

Pearlman, Ellen (2002). *Tibetan Sacred Dance: a journey into the religious and folk traditions*. Rochester, Vermont, USA: Inner Traditions. p. 94: "When Padmasambhava consecrated Samye Monastery with the Vajrakilaya dance, he tamed the local spirit protector, Pehar Gyalp, and bound him by oath to become the head of the entire hierarchy of Buddhist protective spirits. Pehar, later known as Dorje Drakden, became the principal protector of the Dalai Lamas, manifesting through the Nechung Oracle."

Dorje (1999), p. 173: "Samye Monastery is laid out in the shape of a giant mandala, with the main temple representing the legendary Mount Meru in the centre. Other buildings stand at the corners and cardinal points of the main temple, representing continents and other features of tantric Buddhist cosmology. The main temple is full of Tibetan religious art in both mural and statue form, as well as some important relics. Many Tibetan Buddhists come on pilgrimage to Samye, some taking weeks to make the journey."

The Tibetan king Lang Darma suppressed Buddhism in his country, in the 9th century.

At nearly the age of 60, in the year 1038, the Indian Prince Atisha came to Tibet, like many other Indian monks around the year 1000, to reform Buddhism, which had degenerated in this country. At the time, the understanding of the relationship between sutra and tantra was completely lost in Tibet. Atisha founded the Kadam-pa sect and had such a great influence, that also the existing Kargyu-pa- and Sakya-pa sects reformed partially.

Especially the Sakya Lamas, who usually were married and had their positions inherited from father to son, hereinafter gained worldly power. The great Chinese Emperor Khublai Khan, descendant of Djenghiz Khan, who conquered Tibet in the year 1206, recognized the head of the Sakya school in 1270 as head of this order and granted him the worldly power to reign over Tibet. The Mongol shamanism was apparently closer to Buddhism than Christianity, Islam and Confucianism, which also were known to the emperor.

The legend says that the emperor had requested different religious representatives to produce a miracle and that it was only the Buddhists who could succeed. In return the Sakya Pandita had to ordain the Crown of the Chinese emperor.

In 1368, eleven years after Tsong Khapa was born, the Ming dynasty