

Introductory

Synopsis of the paper presented by satpurananda Avadhuta (Ashoke Ghose Roy)

Topic-Guru Rinpoche's (Padmasambhava) contribution to Sikkim

THE UNIVERSAL GURU-THE LORD OF SUKHASANA

Buddha's instruction of Perfection of Wisdom-Nothing to take hold of (Prajnaparmita). exactly Lord Shiva's proclamation of nothingness as Perfection of Wisdom in Shiva-samhita and the path to which being prescribed as Yoga in the everfree way. Analytical proof of *Guru Padmasambhava* as Lord *Shiva* and *Lhacam Mandarava* as Bhagati Parvati. Proof of Sikkim as Sukhasana the special seat of Guru Rinpoche in reference to Bengali Tantra texts viz. *Kularnava*, *Nila*, *Tara-rahasya*. Various names of Sikkim and the monasteries, explained in reference to Guru's new methods of Yoga discoveries in this land. Reference of the trails of *Nyngma-pa* (*Kulachara*) school in the Tantras of Bengal. The Guru's great spiritual-scientific invention of *Vajranu* (*Quark-Gluon Plasma*) as the medium of highest meditation and its explanation in modern science. Historical study of how this tantric tradition has been carried over through ages in Sikkim and how its people and its culture have developed accordingly.

THE UNIVERSAL GURU -THE LORD OF SUKHASAN

[Guru Rinpoche's (Padmasambhava) contribution to Sikkim]

-*Satpurananda Avadhuta*

"In what way has perfect wisdom being set up so that one should not take hold of the state of all-knowledge, nor settle down in it?" Subhuti asked Lord Buddha in context to His instruction of wisdom-nothing to take hold of. The Lord said unto him. "Do you view Arhatship as a real dharma which you could take hold of, or settle down in?" "No Lord", answered Subhuti. And the Lord remarked, "So it is Subhuti". I also do not view Tathagatahood as real, and therefore I do not take hold of it, do not settle down in it, for that reason all-knowledge also is a state in which one neither takes hold of anything nor settles down in anything." At this Subhuti said, "Bodhisattvas who have but newly set out in the vehicle, whose wholesome roots are but small, must beware that they do not tremble when they hear this exposition. On the other hand, Bodhisattvas will, on hearing this deep perfection of wisdom, firmly believe in it if they are suitable for Buddhahood, have fulfilled their duties under the Jinās of the past and have planted wholesome roots for a long time." And the Lord acknowledged, "So it is Subhuti". (Chapter 13 Ashtasahasrika Prajnaparamita)

And Lord Siva says:

The Perfection of Wisdom is Nothingness is start, middle and end for time eternal, and nothing has an everlasting reality. Only out of attributes produced by the senses, the universe is perceived in being and becoming. By the perfection of Wisdom this illusion disappears.....Only for the aspirant-devotees in the way of the Perfection of Wisdom, I command the secrets of Yoga in the form of Ishvara (Bodhisattva/Buddha Sambhogakaya) - Saviour of all through Self-Realisation. (*Mangalacharana, Shiva-Samgha*).

Who is this Shiva, worshipped as the Ideal of all the *Tantra-sadhakas*? If one critically observes the *Avataranika of Shiva-Samgha*, one will be astonished to find this Great Precious Master to be one born around eight century. The proof of which lies in His criticism of the prevailing philosophical and religious schools, where he has discussed the *Vedhas*, the *Upanishadas*, the *Naya*, the *Vaisheshika* the *Charbaka*, the *Sankhya*, the *Sunyavada*, and the *Vijnanavada*, but not *Uttarmimamsa* and *Nahyanaya*. So the time of *Shiva-Samgha* can be straightly marked between the edge of *Vijnanvada* (eight century onwards) and *Uttarmimamsa* (ninth century onwards). Who can be this eighth century spiritual-genius other than Guru Rinpoche who introduced the new way of *Kriyayoga* (*Anuyoga, Atiyoga, Mahayoga*) as marked in *Shiva Samgha* flows as the Words of Compassion in answer to the questions of His consort *Bhagavati Parvati* (Tibetan-*Lhacam Mandarava*-Blossom/child of the mountains). This may be an amplification of *Lhacam Mandarava's* questions and Guru Padmasambhava's answers on Divine Wisdom found in the biography of Guru Padmasambhava (*The Tibetan Book of Great Liberation, S.W. Ladenla, page 148*).

Where did this mythico-historical session take place? The name of the place has been written in the biography as Sahor which is probably Mandi. But similar sessions are also marked, according to *Kularnava Tantra as Brahmashana/Vajrashana/Sukhashana*. This place as marked in the *Tara Rahasya Tantra* (of Bengal) as the place at the foothills of *Mahachina*

(Tibet) and above Bengal. The special place of these esoteric sessions is no other than Sikkim. The word Sikkim according to the Lepchas derived from *Suhim* meaning new/happy/noble home indicating the Precious Guru's new spiritual cult. According to other scholars, Sikkim has been derived from Sukhim or *Sukhashanam* the seat of the Great Enjoyer none other than Guru Rinpoche who emphasised on His *Sahajavada*, the doctrine of blissful casualty where *Madhyamaka* theory of Nagarjuna takes a new turn. In *Kularnava Tantra* of Bengal the *Anandaksha-stava* told by *Ananda- Bhairava* is identical to His Self-exposition of Lhaso as found, in His biography, calling Himself (The Perfect most One Everblissful) in casualty and all modes of enjoyment - The Master of Aesthetics.

