無我母賜予毗瓦巴四種灌頂，令他即刻頓悟而證入初地以上菩薩之見道位。從他獲得四種灌頂後，灌頂傳承即至今未絕。灌頂時，他獲證了本初智慧，從此傳承的加持力即無中斷，這是無我母殊勝教法之果。

毗瓦巴隨即瞭解到，由於他曾忘失他的上師的教法，以致錯把加行道上暖熱的生起視為惡兆。如今所有的障礙都被自然地遣除，他並且生起了對本尊身，脈、氣、明點的如實了悟；及對金剛無我母的無比虔敬與信心。他如是足堪接受四種口耳傳承，智慧也與日俱增，對精髓教法之證悟再也無法動搖，其證量不斷的地地增上。

在二十九日晚，毗瓦巴成就了六地菩薩的證量。此時，毗瓦巴仍住在那爛陀寺之中，寺院覺察到不尋常的事情發生，而對毘瓦巴的行為生起質疑。毗瓦巴說：“是的，我是邪惡的！”然後向他的

弟子及僧眾們懺悔。毗瓦巴脫下僧服，很恭敬地將鉢和袈裟一起放在佛像之前供還佛陀。對那尊他曾經拜了二十四年多的佛像，作最後一次的頂禮，從此捨比丘戒，離開那爛陀寺，大聲地唱道：“啊呀！尊貴的僧伽！”。

當他前往瓦拉那西途中，在恒河岸邊河水洶湧難渡，因此他命令河水分開，河水遵命而分。於是僧侶瞭解到他是成就者，並請求他原諒。

毗瓦巴到瓦拉那西後，在一個森林裏禪修，毫不關心物質需求。瓦拉那西的首長鉤鈴阿鏘拉乃是外道弟子，他規定佛教徒不可停留此地。首長詢問這位瑜珈士的來歷，但不確定他的身份，慎重地交付劊子手將他捆綁四肢後丟入水中；等到第二天劊子手回去覆命，卻詫異地發現他正完好地坐在首長的宮殿中。

首長又將他捆綁在地窖中，在下面燃以大堆鐵屑，並從上丟下許多岩石，但毗瓦巴卻在使者回去覆命前，又活靈活現地出現在首長的面前。目睹了這毗瓦巴大神力的一幕，當地的王侯與臣民對他的能力生起信心，並向他殷重懺悔，並轉而進入了金剛乘的佛法道路。

毗瓦巴繼續旅行到靠近喀什米爾的畢密沙地方，再度地到達

恒河邊，擺渡者非要他先付費否則不肯渡他過河。毗瓦巴答道：

“我將給你此河以為報償。”他同時以期克印一指，而令恒河二度分開；過河後，又在一彈指間，令河水再度匯流。擺渡者後來成毗瓦巴的弟子，名為東比赫汝噶。

毗瓦巴和他的弟子東比赫汝噶一起到南印度空行之地時，進入了一家酒店，店主給他拿來一壇酒和一盤飯。他吃喝得很痛快，並且一再要酒，當店主卡馬魯巴向他要求付帳時，他在桌上劃了一道線，答道：“當太陽通過此線，我就付帳。”該地疲勞且虛弱的人們開始恐慌起來。每個人都瞭解此事的發生，系肇於偉大瑜珈士的力量所致。最後大王立刻派人去付酒錢，並懇求毗瓦巴准許恢復太陽的正常運行。此事共歷時三天，太陽方恢復運行。毗瓦巴的名聲也因分開恒河，並停止了太陽的運行而傳遍十方。

毗瓦巴在南印度貝瑪哈薩，斷裂大自在天的石像，在一連串的奇跡後，毗瓦巴令許多眾生轉而步上佛道。從東印度而來的克里虛納阿闍黎便是毗瓦巴當時所收的弟子之一。毘瓦巴和他的兩位主要弟子擁有能夠圓滿利益眾生的神通。毘瓦巴加持東比赫

