

14

CELEBRATION
OF
THE RITE OF THE UNITY OF
THE THREE JEWELS
IN PADMASAMBHAVA
AND
PADMASAMBHAVA'S BIRTHDAY.



Published
by
Khamtrul Rinpoche,
Palphuntshog Chhokhorling Monastery
Kalimpong.

**CELEBRATION
OF
THE RITE OF THE UNITY OF
THE THREE JEWELS
IN PADMASAMBHAVA
AND
PADMASAMBHAVA'S BIRTHDAY**



Sakyamuni Gautama Buddha

CELEBRATION



The Lobpon Padmasambhava



Drodhul Kunga Tenzin Je

CELEBRATION OF THE RITE OF THE UNITY OF THE THREE JEWELS IN PADMASAMBHAVA, AND PADMASAMBHAVA'S BIRTHDAY

Like a second Buddha, Padmasambhava came into the world West of Buddha Gaya to the North-West in Ugyen. On the Tenth Day of the Monkey Month, in the Wood-Monkey Year, 2834 years ago, he appeared by apparitional birth from a lotus flower on a lake. The purpose of this celebration is to commemorate his birth, as well as to conduct the Rite of the Unity of the Three Jewels in Padmasambhava. The following is a brief account of the Great Guru and, especially, of the significance of this celebration.. It is divided into four main parts.

(1) *The History of Padmasambhava.* He in the Dharmakaya or Absolute Reality; but for the sake of the world he exhibits two great kinds of supernatural forms: the pure, in which he appears in the divine and human realms, and the impure, in which he appears to the lower orders of beings. These forms are innumerable. In this human world, too, he exhibits a multiplicity of

forms. Sometimes he was born from the womb, sometimes from a lotus, and so on. According to the Mahaparinirvana Sutra, when the Buddha was about to pass away between the two Sal trees, He addressed Ananda, Kashyapa, Katyayana, Chunda, Nanda, and the other monks surrounding Him, saying: "I am passing away into Parinirvana. Do not grieve. In the midst of the ocean there is a lotus flower, and from the middle of that flower will come forth a man who is greater than I". In the Jnana Sutra the Buddha says: "In order to agitate the Eternalists I am passing away into Parinivana. Then in order to dispel the heresy of non-Eternalism I shall, after 8 years, come to birth from a lotus in the Kosha Lake". Another text says: "8 years after the disappearance of my bodily form, in the country of Ugyen, in the North-West direction, on the island of Dhanyakosha, a supernormal being will be manifested". In a certain Tantra the Buddha declares: "After my attainment of Parinirvana I am coming again in the country of Ugyen, from a lotus. Therefore my name will be Padmasambhava or Padmakara. I shall be the Esoteric Teacher". There are many other similar prophecies. Padmasambhava in the unity of the compassion of All the Buddhas of the Ten Directions. The HRIH went out from the heart of Amitabha and settled on a lotus flower. An eight

year old boy, endowed with all knowledge, was then born. After that he was seen by king Indrabhuti, who invited him to his palace and adopted him as his son. Subsequently he consecrated him as king. The people thereupon called him Padmavajra and Rajasekhara. When grown up he realised that the world was like a mockshow, devoid of reality, and in consequence of this realization renounced his kingship. He then went to the cremation ground near Buddha Gaya, which in ancient times was a famous resort of Yogis, and there gained emancipation of mind through the higher tanagana practices. This he did for the sake of the Dakinis. He also blessed many Jnana-Dakinis and subdued numerous Devas and Yakshas and other non-human beings. At that time he was given the name of Shantarakshita and Vajrarudra. Internally he was a great Yogi, but externally his upasampada or higher monastic ordination was derived from Ananda. After his ordination he practiced both Hinduism and Buddhism and many different Yanas. Thereafter he sojourned in the countries of Zahor and Ugyen and displayed there various supernormal powers. At the cave of Marataka he attained immortality and his body became indestructible like the vajra. He then visited many great cremation grounds, where he conquered numerous Viras, Virás, Dharmapalas, Devas and Yakshas and

