Introductory

Synopsis of the paper presented by satprurananda 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 (Prajnaparamita), exactly Lord Shiva’s proclamation of nothingness as Perfection of Wisdom in Svaya-samhita and the path to which being prescribed as Yoga in the everfree way. Analytical proof of Guru Padmasambhava as Lord Nara and Dharmam Mardana as Bhagati Parvati. Proof of Sikkim as Sukhasana the special suit of Guru Rinpoche in reference to Bengali Tantra texts \[ Kularnava, Nila, Tara, Ratna, \] 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 \[ Nangpa-pa (Kulsekara) \] school in the Tantras of Bengal. The Guru’s great spiritual-scientific invention of Vajram (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 Sākīn]

Sastrapannadā Asvadhuta

"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 Tathagato-hood 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 stage 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 Jinas of the past and have planted wholesome roots for a long time." And the Lord acknowledged, "So it is Subhuti" (Chapter 13 Ashtasahasrika Pranaparastana) And Lord Siva says:

The Perfection of Wisdom as 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 as being and becoming. By the perfection of Wisdom this illusion disappears. Only for the aspirant-devotos in the way of the Perfection of Wisdom, I command the secrets of Yoga in the form of Iswara (Bodhisattva/Buddha Sambhogakaya) - Saviour of all (through Self-Realization) and also the Vijnanapada, the Vijnanavada, the Uttarimamasa, and Uttarimanimasa. And Lord Siva, worshipped as the ideal of all the Enmost Shiva-Sambhita, one will be astonished to find this Great Precious Master to have been born around eight century. The proof of which lies in His criticism of the prevailing philosophical and religious schools, where he has discussed the Vedas, the Upanishads, the Nyaya, the Vaiseshika the Charakasa, the Sanshaya, the Nyaya-vada, and the Vijnanavada. The Uttarimamasa and Uttarimanimasa can be straightened marked between the edge of Vijnanavada (eight century onwards) and Uttarimanimasa (nine century onwards). Who can be this eighth century spiritual-genius other than Guru Rinpoche who introduced the new way of Paramitya (Maitreya, Atiyoga, Mahayoga) as marked in Shiva Sambhita flows as the Words of Compassion in answer to the questions of His consort Bhagavati Parvati (Tibetan-Leacum Mandarvira-Blossom/child of the mountains). This may be an amplification of Lhasam Mandarviva'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. Lobsang 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 Manipur. But similar assertions are also marked, according to Kadzuma Tawara & Brahmanas Baryanti, Sukhusweta. This place as marked in the Tara Khilasa Tawara (of Bengal) as the place at the foothills of Mahasana.
(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 Sthhān meaning new/dapp/noble home; indicating the Precious Guru's new spiritual cult. According to other scholars, Sikkim has been derived from Sthhān or Sthhānasātra, the seat of the Great Enjoyer since other than Guru Rinpoche who emphasized on His Subśrūṣvada, the doctrine of blissful casualty where Madhyamikā theory of Nagarjuna takes a new turn. In Kulārama Vīraṇa of Bengal the Anupābikāstavaa of Bhāvanā as identical to His Self-exposition of Lhaso as found. In His biography, calling Himself (The Perfect one Everblissful) in casuality and all modes of enjoyment - The Master of Aesthetics.

In Yūkso we find the footprints of The Guru's Comort. The place Khechopter (sanskrit- khechari-patra, Abode of The Khecharya) is the seat of Khechāri-mudrā-shadhurā, practice of the Kṣatūryogas.

So in this land He discussed the esoteric practices of Vajrayāna with Bhacarm Mandarava. This is why Sikkim may be also called Vajrasātra or Vajramahāśātra 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 Lepchas call it Nīvel-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 Anuyoga 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 Hodus that Lord Shiva is looked down upon as a Brāhia or Anuśaya, that is, outcaste and uncultured hero with associates as Naga (Naga tribe), Vānaras (Monkey tribe of Tibet), Vidyavāhara Kinnaras (Garal tribe), Jñānas (the wealthy Ahum tribe), Bhūtas (Bhouts or Bhutias) and Prājas (Lepchas). How could the so called brahminic aristocracy and the untrained 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 Kālachakra-Chakravatī. In essence of Wisdom, being the embodiment of the five Dhāvārtha-Buddhi Kulās, he is worshipped as the Kālaśacakī-Lord of all the Kulās 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 preceptor and Embodiment of all the Kulās.
We prostrate again and again before the Great Guru seated in Yab-Yum in the Sfāsa game (Gaurugastava, Sfāska Tantra). The doctrine of sex is the most remarkable chapter of Shiva Sambata where the Lord
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Proclaim three mudras viz. Amarod, Vajraot, Sebajot, which are impossible to practice without sex and consort (Khandö). May be due to this, Sakyöli mudras-practitioners, called the Nāthas, Sāhabas (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 (Anims) contrary to the dependent Bhikshnis of the pre Padmasambhava Buddhist schools, celibacy being optional to Nyingmapa lamas, high respect for the Khandö (Bikshus bharatvayi) be 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 Shikkh meaning the One bearing the peacock feather symbolic of Matris. This one is non-hat guru Padmasambhava whose crown adorns the Shikhi (- Matrix - Sonamdrpa 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 larpa dances and dance dramas leading to spiritual ecstasy, painting Tanñas and modelling images of deities by lamas. All these mark the aesthetic eye as the spiritual one. The festivities and ceremonies of Sikkim carry the rich tradition of the artistic culture of Guru Rinpoche and the process of worship and spiritual practices of Nyingma and Karapa monasteries are more in the artistic trend rather than rigorously stylistic following : (1) Conch shell blowing (symbolic of mantra yoga) (2) Pouring of holy water (symbolic of laja yoga) (3) Image caring (symbolic of Dthumayoga & Hathayogay) (4)樹 students (symbolic of Jhane yoga) (5) Becoming a revered father (symbolic of Raja yogay) (6) Car of Vajra (symbolic of Vajra yoga)