汝噶使其獲得與上師無二的證悟，並把他送到拉達東部去感化德哈大王，而他自己則和克利須那阿闍黎一起去了迪科科蒂（Divikoti）。在那裡的觀世音菩薩像說：

“高尚的人，至今為止你的神通已經利益眾生，但現在你必須以具悲心的善巧來利益眾生”。

毗瓦巴師徒隨後又來到了北印度索瓦那他，建立了一座寺院與龐大的僧團，並且禁止當地宰殺牛、豬、羊等牲畜來獻祭的陋習，因而拯救了數百萬動物的生命。他給予克利須那阿闍黎“道果”的金剛句，令他藉此達到同樣的究竟證悟。

毗瓦巴隨後應邀前往烏仗那國請出《紅大威德金剛續》，造《道果金剛句》、《無分別紅大威德金剛》等對金剛乘及空性的偉大論述，收伏外道，度生極多。

後來他圓滿了觀世音菩薩的授記，他在索瓦那他融入他形象的石頭中，如他先前所預言。雕像的右手持期克印，這隻手能夠把鐵變成黃金。

總而言之，正如以因明辯論的技巧來維護正法，沒有人能與法稱論師相比！以權勢來維護正教，也沒人能與阿育王相比！毘



Lamdre Lineage (Sakya Refuge Field)

瓦巴憑藉神通維護教法的能力也是無人能比。文殊根本續提到種子次第字會降生偉大的人物。雖然很多人都認為此預言提到的是法稱論師，但卓彌譯師的弟子則認為這指的是偉大的瑜珈士毘瓦巴。

來自東方的瑜珈之主克里虛納阿闍黎能以各種方式展現自己的化身。他將此神變傳給來自從印度中部的瑜珈師達馬魯巴。達馬魯巴能夠同時出現在二十四境和三十二聖地，同時搖動手鼓。達瑪魯帕將教授傳給印度中部的國王森給·納帕·提森帕，他獲得證悟。因為眾人經常見到他周圍都被孩童所圍繞，所以暱稱他為阿伏杜蒂，而他自己的行為本身就像孩童一樣樸實無華。

後來，阿伏杜蒂把他的教法傳給了一個來自文人家庭的嘎雅達拉。他在生起次第時獲得證悟。他見到許多殊勝化現，並具有將鈴杵放在空中的能力，以及將自己意識遷轉到其他身軀的能力。嘎雅達拉在西藏蒙卡拜訪了卓彌薩迦耶謝的家。因此，毘瓦巴的教導經由口傳傳給卓彌譯師，並傳給上師所預言應傳授的弟子。

西藏的太子拉頌卓帕將派三名年輕的翻譯（卓彌、林、塔克）前往印度。他們被建議研究

教法的根本：波羅提木叉（別解脫戒）；教義的本質：般若乘；教法的精髓：金剛乘。卓彌譯師領受來自尼泊爾的香蒂巴扎（Shantibhadra）和那爛陀大學東門的持有人班智達香蒂巴（Shantipa）的教導。他還向那爛陀的其他班智達學習，而使他自身在經典上的成就聲明遠播！並從南方的迪迪科提獲得觀世音菩薩卡薩爾帕尼的授記。東比赫汝噶的弟子偉大的成就者偉拉瓦扎給了他道果三傳承的口傳，釋論及 240 密續的灌頂。他在印度研究了這些教義長達十二年之久，並且精研這些深廣的教法。

後來，嘎雅達拉前往西藏訪問卓彌譯師，圓滿阿伏杜蒂的授記，嘎雅達拉將以三年的時間向授記的弟子傳授完整的金剛句。卓彌譯師因而成為理解五明的班智達。句和馬爾巴都是他的弟子。卓彌譯師同時具備教證二法，圓滿生起次第及化身的能力，能金剛跏趺坐在空中，精通遷識。雖然這些功德應當能讓他在一生中成就大手印，但是由於弟子的違犯過失，他直到中陰，才證悟佛果。

