



CENTRE FOR
ESCALATION OF PEACE

CEP



Sahapedia

Conference and Exhibition on
*Life and Legacy of
Guru Padmasambhava*
Celebrating 50 Years of India-Bhutan Friendship



Conference on

*Life and Legacy of
Guru Padmasambhava*

29 – 30 January 2019

Seminar Rooms I to III and Art Gallery
Kamaladevi Complex, India International Centre
40 Max Mueller Marg
New Delhi 110003

Organised by
India International Centre, Centre for Escalation of Peace and Sahapedia

About the Organizers

India International Centre

The India International Centre was founded with a vision for India, and its place in the world: to initiate dialogues in a new climate of amity, understanding and the sharing of human values. India is ideally located as a meeting point between the East and West. In the words of its Founder-President, Dr. C.D. Deshmukh, this institution was designed to be a meeting of minds, a place where “various currents of intellectual, political and economic thought could meet freely”. The Centre provides a forum for active dialogue, serving as a “bridge” for cultures and communities from all over the world. Statesmen, diplomats, intellectuals, scientists, jurists, writers and activists convene here for discussions. Lectures and conferences initiate the exchange of new ideas and knowledge in the spirit of international cooperation.

The IIC is a non-government institution, remaining financially self-reliant over four decades. In its objectives the Centre declares its purpose: as a society “to promote understanding and amity between the different communities of the world by undertaking or supporting the study of their past and present cultures, by disseminating or exchanging knowledge thereof, and by providing such other facilities as would lead to their universal appreciation”.

Following these objectives, international and national conferences are initiated, as well as programmes in music, film, folk and classical cultures, the performing and visual arts. These programmes are offered not only to members but the wider public in the city. Three departments were established at the India International Centre: the Cultural Programmes, the Library and Publications. Each department complements the others in promoting these objectives of the Centre.

In its programmes the Centre pursues values of liberal humanism which are today of universal significance.

Centre for Escalation of Peace

The Centre for Escalation of Peace (CEP) takes the view that peace is not just the absence of war. Peace cannot be taken for granted; constant effort is required to enhance it as an anchor in a sea of rapid and far-reaching strategic and socio-economic change. As such, peace must not merely be sustained, but escalated through various strategies and tactics akin to the pursuit of victory during war.

With that in mind, the CEP has continuously sought to create platforms and establish programmes that encourage the free exchange of ideas across borders, with a distinct focus on empowering young minds. Its dialogues and activities revolve around three ‘pillars of calmness’, namely (i) Youth and Education; (ii) Trade and Sustainable Development; and (iii) Society and Culture.

CEP conducts regular conferences and seminars that bring together people from diverse backgrounds to have an authentic dialogue on topical issues. These programmes are rooted in appreciating our individual differences in our shared commonalities, and holding an informed discussion to co-create new knowledge. Ongoing initiatives include the Thimphu Seminars (Track II Dialogues), Philosophers’ Retreat, Guru Padmasambhava Conference, and India-Bhutan Cultural Exchange and Art Camp.

Programmes are conducted for young minds as well as educators to develop and nurture in them the capacity for leadership that is tempered with compassion and serene strength. The endeavour is to create a network of future leaders who believe in peace and positivity and lead with the intention of a collective good. Initiatives include the Asia Pacific Schools Initiative, School Leaders’ Retreat, and India-Bhutan Youth Summit.

Sahapedia

Sahapedia is a not-for-profit organization with a mission to create an open encyclopedic resource on India’s arts, cultures and histories. Recognizing

that the nature of knowledge is interdisciplinary, that India's cultural expressions are diverse, and that cultural change is a story both of loss and of gain and creativity, Sahapedia seeks to nurture, interpret and develop cultural resources for the present and future generations. As a knowledge resource, Sahapedia is focused on India and South Asia and hosts content on a wide range of topics related to culture ranging from philosophy to architecture and cuisine. On all these topics, Sahapedia hosts multiple perspectives, is free to access, and is designed and developed with participation as the central principle. In addition to creating and hosting content online, Sahapedia organizes events and activities like walks and talks through which people can experience India's heritage more closely. Find us at www.sahapedia.org

Concept Note on the Conference

Guru Padmasambhava or Guru Rinpoche is known all over the Himalayan region as the Sage of Himalayas. He lived in the 8th century and is credited with having spread the message of Lord Buddha to the countries and regions located in the Himalayan belt, including Ladakh, Himachal Pradesh, Uttarakhand, Sikkim and Arunachal in India and in Nepal and Bhutan and Tibet to the north. He is a most revered and iconic figure in the Buddhist world today and to many Buddhists, he is the Second Buddha. This Conference seeks to explore the life and legacy of Guru Padmasambhava in their various dimensions. More importantly, it will focus on the contemporary relevance of his teachings and the rich and diverse tradition associated with him.

Some of the most distinguished scholars from India, Nepal and Bhutan will be participating in the Conference.

