

**AN ACCOUNT OF GURU PADMASAMBHAVA'S
CONTRIBUTION TO THE ESTABLISHMENT OF DHARMA
TRADITION IN THE HIDDEN LAND OF SIKKIM**

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Om Swasti.

Today in front of the presence learned gathering, I shall try to present a short commentary on the unique and well known saint, Guru Padmasambhava, who is symbolised with the wish granting tree with countless leaves and flowers of peace strewn every where.

I would like to concentrate on Guru Padmasambhava who is the embodiment of compassion, power and action of all the Buddhas. I will narrate a short explanation on all the miraculous deeds performed by the Guru in this hidden land, Sikkim.

Guru Padamsambhava is the epitome and manifestation of supernatural deeds and divine powers, eulogised as the second Buddha whose advent had been prophesied by the Buddha Himself. In the 8th century, the Guru came to Demo-zong and travelled all over the land. He blessed and sanctified this land as the most extraordinary sacred hidden land. He announced that this land is no different from "Zangdhok Palri" (heavenly paradise). He further named this land as second "Hog min pal gyi Hbras Mo. lzongs". It is because of Guru Rinpoche that this land is famous as the spiritual centre of the world. The prophecy is written in the scriptures of Sutra and Tantra. To quote a few examples from PARINIRVANA SUTRA.

"12 years after I pass away, a person more extraordinary than myself will be born in the lake of Dhana Kosha".

From *DBUGYUR TSHAL SUTRA*.

"12 years after I pass away, a holder of the Tantric tradition (teachings) will naturally be born in a Lotus in the Lake of Dhana Kosha.

From *TANTRA*

"ARYA MANJUSHRI NAMA SANGITI

"The one who is equipped with all wisdom, will be born in a lotus. He will hold the treasure of all omniscient wisdom."

From *ANUTTARA PARNISPARA ARTH TANTRA*

"After I pass away from here at the end of the tenth year, I will have the rebirth of one who is the most extraordinary Buddha in the whole world in the land of Uddiyana. That name will be known as Pema Jungnay, (Pema-'byung-gnas) who will be the holder of Tantric teachings".

**THE BEGINNING PHASE START WITH GURU RINPOCHE
OPENING THE GATE TO THE SACRED LAND OF DEMOJONG.**

He blessed and showed us thousands of caves and rocky-terrains as places of meditation. The four known caves in the four directions with Brag-dkar Tashiding as epicentre, are Sharchok Bayphug in the East, Khandro Sangphug in the South, Dechen phug in the West and Lhari Nying phug in the North.

In order to cure countless number of diseases, Guru Rinpoche transformed leaves, roots and fruits into medicines through his spiritual powers. The Guru also transformed hot and cold springs into medicines (menchu). To name a few hot springs are Khandro Sang phu, Ranlang, Ralop, Tag-rum, Yumthang, etc. The cold springs are available at Tik-kosha and Gol at Kabi, and Bakchha.

The hot and cold springs are clearly mentioned in Dezhong gNeyik and Lama Gongduc Ka Gya Ma.

There are one hundred and nine large Lakes blessed by Guru Rinpoche, the prominent of which are Phu Tso Karpo, Bhar Tso Marpo, Da Tso Gnyenpo and the famous Khechoc Palri, Guru Dongmar, etc. The details of the lakes are given in the Denzhong Nay Sol, and Gongduc Ka Gya Ma.

All the area beyond Tung in the North Sikkim cannot grow paddy because of cold weather. However, in Tsung Thang, a small hamlet blessed by Guru Rinpoche, people can grow rice. At the same place there is a tub-like stone beside a huge rock on which rice is grown naturally.

During the time Tibet was ruled by king Thrisong Deutsen, Guru Rinpoche came to Sikkim along with Maha Pandita Vimalamitra and other disciples and disu the kind thmsong Detsen. The Guru gave them empowerment and teachings of Lama Gongdue at Tashiding. During that time, Guru converted many spirits of the land into the protectors of the sacred land and the teachings. To mention few of them are Dzo-nga Taktse and Thangla who were entrusted to protect the peaks of mountains and the hills. Pawo Hungri and others were made the guards of the middle-lands of the mountains and hills. Tso Mon Gyalmo and others were asked to keep vigil over the valleys and the hamlets.

Guru Rinpoche prophesied that the practice and meditation of Lama Gongdue is especially meant for the well being of the people of Sikkim. Whoever practices and meditates Gongdue will realise the path of early enlightenment. This aspect of the prophecy is written the Denzhong Nayik, page 41.

There is no place on this earth where Guru Rinpoche has not travelled and preformed miraculous deeds. Especially for Tibet, the Guru was the most illustrious teacher who illuminated Tibet with Dharma at the invitation of the King Thrisong Deutsen.

When Guru Rinpoche was giving Tantric teachings to the king, Thrisong Deutsen and 25 disciples at a place called, Tsung Zab Bu Lung, the Guru prophesied that five hundred years later, the good tradition and culture will degenerate and bad tradition will gain popularity. The countries will fight amongst themselves and there will be no peace. At that period the Tibetans will suffer. The king sought for solutions to the people's miseries. The Guru as-

sured them not to worry as they could go to the Hidden Land of Demozong. He further said that there are four major hidden lands out of which Bayul is spacious inside and rugged outside. The land is peaceful and blissful. This land is located on the southwest of Samye Monastery. When one reaches there, one's mind will calm down and attain peace. If one is able to go to Drag Kar Tashiding, even once then one will not be reborn in the lower realms. One can undoubtedly attain Buddhahood in one lifetime by practicing meditation in that land.

