

Chapter III : Tantric Doctrine in 'Hevajra Tantra'

1. The essence of Highest Yoga Tantra

In chapter One of the thesis, it has been cited that the unique feature of Buddhist Tantra, specially Highest Yoga Tantra is the application of Emptiness Yoga in union with Deity Yoga and that the tantric practice is built on a foundation of altruistic motivation and requires the Bodhisattvas' altruistic deeds. In the four Tantra sets the distinctive tantric practice of Deity Yoga, motivated by great compassion and beginning with Emptiness Yoga, is carried out in different ways.

Various levels of desire – involved in looking, smiling, touching, and sexual union – are utilized by the main trainees of the four Tantra schools in accordance with their disposition to styles of practice. It is done to emphasize external activities, balance external activities and meditative stabilization, emphasize meditative stabilization, or exclusively focus on meditative stabilization. The tantric techniques are geared to the levels of capacity of trainees as they proceed in their practice over the continuum of life times, the variety of vehicles and forms being a representation of Buddha's compassionate knowledge.¹⁵⁹

In all four Tantras desire is used in the path. But it is only in Highest Yoga Tantra that the desire for sexual union is used in the path for liberation. It does not mean that sexual promiscuity is being advocated. In fact in Tantra the Six perfections recommended in the Sūtra path is more stringently adhered to and a person with overwhelming compassion for the suffering sentient beings can enter the Tantra path. The reason for entering the Tantra path is to hasten the process of enlightenment for the benefit of others. One of the techniques used to quicken the progress is sexual desire. But a practitioner can deem himself eligible to

¹⁵⁹ His Holiness the Dalai Lama, (tr., ed. & Intro. by) Jeffrey Hopkins, *Kalachakra Tantra* (Boston: Wisdom Publications, Enlarged ed., 1999), p.38.

use sexual desire only after he has mastered the practices of the Generation Stage that deals with clear conceptual understanding of Śūnyatā or Emptiness and using the same consciousness to manifest himself and his environment in the deity form by replicating the Clear Light experiences of Death, Intermediate State and Re-birth.

1) Union of Śūnyatā and Bodhicitta

It has been claimed by the texts of Highest Yoga Tantra that the path recommended in them can take one to the ultimate state of union (great bliss and emptiness) within this short lifespan of degenerate era. This is considered a 'degenerate era' (snyigs dus) for it is characterized by strife and violence. The ultimate state of union is characterized by the seven features. The seven features are: complete enjoyment, embracing each other, great bliss, emptiness of inherent existence, compassion, uninterrupted continuum and non-cessation. This state of union is attainable by the Highest Yoga Tantric practice.

Before listening to Dharma teachings it is very important to set up a proper motivation—especially for the study and practice of Greater Vehicle Buddhism and particularly for Tantra such as this. In the present context a proper motivation means an altruistic motivation. This motivation will be discussed now.

The purpose for listening to this tantric teaching is to practise it as sincerely as possible in order to attain enlightenment, to fulfil the wishes of all sentient beings to remove their sufferings completely and to give genuine, lasting happiness. This kind of motivation is extremely important. If both listener and teacher have such a motivation, that would be most excellent, and the practice would become effective accordingly. Conversely, if one lacked in such an altruistic attitude practice would not be of much benefit even if the teachings were of the Greater Vehicle, or within that Tantric Vehicle or within that even Highest Yoga Tantra.¹⁶⁰

A spiritual practitioner whether he is a Vedantin, Jaina or Buddhist he has to follow the path decreed in the faith he adheres to in order to attain liberation from cyclic existence. According to Buddhist Tantra only the power of a union of method and wisdom – namely the union of compassion, as a greatly blissful awareness, and the discriminating awareness of emptiness; can lead one to attain the total release of supreme nirvana, namely enlightenment. The emphasis on compassion distinguishes the Mahāyāna path of Bodhisattva from that of an arhat.

As explained earlier the Sanskrit word for compassion “karuṇā,” has the implication of “that which blocks or prevents bliss.” In general, when one develops compassion, one develops very strongly the attitude that cannot bear the suffering of other beings. There is a strong wish to end it and to make them free. Although one does not actually experience others’ suffering at that time, the strength of the attitude that cannot bear their suffering causes one’s mind to become unhappy. This is the general sense in which compassion blocks bliss.

In Tantra compassion “karuṇā,” and Bodhicitta has a deeper significance. Bodhicitta refers to seminal fluid and also to the bliss of orgasmic emission. In this context, compassion “karuṇā” refers to the blocking of the bliss of orgasmic emission – either male or female. A greatly blissful deep awareness arises only when the bliss of orgasmic emission is blocked. More specifically, the subtle and deep awareness arises from binding the subtle energy–drops or energy–sparks so that one does not emit and lose them, as happens with orgasm. This is why such a blissful awareness is also called “karuṇā,” compassion – that which blocks bliss. Furthermore, greatly blissful deep awareness enables one to free others from their suffering. Thus another reason for calling greatly blissful awareness “compassion” is that it acts as a cause for success in the practice of compassion.¹⁶¹

¹⁶⁰ Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna* (Dharamsala: Library of Tibetan Works and Archives, reprinted, 2000), p9.

¹⁶¹ H.H. The DALAI LAMA & Alexander Berzin, *The Gelug/Kagyü Tradition of*

Just as compassion is an integral part of Tantra, so is the realization of the Clear Light Mind. From the Prāsaṅgika perspective the mind is by nature pure and luminous but due to defilements it is not perceived in its proper nature. The Highest Yoga Tantra (anuttara yoga tantra) helps one to actualize the pure and clear light mind which has the capacity to directly cognize emptiness as it is itself of the nature of emptiness. The truth of this statement is realized even by practitioner who may not have started with the Prāsaṅgika–Mādhyamika view. This is possible as anuttarayoga tantra in its higher state or stage of completion initiates the yogi to focus on the energy winds and to make them abide in the central channel thereby helping him to manifest a more subtle mind.

Finally the most subtle clear light level of mind is made manifest. As the yogi's experience of this clear light mind becomes increasingly more profound and subtle, the mass of divergent appearance—making minds and discordant appearances of true, inherent existence automatically dissolves and ceases as one strongly focuses on clear light. As this ceasing or stopping becomes total and the yogi reaches the full, complete experience of primordial simultaneously arising clear light, he directly experiences his clear light mind automatically giving rise to an aspect that has the appearance of the object. The mind gives rise to when it has straightforward, non-conceptual perception of voidness — a total absence of fantasized, impossible ways of existing in general. By means of his experience of the dissolution of the most subtle level of divergent appearance making minds and the most subtle level of divergent appearances, he consequently gains a decisive understanding that all phenomena including mind lacks in true and inherent existence and is not established from its own side. In this way, he gains conviction in the non-affirming refutation and nullification of true, inherent, findable existence or in the Prāsaṅgika–Mādhyamika view.

The Third Panchen Lama has summarized this by stating that, "The boundary line marking when yogi practitioners holding a Chittamātra view

MAHAMUDRA (New York: Snow Lion Publications, 1997), pp.249–250.

gain a decisive understanding of the Prāsaṅgika–Mādhyamika view, with nothing incorrect, is when they practice the mind isolation stage of anuttarayoga tantra's Complete stage. At that stage, their inner experience induces exceptional conviction in the correct Mādhyamika view."¹⁶²

Therefor it is essential for a Bodhisattva to uphold the Prāsaṅgika Mādhyamika view specially he is on the Tantra path. As all the internal experiences encountered in this path validates the Prāsaṅgika Mādhyamika view of Śūnyatā or Emptiness of inherent existence of both the phenomena and self. A Bodhisattva's progress on the path depends on the practice of uniting Śūnyatā with Bodhicitta. Therefore a correct understanding of Śūnyatā which forms the wisdom (prajñā) aspect of the path must be conjoined with Bodhicitta, that is generating the mind of enlightenment for the benefit of all sentient beings; this forms the means (upāya) aspect of the path. Without the fusion of Wisdom and Means one cannot attain the omniscient mind of Buddha.

In Sūtra one does not achieve a union of method and wisdom in which compassion and wisdom are actually present in one consciousness. It is no small thing for an activity to be conjoined with the force of an understanding of emptiness or the force of compassion. It is just that Tantra has an even more profound type of unity wherein the realizational mind itself, out of compassion, appears as a deity. That very form is the aspect of compassionate method.

2) Wisdom (prajñā) and Means (upāya)

The term prajñā means Wisdom and the upāya is Means. The wisdom aspect of the two Mahāyāna Schools – Sūtra and Tantra is same. Emptiness [as presented in Nāgārjuna's *Mulamādhyamikakārika*] is the ultimate truth for both schools. Bodhicitta or (altruistic mind generation)

¹⁶² H.H. The DALAI LAMA & Alexander Berzin, *Ibid*, pp.250-251.

is similar for both types of Mahāyānists. However, the difference lies in the Means adopted by the two schools in realizing the ultimate truth – Emptiness. Both schools consider the attainment of Buddhahood as the final state of liberation from all afflictions and obstructions to omniscience. The reason for seeking Buddhahood is to have the power to help all sentient beings skillfully and effectively. But a Buddha needs to have an Emanation and Enjoyment Body to help sentient beings. The Truth Body of the Buddha is too subtle to be perceived by anyone other than a Buddha. According to Sūtra Schools the Form Bodies are manifested as a result of the merits accumulated by Bodhisattvas while progressing on the path to liberation. In Tantra primarily the Highest Yoga Tantra the Means to attain the Form Body is the practice of generating oneself as a deity with the pride of deity right from the time of receiving initiation from a qualified tantric master. Thus it is noticed that both schools combined the Wisdom and the Means to progress on the Bodhisattva path.

A Buddha who actually appears to trainees and achieves their aims is not the Truth Body but the two aspects of the Form Body [the Bodies of Complete Enjoyment and Emanation]. A Truth Body is achieved through the wisdom cognizing the profound [emptiness] and Form Bodies are achieved through vast methods. Also, the Two Bodies cannot be attained with a wisdom lacking method or with a method lacking wisdom. Therefore, one needs inseparable wisdom and method; this is a tenet of Mahāyānists in general.

Next it is examined how the method is explained in the texts of Highest Yoga Tantra. This section has two parts:

The first chapter of the 『Vajrapañjara Tantra』 expresses the method clearly:

If emptiness were the method, then
Buddhahood could not be. Since other
Than this cause there would be no other fruit,
The method is not emptiness.

The Conquerors teach emptiness
To overcome the conceptions of self
In those who from [fright] views have turned away
And in those who seek the view of self.

Therefore it is the 'circle of a maṇḍala',
It is a binding of the blissful method.
Through the yoga of Buddha pride
Buddhahood will not be distant.

A Teacher has the two and thirty signs
As well as all the eighty minor marks,
Therefore the method of achievement
Is to take on the Teacher's form.¹⁶³

One by one these four stanzas (1) refute the assertion that merely meditating on emptiness is the method, and indicate (2) the purpose of teaching emptiness, (3) the uncommon method and its greatness, and (4) the reason why Buddhahood is achieved through this method.

The first stanza means: It was taught earlier in the 『Vajrapañjara Tantra』 that, since the mind is polluted with the taints of one's own thoughts, one should make every effort to purify it. Then one might think, 'To cleanse these taints, one should meditate only on emptiness of inherent existence because the wisdom cognizing the suchness of selflessness is opposed to thoughts conceiving self [inherent existence] whereas other paths do not contradict these thoughts. Therefore, the method for developing into a Buddha is only meditation on emptiness.

Emptiness, or selflessness, was taught for the sake of overcoming the two conceptions of self in those who have turned away from the views of the selflessness of phenomena and so forth and in those who seek the view of a self [of persons] in the sense that they strongly adhere to a conception of it. This shows that in order to cleanse the taints of thoughts of the two types of self [inherent existence both of persons and of phenomena] one definitely must seek and cultivate a viewing consciousness cognizing suchness—selflessness.

¹⁶³ P.11, vol. 1, 223.4.4–223.4.7.

Mere meditation on emptiness is not feasible as the method, the special one is 'the circle of a maṇḍala' [a 'resident maṇḍala' which is a divine body and a 'resident maṇḍala' which is the deity's abode.] This is how the stanzas should be connected.

In Devakulamahamati's commentary to the Vajrapañjara the next line is translated [into Tibetan] as 'The method is a blissful binding.' This is a better translation than the one given above, 'It is a binding of the blissful method'. Here, a method superior to that of the Perfection Vehicle is being indicated, and it has been shown that mere meditation on emptiness is not a complete method. Thus, there is a method to be added to meditation on emptiness, and it is said to be Deity Yoga. Thereby, meditation on a maṇḍala circle [divine resident and residence] is known to be the main method for [achieving] a Form Body.

The features of this method are two, blissfulness and binding. Blissfulness is non-dependence on asceticism. Many modes of binding are put forth in the 『Hevajra Tantra』, but at this point binding should be understood as an indivisibility of method—the appearance of a divine circle—and wisdom—cognition of the emptiness of inherent existence.

With such a yoga of method and wisdom in which one cultivates the pride of a Buddha such as Vairocana, one attains the state of a Buddha without the passage of a long time as in the Perfection Vehicle. In this way the greatness of the Mantra path is presented. The Vajrapañjara says: "A teacher has the two and thirty signs, As well as all the eighty minor marks, Therefore the method of achievement, Is to take on the Teacher's form."

Taking as the reason that a Form Body—the object of attainment—is adorned with the major and minor marks, it is said that the fruit must be achieved through a method which has the form or aspect of a Teacher.

The teacher Jnanapada sets forth a very clear exposition of what is taught in the Tantra quoted above in his Engaging in the Means of Self-Achievement (Ātmasāadhanāvātāra). First he sets forth the way of the Perfection Vehicle, saying:

If meditation on selflessness lacks the features of method, it cannot generate an omniscient wisdom free from all taints of thought and aiding all migrators. Therefore, one should work hard at a very clear method. For that which has a nature of helping all beings is an omniscient wisdom, and this help arises from the ultimate vastness, its cause being only the cultivation of method because cultivation of selflessness has the fruit of only forsaking thought.¹⁶⁴

Further, [Maitreya's *Ornament for the Mahāyāna Sūtras*] says:

Because of profundity and because of vastness
These two [wisdom and method] are taught for the two,
Non-conceptuality and full maturation,
Therefore, they are the highest method of all.¹⁶⁵

By this Jñānapada means: If one lacks the vast method, no matter how much one meditates on meditates on selflessness, one cannot attain Buddhahood which sustains all migrators. Therefore, one must work hard at method. The state helping all sentient beings is the imprint [result] only of the vast method because the imprint of meditation on selflessness is an abandonment—only an extinguishing of taints.

In 『Hevajra Tantra』, one perceives oneself appearing in the form of Hevajra deity. The first chapter elaborates on the union of Prajñā and Upāya is represented by the Hevajra deity who is perpetually in the state of bliss with his consort Nairātmyā. The Pāramitā concepts of Śūnyatā, prajñā, upāya are represented by the deity forms of Vajrasattva, Mahāsattva and Samayasattva respectively.

[HT] Thus have I heard: At one time Bhagavān dwelt in the wombs of the Vajra Lady which are the Body, Speech and Mind of all the Buddha. There the Bhagavān spoke: The heart of the Body, Speech and Mind of all the Buddhas is the Noble Lord, who is the most secret of all secrets. O Vajragarbha, thou great Bodhisattva of great merit, listen to the essence of Vajrasattva, Mahāsattva and Samayasattva which known as Hevajra. Vajragarbha asked: Explain to me, O Bhagavān, whence Vajrasattva, how so Mahāsattva and by what Samayasattva? Bhagavān replied: Vajra

¹⁶⁴ P.2723, vol.65, 28.2.6–28.3.5.

¹⁶⁵ This quotation has been taken from Tsong Ka Pa, (tr. and ed. by) Jeffrey Hopkins, *Tantra in Tibet* (Delhi: Motilal Banarsidass, 1987), p.123.

is said to be the indivisible and Sattva the unity of the three Centres. By this kind of wise reasoning Vajrasattva, the Adamantine Being, is so called. Mahāsattva is so called because of being full of the flavours of the Great Knowledge. (I.1.1–5)¹⁶⁶

Therefore one must have prior understanding of Śūnyatā concept (as explained by Nāgārjuna) and in conjunction with this wisdom practise the vast method of the Deity Yoga, failing which one cannot achieve the benefits of Tantra practice.

But before analysing Deity Yoga, the doctrine of Tathāgatagarbha (Tathāgata–embryo) must be discussed. An evaluation of this doctrine is essential to understand how the cult of deity yoga evolved.

3) Buddha Nature (tathāgatagarbha) and the Cult of Deity Yoga

The Tathāgatagarbha (Tathāgata–embryo) doctrine is a stream of Mahāyāna Buddhism, and it propagates that sentient beings can become a Buddha. In Early Buddhism the concept of sentient beings evolving into a Buddha was popular. However, with Tathāgatagarbha doctrine it became systematised.

This doctrine declares that ‘all sentient beings are Tathāgatagarbha’ and has consistently influenced the various Buddhist traditions of north–east Asia and Tibet. Its role in Buddhism cannot be undermined. On the one hand it offers solace to suffering sentient beings by staunchly advocating the possibility of sentient beings attaining the state of Buddhahood. At the same time it acts as a profound teaching on enlightenment as

¹⁶⁶ evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata kāyavākciṭṭa vajra
yoṣid bhageṣu vijahāra//1/ tatra bhagavān āha/ sarvatathāgata kāyavākciṭṭa hṛdayam
bhaṭṭāraṇaṃ guhyātiguhyataraṇaṃ/ aho vajragarbha sādhu sādhu mahākṛpa
mahābodhisattva vajrasattvasya mahāsattvasya samaya hṛdayam hevajrasaṃkhyam
śṛṇu//2/ vajragarbha uvāca/ vajrasattvo bhavet kasmāt mahāsattvo bhavet katham/
samayasattvo bhavet kena kathayatu bhagavān mayi//3/ bhagavān āha/ bhedyam
vajram ity uktam sattvaṃ tribhavasyaikatā/ anayā prajñayā yuktyā vajrasattva iti
smṛtaḥ//4/ mahājñānaraśaiḥ pūrṇo mahāsattvo nigadyate/ nityasamayapravṛttatvāt
samayasattvo ’bhidhīyate//5// (HT[F&M], pp.3–7)

salvation.

『Ratnagotravibhāga mahāyānottaratantra śāstra』¹⁶⁷ states that the essence of the Buddha is present in living beings and it is concealed by innumerable coverings of defilements. Nine examples have been given to illustrate this point. In one of them the Buddha nature is compared to a Buddha who has the power to help all sentient beings, but being covered by the husk of afflictions cannot do so. In other words the point of difference between the Buddha nature and the Buddha with the three kāyās is that the latter is freed of all defilements and can effortlessly and effectively help beings.

The kernel of a grain of rice, of buckwheat or barley, unextracted from its husk and covered with bristles and not duly prepared, cannot become sweat food enjoyed by man.

Similar is the Body of the Lord of the elements, existing in the living beings and undelivered from the coverings of defilement,

It does not grant to the living beings affected by the passions the delightful flavour of the truth. (RGV.I.105)¹⁶⁸

This indicates that sentient beings are covered by afflictions in reality but, essentially they are not different from a Buddha's dharmakāya. This is generally expressed as 'Inherent pure mind and afflictions which is like dust in defilements (āgaṇṭukehi upakkilesehi)'. When this dharmakāya or Inherent pure mind reveals without any barriers, that is the tathāgata. Sentient beings essentially are not different from dharmakāya and with the regard having inherent pure mind, they are not different from Tathāgata. Essentially sentient beings are namely Tathāgata. But in reality, sentient beings are loathed by afflictions and covered by that husk. Therefore, though in reality Tathāgataness is hidden yet sentient beings are Tathāgatagarbha.

¹⁶⁷ Hence forth the abbreviated form of 『Ratnagotravibhāga mahāyānottaratantra śāstra』 i.e. 『Ratnagotravibhāga』 or RGV. will be used.

¹⁶⁸ dhānyeṣu sāraṃ tuṣṣaṃprayuktaṃ nṛṇāṃ na yā[ddh]tparibhogameti/ bhavanti yeannāḍibhirarṥhinastu te tattusebhyaḥ parimocayanti// E.H. Jonhson ed., *The Ratnagotravibhāga Mahāyānottaratantrasāstra* (Patna: The Bihar Research Society), p.129.

The term Tathāgatagarbha is comprised of two terms: Tathāgata and Garbha. The word Tathāgata literally means one who comes and goes in the same way as the Buddhas who preceeded him. However in 『Ratnagotra śāstra』 the Buddha is taken as signifying the Absolute Refuge of all Sentient Beings. In the absolute sense, He is the refuge of all Sentient Beings,

In Absolute sense the refuge
of all living beings is only the Buddha.
Indeed the Lord is possessed of the Truth Body,
And the multitudes of Saints, too have their issue in the latter. (RGV.1.21)¹⁶⁹

He is also the one “who has neither beginning, middle, nor end, Who is quiescent and fully enlightened, [perceiving] his own [Cosmical] Essence of Buddhahood.”¹⁷⁰

To comprehend the term garbha, again one must refer to the above reference taken from the 『Ratnagotravibhāga』. Literally speaking, garbha means ‘womb’ – here it is to be understood womb of Tathāgata. In 『Ratnagotravibhāga』 the Tathāgata’s Cosmical Body is presented as the source of all phenomenal sentient beings. In this sense all sentient beings dwell in the womb of Tathāgata. But it is not sufficient to understand garbha as a mere concept of womb. One must also understand it as an embryo. Embryo or potential to attain the undefiled Tathāgata state is present in all sentient beings. The garbha concept has been also accepted as a concept of gotra or lineage. It also includes the concept of dhātu or essence.

Immitating Obermiller one can try to give a systematical synopsis of the different theories regarding the concept of lineage of the Tathāgatas. The gotra, in general is accepted as that special, immutable element that is the cause of Buddhahood. The Yogācāra and the Mādhyamika view on

¹⁶⁹ jagaccharaṇam ekatra buddhatvaṃ pāramāṛthikam/ muner dharma śarīratvāt tanniṣṭhatvādgaṇsya ca//21// E.H. Jonhson ed., *The Ratnagotravibhāga Mahāyānottaratantrasāstra* (Patna: The Bihar Research Society), p.88.

¹⁷⁰ E. Obermiller, *The Sublime Science of the Great Vehicle to Salvation Being A Manual of Buddhist Monism* (Acta Orientalia, IX, 1931), p.123.

Tathāgatagarbha will be dealt in brief, in order to elucidate how this doctrine became an integral part of the philosophy propagated by the two afore said Buddhist Schools. It's usually accepted that the Hināyāna school has explained the Tathāgatagarbha concept as the primary factor necessary for the attainment of Arahatsip. The Yogācāra school, primarily the Vijñānavādins, interpret Gotra as that force which controls the Ālayavijñāna and is also responsible for the manifestation of pure transcendental knowledge. Like the Yogācāra, the Mādhyamika School including the Prāsaṅgikas accept the presence of the Gotra in all sentient beings. However their interpretation of the term Gotra is different from the Yogācārins. The Tathāgatagarbha or Buddha nature [in Tsong Ka ba's view] is the Emptiness of the of the mind , it is the natural lineage (gotra) of each being, it is that quality which allows them to grow and to attain Buddhahood. The emptiness of the mind [that is the lack of inherent existence of the mind] is permanent and it does not disintegrate with the mind inspite of being its predicate. Thus, it can be deduced that the Gotra or lineage concept is present in both Hināyāna and Mahāyāna schools and all Buddhist sects and schools accept the term to mean as being that specific trait or characteristic which acts as the cause of Buddhahood. Though each School specifies the term differently yet they all agree that it is a trait common to all sentient beings and it is the necessary cause for the attainment of Buddhahood.

It is natural for the Tathāgatagarbha theory to find an eminent place in the Vajrayāna faith, as the goal of the Tantra path is not different from that of sūtra. However, when the Tathāgatagarbha theory as presented in 『Hevajra Tantra』 is analysed, it will be done in keeping with the way the Prāsaṅgika–Mādhyamika [Tsong kha pa and other dGe lug ba] have depicted in their philosophical tenets.

This embryological theory related to the origin of Tathāgatagarbha doctrine appears in 『Hevajra Tantra』.

[HT] Thus have I heard: At one time Bhagavān dwelt in the wombs of the Vajra Lady which are the Body, Speech and Mind of all the Buddhas. (I.1.1)¹⁷¹

[commentary] In the wombs of the Vajra Lady which are the Body, Speech and Mind of all the Buddhas: Bhagavān dwelt in the wombs of the Vajra Lady which are the Body, Speech and Mind of all the Buddhas. The Body, Speech and Mind are the Three Secret Centres (trigyaḥsamhāra). These three centres constitute the form of Bhagavān Vajradhara which is known as the Source of Nature (dharmodaya). These Secret Centres are the wombs of the adamantine goddesses, Locanā and the others. The Three Secret Centres are wombs of the adamantine goddesses because their bodies are in essence faultless and possess in finite pure natures. The Body, Speech and Mind of all the Buddhas are synonymous with the wombs of these adamantine goddesses is the intent. It is also said: "Vajradhara is characterized by the qualities of Essential Nature (dharma) and Enjoyment (saṃbhoga)." And again: "As relative, white like jasmine; as absolute, essentially blissful."

By such statements the essential tantric view regarding the nature of Voidness (śūnyatā) and Compassion (karuṇa), Wisdom (prajñā) and Means (upāya), the Body of Essential Nature (dharmakāya) and the Body of Enjoyment (saṃbhogakāya), the Relative (saṃvṛti) and the Absolute (paramārtha) and the Process of Generation (utpattikrama) and the Process of Completion (utpannakrama) are expressed.

The Innate, as absolute, is bliss and is the view according to the Process of Perfection (niṣpannakrama). the doctrinal instructions of the Buddhas are founded upon these two truths. Therefore later in this tantra it is said: "The instructions of the Vajradhara are based upon the two processes, the Process of Generation and the Process of Completion". (YM)¹⁷²

[commentary of I.1.4] Bhagavān in Vajraśekhara thus: "The Void which is the firm essence, indestructible, indepletable, indivisible and not capable of being consumed is called Vajra." Being (sattvaṃ) means the existent being. Existence is characterised by actions that produce effects which are the basis for belief in the manifested external world. The 'existent being' is characterized by the Aggregate of the Five Components of Phenomenal Awareness (pañcaskandha). Regarding this Bhagavān has said: "What the wise call the existent being is the Aggregate of the Five Components of Phenomenal Awareness." When the Aggregate of the Five Components of Phenomenal Awareness are transformed, they become the three Centres which are the Body, Speech and Mind. The unity of these three Centres is the state of non-duality which occurs from the arising of the Innate Radiance (prabhāsvara). By means of this kind of wise reasoning which is the Mādhyamika view of the Perfection of Wisdom, the Body of Essential Nature (dharma kāya) is called Vajrasattva.(YM)¹⁷³

¹⁷¹ evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata kāya vāk citta vajra yoṣidbhageṣu vijahāra//1// (HT[F&M], p.3)

¹⁷² (HT[S].part2, pp.103–104)

(i) Existence of Gotra

The term 'garbha' [as already stated in the introductory chapter in Tathāgatagarbha] is often understood as 'gotra' or 'lineage'. Generally speaking, the term 'gotra' indicates the hidden potential and lineage which is handed down to the practitioner on the basis of his/her propensity i.e. if one has Śrāvaka or Bodhisattva tendency. The 'gotra' is decided before one is to embark on the road to enlightenment while one is still covered with afflictions. The deeper significance of the term 'gotra' is analysed below.

First the term 'gotra' is analysed from the Hināyānist point of view. In the Vinaya and Abhidharma the term gotra is to be found as a special element which is regarded as the primary factor necessary for the attainment of Arhatship. In other words, it is that element which forms essential nature or character of a saint. The absence of desire is the element which truly represent the essential character of a Buddha and it is the element conducive to salvation. Thus here the element of absence of desire is the gotra or the fundamental element of the saint lineage. The Sautrāntika School also accepts the concept of gotra, but it is different from the Vaibhāsika's. This School admits the existence of a special force (bija=sāmarthya) governing the element of consciousness. This belongs to the pure forces and gives rise to the pure transcendental wisdom (anāsrava-jñāna). According to the Sautrāntikas this force can be annihilated and the attainment of enlightenment made impossible, this occurs in an individual in whom the roots of virtue are prevented from growing.¹⁷⁴

Before an investigation of the term 'gotra' as viewed by the Yogācāras

¹⁷³ (HT[S].part2, pp.104-105)

¹⁷⁴ E. Obermiller, *The Sublime Science of the Great Vehicle to Salvation Being A Manual of Buddhist Monism* (Acta Orientalia, IX, 1931), pp. 99-100.

is conducted, it is necessary to point to the principal subdivisions of this school. The elder branch are the Yogācāras or vijñānavādins basing upon Scripture, the school of Āryāśaṅga and Vasubandhu. They maintain the theory of the store-consciousness (ālaya vijñāna) containing, so to say, the seeds of all the elements constituting a personality. The other subdivision is that of the Logician Vijñānavādins founded by Dignāga. They do not admit the existence of the store-consciousness, according to this school its functions are divided among the six internal bases of cognition. Further the conception of the 'gotra' between the two schools differs in some points.

Those who maintain the theory of the store-consciousness define the 'gotra' as a force which governs this store-consciousness and which brings about the origination of pure transcendental knowledge, the removal of the defiling agencies and the transformation (parāvṛtti) of all the elements constituting a personality into component parts of the three Bodies of the Buddha. With the logicians it is respectively a force governing the internal bases of cognition, its functions being exactly the same as those maintained by the elder school. The 'gotra' is regarded by both the subdivisions of the Yogācāra school as manifesting itself in two aspects, viz. the fundamental, existing in every living being from the outset, and that which undergoes the process of development. It is held to be a pure force and an active (saṃskṛta) mutable element. The seed, the germ of the Transcendental Wisdom of the Buddha. This seed is the 'gotra', the fundamental element and the original cause of Enlightenment. Yogācāras believe that the metamorphose (parāvṛtti) of the elements constituting the personality of an ordinary individual transforms into component parts of the three Bodies of the Buddha at the time of final Enlightenment. This metamorphose is produced by the agency of the 'gotra', which is accordingly viewed as the force bringing about the transformation of the internal bases of cognition [and of the store-consciousness with the elder school] into the elements of Buddhahood.¹⁷⁵

When one speaks of the two types of purity, the first type is the utter purity of the nature, which is to say that the nature of mind, or the element, the sugatagarbha, has been free from all defilements such as the mental poisons and so on since beginningless time. From the viewpoint of the essence, gold contained in ore is also pure gold. Corresponding to this example, the nature of mind is completely pure. The second type of purity is freedom from the adventitious defilements. This is comparable to the purity achieved through processing the ore and removing the dross. Once the dross is completely removed there are two types of purity, the first being the purity that is also present while gold is contained in ore, and the second being the purity achieved through the complete removal of the dross.

As explained in the 『Tathāgata Essence Śūtra』, the 『Nirvāṇa Śūtra』, and so forth, Buddha speaks of a permanent, fully developed Buddha existing in the continuum of each sentient being. The Prāsaṅgikas say that this teaching is an example of giving to the 'cause' the name of the effect, for the emptiness of the mind of each sentient being is what allows for change of that person's mind, and this emptiness being called a fully developed Buddha. The emptiness of the mind, its lack of existence by way of its own being or its dependence on causes and conditions, is that most marvelous quality of the mind allowing it to be transformed into the wisdom of a Buddha. This emptiness is not a fully developed Buddha but is like a 'cause' of Buddhahood in that if the mind did not lack inherent existence, it would be utterly static, unable to be affected by practice of the paths.

Buddha praised this essential and marvelous 'cause' in order to lead beings who were incapable of understanding emptiness correctly. The basis in his thought was the existence of the Tathāgata essence or Buddha nature which is the emptiness of the mind – not a fully developed Buddha, which could never be obscured, dulled, or hidden by

¹⁷⁵ E. Obermiller, *The Sublime Science of the Great Vehicle to Salvation Being A Manual of Buddhist Monism* (Acta Orientalia, IX, 1931), pp.99-100.

anything. Buddhahood is not a temporary but an immortal state in which body and mind, though impermanent, are similarly and endlessly produced. Buddha set forth the non-literal teaching of a Tathāgata essence for Mahāyāna trainees who are not yet able to cognize the profound emptiness; he taught it in order to allay their fears of emptiness.¹⁷⁶

The Buddha nature, that is, emptiness of the mind, of each sentient being is his natural lineage, that quality which naturally abides in the mental continuums of all sentient beings allowing them to attain Buddhahood and thus giving them the Buddha lineage (gotra) or Buddha constituent (dhātu). The emptiness of the mind is permanent, or non-disintegrating, because although it is a predicate of the mind, it is not produced and destroyed each moment as the mind is. Emptiness is the mere negative or absence of objective existence. However, the emptiness of the mind is both non-disintegrating and always existent because from beginningless cyclic existence each sentient being's mind has existed and will continue to exist uninterruptedly right through Buddhahood when it is the Wisdom Body (jñānakāya). The emptiness of the mind because it is the precondition of change and transformation, is called a 'cause' of Buddhahood. At Buddhahood, the Bodhisattva lineage becomes the Nature Body (svabhāvikakāya) of a Buddha. Though the emptiness of the mind is permanent and non-changing, it is said to improve when the mind of which it is a predicate improves. Finally, the mind itself reaches consummation as the Wisdom Body, and the emptiness of the mind becomes the Nature Body – these being the two aspects of a Buddha's Truth Body (dharmkāya), so called because the Wisdom Body is the ultimate true path and the Nature Body is the ultimate true cessation.¹⁷⁷

In reality neither Cittamātrins nor Prāsaṅgikas accept as literal the teaching of a permanent body of Buddha obscured in the continuums of all sentient beings. The Prāsaṅgikas, taking the 'Descent into Laṅkā

¹⁷⁶ Jeffrey Hopkins, *Ibid.*, p.381

¹⁷⁷ Jeffrey Hopkins, *Ibid.*, p.382

Śūtra as their source, show that the teaching of a permanent essence points to the lack of independent existence of the mind, that quality which when cognized can lead to Buddhahood. Emptiness in general is the element of [superior] qualities (dharmadhātu) because meditation on it acts as a cause generating the qualities of Superiors. The emptiness of the mind is singled out as the Buddha nature because it specifically allows for mental improvement and the cognition of what previously was not cognized.¹⁷⁸

There are many Mahāyāna sūtras that illustrate the truth that Buddha Gotra or Tathāgatagarbha is present in all sentient beings from their inception and continue till Buddhahood is attained. In other words the Gotra is present in the defiled state of the beings and continues till the non defiled state of Buddhahood is realized. The 『Vimalakīrti sūtra』 is one such Śūtra which elucidates this very point.