In Yuksom we find the footprints of The Guru's Consort. The place Khechoperi (sanskrit-*khecharipuri*-Abode of The *Khecharies*) is the seat of Khechhari-mudra-shadhna, practice of the *Kriyayogis*.

So in this land He discussed the esoteric practices of *Vajrayana* with Lhacam Mandarava. This is why Sikkim may be also called *Vajrashana* or *Brahamashana* in sanskrit which means the seat of Self-Realisation and Perfection of Wisdom through the doctrine of *Vajra*. So it is the heaven of the Tantras (as marked in the said scripture), while the Lecphas call it *Nyel-mayel*, that may be, Heaven or the Divine Abode. The monastery of Pemayangtse which means the Lotus Seat (Seat of Guru Padmasambhava) for the practice of Atiyoga is also called the Abode of The Great Guru.

Sikkim is the land of Lepchas and Bhutias and various other tribes comprising Tamang, Sherpa, Gurung etc; who all embraced this new cult of Buddhism and has been described as the followers of Guru Rinpoche. Similarly we find in old Sanskrit texts of the Hindus that Lord Shiva is looked down upon as a Bratya or Anarya, that is, outcaste and uncultured hero with associates as *Nagas* (Naga tribes), *Vanaras* (Monkey tribe of Tibet), *Vidyadharas Kinnaras* (Garool Tribe), *Yakshas* (the wealthy Ahum tribe), *Bhutas* (Bhots or Bhutias) and *Pretas* (Lepchas). How could the so called brahminical aristocracy and the unnatural celebrates accept Guru Rinpoche, who called for the Perfection of Wisdom of all sentient beings, through the natural ways of passion and enjoyment!

Moreover he placed womanhood on the auspicious seat of spiritual independence and propagated the *Kulachara-Shaktivada*. In essence of Wisdom, being the embodiment of the five *Dhyani Buddha Kulas*, he is worshipped as the *Kuleswara*-Lord of all the *Kulas* and The Great Master of Self-Realisation through Divine Sex.

Salutations to you The Shiva personified to save us from the suffering of Samsara....

Salutations to The One independent of thoughts and thoughtlessness....

The One inculcating the Wisdom through disciplineless-discipline....

One, the embodiment of the essence of Wisdom and Omnipotence....

Shiva of the three Realms....

The Master of Matrix....

The Embodiment of Divine Sex.

The Spirit of passionate, divine play.

The preceptor and Embodiment of all the Kulas.

We prostrate again and again before the Great Guru seated in Yabyum in the Selfsame game (*Gurustava, Subjika Tantra*).

The doctrine of sex is the most remarkable chapter of *Shiva Samhita* where the Lord

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proclaims three mudras viz. *Amaroli*, *Vajroli*, *Sahajoli*, which are impossible to practice without sex and consort (Khando). May be due to this, *Sahajoli mudra*-practitioners, called the *Sahajas-Sahajias* (the casualties), proceed in Perfection of Wisdom together with consorts. This may be the reason of matriarchal culture of Sikkim with polyandry prevailing, the independent Nuns (Annis) contrary to the dependent Bhikshunis of the pre Padmasambhava Buddhist schools, celibacy being optional to Nyngmapa lamas, high respect for the *Khandos* (*Dakinis/bhairavis*)-the amoral way to leading a divine life, neither moral nor immoral, a new *Madhyamaka* style of living, all these mark the ever free life-style as Guru Padmasambhava's contribution to the socio-spiritual life of Sikkim. The term Sikkim may also have been derived from Sanskrit *Shikhi* meaning the One bearing the peacock feather symbolic of Matrix. This one is none but guru Padmasambhava whose crown adorns the *Shikhi*- Matrix - *Yonimudra/Mahamudra*. As Guru Padmasambhava is previously discussed as the master of aesthetic, the Master of 64 arts, Sikkim being this divine abode is found to be the land of arts, crafts, music, dance and drama with an age old tradition, find easy expression with the musical chanting of the lamaistic scripts, the lama dances and dance dramas leading to spiritual ecstasy, painting Tankhas and modelling images of deities by lamas. All these mark the aesthetic eye as the spiritual one. The festivals and ceremonies of Sikkim carry the rich tradition of the artistic culture of Guru Rinpoche and the process of worship and spiritual practices of *Nyngmapa* and *Karjupa*, monasteries are more in the artistic trend rather than rigorously ritualistic following :

- (1) Conch shell blowing (symbolic of *mantra yoga*)
- (2) Pouring of holy water (symbolic of *laya yoga*)
- (3) Image caring (symbolic of *Dhyanyoga & Hathayoga*)
- (4) Learning (symbolic of *Jnana yoga*)
- (5) Becoming a reverend father (symbolic of *Rajayoga*)
- (6) Care of Vajra (symbolic of *Vajra yoga*)

All these chronological practises inspire the aesthetic sense in an aspirant, to grow wide observation over outer and inner nature, contributing greatly to the spiritual - artistic culture of Sikkim, where a tourist gets, astonished seeing the spiritual-artistic grandeur even in the official buildings with painted and sculpted murals and the styles of their architecture, the gorgeous traditional dresses and jewellery, the decorated furniture and the styles of interior decorations.