The Conference will unfold over 6 thematic sessions which will retrace what we know of his birth and childhood, the intimate association with the lotus symbol, his education at the famous Nalanda University and his mastery of tantric rituals and practices, which became part of Vajrayana Buddhism. Guru Padmasambhava's great contribution was the dissemination of Buddhism to Tibet. His name is associated with one of the great Nalanda's masters, Santarakshita and King Trisong Detsen of Tibet who working together as a trinity, established Buddhism as the prevailing faith of the people of Tibet. The Nyingma school was founded by Guru Padmasambhava and remains a major sect even today. The genius of this brilliant teacher and philosopher lay in his ability to weave together the many strands of culture ranging from Yogic and Tantric practices, meditation techniques, musical and dance forms, magic and folklore and above all, religious teachings. The sheer versatility that defines the Guru Padmasambhava tradition is breathtaking in scope. The Conference will celebrate this rich legacy of the Second Buddha through evidence manifested in manuscripts, relics, paintings and monuments.

Guru Padmasambhava undertook many travels across Tibet, Nepal and

Bhutan and the various Himalayan states of India. Each of these locations carry the imprint of the Guru Padmasambhava tradition in the form of monuments, relics and folklore associated with his spiritual and religious activities. What is of particular interest is that these various markers of the tradition display a rich diversity, whether in terms of the legends and mythology associated with him or the architectural and monumental relics that are still used to pay homage to him. This demonstrates the ability of the sage to contextualize and localize his message, taking into account the particularities of place and sensibilities of the people. While striving to spread the core tenets of Buddhism, he moulded his teachings in the local idiom and culture, making assimilation of the faith much easier. In retracing his life and times, we hope to gain insights into his approach to handling diverse cultures and religious traditions, using local symbols and even rituals as vehicles to transmit the sublime message of Lord Buddha. Through these different strands across the many segments of the Himalayan world, is nevertheless a common and identifiable Guru Padmasambhava tradition which a living legacy in our time. These will be another aspect of our exploration. This has a contemporary relevance as the celebration of plurality is threatened by narrower impulses.

The Conference will open with a session on the life and deeds of Guru Padmasambhava appraising the historical sources available on the legendary teacher. On the first day, there will be sessions looking at the sacred sites associated with the sage and his teachings. In discussions on Vajrayana Buddhism, there will be deliberations on its origins, doctrines and practices and their diffusion across the Himalayan belt. The emergence of the mythos on Guru Padmasambhava and the traditional pathways of religion that helped spread Tantric practices would be another subject of inquiry.

Sessions on the second day will focus on the texts and commentaries related to the sage and his teachings and their various interpretations. There are ritual practices, symbolic images, mandalas and iconography which are associated with the Guru Padmasambhava tradition, which are rich in meaning and spiritual messaging. There are the 8 manifestations of the Guru, which have been represented through paintings, sculpture and murals, all very rich in symbolism but also being high art in themselves. These will be presented

and explained by scholars who have intimate familiarity with the tradition. The Conference will be accompanied with an exhibition of rare thankhas, paintings, sculptures and photographs which have been contributed by His Majesty's Secretariat, Bhutan; Tsurphu Labrang Office of H.H. Gyalwang Karmapa, Dharamshala; Palpung Sherabling Monastic seat of H.E. 12th Tai Situ Rinpoche; Tibet House, New Delhi; Library of Tibetan Works & Archives, Dharamshala; and photographs by Deb Mukharji and Tashi Lhendup. There will be a food festival of Bhutanese cuisine supported by the Royal Bhutan Embassy.

CONFERENCE INAUGURAL SESSION

Time: 10:30 – 11:30

Multipurpose Hall, Kamaladevi Complex, IIC

Chair:	Shri Shyam Saran Life Trustee, India International Centre
Opening Remarks:	Mr. Sonam Tobgay Deputy Chief of Mission, Royal Bhutanese Embassy Shri Arun Kapur Chairman, Centre for Escalation of Peace Dr. Sudha Gopalakrishnan Executive Director, Sahapedia
Inaugural Address:	Shri N.N. Vohra Launch of <i>Ladakh Review</i> – Vol. 5 (Special Edition – Water Issue) (Pub. Centre for Research on Ladakh) Editor-in-Chief: Nawang Tsering Shakspo
Launch by	Shri N.N. Vohra
Chairman's Remarks:	Shri Shyam Saran
Vote of Thanks:	Shri K.N. Shrivastava Director, India International Centre Tea Time: 11:30 – 12:00