brought them under his control, displayed the eight siddhis, combatted the bad doctrine of Hinduism, and converted many Hindus. After this he went to Nepal, to a place called Yenglesho. There he practiced the teaching known as the Eight Commandments and gained the highest Siddhi. He visited the nine great cities surrounding Magadha, besides other smaller places, and preached there many doctrines. He went specially to Ugyen and established eleven million viharas. In Central India he built seven viharas. To ninety million people all over the world, apart from those of Tibet, he preached the doctrine of both the Sutras and the Tantras. He preached to the kings of China, Singchan and other kingdoms. For the sake of posterity he hid many doctrines and treasures in various places. In brief, throughout the eighteen countries of India, the nineteen surrounding countries, and the twenty-five outermost countries, as well as throughout the whole world, he preached and exhibited many supernormal powers.

During the reign of king Thrisong Detson, the second great monarch, he was invited to Tibet and went there. First he subdued the wicked Devas, Yakshas and the rest of the eight types of non-human beings and brought them under his control. Then he built the famous Samye Monastery and more than a hundred other viharas in Tibet and exhibited

various supernormal powers. According to people's capacity he preached the highest, the lowest and the middle grades of the Doctrine. For the sake of posterity he hid, in secret places, his supreme teaching and abundance of treasures. Exhibiting supernormal powers, he left not so much as a foot-space of Tibet unvisited. He meditated in various caves of Tibet and manifested numerous transformations of himself. Again, he prophesied the opening up of various secret places. His personal disciples, all of whom had gained great siddhis, were twenty-five in number. Nine of these, Nyangphen Tendzin Sangpo and the rest, all of whom had developed the power of transmuting their physical body into a rainbow, were like his own affectionate sons. Many translators like Vairocana, many mantradhara like Dorje-Dunjom, and many Bhikshus like Khonlu Wangsung were his disciples. Numerous Dakinis like Yeshe Tso-gyal developed the power of transmuting their bodies into a rainbow. He had many disciples with form and many without form. Inhabitants of the Deva, Naga and human realms as numerous as grains of dust were his disciples. He stayed in Tibet 111 years. Finally he advised the rulers and people of Tibet as follows: "I shall come every morning and evening to the abode of those who have faith in me. On the Tenth Day of every month I shall come to Tibet for the sake of the Tibetan people". By his supernormal powers he then

went to the South-West countries of the Yakshas to subdue them. There he exhibited many different forms, displayed supernormal powers and preached the Doctrine to the Yakshas. Even now, in the centre of Zangdog Palri, as Guru Panchasena he is preaching the highest Tantra to many Dakas and Dakinis.

(2) *The Rite of the Highest Unity of the Three Jewels and its Times.* According to the Sarvacharya it is best to celebrate this Rite not in connection with Guru Padmasambhava's Birth Anniversary but on the Tenth Day of the middle Winter month. But according to the followers of both the old and the New Tantras this is the day on which the Dakas and Dakinis assemble. The Great Guru himself preached, displayed supernormal powers and performed other important works only on the tenth day of a particular month. Hence this is the most auspicious day. A book called Guru Guhyasamaja says: "On the Tenth Day of the monkey Month of a Monkey Year and on the tenth days of other months the Kalaraja (i.e. Padmasambhava) appears in the world in various forms and, according to his own declaration, blesses all people with great siddhis. If throughout his whole life a man practises this Rite of the Highest Unity of the Three Jewels then, at the time of death, he will be absorbed into Padmasambhava's heart". In his final admonition Padmasambhava promised that on the Tenth

Day of the Monkey Month of every Monkey Year he would visit the whole of Tibet. Moreover, he promised that he would come to Tibet without fail on the tenth day of each month. A certain book says: "If Tibet is desirous of peace, then, on each tenth day, when Padmasambhava comes in various forms, people must celebrate this Rite. The most intelligent should make the three offerings, the outward, the inner and the secret, and pray with an expanded consciousness for the six classes of sentient beings. The middle class should practise purification of body, speech and mind, etc. At the end of every cycle of sixty years, on the Tenth Day of the Monkey Month of the Wood-Monkey Year, four great days come together; at the end of every twelve years, three; each year, two, and each month one. On the Tenth Day of the seventh Month of the Water-Tiger Year, when this celebration will take place, two great days come together. Some Lamas however say that the Tenth Day of the Sixth Month, others that the Tenth Day of the Seventh Month, is Padmasambhava's Birthday. We cannot say definitely whose view is correct.

