

PADMASAMBHAVA AND HIS WORKS

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According to the Tibetan evidences Padmasambhava went to Tibet in 747 A.D.¹ He had gone to Tibet during the reign of the Tibetan king Khri sron deutsan. In this period the Buddhist faced resistance from the followers of Bon in Tibet. Prior to that indigenous faith of the Bon priests had spread all over the Tibet. Arriving at Tibet, Padmasambhava vanquished all the devils the Yaksas the Raksas and other superstitions by his Tantra practice. Padmasambhava was a Tantra practitioner of high order the applied Tantric practice of the *abhicara-karma* group for appeasing the malignant performances of the Bon-po priests.

In Tibet Padmasambhava renowned as a Lotus Born. A life story which spread in Tibet about his birth. However he was born in the 'Pema tsho' which is identified with Rewalsar of Mandi District (Himachal Pradesh). His atmosphere was in complete Tantric tradition.² His father Indrabhuti was the king of Urgyan or Uddiyana. He composed many important philosophical treatises. Indrabhuti's sister laksimkarā was a famous siddhā in her period. She also composed philosophical treatises.

Padmasambhava was called to Udyāna or Udghana in boyhood. During this period Uddiyana was famous for the proficiency of its priests in exorcism and supramundane spiritual action. In this regard. It is said that, the people of Udyāna were in disposition of using the practice of the mystic art and charms. The chanting of mystic spell or mantra was popular among them as an art.³ Padmasambhava was influenced by this mysterious atmosphere. After arriving at Tibet Padmasambhava brought under control all uncongenial elements against the Buddhists by his Tantric practice. Thus, he became acquainted as the 'Guru Rin po che' in Tibet. Sometimes he is worshipped as the Second incarnation of the Buddha in Tibet. Practically Padmasambhava was founder the Buddhism in Tibet.

Padmasambhava also was the founder of the Rnyingma pa sect of the Buddhism.⁴ It was established on the practical aspect of Yogācāra Vijnānavāda. Subsequently the Kadamapa sect of Atisha was the reformed Tantric Buddhism which depended upon it. Guru Padmasambhava inaugurated the 'Bsamyas' monastery in collaboration with Ācārya Sāntaraksita.⁵ This monastery played an important role of his life and work.

From the time of Padmasambhava Buddhism proved more attractive to the people of Tibet and that soon became popular. Padmasambhava's departure from Tibet was also miraculous in his life. With his divine attribute, now-a-days he has been the saviour of the suffering world.

Many Tantric Buddhist texts of Padmasambhava were composed and translated in Tibetan at Bsam yas monastery when he propagated the Tantric Buddhism to his disciples. So a large number of disciples of Padmasambhava, appeared in Tibet during this period. They attained efficiency is esoteric power, mostly of a grotesque character.

It is very difficult to probe that how the teachings of Padmasambhava were accepted by the Tibetans. But it is true that, he was extremely Tantric and mystic in nature. The Tantra is the esoteric aspect of the altruistic Mahāyāna Buddhism. Gradually, the Tantra in Bud-

dhism holders some resemblance with the Saivaite mysticism. Padmasambha gave a new outlook with mystic Indio-Tibetan demonolatry.

Padmasambhava exerted effort in introducing several Tantra methods which were preserved separately in the Rnyng rgyud (old Tantra) collection. A complete catalogue of the Buddhist Canon published from Tohaku University Japan, mentions twenty four texts of Rning rgyud of Indian origin. Besides them four works ascribed to Padmasambha are below:

1. Vajramantra bhirusandhi mūla tantra nāma. (Toh. 843, Pkg. 10/467, Lh. 372b: 3-394b: 6 (zha)
2. Loka stotra pūjā tantra nāma (Toh. 844, Pkg. 10/468, Lh. 394b:6-425a:5 (zha)
3. Dākini agni jihvajvāla tantra (Toh. 842, pkg. 10/466 Lh. 329a 4-342b:2 (zha)
4. Sridevi śri trakali tantra nāma (mm. PA Ph. 770)

This book is not included in any edition of the Kangyur.