DAY ONE

Tuesday, 29th January 2019

Venue: Art Gallery, Kamaladevi Complex, IIC

Inauguration of the Exhibition

LIFE AND LEGACY OF GURU PADMASAMBHAVA

Time: 10:00

By Shri N.N. Vohra

President, India International Centre

SESSION I

Venue: Seminar Rooms I to III, Kamaladevi Complex, IIC

SAGE OF THE HIMALAYAS: GURU PADMASAMBHAVA

Time: 12:00 – 13:00

Chair: Dr. Kapila Vatsyayan
Chairperson, IIC – International
Research Division

Keynote Address: Dasho Karma Ura
President, Centre for Bhutan &
GNH Studies

Lunch

Time: 13:00 – 14:00

SESSION II

Venue: Seminar Rooms I to III, Kamaladevi Complex, IIC

LIFE AND TEACHINGS OF GURU PADMASAMBHAVA

Time: 14:00 – 15:30

Chair: Kabir Saxena

Neten Chockling Rinpoche
Padmasambhava: Sage of the Himalayas

Yongey Mingyur Rinpoche
Life and Teachings of Guru Padmasambhava

Hungrampa Sey Namkha Dorje

Khenpo Pema
The biography of Guru Padmasambhava and Essence of his Sermons

Discussion

Tea

Time: 15:30 – 16:00

SESSION III

GURU PADMASAMBHAVA: BUDDHISM AND THE LOCAL
CONTEXTS

Time: 16:00 – 17:30

Chair: M.D. Muthukumaraswamy

Thupten Tenzing

Legacy of Guru Padmasambhava in the Dissemination of Buddhism in Sikkim

Prof. Lokesh Chandra

Prominence of Guru Padmasambhava: Interiosation of Local Dieties

Nawang Tsering Shakspo

*The Impact of Padmasambhava's Charismatic Teachings on Ladakhi Society and
its Way of Life*

Discussion

Welcome Dinner, IIC at 19:00 in Multipurpose Hall, Kamaladevi Complex
By invitation only

DAY TWO

Wednesday, 30th January 2019

Venue: Seminar Rooms I to III, Kamaladevi Complex, IIC

SESSION IV
IMPACT OF GURU PADMASAMBHAVA IN OUR TIME
Time: 10:00 – 11:30

Chair: Sudha Gopalakrishnan

Ian Baker
Padmasambhava's Hidden Lands

Wangchuk Dorjee Negi
Guru Padmasambhava: His Miraculous Life Story and the Meaning of His Sadhana

Lobzang Tsewang
Nine Yanas Concept of Padmasambhava

Discussion

Tea
Time: 11:30 – 12:00

SESSION V
ICONOGRAPHIES OF GURU PADMASAMBHAVA: THANGKA
PAINTINGS, SCULPTURES, MURALS
Time: 12:00 – 13:30

Chair: Karma Phuntsho

Tsering Norboo Martse & Tashi Morup
Guru Padmasambhava in Ladakh

Gyetrul Jigme Rinpoche

Tashi Lhendhup
Iconography of Guru Rinpoche

Discussion

Lunch
Time: 13:30 – 16:30

SESSION VI
LEGACY OF GURU PADMASAMBHAVA: RITUALS AND MANDALA
DRAWINGS
Time: 14:30 – 16:00

Chair: Rajiv Mehrotra,
Foundation for Universal Responsibility of His Holiness the Dalai
Lama

Khenpo LobsangTsultrimBhutia
Concept of Ritual and Mandala in the Vajrayana System

Karma Phuntscho
Guru Rinpoche: An Object of Worship and Realisation

Pranshu Samdarshi,
*Distinctive Forms of Guru Padmasambhava: An Indic Mahasiddha Prototype in
Tibetan Cultural Landscape*

Discussion

Tea
Time: 16:00 – 16:30

VALEDICTORY
Time: 16:30 – 17:00

Chair: Dasho Karma Ura

Report on the
Conference

Comments by
participants

Valedictory Address: The Most Venerable Samten Dorji
Deputy of Je Khenpo
Translator: Khenpo Karma Lhendup

Vote of Thanks: Shri N.N. Shrivastava

Abstract and Resume of Paper Presenters

Dasho Karma Ura

Dasho Karma Ura (Ph.D) studied at St. Stephen's College Delhi; Oxford University; Edinburgh University; and Nagoya University. He is the president of Centre for Bhutan & GNH Studies located in Thimphu, Bhutan. The Centre has research mandates on Gross National Happiness (GNH), culture and history of Bhutan, and policy-related studies. Dr. Ura's career has focused on development goals, statistics and indicators and their policy applications, and Buddhist literature, fine arts and philosophy. He was bestowed the honour of Druk Khorlo (Wheel of Dragon Kingdom) by His Majesty the King for his contributions to literature and fine arts. He has published extensively, painted frescoes, and designed numerous artistic artefacts. He has created a national festival at which dances are performed every year on 13 December on the mountain pass of Dochula. The Centre for Bhutan and GNH Studies will shortly open the Library of Mind, Body and Sound, which will bring together the internal and external aspects of well-being and happiness through research, individual practices and policy designs.



PADMASAMBHAVA: SAGE OF THE HIMALAYAS

By Neten Chockling Rinpoche

In the Nirvana Sutra, before his passing away, the Buddha speaks: Twelve years after I pass into nirvana, A person who is superior to everyone Will appear from the anthers of a Lotus flower in the immaculate lake kosha On the northwestern border of the country of Oddiyana. Even though Padmasambhava was born in Oddiyana, he travelled all over the Himalayas. He studied with a number of teachers and spread the teachings of the Buddha Shakyamuni. Today, his teachings continue to flourish in the Himalayas. Padmasambhava went to Tibet during the 8th century and carried the teachings of Vajrayana Buddhism from India to Tibet. Not much is known about Padmasambhava in his own land of origin, and it is due to the Tibetans that we know of him. His teachings changed the Tibetan

peoples' way of life and transformed Tibet from a warring nation into one characterised by peace.