(3) *The Method of Practising the Rite of the Unity of the Three Jewels.* In this Rite the Three Kayas of the Buddha unite in Guru Rimpoche. This method is expounded in many Termas or 'taken out' scrip-

tures. In Tibet there are many different ways of practising. Padmasambhava was himself the Adi-Buddha; but out of kindness of heart he exhibits many extraordinary transformations as great personalities of India and Tibet. One of his incarnations, Dodul Nakwang Kunga Tendzin, who was enlightened even before the Adi-Buddha, was born in the eleventh sixty year cycle, in the Iron-Monkey Year, at Yuru. During his childhood he was different from others; he exhibited supernormal powers and studied all religious teachings, so that Padmasambhava blessed him. By the time he was thirty-two he had many disciples. At the secret place of Dhagyal Gochhenphuk he practised profound meditation. At that time, in the Water Dragon Year, Monkey Month, Tenth Day, he saw Guru Rimpoche accompanied by Yeshe Tsogyel and Mandarava, his two chief Dakinis, and surrounded by his eight principal forms and the vidyadharas, viras. dakinis and the eight kinds of fearsome demons of his entourage. The Lama Dance which is being performed in connection with this celebration is done in accordance with this Lama's vision. With smiling face Padmasambhava said to him: "Intelligent and devoted son, hear my words". He then prophesied in verses, saying that for Buddhism in general, and in Tibet, China, Hor and Mongolia in particular, there would be an alternation of peace and sorrow. In the

Fire-Monkey and Fire-Bird years there would be conflict. The outside world would give great trouble to Tibet and all over the world there would be terrible disturbances. In these miserable days, in order to put an end to the misery, this Rite is being performed. The making of one hundred thousand images of Guru Padmasambhava, the repeating his mantra one hundred thousand times etc., which are included in the Rite, are like the cool shade cast by five hundred thousand clouds in hot weather. It is like a shower of nectar. Like the rain producing the harvest it benefits both oneself and others. When the time of danger has come it is better for the vulture who is sleeping on his nest to fly. Similarly, you should emerge from your meditation and propagate this Rite all over Tibet. There are many sights to be seen in the world. Hence it is of great importance to practise without weariness." Padmasambhava then told Dodul Ngakwang to emerge from his meditation. The Lama was wondering how to observe the Tenth Day. Again speaking in verse, Padmasambhava told him that he should practise the Kalaraja offering, especially in certain years and on certain days. "You have seen numerous wonderful dramatic performances", he said. "To devout people all over the world you must exhibit my glory. These people will then develop faith." In this way he said many

things. If the Rite was properly celebrated people would gain happiness and prosperity. Speaking yet again in verse he said: "By the power of this Rite the harvest of the land will be increased, there will be no wars or epidemics. Non-human beings of wicked heart will become mild and all people obtain peace and happiness. They will adhere firmly to the doctrine of the Three Jewels. Thus their spiritual teachers will be pleased. The Tutelary Deities and Guardians will regard them with affection. They will easily gain blessings and siddhis. Their religious mentality will mature. Their spiritual powers will increase". Whoever hears a few words from, or practises, or has any connection with, this Rite, will be reborn in Sukhavati the Land of Bliss. "Anybody practising this will be born in Padmaho, where, revelling in the stage of a Vidyadhara, he will not be reborn again." Whosoever hears any word of this Tenth Day Offering, "or if anybody sees, or is pleased with, this Rite, he will be purified of his sins and, eventually, attain a high stage of spiritual development and not be reborn again." After that the Lama organized this Tenth Day Offering Rite. In the Fire-Monkey year, when thirty-seven years old, he started, all over Kham, three great associations for the performance of this Rite, as well as about seventy other branches, in consequence of which there was formerly no epidemic