In the 『Vimalakīrti sūtra』, the term ‘tathāgata gotra’ is explained as: “The body is the seed, ignorance and partiality are the seeds, greed, anger, and stupidity are the seeds. The four topsy-turvy views are the seeds, the five obscurations are the seeds, the six sense-media are the seeds, the seven abodes of consciousness are the seeds, the eight errors are the seeds, the nine sources of anxiety are the seeds, the ten evil actions are the seeds. To sum it up, the sixty-two erroneous views and all the different kinds of earthly desires are all the seeds of the Buddha.” And “The lotus does not grow on the upland plain; the lotus grows in the mud and mire of a damp low-lying place. In the same way, the Buddha Law can never grow in a person who has perceived the uncreated nature of reality and entered into correct understanding. It is only when living beings are in the midst of the mire of earthly desires that they turn to the Buddha Law.”¹⁷⁹

In here the lotus is compared to the Buddha nature which remains unaffected by the pollutants that cover it.

¹⁷⁸ Jeffrey Hopkins, *Ibid.*, p.383.

¹⁷⁹ Burton Watson., *The Vimalakīrti Sūtra* (Delhi: Motilal Banarsidass, 1999), p.95

The primary śāstra dealing at length with the concept of the 'gotra' is 『Ratnagotravibhāga』. In the very title of the śāstra we find that the term Gotra is being used as the synonym of the term Tathāgatagarbha. In sanskrit, the term 'ratna' of 'Ratnagotravibhāga' means three Jewels, especially the Buddha Jewel [focusing on the Buddhakāyas] and 'gotra' also indicates the basis (dhātu) or cause (hetu) that leads to the appearance of the Buddha Jewel. 『Ratnagotravibhāga』's aim is to analyse 'the cause of the Manifestation of the three Jewels' and in this context, the 'gotra' theory will be discussed.

Being like a treasure and like [the germ of] a tree in a seed,
The source [of Buddhahood] is known to be of two kinds, –
The Fundamental (prakṛtistha gotra) that exists without beginning,
And that which undergoes the highest process of development (samudānīta gotra).
(149)

From these two forms of the source of Buddhahood
The three Bodies of the Buddha take their origin,
From the first arises the first of the Bodies,
And from the second, – the latter two. (150)
The Body of Absolute Existence (svabhāva kāya)
Is like a beautiful, precious image,
Since, by nature, it is not wrought (by human hands)
And is the treasury of all the virtuous properties. (151)
The Body of Supreme Bliss (saṃbhoga-kāya) is like a universal monarch,
Being endowed with the sovereignty over the Grand Doctrine,
And the Apparitional Form (nirmāṇa kāya) is like a golden statue,
As it has the nature of being an image. (RGV. I.1.149–152)

Therefore, these five remaining examples, – of a treasure, a tree, a precious image, the universal monarch, and the golden statue, refer to the source that gives rise to the three Bodies of the Buddha, as it exists [in all living beings]. They illustrate the fact that [from this point of view likewise] the element of Buddhahood is the embryo of all the living beings. Now, Buddhahood manifests itself in the three Bodies of Buddha. Therefore, the source of Buddhahood in its two forms is the cause for the attainment [of these three Bodies]. The word dhātu has here accordingly the special meaning of "a cause".¹⁸⁰

¹⁸⁰ gotraṃ tad dvi vidhaṃ jñeyaṃ nidhāna phala vṛkṣavat/ anādi prakṛtisthaṃ ca samudānītaṃ uttaraṃ//149/ buddha kāya trayāvāptir asmād gotra dvayān matā/ prathamāt prathamāḥ kāyo dvitī yād dvau tu paścimaḥ//150/ ratna vighrahaḥ jñeyaḥ kāyaḥ svābhāvikaḥ śubhaḥ/ akṛtrimatvāt prakṛter guṇa

The next excerpt explains how the 'tathāgata dhātu' or 'gotra' remains pure and uncontaminated in spite of being covered with defilements from beginningless time. Nine metaphors are used to explain this truth.

Like the Buddha in an ugly lotus flower,
 Like honey [concealed by] a swarm of bees,
 Like a kernel of a fruit in the bark, and like gold buried in impurities,
 Like a treasure in the ground (nidhāna),
 And like a sprout hidden in a small seed (phalavṛkṣa),
 Like the image of the Lord covered by a tattered garment (ratnavigraha),
 Like the Chieftain of men (cakravartī-rājā) in the womb of a miserable woman,
 And like a precious statue covered by dust. (RGV.1.94-95)¹⁸¹

『Ratnagotravibhāga』 further preaches that 'only' the Tathāgata's gotra exists in all sentient beings equally and without beginning and the inherited gotra exists in all sentient beings from the time of birth.

In 『Hevajra Tantra』 the term 'gotra' as explained in 『Ratnagotravibhāga』 is substituted for 'Family (kula)' or 'Caste (varṇa)'. The reason for using the concept of Family is to demonstrate how the predominance of one of the five afflictions in a practitioner places him/her within the fold of one of the Five Buddha Families.

[HT] O! Perfection of Wisdom, I will speak of the family appropriate for different individuals. A man or woman who has a nine-pointed Vajra at the base of the ring finger belongs to the supreme Akṣobhya Family; one with a circle to the Vairocana Family; one with a lotus to the Amitābha Family; one with a great gem to the Ratnasambhava Family and one with a sword to the Karma Family. (II.11.2-4)¹⁸²

ratnāśrayatvataḥ//151/ mahā dharmādhirājatvāt sāmbohgaś cakra vartivat/
 pratibimba svabhāvatvān nirmāṇaṁ hema bimbavat//152/ ity evaṁ ebhir avaśiṣṭaiḥ
 pañcabhir nidhi taru ratna vigraha cakravartī kanaka bimba dṛṣṭāntais tri vidha
 buddha kāyotpatti gotra svabhāvārtham adhikṛtya tathāgata dhātur eṣāṁ garbhaḥ
 sarva sattvānām iti paridīpitam/ tri vidha buddha kāya prabhāvitatvaṁ hi
 tathāgatatvaṁ/ atas tat prāptaye hetus tathāgata dhātur iti/ hetv artho 'tra dhātv
 arthaḥ// E.H. Johnston (ed.), E.H. Johnston (ed.), 『The Ratnagotravibhāga
 Mahāyānottaratantraśāstra』 (Patna: The Bihar Research Society, 1950), p.71,
 118-p.72, 110.

¹⁸¹ E. Obermiller, *The Sublime Science of the Great Vehicle to Salvation Being A Manual of Buddhist Monism* (Acta Orientalia, IX, 1931), p.213.

[HT] The perfected yogīs neither hold dear nor have contempt for any one. All beings belong to the families of the Five Buddhas but by the fact that beings are embodied they appear as relative and limited. (II.11.8)¹⁸³

While in 『Ratnagotravibhāga』 the Tathāgata's Gotra of the practitioner is decided on the basis of his or her disposition and then accordingly placed under the lineage of Śravakas, Pratyekas or Bodhisattvas.

『Hevajra Tantra』 also brings to focus the Caste system which is basis of Indian social system. It propagates how the members of each caste with their particular inclinations and traits can attain spiritual advancement with the practise of 『Hevajra Tantra』. The fact that the discrimination of the castes is superficial is emphasised in the following extracts. This also proves that the seed of the Buddha if understood as the "Emptiness of the Mind" and is the "Innate Primordial Clear Light Mind;" it is present equally in all beings irrespective of their caste and creed. So not only Brāhmin, Kṣatriya, Vaiśya, and Śudra, but also the fifth caste, the untouchables can achieve spiritual heights by the non discriminative 『Hevajra Tantra』 practise.

[HT] Even those untouchable Caṇḍālas and other outcastes and those whose minds are intent on living for slaughter will attain accomplishment if they follow the Hevajra method, of this there is no doubt. (II.4.77)¹⁸⁴

[HT] The one who performs the Heruka yoga interacts with all the five castes. He conceives of the five castes unified as one caste because he does not distinguish between one or many castes. (I.6.4)¹⁸⁵

[commentary] 'Interacts' refers to the interacting with people, receiving alms and so on. 'Five castes' refers particularly to those of the lower castes. Or else 'five

¹⁸² dehinām svakulam vakṣye prajñāpāramite śṛṇu//2/ anāmikāmūle yasya striyo vā puruṣasya vā/ navaśūkaṃ bhaved vajra akṣobhyakulam uttamam//3/ vairocanasya bhaved cakram amitābhāsyā pañkajam/ ratnasambhavo mahāratnam khadgaṃ karmakulasya ca//4// (HT[F&M]., p.289)

¹⁸³ jantavo nābhīmantavyā na vihetṣyā yogapāragaiḥ/ tathāgatānām kulās te syū rūpam āśritya sāmṛtam//8// (HT[F&M]., p.290)

¹⁸⁴ caṇḍālaceṇḍakārādyā māraṇārthacittakāḥ/ te 'pi hevajram āgamyā sidhyante nātra saṃśayaḥ// (HT[F&M]., p.231)

¹⁸⁵ herukayogasya puṃso vihāraḥ pañcavarṇeṣu/ pañcavarṇasamāyuktam ekavarṇam tu kalpitam/ anekenaikavarṇena yasmād bhedo na lakṣyate// (HT[F&M]., p.62)

castes' refers to the aggregate of the five castes. In truth all are undifferentiated. In spite of the belief in the differentiated external world which is caused by the association with dullness and the other defilements, in truth, there is only one caste. How this is so is said by: "... because he does not distinguish between one or many castes."

Different species of living beings are of different shapes, that is, like elephants, horses and pigs etc. Members of the same species are of similar shape, like cows among cows and elephants among elephants. So, they are not of different species, [that is] not different from one another because of the similarity in their shape. Like this, even by worldly conventions the oneness of castes is concluded. Then what to say regarding the convention among the yogīs where within the infinite phenomenal universe all things are of the same nature! (YM)¹⁸⁶

In the above reference, it is being asserted that the practitioners of 『Hevajra Tantra』 do not discriminate on the basis of caste, rather the equality of all castes is asserted. As they realize the lack of inherent existence of all the discriminatory factors. The realisation that all phenomena including mind is "empty" of inherent existence makes the adepts of Tantra regard all sentient beings as having the possibility to have the Tathāgata Gotra or the special seed of Buddhahood in them. According to the Prāsaṅgika view as explained by His Holiness the Dalai Lama – the mind has two aspects the i) the aspect of emptiness ii) the aspect of cognising. In other words, mind is lacking in intrinsic existence from its own side, in this sense it is a dependent arising and of the nature of Emptiness. It can have any object as the basis of its cognition— including Emptiness. This wonderful feature of the mind is the Tathāgata Nature of the mind. And it is for this nature of the mind Deity Yoga also can be practiced. However this Empty nature of the mind is not easily apparent to non-analytical lay persons as the ordinary mind is

¹⁸⁶ *viharaṇam* bhikṣādikramaṇam// *pañcavarṇā* nīcatarāḥ pañcavaṇa iti vā nairvikalpitaṃ/ idaṃ satyābhīniveśāt/ jādyaḍibhiḥ · doṣais samāyuktam iti kṛtvā · svarūpatas tv eka eva varṇaḥ kuta ity āha/ *anekenaikavarṇena yasmāt bhedo na lakṣyate* · bhinnajātiyāḥ prāṇino bhinnākṛtayaḥ · tad yathā karituraṅgavihaṅgāḥ/ sajātiyās te samānākṛtaya eva/ yathā gāvo gavāṃ kariṇaḥ kariṇāṃ tebhyo 'bhinnā varṇā na parasparavijātiyāḥ/ ākārasāmyāt/ tad evaṃ lokavyavahārato 'pi varṇānām ekavarṇatā siddhā · kim punar yogisamvṛtyā · anādimati saṃsāre sarveṣāṃ sarvavarṇatvāt// (HT[S], part2, p.119)

covered with defilements, as has been mentioned earlier. But, the beings depending on their primary afflictions are situated under appropriate Tathāgata Families or lineage. They can attain the state of perfection of the Tathāgata under whose lineage the practitioner belongs only after removing all afflictions and obscurations to omniscience.

(ii) The Intrinsic Pure Mind and the Accidental defilements

Generally speaking the Tathāgatagarbha theory is about the Truth Body or the Buddha nature possessed by all sentient beings but which is covered by afflictions of greed, hatred and stupidity etc. of sentient beings. The theory of Intrinsic pure mind is already seen in 『Āgama sūtras』 and it is supported by 『Śāriputra abhidharma』 and Mahāsaṃghika. This concept on being introduced to Mahāyāna sūtras has been extensively used and found in many sūtras including 『Prajñāpāramitāsūtra』. The concept of 'Intrinsic pure mind' and 'All phenomena is originally pure' can be said to be the fundamental thought in all Mahāyāna sūtras. But we can not say that only 'Intrinsic pure mind' is the Tathāgatagarbha doctrine. According to the 『Śrī mālā sūtra』 it is preached that 'This Dharmakāya of the Tathāgata when not free from the store of defilement is referred to as the Tathāgatagarbha'. The Dharmakāya which exists in the proximity with defilement, is Tathāgatagarbha.¹⁸⁷

In Mahāyāna Buddhism, Tathāgatagarbha doctrine is presented in the most systematized way in 『Ratnagotravibhāga』, it preaches the following :

The one's essential nature of mind which is pure and radiant, is not destroyed like space. But it is polluted by the occasional stains of desire and the other [defiling forces] which arise from the wrong conception [of existence]. (RGV. 1.63)¹⁸⁸

¹⁸⁷ Hirakawa A. Lee, Ho Geun (tr. in Korean), 『The History of Indian Buddhism (印度佛教の歴史)』, vol. 2. (Seoul: Min Zok Sa, 1991), pp.66-67.

¹⁸⁸ cittasya yāsau prakṛtiḥ prabhāsvarā na jātu sā dyaur iva yāti vikriyām/ āgantukai rāga malādibhis tv asav upaiti saṃkleśam abhūta kalpa jāih//63// E.H. Johnston (ed.), 『The Ratnagotravibhāga Mahāyānottaratantraśāstra』 (Patna: The

And in the commentary verses, it is preached that 'we have this example of space enlarged upon in Scripture, where it stands in connection with (the subject of) the medium of perfect purification. This medium is, to speak otherwise, the means of (perceiving) the light of the essence of the Buddha.' and then quoted from 'Gaganagañjasūtra'.¹⁸⁹

O great Sage, the defiling forces are like darkness, and purification is light. The defiling forces are feeble in strength; the transcendental perception of the Truth, on the contrary, is powerful. The defiling forces are casual, whereas the perfectly pure (Absolute) is the true fundamental Essence (of all that exists). The defiling forces are imputed (and essentially unreal), whereas the Absolute is the true (essence of all the elements) and not a construction (of the mind). O great Sage, such is the state of things.— This great earth is supported by water, water reposes in the air, and air is supported by space. But space itself has no support. Moreover, of these four elements, that of space is, in comparison with the elements of earth, water, and air, the most powerful. It is stable, motionless, knows no decrease, no origination, and no destruction. It is enduring by its very nature. Now, the three (other) elements are liable to origination and destruction; they are not stable and have no long duration. With everyone of them a constant change may be perceived. But space (on the contrary) does not undergo the slightest change.

In a similar way the (5) groups (of elements), the (18) component elements (of an individual), and the (12) bases of cognition have their foundation in the Biotic Force and Desire. These two are founded upon incorrect appreciation, and the latter has its support in the (spiritual) essence, which is perfectly pure. This essence is (by itself) pure and radiant and become polluted by the occasional defiling forces.(prakṛti prabhāsvaraṃ cittam āgantukair upakleśair upakliśyate).¹⁹⁰

Bihar Research Society, 1950), p.43. //9-12.

¹⁸⁹ 'Gaganagañjasūtra (虛空藏所問經)', TS 13, p.124 c.

¹⁹⁰ kavir mārṣā kleśāḥ/ āloko viśuddhiḥ/ durbalāḥ kleśāḥ/ balavatī vipaśyanā/ āgantukāḥ kleśāḥ/ mūla viśuddhā prakṛtiḥ/ parikalpāḥ kleśāḥ/ aparikalpā prakṛtiḥ/ tad yathā mārṣā iyaṃ mahā pṛthivy apsu pratiṣṭhitā/ āpo vāyau pratiṣṭhitāḥ/ vāyur ākāśe pratiṣṭhitāḥ apratiṣṭhitāṃ cākāśam/ evaṃ eṣāṃ caturṇāṃ dhātūnāṃ pṛthivi dhātor ab dhātor vāyu dhātor ākāśa dhātur eva balīyo dṛḍho 'calo 'nupacayo 'napacayo 'nutpanno 'niruddhaḥ sthitaḥ sva rasa yogena/ tatra ya ete trayo dhātavas ta utpāda bhaṅga yuktā anavasthitā acira sthāyinaḥ/ dṛśyata eṣāṃ vikāro na punar ākāśa dhātoḥ kās cid vikārah/ evaṃ eva skandha dhātv āyatanāni karma kleśa pratiṣṭhitāni/ karma kleśa ayoniśo manas kāra pratiṣṭhitāḥ/ ayoniśo manas kārah prakṛti pariśuddhi pratiṣṭhitāḥ/ tata ucyate prakṛti prabhāsvaraṃ cittam āgantukair upakleśair upakliśyata iti// E.H. Johnston (ed.), 'The Ratnagotravibhāga Mahāyānottaratantraśāstra', p.44,18-p.45,13.

And, the emptiness of the accidental defiling forces is described in 『Ratnagotravibhāga』 as follows:

Here there is nothing that is to be reduced and absolutely nothing to be added. The Truth must only be directly perceived, and he who sees the Truth becomes delivered. (RGV. I.154)

The element of Buddhahood is by nature devoid of the accidental [defiling forces], which are different from it. But it is by no means devoid of the highest properties, which are, essentially, indivisible from it. (I.155)

What is said by this? – There exists absolutely no real defiling element that is to be removed from the Essence of the Buddha, since it is from the outset devoid of all the accidental defilement, this being its nature. There exists likewise not the least purifying element that could be added to it, because it is itself the true essence of all the perfectly pure properties which are indivisible.¹⁹¹

The idea of Intrinsic pure mind and the Accidental defilements are also presented in 『Hevajra Tantra』.

Bhagavān said: Truly all beings are enlightened beings but they are veiled by the accumulation of defilements. By removing this veil of defilements, all beings are enlightened beings without doubt. The goddesses said: Bhagavān, it is as you have said, it is true and not false. (II.4.70–71)¹⁹²

Although the six sense organs, their six objects, the Aggregate of the Five Components of Phenomenal Awareness and the five elements are by their intrinsic nature pure, they are veiled by ignorance and afflictions. (I.9.2)¹⁹³

Nowhere else in any of the realms of existence is the Enlightened Being to be

¹⁹¹ nāpaneyam ataḥ kiṃ cid upaneyaṃ na kiṃ cana/ draṣṭavyaṃ bhūtato bhūtaṃ bhūta darśi vimucyate//154/ śūnya āgantukair dhātuḥ sa vinirbhāga lakṣaṇaiḥ/ aśūnyo 'nuttarair dharmair avinirbhāga lakṣaṇaiḥ//155/ kiṃ anena paridīpitam/ yato na kiṃ cid apaneyam asty ataḥ prakṛti parisuddhāt tathāgata khātoḥ saṃ kleśa nimittam āgantuka mala śūnyatā prakṛtīvād asya/ nāpy atra kiṃ cid upaneyam asti vyavadāna nimittam avinirbhāga śuddha dharma prakṛtīvāt// E.H. Johnston (ed.), *The Ratnagotravibhāga Mahāyānottaratantraśāstra* (Patna: The Bihar Research Society, 1950), p.76, II.1–7.

¹⁹² bhagavān āha/ sattvā buddhā eva kiṃ tu āgantukamalāvṛtāḥ/ tasyāpakarṣaṇāt sattvā buddhā eva na saṃśayaḥ//70/ devya āhuḥ/ evam etad bhagavān satyaṃ na mṛṣā//71// (HT[F&M]., p.228)

¹⁹³ ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ/ svabhāvena viśuddham apy ajñānakleśair āvṛtam// (HT[F&M]., p.111)

found for it is in fact the Consciousness itself which is perfectly enlightened and nowhere else is the Enlightened One to be perceive. (II.4.76)¹⁹⁴

Only that purification which is essentially one of direct personal experience and no other method of purification liberates. From the pure nature of the objects of experience arises this direct personal experience which is the highest bliss. (I.9.3)¹⁹⁵

Those foolish people who are veiled by ignorance and do not know this way transmigrate continually in the prison of existence, being born among the six kinds of living beings. O Vajragarbha of great mercy, those who obtain the Means which is Hevajra and purify the objects of sense-experience will surely attain the highest state. (II.4.78-79)¹⁹⁶

Thus, no smell; no sound, no form, no taste, no purification of mind, no touch and no nature, for by the purification of all things I experience an intrinsically pure world. (I.9.20)¹⁹⁷

For the yogī, form and whatever other objects of experience that manifest, are all pure in nature, for the world is pervaded by the Enlightened Nature. (I.9.4)¹⁹⁸

So far, I have examined the fundamental idea of Tathāgatagarbha from the point of view of Intrinsic pure mind and Accidental defilements. Next, I'll examine the structure of the Tathāgatagarbha doctrine.

The logical grounds of 'Ratnagotravibhāga' can be seen in 'The three meanings of Buddhanature' or 'the three Germ of the Buddhanature' and we can get a understanding of the structures of Tathāgatagarbha. In the explanations of 'The Truth Body is all-pervading', we can know the reasons that Tathāgatagarbha exists and in the explanations of 'The Absolute is [one] undifferentiated [Whole]', we can know the essential

¹⁹⁴ na buddho labhate 'nyatra lokadhātuṣu kutracit/ cittam eva hi saṃbuddho na buddho 'nyatra daśitaḥ// (HT[F&M].., p.231)

¹⁹⁵ svasaṃvedyātmikā śuddhir nānyaśuddhyā vimucyate/ viṣayaśuddhabhāvatvāt svasaṃvedyaṃ paraṃ sukham// (HT[F&M].., p.112)

¹⁹⁶ ajñānenāvṛtā bālā imāṃ gatim ajānakāḥ/ saṃsaranti ca te mūḍhāḥ ṣaḍgatau bhavacāraḥ//78/ upāyaṃ prāpya hevajraṃ vajragarbha mahākṛpa/ viśodhayanti viṣayān lapsyante te hy anuttaram//79// (HT[F&M].., p.232)

¹⁹⁷ tasmāt/ gandha na śabda na rūpaṃ naiva rasa na ca cittaviśuddhiḥ/ sparśa na dharma na sarvaviśuddhyā śuddhasahaiva jago jaga manye// (HT[F&M].., p.118)

¹⁹⁸ rūpaviṣayādi ye 'py anye pratibhāsabte hi yoginaḥ/ sarve te śuddhabhāvā hi yasmād buddhamayaṃ jagat// (HT[F&M].., p.112)

sameness (niṣyanda) between sentient beings and Tathāgata and in the explanations of 'the Germ [of Buddhahood] exists'. we can see the development of Tathāgatagarbha. 『Ratnagotravibhāga』 is saying on 'the three meanings of Tathāgatagarbha' as follows:

With regard to the Absolute mingled with defilement (= the Buddha nature in the living beings) it has been said: – All living beings are endowed with the Essence of the Buddha – What is the meaning of this?

The Wisdom of the Buddha infiltrate in the multitudes of living beings,
It is immaculate [of sentient beings] by nature and non-dual [with Buddha],
And Buddhahood is the fruit of the Germ.

Therefore the whole animate world bears the Essence of the Buddha. (RGV. 1.27)

The Body of the Supreme Buddha is all-pervading,

The Absolute is [one] undifferentiated [Whole]

And the Germ [of Buddhahood] exists [in every living being].

Therefore, for ever and anon, all that lives is endowed with the Essence of the Buddha. (RGV. 1.28)

This subject, in all its different aspects is to be explained in that sense in which it is invariably demonstrated throughout the whole of Scripture, namely as follows: – (All living beings are endowed with the Essence of the Buddha) in the sense that (1) The Buddha's Truth Body manifests itself in all living beings, (2) that the Absolute [the true essence] of the Buddha represents an undifferentiated whole, and (3) that the Germ (gotra) of the Buddha exists in everything that lives.¹⁹⁹

According to the Verse I.27, I.28 and the commentary, the three meanings of Tathāgatagarbha are epitomized as the: (1) Pervading of Truth Body, (2) The Undifferentiation of Suchness (3) The existence of the Buddha nature. But it is noticed in the commentary that the Truth Body, Suchness and Buddha nature are always discussed in relation to the 'Tathāgata'.

¹⁹⁹ buddha jñānāntargamāt sattvarāśes tan nairmalyasyādvayatvāt prakṛtyā/
bauddhe gotre tat phalasyopacārād uktāḥ sarve dehino buddhagarbhāḥ//27/
saṃbuddhakāya spharaṇāt tathatā vyatibhedataḥ/ gotratāś ca sadā sarve
buddhagarbhāḥ śarīriṇaḥ//28/ samāsatas tri vidhenārthena sadā sarva sattvās
tathāgata garbhā ity uktam bhagavatā/ yad uta sarva sattveṣu tathāgata dharma
kāya parispharaṇārthena tathāgata tathatāvyatibhedāt hena tathāgata gotra
saṃbhavārthena ca// E.H. Johnston (ed.), *The Ratnagotravibhāga
Mahāyānottaratantraśāstra* (Patna: The Bihar Research Society, 1950), p.26, //1–9.

(iii) The All Pervading Truth Body

In the verse I.23 of 『Ratnagotravibhāga』,²⁰⁰ the four aspects of the Embryo nature is preached. The Immaculate Absolute is considered to be that exclusive property of the Buddha which is responsible for the total metamorphosis (parāvṛtti) of all the elements of existence. This is also the distinctive feature of the Truth Body.²⁰¹

When we understand the concept of metamorphosis as presented in the doctrine of Tathāgatagarbha as being a ‘manifestation’ of the above Truth Body [as already explained]. Then the Truth Body is only a manifestation of the substratum of the sentient beings which is Tathāgatagarbha. From this definition of the Truth Body, we can see that the Truth Body is considered as a result. The Truth Body which is a result is expressed as the fruit of deliverance (viśaṃyogaphala). 『Ratnagotravibhāga』 explains about the Truth Body as follows:

The Truth Body is to be known in two aspects –

It is the Absolute perfectly immaculate,

And its natural outflow, the Word

Which speaks of the profound (Highest Truth)

And [of the elements of the Empirical World] in their variety. (RGV. I.145)

The Truth Body of the Buddha appears in two forms. It is [first of all] the perfectly pure Absolute accessible only to the non-dialectical intuition. As such it is to be known in its character of the Absolute Truth revealed to the Buddhas by introspection. The cause bringing about the attainment of it is [the Word which is] the natural outflow of [the intuition of] this very Absolute. [This Word] instructs the living beings in accordance with the character of [every] convert taken separately. Such do we know to be [the Truth Body] in the aspect of the Doctrine, the

²⁰⁰ samala tathatātha nirmala vimala buddhaguṇā jīnakriyā/ viśayaḥ paramārthadarśinaṃ śubharatnatrayasargako yathāḥ//23// E.H. Johnston (ed.), Ibid, p.21, ll.3-4.

²⁰¹ tatra samala tathatā yo dhāturavinirmuktakleśastathāgatagarbha ityucyate/ nirmala tathatā sa eva buddhabhūmāvāśrayaparivṛtilakṣaṇo yastathāgatadharmakāya ityucyate/ vimalabuddhaguṇā ye tasmīnnevāśrayaparivṛtilakṣṇe yathāgatadharmakāye lokottara daśabalādayo buddhadharmāḥ/ E.H. Johnston (ed.), Ibid, p.21, ll.8-11.

Teaching [of the Buddha].²⁰²

In here the Truth Body is classified as the perfectly pure Absolute (dharma dhātu) as its of the same stream. It is explained that the former refers to enlightenment and the latter refers to the teachings on enlightenment. Furthermore, 『Ratnagotravibhāga』 mentions Non-discrimination Wisdom and ‘instructs the other sentient beings’ (parasattveṣu vijñapti prabhavaḥ) accordingly. From this explanation, the Tathāgatagarbha of sentient beings is understood as the same stream as the Absolute Truth Body. The existence of the Tathāgatagarbha in the conventional world is based on existence of the Truth Body of the Absolute world. And the that the Truth Body is of the same stream as Tathāgatagarbha reveals the compassionate activity of Buddha.

In 『Ratnagotravibhāga』 the Immaculate Absolut has been classified into eight subjects as the self nature (svabhāva), the cause (hetu), result (phala), the functions (karma), the unions (yoga), the manifestations (pravṛtti), the eternal (nitya) and the inconceivable character (acintya).²⁰³ Of the eight, on karma 『Ratnagotravibhāga』 comments as follows:

In short, such do we know to be the functions (karma)
Of the two kinds of Highest Wisdom, –
The attainment of the Liberation Body (mukti-kāyasya)
Which is free [from all defiling elements]
And the purification of this Truth Body (dharma-kāya). (RGV. II.21)
The Body of Liberation and Truth
Are to be known in two aspects and in one,
Being free from all defilement, all-pervading,
And the substratum of eternal properties. (RGV. II.22)
They are undefiled owing to the extirpation

²⁰² dharmakāyo dvidha jñeyo dharmadhātuḥ sunirmalaḥ/ tan niṣyandaś ca gambhīrya vaicitryanayadeśanā//145/ dvi vidho buddhānām dharmakāyo 'nugantavyaḥ/ suviśuddhaś ca dharma-dhātor avikalpajñāna gocara viśayaḥ/ sa ca tathāgatānām pratyātmam adhigama dharmam adhikṛitya veditavyaḥ// E.H. Johnston (ed.), *Ibid*, p.70, II.3-7.

²⁰³ ityeteaṣṭou padārtha yathāsamrvyamanena ślokena paridīpitāḥ/ tadyathā svābhāvārtho hetvarthaḥ phalārthaḥ karmārtho yogārthom vṛttiyartho nityārthoacintyārthaḥ/ E.H. Johnston (ed.), *Ibid*, p.79, II.8-9.

Of all the passions and their residues,
 Being free from every attachment and hindrance
 They are all-pervading in their wisdom.(RGV. II.23)
 They are eternal, being of a totally indestructible nature,
 This imperishable character, being demonstrated in short,
 Is expressed by the ideas of firmness and the rest. (RGV. II.24)²⁰⁴

In here distinction has been made between Truth Body and Liberation Body. It thus appears that the Liberation Body is an existence that is free from all defilement (anāśrava) and the Truth Body is an existence that is all-pervading (vyāpti). In the verse II.30, we note that the Liberation Body represents the act of benefitting oneself and Truth Body represents the act of benefitting others.

The Body of Truth and Liberation
 Represent the fulfilment of one's own aim and of that of others.
 This support of the twofold aim
 Is possessed of properties inconceivable and the like. (RGV. II.30)²⁰⁵

The reasons for bringing out the difference between the two bodies is primarily to bring to focus the noble altruistic aspect of the Truth Body. The prime function of this body is to benefit others practice Universal compassion. ²⁰⁶ The Buddha Nature, 'aikāra (unchangeable)' is compared to the space "Just as space fills everything, and, owing to its subtle [transcendental] character, cannot be polluted, In the same way this [cittaprakṛti, perfectly pure Germ] has its abode in all living beings, but remains undefiled." (RGV. I.52)²⁰⁷

²⁰⁴ karma jñāna-dvayasyaitad veditavyaṁ samāsataḥ/ pūṇaṁ mukti-kāyasya dharma-kāyasya śodhanam//21/ vimukti-dharma-kāyau ca veditavyau dvir ekadhā/ anāśravatvād vyāpitvād asaṁskṛita-padatvataḥ//22/ anāśravatvaṁ kleśānāṁ savāsana-ni rodhataḥ/ asaṅgāpratighātātvaṁ jñānasya vyāpitā matā//23/ asaṁskṛitatvam atyantam avināśa-svabhāvataḥ/ avināśitvam uddeśas tan-nirdeśo dhruvādibhiḥ//24// E.H. Johnston (ed.), 'The Ratnagotravibhāga Mahāyānottaratantraśāstra', p.83.//6-13.

²⁰⁵ vimuktidharmakāyābhyāṁ svaparārtho nidarśitaḥ/ svaparārthāśraye tasmin yogoacintyādibhirguṇaiḥ // E.H. Johnston (ed.), Ibid., p.84.//12-13.

²⁰⁶ taddoṣaguṇaṇiṣṭhāsu vyāpi sāmānyalakṣaṇam/ hīnamadhyaviśiṣṭeṣu vyoma rupagateṣviva// E.H. Johnston (ed.), Ibid, p.41, //9-10.