Vairocana, Candrakumāra and other inmates of the Bsam yas monastery translated these books into Tibetan in the 8th century A.D.

Padmasambhava is said to be a well known teacher of the Nālandā University. In Tibet he also expanded the teachings of Buddha with his great efficiency of esoteric application. It is vividly expressed in his above works. 'Vajra bhuru sandhi mūla tantra' which describes the esoteric practice of the Mahāyāna Bauddha dharma as it is discussed below.

The text 'Vajra bhuru santi mula tantra nama' has 372b: 3-394b:6 folio in the Lhasa edition of the Kangyur. Regarding the sanskrit title of the text Tohuku catalogue and Lhasa edition text in the Kangyur differ in reading.

While the Tohuku catalogue mentions:

'vajra mantra bhuru sādhi mūla tantra nāma.'⁶

Lhasa edition reads:

'vajra mantra bhuru sānti mūla tantra nāma'⁷

The text as available in the Lhasa edition has eleven chapters. Those are below:

1. Cho 'phrul chen po bstan bai glen gshi (Mahā rddhi deśanā).⁸
2. Byin rlabs chen pos dban bsdu bai le'u ste gñis pa (adhisthāna vasitā samuccaya).⁹
3. Tshogs Kyi dkyil 'Khor rab tu bkod pa'i le'u ste gsum pa'o (gana mandala nirmāna tritiya adhyāyah).¹⁰
4. Don dam pa'i gnas nye bar bstan pa'i Le'u ste bshu pa'o (paramāthapada deśanā).¹¹
5. Sgrol ba tin ne'dsin gyi dmigs pa'i Le'u ste Ina ba'o (Mukta samdhi jñana nāma pañcama adhyāyah).¹²
6. Dmod pa nye bar sgrub pa'i Le'u ste drug pa'o (Parābhavopasiddhi nāma sasto' dhāyah).¹³
7. Dregs pa'i sde so so'i las la sbyor ba drag snags Le'u ste bdun pa'o (senaprati māra karma yojana rudra mantra nāma saptamo' adhyāyah).¹⁴
8. Dregs pa can gyi sde rigs dbye pa bstan pa'i Le'u ste brgyad pa'o. (Māra senā kula vedaśāsanānāma 'astamo' 'dhāyah').¹⁵
9. 'Phrin las dmigs pa'i Khyad par las sbyar pa'i le'u ste dgu pa'o

Bulletin of Tibetology

(Viśesa samudācāra karma yojana nāma navamo adhyāyah).¹⁶

10. Bstod pa yon tan brjod pa'i le'u ste bcu pa'o.

(Stuti guna Kathana nāma dasāmo adhyāyah).¹⁷

11. 'Phrin las kyi gner phul ba'i Le'u ste bcu gcig pa'o.

(Samudācāra samarapana nāma ekadaśo 'adhyāyah).¹⁸

The contents of the text depict the struggle between the supernatural evil forces which are symbolised as :

'Dregs pa can gyi sde rigs' corresponding to ban of arrogant devils of māra army who are the challenging force against the serenity of sadhana.

The whole text describes how hard a context in respect of a person to go against the harmful energy. It becomes difficult to be victorious by subduing the evil forces.

In the first chapter Padmasambhava depicts the miraculous power with the enormous strength to subdue the evil-faced gods (gñin rje, gsod byed), goddesses, (Iha'i bdag mo) Yaksa (gnod sbyin.) Nāga (Klu'i bdag po), Sa za, ru, gtum mo, tri etc. other natural and supernatural (Nag po, rluñ, dvags dza byed) beings.¹⁹ In other word the earth to ethereal world was tamed by Padmasambhava's miraculous and supernatural power.

The introductory chapter is therefore named the teachings on occult devise (rddhi deśana).

The next not only describes application of super natural power to subdue the evils. But in this context padmasambhava applied the occult procedures or the order in practice (sāadhanakrama). Every chapter proceeds to achieve the goal (sgrub pa/siddhi).

Padmasambhava is said to have struggle against the Bon priests. Who were efficient in displaying evil occult power. One who attains the perfection is siddha (sgrub thob). So the last chapter 'phrin las kyi gñer phul ba le'u ste bcu gcig pa'o may suggest 'samudācāra samarapana, that means complete surrender of the antagonist.