Neten Chockling Rinpoche

Neten Chockling is fourth in the line of the great Treasure Revealer Tertön Chogyur Lingpa (1829–1870), an emanation of Prince Murub Tsenpo, the second son of the Tibetan Dharma King Trisong Duetsen. Neten Chockling was born in Bhutan in 1973. After having been recognised by the 16th Karmapa as the reincarnation of the third Neten Chokling, he was brought to India by Dilgo Khyentse Rinpoche, and has studied closely under his guidance. He has received teachings and transmissions from other great luminaries like Nyoshu I Khen Rinpoche, Tulku Urgyen Rinpoche, among other great masters of his tradition. He is the Director of *Milarepa* and *Brilliant Moon: Glimpses of Dilgo Khyentse Rinpoche*, and is currently directing his third film on *Padmasambhava*. He is also the author of *Padmasambhava—The Great Indian Pandit*



LIFE & TEACHINGS OF GURU PADMASAMBHAVA

By Yongey Mingyur Rinpoche

This paper on Guru Padmasambhava follows the life of the Guru in India and his impact in different parts of Asia, especially the pivotal role he played in bringing Buddhism to Tibet. It addresses itself to how Padmasambhava manifested himself in different forms to benefit others, and provides a brief overview of his various teachings. The most important among his teachings are of Dzogchen, the Great Perfection, which were transmitted in many different ways, including storing teachings as Terma for future generations in times of need. The paper concludes with an analysis of Padmasambhava's teachings, which continue to exist as an unbroken lineage of realisation even today.

Yongey Mingyur Rinpoche

Yongey Mingyur Rinpoche is an accomplished meditation master. He has been teaching since the age of 17, and has completed traditional Buddhist training in philosophy and psychology. He is the founder of a monastic

college at his home monastery in north India. Mingyur Rinpoche teaches across the world. His book, *The Joy of Living: Unlocking the Secret and Science of Happiness*, debuted on the New York Times bestseller list and has been translated into over 20 languages. Other recent books by Mingyur Rinpoche include *Turning Confusion into Clarity: A Guide to the Foundation Practices of Tibetan Buddhism*; *Joyful Wisdom: Embracing Change and Finding Freedom*; and an illustrated children's book entitled *Ziji: The Puppy that Learned to Meditate*.



Hungtrampa Sey Namkha Dorje Rinpoche

Hungtrampa Sey Namkha Dorje Rinpoche is a Buddhist teacher and scholar. He serves as the chief spiritual advisor of Boudhanath Stupa Area Development Committee, Ministry of Culture, Tourism and Civil Aviation, Government of Nepal. He received Dharma education mainly from the Dzongsar Shedra Chokyi Lodro College of Dialectics in Bir, Himachal Pradesh, and the Ngagyur Nyingma Institute in Mysore. He has travelled extensively, focusing on remote indigenous Buddhist communities across Nepal and India. He is the founder of the GakarHungtram Foundation and Shree Janajagirti Community School, Dolpo, which offers free education to children from nearby villages. He has undertaken projects for healthcare; environmental protection; and sustainable community development for pastoral communities in the Himalayan region.



Khenpo Pema

Khenpo Pema was born in Nako Village, Himachal Pradesh, India, where he completed his middle school education. He then entered the Palpung Sherabling Monastic Seat of Palpung Institution of Buddhism, and took ordinations from His Holiness the 12th Chamgon Kenting Tai Situ Rinpoche. He spent a few years gaining monastic basic education—reading and writing Tibetan, and playing musical instruments used for rituals under various masters. He studied at the Palpung Lungrig Jampal Ling Institute of Higher Buddhist studies, where he also worked as a teaching assistant. After

completing nine years of courses in Buddhist studies he earned the degree of Abbot (Khenpo) and worked as teacher. At present he is the executive Khenpo at Palpung Lungrig Jampal Ling Institute of Higher Buddhist studies.



LEGACY OF GURU PADMASAMBHAVA IN THE DISSEMINATION OF BUDDHISM IN SIKKIM

By Thupten Tenzing

In the 8th century, Guru Padmasambhava came to Sikkim and designated the land as the second of the highest realms of Buddha's field, called the pure realm of Akanishtha. The region became a pilgrimage site and a centre of meditation practice. Through his enlightened approach and skill, Guru Padmasambhava subdued all the harmful gods and spirits and made them guardians of the sublime Terma teachings. The period since Guru Padmasambhava's arrival in Sikkim and the establishment of associated pilgrimage sites is considered the early phase of Buddhism in Sikkim. A number of knowledge holders and Terma revealers arrived in this area in the wake of Guru Padmasambhava. Rigzin Godemchan, the foremost among them, set up a number of meditation centres. The Buddha Dharma that flourished during this time is regarded as the middle period in the diffusion of Buddhism in Sikkim. The arrival of four yogin brothers in Sikkim during the 17th century marks the latter phase of the spread of Buddhism.