²⁰⁷ yathā sarvagataṁ sauḥkṛmāyādākāśaṁ nopalipyate/ sarvatrāvasthitaḥ sattve

Tathāgatagarbha is all-pervading like space, and it is one of the explanations of the Truth Body. “Indeed, among the categories of living beings, there exists absolutely none standing apart from the Truth Body of the Buddha, [not pervaded by it]. [This Truth Body] has accordingly a resemblance with space that fills up all physical forms.”²⁰⁸ After pointing this out 『Ratnagotravibhāga』 quotes another verse from 『Mahāyānasūtrālaṅkāra』 as follows:

As space is considered to be always all-embracing,
In a like way it (the Essence of the Buddha) is held to be
all-pervading for ever and anon.
Just as space fills up all visible forms,
Similarly it pervades all the multitudes of living beings. (MAS. IX.15)²⁰⁹

This comparison of the all-pervading nature of the Truth Body and Tathāgatya with that of space should be understood in the context of pan-cosmology which indicates ‘all sentient beings are Truth Body’. As the whole being is infiltrated by the Truth Body and besides that there is no independent Truth Body. Hence the sentient beings doesn’t exist apart from Truth Body.

The all-pervading of Truth Body is explained as the all-pervading of the Innate in 『Hevajra Tantra』. Innate means that ‘which is manifested by a simultaneous arising’. According to Vajrayāna theory the Innate arises from the union of Wisdom and Means and is also explained as the Source of Nature (dharmaḥ) that every knowledge arise from. Related verses from 『Hevajra Tantra』 as follows:

[HT] Whatever exists, moving or stationary, grass, shrubs, creepers etc. are all conceived of as the supreme principle which is one’s own very nature. (I.8.43)²¹⁰

tathāyaṁ nopalipyate// E.H. Johnston (ed.), *Ibid*, p.42, //6-7.

²⁰⁸ ti paridīpitam/ na hi sa kaścitsattvaḥ sattvadhātau saṁvidyate yas tathāgata dharmakāyādbhirākāśadhātoriva rūpam// E.H. Johnston (ed.), *Ibid*, p.70, //17-19.

²⁰⁹ yathāmbaram sarvagataṁ sadā matam tathāiva tat sarvagataṁ sadā matam/ yathāmbaram rūpagateṣu sarvagam tathāiva tat sattvaganeṣu sarvagam// E.H. Johnston (ed.), *Ibid*, p.71, //1-4.

²¹⁰ sthiracalāś ca ye bhāvās tṛṇagulma latādayaḥ/ bhāvyante vai param tattvaṁ

[HT] The Innate is known as that which is manifested by a simultaneous arising. The intrinsic nature is known as the Innate which is the one Concealed Essence of all things. (I.10.39)²¹¹

[HT] The whole universe arises from me. The three realms arise from me. I pervade all there is and this visible world consists of nothing else. The yogī who reflects in this manner and attentively practises will without doubt attain the accomplishment, even if he is a person of low merit. He should think in this manner, whether eating, drinking, bathing, awake or asleep. Then the eager seeker of the Mahāmudrā will attain the eternal. (I.8.39–41)²¹²

[HT] The Knowledge that arises from the Source of Nature is space-like and also consists of Means. It is there in it that the three worlds arise having the nature of Wisdom and Means. (I.8.47)²¹³

The Innate also indicates the Great Bliss Body (Mahāsukhakāya) which arises as result of the union of the Bodies of Creation, Enjoyment and Truth. This is specially called the Innate Body (sahajakāya). All the phenomenal things which exist in the three phenomenal realms arise from this Innate and this Innate is the true nature of things. The Innate is the another name for Tathāgatagarbha that is according to the 『Ratnagotravibhāga』. In here we shall now see how the 『Hevajra Tantra』 has transformed yet another concepts of Mahāyāna Buddhism and used it in harmony with their own doctrine.

(iv) The Undifferentiated Suchness

ātmabhāvasvarūpakam// (HT[F&M]., p.102)

²¹¹ saha-jātyam yad utpannam saha-jam tat prakīrtitam/ svabhāvam saha-jam proktam sarvākāraikasaṃvaram// (HT[F&M]., p.135)

²¹² madbhavam hi jagat sarvam madbhavam bhuvanatrayam/ madvyāpitam idam sarvam nānyamayam drṣṭam jagat//39/ evam matvā tu vai yogī yo 'bhyāse su samāhitah/ sa sidhyati na sandeho mandapuṇyo 'pi mānavah//40/ khānapāne yathā snāne jāgrat supto cintayet/ sātatyam tu tato yāti mahāmudrābhikāṅkṣakah//41// (HT[F&M]., p.101)

²¹³ dharmodayodbhavam jñānam khasam sopāyānvitam/ trailokyam tatra jātam hi prajñopāyasvabhāvataḥ// (HT[F&M]., p.104)

The term 'tathātā' literally means 'true state of things, true nature or Suchness'. While the term Tathāgata means (as already explained) being in such a state or condition [of Suchness].

In 'Ratnagotravibhāga', though sentient beings and the Tathāgata are called Suchness (tathātā) with defilement and Suchness without defilement respectively but it is preached that they are not essentially different in the aspect of the Suchness.

Being by nature inalterable, sublime, and perfectly pure,

This Absolute is spoken of as having a resemblance with gold. (RGV. I.148)

That which represents the spiritual element is, notwithstanding, its contact with innumerable forms of defilement and the miseries, perfectly pure and radiant by nature. Therefore it cannot be spoken of as being alterable and and, for this very reason, since it is unchangeable like fine gold, it is called the Absolute, the true Essence. This (Absolute) exists without any difference even in all those living beings who are possessed of the factors for becoming definitely rooted in error. But when it attains the full purification from all the accidental defiling forces, is called "the Buddha". Therefore, with regard to the indivisible character of the Absolute, we have the comparison with gold which illustrates the fact that 'the Absolute Essence of the Buddha is the embryo (garbha) of the living beings' (tathāgatas tathataiṣāṃ garbhaḥ sarvasattvānām).²¹⁴

After this explanation, a quotation from 'Jñānālokālmkāra sūtra' follows "As the true Unique Essence has become perfectly pure [in him], he cognizes the perfectly pure essence of the living beings [identical with his own]."²¹⁵ A similar thought is expressed in the following quotation found in 'Ratnagotravibhāga'. It is a quotation taken by the

²¹⁴ prakṛiter avikāritvāt kalyāṇatvād viśuddhitāḥ/ hema maṇḍala kāupamuyāṃ tathatāyāṃ udāhṛitam//148// yac cittam aparyanta kleśa duḥkha dharmānugatam api prakṛiti prabhāsvaratayā vikārānudāhṛiter ataḥ kalyāṇa suvaṇavad ananyathā bhāvārthena tathatety ucyate/ sa ca sarveṣāṃ api mithyātva niyata saṃtānānāṃ sattvānāṃ prakṛiti nirviśiṣṭānāṃ sarvāgantuka mala viśuddhim āgatas tathāgata iti saṃkhyāṃ gacchati/ evaṃ ekena suvarṇa dṛiṣṭāntena tathatāvyati bhedārtham adhikṛitya tathāgatas tathataiṣāṃ garbhaḥ sarva sattvānāṃ iti paridīpitam// E.H. Johnston (ed.), *The Ratnagotravibhāga Mahāyānottaratantraśāstra*, p.71, //6-12.

²¹⁵ citta prakṛiti viśuddhy advaya dharmatām upādāya yathoktaṃ bhagavatā/ tatra mañjuśrīs tathāgata ātmopādāna mūla pariñātāvī// E.H. Johnston (ed.), *Ibid*, p.71, //12-13.

author of 'Ratnagotravibhāga' from 'Mahāyānasūtrālamkāra'. It is as follows:

The Absolute, though unique with all, is every time that it becomes purified,
No other but Buddhahood; therefore
All living beings are endowed with the embryo of the Buddha. (MAS. IX.37)²¹⁶

In 'Ratnagotravibhāga', it is stated that Suchness with defilements and Suchness without defilements are based on unalterable nature of Suchness. Then, is immutability (avikāritva) the main characteristic of the Suchness?

A clue to the answer can be found in 'Ratnagotravibhāga' explanation on the "10 view points of Tathāgatagarbha". There it is stated that in Prajñāpāramitā sūtras and other sūtras the Lord, in connection with the intuitive teachings has demonstrated to the Bodhisattvas the general character (sāmānya lakṣaṇa) of the Absolute Essence of all elements. It is perfectly pure [by nature] (sarvadharmā tathatāviśuddhi), as all contain the Germ of the Buddha.

This [Absolute] is to be known as manifesting itself in three different ways: – in the ordinary [worldly] beings who do not perceive the Truth; in the Saints who have an intuition of the latter, and in the Buddha who has attained the culminating point of the perfectly pure introspection of the Ultimate Reality.²¹⁷

Here, we observe that the germ of the Buddha whose essential characteristic is Purity and being omnipresent, that is presents in all beings and phenomena. It can also be stated that this Purity is unchangeable or immutable as it is always present in all beings, it is from this perspective that we can deduce that immutability is indeed the general character (sāmānyalakṣaṇa) of Suchness.

²¹⁶ sarveṣāṃ aviśiṣṭāpi śuddhim āgatā/ tathāgatatvaṃ tasmāc ca tad-garbhāḥ sarvadehina// E.H. Johnston (ed.), *Ibid*, p.71, //16-17.

²¹⁷ samāstastrayāṇāṃ pudgalānāṃ prthagajanasyātattvadarśina āryasya tattvadarśino viśuddhiḥ niṣṭhāgatasya tathāgatasya tridhā bhinnā pravṛtīrveditavyā// E.H. Johnston (ed.), *Ibid*, p.30, //16-18.

Therefore it can be concluded that the Tathāgatagarbha and the Truth Body both are Suchness, only the former is with defilements while the latter is without defilements, i.e. their purity is essentially of the same nature. From this the Universal Nature of Tathāgatagarbha can also be understood. Further the all-pervading aspect of Truth Body is also indicated here. This relationship between Tathāgatagarbha as one with defilements and Truth Body as one without defilements is also discussed in 『Hevajra Tantra』.

[HT] Bhagavān said: Truly All beings are buddhas, but this is obscured by accidental defilement. When this is removed, they are buddhas at once, of this there is no doubt. The goddesses said: It is as you have said, this is true and not false. (II.4.70-71)²¹⁸

[HT] Although the six sense organs, their six objects, the Aggregate of the Five Components of Phenomenal Awareness and the five elements are by their intrinsic nature pure, they are veiled by ignorance and afflictions. (I.9.2)²¹⁹

The Self-nature of Tathāgatagarbha is pure hence all sentient beings are pure. In other words, all sentient beings are actually enlightened existence, but being covered by defilements they appear to be impure. When it is purified the sentient beings are the very Buddha. In the light of the Suchness, all existence are equal without discrimination.

In 『Hevajra Tantra』 it is said that all existences including 'the six lower states of existence' [that includes even the worms and so on in the dung] can be eternally blissful. This point must be understood as an expression of the totality of Consciousness (cittasamājalupi) and not as the Undifferentiated state of the Suchness. By the term Consciousness (citta) one means the Enlightened Consciousness (bodhicitta), while the term Totality (samāja) means to be of One taste (ekarasa).

²¹⁸ bhagavān āha/ sattvā buddhā eva kiṃ tu āgantukamalāvṛtāḥ/ tasyāpakarṣaṇāt sattvā buddhā eva na saṃśayaḥ//70/ devya āhuḥ/ evaṃ etad bhagavān satyaṃ na mṛṣā//71// (HT[F&M].., p.228)

²¹⁹ ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ/ svabhāvena viśuddham apy ajñānakleśair āvṛtaṃ// (HT[F&M].., p.111)

[HT] View all, whether low, middle, superior or anything else to be equal in light of the True Principle. Here 'low' refers to a subtle object. 'Superior' refers to what has manifested. 'Middle' is that which is exclusive of these two. 'Anything else' refers to the six sense organs. (I.8.35-36)²²⁰

[HT] There exists not one being who is unenlightened from the awakening to his own nature. By their very intrinsic nature the beings in hell, ghosts, animals, gods, titans, men and even worms and so on in the dung, are eternally blissful, for they do not merely experience the pleasure of the gods and the titans. (II.4.74-75)²²¹

[HT] Then explain the True Principle which is pure and is in essence the Knowledge. By the purification of the phenomenal there exists not even the slightest perceivable distinction. (I.10.30)²²²

[HT] No recitation of mantra, no austerity, no fire-sacrifice, no retinue of the maṇḍala and the maṇḍala. All these are aspects of the totality of Consciousness. (I.10.41)²²³

In 『Hevajra Tantra』, the Enlightened Consciousness (bodhicitta) is said to be identical with the Tathāgatagarbha and it is to be defined in two ways. There is conventional bodhicitta which is the mundane and defiled mind that attains enlightenment after removing defilements and obscurations. The ultimate bodhicitta is innately enlightened mind. The conventional bodhicitta can be understood as Suchness with defilements and the ultimate bodhicitta can be understood as Suchness without defilements. In this sense Bodhicitta is called One taste of all phenomena or the Same taste (samarasa).

『Ratnagotravibhāga』 has referred to 『Śrīmālā sūtra』 while preaching the

²²⁰ hīnamadhyamotkrṣṭāny evānyāni yāni tāni ca/ sarvāṇy etāni samānīti draṣṭavyaṃ tattvabhāvanaiḥ//35/ hīnaṃ sūkṣmapadārthaṃ tu utkrṣṭaṃ bhāvaṃ ucyate/ madhyamaṃ varjitaṃ dvābhyāṃ anyānīti ṣaḍindriyaṃ//36// (HT[F&M].., p.99)

²²¹ abuddho nāsti sattvaikaḥ sambodhāt svasya svasya ca/ nārakapretatīryaṇ ca devāsuramanuṣyakāḥ//74/ amedhyakīṭakādyān tu nityaṃ sukhinaḥ svabhāvataḥ/ na jānanti yataḥ saukhyaṃ devasāpy asurasya ca//75// (HT[F&M].., p.230)

²²² paścāt tattvaṃ samākhyātaṃ viśuddhaṃ jñānarūpiṇaṃ/ saṃsāravayavadānena nāsti bhedo manāg api// (HT[F&M].., p.132)

²²³ na mantrajāpo na tapo na homo/ na maṇḍaleyaṃ na ca maṇḍalaṇ ca/ sa manrajaḥ sa tapaḥ sa homaḥ/ tan maṇḍaleyaṃ tan maṇḍalaṇ ca/ samāsataś cittasamājarūpi// (HT[F&M].., p.137)

concept of Same taste of all phenomena.

O Lord, the intuition of the Nirvāṇa is not attained by those who distinguish superior and inferior natures: it is attained by those for whom Wisdom is equal; it is attained by those for whom liberation is equal; it is attained by those for whom Pure Knowledge and vision are equal. Therefore the Nirvāṇa-realm has a single taste (ekarasa). That is to say, the tastes of knowledge and liberation are identical. (Śrīmālāsūtra]. (RGV.)²²⁴

In 'Hevajra Tantra' this concept of the Same taste (samarasa) has been used to express how the Innate is one and of the same nature. The Innate is the ultimate truth of all things. Innate and Suchness are synonyms that express the ultimate truth of emptiness. This emptiness is the true nature of all phenomena. It continues to exist, unaffected by the defilements and seeming metamorphosis of the phenomenal world. To realize this truth and to remove the defilements expeditiously it is necessary to have the consecration of Secret, Wisdom and the Fourth. By this process attains this Flavour of Essential Similarity (samarasa) as it is a necessary requirement for practicing the union of Emptiness and Compassion as per the Vajrayāna path.

A. [HT] Whatever exists, whether fixed or moving, are all in truth Me. Everything that exists is of the same nature when conceived through the principle of the Flavour of Essential Similarity (samarasa). (I.8.37-38)²²⁵

B. [HT] The consort has a beautiful face, wide eyes and is endowed with grace and youth. With the thumb and ring finger the Master must drop into the disciple's mouth. There, with that dropping, the Flavour of Essential Similarity should be activated within the view of the disciple. (II.3.14)²²⁶

²²⁴ na hi bhagavan hīnapraṇītadharmāṇāṃ nirvāṇādhigamaḥ/ samadharmāṇāṃ bhagavan nirvāṇādhigamaḥ/ samajñānānāṃ samavimuktināṃ samavimuktijñānadarśanānāṃ bhagavan nirvāṇādhigamaḥ/ tasmād bhagavan nirvāṇadhātur ekarasaḥ samarasa ity ucyate/ yaduta vidyāvimuktiraseneti// E.H. Johnston (ed.), *Ibid*, pp.59, II.5-8.

²²⁵ sthiracalaṃ yāni tāni sarvāṇy etānīty evāhaṃ/ sa māni tulya ceṣṭāni samarasais tattvabhāvanaiḥ//37/ samaṃ tulyam iti proktaṃ tasya cakro rasaḥ smṛtaḥ/ samarasaṃ tv ekabhāvam etenārthena bhaṇyate//38// (HT[F&M]., p.100)

²²⁶ cāruvaktrā viśālākṣī rūpayauvanamaṇḍitā/ jyeṣṭhānāmikābhyāṇ ca śiṣyavaktre nipātayet/ kārītavyaṇ ca tatraiva samarasaṃ śiṣyagocaraṃ// (HT[F&M]., p.185)

C. [HT] The consort is served until her sexual fluids flow. Then covering the face of the consort as well as that of the 'Means', drop the fluid which has arisen from the service into the mouth of the disciple. There, with that dropping the Flavour of Essential Similarity should be activated within the view of the disciple. (I.10.6)²²⁷

D. [commentary of I.1.32] Caṇḍā is Wisdom and [the seed-syllable] āṃ. Āli is Vajrasattva and [the seed-syllable] hūṃ. Thus, Caṇḍālī is composed of āṃ and hūṃ. When these two seed-syllables become one aggregate in the form of a drop (bindu) within the channel of the Vajra Gem situated in the navel, the Great Bliss-filled Fire of Passion blazes. This fire burns the Five Buddhas, who are the Aggregate of the Five Components of Phenomenal Awareness, Locanā and the others, who are Earth and the other elements and ahaṃ, the ego. Then from the Centre of Great Bliss flows the Moon which is Bodhicitta, the Enlightened Consciousness. (YM)²²⁸

The example A explains the Innate truth from the point of view of Same Taste. Particularly the line 'Everything that exists is the very me and manifestation of me, hence having the same nature.' The extracts B and C are explaining the way a yogi and his consort are to practice to attain the state of the Same taste. The excerpt D explains how the Same taste state can be attained by the Caṇḍālī practice. A process which razes the Self by transforming it to a bindu through breath control and mantra yoga.

But, how can one attain the state of Same taste and thereby realize the same nature of all phenomena? 『Hevajra Tantra』 recommends the following method of practice to attain the desired state.

[HT] Suchness is known as the purification of all things that exist. Further, the purification of each one of the deities is individually explained. Although the six sense organs, their six objects, the Aggregate of the Five Components of

²²⁷ tāvad dhi sevyate mudrā yāvac chukravatī bhavet/ mudrāyāś ca mukhaṃ baddhvā upāyasya mukhaṃ tathā/ sevayā tatra yad bhūtaṃ śiṣyavaktre nipātayet/ kārītavyaṃ ca tatraiva samarasam śiṣyagocaram// (HT[F&M]., p.121)

²²⁸ caṇḍālītyādi caṇḍā prajñā AM-kāraḥ/ āli Vajra sattvo HŪM-kāraḥ . AM-kāra-HŪM-kārau caṇḍālī tau dvau ekasābhūya bindurūpeṇa vajramaṇisikharaśuṣire nābhau mahāsukhamayarāgānalena jvalitā . dahati pañcatathāgatān . pañcaskandhān . Locanādīn prthavyādīn . dagdhe sati HAM śravate mahāsukhacakrāt . śaśī bodhicittaṃ// (HT[S].part2, p.110)

Phenomenal Awareness and the five elements are by their intrinsic nature pure, they are veiled by ignorance and afflictions. Only that purification which is essentially one of direct personal experience and no other method of purification liberates. From the pure nature of objects of experience arises this direct personal experience which is the highest bliss. For the yogī, form and whatever other objects of experience that manifest, are all pure in nature, for the world is pervaded by the Enlightened Nature. (I.9.1–4)²²⁹

To actualise suchness or Emptiness one must purify oneself of the defilements and the most efficient way to do so is through tantra. 『Hevajra Tantra』 advocates its own specific method of Deity Yoga to eradicate defilements and to realize the Innate or Suchness and thus attain the realized state of a Buddha. It is possible to realize Emptiness or suchness as the mind itself is of the nature of emptiness. Deity Yoga occurs when a yogi uses the same consciousness that can cognize the emptiness of the mind to appear as a deity, out of compassion to help others. By sincere practice of this method a yogi can attain the Buddha's body speech and mind, even in a single lifetime.

4) Deity Yoga

To enact Deity Yoga, it is necessary to receive initiation, and to do that, it is necessary to have, as the foundation of the path, experience of some degree of compassion and the realization of emptiness.

Despite the fact that compassion is the basic motivation for the practice of Tantra and integral to its practice, the best presentations of how to cultivate compassion are found in the Sūtra Great Vehicle. A famous example of advice on how to cultivate both compassion and the attitudes that are necessary prerequisites to it is the The Thirty–Seven

²²⁹ sarveṣāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā/ paścād ekaikabhedena devatānān tu kathyate//1/ ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ/ svabhāvena viśuddham apy ajñānakleśair āvṛtaṃ//2/ svasaṃvedyātmikā śuddhir nānyaśuddhyā vimucyate/ viśayaśuddhabhāvatvāt svasaṃvedyaṃ paraṃ sukham//3/ rūpaviśayādi ye 'py anye pratibhāṣabte hi yoginaḥ/ sarve te śuddhabhāvā hi yasmād buddhamayaṃ jagat//4// (HT[F&M]., pp.111–113)

Practices (Lag len so bdun ma).²³⁰

With compassion and an altruistic intention to become enlightened as their bases, practitioners must also probe the nature of phenomena, generating wisdom realizing the emptiness of inherent existence. Otherwise, innate false super impositions on phenomena of a goodness or badness beyond that which they actually have will lead to the biased and distorted states of desire and hatred. The process of cultivating such wisdom involves meditating on the selflessness of persons and on the selflessness of other phenomena. No matter how finely one investigates the I cannot be found as inherently separate from its aggregates.

When the decision reached is that the I cannot be found under such analysis; this shows, not that the I does not exist, but that it does not inherently exist as it was identified as seeming to in the first essential. This unfindability is emptiness itself, and realization of it is realization of emptiness, selflessness.

Incontrovertible inferential realization, though not of the level of direct perception or even of special insight (lhag mthong, vipashyanā), has great impact. For a beginner it generates a sense of deprivation, but for an experienced meditator it generates a sense of discovery or recovery of what was lost.

The emptiness of the mind is called the Buddha nature, or Buddha lineage, since it is what allows for the development of the marvelous qualities of Buddhahood. After analysis one gains some realization of selflessness and then one may proceed to the actual practice of Deity Yoga. Besides meditation on emptiness and compassion, desire is also used in the practice of Deity Yoga.

To explain how Deity Yoga practice can be enhanced by the use of desire a verse from the eleventh chapter of the *Vajra Essence Tantra* (*Vajrahṛdayālamkāra*). It says: "This shows the Tantra divisions through the embrace of two. Similarly know them through holding hands, laughing,

²³⁰ His Holiness the Dalai Lama, (tr., ed. & Intro. by) Jeffrey Hopkins, *Kalachakra Tantra* (Boston: Wisdom Publications, Enlarged ed., 1999), p.41.

and looking". The passage indicates the difference between the four sets of Tantras. These sets of Tantras are also called Tantras of looking [Action], laughing [Performance], holding hands or embracing [Yoga], and union of the two [Highest Yoga]. The special cause of a Form Body is Deity Yoga, which is the main method. That method acts as a heightener of the wisdom cognising emptiness.²³¹

The way that the path of wisdom is heightened through Deity Yoga is this: The special method and wisdom is a Deity Yoga, that is, the appearance of one's chosen deity in the aspect of a father and mother union. In Action Tantras and so forth the means by which the desire of the god and goddess—Wisdom and Method—is shown is looking; in some Performance Tantras, smiling; in some Yoga Tantras, holding hands; in some Yoga Tantras, embracing; in some Highest Yoga Tantras, uniting the two.²³²

In the Deity Yoga of Buddhist Tantra, the mind realizing emptiness and motivated by compassion is used as the basis of emanation of a deity such as Kālacakra or Hevajra. Thus the very foundation of Deity Yoga is meditation on emptiness and Deity Yoga also occurs in the stage of completion.

To know that Deity Yoga is the distinctive feature of Tantra and to understand what it involves reinforces the structure of the entire path. It is clear that, for example, practicing calm abiding with a Buddha's body as your object would be helpful because it accustoms you to the appearance of a Buddha body. Knowing about Deity Yoga also shows the importance of carefully analyzing and studying emptiness. This in turn highlights the significance of identifying the phenomena of cyclic existence as having a nature of suffering and then realizing their impermanence. As has been shown already Compassion is also necessary for Deity Yoga, hence the necessity for cultivating altruism step by step, beginning with the equanimity toward neutral persons, friends, and

²³¹ Tsong Ka Pa, (tr. and ed. by) Jeffrey Hopkins, *Tantra in Tibet* (Delhi: Motilal Banarsidass, 1987), p.157.

²³² Tsong Ka Pa, (tr. and ed. by) Jeffrey Hopkins, *Ibid*, p.158.

enemies that is the foundation on which the development of compassion must rest. Emptiness Yoga is a general feature of Buddhist Deity Yoga, distinguishing it from non-Buddhist Deity Yoga. For example, Hindu religions have Deity Yoga but not Emptiness Yoga. It has been mentioned earlier that in Emptiness Yoga one must confidently stabilize on the vacuity that is a negative of inherent existence found after searching for the concretely existent self that so palpably appears to us.²³³

However the altruistic intention to become enlightened and so forth are not merely carried over from the Perfection Vehicle, they are integral parts of the Mantra Vehicle.²³⁴

The compassionately motivated wisdom consciousness itself provides the stuff of the deity. At the same time as it is appearing as a deity – an ideal person altruistically helping beings – it maintains ascertainment of the absence of inherent existence of the deity. Thereby, the two collections of merit (altruistic deeds) and wisdom (realization of emptiness) are accumulated simultaneously, the two aspects of compassion and wisdom being contained within the entity of one consciousness. Thus, Deity Yoga is founded on the very heart of the Sūtra path of the Great Vehicle, compassion and realization of emptiness. Tantric initiation authorizes those who have some experience of compassion and a degree of understanding of emptiness to practice Deity Yoga.²³⁵

(5) Use of desire on path

Though extensively desire is used on the path of Highest Yoga Tantra, it is recommended that only a yogi of highest faculty should follow this path. A yogi with highest faculty is one who has conceptual knowledge of

²³³ Jeffrey Hopkins, *The Tantric Distinction*, p.157.

²³⁴ Jeffrey Hopkins, *Ibid*, p.164.

²³⁵ His Holiness the Dalai Lama, (tr., ed. & Intro. by) Jeffrey Hopkins, *Kālachakra Tantra*, p.58.

Śūnyatā and has strong altruistic motivation to achieve Buddhahood to benefit all sentient beings. Only a person of this capacity can truly use desire on the path and attain the four joys as explained in 『Hevajra Tantra』.

The four Joys are Ordinary Joy (ānanda), Refined Joy (paramānanda), Joy of Cessation (viramānanda) and Innate Joy (sahajānanda). To attain the four types of Joy the following prescribed path is recommended in 『Hevajra Tantra』. First, depending on the quality and progress of the disciple the consecrations or empowerments are conferred on the disciple at appropriate moments. The four moments being Diverse (vicitra), Ripening (vipāka), Dissolving (vimarda) and Signless (vilakṣaṇa). A disciple must have strong faith on the four noble truth. The four Noble Truths are Sorrow (duḥkha), its Origin (samudaya), its Cessation (nirodha) and the Way (mārga). The faith must arise after a proper understanding and contemplation on the scriptures. The four principles that the disciple reflect on prior to receiving empowerment are Principle of Self (ātmatattva), Mantra Principle (mantratattva), Principle of the Divinity (devatātattva) and Knowledge Principle (jñānatattva).²³⁶

In other words it is imperative to understand the Self (ātmatattva) that is to be refuted, followed by a proper scriptural understanding of Mantrayāna from the Prāsaṅgika Mādhyamika perspective next one must properly practice Deity Yoga and lastly have proper conceptual knowledge of the ultimate truth, Śūnyatā.

Thus like all Highest Yoga Tantra, 『Hevajra Tantra』 also recommends a thorough understanding of the Pāramitāyāna before one becomes eligible to receive empowerments necessary for practicing the Deity Yoga. The union of Method and Wisdom in Highest Yoga Tantra is not simply a union of the practice of Six Pāramitās [Means] and direct cognition of

²³⁶ cakrasaṃkhyākrameṇa vyavasthāpanam//25/ catvāraḥ kṣaṇāḥ/ vicitra vipāka vimarda vilakṣaṇāś ceti//26/ caturāryasatyāni/ duḥkha samudaya nirodha mārgāś ceti//27/ catvāri tattvāni/ ātmatattvaṃ mantratattvaṃ devatātattvaṃ jñānatattvaṃ ceti//28/ catvāra ānandāḥ/ ānandaḥ paramānando viramānandaḥ sahaajānandaś ceti//29/ catvāro nikāyaḥ/ sthāvarī sarvāstivādaḥ saṃvidī mahāsaṅghī ceti//30// (HT[F&M]., pp.16-17)

emptiness [Wisdom]. Here Means signifies the practice of generating oneself to be exact it is one's mind in the pure form of deity who is in the nature of Emptiness. There are two reasons for adopting this method, one is to actualize the primordial clear mind that is present in all beings, in the shortest possible time and the second, which is actually the reason for taking the Tantra path—that is to reach the omniscient state of a Buddha for the sake of all sentient beings.

Naturally this path is not recommended to disciples of middle and low capacity. It is to be practiced by practitioners of highest capacity who already have inferential knowledge of Śūnyatā and have developed true renunciation after contemplating on the truth of the four noble truth and propelled by sincere altruistic motivation to relieve the suffering all sentient beings and bring all happiness. 『Hevajra Tantra』 it is explained that a practitioner reaches the level of Vajrasattva by primarily focusing on the true nature of mind and use it with its mount the wind to manifest the Vajra Body, Speech and Mind of a Buddha.

To generate this sublime state bliss is used on the path in 『Hevajra Tantra』, it is said that the true knowledge dwells within the body though it originates there, it is free of all illusory conceptions.²³⁷ This body becomes the cause of the Vajrabody which has thirty two marks and three nādis. To reach the sublime non dual state the flow of the winds must be channeled into the central channel and in this way remove ignorance and other obstructions to omniscience. Through this practice the Caṇḍālī can be ignited and the Self extinguished and Great Bliss is generated as one arises in the form of Hevajra.²³⁸

To dissolve the winds in the central channel practitioners are sometimes recommended to use Wisdom consort and the desire that arises in union with the consort is used in the path to liberation. It is not a practice that can be undertaken without a qualified master. Tantra

²³⁷ dehaṣṭhaṃ ca mahājñānaṃ sarvasaṃkalpavarjitam/ vyāpakāḥ sarvavastūnāṃ dehaṣṭho 'pi na dehaḥ//12// (HT[F&M]., p.11)

²³⁸ caṇḍālī jvalitā nābhau/ dahati pañcatathāgatān/ dahati ca locanādiḥ/ dagdhe 'haṃ sravate śaśi//thirty two// (HT[F&M]., p.21)

requires a Master's guidance at every step. Further this path has to be traversed in two stages. The Generation and the Completion Stage.

2. Path and Grounds of Highest Yoga Tantra

The 'Hevajra Tantra' is called a non-dual Tantra as its main object of discourse is the state of union – a combination of empty form (a form based on Śūnyatā Yoga) and immutable great bliss (generated by the union of śūnyatā and bodhicitta). Immutable great bliss being induced by way of an empty form of the Great Seal (mahāmudrā). This state of union, or non-dual body and mind, is described in a clearly described in the 'Hevajra Tantra', unlike its hidden description in the 'Guhyasamāja Tantra', and for this reason the 'Hevajra Tantra' is called a non-dual Tantra.

The 'Hevajra Tantra' has many such unique profound distinctive features. In general, Highest Yoga Tantras speak of a stage of generation and a stage of completion, of which the latter is primary. Within the stage of completion itself, there are two levels – one involved with withdrawing the winds or inner energies into the central channel and the other occurring in dependence upon having accomplished that withdrawal. In the Hevajra system, the initial branches of the Six branched yoga are mostly means of withdrawing the winds inside the central channel, and thus, given this emphasis on the phase of withdrawing the winds, the 'Hevajra Tantra' provides profound techniques for the preliminary level^{s,239}

To become fully enlightened as a Buddha, it is necessary to practice Mantra and, within Mantra, Highest Yoga Mantra; otherwise, it is not

²³⁹ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, p.166.

possible to attain Buddhahood. The reason for this is that to actualize the effect state of the two bodies of a Buddha – Form Body and Truth Body – it is necessary meditatively to cultivate a path that accords in aspect with those two bodies. Even in the Perfection Vehicle, it is necessary to achieve a cause that is concordant with the effect. The main point is that in order to attain the Form Body of a Buddha it is necessary to have a substantial cause of similar type for a Form Body; also, for the Truth Body it is necessary to have a substantial cause of similar type. Meditation on the Śūnyatā of self and phenomena is the substantial cause of Truth Body.

What can serve as such a substantial cause of a Form Body? A Buddha's body is one undifferentiable entity with that Buddha's mind; the form [or body] that is of one undifferentiable entity with a Buddha's *subtle* mind cannot be a *coarse* form. The Form Body that is of one undifferentiable entity with a Buddha's subtle mind is itself a very subtle entity, and thus as its substantial cause of similar type a body that has a very subtle nature must be achieved at the time of the path. In Highest Yoga Tantra, this is achieved (1) in the *Guhyasamāja* and *Hevajra Tantra* system by way of an illusory body, (2) in the Kālacakra system by way of empty form, or (3) in mother Tantras by way of a rainbow body of light. Without such a mode of achieving a subtle body of light. Without such a mode of achieving a subtle body at the time of the path, a Buddha's Form Body cannot be achieved.