他非常珍視教言，因此猶豫傳授。然而因為其佛行事業如此廣大，以至於他有無數的弟子，而有十八道果傳承。他的

主要弟子是服務他十七年的色通昆列（Seton Kunrik）（1030-1118），他以其身語意作為供養，成為領受其教法的“無漏容器”。

色通的教法的加持非常廣大，有二百名弟子理解道果，並獲得證悟。十七名弟子領受一切密續的釋論。在領受不同版本道果的八位弟子當中，為他服務了十八年的張通秋巴，獲得圓滿證悟，卻從未顯示於外。

在色通逝世後，薩千貢嘎寧波聽說色通的弟子張通秋巴領受了一切根本教法，請求張通秋巴把它們傳授給他。因此，張通秋巴在四年間傳授完整道果。後來在水兔年，薩千貢嘎寧波三十二歲的時候，張通秋巴給了如下的建議：

“禪修是金剛乘的核心。我一直沒啥禪修，但我會顯現一些能讓你生起信心的東西。”然後他顯示了無數的奇蹟，並說了下面的話：

“如果你專心禪修，今生就會證悟大手印。如果你專心於教學，你會有很多弟子。但直到十八年過去之前，甚至不要提到教法的名稱。在那之後，無論你做什麼，你都會成就。”

薩千貢嘎寧波後來每天研究金剛句，每個月研讀完整道果。

在這段時間裡，他食物中毒，結果他忘失這個教法。由於金剛句僅有口傳，他無法由其他人那裡得到指導。他認為甚至在印度也很難獲得這些教法，他專注一意向其上師祈請，上師出現在其面前。當他繼續誠心祈請的時候，這一次是瑜伽之王毘瓦巴以黑褐色的形式出現在他面前，被四個門徒包圍著，而放射千日的光芒。這發生在地虎年（1238年），當時薩千貢嘎寧波四十七歲。

毘瓦巴留在薩迦一個月，在此期間，他傳授整個珍貴道果，七十二密續和教法，以及其釋論和灌頂。這個教法是通過六個口傳而圓滿。因此薩千貢嘎寧波接受了四個深奧的教法。

在授記的十八年過去之後，薩千貢嘎寧波傳授這些教法給那些具格弟子。他為十一位領受教法的弟子撰寫了十一篇不同的金剛句釋論。正如他所預言的那樣，他的三位優秀弟子，通過止的禪修，今生就到達卡恰瑞淨土。

其他弟子當中，最重要的是他的兒子扎巴蔣稱，他證悟道果入流。七個心子中，有以學識和智慧而聞名的加羅，鐘努帕爾，利基帕爾頓，陳多勝和卡諾特。

薩千貢嘎寧波具有無盡功

德，絲毫未毀損三律儀，而他的無畏菩提心也圓滿週遍。由於他能止觀雙運，已經超越一切邊見，他的禪修和虔信令上師讚賞。他證悟一切的內在成就，親見本尊，並具備神通。還有其他功德包括能夠即時以六種不同的化身出現在不同地方教授佛法和灌頂。他的證悟與印度的偉大佛教聖者的證悟無異。最後在地虎年（1258）六十七歲的時候，他的四個化身前往四個淨土，利益眾生。

索南則摩 (1142-1182)



他的兒子五明大師，殊勝阿闍黎索南則摩，出生於水狗年。印度佛陀成道處的菩提迦耶大塔門首上，有空行母寫下：

「神聖的索南則摩大學者，文殊師利的化身，金剛乘教法的持有者，已在薩迦誕生了。」索南則摩獲得了薩千貢嘎寧波的所有灌頂，解釋和口頭教授。十一年來，他在桑普跟隨茶巴秋吉桑哲大學者座下學習。他研習了因明、般若、中觀、戒律和阿毘達摩的教法。到了十八歲的時候，他的博學名聲已經遠播至恆河彼岸。他也專精於教授、辯論和著述三學。