Thupten Tenzing

Thupten Tenzing is a senior research officer at the Namgyal Institute of Tibetology. He has assisted Professor N.C. Sinha in his work on Thangkas and Buddhist iconography. Besides contributing articles in the institutional research journal, *Bulletin of Tibetology*, he has also translated a book on Thangkas, *The Twelve Deeds of Buddha*, which was published by the Institute. In collaboration with an institutional researcher, he translated the *Life of Guru Padmasambhava*, also published by the Namgyal Institute. For many years, he has been in charge of the Museum and has had the opportunity to work and interact with scholars and bureaucrats from diverse fields.

Prof. Lokesh Chandra

A prominent scholar of the Vedic period, Buddhism and the Indian arts. He was the president of Indian Council for Cultural Relations during 2014-2017. He is also the Director of the International Academy of Indian Culture. He has also served as a member of the Rajya Sabha, and Chairman of the Indian Council of Historical Research. In 2006 he was recognized with the Padma Bhushan.

The son of famous Sanskrit scholar, linguist and politician Raghu Vira, after obtaining a master's degree at the University of Punjab, Lahore in 1947, he edited the Gavamayana portion of the Vedic work *Jaiminiya Brahmana* with the help of newly discovered manuscripts. Chandra went to the Netherlands to study Old Javanese with Indologist Jan Gonda at Utrecht University, where he obtained a Ph.D. with the dissertation *Jaiminiya Brahmana* of the Samaveda II.1-80 in March 1950.

Prof. Lokesh Chandra has studied many languages including English, Hindi, Sanskrit, Bengali, Pali, Avesta, Old Persian, Japanese, Chinese, Tibetan, Malayalam, Mongolian, Indonesian, Greek, Latin, German, French, Tamil, Old Javanese, and Russian.

He has to his credit over 360 works and text editions. Among them are classics like his *Tibetan-Sanskrit Dictionary*, *Materials for a History of Tibetan Literature*, *Buddhist Iconography of Tibet*, and his *Dictionary of Buddhist Art* in about 20 volumes.



THE IMPACT OF PADMASAMBHAVA'S CHARISMATIC TEACHINGS ON LADAKHI SOCIETY AND ITS WAY OF LIFE

By Nawang Tsering Shakspo

The paper examines the the impact of Guru Padmasambhava and his teachings on the people of Ladakh, and the prevalence of tantric rituals related to him in Ladakhi society. The widespread impact of the teachings and charismatic deeds of Guru Padmasambhava prevail upon the followers of Mahayana Buddhism or Tibetan Buddhism. He founded the Nyingma

sect of Tibetan Buddhism as well as the first temple in Tibet, known as Samya monastery. The construction of the temple became possible only after Guru Padmasambhava purged the citadel of the enemies of the religion who were present in the form of demons. Even after other major Buddhist sects emerged in Tibet, the influence of the Guru on the Tibetan way of life remained widespread. In the Ladakhi Buddhist community, the chanting of Padmasambhava's biography, the Padma Kathang, is considered holy. On the 10th day of the Tibetan calendar, a feast called Tseshu is offered to the Guru and people chant the mantra of the Guru, 'Om Ah Hung Vajra Guru Padma Siddhi Hung'

Nawang Tsering Shakspo

Nawang Tsering Shakspo is Director of Centre for Research on Ladakh, based at Sabu, Leh. Prior to this he served as Head of Leh branch of J&K Academy of Art, Culture and Languages. He has a number of publications to his credit, including *A History of Buddhism in Ladakh*, and *A Cultural History of Ladakh*. Nawang Tsering Shakspo has edited 300 issues of books and journals in Ladakhi. He has also participated in a number of literary conferences and seminars.



THE HIDDEN-LANDS OF THE LOTUS BORN: PADMASAMBHAVA'S ECOLOGICAL LEGACY

By Ian Baker

Padmasambhava's text corpus includes evocative accounts of paradisiacal ecosystems that directly contributed to the 20th-century notion of Shangri-La—a Himalayan realm in which nature and humankind can flourish in unison. This illustrated presentation explores the development of sacred geography in the life of Padmasambhava, from his legendary origins in the Kingdom of Uḍḍiyana to 'hidden-lands' (beyul) that the lotus-born sage designated as sanctuaries for future times of social strife and environmental crisis. In a period when humankind is in search of new and sustaining relationships to the earth amidst an ecological crisis that threatens the existence of all life forms, Padmasambhava's prophetic accounts of hidden-lands hold urgent relevance. Based on a series of ten expeditionary

pilgrimages to the region between 1990 and 2015, this presentation focuses on Padmasambhava's revelation of Beyul Pemakö, 'Hidden-Land Arrayed Like Lotuses', in the far eastern Himalayas, chronicling the progressive opening of what Padmasambhava described as the greatest of all hidden-lands and which remains a major site of contemporary Buddhist pilgrimage.