This heritage of Guru Rinpoche prophesied by Himself, was carried over by the Three Nobles- (1) Lha-Btsun-namkha-Zigme, (2) Nga-Da-Sempa-Chenpo, (3) Kahthok Rig Zin Chenpo through the rule of spiritual Buddhist Monarchy of Sikkim by appointing Chhogyal Phuntsok Namgyal-first Dharmaraja of Sikkim in 1701. The Sikkim is also known as *Yaksum* the confluence of the three, again reminds us of the *Ajna Chakra* or the third eye centre of meditation, the place between the eye-brows where the three nerves viz. *Ida*, *Pingala* and *Susumna* have confluenced. These *Bodhisattva gurus* founded the famous monasteries in this land:

1. *Drupde* (sanskrit *Siddhavarga*, the school of the *siddhas* meditation centre)
2. *Sangnagacholing* (Sanskrit *Guhya-tantra-dharma-bitha*, the school of secret studies/escotiric practices)
3. Tashiding (Sanskrit *Mangala-plava*, the auspicious Centre)
4. Tsunghang (the seat of the Holy Queen & also a pilgrimage of Guru Rinpoche)

The Sanskrit equivalent of the names of the Great Guru family appear in the *Nilakrama Tantra* of Bengal:

Guru Rinpoche as *Urdhavakesha* = Urdhavaka (vulture/Garuda) + Isha (Lord) - Guru The Celestial Hawk.

Lab-chun-namkha-jigme as *Byomkesha* = Byomka (Master of sky) + Isha -Bodhisattva protecting sky doctrine.

Nada-sempa-chempo as *Nilakantha* = Nila (Askhobhya) + Kantha (Neck Chantings) - Bodhisattva of the Nada (AUM) ether.

Kathog-rig-jin-chempo as *Brishadwaja* = Brisha (Guru's vehicle) + dhwaja (banner) - Bodhisattva of Guru's teachings.

(Gurus of Dharmakaya realm)

Lhacam-Mandarava as *Bhagawati* or *Bhavawati*

|Vasadhara as *Bhanumati*

Khando-yeshe-choghe as *Jayavidya*

(Guru of *Sambhogakya* realm)

It is also found that the Tashiding Monastery has been erected in the place where the Great Guru practised arrow-shot-meditation. This arrow-shot-meditation is the secret most yogic practice (which the author himself has experienced under the *Kulachara* practice during his *Tantrik Sadhana*) which corresponds to the esoteric science of the *Vajra* meditation. The science of the *Vajra* as explained most scientifically, by The Great Guru, as the state of neutral existence of the universe in a fundamental particle(?) between light and sound (1) newly discovered as *Quark-Gluon Plasma*. As the thunder is the togetherness of light and sound, similarly this praticle (?) state is between light and sound. Understanding this reality through this meditation helps one to grow *Bodha* (perfect understanding) for Perfection of Wisdom. This *Quark-Gluon Plasma* is neither positive nor negative-the scientific reality as neutrality of *Madhyamika* school. This praticle (?) is also found to the neuro-current in our nervous system causing psychological activities. That is why we (*Kulaccharis*) meditate on seed letters with special colour vibrations in the *tantric sadhanas*. Again this light (neuro aura) according to the modern scientists are of special five viz. white, yellow, red, green and blue. Think of the colours of five Dhyani Buddhas or Kulas! This arrow-shot meditation is the invention of guru Padmasambhava who shot and arrow and concentrated in the point of its loosing velocity. It is an extra ordinary *Tratakamundra* even practiced today. Where the velocity of the mind stops it is the point of realisation of Sunyata, the realisation of voidness being self-realisation This is the *Swatma-Vajra-Vijanana* of the Great Guru and this place is the auspicious seat of this great spiritual-scientific invention. Hence the other name of Sikkim is *Denzong* or the valley of harvest. Guru Rinpoche sowed the seed, the Three Nobles harvested it, while we are fed upon the spiritual heritage.

Blessed is this land and its people. Let all the inhabitants of Sikkim be *Sukhim*-blissfully content with the compassion of The Great Guru Padmasambhava.

Note: (1) Light & Sound terms are direct translations of the Sanskrit words - Rupadhatu & Namadhatu. But Scientifically these terms stands for - Particular theory (Rupdhatu) & Wave-length theory (Namadhatu). The Plasma state conceived is in between these two stages.