當他遇到修行疑惑時，他會祈請觀世音菩薩和其他本尊，並親自從本尊領受直接教授。他能隨意地前往烏仗那和普陀山等淨土，並有究竟的功德，證悟二地菩薩。在水虎年（1188年）四十一歲時，空中瀰漫著妙香和鈴聲，他當時正在教授八十名上首弟子，他證悟虹光身，消失於光中。

扎巴蔣稱 (1147-1216)



索南則摩的弟弟傑尊扎巴出生於火兔年（1147）。他有很多上師，其中最重要的是他的父親薩千貢嘎寧波和他的哥哥索南則摩。領受文殊菩薩的無盡加持，他展現其深見及廣行。事業包括教授三藏及一切密續。他是著名的學者，聖者，不斷禪修的瑜珈士，他對究竟空性毫無疑惑，具備內外秘密證悟的一切徵兆。

當著名占星師堪千班禪（1126-1225）宣布太陽將日蝕時，扎巴蔣稱公開表明他要防止這次日食。為了做到這一點，他停止了微細身的左右脈的氣息，使“紅”和“白”菩提融入微細身的中脈。從而阻止日食。堪千宣稱這只是一個讓他看起來像騙子的詭計，然後去拜訪扎巴蔣稱。他到達後，扎巴蔣稱跳起，將鈴杵置於空中。當他看到這些超越一切理解的現象時，堪千班禪釋迦師利大聲呼喊：“偉大的金剛持”。意識到他是所有金剛上師中頂嚴，他請求扎巴蔣稱的教法甘露。薩千貢嘎寧波出現在他面前，向他解釋了道果。

見到扎巴蔣稱就能獲得加持，他有能力前往不同的淨土，儘管他不得不拒絕空行母祈請他住世的要求。在他的弟子當中，有八位

以扎巴為名，三位是優秀的翻譯，四名殊勝的弟子持有金剛乘教法，還有無數弟子，如金剛王拉賈等。

他預言，當他在金色世界中成為轉輪王時，他將證悟多數的菩薩地道，並在三次轉世後就能證悟佛果。

薩迦班智達 (1182-1251)



文殊薩迦班智達是帕爾欽奧波和扎巴蔣稱的侄子。像佛陀一樣，他在轉世之前做了五個選擇。他以龍王的外相入胎，頭上飾有珍貴的珠寶。在此期間，他的母親經歷了一個她以前未曾經歷的禪定。當他出生時，天空充滿光明，他開始用梵語說話。佛陀紋飾莊嚴其身，標誌著他無比的功德。這些印記是頂髻以及額前一撮白色頭髮如同捲曲的白海螺。他的相貌如是莊嚴，使見者無法轉移視線。

他出生在水虎年。他前二十五世都身為班智達，都領受文殊菩薩的加持。在勝義諦，他是文殊的化身，正如度母向占星家堪千班禪的預言。當學者昌那巴在他身上看到許多印記，他認可這是事實。在世俗諦，他研究教法以引導眾生。無論何種教法，他能立即明白其意義，並對所有知識有清楚的理解。由於他視上師與文殊菩薩無別，他夠理解一切內外的徵兆。他接受了無數印度，尼泊爾，克什米爾和西藏善知識的教授，通過聞思修，精通一切教法並成為一切知識的寶庫。他從堪千釋迦師利領受比丘戒後，直到入滅，他並未毀損任何微細戒，而是像阿羅漢一樣，保持了一個令佛陀喜悅的戒體。

