PADMASAMBHAVA AND HIS WORKS

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According to the Tibetan evidence Padmasambhava went to Tibet in 747 A.D.1 He had gone to Tibet during the reign of the Tibetan king Khon sron detsan. In this period the Buddhist faced resistance from the followers of Bon in Tibet. Prior to fast indigenous faith of the Bon priests had spread all over the Tibet. Arriving at Tibet, Padmasambhava vanquished all the devils the Yaksas the Rakshas and other superstitions by his Tantric practice. Padmasambhava was a Tantric practitioner of high order applied Tantric practice of the abhisara-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 Rewalal of Mandi District (Himachal Pradesh). His atmosphere was in complete Tantric traditions. His father Indrabhuti was the king of Urgyan or Uddiyana. He composed many important philosophical treatises. Indrabhuti sister laksimara was a famous siddha in her period. She also composed philosophical treatises.

Padmasambhava was called to Udyana or Udgana in boyhood. During this period Udyana was famous for the proficiency of its priests in exorcism and supramundane spiritual action. In this regard. It is said that, the people of Udyana 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. 2 Padmasambhava was influenced by this mysterious atmosphere. After arriving at Tibet Padmasambhava brought under control all uncivilised 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 of the Buddhism in Tibet.

Padmasambhava also was the founder of the Rongyung pa sect of the Buddhists. It was established on the practical aspect of Yogacara Vigyanavada. Subsequently the Kadampa sect of Atisha was the reformed Tantric Buddhism which depended upon it. Guru Padmasambhava inaugurated the 'Bsamgyal' monastery in collaboration with Achara Sambartakshita. 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 cosmic power, mostly of a grotesque character.

It is very difficult to prove 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 allusive Mahayana Buddhism. Gradually, the Tantra in Bud-

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dham holds some resemblance with the Saivite mysticism. Padmasambhava gave a new
outlook with mystic Indo-Tibetan demonolatry.

Padmasambhava exerted effort in introducing several Tantra methods which were pre-
pared separately in the Rong gyu dud (old Tantra). A complete catalogue of the
Buddhist Canon published from Tokhak University, Japan, mentions twenty four texts of
Rong gyu dud of Indian origin. Besides them four works ascribed to Padmasambhava are below:

1. Vajramatra bhursaduddha nira tantra narma. (Th. 843, Pkg. 10/467, I.b. 372b. 3-394b 6
    (zha)
2. Loka strota puja tantra narma. (Th. 844, Pkg. 10/468, I.b. 394b 6-425a 5 (zha)
3. Dkun gnyi gnyis-gyasla tantra. (Th. 842, Pkg. 10/466 I.b. 329a 4-342b 2 (zha)
4. Snidkini shin trakali tantra narma. (mn. PA Ph. 770;
This book is not included in any edition of the Kangyur.

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

Padmasambhava is said to be a well known teacher of the Narland University. In Tibet he
also expanded the teachings of Buddha with his great efficiency of esoteric application. It is
sparsely expressed in his above works. ‘Vajra bhru sandhi niira tantra’ which describes the
esoteric practice of the Mahayana tantra dharma as it is discussed below.

The text ‘Vajra bhru santu mula tantra narma’ has 372b: 3-394b 6 folio in the Lhasa edition
of the Kangyur. Regarding the sanskrit title of the text Tshothuk catalogues and Lhasa edition
there are two different editions of the Kangyur differ in reading.

While the Tshothuk catalogues mentions:
‘vajra mantra bhru santhi mula tantra narma’

Lhasa edition reads:
‘vajra mantra bhru santhi nira tantra narma’

The text as available in the Lhasa edition has eleven chapters. Those are below:
1. Cho phrail chen po bstan bai gleans gulu
(Mahā rddhi dasanā).
2. Byin ralbs chen po dhan bsdu bai le’u ste gnis pa
(adhisthānā vastaḥ samuccaya).
3. Tshogs Kyi chkyil ‘Khor rabs blo ba pa’i le’u ste gsum pa’o
(ganasa mandala tattān (trīyā adhīyāh).
4. Don dam pa i gnas byes bar bstan pa’i le’u ste bsah pa’o
(paramāṃśu pada desa).
5. Skros ba in le’dun gvi drungs pa’i le’u ste ina ba’o
(Mukta sandhu jāma narma pañcama adhīyāh).
6. Dno med pa’i gnyis bar sngag pa’i le’u ste drug pa’o
(Paśubhās opasacita narma sasto’ dhīyāh).
7. Dros pa’i sde so sso’i las la sbyor ba drag sngos le’u ste bsan pa’o
(āsāṇaṇī nāma kāmata yojaya rudra mantra nōri saṃpātena adhīyāh).
8. Droa pa cau gni sde rign rgye pa’i bstan pa’i le’u ste bying pa’o
(Mātra saṅa kula vedaśāsanaṇāna ‘astānto’ dhīyāh).
9. Phrin las drungs pa’i Khuyad par las sbyar pa’i le’u ste dgu pa’o
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The contents of the text depict the struggle between the supernatural evil forces which are symbolized as

"Dregs pa van gyi sde rigz" corresponding to ban of arrogant devils of nira army who are the challenging force against the sermons of nadjara.