Therefore, without depending in general on Mantra and in particular on Highest Yoga Mantra, Buddhahood cannot be attained. Similarly, the nirvana that is the extinguishment forever of all adventitious defilements in the sphere of reality through the power of their antidotes is the Buddhist interpretation of liberation, of peace, and those defilements must be extinguished in the sphere of reality only through the technique of ascertaining emptiness and meditating on it. Therefore, the liberation explained in Buddhist texts can be attained only relying on the view as explained in the Consequence School (*prāsaṅgika mādhyamika*).²⁴⁰

The fundamentals of all the Highest Yoga Tantra are clearly stated in 『Hevajra Tantra』 as:

[HT] The Concealed Essence (saṃvara), Consecration (abhiṣeka), the Tantric Code Language (sandhyābhāṣa), the different Joys (ānanda) and Moments (kṣaṇa) and others as well as Feasting (bhojana) and so on. There Vajradhara spoke regarding the Concealed Essence: The Concealed Essence of the all the Buddhas abides in evaṃ. Evaṃ, the great bliss, is fully known through consecration. (II.3.1-2)²⁴¹

1) Preliminary Stage of the Path

Having practiced the paths of recognizing the suffering condition of ordinary life, of developing great compassion and an altruistic intention to become enlightened, and of engendering the view realizing the emptiness of inherent existence, a practitioner is ready to receive initiation.

In Mantra, one realizes the emptiness not of a gross phenomenon such as an ordinary body but rather of a subtle phenomenon that is appearing to one's internal mind – a divine body. This mode of procedure of the path in which there is a yoga of non-duality of the profound and the manifest – manifest being imaginative observation of a circle, or maṇḍala, of deities and the profound being the wisdom realizing suchness – is the path in the three lower Tantras – Action, Performance, and Yoga Tantras.

Highest Yoga Tantra, in addition to all these features of the Perfection Vehicle and the three lower Tantras, has special techniques for concentrated focusing on important points of the body, through which more subtle levels of mind are manifested and transformed into entities

²⁴⁰ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.163-165.

²⁴¹ saṃvaram cābhiṣekaṃ ca sandhyābhāṣaṃ tathaiva ca/ ānanda kṣaṇabhedaṃ ca tathānyaṃ bhojanādikam//1/ tatra saṃvaram āha/ saṃvaram sarvabuddhānām evaṃkāre pratiṣṭhitam/ abhiṣekāḥ jñāyate samyag evaṃkāraṃ mahat sukham//2// (HT[F&M]., pp.179-180)

of the path. The uncommon profound distinction of all types of Highest Yoga Tantra texts – the distinctive feature in terms of which the uncommon potency of the Highest Yoga Tantra path is developed – is in the explanation of practices for generating the fundamental innate mind of clear light as an entity of the path.

As techniques for manifesting the fundamental innate mind of clear light, some Highest Yoga Tantra texts speak of concentrated focusing on the winds [or internal currents] of the body; some put emphasis on the four joys; and others speak of merely sustaining non-conceptual meditation. The 『Guhyasamāja Tantra』, for instance, speaks mainly of putting concentrated focusing on the winds; the 『Hevajra Tantra』 speak mainly of the four joys; and the technique of manifesting the clear light by way of non-conceptual meditation and the great seal (*mahāmudrā*).²⁴²

Once the disciple has developed a firm and unchangeable faith in the Tantra path, empowerment is conferred on him/her. But he or she must first take Bodhisattva vows prior to receiving the tantric ones. Pledges and vows must be kept diligently by the practitioner. The practitioner must make supplication to the master for the sake of receiving the tantric vows. The master on being pleased with the disciple's sincerity agrees to confer the initiation.

The taking of tantric vows and pledges formulate the preliminary stages of the Highest Yoga Tantra.

2) Vows and Pledges

Initiation is a multifaceted process, the meanings of which are explained in great detail and even read into the term for initiation (*abhiṣheka*). Through imaginatively treating the “*abhiṣheka*” in many different ways by erasing letters, adding letters, and substituting others,

²⁴² His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.162–163.

it comes to have the meanings of cleansing, purifying, authorizing, empowering, gaining lordship, depositing potencies, sprinkling, pouring, casting, bestowing behavior and release, and causing possession of a blissful mind.

Through considerable alteration, *ṣheka* becomes *snāyi*, which means cleansing. Just as dirt is cleaned away, so defilements of the mental and physical aggregates, constituents, and senses and sense fields are *cleansed*. Or, *ṣheka* can become *shuddhe*, which means pure. Just as a king is ritually bathed on assuming rule in a Vedic rite called *abhiṣheka*, so the mental continuum is *purified* through cleansing defilements.

Similarly, *abhiṣheka* can become *adhikāra*, which means authority. Just as a king is authorized to engage in royal activities through an inaugural ceremony called *abhiṣheka*, so one is *authorized* to hear the Tantras, cultivate the tantric paths, teach the Tantras, and to engage in activities to accomplish feats (*dharmas*, *grub*, *siddhi*). Or, it can become *vasha* or *vashini* (i.e., *vashin*), which mean power. The initiate is *empowered* with respect to all feats and activities according to wish.

Or, it can become *īshvara*, lord. Just as through being inaugurated as a king one gains dominion as lord of the kingdom, so *abhiṣheka* has the sense of attaining a rank of control over everything and gaining a *lordship* of good qualities.

Or, *abhiṣhikta* can become *shakti*, which means potency, and *apakṣhepana*, which means to posit or deposit. Initiation *deposits potencies* for attaining all the good qualities of the grounds, paths, and fruits. Or, *abhiṣhikta* becomes *nīṣhikta*, which means “poured”: through initiation the potency for exalted wisdom is *poured* into the clean vessel of a mental continuum purified through the Bodhisattva vows. Or, with initiation, one gains the seed producing the fruit through the seed’s being cast in the basis—of all (the very subtle mind of clear light). Or, *śiṃṣha* can turn into *chārya*, which means deeds or behavior, and *ṣhekta* can become *mukti*, which means release. In this sense, initiation bestows the Secret Mantra style of *behavior* and the *release* that is its fruit. Or

it can become *sukha*, which means bliss, and *yukta*, which means to possess. In this sense, initiation causes the initiate to *possess a blissful mind*.²⁴³

[HT] The one who performs the Heruka yoga interacts with all the five castes. He conceives of the five castes unified as one caste because he does not distinguish between one or many castes. (I.6.4)²⁴⁴

Abandoning fire-sacrifices, going beyond austerities, rid of mantra recitations and the practice of concentrations and freed from the Observance of the Vow and the Observance of the Concealed Essence, the excellent yogī performs the Application of the Vow. (I.6.24)²⁴⁵

[commentary] the excellent yogī: The 'excellent yoga' is the yogi's actualization of Hevajra. This excellent yoga is now clearly defined. In this excellent yoga the whole gamut of external practices such as fire-sacrifices are observed. But in what manner are they observed? For the yogī who identifies with Hevajra, eating is fire-sacrifice, yoga is serving Wisdom and austerities are his physical activities. The sound of the handdrum is the mantra and the holding of the Khaṭvāṅga is the concentration (dhyāna). Similarly, the Vajra dance is the concentration and the Vajra songs the mantra. Thus, whatever he does is the Observance of the Vow (samaya) and whatever he does not do is the Observance of the Concealed Essence (saṃvara).

It was previously mentioned that in this tantra there are four kinds of Seals for the four types of practitioners who are distinguished as being of weak, medium, strong and strongest sensibilities. In this context, no Application of the Vow is mentioned for a person of the strongest sensibility, for at the very time of his gaining the Fourth Consecration it is realised through the Mahāmudrā, the Great Seal. Since there is no quicker means to enlightenment than by the Application of the Vow, three different kinds of the Application of the Vow are given to the three types of disciples who are of weak, medium and strong sensibilities. The three are the Differentiated, the Undifferentiated and the Extremely Undifferentiated Application of the Vow. The Undifferentiated Application of the Vow [explained in this chapter 6 of Part I] is given for those practitioners of the medium sensibility. For those of strong sensibility, the Extremely Undifferentiated Application of the Vow is explained later in the fourteenth chapter [third chapter of the second part] with such statements as: "Good, good, O Yoginīs etc." For those of weak sensibility, the Differentiated

²⁴³ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.66-67.

²⁴⁴ herukayogasya puṃso vihāraḥ pañcavarṇeṣu/ pañcavarṇasamāyuktam ekavarṇam tu kalpitam/ anekenaikavarṇena yasmād bhedo na lakṣyate//4// (HT[F&M]., p.62)

²⁴⁵ homatyāgatapo 'tīto mantra dhyānavivarjitah/ samaya saṃvara vinirmuktaś caryāṃ kurute suyogavān//23// (HT[F&M]., p.68)

Application of the Vow is hinted upon in the seventh chapter of the second part [of this tantra]. (YM)²⁴⁶

3) Internal Initiation

Secret Mantra is a case of using imagination as the path; thus, one imagines that the entire world system appears in glorified aspect as the sport of the exalted wisdom of undifferentiable bliss and emptiness – a union of method (immutable great bliss) and wisdom (realization of emptiness). These appearances having the nature of being the sport of undifferentiable bliss and emptiness are the offerings.

The arena should be considered as the complete inestimable mansion and environment of the Supramundane Victor, Hevajra, having the very nature of exalted wisdom.

The first step in the preparation, or enhancement, of the practitioners is for the practitioners to adjust their motivation so that it is properly qualified. Compassion and the special kind of altruism, called Bodhichitta in Sanskrit – along with wisdom called prajñā, these two mental developments form the ground or foundation without which one cannot perform any tantric practice.

It is very important to realize the nature of suffering. As long as one has this type of physical body under the influence of contaminated actions (karma) and afflictive emotions (klesha), something will be wrong.

The most important factor is good motivation. The purpose is to bring about sentient beings' welfare; the means to accomplish this is to attain Buddhahood. In the initiation ritual, the practitioners must express their true and sincere motivation to follow the path for the benefit of all sentient beings.

A request for initiation with the motivation of seeking personal

²⁴⁶ (HT[S].part2, p.120)

happiness in this life, or to prevent disease or to achieve success in a certain venture is to be condemned. Though Tantra can provide the yogi with various feats, they are mentioned in 『Hevajra Tantra』, they should not be the motivating force behind the Tantric rituals. These feats are the natural consequences of the practice.

[HT] The technical proficiency of this tantra is known to be manifold. this tantra teaches the Gazes, how to attract, the great Secret Sign Language, how to paralyze, how to driveaway and the magical power of paralyzing an army. It teaches the correct method of generating the Yoginīs, their location, and their source. It is proficient in the science and technique of the correct method of manifesting the deities. (l.1.8–9)²⁴⁷

Those altruistic persons who have the faith and are seeking that which transcends the world – the state of the Three Buddha Bodies, are fit to enter a maṇḍala and should be allowed to do so. At this time it should be considered in meditation that the master and the principal deity of the maṇḍala are not different.

It is meditated that: Rays of light from my heart, clarified as Hevajra – Father and Mother – draw in the practitioners individually; they enter the main deity's mouth and dissolve in the Mother's lotus. This for the yogi is like taking birth as a child of his chosen deity, Hevajra.

In imagination, he has to visualize the master as Hevajra in Father and Mother aspect, that is to say, in union with his consort. Rays of light, spreading out from the *hūṃ* at the heart of the master who appears as Hevajra, draw each of the practitioners into the mouth of the master, passing down through his body into the womb of the Mother. There, the practitioners turn into emptiness.²⁴⁸

[HT] The first among these techniques is one method, the method of generating the Heruka, for it is by utilising the existent itself that men are liberated, O

²⁴⁷ *driṣṭyākṛṣṭimahāchomaṃ sāmārthyaṃ bahuvidhaṃ viduḥ/ stambhanoccāṭanaṃ caiva sainyaṣṭambhābhicārukaṃ//8/ yoginīnāṃ yathānyāyam utpatti sthiti kāraṇaṃ/ sāmārthyaṃ jñāna vijñānaṃ devatānāṃ yathodayaṃ//9//* (HT[F&M]., p.9)

²⁴⁸ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.174–175.

Vajragarbha of great mercy. Men are bound by the bondage of existence and are liberated by understanding the nature of existence. O wise one, existence should be conceived through the understanding of non-existence and likewise the divine Heruka should also be conceived through the understanding of non-existence. (I.1.10–11)²⁴⁹

All phenomena are empty of inherent existence. This mind itself serves as the “substance” of yogi’s appearance as Hevajra with one face and two arms. The mind, impelled by compassion and realizing the emptiness of inherent existence, transforms into a hūṃ that itself transforms into a vajra that in turn transforms into a Hevajra, not with all the faces and arms of the principal deity of the maṇḍala but with just one face and two arms. In ‘Hevajra Tantra’ it is clearly stated how one is to generate oneself as Hevajra.

[HT] The mantra of the two-armed Hevajra is: om trailokyākṣepa hūṃ hūṃ hūṃ phaṭ svāhā. (I.2.7)²⁵⁰

[HT] Firstly, emanate Friendliness (maitrī), secondly, emanate Compassion (karuṇā), thirdly, emanate Joyfulness (muditā and finally, emanate Equanimous Detachment (upekṣā). Then after that: firstly the Awakening to Voidness, secondly the Collecting of the Seed-syllable, thirdly the Manifestation of the Physical Form and fourthly the Placing of the Letter. From the Seed-syllable raṃ the yogī should emanate the Solar Maṇḍala in front of him. In the centre of the Solar Maṇḍala he should emanate crossed-vajras originating from the Seed-syllable hūṃ. He should emanate a balustrade and canopy formed from those crossed-vajras. (I.3.1–3)²⁵¹

Without receiving master initiation one does not have the capacity to practice the tantric path. The process of initiation is parallel to the

²⁴⁹ prathamam tāvad bhaved ekaṃ herukotpattikāraṇam/ bhāvenaiva vimucyante vajragarbha mahākṛpa//10/ badhyante bhāvabandhena mucyante tatparijñayā/ bhāvaṃ bhāvyam bhavet prājña abhāvaṃ ca parijñayā/ tadvacchrīherukaṃ bhāvyam abhāvaṃ ca parijñayā//11// (HT[F&M].., p.10)

²⁵⁰ dvibhujasya/ om trailokyākṣepa hūṃ hūṃ hūṃ phaṭ svāhā//7// (HT[F&M].., p.26)

²⁵¹ prathamam bhāvayen maitrīm dvitīye karuṇām tathā/ tṛtīye bhāvayen muditām upekṣām sarvaśeṣataḥ//1/ tasmāt punar api prathamam śūnyatābodhiṃ dvitīyaṃ bījaśaṃgraham/ tṛtīyaṃ bimbaniṣpattiṃ caturthaṃ nyāsam akṣaram//2/ repheṇa sūryaṃ purato vibhāvya tasmin nābhau hūṃbhavaviśvavajram// tenaiva vajreṇa vibhāvayec ca prākāraṇaṃ pañjarabandhanaṃ ca//3// (HT[F&M].., pp.37–39)

process of rebirth. A practitioner is reborn through the act of initiation or abhiṣheka.

In fact the body is the School and the monastery the womb. The embryo comes into existence in the womb by the release of passion, it's enclosing membrane being the ochre robe. The one who instructs is the mother and the salutation is the birth with hands touching the head. the rules of conduct are the worldly activities. The recitation of mantra is the breathing of ahaṃ (which means I), a being in the Centre at the navel and haṃ in the Centre of Great Bliss [in the head]. Thus a monk is born, articulating mantra, naked and with shaven head and face.

Having such components all beings are without doubt enlightened ones. The Ten Stages are the ten lunar months [of gestation] and thus all beings are Lords of the Ten Stages. (II.4.67)²⁵²

The seven empowerments also act as cause to reach seven Bodhisattva Ground(bhūmī).

a. The water empowerment leads and gives rise to the first ground, the Very Joyful (pramuditā). b. The headdress empowerment gives rise to the second ground, the Stainless (vimalā). c. The crown banner empowerment gives rise to the third ground, the Luminous (prabhākarī). d. The vajra and bell empowerment gives rise to the fourth ground, the Radiant (arciṣmatī). e. The thumb—vajra empowerment gives rise to the fifth ground, Difficult to Conquer (sudurjayā). f. the name empowerment gives rise to the sixth ground, the Manifesting One (abhimukhī). g. the empowerment of permission or initiation gives rise to the seventh ground, the Far Gone one (dūraṅgamā).²⁵³

The attainment of eighth to the tenth ground depends on the empowerments received from a master at the Generation Stage and the Completion Stage of Highest Yoga Tantra.

²⁵² nikāyaṃ kāyaṃ ity uktam udaraṃ vihāraṃ ucyate/ vītarāgād bhavet yonau jarāyu jvalacīvaram/64// upādhyāyī tathā jananī vandanaṃ mastakāñjaliḥ/ śikṣāpadaṃ jagat kṛtyaṃ mantrajāpaṃ ahan tathā/65// akāraṃ yonicakrasya hakāraṃ mahāsukhasya ca/ jāto bhikṣur dhvananamantro nagnaḥ śirastuṇḍamuṇḍitaḥ/66// ābhir smagrībhiḥ sattvā buddha eva na saṃśayaḥ/ bhūmayo daśamāśaś ca sattvā dawiabhūmīśvarāḥ/67// (HT[F&M]., p.226)

²⁵³ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra*, p.8.

After receiving the Vase empowerment one has the capacity attain the eighth Bodhisattva ground called the Immovable (acalā). On attaining this ground a Bodhisattva can not regress or fall from the path. The ninth Bodhisattva ground is called the Good Intelligence (sādhumatī). The tenth Bodhisattva ground, called the Cloud of Dharma (dharma-meghā), is the highest of the Bodhisattva grounds. There is no place to go from there except Buddhahood.²⁵⁴

3. The Two Stages of the Path in 'Hevajra Tantra'

The Highest Yoga Tantra has two stages that is the Generation Stage (utpattikrama) and Completion Stage (utpannakrama). Though these two stages can be found also in non-Buddhist practices such as Hindu Tantras but on one point the Buddhist Tantra stands apart. It is on the point of principles of the path. The three factors of renunciation, Bodhicitta and realistic view comprise the principles of the path and they are absent in the non-Buddhist practices.²⁵⁵

[HT] The doctrinal instructions of the Adamantine One are based upon the two processes, the Process of Generation and the Process of Completion. (I.8.23)²⁵⁶

If one is practicing the stage of generation and completion without Bodhicitta, one will not be able to attain even the lower stage of the Mahāyāna path of accumulation. With the three principles of the path as a foundation, one should enter the practice of Hevajra. If one becomes accustomed to practicing it, one's ability increases, in the course of time, becomes very adept.

²⁵⁴ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.9.

²⁵⁵ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, pp.55-56.

²⁵⁶ kranam utpattikaṃ caiva utpannakramam eva ca/ kramadvayaṃ samāśritya vajriṇā dharmadeśa// (HT[F&M], p.92)

During the stage of generation, meditators achieve clear appearance of themselves as deities. However, they do not just imagine themselves to be a deity but individually imagine the different components of their psycho-physical continuum to be deities residing within a maṇḍala, all a manifestation of their own compassionately motivated wisdom consciousness. They imagine their five constituents – earth, water, fire, wind, and space – to be deities. They imagine their five aggregates – forms, feelings, discriminations, compositional factors, and consciousnesses – to be deities. They imagine their ten winds (inner currents) as well as their left and right channels to be deities. They imagine their six sense powers – eye, ear, nose, tongue, body, and mental sense powers – as well as their respective objects – visible forms, sounds, odors, tastes, tangible objects, and other phenomena – to be deities. They imagine their six action faculties – mouth, arms, legs, anus, urinary faculty, and regenerative faculty – and their respective activities – discharging urine, speaking, taking, going, discharging feces, and emitting regenerative fluid – to be deities. They also imagine their pristine consciousness aggregate and pristine consciousness constituent, both understood in this context to refer to the bliss especially of sexual pleasure and non-conceptuality, to be deities. These thirty-six phenomena in seven categories are grouped under four headings – body, speech, mind, and pristine consciousness or bliss.²⁵⁷ This concept of perceiving all aspects of oneself as deity is also referred in 『Hevajra Tantra』 and it will be discussed in the chapter on Generation Stage.

1) Generation Stage

The generation stage is defined as a yoga or a meditation newly contrived or visualized to accord with any of the aspects of death.

²⁵⁷ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.71-72.

intermediate state or rebirth. It is also a factor for ripening one's mental continuum by its resultant state, the Completion Stage, and it does not arise through the actual meditational practice of the winds entering, abiding and dissolving into the central psychic channel (avadhūtī). Wind is the mount of consciousness as long as it flows through the two side channels, one remain attached to cyclic existence. There are fifteen winds and they must be purified before one can practice Completion Stage of Yoga.

Some synonyms of generation stage are imputed stage, contrived yoga and yoga of the first stage. As implicitly stated by its definition, practitioners of the generation stage conceive of themselves as a deity or deities. On this stage practitioners are making best use of their imaginative power.²⁵⁸

This practice involves meditating on the stages of the dissolution of bodily elements along with the respective deities, eventually culminating in the clear light of death, which is analogous to the Truth body. This is followed by the intermediate state in which practitioners instead of being reborn as beings of such a state they arise themselves in the Complete Enjoyment Body, and then, for rebirth, they arise as an Emanation Body.²⁵⁹

Prior to entering the generation stage a practitioner must receive seven initiations that are similar to a child's birth and childhood days. Through the initiations he is equipped with the potentials necessary to purify the seven types of phenomena and to progress on the path of liberation it is an aspect common to all Highest Yoga Tantras.

The seven initiations in the pattern of childhood, those authorizing practice of the stage of generation, are concerned with establishing special potencies in the practitioner's continuum for purifying these seven groups of phenomena:

(1) the water initiation purifies the five constituents – earth, water,

²⁵⁸ Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna*, p.19.

²⁵⁹ Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Ibid*, p.20.

fire, wind, and space

(2) the crown initiation purifies the five aggregates – forms, feelings, discriminations, compositional factors, and consciousnesses

(3) the silk ribbon initiation purifies the fifteen winds (inner currents)

(4) the vajra and bell initiation purifies the left and right channels

(5) the conduct initiation purifies the six sense powers – eye, ear, nose, tongue, body, and mental sense powers – as well as their respective objects – visible forms, sounds, odors, tastes, tangible objects, and other phenomena

(6) the name initiation purifies the six action faculties – mouth, arms, legs, anus, urinary faculty, and regenerative faculty – and their respective activities – speaking, taking, going, discharging feces, discharging urine, and emitting regenerative fluid.

(7) the permission initiation purifies the pristine consciousness aggregate and pristine consciousness constituent.

Given that the practitioners receive the seven initiations from these faces and that the maṇḍala has four doors corresponding to them, the practitioners move from door to door of the maṇḍala to receive the respective initiations. First, at the eastern door, the practitioners request all seven initiations. They then proceed to the northern door for the water and crown initiations, next to the southern door for the vajra and bell initiations, next to the eastern door for the conduct and name initiations, and finally to the western door for the permission initiation.²⁶⁰

These initiations make the practitioners eligible to enter the maṇḍala and to generate self and his surroundings as divine and no longer marked by ordinariness.

The term “maṇḍala” has many meanings. Our world is conceived as residing on maṇḍalas or spheres of wind, water, and so forth; here “maṇḍala” refers to the four elements that are the foundation. In “Bow down with (the body) having five maṇḍalas,” “maṇḍalas” refer to the five

²⁶⁰ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.73-74.

limbs – two arms, two legs, and head. “maṇḍala” also refers to an *inestimable mansion that is the residence* of deities, as well as to the *resident deities*. In addition, it can refer to the *combination of divine residence and residents*.²⁶¹ The topic maṇḍala will be dealt in greater detail in chapter IV.

After this the practitioner is led to the Maṇḍala and allowed to enter.

The maṇḍala represents a sacred realm, often the celestial palace of a Buddha, and it contains symbols and images that depict aspects of the enlightened psycho–physical personality of the Buddha.²⁶²

[HT] Bhagavān spoke: After having performed the fire sacrifice as prescribed and constructing the maṇḍala, at dusk sanctify the image performing the preliminary rituals of purification and so on. (II.1.2)²⁶³

[HT] Now I shall explain the correct arrangement of the maṇḍala by which the disciple is consecrated and shall also explain the rules for the performance of consecration. The yogī, who in essence is the deity, should first purify the site of the consecration. After attentively performing the Hūṃvajrī rite, he should then draw the maṇḍala.

The excellent maṇḍala should be constructed in a garden or an isolated place or the abodes of the Bodhisattvas or within the inner sanctum of a temple.

The maṇḍala appropriate is three cubits and three thumb widths long and is drawn with divine powder or with the powder of medium quality made from the five gems or else with the powder made from rice grains etc. (I.10.1–4)²⁶⁴

[HT] Further, I shall explain the external enclosure consisting of the ‘other’ Gaurī and the remaining Yoginīs. Pukkasī is said to be in the north–east; Śavarī is famed to be in the south–east; Caṇḍālī is located in the south–west; Ḍombī is located in the north–west. Gaurī is in the east; Caurī in the south; Vetālī in the west and Ghasmarī in the north. Bhūcarī is below and Khecarī is above and two deities are of the nature of the Bound Existence and the Release respectively. Such is the view

²⁶¹ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Ibid*, p.75.

²⁶² John Powers, *Introduction to Tibetan Buddhism*, p.227.

²⁶³ bhagavān āha/ homaṃ kṛtvā yathāproktaṃ vartayitvā tu maṇḍalam/ pradoṣe saṃskaret pratimāṃ kṛtvādhivāsanādikam//2// (HT[F&M]., p.147)

²⁶⁴ udyāne vijane deṣe bodhisattvagṛheṣu ca/ maṇḍlāgāramadhye ca vartaen maṇḍalaṃ varam//3/ divyena rajolekhena athavāmadhyamena tu/ pañcaratnamayaś cūṇair athavā taṇḍulādibhiḥ/ trihastam maṇḍalaṃ kāryam trayāṅguṣṭhādikan tataḥ//4// (HT[F&M]., pp.119–120)

according to the Process of Generation. (I.9.11–13)²⁶⁵

[HT] Firstly, emanate Friendliness (*maitrī*), secondly, Compassion (*karuṇā*), thirdly, Joyfulness (*muditā*) and finally, Equanimous Detachment (*upekṣā*).

Then after that : firstly the Awakening to Voidness, secondly the Collecting of Seed-syllable, thirdly the Manifestation of the Physical Form and fourthly the Placing of the Letter. (I.3.1–2)²⁶⁶

In the practice of the stage of generation, the appearance to the mental consciousness of an ordinary body composed of flesh, blood, and bone is to be stopped and replaced with an appearance of pure mind and body. Designated in dependence upon such pure mind and body is a deity, and ideal person.

Since the practitioners are to be let into the maṇḍala but are not yet ready to see it, blindfolds are distributed by the master's assistants. Then the practitioners re-imagine themselves as Hevajra, and the master addresses them, asking them who they are and what they want.

The practitioners supplicate to the master/Hevajra as a great being who can show the path out of suffering; the master responds by conducting the ceremonies of going for refuge, taking the Bodhisattva vows, and taking the Mantra vows in the same way as these were done during the enhancement ritual.

The practitioners declare their intention to practice the all-encompassing yoga, which has two aspects: (1) the conventional altruistic intention to become enlightened, which all-encompassing in that it is concerned with establishing an altruistic relationship with all sentient beings, and (2) the realization of the ultimate nature of all persons and phenomena, their absence of inherent existence.

The practitioners are led again and again through exercises in which the deepest affective attitude, compassion, and the deepest intellectual realization, the wisdom of emptiness, are used as the basis of appearance in form. The suggestion is that in ordinary life attitudes of selfishness,

²⁶⁵ (HT[F&M]., p.114)

²⁶⁶ (HT[F&M]., pp.37–38)

jealousy, enmity, desire, and so forth are the stuff of our appearance. To get control over this process of appearance and to reform it in the healthiest possible way, practitioners are again and again instructed to generate compassion and to reflect on the nature of phenomena and then reappear with those attitudes – consciousnesses, in Buddhist vocabulary – as the bases out of which pure objects appear. The objects are then symbols, not in the sense of referring to something else, but in the sense of manifesting what they symbolize within constant exhibition of what they symbolize. Compassion and wisdom do not disappear with their appearance as moon and vajra; rather, they continue within appearance in form. This is the extraordinary feature of tantra.

The doors opening the curtain around the sand maṇḍala. Since the practitioners are still blindfold, they are led inside by the master who has come down from the fifth level of the maṇḍala and is holding a vajra in his hand. Each practitioner imagines that he or she takes hold of the vajra and is led into the maṇḍala.

Still blindfolded, the practitioners circumambulate the maṇḍala three times and then go back outside through the eastern door. Obeisance is paid in series to Akṣhobhya, Amoghasiddhi, Ratnasambhava, Amitābha, and Vairocana. For Akṣhobhya, who is fused with Hevajra, the practitioner turns into Akṣhobhya and makes a supplication; the same is done for Amoghasiddhi, again at the eastern door.

Next the practitioners have to imagine themselves in divine form several times.

The practitioners lift their blindfolds to see if any particular color appears in the line of sight the first moment after lifting, the blindfold. Through the association of activities of pacification, increase, subjugation, and so forth with certain colors, the master is able to read the type of activity that the practitioner should work at achieving.

Then, the master, ringing the bell that is in his hand, speaks from within the power of the truth, calling on the practitioners' lineages to be shown when they drop a flower on the maṇḍala board, through which the

lineage of the practitioner is known.²⁶⁷

[HT] Gaurī is black in colour, Caurī crimson as the sun, Vetālī burnished gold, Ghasmarī emerald green, Pukkasī sapphire blue, Śavarī bright as a moonstone, Caṇḍālī dark grey as the rain cloud and Ḍombī golden yellow. (II.5.35–36)²⁶⁸

Now the practitioners are ready for initiation. First, they make a request for all six initiations. Then, the master performs an ablution, cleansing the practitioner's ears, nose, mouth, and body, makes an offering to the now cleansed practitioners, and fumigates the area with incense.

In 'Hevajra Tantra' a practitioner may receive three types of deity initiation. The Solitary Hero or Hevajra with two arms, the Hevajra with four arms, Hevajra with six arms and Hevajra with sixteen arms. The consort of Hevajra in each case is not Nairātmyā though she is considered to be his principal consort. In the case of Hevajra with four and six arms it is Vajravārāhī and Vajraśṅkhalā who is his wisdom consort.²⁶⁹

However the basic procedure of initiation and deity manifestation does not vary much in each of the above case. The general method of initiation is represented below.

The initiations are conducted by the master in a prescribed manner.

These initiations purify body; the water initiation, conferred by the five Mothers (also called the five female Ones Gone Thus or five female Buddhas) purifies the five constituents – earth, water, fire, wind, and space – and is compared a mother's washing her just born child. The correspondences are easy to see: the five constituents are compared to a just born child; the five Mothers are compared to a mother, and the activity of the water initiation is compared to cleansing and purifying a

²⁶⁷ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp. 99–105.

²⁶⁸ kṛṣṇavarṇā bhaved gaurī caurī mārtaṇḍasannibhā/ vetālī taptahemābhā ghasmarī marakatopamā//35/ pukkasī indranīlābhā śavarī candramaṇiprabhā/ caṇḍālī ca nabhaḥśyāmā ḍombī karcūrā matā//36// (HT[F&M]., p.251)

²⁶⁹ (HT[F&M]., pp.45–46)

baby.

For the sake of clarity, the five Mothers with their consorts, the deities that are on their crowns as “seal-impressions”, and the constituents that they cleanse are presented in the following diagrams.

* The Elements and their Various Correspondences

EARTH	Locanā	Pukkasī	Vairocana
WATER	Māmakī	Śavarī	Akṣobhya
FIRE	Pāṇḍarā	Caṇḍālī	Amitābha
AIR	Tārā	Ḍombī	Amoghasiddhi
SPACE	—	—	Ratnasambhava ²⁷⁰

* The Three Adamantine Ones and their Various Correspondence

SPEECH	Khecarī	Amitabha	Rāga
MIND	Nairātmyā	Akṣobhya	Dveṣa
BODY	Bhūcarī	Vairocana	Moha (II.4.97–103) ²⁷¹

The following initiations, conferred by the five male Ones Gone Thus, also called the five male Buddhas, purifies the five aggregates – forms, feeling, discriminations, compositional factors, and consciousnesses and bestows Five wisdoms. The Five Buddhas, their family names, the names of their consorts, their symbols, symbolic ornaments, seed syllables and the five wisdoms are listed below.