他被所有世人和天眾所禮讚，成為一個值得禮敬供養的聖者。他具備一切學者及修者的功德，有殊勝的菩提心和一切證悟功德。因此他能行持利益許多眾生的事業，他的名聲遠揚。他研究了佛教和外道教法，經由教學，辯論和寫作來弘揚佛法事業。他的名聲傳到了著名的吠檀多哲學家哈林那達耳中，哈林那達和其他五位學者前來西藏和薩迦班智達辯論，薩班以量論為基礎的辯證邏輯的技巧擊敗哈林那達。作為順從的標誌，印度學者剃髮並承諾遵循佛法的道路。薩迦班智達是第一位在辯論中擊敗印度學者的西藏人，他的名聲隨後像閃電般在印度傳開。

從九歲起到七十歲去世，薩迦班智達每日都轉動法輪。在他的弟子中有托史，德魯普和帕克，他們具備證悟的傳承；羅和馬爾持有口頭教授傳承；夏爾、挪和卓貢，他們持有釋論傳承；各種年齡的二十位弟子，持有戒律傳承；羅，張，戎和查格同時熟悉梵文和藏文。四位則秘密修持瑜伽行，其中一位是嘉夏龍；四位聖學者，其中之一是曾那帕。嘉瓦楊貢波，和其他人共同持有禪修傳承。此外，他還有更多的弟子持有經論傳承。

他是一位多產的作家，撰寫無數關於十明的論述。論述包括：“三律儀論”（sDom-gsum Rab-dbye）和量理寶藏論（Tshad-ma Rig-pa'i gTer）。他著述許多釋論，並翻譯了許多梵文典籍。他被認為是第一個對因明量論和十明進行傳統邏輯研究的人；正如他自己所說，在這個時代之前，這些教授在“雪域”並不存在。西藏對十明及修辭學的研究始於他。他的成就與偉大的印度大師法稱和陳那相提並論，他身語意的功德，眾所周知。因此，中國的蒙古闊端汗渴望看到他如月容顏，派遣使節邀請他前去中國。經過專一的祈請，薩迦班智達決定接受邀請，因為這能利益藏族弟子。

闊端汗非常有錢而成功，正在尋找一位能引導他走上解放和全知的上師。他堅持要邀請西藏最偉大的聖者薩迦班智達來完成這個任務。正如他自己的上師所預言，薩迦班智達抵達中國，就成為中國的頂嚴。

通過身語意無與倫比的事業，他將教法傳遍了許多未有佛法的地方。他治好闊端汗的病，闊端汗對他產生了很大的信心。但是，有一天，他在教導“素瓦那巴布經”，到達了“烏龜沒有毛”的章節，闊端汗和他的大臣決定對他進行考驗。為此，王子要求中國魔術師在湖邊創造一座神奇的寺廟，然後邀請薩迦班智達在那裡與他見面。薩迦班智達在禪定中下投擲鮮花加持寺院。魔術師因此無力摧毀幻術。王子和他的隨從因而充滿了信心，並將該寺命名為“北方的神奇寺廟”（Byang-phyogs sPrulpaii Lha-khang）。至今在中國文殊菩薩山（五台山）附近的地方仍可見到此寺院。

經過一段時間後，薩迦·班智達的藏族弟子懇求他回藏，他撰寫了“牟尼密意顯明論”（Thub-pa'i dGongs-gsal）並將其寄送給他們。

經由這些方式，薩迦·班智達使佛法在不同時期，不同地點

興盛弘揚。鐵豬年（公元 1251 年）70 歲的時候，他居住在“神奇的寺廟”寺院，證悟五道十地的功德，進入涅槃大樂境界。正如本尊及上師的授記，他成為維摩拉希利佛。後來來秋甲帕巴確認。當一個學者問他關於薩迦班智達時，他回答說他已經成佛。

秋甲帕巴



卓貢秋甲帕巴是章夏的兒子，而章夏是薩迦班智達的兄弟。他出生於木羊年（1235年）。他是偉大的菩薩，他以自己的願力而投生。他八歲時，就傳講喜金剛續給一千多名比丘，及數以千計的沙彌。由於他的證悟，那些聆聽教授者對他生起巨大的信心，從那時起，他被稱為八思巴意即“殊勝者”（phags-pa）。他有許多上師，其中最重要的是文殊薩迦班智達。他掌握了當時在西藏的內外乘教法，時輪金剛，以及大部分教法，成為珍貴的知識來源。

