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 Odyana the land adjoining to ‘Srim-Yul (Demons country). He was born in a hollow stalk of variegated coloured Lotus flower in the Lake, ‘Dwesa Kosa’ in a posture of 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 in his returning after obtaining the ‘Berbu’ (Cintamani wish fulfilling gem) from the Dhanakosa, his spiritual follower and minister ‘Trikacna’ 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 Jungne and Tibshcye 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, Vajraravali. Propitiating individually, the mandala of Sgrub-chen bka -brgyad (Eight pronunciation) and attaining perfection in sadhana, he became incomparably the food and the Master. Thereafter, studying enthusiastically under the illustrious master Prahlastu, he achieved in perfect enlightenment with the vast yogenic doctrine and widely known by the name ‘Shakya Songo’

3. He visited several holy places of India and under the tutelage of various Vidhyadhara Siddhas, he clearly dissolved his doubts on the study of three divisions of Yoga Tantra and srutra yantra, thus raising his fame to an exalted position, he was the known by the name Mktas-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 Maudis, 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 Sarathuva.

Later on, when he again visited the Oshana, the donjon thither inflamed him on a huge fire which the Guru by his super-normal power transformed forthwith into a sea and squirted illuminously the stalk of Lopu, and led the king inadmissible to tread on the noble path of conversion and salvation. He was thus widely known by the name Pema Gyatso.

Contemplating in tranquil atmosphere near the self-created and origin-gated stupa like Lhun-Grub-Hrung, he employed the Dakins and Dharma-palos to the service as Tantric protectors. 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 Hser.

7. He defeated the host of blasphemous in southern India by means of his spiritual command and learnings. Blessed by the Dakini (Dzu-Dul) he gained resounding victory on miracles over the teamings with magicians who later on became his followers, hence, he was meably recognized as Songe Datok.

8. In the rock-cavern (Yang-xi-shod) located at Nepal, the Guru performed a meditation on Samyak-Sugata-Garba (Yangshak Bde-ga-legs 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 (grub-chen-bka’-byag-ya) at Samye enthui-pha, such limitless contribution and kindness of the Guru towards this holy land is far inconceivable. He even vanquished the gnomos (Dam-sri) at Stag-ekhang snga-bstan-grub. Considering the further benefits of degenerated beings, he compassionatively 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 astoundment and therefore he was again popularly known as Rdo-rje Gpo-slob. Although the mthos-ki-kyed 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 conspicuous in the unferiled crystal mansion.