²⁷⁰ pṛthivī pukkasī khyātā abdhātuḥ śavarī smṛtā/ tejaś caṇḍālīnī jñeyā vāyur ḍombī prakīrtitā//17// (HT[F&M]., p.116)

²⁷¹ bhagavān āha triguhyam cakramadhye tu kāyavākcittabhedataḥ/ adhorddhvamadhyamam sthānam cakramadhye vyavasthitam// bhūcarī kāyamudrī syād adhomukhī kāyavajriṇī/ khecarī rāgamudrī ca ūrddhvamukhī vāgvajriṇī//98/ cittavajrī ca nairātmyā cittan nairātmyarūpakam/ cittam madhyamakam sthānam nairātmyā tena madhyajā//99/.....// akṣobhya vairocana ratnasambhava amitaprabha amoghasiddhi vajrasattvāḥ dveṣa moha pīṣuna rāga īrṣya saukhyam/ śuddhyā nayānukramato hi bhāvyāḥ//101/.....// kulam ekan tu citteṣam akṣobhya dveṣa rūṣam/ dveṣa vajra prabhāvo 'yam kulam ṣaṭ pañcakaṁ matam//103// (HT[F&M]., pp.237–238)

* The Five Buddhas and their Associations

<i>Buddha</i> ²⁷²	<i>Family name</i> ²⁷³	<i>Affiliated Yoginī</i>	<i>Family symbol</i>
Akṣobhya	Vajra	Ḍombī	viśvavajra
Vairocana	Tathāgata	Brahmanī	cakra
Amitābha	Padma	Nartī	padma
Ratnasambhava	Ratna	Caṇḍalinī	ratna
Amoghasiddhi	Karma	Rajakī	khaḍga

<i>Colour</i>	<i>Symbolic adornment</i> ²⁷⁴	<i>Seed-syllable</i> ²⁷⁵	<i>Type of wisdom</i>
black or dark blue	circlet	HŪṀ	suviśuddhadharmadhātujñāna
white	bracelets	BUM	ādarśajñāna
red	ear rings	JRIṀ	pratyavekṣaṇajñāna
yellow	necklace	AM	samatājñāna
dark green	girdle	KHAM	kṛtyānuṣṭhānajñāna ²⁷⁶

[HT] For the attainment of liberation these Seals (mudrāḥ) are identified with the Five Families. Mudrā, the Seal, is so called because she is marked (mudryate) by the Vajra. The five supreme Families are proclaimed to be Vajra, Padma, karma, Tathāgata and Ratna, O Being of great mercy. (I.5.4–5)²⁷⁷

Following this, the speech, the basis of which is wind, or inner currents is purified. The fifteen Yoginīs and the winds that they cleanse are:

²⁷² yo hi yogī bhavet kṛṣṇo akṣobhys tasya devatā/ yo hi yogī mahāgauro vairocanaḥ kuladevatā//5/ yo hi yogī mahāśyāmo amoghas tasya devatā/ yo hi yogī mahāpiṅgo ratneśaḥ kuladevatā//6/ raktagauro hi yo yogī amitābhaḥ kuladevatā/ śvetagauro hi yo yogī tasya sattvakulaṃ bhavet//7// (HT[F&M].. pp.289–290)

²⁷³ vajra padma tathā karma tathāgata ratnaiva ca/ kulāni pañcavidhāny āhur uttamāni mahākṛpa//5// (HT[F&M].. p.53)

²⁷⁴ akṣobhyaś cakrīrūpeṇāmitābhaḥ kuṇḍalātmakaḥ/ ratneśaḥ kaṇṭhamālāyāṃ haste vairocanaḥ smṛtaḥ//11/ mekhalāyāṃ sthito 'moghaḥ prajñā khaṭvāṅgarūpiṇī/ ḍamarūpāyarūpeṇa yogī dveṣaviśuddhitāḥ//12// (HT[F&M].. p.64)

²⁷⁵ The seed-syllables of the Five Buddhas are: bum, am, jrīm, kham and huṃ. tathāgatānāṃ bijam/ bum am jrīm kham hūp//2// (HT[F&M].. p.25)

²⁷⁶ Five types of wisdom. ādarśajñānavāṃś candraḥ samatāvān saptāśvikāḥ/ bījais cihnaiḥ svadevasya pratyavekṣaṇam ucyate//6/ sarvair ekam anuṣṭhānam niṣpattiḥ śuddhidharmatā/ ākārān bhāvayet pañcavidhānaiḥ kathitair budhaḥ//7// (HT[F&M].. p.86)

²⁷⁷ mudrāḥ pañcakulānīti kathyate mokṣahetunā/ vajreṇa mudryate 'nena mudrā tenābhidyate//4/ vajra padma tathā karma tathāgata ratnaiva ca/ kulāni pañcavidhāny āhur uttamāni mahākṛpa//5// (HT[F&M].. p.53)

[HT] Nairātmyā is marked by the Seal of Wrath, the Yoginī Vajrā by Delusion, Gaurī by Malignity, Vārī by Passion, Vajraḍākinī by Envy, Pukkasī by Wrath, Śavarī by Delusion, Caṇḍālī by Malignity, Ḍombī by Passion, the other Gaurī by Wrath, Caurī by Delusion, Vetālī by Malignity, Ghasmarī by Passion, Bhūcarī by Delusion and Khecarī by Passion. Know the Seals to be thus if you wish.

a	Nairātmyā	Ṛ	Śavarī
ā	Vajrā	Ṛ	Caṇḍālī
i	Gaurī	Ḍ	Ḍombī
ī	Vāriyoginī	Ḍ	Gaurī II
u	Vajraḍākinī	e	Caurī
ū	Pukkasī	ai	Vetālī
	O		Ghasmarī
	au		Bhūcarī
	am		Khecarī

These are the seed-syllables of the yoginīs.

The thirty-two nāḍīs, mentioned in the chapter of the Vajra Family (I.1.1), are assigned to the Yoginīs, two to each Yoginī in the appropriate order. The three nāḍīs, Lalanā, Rasanā and Avadhūtī are assigned to Nairātmyāyoginī. The very last digit must be firmly rejected for there is no sixteenth digit. For what reason is this so? Because it is incapable of producing an effect. The Enlightened Consciousness is the Moon comprised of fifteen digits. The Moon is the Great Bliss which is of the nature of Āli, the fifteen vowels, the Yoginīs being aspects of the Moon. (II.4.18–29)²⁷⁸

[commentary] since there are only fifteen Yoginīs, so the three nāḍīs Gehā, Caṇḍikā and Māradārikā are assigned to Khecarī. But there are thirty-two nāḍīs. By dividing them by two there are the sixteen digits. How can these be assigned to the fifteen Yoginīs? So it is said:

The very last digit must be rejected, since it is not of the nature of the Yoginīs is the meaning. Why so? This is said by.

There is no sixteenth digit for in the phase of the waxing moon there are only fifteen lunar digits. For effective activation, which is for the increase of Āloka and the other [radiant states], the sixteenth digit must be firmly rejected because it is the cause for wanting. (YM)²⁷⁹

Now the yogi must first generate Hevajra in the space in front seeing him arising from Emptiness, along with his retinue of deities and consort.

[HT] In space envision the Noble Lord who originates from the Vajra and is greatly compassionate. Worship Him together with the Eight Goddesses who are wearing all

²⁷⁸ (HT[F&M]., pp.211–213)

²⁷⁹ (HT[S].part2, p147)

their ornaments. Caurī holds the moon, Gaurī holds the sun in a vessel, Vetālī holds [a vessel of] water in her hand and Ghasmarī holds herbal medicines. Pukkaśī holds a vajra in her hand, Śavarī holds nectars and Caṇḍālī plays the hand-drum. The Lord is worshipped by these goddesses. With her arms around his neck Ḍombī embraces the Lord who is consumed by great passion. (I.3.8–10)²⁸⁰

Each of the female deities represent the purified form of a particular element , while the five Buddhas Akṣobhya, Vairocana, Ratnasambhava, Amitabha and Amoghsiddhi represent the pure aspect of the five kinds of afflictions like delusion, anger, miserliness and so forth. The following verse from 『Hevajra Tantra』 establishes this point.

[HT] Then Vajragarbha asked:

Pukkaśī is said to be Earth, so why should Akṣobhya (dveṣa) be her sign? Since hardness corresponds to delusion (moha) and this is Vairocana, then Vairocana (moha) would be suitable as the sign of Pukkaśī.

The Lord replied: Apart from the body, there is no means of activity for the mind, and therefore Vairocana becomes Mind and the Body (= Vairocana = Earth = Pukkaśī) is marked with the sign of Mind (= Akṣobhya)..

Vajragarbha said: Śavarī is to be water, and Akṣobhya has the nature of fluid. Therefore it would be suitable for Śavarī to be signed with the sign of Akṣobhya.

The Lord replied: Apart from the Mind (= Akṣobhya = water = Śavarī) there would be no stability for the Body (= Vairocana = Moha), and so Mind becomes delusion, and Mind (= Śavarī as above) is marked with the sign of Delusion.

Vajragarbha said: Caṇḍālī is said to be fire, so why is she signed with the Gem (Paiśunya, family of Ratnasambhava)? It would be suitable with the sign of Passion (rāga); for Caṇḍālī we want no other sign.

The Lord replied: Since Passion (rāga = Amitābha = fire = Caṇḍālī) is red, and Ratnasambhava is red, therefore since fire is red, Passion (= Caṇḍālī as above) is signed with the sign of Envy (Ratnasambhava).

Vajragarbha said: Since Ḍombinī is air, and Amoghasiddhi has the nature of air, it would be suitable for Ḍombinī to be signed with the sign of Amogha, O Lord.

The Lord said: Apart from Passion (rāga) there would be no other source of origin for Envy (īrṣyā), and therefore he who understands, signs Ḍombinī with the sign of Passion.

Since form is hardness, for Gaurī Vairocana would be prescribed, but in the manner already stated, she is signed with the Lord of Mind (= Akṣobhya). In that same manner Caurī, Vetālī and Ghasmarī all have their signs free of contradiction. (II.4.81–90)²⁸¹

²⁸⁰ (HT[F&M]., p.41)

²⁸¹ (HT[F&M]., pp.232–234)

A yogi is next taught to generate the solar and lunar maṇḍala.

[HT] From the Seed-syllable raṃ the yogī should emanate the Solar Maṇḍala in front of him. In the centre of the Solar Maṇḍala he should emanate crossed-vajras originating from the Seed-syllable hūṃ. He should emanate a balustrade and canopy formed from those crossed-vajras.

Firstly, he should visualise a corpse, symbolising the Essence of Nature (dharmadhātu). Then the yogī should visualise himself as standing upon that corpse assuming the form of the Heruka.

Then, the yogī should visualise in his heart the seed-syllable raṃ and Solar Maṇḍala arising from it. From within this Solar Maṇḍala he should emanate the Seed-syllable hūṃ which is of the nature of Wisdom and Means.

Originating from the Vajra he should conceive the Seed-syllable hūṃ which is black in colour, exceedingly fearful and is the principle hūṃ located in the core of the Vajra.

And then, visualising the transformation of the Seed-syllable hūṃ, the yogi should conceive of himself as the Wrathful One. Emanate the Vajra-born as exceedingly black like the dark blue lotus in colour or dark red, according to his own wishes.

In space envision the Noble Lord who originates from the Vajra and is greatly compassionate. Worship Him together with the Eight Goddesses who are wearing all their ornaments. Caurī holds the moon, Gaurī holds the sun in a vessel, Vetālī holds [a vessel of] water in her hand and Ghasmarī holds herbal medicines. Pukkaśī holds a vajra in her hand, Śavarī holds nectars and Caṇḍālī plays the hand-drum. The Lord is worshipped by these goddesses. With her arms around his neck Ḍombī embraces the Lord who is consumed by great passion.

In the middle of the Lunar Maṇḍala which is Āli and the Solar Maṇḍala which is Kālī a Seed arises and this Seed is said to be that very Being whose nature is Supreme Bliss.

The brilliance of His own body shoots forth rays which pervade the whole expanse of the sky. Collecting the rays, bring them back into the heart and the yogī becomes the Wrathful One. (I.3.3–12)²⁸²

To generate divine pride a yogi must clearly visualize Hevajra and in 『Hevajra Tantra』 his form is described in great detail. It is only after comprehending the characteristics of the Hevajra deity that a yogi can generate himself in the deity's form and possess the divine pride.

[HT] He is dark blue with a radiant-red aura, as the colour and brilliance of the

²⁸² (HT[F&M]., pp.39–43

horizon at dawn, has hibiscus-red eyes and yellow hair coiled and knotted on the top of his head. He is adorned with the Five Symbolic Ornaments (pañcamudrāḥ), the circlet, the ear-rings, the necklace, the wrist-bracelets and the girdle. These five are known as symbolic ornaments because they signify the purification of the Five Buddhas. His gaze is wrathful, he wears a tiger-skin and is sixteen-years old in appearance. He holds a Vajra-skull in his left hand and a Khaṭvāṅga rests in the crook of his left shoulder. He holds a black Vajra in his right hand. He is in essence the manifestation of the Seed-syllable hūṃ.

The Lord plays in the crematory surrounded by the Eight Yoginīs. The crematory (śmaśāna) is so called because of the play with the word śvasati (it breathes).

The four arms of the Four-armed Hevajra symbolise the defeat of the four Māras. His colour is as previously mentioned and he originates from the [Seed-syllable] hūṃ. In his first left hand he holds a human skull filled with the blood of the gods and titans and in his first right hand he holds a Vajra. The remaining two hands embrace his Wisdom, Vajravārāhī, who has the same attributes as the Bhagavān Hevajra.

The six-armed Hevajra has three faces. The face on the left side is red, the face on the right is the luminous colour of the moon and the face in the middle is blue black. he is naked and has the same colour and form as previously mentioned. The six arms symbolise the Six Perfections. In his first left hand he holds a trident, in his first right hand a Vajra; in his second left hand he holds a bell and in his second right hand a knife. With his other two hands he embraces Vajraśṅkhalā. As is the Lord so is his Wisdom consort, [but] in her right and left hands she holds a knife and skull respectively. He is trampling upon a corpse which represents the three realms. (I.3.13–18)²⁸³

Since the yoga at this generation stage is imputed therefore the yogi must practice purification of every phenomena including Emptiness.

[HT] The arms symbolise the purification of Voidness; the feet the purification of the Māras; the faces the purification of the Eight Releases (aṣṭavimokṣāḥ) and the eyes the purification of the three Vajrīs. (I.9.16)²⁸⁴

[Regarding the composite word Śrīheruka:] Śrī symbolises non-dual knowledge. He symbolises the primordial voidness of causality. Ru symbolises the rejection of discriminating thought. Ka symbolises the fact of not being located anywhere. (I.7.27)²⁸⁵

²⁸³ (HT[F&M].., pp.43–45)

²⁸⁴ bhujānām śūnyatā śuddhiś caranā māraśuddhitā/ mukhāny aṣṭavimokṣeṇa netraśuddhis trivajrīṇām//16// (HT[F&M].., p.116)

²⁸⁵ (HT[F&M].., p.81)

The master, by conferring the Vajra and Bell Initiation purifies the yogis mind and his understanding of Śūnyatā. It also is the first step towards the purification of the yogi's speech and body. Without this initiation the yogi can not actualize the body speech and mind of a Buddha.

It is said that there are three main channels in the body; the central channel runs from the forehead to the top of the head, down the body near the backbone, and ends in the sexual organ. The wind that flows through all three channels is the basis of speech, and thus the vajra and bell initiation, conferred which purifies the left and right channels, is associated with purifying speech. This initiation cleansing the avenues through which the wind that is the basis of speech move.

[HT] Lalanā has the nature of Wisdom and Rasanā of Means. In the middle, between them is Avadhūtī, free from the duality of subject and object. (I.1.15)²⁸⁶

Caṇḍālī blazes up in the navel. She burns the Five Buddhas. She burns Locanā and the others. Ahaṃ is burnt and the Moon flows down. (I.1.32)²⁸⁷

[Commentary] The word caṇḍālī is composed of caṇḍā (the fierce one) which refers to Wisdom (prajñā) because Wisdom is fierce when destroying afflictions and distresses and āli which refers to Vajrasattva.

Caṇḍā is Wisdom and [the seed-syllable] āṃ. Āli is Vajrasattva and [the seed-syllable] hūṃ. Thus, Caṇḍālī is composed of āṃ and hūṃ. When these two seed-syllables become one aggregate in the form of a drop (bindu) within the channel of the Vajra Gem situated in the navel, the Great Bliss-filled Fire of Passion blazes. This fire burns the Five Buddhas, who are the Aggregate of the Five Components of Phenomenal Awareness, Locanā and the others, who are Earth and the other elements and ahaṃ, the ego. Then from the Centre of Great Bliss flows the Moon which is Bodhicitta, the Enlightened Consciousness. (YM)²⁸⁸

Next the mind is purified along with the six sense powers – eye, ear, nose, tongue, body, and mental sense powers – as well as their respective objects – visible forms, sounds, odors, tastes, tangible objects,

²⁸⁶ lalanā prajñāsvabhāvena rasanopāyenasamsthita/ avadhūtī madhyadeśe grāhyagrāhakavarjitā//15// (HT[F&M]., p.13)

²⁸⁷ caṇḍālī jvalitā nābhau/ dahati pañcatathāgatān/ dahati ca locanādīḥ/ dagdhe 'haṃ sravate śaśi//32// (HT[F&M]., p.21)

²⁸⁸ (HT[S].part2, p.110)

and other phenomena. It is compared to a child's enjoying the five attributes of the Desire Realm – pleasant visible forms, sounds, odors, tastes, and tangible objects.

A yogi has to visualize the different part of his body being transformed into different deities to achieve purification of his mental and physical aggregates. Then after dissolving the five elements of his body and mind into emptiness arises in the deity form of Heruka are Hevajra. The divine form does not contain ordinary physical or mental aggregates. The aggregates are perceived as manifestation of special deity forms. 『Hevajra Tantra』 clearly states how the Five Aggregates are purified and manifested as specific deity.

[HT] All the other [Yoginīs] manifest from Wisdom and Means. Gaurī and the other Yoginīs, each with a different letter, arise as transformations of the Moon, which is Wisdom and Āli, and the Sun, which is Means and Kāli.

The wise yogī should always emanate the Five Yoginīs located in the inner enclosure as being of the very nature of the Aggregate of the Five Components of Phenomenal Awareness.

Vajrā is in the eastern direction [of the inner enclosure], Gaurī in the southern, Vāriyoginī in the western, Vajradākī in the northern and Nairātmyā is in the centre.

Further, in the outer enclosure are Gaurī, Caurī, Vetālī, Ghasmarī, Pukkasī, Śavarī, Caṇḍālī and the eight Ḍombī.

The Yoginīs Bhūcarī and Khēcarī are located below and above the maṇḍala, respectively. These two deities respectively represent the Phenomenal and the Release.

All the Yoginīs are exceedingly fierce, black in colour and adorned with the Five Symbolic Ornaments. Each one of them has a single head, blood-red eyes and holds a knife and skull in their hands. The circlet, the ear-rings, the necklace, the bracelets on the wrist and the girdle, by signifying the purification of the Five Buddhas, these five are the pure Symbolic Ornaments.

All the Yoginīs are said to be similar to Nairātmyā. The left hand holds a skull and the right hand holds a knife. They also have a Khaṭvāṅga resting on their left side. They wear a tigerskin around their waists, each one stands upon a corpse, are fiery brilliant, have two arms and yellow hair. (I.8.10–18)²⁸⁹

[HT] Vajrā is in the Form component (rūpaskandha) of the Aggregate of the Five Components of Phenomenal Awareness; Gaurī is known to be in the Sensation

²⁸⁹ (HT[F&M]., pp.88–90)

Component (vedanāskandha); Vāriyoginī is in the Conceptualising component (saṃjñāskandha); Vajraḍākinī is in the component of the Imprint of Past Actions (saṃskāraskandha) and Nairātmyayoginī is in the component of the Awareness of Phenomena (vijñānaskandha). (I.9.9–10)²⁹⁰

[HT] Gaurī is said to be located in form; Caurī is proclaimed to be in sound; Vetālī is in smell; Ghasmarī is famed to be in flavour; Bhūcarī is said to be in touch and Khecarī in the Essence of Nature which is the mind. By the constant purification of these Yoginīs, the yogīs devoted to the True Principle will attain their goal. (I.9.14–15)²⁹¹

[HT] Nairātmyā is proclaimed to be Wrath; Vāriyoginī to be Passion; Vajraḍākinī to be Envy; Gaurī of the inner enclosure to be Malignancy and Vajrā to be Delusion. Such is the purification of Wrath and so on. In the Process of Generation the Aggregate is purified by these five goddesses. (I.9.18–19)²⁹²

At the end of the initiation, the master gives names to the practitioners in accordance with their lineage, the initiation is like naming a child; the giver of the name, being the master, might also be compared with a parent who names a child.

At the final stage of the preliminary initiations practitioners are empowered to teach the doctrine to various sentient beings.

With each initiation, the practitioners are reborn in an ideal fashion. The initiations purify stages of development in womb. The bases of purification to be purified by three activities of the master (who is in the Vajra Body aspect of Hevajra): (1) generating the practitioners as Vajra Body deities, (2) making them indivisible from the actual Vajra Body Deity, called a Wisdom–Being, (3) conferring initiation with the mind of enlightenment which is the melted form of all the Buddhas of the ten directions.

The yogi should perceive himself as Hevajra and his surroundings as divine in the way prescribed in 『Hevajra Tantra』.

²⁹⁰ rūpaskandhe bhaved vajrā gaurī vedanāyām smṛtā/ saṃjñāyām vāriyoginī saṃskāre vajraḍākinī//9/ vijñānaskandharūpeṇa sthitā nairātmyayoginī/ sadā tāsām viśuddhyā vai sidhyanti tattvayoginah/ adhyātmapuṭam//10// (HT[F&M]., p.114)

²⁹¹ (HT[F&M]., p.115)

²⁹² (HT[F&M]., p.117)

[HT] He holds a Vajra-skull in his left hand and a khaṭvāṅga rests in the crook of his left shoulder. He holds a black Vajra in his right hand. He is in essence the manifestation of the Seed-syllable hūṃ. (II.3.15)²⁹³

[HT] Kula, family is so called because of reckoning (kulyate), that is, grouping the families of the five elements and the five components of phenomenal awareness. There is neither emanator nor the emanated, neither mantra nor deity. Mantra and deity exist aspects of the undifferentiated nature. (I.5.10–11)²⁹⁴

As already stated the cultivation of generation stage is to purify ordinary birth, death and intermediate state by meditating on these three states. Another crucial aspect of generation stage is to take the three bodies of Buddha as the path.

Through cultivating the stage of generation by applying these aspects (of taking the three Bodies of the Buddha as the path), one cultivates the causes for being able to die without the suffering of fear. In fact, if one becomes adept in this practice on the stage of generation, as a result of becoming very acquainted with it, one transcends any fear of death.²⁹⁵

Taking the Truth Body of the Buddha as the path in conjunction with ordinary death.

In order to follow the first of these three, taking the Truth Body of the Buddha (dharmakāya) as the path, one first needs to gain a clear ascertainment of what are called the ‘three fundamental’ or ‘basic bodies’ [death, intermediate state and rebirth].

One is born with these 25 gross factors. These 25 are; the five aggregates, the four elements of earth and so forth, the six sense faculties, the five sensory objects, and the five transcendental wisdoms. they gradually dissolve during the death process. Moreover, it is

²⁹³ kruddhadṛṣṭir vyāghracarmā sa dviraṣṭavarṣākṛtiḥ/ vāme vajrakapālaṃ ca khaṭvāṅgaṃ cāpi vāmataḥ/ dakṣiṇe kṛṣṇavajraṃ ca hūṃ kāroccāraṇātmakaḥ//15// (HT[F&M].., p.44)

²⁹⁴ (HT[F&M].., pp.54–55)

²⁹⁵ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra*, pp.83–84.

important to recognize the five aggregates and their relationship to the five transcendental wisdoms and the five types of Buddhas. At the time of one's attainment of enlightenment, these five aggregates are of the nature of the five Buddhas.²⁹⁶

[HT] Bhagavān replied: There are six objects of sensory experience. They are form, sound, smell, taste, touch and the sixth, thought, which is characterised by the Source of Nature. There are six sensory organs. They are the eyes, ears, nose, tongue, skin and the mind. These six are associated with the admantine goddess of Delusion (mohavajrā) and other goddesses. The six qualities and the six organs of sensory experience comprise the twelve faculties. There are five components to the aggregate of phenomenal awareness, beginning with the Form component and ending with the component of the Awareness of Phenomena. O Being of great mercy. For the information of yoginīs there are eighteen essential aspects, comprising of six organs, the six objects and the six awarenesses of sensory experience. Their intrinsic nature is that of primordial non-arising and is neither true nor false. Their nature is like the reflection of the moon in water. Know this if you wish, O Yoginīs. (II.3.32-36)²⁹⁷

[HT] Although the six sense organs, their six objects, the Aggregate of the Five Components of Phenomenal Awareness and the five elements are by their intrinsic nature pure, they are veiled by ignorance and afflictions. (I.9.2)²⁹⁸

[HT] The bliss obtained in the Father is enjoyed by one's own self. The bliss by which death is attained, that bliss is concentration. (I.5.21)²⁹⁹

[HT] The Five symbolic Ornaments are the Five Buddhas and Wrath is for the subduing of the wicked. The meat is Pukkasī, blood Śavarī, semen Caṇḍālī, fat and marrow Ḍombī, skin the seven limbs of Enlightenment and bones the Four Noble Truths. (II.9.12-13)³⁰⁰

Next taking the Enjoyment Body of the Buddha as the path in

²⁹⁶ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.85.

²⁹⁷ (HT[F&M]., pp. 193-195)

²⁹⁸ ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ/ svabhāvena viśudhaṃ
apy ajñānakleśair āvṛtaṃ// (HT[F&M]., p.111)

²⁹⁹ pitari prāptaṃ yat saukhyaṃ tat sukhaṃ bhujiyate svayam/ maraṇaṃ yena
sukhena tat sukhaṃ dhyānaṃ ucyate// (HT[F&M]., p.59)

³⁰⁰ mudreṇa pañcabuddhāḥ syuḥ kruddho duṣṭavineyataḥ//12/ māṃsena pukkasī
khyātā śavarī raktena kalpitā/ caṇḍālī śukraṃ ity uktaṃ ḍombī ca medamajjayoh/
carma bodhyaṅgasaptan tu asthi satyacatuṣṭayaṃ//13// (HT[F&M]., p.278)

conjunction with the ordinary intermediate state will be discussed.

In 『Hevajra Tantra』 there is the possibility of attaining enlightenment during the intermediate period, as well as during this life or a subsequent life. In these Tantras, there is the practice of taking the Saṃbhogakāya as the path in relation to the intermediate state.

Birth as an intermediate being is called 'spontaneous' or, more literally, 'miraculous,' but it means spontaneous and sudden. With the sudden birth of one's body of the intermediate period (antarābhāva), all of the five senses, the major and minor limbs occur suddenly and simultaneously – unlike birth from a womb in which the senses and the limbs are formed very gradually. Such a being is called a 'smell-eater' (Tib. dri.sa) because it feeds on smells. It is also called 'the one searching for rebirth'³⁰¹

To understand why this body of the intermediate existence is called the foundation Saṃbhogakāya, one needs to look at the nature of the actual Saṃbhogakāya of a Buddha. The actual Saṃbhogakāya is not made up of gross matter such as flesh and blood, but is simply composed of consciousness and energy. This is a subtle body that is adorned with major and minor marks of a Buddha. Similarly, the composition of a body during the intermediate period is also that of consciousness and energy, and is very subtle. It is because of this parallel that the body of the intermediate existence is called the 'foundation Saṃbhogakāya'. The point of the meditation with regard to the foundation Saṃbhogakāya is to purify the ordinary intermediate period which comes through the force of mental distortions and actions motivated by mental distortions. During the path Saṃbhogakāya, one is creating cause for the arising of the actual Saṃbhogakāya. Finally, there arises the Saṃbhogakāya at the time of the result, which is actual, ultimate Saṃbhogakāya, the culmination of one's spiritual practice.³⁰²

[HT] As an illusion, as a dream, as the intermediate state, so does the maṇḍala

³⁰¹ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.100.

³⁰² Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.101.

shine forth through constant persevering practice. (II.2.29)³⁰³

[Commentary] The 'intermediate state' is similar to the city of the celestial musicians (gandharvanagara) or the mythical city of Hariścandra [which are said to be located in the space, between heaven and earth.] (YM)³⁰⁴

Through sincere practice of the path one shall ultimately arise in the Sambhogakāya form with all the major and minor marks of a Buddha.

[HT] The lord and Master with the thirty-two auspicious characteristics and the eighty auspicious marks dwells as semen in the Citadel of Bliss (sukhāvati) which is the womb of the Lady. Without semen there would be no bliss and without bliss semen would not exist. Since semen and bliss are ineffective on their own they are mutually dependent and bliss arises from the union with the deity. (II.2.41–43)³⁰⁵

The next point taking the Manifestation body of the Buddha as the path in conjunction with ordinary birth will be discussed.

The Enjoyment Body of a Buddha has such a subtle form that it is only accessible to the Mahāyāna Ārya Beings. In order to benefit and be accessible to a greater number of beings directly, the Enjoyment Body manifests in the grosser Body of Creation (nirmāṇakāya). The parallel to this [transformation of the Sambhogakāya into the Nirmāṇakāya] is that of the intermediate being entering the combined regenerative substances of the parents and taking birth.³⁰⁶

[HT] The Body of Creation is proclaimed to be there from where all living beings are born, the act of creation being constant and age-old. Since it generates, that is, creates, it is known as [the Body of] Creation. 'Nature' refers to the nature of consciousness and the Body of Essential Nature is located in the heart. 'Enjoyment' is the enjoyment of the six flavors and the Body of Enjoyment is located in the throat. The Centre of Great Bliss is located in the head. (II.4.56–58)³⁰⁷

³⁰³ yatha mājā yathā svapnaṃ yathā syād antarābhavam/ tathaiva maṇḍalaṃ bhāti satatābhyāsayogataḥ// HT[F&M]., p.162.

³⁰⁴ (HT[S].part2, p.138)

³⁰⁵ (HT[F&M]., p.169)

³⁰⁶ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.102.

³⁰⁷ aśeṣāṇā tu sattvānāpā yatrotpattiḥ pragīyate/ tatra nirmāṇakāyaḥ syān nirmāṇaṃ sthāvaraṃ matam//56/ utpādyate nirmīyate anena nirmāṇikaṃ matam/ dharmaś cittasvarūpaṇ tu dharmakāyo hr̥di bhavet//57/ sambhogaṃ bhuñjanaṃ proktaṃ śaṇṇaṃ vai rasarūpiṇaṃ/ kaṇthe sambhogacakraṃ ca mahāsukhaṃ śīraṣi

[HT] In one's heart, from the Deity's Seed-syllable emanating a ray having the shape of a black goad, attract the Buddhas of the three realms and worship them together with the Eight Mothers. Then beseech: Oṃ Consecrate me all you tathāgatas.

The yogī is consecrated by the Buddhas, who have the form of Heruka, with the five Five-Nectar-filled sacramental pots, which represent the nature of the Five Buddhas. During the consecration flowers and saffron shower down and drums sound.

The yogī is worshipped by Rupavajra and the others. Locaṇā and the other Yoginīs sing the Vajra songs. Once consecrate, the Lord of the yogī's own Family manifests in the crown of his head. By this the Heruka manifests. Practise this emanation of Empowerment at the three junctures of the day, then arise and remain at one with the deity's form. (I.4.1-3)³⁰⁸

In the state of ordinary birth as explained in 『Hevajra Tantra』 the innate pure clear light mind is covered by five elements. And only through deity meditation the innate nature of the mind may be realized and defilements removed.

[HT] Bhagavān replied: By uniting the male and female sexual organs the holder of the Vow performs the erotic union. From contact in the erotic union, as the quality of hardness, Earth arise; Water arises from the fluidity of the semen (bodhicitta); Fire arises from the friction of pounding; Air is famed to be the movement and the Space element is the erotic pleasure. The Innate is covered by these five elements and so the erotic pleasure is not the real bliss, for this pleasure arises from the five great elements. (I.10.36-37)³⁰⁹

The process of ordinary birth is purified and in conjunction with the Nirmāṇakāya of a Buddha, a yogi meditates to generate a similar kāya to help all sentient beings. In Other words he imagine himself to have transformed his psycho-physical aggregates into the three kāya's of a Buddha with the sole aim to benefit other beings. The process of visualising oneself in the form of a Buddha, mainly in the Nirmāṇakāya, acts as the substantial cause for the actualization of the pure Nirmāṇakāya form in the future.

sthitam/58// (HT[F&M]., p.222)

³⁰⁸ (HT[F&M]., pp.47-48)

³⁰⁹ (HT[F&M]., p.134)

The Nirmāṇakāya form has also been referred in 『Hevajra Tantra』.

[HT] I dwell in Sukhāvatī, the Citadel of Bliss, in the womb of the Vajra Lady which has the shape of the letter e (a triangle pointing downwards) and is the receptacle of the jewels of the Buddha. I am the revealer, I am revealed doctrine and I am the disciple endowed with good qualities. I am the goal, I am the master of the world and I am the world as well as the worldly things. (II.2.38–39)³¹⁰

However initially the deity form generated by practitioner is impure as the mind is still in defiled state.

[HT] The form of the Deity with which the yogī identifies exists only as something which is born, being a repository of the arms, faces and colours which moreover arise in accordance with unrefined past tendencies. (II.2.45)³¹¹

While visualizing the residence and resident maṇḍalas in stages, whenever a genuine experience of the spontaneous pride of a deity along with the clear appearance of the maṇḍalas arises precisely in accordance with the size determined by one's motivation, a realization of the generation stage is said to have dawned initially. If, while visualizing the coarse residence and resident maṇḍalas, they appear instantaneously and lucidly, with no confusion of their coarse and subtle parts, and can be maintained for one sixth of a day, free of laxity and excitement, one has achieved stability in the coarse generation stage. If the same thing can be done for as long as one wishes, for a month or a year, one has completed the coarse generation stage. If, when the residence and resident maṇḍalas are visualized within a subtle drop to the size of a mustard seed, they appear instantaneously and lucidly with no confusion of their coarse and subtle parts and can be maintained as before [for one sixth of a day, free of laxity and excitement], one has achieved stability in the subtle generation stage. If the same thing can be done for as long

³¹⁰ vihare 'haṃ sukhāvatyāṃ sadvajrayoṣito bhage/ ekārākṛtirūpe tu buddharatnakaraṇḍake//38/ vyākhyātāhaṃ ahaṃ dharmāḥ śrotāhaṃ sugaṇair yutaḥ/ sādhyo 'haṃ jagataḥ śāstā loko 'haṃ laukiko 'py ahap//39// (HT[F&M].., p.167)

³¹¹ devatāyogarūpaṃ tu jātamātre vyavasthitaḥ/ bhujaṃ mukhavarṇasthānāt kiṃ tu prākṛtavāsanā//45// (HT[F&M].., p.170)

as one wishes, as mentioned before, one has completed the subtle generation stage.

With the completion of the subtle generation stage one attains fully characterized calm abiding since one has attained mental and physical pliancy. Special insight into emanating and absorbing deities and their hand implements also follows. Due to this an extraordinary union of calm abiding and special insight is attained. A yogi now moves from the imputed yoga state to the non-imputed state. He, in order to generate a more subtle mind that can directly cognize emptiness may enter into union with wisdom consort.