Ian Baker

Ian Baker was honoured by National Geographic Society as one of seven 'Explorers for the Millennium' for his ethnographic and geographical field research in Tibet's Tsangpo gorge region, and his team's documentation of a waterfall that had been the source of geographical speculation for more than a century, and which Tibetans describe as the portal to the innermost realm of Beyul Pemakö, the 'Hidden Land Arrayed Like Lotuses'. He is the author of seven books on Himalayan and Tibetan cultural history, environment, art, and medicine, and has also published extensively in academic journals and curated exhibitions on Himalayan Buddhist art. He is currently affiliated with the Department of History at the University of Strathclyde in Glasgow, Scotland.



GURU PADMASAMBHAVA: HIS MIRACULOUS LIFE STORY AND THE MEANING OF HIS SADHANA

By Wangchuk Dorjee Negi

Tathagata Buddha spoke of three inconceivable powers: the inconceivable power of atoms, the inconceivable power of karmic cause and effect, and the inconceivable power/potentiality of mind/citta. Today, in the 21st century, we are all aware of the power of atoms (for example, atomic bombs, supersonic vehicles); we are aware of the karmic relation (with the help of modern science, we can see the wonder of the universe, and understand the power of karmic cause and effect). However, we do not realise the infinite potentiality of the mind, without which our life is meaningless. Modern science cannot help here. It is only through spiritual practice that one can come to the realisation of the real nature of mind. With spirituality declining today, it is and critical to have a discourse on the great practitioner and accomplished master Guru Padmasambhava, the embodiment of infinite power and potentiality of mind and spiritual practice. This paper provides

a glimpse of the miraculous life story of Guru Padmasambhava, followed by meanings of prayers and sadhanas of Guru Padmasambhava, which are recited in the Buddhist communities of the Himalayan regions.

Wangchuk Dorjee Negi

Wangchuk Dorjee Negi is Professor in the Department of Mool Shastra (Indian Buddhist Philosophy) at the Central Institute of Higher Tibetan Studies, Sarnath, and currently Dean of Hetu Evam Adhyatman Vidya Faculty. He has previously served as Director of Central Institute of Buddhist Studies, Leh, Ladakh. He got his doctoral degree from Sampurnanand Sanskrit University, Varanasi, and his research topic for the same was 'A Critical Study of the Vajrayana View & Practice'. He has published 49 articles in reputed journals and anthologies, and seven books, which include *What is Buddhism*, *Commentaries on Dhammapada* (translated into Spanish and Chinese); *Vajrayana Darshan Evam Sadhana* (Hindi); and *Vajrayana Darshan Mimansa* (Sanskrit).



NINE YANAS CONCEPT OF PADMASAMBHAVA

By Lobzang Tsewang

Lord Buddha preached the two practices of sutra and tantra to his disciples endowed with different aptitude and intellect capacity. The practice of sutra is suited to those whose understanding and will power is comparatively weak and mediocre. The trainee has to cultivate various graded paths, viz. accumulation, preparation, seeing and meditation. He has to engage in spiritual training for several eons to attain enlightenment. Lord Buddha taught tantra on the basis of the human body which consists of the elements wind, channel and drop, which are absent in other living beings. Here the practitioner holds the wind, preventing it from flowing into the right and left channels. There are three outer tantras, namely action, performance and yoga. In these practices, the trainee mainly expects to achieve enlightenment depending on external forces. Padmasambhava introduced and propagated the spiritual practice of the nine yantras to Tibet and adjacent areas. He advised his qualified disciples to practice Dzogchen. Among his disciples, 25 trainees attained enlightenment within a lifetime.

Lobzang Tsewang

Lobzang Tsewang is Professor of Comparative Philosophy at the Central Institute of Buddhist Studies, Leh, where he has taught for 35 years. He is the Chief Editor, EHBC. He has a Masters in Arts and a Masters in Philosophy from Punjabi University, Patiala, and attended Banaras Hindu University for his PhD on 'Madhyamika's Conception of Truth and Error with Reference to Acharaya Tsong Kha Pa'. Among his published work are *Selfness of Person in Tibetan; The Madhyamika's Conception of Truth and Error* with Special Reference to Acharaya Tsong Kha Pa; and *Shakya Muni Buddha*.



GURU PADMASAMBHAVA IN LADAKH

By Tsering Norboo Martse & Tashi Morup

Guru Padmasambhava set foot in numerous places in Ladakh. Though no clear written references that speak of the sites he visited and blessed exist, local oral traditions and belief system identify more than ten sites that are associated with him. Among them, Durthot Dechendal in Sani village of Zanskar, according to textual sources, is considered to be the most sacred site in the form of caves, footprints, stupa, springs and lakes. A systematic written history is difficult to trace regarding these important sites, except for Dechendal of Sani. However, local Buddhists profess faith in the mystical events that took place at these sites and they continue to be important pilgrimage destinations. This paper describes each site and the stories around them. It discusses each site in detail, using photographs and critical information from local beliefs and religious texts.

