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Blissful six ornaments of Naropa and historical teachings of H H 12th Gyalwang Drukpa in Ladakh in the service of humanities

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Abstract

H. H. twelfth Gyalwang Drukpa is playing a very important role to promote peace on this earth. He also works on gender equality and environment. He travels many countries and gives lecture on the above mentioned topics and religious teachings. He visits Ladakh several times in a year and gives teachings. Last year he visited Ladakh two times. In the month of September, he gave the very high Empowerment of Chakarasamvara and teachings of the topic "Fifty Stanzas of Guru Devoton" at Zhingkyong Thang near Hemis Monastery Ladakh. His Holiness donned the six ornaments and gave Empowerment of Chakarasamvara to thousands of people from worldwide. The six ornaments are Crown, Ear Rings, Necklaces, Bracelets and anklets, Seralkha ornaments and Ogpag ornament. These ornaments were the holy ornaments of a great Buddhist practitioner called Naropa in eleven century. Naropa gave the ornaments to his disciple called Marpa. He passed them to the next disciple and reached up to present lineage practitioner H. H. twelfth Gyalwang Drukpa. His Holiness is the main practitioner (guru) of Drukpa Kagyud School of Buddhism. He serves the man king on earth. He always urges the people to extend love and compassion for the welfare of all sentient beings (living beings).

Crown (protrusion): *it is one of the ornaments among the six ornaments of Naropa. Protrusion is an auspicious sign among the thirty two major signs of Buddha. It is the result of practices of six perfections i.e. perfection in giving donation, perfection in observing Shila (rules), perfection in patient, perfection in hardworking, perfection in meditation and perfection in wisdom. And it is also the fruit of four means of gathering beings i.e. giving useful advices, giving pleasant statement, honesty and beneficial action. And it is also the result of merits immensely accumulated by Buddha in the practices of Buddhisattava in the duration of three aeons.*

The crown is an ornament of an Enjoyment Body of Buddha. It is a natural ornament of an enlightened personality. It is grown up with Buddha himself. Its nature is illusory and conscious rather than a material production. It can be seen by Buddhisattava who has attained the path of seeing or path of meditation.

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The protrusion which is made up of the hair of ten thousand Dakinis was offered to Naropa by Dakinis when he developed the tenth ground of Bodhisattava. The crown and protrusion represent the intellectuality of Naropa. H. H. Galwang Drukpa wears the protrusion and crown of Naropa to perform the very high Empowerment like Empowerment of Chakarasamvara.

Like crown six ornaments were offered to Naropa when he got the tenth ground of Bodhisattva. The ornaments symbolize the inner knowledge of Bodhisattva Naropa.

Key notes:

1. Naropa: a Buddhist practitioner in Kashmir in eleven century
 2. Six ornaments of Naropa: holy ornaments of practitioner Naropa
 3. Chakarasamvara: a high deity in Buddhism
 4. Avalokiteshvar: lord of compassion in Buddhism
 5. Naropa-2016: a weeklong festival held in Ladakh in 2016
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The six ornaments of Naropa were presented to Naropa by Dakinis or angles (Tib. mkha 'gro ma) when he was in deep tantric practice¹. These blissful ornaments are related with high teachings like Empowerment of Chakarasamvara and worn by the root Guru to perform the Empowerment. The six ornaments of Naropa are as following:

1. Crown (ornament of head)
2. Ear ring (ornament of ear)
3. Necklace (Ornament worn around the neck)
4. Bracelet and anklets (ring for wrist and ankle)
5. Seralkha ornament (ornament worn across the shoulders)
6. Opgag ornament (ornament like apron)

1. **Crown (protrusion):** protrusion is an auspicious sign among the thirty two major signs of Buddha. It is the result of practices of six perfections i.e. perfection in giving donation, perfection in observing Shila (rules), perfection in patient, perfection in hardworking, perfection in meditation and perfection in wisdom. And it is also the fruit of four means of gathering beings i.e. giving useful advices, giving pleasant statement, honesty and beneficial action. And it is also the result of merits immensely accumulated by Buddha in the practices of Buddhisattava in the duration of three aeons.

The crown is an ornament of an Enjoyment Body of Buddha. It is a natural ornament of an enlightened personality. It is grown up with Buddha himself. Its nature is illusory and conscious rather than a material production. It can be seen by Buddhisattava who has attained the path of seeing or path of meditation.

¹ na' ro rgyan drug gi ngo sprod nor bu'I do shal, Tsewang Rigzin, 2002 P. 2

The protrusion which is made up of the hair of ten thousand Dakinis was offered to Naropa by Dakinis when he developed the tenth ground of Bodhisattava. The crown and protrusion represent the intellectuality of Naropa. H. H. Galwang Drukpa wears the protrusion and crown of Naropa to perform the very high Empowerment like Empowerment of Chakarasamvara.