These facts are written in Lama Gongdue Ka Gya Ma and also in Rigzing Sokdrub Ki Yang Yeek.

The life-history and the accomplishments of Guru Rinpoche are referred in the following books :-

1. Kaa Thang Shel Dhark;
2. Kaa Thang Zang Ling Ma;
3. Kaa Thang Serthreng Tharlam Selzhed;
4. Kye Rab Norbue Threng Zoed;
5. Rinchen Ter zoe Kie Poey ka pa;

Guru Rinpoche's specific contributions to Sikkim are elaborated in the following Texts.

1. Lama Gongdue Poey Chaa Pa;
2. Denzong Nya Yeek Gnotsar Terzoed;
3. Lung Ten Shel Kie-Me Long;
4. Thangleiy Lung Ten Dhimeid Yee Kie Dungsol; &
5. Ringzing Sokdrub Tsa Pa Poey.

MIDDLE PHASE : APPROXIMATELY 15TH CENTURY

The great Ter Toen Rigzing Goeydem can, who was the manifestation of Guru Rinpoche, came to Sikkim and preached Dharma extensively. He built a monastery at Pawo Hungri and established meditation centres in different places. He entrusted the responsibility of protecting the Dharma traditions to all the spirits of the land. This reference is mentioned in the book-Kun Chok Choeduen -page 68. We have to do more intensive research on the deeds and works of Rigzing Goeydem can in Sikkim.

The PRESENT PHASE starts in 1642 with the arrival of Nalzor Chey Zhec four brother yogins. The excellent yogins were the manifestation of Guru Rinpoche, and assembled at Yuksam Nor Bu Gang where they started the dissemination of Dharma tradition, the masks of which are still prevalent in the said place.

I shall explain clearly how the yogins illuminated the Land Of Bounty with the Dharma tradition. The four Nalzorpas were :

- Lhatsun Nam Kha Jigmed
- Ka Thok Rigzing Kun Tu Zangpo
- nGa Dhak Sem Pa Phuntsok Rinzing
- Chogyal Phuntsok Namgyal.

During the assembly of the first three Lamas, they decided that the hidden land needed

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a host of patron in order to propagate the Dharma and provide support for the practitioners.

The patron age was essential to complete the TENDREL (auspiciousity) for the spread of Dharma and its continuity. For example in India, when Shakyha Muni Buddha was living, the king of gods, Indra/Gya Jin and Tshang Pa/Brahma requested Buddha to preach Dharma constantly. When Buddha agreed to preach, the two kings-Sel Jay and Zee Gnyingpo became the hosts or patrons. Similarly in Tibet, The king Thrisong Deutsen patronised Lopen Pema Sambhava to turn the Wheel of Dharma.

All the four Nal Zorpas realised that they got together as a result of prayers from the previous lives. The three great Lamas coronated Phuntsok Namgyal as the religious king of this hidden land of Sikkim. The king accepting the role of a host or patron, collected samples of earth and stones from all over Sikkim and built a stupa called , Chang Chub Chorten Tashi Hoed Bar. After the completion of the "Chorten", the four Yogis consecrated the Stupa. At the time of consecration ceremony, the whole area was covered by dome of rainbow and many other miraculous signs.

One can still see the thrones of the four Yogis.

Lha Tsun Chenpo entered the hidden land of Sikkim from the Northern Gate. When he arrived here, he met many spirits of the land and appeased them by transforming the spirits into protectors of Dharma traditions. He discovered many Termas (treasures) and preached them throughout the land. In order to benefit and dispel the doubts of future generations in the spiritual powers, Lhatsun Chenpo left behind a clean footprint on a piece of hard-rock. He established the famous monastery, "Drub De", the first of its kind in Sikkim.

Ka Tok Rigzing Kun Tu Znagpo founded a monastery called, Dhok Goen besides which he created a Lake through his spiritual power. This lake can still be seen at Yuksam.

Nga Dhak Sempa Rig Zing Phuntsog established a monastery named, "Lha Khang Marpo". After reciting many millions of "OM MANI PAD ME HUNG HRI" mantra, Nga Dhak displayed miraculous power by creating a "VASE". A few drops of water put in this VASE will not go dry; instead the volume of water will increase to fill up the VASE.

Once in every year on the full moon day of CHOCTRUL DAWA the Buddhist year, the water from the VASE is ritualised and distributed to all the devotees. This practice is done at Tashiding monastery. After the ceremony is over, the VASE is refilled up with little bit of water which will become full after a year.

The Chogyal, Phuntsok Namgyal built a palace called Tashi Tenka.

Meanwhile, all the four Nal Zorpas worked very hard to spread the message of Dharma throughout the land. Because of their efforts we find monasteries on every important mountains and hills.

IN CONCLUSION : The achievement in the spread of Dharma tradition in Sikkim were caused by Guru Padmasambhava through his compassion, blessings and manifestations. This is clearly illuminated through the Buddha's Prophecies and our own research works.

Precisely, the Guru Rinpoche's Dharma activities are as vast as the sky. There is no time to narrate all that. This narration is only a drop of water from the vast ocean