Tsering Norboo Martse & Tashi Morup

Tsering Norboo Martse worked as Assistant Editor at J&K Cultural Academy. He has published more than 30 articles on language and culture in Sheraza, the annual publication of the Academy. He has also written more than 100 poems in the same publication. In addition, he has given many radio talks and written dramas for television, and has also presented papers at various local and national seminars.

Tashi Morup is Projects Director of the Ladakh Arts and Media Organisation,

Leh. He is writer, photographer and filmmaker. His areas of interest concerning Ladakh include the environment, especially water; the impact of development and tourism; and spirituality and music of the region. Tashi Morup has recently completed a film on music and cultural spaces in Old Town, Leh. He has published a book to commemorate the centenary celebrations of the 19th Kushok Bakula Rinpoche—monk, politician and statesman. He has also made a television series on ancient Buddhist rock sculptures and carved images of deities found in Ladakh. TashiMorup holds key positions in Ladakh Cultural Forum, INTACH Ladakh Chapter, and International Association of Ladakh Studies. He is also a member of Journalist Union of Ladakh and Jammu and Kashmir.



Gyetrul Jigme Rinpoche

Gyetrul Jigme Rinpoche is a master of Buddhist meditation and philosophy under the Kagyu and Nygma traditions. Lama of the second generation, he was born in Odisha, India in 1970. He received traditional Buddhist and modern education in Darjeeling, India. He is the heir of the Ripa spiritual lineage, a lineage of reincarnated lamas that dates back to 17th century in Eastern Tibet. He is currently the head of two monasteries in India and Nepal where he oversees a monastic community of over 400 monks; in addition, he is the spiritual leader of a Tibetan community in exile residing in Chandragiri, in the state of Odisha, India, where he founded the Thubten Mindrolling Nyingmapa Society. The society manages the twin structure of Buddhist philosophy and culture education under the Padmasambhavamahavihara and socially beneficial projects.



ICONOGRAPHY OF GURU RINPOCHE

By Tashi Lhendup

As Guru Rinpoche ('precious teacher') is regarded as the second Buddha, his images and iconography are very important and elaborate, and may be found in almost every shrine in Bhutan. In brief, Guru Rinpoche sits enthroned on a moon disc on top of a colourful lotus. His hat, known as the Ugyen Pasha, symbolises that he is empowered by all the five classes of

Buddha. His right hand grasps a five-pronged Dorji, while his left hand holds a skull cup. Leaning against his left shoulder is a khatvanga staff consisting of three heads representing victory over the three poisons of desire, anger and ignorance. He appears youthful, with a joyous smile, as he is untouched by pain and sorrow.

His white inner rope symbolises his perfection of the part and goal of bodhisattva, Mahayana. His blue outer gown symbolises his perfection of the part and goals of tantra, Vajrayana. The red monastic shawl symbolises his perfection of the disciplines of individual liberation, Shrabakayana. The red brocade cloak worn over all his attire stands for his perfection of the parts and goals of all the yantras, as one.

Tashi Lhendup

Tashi Lhendup is a painting conservator in the Department of Culture, Ministry of Home and Cultural Affairs, Government of Bhutan. After studying Classical Tibetan and monastic rituals in Ura Wangthang Dratsang Tashi Lhendup went on to acquire a degree in Tibetan Buddhist traditional mural and scroll painting at National Institute for Zorig Chusum, Thimphu, Bhutan. He has carried out a number of conservation and preservation activities. Some of the notable conservation work carried out by him include the conservation and restoration of three royal saddles for Her Royal Grand Queen Mother and the conservation and restoration of six hundred and twenty five wooden printing blocks of Pedling Kabum from Tang Kuenzang. Tashi Lhendup has received a number of awards, including a prize in an essay competition on the theme 'Conservation of Historical Sites and Monuments' conducted by National Commission for Cultural Affairs in 2003.



CONCEPT OF RITUAL AND MANDALA IN THE VAJRAYĀNA SYSTEM

By Khenpo Lobsang Tsultrim Bhutia

When Indian sage and scholar Guru Padmāsambhāva was invited to Tibet by the King *khri srong lde'ubtsan*, Tibet was almost dominated by Bon tradition or Tibetan Shamanism, characterised by practices that

were lacking in sound philosophical underpinnings and was, as a result, rejected by many intellectuals. With the help of royal patronage, Guru Padmāsambhāva introduced and gradually established the Vajrayāna system of Buddhism in Tibet. In the Vajrayāna system, both ritual and maṇḍala drawings play an important role in completing and perfecting every aspect of Vajrayana practice, which ultimately aims at getting Buddhahood, a total deconstruction of the dual perception, and to attain the pristine form known as Dharmakaya and Rupakaya in Buddhist terminology.