However only that yogi has the capacity to enter into such a union (with a consort) who has gained mastery over the winds (vāyu) and channels. One should know that the 'energies' or 'wind-energies' (vāyu) are at the root of both saṃsāra and nirvāṇa. It is by way of the energies that one goes either to liberation and full enlightenment or to the lower realms of existence. Apprehension of any type of object, for example, is made in conjunction with the energies. Mental distortions such as attachment and anger also arise in conjunction with energies. The energies and states of consciousness are very intimately related.³¹² The practice of the generation stage is primarily based on the purifying the gross and defiled elements that pollute ones consciousness and deludes one to perceive everything dualistically. By visualizing oneself as a deity and environment as the deity's abode or maṇḍala one generates the divine pride which will aid the yogi to progress to the next stage i.e., Completion Stage.

[HT] This whole universe arises from me. The three realms arise from me. I pervade all there is and this visible world consists of nothing else. The yogi who reflects in this manner and attentively practises will without doubt attain the accomplishment, even if he is a person of low merit. He should think in this manner, whether eating, drinking, bathing, awake or asleep. Then the eager seeker of the Mahāmudrā will attain the eternal. (I.8.39-41)³¹³

³¹² Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *Ibid*, p.105.

³¹³ madbhavaṃ hi jagat sarvaṃ madbhavaṃ bhuvanatrāyaṃ/ madvyāpitaṃ idaṃ

[HT] Such indeed is the Phenomenal Existence and such the Released Existence. The Released is nothing other than the Phenomenal. The Phenomenal if form, sound and so on; it is Sensation and the other components of the aggregate of phenomenal awareness; it is the sense organs and it is Wrath and so on. All these elements are [essentially] released but because of delusion they appear as the phenomenal. The undeluded one functions in the world, releasing the phenomenal by means of the process of purification. This Release is the Enlightened Consciousness which is both absolute and relative in nature. (II.4.36-38)³¹⁴

2) Completion Stage

In order to practice the stage of completion, one needs to understand the basis that one is working with. The channels and the various energy-centers, with the thirty two branch channels at the crown of the head, the one with 16 at the throat, the one with eight at the heart, 64 at the navel and thirty two in the genital region. One also needs to have the basic understanding of the three channels, the four principal energy-centers, the drops and the illusory body. In 『Hevajra Tantra』 Completion Stage and Generation Stage has been defined in the following verses.

[HT] So far the section on Generation has been explained. Now I shall explain the section on Completion. 'In Space' means in the Lotus. 'Bhaga' is Knowledge. 'Emanation' is the Attainment of the State of Unity (samāpatti). The 'Circle' is known as the bliss of the Attainment of the State of Unity. 'The order appropriate' is the direct personal experience (svasaṃvedyaṃ). The 'Deity' is the Enlightened Consciousness (bodhicitta). 'The proper order of arising' is the Semen. And thus, the Innate is of two kinds. (I.8.25)³¹⁵

sarvaṃ nānyamayam dr̥ṣṭam jagat//39// evaṃ matvā tu vai yogī yo 'bhyāse
susamāhitah/ sa sidhyati na sandeho mandapuṇyo 'pi mānavah//40// khānapāne
yathā snāne jāgrat supto cintayet/ sātatyam tu tato yāti
mahāmudrābhikāṅkṣakah//41// (HT[F&M].. p.101)

³¹⁴ (HT[F&M].. p.215)

³¹⁵ utpattibhāgaṃ kathitam utpannam kathayāmy aham/ khadhātāv iti padmeṣu
jñānam bhagam iti smṛtam/ bhāvaneti samāpattis tatsukham cakram ucyate//

[HT] The holder of the Vow must conceive the differentiated world by means of the method of the Process of Generation. Making the differentiated dream-like, utilising the differentiated, transform it into the undifferentiated. (II.2.28)³¹⁶

Under the Completion Stage the Six yoga must be explained, and it is also mentioned in 『Hevajra Tantra』 where in each phase of the yoga the yogi emanates a different colour.

[HT] In the First phase of Six-phased Yoga the yogi should emanate black, in the Second red, in the Third yellow, in the Fourth green, in the Fifth blue and in the Sixth white. In this order the yogi should emanate the Six-phased Yoga, and then, the culmination of the Joy of Cessation thus. (I.8.21-22)³¹⁷

The Six phased yoga should be practised to achieve the three kāyas of a Buddha. But achieve them one must first attain the Primordial clear light mind (prabhāsvara).

A primordial clear light mind is something that we all have within us. It is not something external to us. It is on this basis that we can attain enlightenment. When we can see, straightforwardly and non-conceptually, the nature of our clear light mind and remain totally absorbed on this nature without ever regressing from it, we have become a Buddha. That being the case, Buddhahood is not something that can be given to us by someone else. If we think in this way, we must conclude that we all have Buddha-nature – the factors that allow us to become a Buddha. This is the ultimate, deepest point that we come to in meditation on the essential factors for blissful progress discussed in Maitreya's The furthest Everlasting Stream. Primordial simultaneously arising clear light subtlest mind, which we all have had without beginning and which becomes manifest each time we die, is the basis dharmakāya – a body

yathānyāyaṃ svasaṃvedyaṃ bodhicittaṃ tu devatā/ yathodayaṃ bhavec chukraṃ
dvaividhyaṃ sahaṃ tataḥ// (HT[F&M]., p.92)

³¹⁶ utpattikāramayogena prapañcaṃ bhāvayed vratī/ prapañcaṃ svapnavat kṛtvā
prapañcair niḥprapañcayet//28// (HT[F&M]., p.162)

³¹⁷ prathame bhāvayet kṛṣṇaṃ dvitīye raktaṃ eva ca/ tṛtīye bhāvayet pītaṃ
caturthe haritaṃ tathā//21/ pañcame nīlavarnaṃ ca ṣaṣṭame śukladehikāṃ/ ṣaḍaṅgaṃ
bhāvayed yogī viramāntaṃ punas tathā//22// (HT[F&M]., p.91)

encompassing everything, which forever abides as a basis. Since basis dharmakāya continues each moment after the next, when we transform it, with skillful means, into having the nature of a pathway mind, it functions as a pathway dharmakāya. When we cultivate pathway dharmakāya, continually making it more and more excellent, so that it becomes totally purified of all obstacles regarding knowables together with their instincts – or, if we describe it from another point of view, when we reach the state at which we forever remain totally absorbed on clear light mind without ever being parted from a correct view of reality.³¹⁸

The very nature of the mind as already stated in the mādhyamika section is essentially pure and luminous as it is by nature empty of inherent existence. It is this luminous clear light mind that must be realised through the practice of the Six-phased yogas, the clear light mind is most subtle mind and it can directly cognise emptiness. Innate clear mind is existent in all human beings therefore the possibility of Buddha bodies is also there in all individual practitioners. In 『Hevajra Tantra』 it is stated that the practice of emanating Six different colours is an integral part of the practice of Six yogas.

[HT] The Three Bodies are said to be located within the body in the form of Circles. The complete knowledge of the Three Bodies is known as the Centre of Great Bliss (mahāsukhacakra). The four Centres, comprising the three Bodies, the Essential Nature (dharma), Enjoyment (saṃbhoga) and Creation (nirmāṇa) Bodies, and the fourth, the Centre of Great Bliss (mahāsukhacakra), are located in the heart, throat, yoni and head, respectively. (II.4.54–55)³¹⁹

We have set for ourselves the goal of full enlightenment. To accomplish it, we should know what we are attaining: the Body, Speech and Mind of a Buddha.

[HT] Thus have I heard: At one time Bhagavān dwelt in the wombs of the Vajra

³¹⁸ H.H. The DALAI LAMA & Alexander Berzin, *The Gelug/Kagyü Tradition of MAHAMUDRA* (New York: Snow Lion Publications, 1997), p.253.

³¹⁹ (HT[F&M].. p.221)

Lady which are the Body, Speech and Mind of all the Buddhas. There the Bhagavān spoke: The heart of the Body, Speech and Mind of all the Buddhas is the Noble Lord, who is the most secret of all secrets. O Vajragarbha, thou great Bodhisattva of great mercy, listen to the essence of Vajrasattva, Mahāsattva and Samayasattva which is known as Hevajra. (I.1.1-2)³²⁰

(1) The first of the Six branches of the practice or [yoga of the Hevajra] is called 'individual convergence' (pratyāhāra).

[HT] Great Knowledge is located in the body and is free of all illusory conceptions, pervades all phenomenal things and although abiding in the body does not originate from the body. (I.1.12)³²¹

(2) The second branch of the practice is called 'individual stability' (dhyāna).

In order to accomplish the illusory body(mayadeha), which can be described as a dream body which is realised by a yogi at the intermediate level. an illusory body may be attained by penetrating the vital points or the cakras in the body. By combining of the ultimate view of selflessness with the great bliss results in the accomplishment of an illusory body. This body is of two kinds Impure and pure. A yogi who attains the Impure Illusory body may be regarded as one who has already transcended the Generation Stage. Then he is qualified to enter into union with real consort while in union they practise either the instantaneous or the gradual process of the dissolution of their psycho-physical elements which culminates in the dawning of the clear light. As soon as this spontaneous blissful clear light ascertains objective-emptiness directly, i.e., nakedly without dualism, it becomes the meaning clear light of the fourth level of the Completion Stage. At that time the impure illusory body ceases to exist and the practitioner attains the first

³²⁰ evaṃ mayā śrutam ekasmin samaye bhagavān sarva tathāgata kāya vāk citta vajra yoṣidbhageṣu vijahāra//1/ tatra bhagavān āha/ sarva tathāgata kāya vāk citta hṛdayaṃ bhāṭṭārakaṃ huhyātiguhyataram/ aho vajragarbha sādhu sādhu mahākṛpa mahābodhisattva vajrasattvasya mahāsattvasya samayasattvasya hṛdayaṃ hevajrasaṃkhyāṃ śṛṇu//2// (HT[F&M].. pp.3-6)

³²¹ dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitaṃ/ vyāpakāḥ sarvavastūnāṃ dehastho 'pi na dehajaḥ//12// (HT[F&M].. p.11)

spiritual ground of Highest Yoga Tantra. The practitioner is transferred from the level of the illusory body to the level of the meaning clear light.³²²

The focus is on the cultivation of the great bliss and the wisdom of emptiness. It is only through the above process that the three bodies of the Buddha may be attained. 『Hevajra Tantra』 also speaks of penetrating the vital points and first actualising the Illusory body and then through the generation of great bliss attain the three Buddha kāyas or bodies. Here it is also specified how one should generate great bliss when one enters in union with a consort. It also mentions the qualities of an eligible consort. The first reference from 『Hevajra Tantra』 is on the Illusory body, followed by a verse giving explanations of the three Buddha bodies and verses specifying the ideal consort a yogi may use to manifest the innate and ultimately the Buddha kāyas.

[HT] Instantaneously with the arising of this (Illusory body) Knowledge earth, water, fire, air and space do not restrain the yogī and he knows his mind and the minds of others. At that moment his body is at one with the realms of heaven, men and hell. It is no longer possible for the yogī's to be obstructed by the misconception that distinguishes himself from others. (I.8.50–51)³²³

[HT] The Three Bodies are said to be located within the body in the form of Circles. The complete knowledge of the Three Bodies is known as the Centre of Great Bliss (mahāsukhacakra). The four Centres, comprising the three Bodies, the Essential Nature (dharma), Enjoyment (saṃbhoga) and Creation (nirmāṇa) Bodies, and the fourth, the Centre of Great Bliss (mahāsukhacakra), are located in the heart, throat, yoni and head, respectively. (II.4.54–55)³²⁴

The proper consort in 『Hevajra Tantra』 text is described as follows:

³²² Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna*, p. 76.

³²³ prthivy āpaś ca vāyuś ca teja ākāśam eva ca/ kṣaṇāt sarve na bādhante svaparasaṃvidvedanam//50/ svargamartyaiś ca pātālair ekamūrtir bhavet kṣaṇāt/ svaparabhāgavikalpena bādhitum naiva śakyate//51// (HT[F&M].. p.106)

³²⁴ trikāyaṃ dehamadhye tu cakrarūpeṇa kathyate/ trikāyasya pariñānaṃ cakra mahāsukhaṃ matam//54/ dharmasaṃbhoganirmāṇaṃ mahāsukhaṃ tathaiva ca/ yonihṛtkaṇthamasteṣu trayāḥ kāyā vyavasthitāḥ//55// (HT[F&M].. p.221)

[HT] Take a consort who has a beautiful face, is wide-eyed, is endowed with grace and youth, is dark, courageous, of good family and originates from the female and male sexual fluids. She must herself be consecrated in the Hevajra practice, have beautiful hair and love the yogī. Make her drink wine and then the yogī should himself drink. Then passionately arouse the consort in order to accomplish for the benefit of oneself and others. Placing the male sexual organ into the female sexual organ the Vow-holder should perform the sexual union. the wise one should not throw away the sexual fluid that arises in the union. It should neither be held in the hands nor contained in a conch shell but in a shell of mother-of-pearl. This nectar should be taken with the tongue in order to fuel his vitality. (II.4.39-42)³²⁵.

[HT] Obtaining such a consort, who has large eyes, is resplendent with grace and youth and who is born from the union of the female and male sexual fluids, refine her with the Enlightened Consciousness.

Beginning with the ten virtuous observances, reveal to her the doctrine. Instruct regarding the mind identified with the form of the deity, the Observance of the Vow and the state of one-pointedness of mind. She will without any doubt become suitable in one month.

Take as one's consort such a woman who is free from all misconceptions and has been received as a boon. Or else select a consort, by attracting with one's own power, from among the gods, titans, men or even from the wood-spirits or the celestial musicians. Having firm confidence in himself, taking such a consort, the yogī should perform the Application of the Vow. This Application of the Vow which is said to be of a terrifying nature is not instructed for the sake of enjoyment, but for the examination of one's thoughts, as to whether one's mind is steady or wavering. (II.2.17-21)³²⁶

A divine consort who originates from [one of] the Five Families must be introduced into this maṇḍala. Or else, any available sixteen year-old girl must be introduce.

The consort is served until her sexual fluids flow. Then covering the face of the consort as well as that of the 'Means', drop the fluid which has arisen from the service into the mouth of the disciple. There, with that dropping the Flavor of Essential Similarity should be activated within the view of the disciple.

From direct personal experience arises this knowledge, free of notions

³²⁵ (HT[F&M].., p.217)

³²⁶ (HT[F&M].., pp.158-159)

of self and other, space-like, undefiled, void. the essence of existence and non-existence and the supreme. This Knowledge is a blending of Wisdom and Means and a fusion of passion and the absence of passion.

[HT] Vajragarbha said: Surely, the semen should not be ejected for it is the place where all the Yoginīs originate. It's nature is that of the Innate Joy and is indepletable, abundant and moves in space. Bhavavān replied: It is just as you have spoken.

Vajragarbha asked: By what means should the Enlightened Consciousness be generated?

Bhagavān replied: The Enlightened Consciousness which has both absolute and relative forms should be generated by means of the Maṇḍala Circle etc. and by the process of Self-empowerment. As relative (the sexual fluid) white like jasmine, as absolute essentially blissful, the Enlightened Consciousness should be generated in the lady's Lotus which is Sukhāvatī, the Citadel of Bliss, by forming the evaṃ. Sukhāvatī, the Citadel of Bliss, is so called because it protects the bliss and is the resting place of the Buddhas, Bodhisattvas and Vajradharas. (II.4.31-35)³²⁷

The importance of experiencing great bliss is also stated in 'Hevajra Tantra', along with the colours realised with the experience.

[HT] Among them there is one, higher than which there is no other, the Great Bliss which is known through direct personal experience. The Accomplishment comes about from direct personal experience and emanation is itself one of direct personal experience. (I.8.44)³²⁸

[HT] Bliss is black, yellow, red, white, green, blue and all things moving and fixed. Bliss is the Wisdom, the Means, the erotic union, existence and non-existence. Vajrasattva is known as Bliss. Vajragarbha said: This is the method of the Process of Completion and it's bliss is known as the Great Bliss. What is the use of generating other than for the conceiving of the completion? (II.2.31-33)³²⁹

It is appropriate to mention here that in 'Hevajra Tantra' the bliss is

³²⁷ (HT[F&M].., pp.214-215)

³²⁸ teṣāṃ ekaṃ paraṃ nāsti svasaṃvedyaṃ mahat sukhaṃ/ svasaṃvedyād bhavet siddhiḥ svasaṃvedyā hi bhāvanā//44// (HT[F&M].., p.103)

³²⁹ sukhaṃ kṛṣṇaṃ sukhaṃ pītaṃ sukhaṃ raktaṃ sukhaṃ sitaṃ/ sukhaṃ śyāmaṃ sukhaṃ nīlaṃ sukhaṃ kṛtsnaṃ carācaram//31/ sukhaṃ prajñā sukhopāyaḥ sukhaṃ kundurujaṃ tathā/ sukhaṃ bhāvaḥ sukhābhāvo Vajrasattvaḥ sukhasmṛtaḥ//32/ vajragarbha āha/ utpannakramayogo 'yaṃ tatsukhaṃ mahāsukhaṃ matam/ utpannabhāvanāhīno utpattiyā kiṃ prayojanam//33// (HT[F&M].., p.164)

not considered to be something experienced only at the fourth level of joy but a certain amount of it is felt even in the level of ordinary joy. The method to generate bliss is also presented here. However the greatest bliss is generated only after the yogi has received the fourth consecration. In 『Hevajra Tantra』 it is clearly stated how with the generation of bliss the Innate is perceived.

[HT] At first the Innate manifests like a cloud; by further perfection it appears as an illusion. Then suddenly it manifests like sleep and then as having no distinction between sleep and waking. By achieving this state of no distinction which is in fact no accomplishment, the Mudrāyogī accomplishes. (I.10.17-18)³³⁰

[HT] The Innate is known as that which is manifested by a simultaneous arising. The intrinsic nature is known as the Innate which is the one Concealed Essence of all things. (I.10.39)³³¹

[HT] And so the Innate is the whole universe and this Innate, we say, is the intrinsic nature. this intrinsic nature is itself experienced as the release when the consciousness is purified. (II.2.44)³³²

[HT] The first Joy is the Hero, the Refined Joy is the Yoginī and the erotic Joy is the totality. That blissful Means is the Omniscient One. From the Ordinary Joy there is some bliss; from the Refined Joy there is even more and from the Joy of Cessation there is the passionless. The Joy of the Innate is the culmination. The first, Ordinary Joy, is from the expectation of contact. The second, Refined Joy, is from the desire for bliss. The third, Joy of Cessation, is from the destruction of passion and by this the Fourth is experience. (I.8.29-31)³³³

[HT] The yogīs know that evaṃ is attainable through the four Moments which are Diverse, Ripening, Dissolving and Signless. The Diverse Moment is so called

³³⁰ prathamam meghavad bhāti siddhe tu māyāvad bhavet/ sahasā svapnavad bhāti svapijāgradabhedavat//17// (HT[F&M].., pp.128-129)

³³¹ saha-jātyām yad utpannam saha-jam tat prakīrtitam/ svabhāvam saha-jam proktam sarvākāraika-samvaram//39// (HT[F&M].., p.135)

³³² tasmāt saha-jam jagat sarvam saha-jam svarūpam ucyate/ svarūpam eva nirvāṇam viśuddhākāracetasā//44// (HT[F&M].., p.170)

³³³ ānandam prathamam vīram paramānandam yoginī/ suratānandam samastam tatsukhopāyaḥ sarvavit//29/ ānandena sukham kiñcit paramānandam tato 'dhikam/ virāmena virāgaḥ syāt saha-jānandam śeṣataḥ//30/ prathamam sparśākāṅkṣayā dvitīyam sukhavāñchayā/ tṛtīyam rāganāśatvāc caturtham tena bhāvyate//31// (HT[F&M].., pp.96-97)

because it consists of a variety, embracing, kissing and so on. The Ripening Moment is the reverse of the Diverse Moment, it being the enjoyment of the blissful knowledge. The Dissolving Moment is said to be the reflective thought 'I have experienced bliss'. The Signless is other than these three and is free from both passion and absence of passion.

In the Diverse is the First Joy; in Ripening is the Refined Joy; in the Dissolving is the Joy of Cessation; and in the signless is the Innate Joy. In the order of the four consecrations, Master, Secret, Wisdom and after that the Fourth thus, the Joys are to be experienced. (II.3.6–10)³³⁴

[HT] The Master Consecration is by the purification by the Smile, the Secret Consecration by the Gaze, the Wisdom Consecration by the Embrace and the Fourth Consecration by the Two in Sexual Union. (II.3.11)³³⁵

With the attainment of joy at each of the four levels the yogi overcomes obstructions to omniscience. At the fourth level he attains direct, non dual perception of Emptiness. The Dharmakāya is attained. The Dharmakāya of a Buddha is described as follows in 『Hevajra Tantra』.

[HT] when the disciple has fully attained the Moment of the Refined Joy is devoid of all notions of diversity, the Master should say: 'O great Being, hold the Great Bliss. Until the attainment of Enlightenment, O bearer of the Vajra, act for the benefit of beings.' In this manner, the Admantine One, full of mercy, should command the disciple. This is in fact the Great Knowledge located in all bodies which is non-dual as well as of dual nature and is the Lord whose essence is both existence and non-existence. It dwells pervading both fixed and moving things, and manifests as illusory forms. By utilising the Maṇḍala Circle and so on the eternal state is attained without doubt. (II.3.21–24)³³⁶

[HT] Such indeed is the Phenomenal Existence and such the Released Existence. The Released is nothing other than the Phenomenal. The Phenomenal if form, sound and so on; it is Sensation and the other components of the aggregate of phenomenal awareness; it is the sense organs and it is Wrath and so on. All these elements are [essentially] released but because of delusion they appear as the phenomenal. The undeluded one functions in the world, releasing the phenomenal by means of the process of purification. This Release is the Enlightened

³³⁴ (HT[F&M]., pp.182–183)

³³⁵ hasitaśuddhyā tv ācārya ikṣaṇe guhyakas tathā/ prajña paṇyavāptau ca tat punar dvandvatantrake//11// (HT[F&M]., p.183)

³³⁶ (HT[F&M]., p.188)

Consciousness which is both absolute and relative in nature. (II.4.36–38)³³⁷

3) The third branch of the practice is called ‘life–effort’ (prāṇāyāma).

Its function is to draw the energy of the mental consciousness into the central channel. The energies of the five sensory consciousnesses have already been drawn in by the previous practices. The first syllable of this compound term, which literally means ‘life’ or ‘life force’, refers to the energy. The second syllable refers to the closing of the two side channels.

[HT] Bhagavān replied: There are thirty-two nāḍīs. These thirty-two are the bearers of the Enlightened Consciousness (bodhicitta) and flow into the Centre of Great Bliss. Among them three nāḍīs, Lalanā, Rasanā and Avadhūtī are the most important. Lalanā has the nature of Wisdom and Rasanā of Means. In the middle, between them is Avadhūtī, free from the duality of subject and object. Lalanā is the bearer of Akṣobhya (semen) and Rasanā is the bearer of Rakta (ova). The bearer of both Wisdom and Moon is known as Avadhūtī.

The names of the thirty-two nāḍīs are Abhedyā, Sūkṣmarūpā, Divyā, Vāmā, Vāminī, Kūrmajā, Bhāvakī, Sekā, Doṣā, Viṣṭā, Mātari, Śavarī, Śīṭadā, Ūsmā, Lalanā, Avadhūtī, Rasanā, Pravaṇā, Kṣṇavamā, Surūpiṇī, Sāmānyā, Hetudāyikā, Viyogā, Premarī, Siddhā, Pāvakī, Sumanā, Tra ivṛttā, Kāminī, Gehā, Caṇḍikā and Māradārikā. (I.1.14–19)³³⁸

To bring about the cessation of these two mental distortions, the active energies are not allowed to go through these side channels, but are drawn into the central channel.

4) The fourth branch of the practice is called ‘retention’ (dhāraṇā).

Its function is to retain the energy of the mental consciousness called the ‘active energies of mental consciousness’ in the central channel. Thus, it is through the life–effort practice that the active energies of mental consciousness are drawn into central channel and, with the retention

³³⁷ evam eva tu saṃsāraṃ nirvāṇaṃ evam eva tu/ saṃsārād ṛte nānyan nirvāṇaṃ iti kathyate//36/ saṃsāraṃ rūpaśabdādyāḥ saṃsāraṃ vedanādayaḥ/ saṃsāraṃ indriyāṇy eva saṃsāraṃ dveṣakādayaḥ//37/ amī dharmās tu nirvāṇaṃ mohāt saṃsārarūpiṇaḥ/ amūḍhaḥ saṃsaran śuddhyā saṃsro nirvṛtāyate/ nirvṛti bodhicittaṃ tu vivṛtisaṃvṛtirūpakam//38// (HT[F&M]., p.215)

³³⁸ (HT[F&M]., pp.12–13)

practice, they are retained there. Having done so, one achieves what is called 'mastery over the energies,' specifically the mastery over energies that are the root of speech. Hence, these practices act as a cause for attaining the Buddha's Speech, the Saṃbhogakāya.³³⁹ The Saṃbhogakāya as described in 『Hevajra Tantra』 :

[HT] I am existence as well as not existence; I am the Enlightened One for I am enlightened regarding the true nature of things. But those fools who are afflicted by dullness do not know me. I dwell in Sukhāvatī, the Citadel of Bliss, in the womb of the Vajra Lady which has the shape of the letter e (a triangle pointing downwards) and is the receptacle of the jewels of the Buddha. I am revealer, I am the revealed doctrine and I am the disciple endowed with good qualities. I am the goal, I am the master of the world and I am the world as well as the worldly things. (II.2.37–39)³⁴⁰

5) The fifth branch is called 'recollection' (anusmṛti)

In this practice, the tum.mo, the fire of the psychic heat, flares up and melts the white Bodhicitta, which [then] flows down to the tip of the genital organ (called the 'jewel') where it is retained (i.e., it is not allowed to come out) and, at this point, one experiences the spontaneous joy. The recollection or the bringing to mind of this joy is what is involved in the fifth of these practices. It is the stage where by uniting the indestructable drops one can create the great bliss. These drops are red and white in colour and they are in the crown centre and below navel centre respectively. In 『Hevajra Tantra』 the indestructable drops are implied and not explicitly stated.

[HT] Bhagavān replied: O! the Bola is located at Kollagiri, the Kakkola at Mummuni. The hand-drum is sounded forcefully; Compassion is affected, not discord. Here we eat meat and drink liquor in large quantities. Hey! Here the worthy ones enter, the unworthy ones are barred. We bring faeces, urine, menstrual blood

³³⁹ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra*, p.130.

³⁴⁰ bhāvo 'haṃ naiva bhāvo 'haṃ buddho 'haṃ vastubodhanāt/ māṃ na jānanti ye mugdhāḥ kausīdyopahatāś ca ye//37/ vihare 'haṃ sukhāvatyaṃ sadvajrayoṣito bhage/ ekārākṛtīrūpe tu buddharatnakaraṇḍake//38/ vyākhyātāham aham dharmāḥ śrotāhaṃ sugaṇair yutaḥ/ sādhyo 'haṃ jagataḥ śāstā loko 'haṃ laukiko 'py aham//39// (HT[F&M]., pp.166–167)

and semen. Here we eat herbs and human flesh with relish. We move to and fro without consideration of pure or impure. Adorning our limbs with bone-ornaments, here we enter the corpse. (II.4.6–10)³⁴¹

6) The Sixth branch practice translates as ‘concentration’ or ‘meditative equipoise’ (samādhī).

It refers to the meditative equipoise of the non-dual bliss and emptiness. What is being referred to as ‘bliss and emptiness’ is as follows: the bodies of the deity and the consort are bodies of empty from called ‘emptiness,’ and the bliss is the supreme immutable bliss. This point has been repeatedly referred in ‘Hevajra Tantra’.

[HT] Thus Wisdom is the woman and Means is the man. Further, within each of them there are two kinds of Joys by the distinction of the absolute and the limited relative. Thus, in man there are two kinds of Joys, Semen and the experience of Bliss. In the Wisdom (woman) it is as in men, her Semen and the experience of Bliss. It is in this very context that there is the four-fold division of Joy, for in the Process of Completion the Innate is four-fold. (I.8.26–28)³⁴²

[HT] The Yogī is the Means, mercy and the Consort is the freedom from causality. The absence of distinction between Voidness and Compassion is known as the Enlightened Consciousness. (I.10.40)³⁴³

[HT] Bhagavān replied: [The yogī who has identified with the goddess Nairātmyā] should, abandoning the feminine form, assume the form of the Bhagavān. After relinquishing the breasts, the Vajra arises in the middle of the Lotus, the two sides become the Bell and the Kiñjalka becomes the Vajra. The other forms assumed are those of Heruka, the great being of great erotic delight. The man who is at one with Heruka attains the masculine form without any difficulty and by this the yogī whose powers are fully manifest attains the Mudrā Accomplishment. (II.2.23–25)³⁴⁴

³⁴¹ (HT[F&M]., pp.206–207)

³⁴² yoṣit tāvad bhavet prajñā upāyaḥ puruṣaḥ smṛtaḥ/ paścād anayor dvaividhyaṃ vivṛtisaṃvṛtibhedataḥ//26// puṃsi tāvad dhi dvaividhyaṃ śukraṃ tasya sukhaṃ ca vā/ prajñāyāṃ ca yathā puṃsi śukraṃ tasya sukhaṃ ca vā//27/ atraivāpi hy ānandānāṃ catasṛṇāṃ prabhedanam/ sahajaṃ caturvidhaṃ yasmā utpannakramapakṣataḥ//28// (HT[F&M]., p.94)

³⁴³ kṛpopāyo bhaved yogī mudrā hetuvīyogataḥ/ śūnyatākaruṇābhinnam bodhicittam iti smṛtam//40// (HT[F&M]., p.136)

³⁴⁴ bhagavān āha/ strīrūpaṃ viḥayānyad rūpaṃ kuryād bhagavataḥ/ stanam hitvā bhaved bolaṃ kakkolamadhyasaṃsthitaṃ//23/ tīradvayaṃ bhavet ghaṇṭā kiñjalkena bolakaṃ bhavet/ śeṣaṃ rūpaṃ mahātmāno herukasya mahārataḥ//24/

[HT] Semen is itself Nairātmyā and bliss is the nature of Nairātmyā. The bliss of Nairātmyā is the Mahāmudrā located in the navel centre. (II.4.43) She is of the nature of the first vowel, a, and the Enlightened Ones conceive her as Wisdom personified. In the Process of Completion she is the noble lady, Wisdom. She is neither tall nor short and neither square nor round. She is beyond taste, smell and flavours and is the cause of the Innate Joy. The yogī generates in her and enjoys her bliss. It is along with Her that the Accomplishment which bestows the Bliss of Mahāmudrā is attained. Form, sound, smell, taste, touch and the thought, characterized by the Essence of Nature, are all enjoyed only in this Wisdom. She is herself the Innate, the great blissful one, the divine Yoginī. She is the Maṇḍala Circle. She is of the very nature of the Five Aspects of Enlightened Awareness. She is of the very nature of the Five Aspects of Enlightened Awareness. She is the Mirror-like Awareness, the Awareness of Equanimity, the Differentiating Awareness of the six components of sensory experience, the Awareness of the Performance of Duty and the Awareness of Pure Nature. She is me, the lord of maṇḍala. she is the Yoginī Without a Self (nairātmyayoginī), the very epitome of the Essence of Nature. (II.4.44–50)³⁴⁵

Through the rigorous practice of the Six yogas of the Completion Stage the yogi will attain the body speech mind and the blissful state of a Buddha. In the conclusion the practice aspect of this unimputed yoga's will be discussed in brief.

In the Kālacakra system there is reference to four factors – body, speech, mind, and bliss. It also speaks of four drops in a person's body. With respect to the four drops in the upper part of the body, at the crown of the head is the drop that produces the waking state; at the throat is the drop that produces the dream state; at the heart is the drop that produces the deep sleep state; and at the navel is the drop that produces the fourth, or bliss, state. 『Hevajra Tantra』 mentions four centres where the four drops are said to reside, but, the word drop or Bindu is not specified in 『Hevajra Tantra』.

[HT] The four Centres, comprising the three Bodies, the Essential Nature (dharma), Enjoyment (saṃbhoga) and Creation (nirmāṇa) Bodies, and the fourth,

herukayogasya puṃsaḥ puṃstvam āyāty ayatnataḥ/ mudrāsiddhir bhaved yasmād vyaktaśaktasya yoginaḥ//25// (HT[F&M].., p.160)

³⁴⁵ (HT[F&M].., p.218)

the Centre of Great Bliss (mahāsukhacakra), are located in the heart, throat, yoni and head, respectively.(II.4.55)³⁴⁶

Since both Kālacakra and Hevajra are Highest Yoga Tantra, the explanation on drops and the four factors mentioned in Kālacakra can be applied with regard to 『Hevajra Tantra』.

According to Kālacakra Tantra the drop at the crown of the head that produces the waking state has the capacity of causing various appearances of objects. In our ordinary state as a sentient being, that is to say, as a non-Buddha, it produces appearances of impure objects. Through the process of the path, one makes use of this capacity for the mere appearance of objects by activating it and overcoming the factor that brings about impure appearances; when this is done, various pure forms – subtle and gross – appear by way of the activated capacity of the drop that produces the waking state. Thus, at the time of the path, it is through utilizing the capacity of this drop that various empty forms are achieved, and in dependence upon these, one achieves the Form Bodies of the time of the fruit of Buddhahood.

The drop at the throat that produces the dream state has the capacity of causing various appearances of mere sounds. It is what brings about the various manifestations of impure sounds. At the time of the path, it is utilized to achieve invincible sound, in dependence upon which, at the time of the fruit of Buddhahood, exalted speech in all aspects is achieved.

The drop at the heart that produces the deep sleep state has the capacity of causing non-conceptual consciousness – impure and pure. In the ordinary state, it produces impure or unclear non-conceptuality, whereas at the time of the path its capacity to produce very luminous and clear awareness is utilized. Then, in dependence upon that, at the time of the fruit of Buddhahood, the non-conceptual Truth Body – the factor of complete pacification of the elaborations of conceptuality at

³⁴⁶ dharma sambhoga nirmāṇaṃ mahāsukhaṃ tathaiva ca/ yonihṛtkanṭhamasteṣu trayāḥ kāyā vyavasthitāḥ//55// (HT[F&M]., p.221)

Buddhahood – is achieved.