2. **Earrings:** the long equal ear of Buddha is one auspicious sign among the thirty two major auspicious signs of Buddha. Earrings were developed with ears of Buddha. The two equal ears and earrings are the illusory and conscious aspect in nature. Because there is no physical matter in the Buddha's field. The earrings represent the Truth Body of Buddha which is the state of complete elimination of defilements. Dakinis offered the earrings to Naropa when he developed the tenth ground of Bodhisattva. It represents the state of complete elimination of defilements by Naropa. H. H. Galwang Drukpa wears the earrings of Naropa to perform the very high Empowerment like Empowerment of Chakarasamvara.
3. **Necklace:** neck is an important part of our body. The ornament which makes the neck beautiful is called Necklace. The neck of Enjoyment Body of Buddha is adorned with a natural necklace. This necklace represents the enlightened speech of Buddha. Through the enlightened speech Buddha shows the right path.

Dakinis offered a necklace to Naropa that is made of bone and ivory and studded with beautiful precious stones. This necklace represents the inner qualities of speech of Naropa.

4. **Bracelets and anklets:** there is a wheel having thousand spokes on each palm of each hands of Buddha. It comes among the thirty two major auspicious signs of Buddha. It represents the absolute Bodhicitta which is the strongest counter force to remove the ignorance. Bracelets on Buddha's hands are developed with Buddha himself. They are the ornaments whose nature is illusory and conscious aspect, rather than material production.

Dakinis offered auspicious bracelets to Naropa when he attained the tenth ground of Bodhisattva. The auspicious bracelet represents the inner quality of Naropa that is Bodhicitta.

Anklets: there is also a wheel having thousand spokes on each palm of feet of Buddha. It also comes among the thirty two major auspicious signs of Buddha. It represents Buddha's inner compassion which liberates the sentient beings from suffering.

Dakinis offered the auspicious Anklets to Naropa when he attained the tenth ground of Bodhisattva. Anklet represents the inner compassion of Naropa.

5. **Seralkha ornament:** it is an ornament which is worn slant from left shoulder to right armpit. It adds more beauty to the Buddha's auspicious shoulder which is

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round and broad. It symbolizes Buddha's spiritual power which is the prosperous result of immense merits of past.

Dakinis offered a Seralkh to Naropa which is made of bone and ivory and studded with beautiful jewels. It represents that Naropa develops the shoulders of tenth ground Buddhisattva which are similar to Buddha's one.

6. **Ogpag ornament:** it is an ornament like apron or lower garment.

The above six ornaments of Naropa are very auspicious ornaments because they were worn by Naropa himself in eleven century when he got the tenth ground of Buddhisattva. He wore them and delivered the high empowerments (teachings) in his life time. Naropa passed the six doctrines and six ornaments to his disciple Lama Marpa. Lama Marpa gave the six ornaments to Ngog Chosku Dorje. The Dynasty of Ngog preserved them and passed to the successors. Ngog Chosku Dorje passed the ornaments to second Ngog called Rinchen Pal. Ngog Rinchen Pal passed the ornaments to Ngog Chosgyalwa. He passed them to Ngog Tashi Paldup and so on. In this way the six ornaments reached up to 7th Ngog called Jangchubpal. Jangchubpal passed the six ornaments, blissful teaching of Kagyud School, Mahāmudra and Vase of Power to second Gyalwang Drukpa Kunga Paljor and enthroned him as the Guru of lineage of practitioners. Second Gyalwang Drukpa passed them to his successors. In this way, the six doctrines, the six ornaments of Naropa and Mahāmudra reached up to present 12th Gyalwang Drukpa. The reincarnations of Gyalwang Drukpa preserved the six ornaments carefully till today.

Twelfth Gyalwang Drukpa Jigme Migyur Dorje was born at Riwalsar i.e. Tso Padma in Himachal Pradesh in India in the year 1963. His father is His Eminence Bairo Rinpoche and mother's name is Konchok Paldon. As per the prediction of 13th Gyalwa Karmapa, the name of father, mother and name of village were given in the written letter and he was recognized as the reincarnation of eleventh H. H. Gyalwang Drukpa. The 14th Dalai Lama also recognized him. Later on he was enthroned at Darjeeling Monastery in West Bengal in the year 1967. His Eminence Thuksey Rinpochey was his main teacher.

12th Gyalwang Drukpa visited Ladakh first time in the year 1974. He was invited to Ladakh by Ladakh Buddhist Association, Ladakh Gonpa Association and monks of Hemis monastery and Chemday Monaster. A large number of monks and local people gathered to welcome H.H. 12th Gyalwang Drukpa. Venerable Tsewang Rigzin has clearly written about the visits of H.H. 12th Gyalwang Drukpa and donning the Holy six ornaments in His book called *Naro Gyan drug gi ngo sprod nor bu' do shal*.