In between the first and the last chapter the procedures of subduing the evil forces are given in order. For instance the second chapter 'Byin rlabs chen pos dban' bdu ba'i lays importance on two factors.

1. bying rlabs chen pos.²⁰

2. dban bsdu bai.²¹

Here 'byin rlabs chen pos' is instrument of the accumulation (bsdu-pa) of dban. Byin rlabs is sādhisthāna. Every individual holds its identity (adhisthāna) either phenomena of spiritual. By the instrumentation of psychosomatic enterprise the subjugation or power over the phenomena or over the cosmos is accumulated. Because the cosmic world and the Phenomena world are interrelated - the text reads:

Gsañ chig drag po gsuñ gi sgras: ma lus tshim par bka' stsal pa: Ema 'jig rten Khams kun gyi: drag snags bdag po dregs pa can: sñon gyi rdo rje 'chan chen dan ran gi bka' la's 'da bar: Khyed rnam rañ gi 'Khor dan beas: so'i lus dan cha lugs lons spyod mams: 'jigs byed gnas 'dir myur du ston: khyed rnam 'di las 'da byed na: na yi srog dam chig gis: Khed Kyi lus sems srog dan beas ma lus gtan nas brlag par bya: shes bka' stsal nas drag snags kyi tshogs 'di dag Kyāñ bka' stsal to:²²

The third chapter narrates the after effect of holding the subdued power by the practitioner. As the title of shows: tshogs kyi dkyil 'Khor rab tu bked (bskyed) bai: Here tshogs kyi

dkvil 'Khor is significant. The text thus describes: so so'i snags kyi bdag po dag' dkar ser dmar po'i mdog Idan shin: sel gri..... kyan gsol do: bcom Idan 'das rdo rje 'dsin pa chen po: bad ga cag la sogs pa 'jig rten gyi khams na gnas pa'i ma ruñs pa'i tshogs gdug pa can sdan gnod ba dan: sug's pa dañ: 'tsho ba dañ: rtsod pa'i bsam pa dañ Idan shin: byams pa dañ: sñiñ rdse dañ: Phan pai sems sbye bar mi nas pa rnam Kyis to: rañ rañ gi Khams dañ: byed pa dañ: rigs dañ: las kyi bye ba dañ: rten dañ: nas pa dañ: dhan gi khyad par dag dañ mthun pa'i bstan pa mi bzad pa stobs dan Idan pa dag bka' stsal par gsol shes gsol to.²³

Under the circumstances the retinuees are closely advised regarding the unveiled truth (Paramartha staya)²⁴ which is immanent.

The chapter 'don dam pa'o gnas ne bar bstan pai le'u ste bshi pa'. Here 'don dam pa'i is not beyond the 'Kun rdzob' the apparent truth (samvrtasatya)²⁵ which is Veiled by ignorance. 'Don dam pa'i is therefore to get rid of thought construction (rnam par rtog pa. Vikalpa).

This chapter is related to the previous one where the mind is in a higher state and free from thoughts construction in the veil of ignorance. The knowledge thus arises at the state of such concentration (tiññe 'dsiññ : samādhi). It refers to the ritualistic process of the Tantra in order (Kalpana Krama).

As a result of that 'dmod sgrub' becomes close. The dmod sgrub is specific practice related to 'mon sbyod' refers to six fold activities for self protection and self expansion as the text mentions. Dregs pa'i bdag po yum dañ beas: sbyor shin dgons pa de nid kyi: bdag gi rañ bshin yoñs su bskyed: 'phro dañ chos Kyi Khyad par dañ: bsdu dañ rañ gi gnas su brtag: skur gyur gan gi mtshan ñid ne bo dañ: byañ chub sems Kyi bya ba yis : yum dañ beas pa gyous su rdsogs. (762:4-5 lh.)²⁶

The seventh chapter objectively mentions the 'drag sNags' which is incantation of specific syllables to frighten the antagonists (rudra mantra japa) Drags sNags referred to vajra mantra relating to inflammable fire around the ether. The objective is attachment of the 'dreg pa can' the Mara the harmful one.