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 force.

In the first chapter Padma canambhava depicts the miraculous power with the enormous strength to subdue the evil-faced gods (smin rje, good byed), godesses. (shig le, bdag mo) Yakska (sgrub sbyin.) Nyigs (klu'i bdag po). Sa ra. ra, gsum mo, lo etc. other natural and supernatural (Nag po, dmun, drags sna byed) beings. In other word the earth to ethereal world was tamed by Padma canambhava's miraculous and supernatural power.

The introductory chapter is therefore named the teachings on occult device (sugdun deksho).

The next not only describes application of super natural power to subdue the evils. But in this context padma canambhava applied the occult procedures of the order in practice (sadhana krama). Every chapter proceeds to achieve the goal (sgrub partho). Padma canambhava is said to have struggle against the demon priests. Who were efficient in displaying evil occult power. One who attains the perfection is saddha (sgrub rye). So the last chapter "phreng las kyi gser gshul ba le sde bcos gser pa o" may suggest 'samudacara samapana, 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 rabs chen po dza bsan le'i lays importance on two factors.

1. bying rabs chen po. 18
2. dhan bsdus btsan. 19

Here "byin rab chen po" is instrument of the accumulation (bsdus-po) of dhan. Byin rabs is gyalshadana. Every individual holds its identity (hadnshadana) 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.

Gean chag drag po gsum gi sgrags ma his thub par bka' stsal pa. Emag yig rias Khams lam gyi drag snags bdag po rregs pa cta sron gyis rde' chen chen chen da bar. Khrod rams ral gi 'Khor durs bjas so'i los bsan chos lugs los sprod manas. 'Rigs byed gnas 'dbyor du sron khrod rams 'di las' da byed ba. las yi sog dam chigas. Khed Kyi. I松弛 srog dan bjas ma las gnyis nas bslag par bya 'shes bka' stsal nas dang snags kyi tshogs 'di dag Kha' bka' stsal le. 22

The third chapter narrates the after effect of holding the subdued power by the practitioner. As the title of shows: tshogs kyi dkyis 'Khor rab tu bked (bka' yes) Bar. Here tshogs kyi...
dual.' 'Khörs is significant. The text thus describes so succinctly how a dag, dikar ser amar pa's rodog ldam shi' chos gri... kyan gyi rol sbyon ldam 'das rdo rtse 'dzin pa choen po bad pa cag la sugs pa 'jug rig gi khams ma gnas pa ma rnas pa' i tihsogs gurug pa can idan gnod ba dan 'dugs pa dan 'blic ba dan. rtsos pa'i bsham pa idan ldam shi' byams pa dan shi' ndag 'das. Phmar pa sems skyed bar me nas pa rnam ldam 'kun rtse ran ral gi khams shi' byed pa dan rtsos lal. lal kyis byo ba dan. tshul dan nas pa dan dmar gi khlyad par dag dan mihsab pa i bestan pa mi bea ba shogs ldam pa dag lcha stral par go 'das shis go 'to"
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(4) Padma bk'as thesic vug. Shaama. patna statcara. also lamagrim or Buddhism in
Tibet. A. Waddell.

(6) A complete catalogue of the Tibetan Buddhist canon (Bya'gyur and Brgyud gyur),
published by Tohoku Imperial University aided by Saito gratitude foundation. Sendai, Japan.
1956.

(A) lha'o, Zhob edition. ZHA : 372b.3-374b.6
(8) Ibid. : 372b.3-374b.6
(10) Ibid. : 372b.3-374b.7
(12) Ibid. : 372b.3-374b.8
(14) Ibid. : 372b.3-374b.7
(16) Ibid. : 372b.3-374b.7
(18) Ibid. : 372b.3-374b.7
(20) Four kinds of Byo grib (Gspadldanba) in Buddhla dharma og.

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

(21) Dhan bshad ba (Vasita) attainable by z grub thob Bodhsattva in Nirmavayakaya holds its
power usually various are enumerated by ten.

(22) lha'o ZHA : 375a.2-375a.6
(23) Ibid. : 375a.7-375a.7
(24) Don dam pa'i bden pa (paravrttysa) has manifold significance in the Buddhist
Lacunae. The Sanyavadin refers to Surya. Again vijnanavadin suggests it as vijnanavatara
which is beyond the range of grasping, the grasped and the grasping. While, the present text
signifies the real saṃsāra and the saṃsāra, the knowledge where no thought construction.

(25) Kub rdo rbo bden pa (Samvrtisata) also the Phenomenal truth to which the ordinary
beings (sattva) have been allotted.

(26) lha'o ZHA : 381b.1-381b.5
(27) Ibid. : 381b.5-381a.7

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