SIGNIFICANCE OF THE EIGHT MANIFESTATION OF GURU RINPOCHE

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The stanza from the text of Mangashri-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 Odysana the land adjoining to ‘Srin-Yul (Demons country). He was born in a hollow stalk of variegated coloured Lotus flower in the Lake, ‘Dwaqa Kosa’, IN A POSITIVE FEATURE. Doje and Padma ‘Lotus’, communicating a profound religious tenets to deities and dakims dwelling in the oceanic realm. 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 ‘bubas’ (Cintamani with fulfilling gems) from the Dhanakosa, his spiritual follower and minister ‘Trikacun’ 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 Padma Jungrge and Tshogyal 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 Sihwachal forest. located in the southern Magadha, where he was blessed by the immaculate visions of wisdom-Dakini. Vajrararuthi. Propitiating individually, the mandala of Sgrub-chen bka’-brtsegs (Eight pronunciation) and attaining perfection in sadhana, he became inseparably the food and the Master. Thereafter, studying enthusiastically under the illustrious master Prabhastu, he absorbed in perfect enlightenment with the vast yogic doctrine and widely known by the name ‘Shakya Seng’.

3. He visited several holy places of India and under the tutelage of various Vidyadharas Siddhas, he clearly dissolved his doubts in the study of three divisions of Yoga Tantra and sutra yana, thus raising his fame to an exalted position, he was the—known by the name Mthabs-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 Mauds, when he set-off, an amazing miracles destructively 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 Sarabha.

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

Contemplating in tranquil atmosphere near the self-created and exalted stupa like Lhuntsh-Gruh-Briyega, he employed the Dakinis and Dhammadalas to the service as Tantric 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 Nima Hser.

He defeated the host of blasphemous in southern Ista by means of his spiritual commands and learnings. Blessed by the Dakini (Du-Dul) he gained resounding victory on miracles over the teamings with magicians who later on became his followers; hence, he was mostly recognized as Sngags Dado.

In the rock-cavern (Yangke-sho) located at Nepal, the Guru performed a meditation on Samyak-Sugata-Garbha (Yangdrik Bde-galags snying-po) and received the great Seal of supreme consummation. The sullen and dismal land of Tibet too was demister by dissiminating the holy religion where especially the industrious king and subjects were converted into the mandala of eight instructions of meditation (sgrub-chen bka’-bygyed) at Samye erchims-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-chang senga-btsan-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 Gno-lod. Although, the mtsho-ikye 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 unfilled crystal mansion.