The drop at the navel that produces the fourth state has the capacity of producing mere bliss. At an impure level, it produces the bliss of emission – the predispositions for emission being a cause of travelling in cyclic existence. Through the power of the techniques in the path of Highest Yoga Tantra, the capacity for producing mere bliss is utilized and enhance, whereby at the time of the path twenty-one thousand six hundred periods of immutable bliss are generated. Then, at the time of the fruit of Buddhahood, the Nature Body (*ngo bo nyid sku*, *svabhāvikakāya*) of great bliss is achieved; Highest Yoga Tantra speaks of a compounded Nature Body, not just uncompounded.

In this way, the entire structure of the Hevajra path revolves around the defilements of the four types of drops and the predispositions for emission of the essential constituent. Emission of the essential constituent does not just refer to the emission of coarse semen but refers mainly to predispositions, for even those of the Formless Realm are said to have predispositions for emission. Indeed, this is a type of desire. Through the predispositions for emission one moves in cyclic existence; hence those of the Formless Realm are said to have the predispositions for emission. Those of the Formless Realm are said also to have “semen” [or essential stuff]; the “semen” of those of Desire Realm has five qualities; the “semen” of those of the Form Realm has three qualities; the “semen” of those of the Formless Realm has two qualities. Hence, “emission” and “semen” have a more subtle meaning.

In brief, to achieve a Buddha’s exalted body, speech, and mind in terms of subtle consciousness, it is necessary first to purify our gross mental and physical aggregates, constituents, and sources of consciousness [the sense fields and sense organs]. The seven initiations – the water initiation and so forth – are associated in gradual order with purifying these grosser impure factors. The water initiation purifies impure factors of the five constituents; the crown initiation purifies impure factors of the five mental and physical aggregates, and so on.³⁴⁷ One can not

proceed in the path without receiving initiation from a Master, for only a master can give the yogi a deeper understanding of the truth and reveal the concealed path to the yogi in correspondence with the yogi's spiritual progress. The following verse from 'Hevajra Tantra' reveals this truth.

[HT] There Vajradhara spoke regarding the Concealed Essence: The Concealed Essence of the all the Buddhas abides in evaṃ. Evaṃ, the great bliss, is fully known through consecration. Then the Yoginīs said to Bhagavān Vajrasattva thus: Why is evaṃ called the Concealed Essence of the Ḍākinīs? May the Bhagavān, the Master and Guru of the Universe, instruct by giving the appropriate reason. Bhagavān replied: The divine letter e, adorned with the syllable vaṃ placed within it, is the abode of all bliss and the receptacle of the jewels of the Buddhas. It is there in evaṃ that the Joys arise, distinguished by the different Moments. From the experience of these Moments the knowledge of the bliss located in evaṃ known.

The yogīs know that evaṃ is attainable through the four Moments which are Diverse, Ripening, Dissolving and Signless. The Diverse Moment is so called because it consists of a variety, embracing, kissing and so on. The Ripening Moment is the reverse of the Diverse Moment, it being the enjoyment of the blissful knowledge. The Dissolving Moment is said to be the reflective thought 'I have experienced bliss'. The Signless is other than these three and is free from both passion and absence of passion. In the Diverse is the First Joy; in Ripening is the Refined Joy; in the Dissolving is the Joy of Cessation; and in the Signless is the Innate Joy. In the order of the four consecrations, Master, Secret, Wisdom and after that the Fourth thus, the Joys are to be experience. (II. 3.2-10)³⁴⁸

[HT] By no other can the Innate be explained and in no other person can it be attained. It is known intuitively as the result of merit gained from diligently following

³⁴⁷ His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, *Kalachakra Tantra*, pp.260-262.

³⁴⁸ tatra saṃvaram āha/ saṃvaram sarvabuddhānām evaṃkāre pratiṣṭhitam/ abhiṣekāḥ jñāyate samyag evaṃkāraṃ mahat sukham/ atha bhagavantam vajrasattvaṃ yoginya evaṃ āhuḥ/ evaṃkāraṃ kim ucyate ḍākinīnān tu saṃvaram/ deśayantu yathānyāyam bhagavān śaistā jagadguruḥ/ bhagavān āha/ ekārākṛti yad divyaṃ madhye vaṃkārabhūṣitam/ ālayaḥ sarvasaukhyānām buddharatnakaraṇḍakam/ ānandās tatra jāyante kṣaṇabhedenā bheditāḥ/ kṣaṇajñānāt sukhajñānam evaṃkāre pratiṣṭhitam/ vicitraṃ ca vipākaṃ ca vimardo vilakṣaṇaṃ tathā/ catuḥkṣaṇasamāgamyam evaṃ jānanti yoginaḥ/ vicitraṃ vividhaṃ khyātaṃ ālīṅgacumbanādikam/ vipākaṃ tadviparyāsaṃ sukhajñānasya bhuñjanam/ vimardam ālocanaṃ proktaṃ sukhaṃ bhuktaṃ mayeti ca/ vilakṣaṇaṃ tribhyo 'nyatra rāgārāgavivarjitaṃ/ vicitre prathamānandaḥ paramānando vipākake/ viramānando vimarde ca śhajānando vilakṣaṇe/ ācārya guhya prajñā ca caturthan tat punas tathā/ ānandāḥ kramaśo jñeyāś catuḥsecanasamkhyayā// (HT[F&M]., pp.180-183)

the guru's instruction and the observances. (I.8.34)³⁴⁹

When a practitioner dissolves the winds into the indestructible drop, exactly in accordance with how they dissolve at death, the all-empty Innate Clear Light dawns. Simultaneous with its cessation the mind of near-attainment of the reversal process and the illusory body arise.

Illusory Body (māyādeha) is so called because of its being a divine form or body, arising solely from the subtle wind and mind. This can be illustrated by twelve examples, such as an illusion. Since it is not pure of the obstructions to liberation, it is the impure illusory body. The twelve analogies are: like an illusion, like the reflection of a moon, like a shadow, like a mirage, like a dream body, like an echo, like a Gandhara (Spirits) town, like a hallucination, like the colours of a rain bow, like a lightening amidst clouds, like bubbles bursting from water and like the reflection of an image in a mirror.³⁵⁰

[HT] The form of the Deity with which the yogi identifies exists only as something which is born, being a repository of the arms, faces and colours which moreover arise in accordance with unrefined past tendencies. (II.1.45)³⁵¹

There are two types of illusory body: the impure and the pure illusory bodies. This distinction is made between the two from the point of view of whether or not they are contaminated by delusive obscurations. Those who have achieved the impure illusory body have already transcended the generation stage. Then, they enter into union with real consorts, knowing well and being fully aware of the ultimate nature of sensual objects, especially the contact. While in union they practise either the instantaneous or the gradual process of the dissolution of their psycho-physical elements which culminates in the dawning of the clear

³⁴⁹ nānyena kathyate sahajaṃ na kasminn api labhyate/ ātmanā jñāyate puṇyād guruparvopasevayā//34// (HT[F&M]., p.98)

³⁵⁰ Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna*. pp.72-73.

³⁵¹ devatāyogarūpaṃ tu jātamātre vyavasthitah/ bhujamukhavarnasthānāt kiṃ tu prākṛtavāsanā//45// (HT[F&M]., p.170)

light. As soon as this spontaneous blissful clear light ascertains objective emptiness directly, i.e., nakedly without dualism. It is a practice of the Completion Stage. The illusory body is a necessary precondition for the attainment of the Complete Enjoyment Body with all its remarkable signs – an integral feature of supreme enlightenment.³⁵²

When one engages in the practice of manifesting the Illusory Body by drawing the energy winds into the central channel, four signs of progress are visible. They are 1) the smoke-like sign, 2) the mirage-like sign, 3) the fireflies-like sign, 4) the butter-lamp-flame-like sign.³⁵³ These four signs are mentioned in both Kalacakra and Guhyasamāja Tantra. In 『Hevajra Tantra』 these four signs are not explicitly mentioned but the four stages of the manifestation of the Innate Mind of Clear Light is given. The Illusory Body in union with the Innate Mind results in the formation of the Sambhogakāya, therefore the signs of the four stages of the Innate Mind can be equally accepted as signs of progress towards the attainment of the Sambhogakāya.

[HT] At first the Innate manifests like a cloud; by further perfection it appears as an illusion. Then suddenly it manifests like sleep and then as having no distinction between sleep and waking. By achieving this state of no distinction which is in fact no accomplishment, the Mudrāyogī accomplishes. (l.10.17–18)³⁵⁴

There are five points of certainty of the Sambhogakāya-like form. The first being the ‘certainty of time’ which appears after the previously mentioned four signs of progress is noted. The second is the ‘certainty of abode’, indicating that the deity and the consort appear in the central channel. The third is the ‘certainty of nature’, that is, the certainty that the deity and the consort are not composed of an aggregation of particles but are, rather, appearances of one’s mind. The fourth, the ‘certainty of

³⁵² Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Ibid.* pp.74–78.

³⁵³ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra* (LTWA, reprinted 2002), p.135.

³⁵⁴ prathamam meghavad bhāti siddhe tu māvāvad bhavet/ sahasā svapnavad bhāti svapijāgrad abhedavat//17/ abheda lakṣaṇāsiddhau mudrāyogī tu sidhyate// (HT[F&M], pp.128–129)

the body', is the certainty of the appearance that occurs: the deity and the consort are Vajrasattva (Vajrasattva being the same as Vajradhara). The fifth, the 'certainty of aspect', is the certainty that the deity and the consort appear embraced in union. This is the form of the deities that should be seen within the central channel.³⁵⁵

The certain of aspect that is emanating oneself as the deity in union with the consort is regarded as the stage of the Mahāmudrā accomplishment. This state is attained by a yogi who has the power to make the winds abide in and dissolve into the central channel while practicing Karmamudrā (action seal with real consort). He experiences pliability of mind and can manifest his Illusory form either as the main deity Hevajra or consort Nairātmyā. It is the state where all obstructions to omniscience is removed.

[HT] Bhagavān replied: [The yogī who has identified with the goddess Nairātmyā] should, abandoning the feminine form, assume the form of the Bhagavān. After relinquishing the breasts, the Vajra arises in the middle of the Lotus, the two sides become the Bell and the Kiñjalka becomes the Vajra. The other forms assumed are those of Heruka, the great being of great erotic delight. The man who is at one with Heruka attains the masculine form without any difficulty and by this the yogī whose powers are fully manifest attains the Mudrā Accomplishment. (II.1.23–25)³⁵⁶

[commentary of II.1.26–27] The destroyer of the existent means the destroyer of the belief in the body. So long as these two bodies of Wisdom and Means are in space the Mahāmudrā Accomplishment, by these two becoming one, is similar to a dream, magic, illusion or mirage. By such a reasoning destruction is non-arising. But even though in truth there is nothing that is dissolved, there is creation and destruction so long as the existent being is unrefined in terms of the unanchored Essence of release. Then what is destroyed when destruction does not exist! Termination refers to the termination of destruction. In this manner it is demonstrated that the one who accomplishes the Mahāmudrā is not subject to

³⁵⁵ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra* (LTWA, reprinted 2002), p.136.

³⁵⁶ bhagavān āha/ stīrūpaṃ viḥāyānyad rūpaṃ kuryād bhagavataḥ/ stanaṃ hitvā bhaved bolaṃ kakkolamadhyasaṃsthitam//23/ tīradvayaṃ bhavet ghaṇṭā kiñjalkena bolakaṃ bhavet/ śeṣaṃ rūpaṃ mahātmāno herukasya mahārateḥ//24/ herukayogasya pūṃsaḥ pūṃstvam āyāty ayatnataḥ/ mudrāsiddhir bhaved yasmād vyaktaśaktasya yoginaḥ//25// (HT[F&M]., p.160)

creation and destruction. (YM)³⁵⁷

[HT] Semen is itself Nairātmyā and bliss is the nature of Nairātmyā. The bliss of Nairātmyā is the Mahāmudrā located in the navel centre. She is of the nature of the first vowel, a, and the Enlightened Ones conceive her as Wisdom personified. In the Process of Completion she is the noble lady, Wisdom. She is neither tall nor short and neither square nor round. She is beyond taste, smell and flavours and is the cause of the Innate Joy. The yogī generates in her and enjoys her bliss. It is along with Her that the Accomplishment which bestows the Bliss of Mahāmudrā is attained. Form, sound, smell, taste, touch and the thought, characterised by the Essence of Nature, are all enjoyed only in this Wisdom. She is herself the Innate, the great blissful one, the divine Yoginī. She is the Maṇḍala Circle. She is of the very nature of the Five Aspects of Enlightened Awareness. She is the Mirror-like Awareness, the Awareness of Equanimity, the Differentiating Awareness of the six components of sensory experience, the Awareness of the Performance of Duty and the Awareness of Pure Nature. She is me, the lord of the maṇḍala. She is the Yoginī Without a Self (nairātmyayoginī); the very epitome of the Essence of Nature. ((II.4.43–50)³⁵⁸

According to 『Yogaratnamālā』 one who accomplishes the Mahāmudrā is not subject to creation and destruction.

Now the yogi enters the state of a non-trainee that is enters the Path of no more Learning after he has actualized the Innate Mind. The stage is called Stage of Perfection, or Mahāmudrā or the Great Seal, where the yogi has eradicated all obstacles to omniscience and can directly cognize Emptiness, He is in the form of the deity Hevajra in blissful union with Nairātmyā and in a state of total meditative equipoise. He has now attained the body speech and mind of Hevajra.

3) The State of Union of a Non-Trainee

As a result of practising the wholesome deeds of meditative equipoise and the post-meditational period, when persons of the trainee's state of union receive the indicative signs at dawn. The first instant of such a

³⁵⁷ (HT[S].,part2, p.138)

³⁵⁸ (HT[F&M]., pp.217–218)

clear light is the meaning clear light of the final trainee and is equivalent to the uninterrupted path of the final life of a Bodhisattva on the tenth ground who will become Buddha in the subsequent moment of his/her life of the Perfection Vehicle. Thus, it acts as a direct antidote to the obstructions to knowledge and in its second moment the obstructions to knowledge are abandoned The Innate is actualized.

Those who have already attained the state of union of a trainee, through maintaining the positive energies of both the meditational and the post-meditational periods, will see the previously mentioned signs indicating the quick attainment of the state of union of a non-trainee. Consequently, at dawn they actualize the meaning clear light by way of the 'two modes of perfect realization' induced by the internal and the external skillful methods. The two skillful methods are the external condition of a consort or consorts and the internal condition of the 'two modes of the dissolution process'.³⁵⁹

[HT] In the supreme delight there is neither the emanated nor the emanator. There is no form and neither is there object nor is there the perceiver. There is no flesh, no blood, no excrement, no urine, no sickness, no delusion, no envy, no malignity, no pride, no visible object, no emanated object, no emanator, no friend and no enemy. The Innate is calm and undifferentiated. (I.10.31-32)³⁶⁰

[HT] The Yogī is the Means, mercy and the Consort is the freedom from causality. The absence of distinction between Voidness and Compassion is known as the Enlightened Consciousness. (I.10.40)³⁶¹

As already stated after actualizing the Innate one achieves the state of union of a non-trainee characterized by the seven features.

³⁵⁹ Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna*, p.102.

³⁶⁰ paramaratau na ca bhāvo na bhāvakaḥ/ na ca vighraho na ca grāhyo na grāhakaḥ/ māṃsaṃ na śoṇitam viṣṭhā na mūtram/ na chardo na moho na śaucapavitrām//31/ rāgo na dveṣo na moho na irṣyā/ na ca paiśūnyam na ca māno na dṛśyam/ bhāvo na bhāvako mitro na śatruḥ/ nistaraṅga sahaḥjākyavicitrām//32// (HT[F&M]., p.132)

³⁶¹ kṛpāpāyo bhaved yogī mudrā hetuvīyogataḥ/ śūnyatākaraṇābhinnam bodhicittam iti smṛtam//40// (HT[F&M]., p.136)

The seven features of the non-trainee's state of union such as embracing each other are as explained by Acharya Ngawang Drakpa. They are: (1) Complete Enjoyment Body, (2) Embracing each other, (3) Great bliss, (4) Lack of inherent existence, (5) Filled with compassion, (6) Uninterrupted continuity, (7) Non-cessation.

The Innate Mind of Clear Light is characterized as 'Wisdom Truth Body', also known as the 'Body of Great Bliss'. The 'Form Body' that is accomplished from mere wind and mind, is the 'Enjoyment Body'. The Truth and Form Bodies are of the same nature and differ only nominally. Hence, the Form Body is called the 'Non-dual Wisdom Body'.³⁶² In 'Hevajra Tantra' the state of a non-trainee is described at length in Chapter Five of Part II.³⁶³

In the Mahāmudrā state of non-trainee one achieves the five types of Buddha Wisdom – the Mirror like Wisdom (ādarśa jñāna) to know the extent of everyone and everything that exists, the Wisdom of Equality (samatā jñāna), the Wisdom of Individuality (pratyavekṣaṇā jñāna), the Wisdom to accomplish the temporary and ultimate aims of everyone (kṛtya anuṣṭhāna jñāna), and the Wisdom of the Sphere of Reality (dharma dhātu viśuddhi jñāna) – two levels of truth about everyone and everything, as well as the above mentioned seven features of Sambhogakāya.

In 'Hevajra Tantra' the Mahāmudrā state is described as the one where lord Hevajra with sixteen arms, eight faces, four feet is in union with Nairātmyā and resting in Sukhāvatī the citadel of bliss. In this state of erotic union with Nairātmyā he is full of tranquil bliss surrounded by eight goddesses that Gaurī, Caurī etc. He is the nature of compassion and expresses nine emotions – erotic, heroic etc. and imparting the Vajrayāna doctrine of the union of Emptiness (śūnyatā) and Great Bliss. Finally sending emanations for the benefit of sentient beings. In the text of 'Hevajra Tantra' the following verse describes the appearance of

³⁶² Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, *Ibid.*, p. 103.

³⁶³ (HT[F&M]., pp.241-251)

Hevajra and his consort in the state of Great Bliss.

[HT] I have eight faces, four legs, sixteen arms, and trample the four Māras. I am terrifying even to fear itself. My necklace is made from a garland of human heads. I am located in the Sun and I am dancing wildly. I wear a crossed Vajra on my head and I am of a terrifying black colour. From my mouth shoots forth the seed-syllable hūṃ and my body is smeared with ash. I am in erotic union with Nairātmyā, full of tranquil bliss, my essential nature being tranquillity. The face in front is dark black, the one on the right white like jasmine, the one on the left is a terrifying red, the face on the top is distorted and the rest of the faces are like the colour of bees and I have twenty-four eyes. (II.5.8-12)³⁶⁴

In the conclusion it can be stated that the attainment of the state of Hevajra – a non-dual state, occurs when the Wisdom and Method have been united at the time of both the path and the fruit. The path involves meditating on oneself as one presently having an inconceivable mansion, divine companions, sacred articles, in other words, all the divine qualities possessed by a Buddha in the non-dual state of bliss and emptiness, with the ability to extend perfect aid to all suffering sentient beings. The fruit of the path is the omniscient state of Buddhahood where all duality ceases. To attain the fruit, while on the path the practitioner must generate a facsimile mind of the Buddha during meditative sessions. Without the Generation and Completion Stage practices of 『Hevajra Tantra』 one cannot achieve the Perfection Stage of Mahāmudrā. One that is free from all mental fabrications, where realization of appearance and mind is of a Single taste (a state of non-discrimination) and of Great immutable bliss.

³⁶⁴ aṣṭāsyam catuṣcaraṇam bhujaṣoḍaśabhūṣitam/ caturmārasamākrāntam bhayasyāpi bhayānakam//8/ muṇḍamālākṛtahāram sūtraryastham tāṇḍavānvitam/ viśvavajradharam mūrdhni kṛṣṇavarṇabhayānakam//9// hūṃkāram sphārayen mukhād bhasmoddhūlitavigraham/ ratidvandvasamāpannam nairātmyayā saha saṃyutam//10// nistarāṅgasukhāvāptam nistarāṅgasvarūpiṇam/ mūlamukham mahākṛṣṇam dakṣiṇam kundasannibham//11// vāmaṃ raktaṃ mahābhīmaṃ mūrdhāsyam mūrdhāsyam vikarālinam/ caturviṃśatinetrādyam śeṣāsyā bhṛṃgasannibhāḥ//12// (HT[F&M].. p.243)

Chapter IV : Tantric Cult in 'Hevajra Tantra'

1. Preliminary Tantric Practice

In the previous Chapter it is deduced that the indivisibility of Emptiness and Compassion is the essential feature of Bodhicitta or Mind of Enlightenment. All Mahāyāna Buddhist aim to generate the Mind of Enlightenment for the benefit of suffering beings. While Sūtra Schools recommend practitioners to reduce desire in order to attain liberation, tantric texts actually propose to incorporate the energy of desire into the path. The problem lies not in desire *per se*, but rather in a misdirection of the energy of desire toward objects that lead to suffering and bondage.

Instead of viewing pleasure and desire as something to be avoided at all costs, tantra recognizes the powerful energy aroused by our desires to be an indispensable resource for the spiritual path. Because the goal is nothing less than the realization of our highest human potential, tantra seeks to transform every experience—no matter how 'unreligious' it may appear – into the path of fulfillment. It is precisely because our present life is so inseparably linked with desire that we must make use of desire's tremendous energy if we wish to transform our life into something transcendental.³⁶⁵

Tantric Buddhism accepts the idea found in many Buddhist text that Buddhas have overcome desire, but holds that the path to extinction of desire does not necessarily require its suppression. In fact, since desire is a very powerful force in human beings, suppressing it requires the expenditure of a great deal of energy and diligent practice over an extended period of time. The skillful means of Tantra, however, provide methods to redirect the force of desire by utilizing it in the spiritual

³⁶⁵ Lama Thubten Yeshe, *Introduction to Tantra*, (Boston: Wisdom, 1987), p.21.

path, so that desire itself becomes a means to overcome desire. This process is compared to the way that two sticks can be rubbed together to create a fire that consumes the sticks. In Tantra desire and bliss are carefully channeled through meditative practices, and they are used in very specific ways. The path of Tantra involves great discipline and requires keen intelligence, and it is based on a strong desire to help others. It has nothing to do with sensual indulgence.³⁶⁶

The goal of Tantra is to transform all pleasures into the transcendental experience of deep penetrative awareness. Instead of advocating separation from worldly pleasure the way many other traditions do, Tantra emphasizes that it is much more effective for human beings to enjoy themselves and channel the energy of their enjoyments into a quick and powerful path to fulfillment and enlightenment. This is the most skilful way of using our precious human potential.³⁶⁷

The Tantra school naturally evolved special techniques and rituals involving symbols and peculiar objects of worship – vajra, bell and so forth, to hasten the practitioner's progress on the path to liberation. These special techniques and symbols of Tantra achieved a cult status as their use was propagated by almost all schools of Buddhist Tantra.

Rituals involving offering, purification, generation of maṇḍala, mantra recitation, activation of cakras, fire sacrifices, gaṇacakra, feast, song and dance are common features of Highest Yoga Tantra. In *Guhyasamāja Tantra*,³⁶⁸ as well as *Cakrasaṃvara Tantra*, these rituals are as elaborately described as they are in 『Hevajra Tantra』.

1) Offering and Purification

The preliminary practices are taking refuge prostration, vajrasattva meditation, maṇḍala offering and guru yoga. These practices are

³⁶⁶ John Powers, *Introduction to Tibetan Buddhism*, p.225.

³⁶⁷ Lama Thubten Yeshe, *Introduction to Tantra*, p.29.

³⁶⁸ Alex Wayman, *Yoga of the Guhyasamājantra*, pp.62–77.

performed prior to entry in tantric practice. The main purpose being that dissolve to diminish afflictions and to purify the mind of the practitioner. Vajrasattva meditation involves one visualizing oneself as the deity engaged in his enlighten activities. This process familiarizes one with the state of Buddhahood and hastens the attainment of the final goal. In the chapter I of 『Hevajra Tantra』 visualizing oneself as Vajrasattva is emphasized prior to making of offerings and the application of vows. Visualization is stressed as making offerings like maṇḍala offering is an activity which involves physical action in conjunction with visualisation. Practitioners imagine making offerings of substances of incalculable value to the Guru and the Buddhas. The other important feature of this level is Guru Yoga that is to see one's teacher as an embodiment of pure exalted wisdom of a Buddha. This helps one to overcome obstructions to omniscience. 『Hevajra Tantra』 explains how one must perform the rites of purification and making offerings.

[HT] The yogī, at one with his chosen deity and full of the knowledge of mantras, should make all the Buddhas residing in all the directions enter into the heart of the image.

oṃ vajrapuṣpe āḥ hūṃ svāhā/ oṃ vajradhūpe āḥ hūṃ svāhā/ oṃ vajradīpe āḥ hūṃ svāhā/ oṃ vajragandhe āḥ hūṃ svāhā/ oṃ vajranaivedye āḥ hūṃ svāhā/ [These are the mantras for the five ritual offerings of flowers, incense, lamp, perfume and food respectively.]

Various kinds of flowers along with the uttering of the seed-syllable hūṃ should be offered. The water for the libation, the water for washing the feet and so on should be offered, as before, in accordance with the rules prescribed in the earlier tantra. (II.1.3–5)³⁶⁹

[HT] After having given the body as an offering the practitioner should begin the Application of the Vow. He should not offer gifts with thoughts of worthiness or unworthiness. He must eat and drink whatever he obtains and he should not hold and notions regarding likes and dislikes. The practitioner should not have thoughts regarding what is edible and inedible; similarly, he should not differentiate between

³⁶⁹ gaganasthān sarvabuddhān pratimāhr̥di veṣayet/ sveṣṭadevatāsaṃyogi pratyakṣamantrapāragah/3// ... /4// nānāhūṃkāraṇiṣpannān puṣpādyāṃs tu praḍhaukayet/ arghapādyādikaṃ prāgvat pūrvatantravidhikramaiḥ/5// (HT[F&M].. p.148)

what can or cannot be drunk and what should or should not be done. (I.6.19-21)³⁷⁰

[HT] Behold, O Goddess, the great gem which is the body surrounded by a circle of flames. A gem is useless when uncut but when cut it gives delight. Likewise the gem of phenomenal existence, which is united with the five desires, when not purified becomes poisonous and when purified becomes nectar-like. (II.9.8-9)³⁷¹

Offering should be made with no sense of discrimination and prejudice. One must make full use of the power of visualization and imagination while making effort to cleanse oneself of all negativities and afflictions. To make an offering of one's body, wealth and existence one must imagine them cleansed of their ordinary defiled natures. In this way one can proceed on the spiritual path.

2) Mantras

Mantras constitute the next essential feature of tantra. They are an integral part of practice. Mantras are used for invoking the Buddhas. Tantric practitioners repeat them in order to forge karmic connections between themselves and meditational deities and to effect cognitive restructuring through internalizing the divine qualities that the mantra represents. Not all mantras, however, have such clear symbolism. Many mantras are unintelligible on the literal level, but tantric practitioners are taught the meaning by their teachers. Tantric practitioners should recognize that the conventional meanings of words are not fixed, and the meaning and significance of anything lies in the mind of the beholder. Mantras mean what they need to mean in the context of a particular practice, and so conventional usage is often irrelevant. In addition,

³⁷⁰ śarīraṃ dānaṃ datvā ca paścāc caryāṃ samārabhet/ bhāgābhāgavicārṇa tasmād dānaṃ na dīyate/19// bhakṣyaṃ bhojyaṃ tathā pānaṃ yathāprāptaṃ tu bhakṣayet/ grahaṇaṃ nātra kartavyaṃ iṣṭāniṣṭavikalpataḥ/20// bhakṣyābhakṣyavicāran tu peyāpeyaṃ tathāiva ca/ gamyāgamyān tathā mantrī vikalpan naiva kārayet/21// (HT[F&M].., p.67)

³⁷¹ (HT[F&M].., p.277)

mantras may be interpreted in innumerable ways and have no fixed significance. In some Hindu systems, mantras are said to be primordial sounds that possess power in and of themselves. In Tibetan Buddhist Tantra mantras have no such inherent power – unless they are recited by a person with a focused mind, they are only sounds. For people with the proper attitude, however, they can be powerful tools that aid in the process of transformation.³⁷²

『Hevajra Tantra』 mentions different kinds of mantras and vouchsafe their efficacy. There are those that help one to overcome obstacles like mortal enemies who are against the Buddha and Dharma. There are mantras for making rain, destroying army, to cause harm to enemy, to attract a woman, to find lost wealth and such others.

[HT] I shall expound that method of rending the enveloped [life-force], the mere concentrated visualisation of which attains his goal for the practitioner. The holder of the Vow should rend with the hand the base of the navel of the one to be destroyed, whilst assuming a nature similar to that of Heruka by being in an extremely fierce state of mind. By the mere emanation of this even a Buddha is definitely destroyed. (II.9.1–2)³⁷³

[HT] After having announced the intention to the guru and accomplished beings, perform with mercy the rite of killing of one who is a non-believer of the teachings of the Buddha and the detractors of the gurus and Buddhas. One should emanate such a person, visualising his form as being upside down, vomiting blood, trembling and with hair in disarray. Imagine a blazing needle entering his back. Then by envisioning the seed-syllable of the Fire element in his heart he is killed instantly. (II.9.3–5)³⁷⁴

[HT] While reciting the mantra om āḥ phuḥ, make an image of a snake. Bathe the snake-image with the Five Nectars, worship it with blue black flowers, anoint it with Nāgadamāraka juice and smear elephant's ichor on its head. Place the snake's image in a hollow pot and cover it with another hollow pot of a similar kind, filling [the lower] pot with milk from a black cow. Tie the pots together with rope made

³⁷² John Powers, *Introduction to Tibetan Buddhism*, pp.230–232.

³⁷³ athātaḥ saṃpravakṣyāmi saṃpuṭodghātalakṣaṇam/ yena dhyānamātreṇa sādhaḥ siddhim āpnuyāt//1/ sādhyasya nābhimūle tu hastenotpāṭayed vratī/ heruka pratirūpeṇādhyāta krūra cetasā/ bhāvanāmātrakenaiva buddho 'pi naśyate dhruvam//2// (HT[F&M]., p.275)

³⁷⁴ (HT[F&M]., pp.275–276)

by a black virgin.

In the north-west, making a pool, place the snake [which is within the pots] in the pool. At the edge of the pool make a maṇḍala using the following colored powders; black powder made with charcoal from the crematory; white made from powdered human bone; yellow made from yellow orpiment; red made from crematory bricks; green made with Caurya leaves ground with human bones; and blue made from human bone ground together with charcoal from the crematory. With rope obtained from the crematory measure out a square maṇḍala which is three cubits and three finger widths on each side. In the middle of this maṇḍala draw an image of Hevajra with eight faces, four feet, sixteen hands and twenty-four eyes trampling and overpowering a snake. Then in a lonely place assuming an extremely wrathful mood, the accomplished practitioner must recite the following mantra: om̐ ghuru ghuru ghūḍu ghūḍu masa masa ghaṭa ghaṭa ghoṭaya ghoṭaya anatakṣobhakarāya nāgādhipataye he̐ he̐ ru ru ka saptapātālagatān nāgān karṣaya karṣaya varṣaya varṣaya garjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ hūṃ hūṃ hūṃ phaṭ svāha.

If it does not rain then recite this mantra in reverse order. It will rain. Should it still not rain, [this reverse order] will cause the heads of the Nāgas to burst like bunches of jack-fruit and it will then deluge. This is the process for making it rain. (I.2.20)³⁷⁵

[HT] I will explain the Cloud-rending ritual. In case of excess rain, sitting on an old rag from the crematory, rend the clouds by reciting the following mantra: om̐ āryaśmaśānapriyāya hūṃ hūṃ hūṃ phaṭ svāhā. This is the process for the Cloud-rending ritual. (I.2.21)³⁷⁶

[HT] I will explain the Chalk ritual for destroying an enemy army. Powdering chalk, mix it into a small ball together with the Five Nectars and filings of a sword. As a preliminary propitiation in order to become proficient in the application of this rite, recite the following mantra ten million times: om̐ vajrakartari hevajrāya hūṃ hūṃ hūṃ phaṭ. For the destruction of an enemy army, recite the mantra one hundred thousand times. Mark the neck of the water pot that is used in the rite with an encircling line of the paste. Once encircled, break the neck of the water pot. This will cause all the enemy heads to be severed. This is the Vajra Knife ritual. (I.2.22)³⁷⁷

[HT] Desiring to cause a burning fever, write the name of the enemy on an Arka

³⁷⁵ (HT[F&M].., p.28)

³⁷⁶ meghānām sphāṭanam vakṣye/ śmaśānakarpaṭa upaviśya mantrajapena sphāṭayet/ om̐ āryaśmaśānapriyāya hūṃ hūṃ hūṃ phaṭ svāhā/ megha sphāṭanavidhiḥ//21/ (HT[F&M].., pp.29-30)

³⁷⁷ (HT[F&M].., p.30)

leaf with the mixture of the juices of Viṣarājikā and the acidic Citraka fruit. Throw it on a chaff fire and recite the following mantra ten thousand times: om hevajra jvala jvala śatrūṇ bhrum̐ hūṃ hūṃ hūṃ phaṭ svāhā. By reciting the mantra ten thousand times the desire will be accomplished. (I.2.24)³⁷⁸

[HT] Desiring to subdue a young woman, go to the foot of an Aśoka tree on the Aśoka Aṣṭamī, wear a red garment and eat Madana fruit. Mark the forehead with Kāmācikā juice and recite the following mantra: om hrīḥ amukī me vaśībhavatu svāhā. By reciting the mantra ten thousand times she will come. (I.2.26)³⁷⁹

[HT] Desiring to control the sun and the moon, make images of the sun and the moon with the paste of ground rice and drop them into a cementing liquid. Recite the following mantra: om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya hūṃ hūṃ hūṃ phaṭ svāhā. By reciting the mantra seventy million times the sun and the moon will stop moving and the night and day of the moon and sun will become indistinguishable. This is the ritual for controlling the sun and moon. (I.2.27)³⁸⁰

[HT] In order to find lost wealth, at night whilst gazing into the eyes of a virgin, recite one hundred and eight times the mantra om nagrā nagrā. The worship her with flowers, incense, lamp and the other ingredients of the five-fold ritual offering.