H. H. 12th Gyalwang Drukpa wore the six ornaments of Lama Naropa four times in Ladakh in his life time. The first Naropa Sermon was organized at Hemis in Lakakh in the year 1980. H. H. 12th Gyalwang Drukpa wore the six bone ornaments of the great saint Naropa and showcased them to gathered public during Hemis festival in Ladakh. It was a blissful day and had happened first time in the life of H. H. 12th Gyalwang Drukpa. Such teachings lead towards the right path. It makes people peace loving. So a peaceful and

Blissful six ornaments of Naropa and historical teachings of H H 12th Gyalwang... Lotos Rabgais (Ladakhi) cooperative society has been created in Ladakh through such teachings. The social situation in Ladakh remained more peaceful than other parts of Jammu and Kashmir. I think the credit should be given to such religious functions also.

A committee was formed in the chairmanship of King Thenlas Namgyal of Stok village to organize the second Naropa Sermon smoothly. The Naro Phodang (temple) in Hemis forest was built for the second Naropa Sermon in 1991. The six bone ornaments of Naropa were worn and showcased second time in 1992 in Hemis Ladakh by H.H. 12th Gyalwang Drukpa. He gave the very high teaching of Chakarasamvara in the six bone ornaments of the great saint Naropa. The statues of Marpa Lotsawa, great practitioner Melarepa and Dagpo Larje were built in the Naro temple at Hemis in 2003 by local artist Chemet Namgyal of Tia village of Ladakh in the sponsorship of venerable Nawang Rigzin of Sharling Ladakh.

During his visits, H. H. Gyalwang Drukpa advises to renovate the old monasteries, blissful Mani walls and stupas in Ladakh. He also advised to establish new monasteries in Ladakh. Shey Naro Phodang (temple) was established in the sponsorship of H. H. 12th Gyalwang Drukpa in 2004. The third Naropa Sermon was organized at Shey Naro Phodang in Ladakh in 2004. The practices of Avalokiteshvara were held for ten days. The Initiation of Avalokiteshvara was given to gathered public on the full moon day of 5th month of Tibetan Calendar by H. H. 12th Gyalwang Drukpa by wearing the **six holy bone ornaments of Naropa**. He urges the listeners to extend warm-heartedness to all beings and be cooperative for others. He also asked the people to be awakened and be alert because the Ignorance leads us towards the destruction of happiness. Ignorance is the root cause of suffering. It is the cause of attachment and hatred. So we must look within. We must check the movements of negative afflictions like hatred. When we notice the rise of negative afflictions, we must be awakened and control them. In easy word these negative afflictions must be checked and controlled otherwise they may make our mind disturbed.

There are two big assembly halls in Naro Phodang at Shey in Ladakh. Huge statues of Lama Naropa and Kunkhen Padma Karpo were built in the assembly hall at first floor. These statues were built by local artist Nawang Tsering and his son Chemet Namgyal from Tia village in 2005.

Shey Naro Phodang is used as a Buddhist centre in Ladakh. Nuns and other practitioners gathered in this centre on the important occasions. Prayers and practices are organized in this centre on the important days. It is a big contribution for the people of Ladakh by His Holiness Gyalwang Drukpa. He himself gives teachings in Shey Naro Phodang occasionally. His teachings attract thousands of people. He simply says the listeners to become a good human being. He speaks on the inner and natural feeling i. e. Love and Compassion. He urges the people to develop these qualities in every individual and frankly asks the people to be frank and extend love to other living beings. I personally have experience as an English Translator through the teachings of the great master and he always involves in social works. Such masters always have a good intention before saying

Blissful six ornaments of Naropa and historical teachings of H H 12th Gyalwang... Lotos Rabgais (Ladakhi) anything. They always do keep the good intention in mind. They work for the welfare of other without any expectations.

Such great persons have been taking the responsibility to put on the light of human inner values in every individual. They give respect to every living being. They give love to all weather you are a lover or a hater. In this way the message of peace is being conveyed.

