

SIGNIFICANCE OF THE EIGHT MANIFESTATION OF GURU RINPOCHE

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The stanza from the text of Manjushri-maya-jala tantra denotes that:

The Lotus born, the embodiment of Buddha and
Omniscient possessed with different supernatural
manifestation of king and the quality of having
extraordinary tantric power:

The founder and the pioneer of the tantric doctrine of Buddhism was originated from the province of Odiyana the land adjoining to 'Srin-Yul (Demons country). He was born in a hollow stalk of variegated coloured Lotus flower in the Lake, 'Dhana Kosa', IN A POSTURE HOLDING A SPIRITUAL SCEPTRE 'Dorje' and Padma 'Lotus', communicating a profound religious tenets to deities and dakinis dwelling in the oceanic realms.

1. At the time, a childless king, Indrabhuti, devoutly worshipped and even exhausted his vast treasure generously for unlimited charity for the sake of a child and once on his returning after obtaining the 'Norbu' (Cintamani wish fulfilling gem) from the Dhanakosa, his spiritual follower and minister 'Triknazin' was fortunate enough to cast a glance, a first sight of a child in Lotus. The king than realizing his fortune of blessing with a child, jubilantly adopted him as his heir prince, who was there after popularly known as Pedma Jungne and Tshokye Dorje.

2. In the course of time, he (Guru) renounced the kingdom and instead sought the ascetic life in performing austere penance in the eight great historical cemeteries like Silwachal forest, located in the southern Magadha, where he was blessed by the immaculate visions of wisdom-Dakini, Vajravaraḥi. Propitiating individually, the mandala of Sgrub-chen bka'-brgyad (Eight pronouncement) and attaining perfection in sadhana, he became inseparably the God and the Master. Thereafter, studying enthusiastically under the illustrious master Prabhasti, he absorbed in perfect enlightenment with the vast yogic doctrine and widely known by the name 'Shakya Senge'.

3. He visited several holy places of India and under the tutelage of various Vidhyadharas Siddhas, he clearly dissolved his doubts on the study of three divisions of Yoga Tantra and sutra yana, thus raising his fame to an exalted position, he was then known by the name Mkhas-Pa Blo-Ldan Mchog-Srid.

4. Attaining immortal form after accomplishing the sadhana of longevity at the cave Martika, within a short span of time, realizing the befitting time for the conversion of Mandi, when he set-off, an amazing miracles dextrously vanquished the ignorance of acceptance and avoidance that slumbered obsessively the natives of that vicinity and repleted the entire region in adherence towards the holy doctrine of Buddha, and thus, he retained his popularity and

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known as Padma Sambhava.

5. Later on, when he again visited the Odiyana, the demons thither inflamed him on a huge fire which the Guru by his supernormal power transformed forthwith into a sea and squatted illuminously on the stalk of Lotus, and led the king Indrabhuti to tread on the noble path of conversion and salvation. He was thus widely known by the name Pema Gyalpo.

6. Contemplating in tranquil atmosphere near the self-created and originated stupa like Lhun-Grub-Brtségs, he employed the Dakinis and Dharmapalas to the service as Tantire protector. There, he consumed five hundred Khals of liquor at a time and promised to pay the cost after sunset, but since he was unable to manage the cost, he suppressed the sun miraculously for a week and assumed the form of Heruka, so he was known and associated by the name Nyima Hoser.

7. He defeated the host of blasphemous in southern India by means of his spiritual commands and learnings. Blessed by the Dakini (Du-Dul) he gained resounding victory on miracles over the teemings with magicians who later on became his followers, hence, he was notably recognized as Senge Dadok.

8. In the rock-cavern (Yang-le-shod) located at Nepal, the Guru performed a meditation on Samyak-Sugata-Garbha (Yangdhak Bde-gshegs snying-po) and received the great Seal of supreme consummation. The sullen and dismal land of Tibet too was demisted by disseminating the holy religion where especially, the industrious king and subjects were converted into the mandala of eight instructions of meditation (sgrub-chen bka'-brgyad) at Samye mtshims-phu, such limitless contribution and kindness of the Guru towards this holy land is far inconceivable. He even vanquished the gnomes (Dam-sri) at Stag-tshang senge-bsam-sgrub. Considering the further benefits of degenerated beings, he compassionately concealed tremendously profound treasures underneath the snow, caves and lakes of Tibet. Moreover, his wonderful actions like the indelible imprints of his feet on rocks, caves etc. proved great astonishment and therefore he was again popularly known as Rdo-rje Gro-lod. Although, the mtsho-skyed rdo-rje, the second Buddha's sphere of conversion is eternal, his manifestations in rendering religious service in conformity with his own mind for leading the sentient beings in the right path of conversion and emancipation is boundless and until now he was reflected conspicuously in the undefiled crystal mansion.