蒙古忽必烈薛禪汗邀請他到中國，為了佛法和眾生的福祉而從事偉大佛行事業。他每年剃度數千名僧侶，而在中國為七萬名僧侶傳授教法時，他供養黃金和其他財物。通過他的辯論技巧，他擊敗了先前批評佛教教義的七位道士的外道見地，並將其轉化為佛教徒。他還編寫了蒙古字母表，以回應忽必烈汗不間斷的請求。

為了回應中國弟子的懇求，他用神通展現薩迦教法的威力，他拿出利劍，斬斷了頭和四肢，將之轉化為五方佛，並發出無量光。見到八思巴的圓滿功德及身語意事業，國王和其隨從對他產生了無比信心，而成為佛法的最重要的護持者。

他也成為西藏三區的宗教和世俗統治者，正如佛陀在文殊師利密續中所授記。他是第一個成為國王的西藏上師，就不同的佛教部派而言他是無私的統治者。

在他的門徒當中，教法傳承持有者是康，尼永和張。甘丹和昆德瑞則繼承密續；張和昆則持有口頭傳承；四位弟子無誤奉行其教言。兩位君王和六位偉大的門徒，其中一位是杜克霍瓦（Dukhorwa）。所有當代的西藏上師，如納塔賈巴，都非常尊敬他，請求他賜與他們教法甘露。他在教學，著述和辯論方面表現出色，並成功地弘揚佛法。

他曾經在唐區，教授七萬名比丘，數千名經論師和十餘萬名弟子，他從鉢裡把金子供養給每個人。他也傳授菩薩戒，使菩薩戒律儀的意義明晰無疑。文殊續中授記秋甲帕巴將“像太陽一樣照亮佛陀的教導”。

卓貢嘉那

卓貢嘉那是秋甲帕巴的兄弟，後來成為西藏的宗教和世俗

統治者。他能夠復活死者，並多次證明這種能力。他可以把僧袍放在陽光光線上，彷彿置放於桌

子，他曾經用箭射穿一塊石頭，並從中有水流出。他是金剛手菩薩的化現。

達馬帕拉

卓貢嘉那的兒子達馬帕拉（生於 1268 年）也是西藏的宗教和世俗統治者，但他在很小的時候就去世了。在他荼毘後，在灰燼中發現許多舍利，成為西藏和中國宗教信仰對境。

達馬帕拉沒有子嗣。然而薩迦班智達的兄弟張的兒子上師耶謝炯內有 15 個孫子，正如度母在薩班於中國時所預言的那樣。

這些孫子中最年長的提西昆洛（1299-1327）創立了四個拉章；芝脫拉章、仁千剛拉章、拉康拉章、度秋拉章。最後兩個拉章存續下來，聖上師索南嘉稱（1312-1375）來自仁千剛拉章。他圓滿聞思修三種事業，當時西藏上師沒有一位不向他領受教法。其後代有許多學者和聖人，如謝拉嘉稱和達千洛卓嘉稱（生於 1332 年）。拉康拉章還包括許多學者和聖者。

存續的頗章是擁有眾多學者和聖者的度秋拉章，如恢復了薩迦世俗和宗教傳承的偉大貢嘎仁千（1349-1414），制定了寺院規則，發



His Holiness Gongma Trichen Rinpoche
41st Sakya Throne Holder



His Holiness Gongma Trizin Rinpoche, 42nd
Sakya Throne Holder



The Late His Holiness Jigdal Dagchen
Rinpoche
Head of the Sakya Phuntsok Phodrang