Naropa 2016, the Kumbh Mela of Himalaya: The six bone ornaments were donned and a weeklong festival was organized at Hemis Ladakh from 16th to 22 September 2016. H. E. Thuksey Rinpoche was the chairman and Mr. Padma Tashi president Yang Drukpa Association was the executive officer of the Organizing Committee of the **Naropa 2016, the Kumbh Mela of Himalaya.**

On 16th September 2016, the sacred six bone ornaments of Naropa were taken from Hemis Monaster to newly built Naro Palace at Zhingkyong Hemis in a grand traditional procession. H.H the 12th Gyalwang Drukpa, Rinpoches, the monks of Hemis and Chemday monastery led the colorful procession. The man and women in beautiful traditional dress paid homage to the Holy Ornaments and H. H. Gyalwang Drukpa in the procession. H. H. Galwang Drukpa seated on the elephant thrown at Naro palace Jingkong Thang Hemis, approximately at 9: 30 am. The moment for which we were waiting came. H. H. Gyalwang Drukpa wore the six holy bone ornaments i.e. **Crown, Ear ring, Necklace, Bracelet and anklets, Seralkha ornament** (ornament worn across the shoulders) **and Ogpag ornament** (ornament like apron) of Naropa and gave the Empowerment of Chakarasamvara.

The fourth Naropa Sermon started with colorful arrangements. H. H. Gyalwang Drukpa gave the Empowerment of Chakarasamvara. Nectar like blessing of love and compassion with the knowledge of true nature of all the phenomena was transmitted to the followers. So H. H. Gyalwang Drukpa asked the followers to be loving and compassionate. Love and compassion are the true nature of the personal deity Chakarasamvara. To practice oneself as personal deity Chakarasamvara, one should possess his quality of compassion. To receive the Empowerment of Chakarasamvara both the Guru and disciple has to transform themselves into Emptiness because the Emptiness is the ultimate nature of all the phenomena. By having the knowledge of emptiness which is the wisdom, one can practice such important practice. The two aspects of practice of Chakarasamvara are method and wisdom. Here the method is compassion which is depicted by female deity Vajravarahi and the wisdom (the knowledge of emptiness) which is depicted by personal deity Chakarasamvara in the Mandala of Chakarasamvara. **The blissful Vase Empowerment, blissful Secret Empowerment, blissful Knowledge-wisdom Empowerment and blissful Word Empowerment were given to the disciples.** After getting such important empowerment, we could feel happiness within. That happiness can be called the blessings. We have the seed to Enlighten. But seed must be sprout up by giving light and heat. The blessing of such important empowerment plays the role of light and heat to sprout the seed of the compassion in the devotees. After getting the empowerment we must do practice as per the advices given. We must meditate every day. It will lead us toward the right mindfulness. Right mindfulness is the door of meditation. It makes our mind stable as well as alert. One

Blissful six ornaments of Naropa and historical teachings of H H 12th Gyalwang... Lotos Rabgais (Ladakhi) can focus on the object for longer duration, if he practices more. So mindfulness will lead our mind towards the right direction. Mindfulness will keep our mind engaged in right practice. Mindfulness will lead our body, mind and speech on the right way.

H. H. Gyalwang Drukpa gave teaching on Fifty Stanzas of Guru Devotion from 17th of September 2016 to 21st of September 2016. He asked the disciples to bow down before Guru who had shown the way to state of a glorious Vajrasattva. He explained in brief what has been said in many stainless tantric texts about Guru Devotion. One can attain Enlightenment only by the guidance of Guru. So we must pay homage to the tantric masters or Gurus. Even all the Buddhas of the past, present and future, residing in every land in the ten directions, have paid homage to the tantric masters from whom they have received the highest initiations. H. H. Gyalwang Drukpa asked the every disciple to show the respect to the Guru who taught you the tantric path with supreme faith, three times each day by pressing your palms together, offering mandala as well as flowers and prostrating your head to his feet.

Daily Evening Consort: Singers and dancers from Bollywood were invited during the festival Naropa 2016, the Kumbh Mela of Himalaya to entertain the gathered public. They performed very beautiful songs and dances and won the hearts of thousands of people. K. K. and his band performed on 16th of September 2016 and made the evening beautiful. Vishal Sheker with his band performed on 17th of September and entertained the audience. Dancer Terence Lewis and his troupe joined by the students of Druk Padma Karpo School Shey, Ladakh performed on 18th of September. They entertained the audience and created an atmosphere of dance. Whole audience were enjoying and dancing with them. A play on the life of the first Lama Stagtsang Repa Nawang Gyatso was performed on 19 of September. It was performed by the artists of LTO Leh directed by Mr. Mipam Otsal from Leh. Shankar Ehsan Loy performed on 19th September. Vicky, Sivamani with Deepak Pandit and friends performed on 20th of September. Shakti Mohan and Neeti Mohan along with the students of Druk Padma Karpo Shey performed on 21st of September. They all were appreciated by the audience with huge round of applause. Shreya Ghoshal and Rinchen Wacher performed on 22nd of September. She sung beautiful songs and won the hearts of the audience. A beautiful ladakhi song was also sung and appreciated by the crowd with huge round of applause. Through beautiful songs and dances, the above artist from Bollywood played a very important role to make the festival Naropa 2016 a success.

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