Khenpo Lobsang Tsultrim Bhutia

Khenpo Lobsang Tsultrim Bhutia teaches Buddhist Philosophy and Psychology as Assistant Professor at Central Institute of Buddhist Studies, Leh. He completed his graduate and post-graduate studies from the Central Institute of Higher Tibetan Studies, Sarnath, Varanasi. He also holds a PhD in Buddhist Sutra and Tantra, and has presented and published many research papers on various issues at international and national conferences. His paper, 'The Distinction View, Meditation, Activity and Resultant Attainment of Kagyu Lineage of Tibetan Buddhism', has been published in the book, *What is Buddhist Studies* by the Department of Indo-Tibetan Studies, New Delhi. He has also worked as a research editor on the book, *Child Protection in Buddhism*, funded by UNICEF.



GURU RINPOCHE: AN OBJECT OF WORSHIP AND REALIZATION

By Dr. Lopen Karma Phuntsho

Despite the fact that some scholars question the historicity of Guru Rinpoche as a real person, the idea and figure of Guru Rinpoche plays an important role in Bhutan's religion, history, politics, culture, art and architecture. The figure of Guru Rinpoche perhaps went through a gradual and complex process of apotheosis resulting in a widespread presentation of Guru Rinpoche as a deity. Recent scholarship has revealed that such deification of Guru Rinpoche took place earlier than was previously thought. Throughout the second millennium, the process spread through liturgies such as the Seven Line Prayer and Seven Chapter Prayer. In both the Kagyu and the Nyingma traditions in Bhutan, there are many meditation rituals, ceremonies and recitations that have Guru Rinpoche as the central object of worship. In

addition to those which are shared by other parts of the Buddhist Himalayas, the Zhengshi Pema dance, Omchesela song, and Preuchod festival are some of the unique forms of worship of Guru Rinpoche in Bhutan.

Dr. Lopen Karma Phuntsho

Dr. Lopen Karma Phuntsho teaches Buddhism and Bhutan Studies in Bhutan and abroad. He finished his full monastic training in Bhutan and India before he joined Balliol College, Oxford to read Sanskrit and Classical Indian religions and pursue a D.Phil., which resulted in his book, Mipham's Dialectics and the Debates on Emptiness. He has worked as a researcher at Cambridge University, CNRS, Paris and University of Virginia. He speaks extensively on Bhutan's history, religion, culture and development and is the author of over a hundred books and articles including The History of Bhutan. He is also the President of the Loden Foundation, a leading educational, entrepreneurial and cultural initiative in Bhutan.

Currently, he leads a project on Guru Rinpoche's life and legacy in Bhutan, which involves extensive documentation of sacred sites, holy objects, religious rituals, and stories and narratives related to Guru Rinpoche. A new book, The Life and Deeds of Guru Rinpoche: A Bhutanese Chronicle is in its final phase.



The Most Venerable Samten Dorji

The Most Venerable Samten Dorji was born to Ngawang Samten and Dolma in 1964 at Serzhongna village in Punakha. After completing his monastic primary education from Pungthim Dratshang and Dechenphodrang monastic school, he joined Tango Shedra and studied Buddhist Philosophy. Later, he went to Sikkim and Bir at the Shedra of Dzongsar Khentse, where he studied Uma, Tshema, Ngoenpa and Pharchhin. Samten Dorji also went to Chagri Meditation Centre and received the teachings of Chhagchhen Chhoedru of Pelden Drukpa tradition from His Holiness the Je Thrizue Tenzin Dendup, and went into Losum Chhoesum, a three-year meditation. He was appointed the first Tsugla Lopen of the Central Monk Body in 2005 by His Holiness the 70th Je Khenpo, and continues to hold this post.

Exhibition on 'Life and Legacy of Guru Padmasabhava'

'Life and Legacy of Guru Padmasabhava' is an exhibition of rare thangka paintings, sculptures and photographs associated with the sage.

Exhibits have been loaned by both individuals and organizations, including from His Majesty's Secretariat, Bhutan, Tibet House, Delhi, the Palpung Sherabling Monastery, Library of Tibetan Works & Archives and Tsurphu Labrang. The exhibition, to be mounted at the IIC art gallery, will be on from January 29 until February 3.



**Taktsang, the Tiger's Nest,
monastery, near Paro, Bhutan**
Photographer: Deb Mukharji



**The Eight Manifestations of Guru
Padmasambhava (Guru Shakya
Senge & Guru Dorjee Drolu)**
Arranged for this exhibition from
Palpung Sherabling Monastic Seat
of His Eminence the 12th Tai Situ
Rinpoche



**Changangkha Lhakhang Guru,
Thimphu. Painted directly on mud
plaster with mineral pigments**
Arranged for the exhibition by
Tashi Lhendup



**Embroidery Thangka of Guru
Padmasambhava made by Tenzin
Gyaltsen Ghadong**
Arranged for this exhibition by
Tsurphu Labrang, the Office of
His Holiness the 17th Gyalwang
Karmapa, Dharamshala, Himachal
Pradesh



**Guru Zahoram, 13th Century
Tibetan bronze statue**
Arranged for this exhibition by
Tibet House, New Delhi



**Guru Padmasambhava, 17th
Century gild bronze statue**
Arranged for this exhibition by
the Library of Tibetan Works and
Archives Museum, Dharamshala



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