or war in Tibet. His chief monastery was called Dhome Khanpagar Phuntshok Choling and many of his incarnations manifested themselves there, down even to the present day. Owing to Chinese Communist occupation the monastery and everything else has been destroyed. Up to the Earth-Pig year 290 anniversaries of this great annual Tenth Day Offering have been celebrated and the Rite itself performed eighteen times by his various incarnations. From the beginning the celebration and the performance of the Rite have continued without interruption. In the Rite there are two different traditions, the Upper and the Lower. The Upper was started by Ngadhak Nyang's "Lama Deshek Dupa" and the Lower by Guru Chokyi Wangchuk's book "Lama Sangdu". The chief incarnation of Nyang, named Rigdzin Jatshon Nyingpo, discovered the book called "Yangsap Kunchok Chyidu". The Rite inaugurated by Kunga Tendzin is based on a collection of all three works. Many other works have also been utilized for the present performance. For the outward, inner and secret performance of the Rite many things not available here are required, so it is being celebrated in a simple manner. Nevertheless all the preliminary arrangements have been made without any error. According to the Tantras, there are two different types of Yoga, the kyerim or utpannakrama and the dzogrim or sampannakrama. Those who have prac-

ticed both these Yogas, together with a hundred other monks, will be celebrating the Rite of the Unity of the Three Jewels in Padmasambhava according to the method referred to above. To begin with, one has to remove all obstacles. With drums in their hands, four men and four women therefore perform a dance. This Vajrakumar Dance, as it is called, was first performed by Padmasambhava when he consecrated the site of Samye Monastery. Consequently each dancer must, while dancing, identify himself with Padmasambhava. Next, a dance is performed to chase away all obstacles to the arising of the Bodhicitta or Aspiration to Supreme Enlightenment for the benefit of all sentient beings. On the the third day, Padmasambhava's Birthday, when the main dance is performed, the fourfold world-system consisting of the Hashang and his sons, Tibetan kings and ministers, Buddhist and non-Buddhist leaders, Siddhas, Vidyadharas and Yogis, and especially our own world Jambudvipa, all invite Padmasambhava and the Tutelary Deities to descend. Monks then chant invocations. What now follows is in accordance with the visions of Guru Chokyi Wangchuk and Kunga Tenzing. It is a modern version of the dance. First the site is consecrated. The following dance-parties are then invited: (a) Brahma, Indra, Mahadeva, Vishnu, Ganesha, the four Guardian Kings, Devas, Asuras, Yakshas, Nagas,

spirits, Garudas, serpent kings, the earth king and the earth-goddess. These all belong to the outer of the three 'circles' of the world. (b) Devas, Maras, the King of Death, the planets, Nagas, demons, Kuberas, one-eyed giants, the mother goddesses, and fearsome Yakshas. These all belong to the inner circle. (c) The Primeval Dharmakaya which, out of compassion, exhibits many supernormal forms, such as that of the all-knowing Padmasambhava adorned with the nine types of ornaments, as well as his other eight forms; the great abbot Shantarakshita, Vairocana the great translator, the pious king Tshangpa Lhaimetok, Mandarava, Yeshe Tshyogel etc. This is the higher group. All these three groups, together with Vidyadharas and Vidyadhara's, Dakas and Dakinis, come as it were in clouds and occupy their seats. The previous groups of dancers with hand-drums, representing the Rites of Subduing, Prospering, Destroying and Petrifying, prostrate themselves before Guru Rimpoche and make offerings. Indras, Brahmas and other superior deities also prostrate themselves. As though with one voice, the Buddhas and Bodhisattvas praise Padmasambhava. Especially do Dakinis in the form of the Five Wisdoms sing his praises and dance beautifully. They praise all the eight different forms of Guru Rimpoche. Padmakara himself, being the embodiment of the Dharmakaya and the Sambhogakaya,

then performs a dance called 'The Blooming of the Lotus'. Next the rest of his eight forms all dance. (2) First, in the form of a monk, Padmasambhava performs the dance called 'Arising of the Wave of Knowledge'. (3) Guru Prajnajnana dances the wonderful dance called 'Dispelling the Darkness of Ignorance.' (4) Guru Padmaraja dances 'Conquest of the Three Worlds.' (5) Guru Suryarasmī dances 'Bringing Light.' (6) Guru Sakyasingha dances 'Conquest of Evil.' (7) Guru Singhaghanta dances 'Shaking the Three Worlds.' (8) Guru Vajralokottara dances 'Subduing the Evil One.' Then come dances requesting and beseeching the Gurus to bear us in mind with compassion and to grant siddhis. Guru Rimpoche and his attendants, with Mind of Wisdom, all thereupon bless the world. On the sixth day beings with and without form disturb those who have obtained Enlightenment. It is difficult to tame them with kindness. Padmasambhava therefore transforms himself into Padma-Heruka. In order to subdue these beings he dances wearing a black hat. On the seventh day, in order to bring merit and prosperity, the monks chant passages from the Scriptures and recite hymns. Then the eight Mangala Devis bestow blessings.