展了不同的經教教學和禪修訓練方法。他的成就對薩迦派有很大的實際利益。

在十五世紀的時候，賈姆根·阿姆·扎卜·達布德王朝的朝代分為兩個頗章：卓瑪頗章和彭措頗章。這兩個分支的當代傳承者在卓瑪頗章是貢瑪赤欽仁波切。他為薩迦傳承的持有者。他的大兒子尊者大寶金剛仁波切是當代的薩迦赤欽，其小兒子智慧金剛薩迦仁波切則將是未來王座持有者。

彭措頗章尊貴的達欽仁波切於 2016 年四月入滅，由他的兒

子和三個孫子繼承。三位孫子是無變金剛薩迦仁波切，無畏金剛仁波切和無著金剛薩迦仁波切，他們未來將成為薩迦法座持有者。

這些未來法座持有者均有學者氣息，及證悟的徵兆。護法是他們的僕人，他們能夠隨心所欲將現象轉化為九種理想功德。

蓮花生大主教和阿底峽的預言中授記，看到了薩千貢嘎寧波被文殊菩薩所包圍，表徵此一傳承的後裔都是聖者。

此外，薩迦傳承還有哦巴及察巴兩個主要分支傳承。

This Issue was Generously Sponsored by

Howard Pi, New York



Please find below the contact details for the monasteries in India and Nepal directly under the aegis of His Holiness the 41st Sakya Trizin:

Sakya Dolma Phodrang

Address: 192 Rajpur Road, P.O. Rajpur 248009
Dehradun, U.K. INDIA
Email: sakyadolmaphodrang@gmail.com
Tel: 91-135-2734-081

Sakya College

Address: Mussoorie Road, P.O. Rajpur 248009
Dehradun, U.K. INDIA
Email: sakya_college@yahoo.co.in
Tel: 91-135-2734-308

Sakya Centre

Address: 187 Rajpur Rd, PO Rajpur 248009,
Dehradun, Uttarakhand, INDIA
Email: shrisakya@yahoo.co.in
Tel: 91-135-2734-286
Fax: 91-135-2734-493

Sakya Monastery Kalimpong

Address: 11th Mile, P.O. Topkhana,
Kalimpong 734301
Dist. Darjeeling, West Bengal, INDIA
Email: sakyamonasterykpg@gmail.com
Tel: 91-355-2255-425
Mob: 91-933-3092-858

International Buddhist Academy (IBA)

Address: IBA, Tinchuli-Boudha, PO Box 23034,
Kathmandu, Nepal, 44600
Email: ibanepal888@gmail.com
Tel: +977-1-4915218

Sakya Academy

Address: Purkul Road, Bhagwantpur 248001
Dehradun, INDIA
Email: sakya_academy@yahoo.com
sakyaacademy.org@gmail.com
Tel: 91-135-273-4286
Mob: 91-897-943-1316

Sakya Thupten Namgyal Ling

Address: Puruwala
P.O. Gorkhuwala
173025 Dstt Sirmaur, H.P. INDIA
Email: sakyamagon@yahoo.co.in
Tel: 91-1704-238895