All these chronological practices 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 textiles and jewellery, the decorated furniture and the styles of interior decorations.

This heritage of Guru Rinpoche prophesied by Himseld, was carried over by the Three Nobles: (1) Lha-Brumarrig Yangtân, (2) Nja-Da-Sampa-Chenpo, (3) Kaltsek Byun Chenpo through the rule of spiritual Buddhist Monarch of Sikkim by appointing Chhogyal Phuntsok Namgyal-first Dharma raja of Sikkim in 1701. The Sikkim is also known as lokam the confluence of the three rivers, again reminds us of the Ajna Chakra or the third eye centre of meditation, the place between the eye-brons where the three nerves viz. ida, pinga and sūnoma have conjoined. These Bodhiestras gurus founded the famous monasteries in this land.
1. Drupsile (sanskrit Siddharupa, the school of the siddhar meditation centre)
2. Nyingmapalodling (Sanskrit Nibbāita-terton-dharma-bhita, the school of secret studies/esoteric practices)
3. Tashiling (Sanskrit Mangala-puna, be auspicious Centre)
4. Tsunghling (the seat of the Holy Queen & also a pilgrimage of Guru Rinpoche)

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The Sanskrit equivalent of the names of the Great Guru finally appear in the Nalakrama Jotnrat of Bengal.

Guru Rinpoche as Urudwaykshita - Urudayaka (valhure/Gandha) - Iska (Lord) - Guru The Celestial Hawk

Lab-chun-namkhie-jignic as Byamcheda - Byaokeda (Master of sky) - Ishe - Bodhisattva protecting sky doctrines.

Nada-sampa-chempo as Nalakanthha - Nala (Aishkhibhya) - Kanta (Neck Chantings) - Bodhisattva of the Nada (UM) ether

Ratnag-tig-jin-champa as Bhishadaupa - Bhishita (Guru's vehicle) - dhvaj (banner) - Bodhisattva of Guru's teachings.

(Gurus of Charnamaka realm)

Lhacan-Mandara as Bhagavan or Bhavantara Vasadha as Bhavanottav Khando-veche-tsogche as Yayannava (Guru of Namgribyan) realm

It is also found that the Ladhung 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 Tamrik Sadhana which corresponds to the esoteric science of the Vajra meditation. The science of the Vajra is explained most scientifically, by The Great Guru, as the state of neutral coexistence of the universe as a fundamental particle (?) between light and sound (1) newly discovered as Chark-Glon Plasmo. As the thunder is the togetherness of light and sound, similarly this particle (?) state is between light and sound. Understanding this reality through this meditation helps one to grow, Realis (perfect understanding) for Perfection of Wisdom. This Chark-Glon Plasmo is neither positive nor negative-the scientific reality: as neutrality of Mathayamaka school. This particle (?) is also found to the neuro-current in our nervous system causing psychological activities. That is why we (Kulaxharp) meditate on seed letters with special colour vibrations in the baugor sadharon. 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 Dhejam Buddhats or Kulat 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 Trasamuksha or ray practiced today. When the velocity of the mind stops it is the point of realization of Sunyata, the realization of voidness being self-realization. This is the Swarna-Jyoti-Fijamana of the Great Guru and this place is the auspicious seat of this great spiritual-sectarian invention. Hence the other name of Sikkim is Dzenzor or the valley of harvest. Guru Rinpoche sowed the seed. Koreans 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 Sikkham-blissfully content with the compassion of The Great Guru Padmasambhava.

Note: (1) Light & Sound terms are direct translations of the Sanskrit words - Rupadhats & Nasadhats. But Scientifically, these terms stands for - Particular theory (rupadhats) & Wave-length theory (nasadhats). The Plasmo state conceived is in between these two stages.