The next chapter 'Phrin las dmigs pai Khyad par las sbyar bai' continues the practice. 'las la sbyar ba'i rim pa gsuñs: dur Khrod chu gliñ ri rtse dañ: chu 'dus ñam grog 'jigs su ruñ: Phuñ ſul nga Khrod ma ruñs pa: dregs pa las kyi gnas yin no: mi gsañ phuñ ſul sa: ruñr zad phe drul' chad sa: sa smiñ dri chen ma ruñs Khrag: lag kyi rten 'Phrel dmigs pa' rjas: rpen ga dre nag ma he dañ: chu glañ dañ ni stag señ dañ: rta dkar ne me rgod dkar-dañ (775:5-7 Lh.)²⁷

Resultantly the subsequent chapter discusses both the taming activities of the subdued ones. Who propitiates the superior divinities. He has both the external and internal manifestation. In this moment holds no lust nor desire thereby completely destroys his ego (bdag). Then he becomes Siddha (grub thob).

Notes

(1) Pad ma bk'a than yig edited by Sharma. Patma museum. Regarding the calculation of Christian calendar year corresponding to the Tibetan sexagonal year/ Rab'byung.

(2) Gos lo tsa ba gzon nu dpal (1392-1481 A.D.) Deb ther snon po (Eng. tran.). The Blue Annals by George N. Roerich, The Asiatic Society, Calcutta 1984.

(3) Record of the Western kingdoms Hiuen Tsang (Yuan-chwang) p. 120.

Bulletin of Tibetology

- (4) Padma bk'a than yig edited. Sharma. patna museum. Also Lamaism or Buddhism in Tibet - A. Waddell.
- (5) The Blue Annals by G. N. Roerich. The Asiatic Society. Calcutta. 1948. p.44.
- (6) A complete catalouge of the Tibetan Buddhist canons (Bka' 'gyur and Bstan 'gyur), published by Tohoku Imperial University aided by Saito Gratitude foundation. Sendai. Japan 1934.
- (7) Lhasa. Zhol edition . ZHA : 372b : 3-394b:6
- (8) Ibid : 372b:3-373b:7
- (9) Ibid : 373b:7-375b:7
- (10) Ibid : 375b: 7-377 b:4
- (11) Ibid : 377b: 4-379 a:5
- (12) Ibid : 379a:6-380a:6
- (13) Ibid : 380a:b-382b:4
- (14) Ibid : 382:4-386a:7
- (15) Ibid : 386a:7-388a:5
- (16) Ibid : 388a:5-391a:4
- (17) Ibid :391a:4-393b:7
- (18) Ibid:393b:7-394b:6
- (19) Ibid : 372b:3-373b:7
- (20) Four kinds of Byin rlabs (Svadhithana) in Bouddha dharma eg.
Bden pa'i byin gyis brlabs|
Ston Ba'i byin gyis brlabs|
Pem bar zhi ba'i byin gyis brlabs|
Ses rab byin gyis brlabs.||

The above sadhithana refer to the higher esoteric achievement of the practitioners.

(21) Dban bsdu ba (Vasita) attainable by a grub thob Bodhisattva in Nirmanakaya holds its power usually vasitas are enumerated by ten.

(22) Lhasa ZHA : 375a:2-375a:6

(23) Ibid : 376a:7-377b:4

(24) Don dam pa'i bden pa (paramarthasatya) has manifold significance in the Buddhist Literature. The Sunyavadin refers to Sunyata. Again vijnavadin suggests it as vijnaptimatratā which is beyond the range of grasper, the grasped and the grasping. While, the present text signifies the rnam rtag pa med pa'i ye shes, the knowledge where no thought construction. Padmasambhava being an exponent of esoteric practices determines don dam pa as dga' ba (ananda).

(25) Kun rdzob bden pa (Samvrtisatya) also the Phenomenal truth to which the ordinary beings (sattva) have been allured.

(26) Lhasa : ZHA 381b:4-381b:5

(27) Ibid : 388a:5-388a:7