Sakya Nunnery

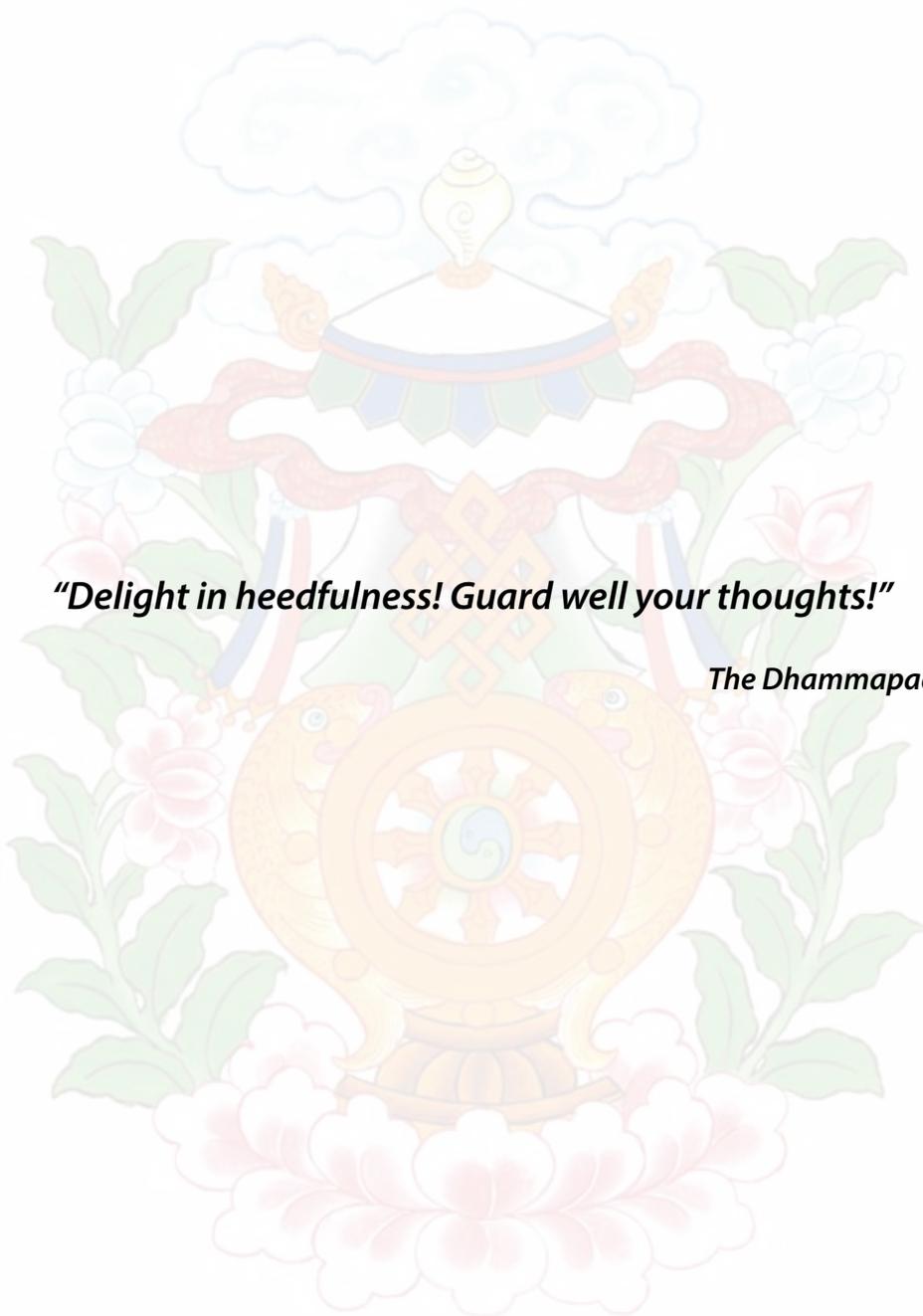
Address: Sahastradhara Road, P/O Kulhan 248001,
Dehradun, Uttarakhand, INDIA
Email: sakyannunnery_office@yahoo.com
Tel: 91-135-2607-560

Sakya College for Nuns

Address: P.O. Manduwala, Via Premnagar
Dehradun, UK 248007
Email: sakyacollegefornuns@hotmail.com
Tel: 91-9557-420-432

Vajrayogini Meditation Center

Address: 207/14 Bhuwaldanda, boudha -6
GPO Box : 6765 KMC, Kathmandu, Nepal
Tel : 977-1-4915068
E-Mail : vajrayogini2009@gmail.com



“Delight in heedfulness! Guard well your thoughts!”

The Dhammapada



**Melody of Dharma
Sakya Dolma Phodrang**

192, Rajpur Road

P.O. Rajpur 248009

Dehradun, U.K. INDIA

Tel: 91-135-273-4081 Fax: 91-135-273-4883

Email: melodyofdharma@gmail.com