MONASTERIES IN SIKKIM*

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The hidden valley of rice called 'sBas-yul-lSBras-Mo-lJongs' discovered by the Great samt Heruka lHab'Tsun Nam-mkhas-higs-med or popularly known as Gyalwa lHa-bTsun Chhenpo in the early 17th century was the land blessed and graced by Mahâ Guru Padmasambhava or known as the second Buddha as a Paradise on earth or a heavenly shelter for the griefed ones in the cruel world of the future is the same that we now call 'Sikkim', the youngest state of the Indian Union. Gyalwa lHa-bTsun Chhenpo's entry into Himalayas from Tibet and his great discovery of Sikkim, as per the Mahâ Guru Padmasambhava's prophecy, marks the beginning and spread of Mahâyâna Buddhism, particularly known as 'b'iDayas-Uongs rGogs-Chhen pnYingma', in Sikkim and also the establishment of Buddhist monasteries in Sikkim.

Gyalwa lHa-bTsun Chhenpo, along with two other lamas, namely mNga-bDag Sems-pa Chhenpo and Kathog Rigs-zin Chhenpo, built many monasteries and lhakhangs (small shrines) in Sikkim after the consecration of the first Dharma king of Sikkim, Chogyal Phuntsok Namgyal at Yaksam, by the above three lamas in 1604. The first monasteries established by rGyalwa-lHa-bTsun Chhenpo were sDrup-sThe monastery, gSang-prNgags Chhos-glIng monastery and Padma Yang-rTse monastery in the West Sikkim. The monasteries first built by mNga-bDag pa and Kathog pa were bTra-Shi IDing monastery in the west and Kathog monastery in the east respectively. Further, in the course of time many more monasteries were added, including the monasteries of Karma Kagyuppa sect. Thus, now, one will see a monastery or a small shrine almost on every top of a hill, particularly in the western part of the state. The present number of monasteries and lhakhangs in Sikkim exceeds 160, besides an almost equal number of mandirs and a few other religious institutions.

Among the oldest monasteries established by Gyalwa lHa-bTsun Chhenpo, Pedma Yang-rTse monastery was further developed and reconstructed during the reign of Chogyal Chhyak-Dor Namgyal, the third Dharma king of Sikkim and skyabs-mゴn h highs-med-js, the third reincarnation of the Great Gyalwa lHa-bTsun Chhenpo and since then it has become the principle monastery of Sikkim. Almost all the other rNyening monasteries were once the branches of the monastery and the Head lama of each subsidiary monastery depended from Padma Yang-rTse monastery.

Besides, Pedma Yang-rTse monastery, the other big and important monasteries of Sikkim are bTra-Shi-Hthing monastery in the west, Ralang monastery in the south, Rums-tegs monastery in the east, Pho-dang monastery and Phun-bZang monastery in the north. The present position of the above six monasteries may be described as below for the benefit of those interested:

Pemayangtse monastery is located on the hill top of Gyalshing town, the present west District Head Quarters, and near the recently built Tourist Lodge of Sikkim. The monastery has undergone various repairs and renovations from time to time and present building was

thoroughly repaired and renovated during 1960-70. A special mention may be made of a
heavenly structure called Zangdok-dPal-rgyal, a wooden structure built and installed on the top
floor of the monastery. It is a wonderful and artistic work worth seeing and is a masterpiece
of Rev. Dzogzin Rinpoche of Pemayangtse who solely worked on it for a period of 5 years.
The total strength of lamas in this monastery is 108 and the main ceremonial grand puja of
the monastery is held in the last week of the 12th month, according to Tibetan calendar, with
lama dances for two days every year.

Ttra-Shi-lhing monastery is located in between the hills of Pemayangtse and Ralong. This
place is believed to be the centre of Sikkim from the religious point of view. On this heart
shaped wonderful hill top, there are two main buildings called Chogyal bhrikhang and Guru
bhrikhang. Chogyal Lhakhang is the main monastery of Tashiding built originally in the 15th
century. This is the monastery in which the famous holy water is opened for public audience
once in year on the 1st of 1st Tibetan month, which usually corresponds to March. The
Chorten Tongwa-rang-nchol, the most famous Chorten of Sikkim, renovated about three years
ago is also located at this holy place.

Ralong monastery located near Rabangla Tea Estate in the South District, originally,
was the first monastery of Kargyumpta sect established in Sikkim, during the reign of the 4th
Chogyal of Sikkim. Chogyal Gyarmad Namgyal. The existing building of the monastery
was recently dismantled and the Government have already started its reconstruction.

Rumtek monastery was originally built during the reign of Chogyal Gyarmad Namgyal
and follows the same sect as that of Ralong monastery, Karma Kargyut. This monastery,
situated just below the now famous Rumtek monastery 'Dharm Chakra Centre' of H.H. the
Gyalwa Karmapa, the Supreme Head of Kargyumpta sect of Buddhism, was reconstructed
a few years ago.

Phodung monastery located in the North-District, about 40 Km. away from Gangtok
as old as Ralong and Rumtek monasteries. This monastery also belongs to Kargyumpta sect
of Buddhism. The present monastery building is in delapidated condition and is under the
process of reconstruction. The Phodung monastery was originally built in 1721. This monastery is situated in the
North District near Phodung monastery, about 30 Km. away from Gangtok town. This mon-
astery was gutted by fire in 1947 and the present building is a recently reconstructed one.
This monastery follows red sect of Buddhism 'Nyingma'.

To sum up, the monastic establishments in Sikkim have played, and to some extent still
play, an important part in the welfare of the Sikkimese Buddhist people. Till the recent popu-
ularity of modern education in Sikkim the monasteries were the only institutions imparting
education and lamas the only teachers. At present, however, the monasteries fulfill the reli-
gious and spiritual needs of the people as modern education has taken over the function of
vocational preparation. In future the monasteries in Sikkim might attract Buddhist scholars
from outside and thus acquire a new significance.