(4) *The Benefit of Holding the Lama Dances and Celebrating the Rite.* During this Age of Darkness Padmasambhava's resolution is very firm and his four Rites extremely

effective. The compassion of All the Buddhas is unchanging. At this time, when the five impurities are coming upon us, the Buddhist Doctrine is the source of peace and advantage. Therefore may it last long! The Chief Authority on all Buddhist Doctrines is H.H. the Dalai Lama, together with the non-sectarian Dharmadharas. May they, too, live long, and may their religious activities be successful! All over India, and also in Tibet, as well as throughout the world, may epidemics, famine and war all subside! May all people unite and live in accordance with religious principles! for, if they do so, peace and prosperity will increase. May the demoniacal Red barbarians and other Asura-like beings who, deceiving all the world, subvert religion and afflict humanity, be destroyed! May the great persons who are leading in the spheres of religion and politics unite and love one another! May they live long and may their work succeed! Humbly and in despite of difficulties we are celebrating, with immense effort, this religious Rite. Certain books say in verse: "The heart's blood of those who hear of this religious performance will mingle with mine (i.e. Padmasambhava's)". In another place he says: "If for a year, a month, or a week, one practises this Rite, the most intelligent will obtain the highest Siddhi, the middling ones the eight kinds of great karma, and the lowest at least one siddhi" There are numerous other benefits. Ordinary people

think that the Lama Dance is just a game. Some small-minded persons consider that it is a showing of secret things in the market-place. Monks believe that for them to participate in it is against the Vinaya rules. But this is not so. The Dorje-gur says: "Some people are infatuated with dance and song. In order to attract them the Buddha also sometimes appears as a dancer". Another book says: "For the inside, outside and secret 'uniting and releasing' of the Dakini there are different kinds of posture and dance. The Yogis must practice according to their own texts. In this way they will gain the blessings of the Dakinis and conquer them. Wealth and prosperity will be gained." The Bhikshu Vidyadharas must practice this Rite. The Vajracharya or preceptor should know the ten beginning with (1) steps, (2) poses, (3) nerves and (4) breath. These are requisite for the performance of the dance. Another book says: "All traditions are contained in the following verses: "The body is purified, the nerves become tender, the breath-capacity expands, the natural breath subsides and the wisdom breath increases. The physical body becomes like Vajra. The nerve-knots become loosed. Subject and object are united. They gain full control over death and rebirth. They obtain liberation and gradually overcome all evils. This is the highest utpannakrama or 'Arising Stage'. Therefore it should be practised vigorously

etc." After practising it we ourselves shall become like the Tutelary Deity. The object and the subject are transformed into the Deity's Mandala. The practitioner's body becomes like the body of the God. Eventually it becomes a Vajra-body or adamantine body. Hence this is a very important subject. According to the Vinaya-Pitaka there is no objection to dancing and singing for the sake of religion. The book entitled 'Three Hundred Vinayas' says: 'There is no sin in chanting the Scriptures. Similarly when singing the praises of the Buddha's attributes. Those who do not know singing and dancing for religious purposes should go to some solitary place and practise them". Therefore, for religious purposes, there is nothing wrong in singing and dancing. All monks and laymen hereabouts should understand that this is a means of exhibiting, in various ways, the divine wisdom. Don't think that these beautiful dances, with gorgeous dresses, are meant merely for the eye. With concentrated mind one should try to understand the meaning of the dance. As far as possible the meritorious work should be carried on. May we and others, in this life and other lives, gain peace and prosperity!

Printed by G. Tharchin
at the Tibet Mirror Press,
Kalimpong.