At dawn on the fourteenth or eighth day of the lunar cycle, placing the sacramental pot together with oil and lac, recite the same mantra one hundred and eight times. Then smear the big toe of the one who recites the mantra with empowered lac and bathing the toe with the empowered oil, show it to the virgin. [Then the supplicant should demand:] 'Speak! Who has stolen this thing of mine?' Then she will reply: 'By such and such a person'. This is the Vajra divination ritual for finding lost things. (I.2.28)³⁸¹

『Hevajra Tantra』 goes to the extent of stating that no other Tantric ritual is more important than Mantras.

³⁷⁸ (HT[F&M]., p.31)

³⁷⁹ pramadāṃ vaśīkartukāmena aśokāṣṭamyām aśokatalaṃ gatvā raktavastraṃ paridhāya madanaphalaṃ bhakṣayet/ kāmācikārasena tilakaṃ vāndya mantraṃ japeṭ/ om hrīḥ amukī me vaśībhavatu svāhā/ ayutajāpenāgacchati//26// (HT[F&M]., p.32)

³⁸⁰ candrasūtraryau vaśīkartukāmena śālpiṣṭakamayāṃ candrākaṃ kṛtvā vajrodake nikṣipet/ mantraṃ japeṭ/ om candrārka mālā mā cala tiṣṭha tiṣṭha hevajrāya hūṃ hūṃ hūṃ phaṭ svāhā/ saptakoṭim japeṭ/ tiṣṭate/ candrasūtraryāṃ rātriṃdivāviśeṣakaṃ bhavati/ iti candrasūtraryavidhāraṇavidhiḥ//27// (HT[F&M]., p.32)

³⁸¹ (HT[F&M]., p.33)

[HT] In this tantric practice there is no need for fire-sacrifices and the performance of hand-gestures. This great tantric technique is effective on just being recited and one can accomplish merely by concentrated visualisation. (II.9.6)³⁸²

Not only what mantra is to be recited for the achievement of a particular purpose is given in 『Hevajra Tantra』 but also the way to do it is mentioned

[HT] The recitation of the mantra for the rite of Paralysing should be performed by using crystal beads; for Subduing red sandalwood beads; for Mesmerising soap-tree wood beads; for Causing hatred human bone beads; for Driving away horse bone beads; for Attracting beads of Brahmin's bone; for Causing Rain elephant bone beads and for Killing buffalo bone beads. (II.10.2-3)³⁸³

[HT] Whilst performing the rite of Paralysing milk is drunk; whilst Subduing use the sacrament of one's own desire; whilst Killing, female sexual fluids; whilst Attracting, the excrements; whilst Causing hatred, human flesh and whilst Driving away urine. Or else use [the flesh of] horse, dog, man, ox and elephant. (II.10.2-3)³⁸⁴

Besides recommending mantras for the eradication of specific obstacles 『Hevajra Tantra』 also elaborates on the mantras that a practitioner must chant to attain the state of Hevajra. The mantras for the main deity as well as the consorts are codified in the text. There is a mantra for the Five Buddha families as well. Each form of Hevajra has a specific mantra—that of two-armed Hevajra is different from that of four armed and so forth. what feats are accomplished by the recitation of each mantra is also revealed.

[HT] The Mantra for the sacrificial offering to all the demigods: om akaro mukhaṃ sarvadharmāṇaṃ ādyanutpannatvāt om āḥ hūṃ phaṭ svāhā. (I.2.1)

[HT] The seed-syllables of the Five Buddhas are: buṃ, aṃ, jṛiṃ, khaṃ and huṃ. (I.2.2)³⁸⁵

³⁸² asmin tanetre na hotavyaṃ mudrābandhakriyā na ca/ paṭhitasiddhaṃ mahā tantraṃ dhyānamātreṇa sidhyate//6// (HT[F&M]., p.276)

³⁸³ sphaṭikena stambhanaṃ jāpyaṃ vaśye ca raktacandanam/ riṣṭikayābhicārukaṃ vidveṣaṃ niraṃśukais tathā//2/ uccāṭanaṃ aśvahaḍḍenākarṣaṇaṃ brahmāsthinā/ varṣāpaṇaṃ gajāsthikaiḥ mārāṇaṃ mahiṣasya ca//3// (HT[F&M]., p.287)

³⁸⁴ (HT[F&M]., p.288)

³⁸⁵ sarvabhautikabalimantraḥ/ om akāro mukhaṃ sarvadharmāṇaṃ ādyanutpannatvāt

[HT] The Heart Mantra of Hevajra is: om̐ deva picu vajra hūṃ hūṃ hūṃ phaṭ svāhā. (I.2.3)

[HT] The basic structure of all mantras is: om̐ at the beginning, svāhā at the end adorned with hūṃ phaṭ. (I.2.4)

[HT] The mantra for causing a city to tremble is: om̐ a ka ca ta ta pa ya śa svāhā. (I.2.5)

[HT] The seed-syllables of the Yoginīs are: a ā i ī u ū ṛ ṛ ṣ ṣ e ai o au am̐ aḥ. (I.2.6)

[HT] The mantra of two-armed Hevajra is: om̐ trailokyākṣepa hūṃ hūṃ hūṃ phaṭ svāhā. (I.2.7)

[HT] The mantra of the four-armed Hevajra is: om̐ jvalajvalabhyo hūṃ hūṃ hūṃ phaṭ svāhā. (I.2.8)

[HT] The mantra of the six-armed Hevajra is: om̐ kiṭi kiṭi vajra hūṃ hūṃ hūṃ phaṭ svāhā. (I.2.9)³⁸⁶

The mantra for Empowering the Body, Speech and Mind for Purifying the site of worship, Paralyzing, Subduing, Driving-Away, Mesmerising, Killing etc. are mentioned in 'Hevajra Tantra'. (I.2.10–19)³⁸⁷

The order of the seed-syllables of these mantras by means of which men attain accomplishment of the various rites, are also explained in this Tantric text. Along with the seed-syllable of a mantra, the feat attained on its recitation is also mentioned.

[HT] Bhagavān, the great Admantine One, the great one whose body is the essence of the Vajra, replied: Listen O auspicious Goddess, I shall tell you the mantra. (II.9.15)

[HT] The mantra is composed of the Vairocana seed-syllable first, then the fourth sibilant with Pukkasī and the white Sūnya and svāhā at the end. By reciting this one hundred thousand times the world is paralysed. (II.9.16)

[HT] First the Chief of Letters, then Khecari and Svāhā at the end. This subdues even Buddhas. (II.9.17)³⁸⁸

om̐ āḥ hūṃ phaṭ svāhā//1/ tathāgatānām bījam/ buṃ am̐ jṛṃ kham̐ hūṃ//2//
(HT[F&M].., p.25)

³⁸⁶ (HT[F&M].., p.26)

³⁸⁷ (HT[F&M].., p.27)

³⁸⁸ bhagavān āha mahāvajrī vajrasāravapur mahān/ śṛṇu devī mahābhāge mantram̐ te kathayāmy aham̐//15// ādau vairocanaṃ dattvā uṣmāṇaṃ ca caturthakam̐ pukkasīśobhanaṃ divyaṃ śūnyākrāntaṃ śuklavarṇaṃ svāhāntaṃ niyojayet/ anena lakṣajāpena stambhayej jagat sarvgadā//16/ ādau varṇādhipaṃ dattvā tadanu

[HT] The first of the Vedas, then the second of the first [group of consonants] with a Sūnya and svāhā at the end. This drives away even Buddhas. (II.9.18)

[HT] First Vairocana, then the third of the second along with ra, Vārī and śūnya and svāhā at the end. This causes hatred in all men. (II.9.19)

[HT] First the Chief of Letters, then the third of the fifth with Sūnya and Ḍākinī and svāhā at the end. This is the mantra for Mesmerising. (II.9.20)

[HT] First the eldest of the letters, then the red hūṃ followed by svāhā at the end. This instantly attracts Rambhā, Tilottamā and the other [celestial maidens]. (II.9.21)³⁸⁹

[HT] First the Mohakula, then ghu and svāhā at the end. This kills gods and men. (II.9.22)

[HT] At the beginning Vairocana, then the first of the first with Vajraḍākinī, then second of the semi-vowels with Vajraḍākinī, then the first of the first with Vajraḍākinī, then the third of the semi-vowels with Vajraḍākinī, then the third of the semi-vowels with Cauṛī, then hrīḥ and svāhā at the end. This is the Kurukullā mantra. (II.9.23-25)³⁹⁰

[HT] The mantra for the purification of the site is: Vairocana at the beginning, then twice the second semi-vowel with kṣa, then hūṃ thrice, then phaṭ and svāhā at the end. (II.9.33)

[HT] The mantra for the empowerment of food and drink is: Vairocana at the beginning, the vajrā and hūṃ at the end. (II.9.34)³⁹¹

[HT] The mantra for all the demi-gods is: Vairocana at the beginning, then akāro mukhaṃ, then the third sibilant, then the fourth semi-vowel with Vahni above it, then dharmāṇām, then Vajra followed by ādyanutpannatvāt om āḥ hūṃ phaṭ svāhā. (II.9.35)³⁹²

After citing the mantras of the different deities the significance of the deity forms is clarified.

khecarīm tataḥ/ svāhāntaṃ yojitaṃ kṛtvā buddhān api vaśīkaret//7// (HT[F&M].. p.279)

³⁸⁹ (HT[F&M].. p.280)

³⁹⁰ (HT[F&M].. p.281)

³⁹¹ antasthānām dvitīyan tu kṣakāradvayam/ madhye punar antasthānām dvitīyakam/ hūṃkāratrayaṃ vairocanādi phaṭkāraṇīdarbhitaṃ svāhāntam/ bhūmiśodhanamantraḥ//33/ vairocanādi tadanu vajrā hūṃkāraṇāntam khānapānādhiṣṭhānamantraḥ//34// (HT[F&M].. p.284)

³⁹² (HT[F&M].. p.285)

[HT] Listen, I shall speak of how the phenomenal manifests as aspects of the form of Heruka, the Lord who is the saviour of the world. The blood-shot eyes are because of mercy; the black body is from the attitude of friendliness; the four feet are from the four methods of conversion; the eight faces are the eight Vimokṣas; the sixteen arms are the sixteen Voidnesses; the Five Symbolic Ornaments are the Five Buddhas and Wrath is for the subduing of the wicked. The meat is Pukkaṣī, blood Śavarī, semen Caṇḍālī, fat and marrow Ḍombī, skin the seven limbs of Enlightenment and bones the Four Noble Truths. (II.9.10–13)³⁹³

In 『Hevajra Tantra』 two whole chapters have been devoted to mantras and their significance. Only with the incantation of proper mantras that one can purify the site for spiritual practice. in an unempowered and defiled site progress is impossible hence even to start on spiritual path one must chant mantras.

3) Four kinds of Gazes (drṣṭiḥ)

In the application of mantra, for control of beings, there are four kinds of Gazes. They are Overthrowing (pātanā), Subduing (vaśyā), Attracting (ākṛṣṭi) and Paralysing (stambhanā).

[HT] It is that for the rite of Overthrowing the gaze is straight ahead, cruel and on the forehead. For the rite of Subduing the eyes are focused towards the left with the image on the left. (I.11.1)

[HT] For the rite of Attracting the gaze is focused upwards towards the right side and the image is on the right. For the rite of Paralysing the gaze is towards the middle, the eyes focused on the root of the nostril. (I.11.2)³⁹⁴

[HT] Overthrowing is performed by means of exhalation; Subduing by breath

³⁹³ saṃsāraṃ herukākāraṃ jagaduttaraṇaṃ prabhum/ yena rūpeṇa sambhūtaṃ tad ahaṃ vacmi śṛṇvatām//10/ kṛpayā locane rakte kṛṣṇāṅgo maitrīcittataḥ/ saṃgrahavastucatuṣkena catvāraś caraṇāḥ smṛtāḥ//11/ aṣṭāsyāṃ vimokṣā aṣṭau sūnaytā ṣoḍaśa bhujāḥ/ mudreṇa pañcabuddhāḥ syuḥ kruddho duṣṭavineyataḥ//12/ māṃsena pukkaṣī khyātā śavarī raktena kalpitā/ caṇḍālī śukram ity uktaṃ ḍombī ca medamajjayoh/ carma bodhyaṅgasaptan tu asthi satyacatuṣṭayam//13// (HT[F&M].., p.278)

³⁹⁴ samākrūrā lalāṭī ca pātanā kathitā sadā/ vaśyā vāmāśritā drṣṭiḥ puttālī dvau ca vāmataḥ//1/ ākrṣṭīr dakṣiṇe bhāge puttālī dvau hi cordhvataḥ/ madhyamā stambhanādrṣṭīr dvau ca nāsajāḍāntare//2// (HT[F&M].., p.139)

retention; Attracting is by inhalation and Paralysing by the tranquilly-held breath. (I.11.3)³⁹⁵

[HT] Having mastered the four Gazes the wise one must save all beings. Here actual killing should not be performed. If killing is performed it becomes a breakage of the Observance of the Vow. (I.11.6)³⁹⁶

The Gazes have been mentioned in order to overcome beings and not for killing beings.

[HT] In this practice anything may be performed, except deceiving other beings, for the Mudrā Accomplishment is not attained by harming living beings. (I.11.7)³⁹⁷

A practitioner of Tantra is supposed to accomplish the four kinds of Gazes by regular recitation of mantra. The purpose of attaining the gazes is to remove obstructions from the path of spiritual progress. Maṇḍala construction is another feature of Tantra.

4) Maṇḍala

In 'Hevajra Tantra' maṇḍala is defined as follows:

[HT] Bhagavān said: Maṇḍala is said to be the essence, the Enlightened Consciousness and the great bliss. Maṇḍala is so called because it holds the Great Bliss, that is, bears it. (II.3.26)³⁹⁸

According to the Dalai Lama, the image of the maṇḍala "is said to be extremely profound because meditation on it serves as an antidote, quickly eradicating the obstructions to liberation and the obstructions to omniscience as well as their latent predispositions." The obstructions to liberation and the obstructions to omniscience are the two main types of

³⁹⁵ (HT[F&M].., p.140)

³⁹⁶ sādhyatvā caturdṣṭiṃ sattvāni tārayed budhaḥ/ mārāṇaṃ nātra kāryaṃ syāt samayabhedāḥ paraṃ bhavet//6// (HT[F&M].., p.141)

³⁹⁷ sarvākāryaṃ tu kartavyaṃ hitvā sattvasya vañcanām/ sattvāpakāramātreṇa mudrāsiddhir na labhyate//7// (HT[F&M].., p.141)

³⁹⁸ bhagavān āha// maṇḍalaṃ sāraṃ ity uktāṃ bodhicittaṃ mahat sukham/ ādānan tat karotīti maṇḍalaṃ malanaṃ matam//26// (HT[F&M].., p.190)

mental afflictions that obstruct one's attainment of Buddhahood. The maṇḍala serves as a representation of an enlightened mind that is liberated from all such obstacles, and in the context of tantric practice it is a powerful symbol of the state that meditators are trying to attain.³⁹⁹

The deeper levels of maṇḍala offering are the "inner maṇḍala offering" and the "secret maṇḍala offering", which do not use physical movements, external gestures, or material objects. The practice takes place in the mind, and one's own body becomes the offering. The body itself becomes transformed into a maṇḍala, and through this one diminishes the sense of ordinariness. This practice also undermines fixed views and negative attitudes toward the body.

The secret maṇḍala offering requires a thorough familiarity with the mystical physiology of Highest Yoga Tantra, and because much of the practice involves great skill in subtle manipulation of vital energies, one's own mind becomes the maṇḍala. Two types of mind – the mind of enlightenment and the mind directly perceiving emptiness – are the basis of the secret maṇḍala offering. The mind of enlightenment consists of the mental consciousness accompanied by two aspirations: the aspiration to benefit all sentient beings through establishing them in the state of Buddhahood; and the wish personally to attain complete enlightenment in order to be able to accomplish the first aspiration. The wisdom consciousness realizing emptiness penetrates beyond false appearances and correctly perceives things as they are, that is, as utterly lacking inherent existence, as composite, produced, and impermanent. In the secret maṇḍala offering, one offers the mind of enlightenment and the wisdom consciousness realizing emptiness to the objects of refuge. One adorns the maṇḍala with the activities of these minds – which are suffused with wisdom and compassion – and offers them to the guru, the Buddha, and other enlightened beings.⁴⁰⁰

In 『Hevajra Tantra』 the construction of the outer maṇḍala is described

³⁹⁹ John Powers, *Introduction to Tibetan Buddhism*, p.227.

⁴⁰⁰ John Powers, *Ibid*, pp.268-270.

as follows:

[HT] The yogī, who in essence is the deity, should first purify the site of the consecration. After attentively performing the Hūṃvajrī rite, he should then draw the maṇḍala. (I.10.2)⁴⁰¹

[HT] The excellent maṇḍala should be constructed in a garden or an isolated place or the abodes of the Bodhisattvas or within the inner sanctum of a temple. (I.10.3)

[HT] The maṇḍala appropriate is three cubits and three thumb widths long and is drawn with divine powder or with the powder of medium quality made from the five gems or else with the powder made from rice grains etc. (I.10.4)⁴⁰²

『Hevajra Tantra』 explains the method of constructing an external maṇḍala. It is necessary for the practitioner to form a maṇḍala prior to inviting the deities and manifesting himself in the centre of that maṇḍala in the Hevajra form.

[HT] Draw a maṇḍala comprising a square enclosure having four openings and encircled by lines of different colours. It should have four archways and be decorated with vajra threads. Then draw eight ritual pots which have five lines drawn on each of them. The maṇḍala should be drawn using powder of the five gems or rice and so on or else with powder of bricks or charcoal from the cremation-ground. (II.5.50–51)⁴⁰³

[HT] In the middle of the maṇḍala draw a lotus with eight petals and a pericarp. Within the lotus draw a white skull whose three parts are marked. In the north-eastern petal draw a lion, in the south-eastern a monk, in the south-western a disc and in the north-western a vajra. In the eastern petal draw a knife, in the southern a hand-drum, in the western a tortoise and in the northern a snake. These are proclaimed to be the eight symbols of the [eight retinue] goddesses which accord with their individual qualities. Draw a crossed vajra in the middle of the white

⁴⁰¹ vasudhām śodhayed yogī prathamam devatātmakam/ hūṃvajrīkrtya yatnena paścān maṇḍalam ālikhet//2// (HT[F&M]., p.119)

⁴⁰² udyāne vijāne deśe bodhisattvagrheṣu ca/ maṇḍalāgāramadhye ca vartayen maṇḍalam varam//3/ divyena rajolekhena athavā madhyamena tu/ pañcaratnamayaś cūrṇair athavā taṇḍulādibhiḥ/ trihastam maṇḍalam kāryam trayāṅguṣṭhādikan tataḥ//4// (HT[F&M]., p.120)

⁴⁰³ puṭam ekam caturdvāram nānāśmīsamākulam/ catustoraṇasamāyuktam vajrasūtratraya vibhūṣitam//50/ pañcarekhāsamāyuktam aṣṭau kalaśās tato likhet/ pañcaratnamayaś cūrṇair athavā taṇḍulakādibhiḥ/ śmaśāneṣṭakenāpi śmaśānāṅgarakais tathā//51// (HT[F&M]., p.254)

skull. (II.5.50–55)⁴⁰⁴

[HT] Then place in the maṇḍala the Victorious Ritual Pot which has branches in it and is encircled by a clean cloth. It should contain the five divine gems and should be filled with rice. What need is there to say much more! Perform the maṇḍala ritual as prescribed in the Tattvasaṃgraha. (II.5.56–57)⁴⁰⁵

The manner in which a maṇḍala is to be visualized by a practitioner is revealed in 『Hevajra Tantra』.

[HT] Thus the Lord said: The maṇḍala comprises of a blazing square with four brilliant doors. It is adorned with garlands and chains and has flowing plumes of many colours. It is resplendent with eight pillars, has vajra threads and is decorated with flowers of many kinds. Incense, lamps and perfumes are there. In the maṇḍala there are eight jars which have branches in them and a piece of clothe is tied around each of their necks. The Victory Jar containing the five precious objects should be offered in the east. Assuming the nature of one's own chosen deity draw the maṇḍala with a beautiful, new thread that is well made and of the right length. (I.10.19–22)⁴⁰⁶

[HT] Recite the mantra of the principal deity of the circle one hundred thousand times and the mantra of each of the retinue deities ten thousand times. Using the previously mentioned mantra the wise yogī must purify the ground. Firstly, at the site of consecration, place the sacrificial offering using the mantra which begins with akāra. Perform the protection rite here in the same way as mentioned in the context of the practice of concentration. (I.10.23–24)⁴⁰⁷

In chapter 8– *Circle of Yogini*, the inner maṇḍala is described in great detail. How one should visualize the maṇḍala with Hevajra in the centre surrounded with his retinue of deities is alluded to in this chapter. A few

⁴⁰⁴ (HT[F&M]., pp.254–255)

⁴⁰⁵ vijayakalaśm tato dadyāt pallavāgraṃ suvastrīṇaṃ/ pañcaratnodaraṃ divyaṃ śālijaiḥ paripūritam//56/ kiṃ bahunā pralāpena yathā tattvasaṃgrāhe maṇḍalavidhis tathā kartavyam//57// (HT[F&M]., p.256)

⁴⁰⁶ ity āha maṇḍalaṃ śāstā catuṣkoṇaṃ samujjvalam/ caturdvāraṃ mahādīptaṃ hārārdhahārabhūṣitam/19// srakcitracāmarair yuktaṃ aṣṭastambhopaśobhitam/ vajrasūtratrain samāyuktaṃ nānāpuṣpopaśobhitam/20// dhūpaṃ dīpaṃ tathā gandham aṣṭakalaśādhībhīr yutam/ te ca sapallavāgrāḥ syur vastrācchāditakandharāḥ/ pañcaratnaparikṣiptaṃ dadyād vijayaṃ pūrvataḥ/21// navena suniyuktena supramāṇena cāruṇā/ sūtreṇa sūtrayet prājñāḥ sveṣṭadevatārūpataḥ/22// (HT[F&M]., p.129)

⁴⁰⁷ (HT[F&M]., p.130)

verses are cited from this chapter to elucidate the point.

[HT] In Space, after visualising a Bhaga perform the emanations in the middle of it. Emanate the circle first and then the arising of the deities in the proper order of arising. 'The circle' is to be understood as the Earth element; 'first' as Water; 'in the order appropriate' as Fire; 'of the deities' as Air and 'the arising in the proper order' as that of the emanator. (I.8.1-2)⁴⁰⁸

[HT] The Circle arising from the Source of Nature is undefiled and has two enclosures. The inner one is formed by the Kiñjalka and the other by the triangle. (I.8.3)⁴⁰⁹

[HT] At the centre of this maṇḍala imagine a corpse with fifteen seats. Above that corpse is the Lunar Maṇḍala and above the Moon is the seed-syllable. Then visualise the Sun arising above the Moon. The union of these two, Moon and Sun, is great bliss. Āli is the Moon and Kāli is the Sun. Gaurī and the other Yoginīs are proclaimed to arise from union of the Moon and Sun. (I.8.4-5)⁴¹⁰

[HT] The wise yogī should always emanate the Five Yoginīs located in the inner enclosure as being of the very nature of the Aggregate of the Five Components of Phenomenal Awareness. Vajrā is in the eastern direction [of the inner enclosure], Gaurī in the southern, Vāriyoginī in the western, Vajraḍākī in the northern and Nairātmyā is in the centre. Further, in the outer enclosure are Gaurī, Caurī, Vetālī, Ghasmarī, Pukkasī, Śavarī, Caṇḍālī and the eight Ḍombī. The Yoginīs Bhūcarī and Khecarī are located below and above the maṇḍala, respectively. These two deities respectively represent the Phenomenal and the Release. (I.8.11-14)⁴¹¹

[HT] All the Yoginīs are exceedingly fierce, black in colour and adorned with the Five Symbolic Ornaments. Each one of them has a single head, blood-red eyes and holds a knife and skull in their hands. The circlet, the ear-rings, the necklace, the bracelets on the wrist and the girdle, by signifying the purification of the Five

⁴⁰⁸ khadhātau bhagaṃ dhyātvā madhye kurvīta bhāvanām/ cakram pūrvaṃ yathānyāyaṃ devatānāṃ yathodayam//1/ cakram kṣoṇījalāṃ pūrvaṃ yathānyāyaṃ hutāśanam/ devatānāṃ mahāvāyur bhāvakaś ca yathodayam//2// (HT[F&M]., p.83)

⁴⁰⁹ dharmodayodbhavaṃ cakram dvipuṭaṃ hi nirāmayam/ kiñjalkena bhaved ekaṃ trikoṇenāparaṃ śrutam//3// (HT[F&M]., p.84)

⁴¹⁰ (HT[F&M]., p.85)

⁴¹¹ adhyātmapuṭe tāvat sthitā vai pañcayoginyah/ pañcaskandhasvabhāvena bhāvayed yogavit sadā//11/ indre vajrā yame gaurī vāruṇyāṃ vāriyoginī/ kauveryāṃ vajraḍākī ca madhye nairātmyayoginī//12/ bāhyapuṭe punar gaurī caurī vetālī ca ghasmarī pukkasī tathā/ śavarī caṇḍālī caiva aṣṭamī ḍombinī matā//13/ adhovaty ūrdhvaty eva khecarī bhūcarī smṛtā/ bhavajñirvāṇasvabhāvena sthitāv etau dvidevate//14/ (HT[F&M]., p.89)

Buddhas, these five are the pure Symbolic Ornaments. All the Yoginīs are said to be similar to Nairātmyā. The left hand holds a skull and the right hand holds a knife. They also have a Khaṭvāṅga resting on their left side. They wear a tiger skin around their waists, each one stands upon a corpse, are fiery brilliant, have two arms and yellow hair. (I.8.15–18)⁴¹²

Formation of outer and inner maṇḍala is an essential feature of the generation stage practice of Highest Yoga Tantra. As in Tantra importance is attached to the body, it is necessary to know the four energy centres, their location in the body and how they can be activated to attain the subtle Innate mind of clear light.

5) The Four Energy Centres (cakra)

In 『Hevajra Tantra』 importance is attached to the process of kāya sādhanā or yogic practice of using the body for the realization of ultimate truth. The five psycho–physical aggregates are purified by visualizing them as deities and their consort. The union of Method and Wisdom is used to generate Bodhicitta or the mind of enlightenment involves certain esoteric practices, whereby the wind that is the mount of the consciousness is made to abide in the central channel and to pierces the four cakras. The cakras are Nirmāṇacakra, Dharmacakra, Saṃbhogacakra and Mahāsukha cakra.

According to standard mahāyāna philosophy the Bodhicitta, after its production, must march upwards through ten stages known as the *Bodhicitta–bhūmis* and reach the highest state of *dharmamegha* and attain Buddhahood. In the process of upward march of the Bodhicitta the bliss

⁴¹² sarvā devatyāḥ kṛṣṇavarṇā mahāraudrā pañcamudrāvibhūṣitāḥ/ ekavaktrās ca raktākṣāḥ kartṛkapāladhṛkkarāḥ//15/ cakrī kuṇḍala kaṇṭhī ca haste rūcaka mekhalā/ pañcabuddhaviśuddhyā ca pañcaite śuddhamudrakāḥ//16/ sarvā etādṛśāḥ khyātā yathā nairātmyayoginī/ kapālaikakaravyagrā dakṣiṇe kartṛdhārikāḥ//17/ khaṭvāṅgaṃ caiva vāmena vyāghracarmāvṛtā kaṭiḥ/ śavārūḍhā jvaladdīptā dvibhujāḥ piṅgamūrdhajāḥ//18/ (HT[F&M]., p.90)

first produced goes on acquiring a higher nature, the four kinds of bliss ānanda, paramānanda, viramānanda and saha-jānanda are attained at the four cakras respectively. Based on the four cakras the practice of four kinds of mudrās is recommended. In 『Hevajra Tantra』 prior to referring to the four cakras, the location and significance of the nāḍīs or the channels is explained.

[HT] Vajragarbha asked: O Bhagavān, how many nāḍīs are there in the Adamantine Body (vajradeha)?

Bhagavān replied: There are thirty-two nāḍīs. These thirty two are the bearers of the Enlightened Consciousness (bodhicitta) and flow into the Centre of Great Bliss. Among them three nāḍīs, Lalanā, Rasanā and Avadhūti are the most important. (I.1.14)⁴¹³

[HT] Lalanā has the nature of Wisdom and Rasanā of Means. In the middle, between them is Avadhūti, free from the duality of subject and object. Lalanā is the bearer of Akṣobhya (semen) and Rasanā is the bearer of Rakta (ova). The bearer of both Wisdom and Moon is known as Avadhūti. (I.1.15–16)

[HT] The names of the thirty two nāḍīs are Abhedyā, Sūkṣmarūpa, Divyā, Vāmā, Vāminī, Kūrmajā, Bhāvakī, Sekā, Doṣā, Viṣṭā, Mātari, Śavarī, Śitadā, Ūsmā, Lalanā, Avadhūti, Rasanā, Pravaṇā, Kṛṣṇavarṇā, Surūpiṇī, Sāmānyā, Hetudāyikā, Viyogā, Premaṇī, Siddhā, Pāvakī, Sumanā, Traivṛttā, Kāminī, Gehā, Caṇḍikā and Māradārika. (I.1.17–19)⁴¹⁴

[HT] Vajragarbha asked: O Bhagavān, what is the nature of these thirty two nāḍīs? Bhagavān replied: The nāḍīs are all transformations of the three realms of existence and are devoid of the duality of subject and object. But when they are used as means, they are all conceived as possessing characteristics of phenomenal things. (I.1.20–21)⁴¹⁵

[HT] The various Concealed Essences (saṃvara) are mentioned: Āli and Kāli, Moon and Sun, Wisdom and Means, the Centres of Essential Nature, Enjoyment, Creation and Great Bliss and the Body, Speech and Mind.

Evaṃ mayā: By e the goddess Locanā is indicated, by vaṃ Māmakī, by ma Pāṇḍurā and by yā Tāriṇī.

In the Centre of Creation a sixty four petal lotus. In the Centre of Essential Nature

⁴¹³ vajragarbha āha/ he bhagavān vajradehe katamāḥ nāḍyaḥ// bhagavān āha/ dvātriṃśad bodhicittāvahā mahāsukhasthāne sravante/ tāsāṃ madhye tisro nāḍyaḥ pradhānāḥ/ lalanā rasanā avadhūti ceti//14// (HT[F&M]., p.12)

⁴¹⁴ (HT[F&M]., p.13)

⁴¹⁵ vajragarbha uvāca/ etā dvātriṃśan nāḍyo bhagavān kiṁśāḥ//20/ bhagavān āha/ tribhāvaparīṇatāḥ sarvā grāhyagrāhakavarjitāḥ/ athavā sarvopāyena bhāva lakṣaṇa kalpitāḥ// (HT[F&M]., pp.13–14)

an eight petal lotus. In the Centre of Enjoyment a sixteen petal lotus. In the Centre of Great Bliss a thirty-two petal lotus. (I.22–24)⁴¹⁶

In 'Yogaratanmālā' the centres or cakras are explained in detail.

[commentary of I.1.22–24] The Concealed Essence is that by which the yogī must resolve the externalized gross phenomenal manifestations and internalize them. Saṃvara, the Concealed Essence, is so called because it is concealed (saṃvāra) in the body and because it is the choicest (vara) of essence. Here 'various' refers to the different kinds of Concealed Essences. Āli represents the sixteen vowels beginning with a Kāli represents the thirty-four consonants beginning with ka. They are [also the pairs] Lalanā and Rasanā, Moon and Sun, and Wisdom and Means.

The Centres of Essential Nature, Enjoyment and Creation are situated in the heart, throat and the generative organ respectively. The Body, Speech and Mind are these [above-mentioned] three Centres. The Body Centre is in the generative organ, the Speech Centre in the throat and the Mind Centre in the heart. The nature of the Centre of Great Bliss is the experience of the unity of the three Centres. Know this to be in the top of the head. In the Four Centres are the four Seals who are of the nature of the four elements, Earth, Water, Fire and Air. Now, the number of petals in the Creation and other Centres is given.

In the central eight petals of the sixty four petalled lotus [in the Centre of Creation], clockwise, the letters are a, ka, ca, ṭa, ta, pa, ya and śa. At the very centre of the lotus is the seed-syllable am̐. In the Centre of Essential Nature in the heart is an inverted, downward facing eight petalled lotus. In the petals of the four corners are the letters ya, ra, la and va. In the four petals of the four directions are the letters ā, ī, ū and e. At the very centre of the lotus is the seed-syllable hūṃ, facing down. In the Centre of Enjoyment in the throat is a sixteen petalled lotus facing upwards. In the central four petals, which are in the four directions, are clockwise the letters a, i, u and e. At the very centre of the lotus is the seed-syllable om̐. In Centre of Great Bliss, in the head, is a thirty-two petalled lotus. At the very centre of this lotus is the downward-facing seed-syllable haṃ. In the Process of Generation one should actualize these above mentioned attributes in the four Centres. (YM)⁴¹⁷

Where each centre is located, how the centres of essential nature, enjoyment and creation are equal to the Body, Speech and Mind of the

⁴¹⁶ saṃvarabhedaś ca kathyate/ āli kālī candra sūtraryaprajñopāya dharma saṃbhoga nirmāṇa mahāsukhakāya vākcittam//22/ evaṃ mayā/ ekāreṇa locanādevī vaṃkāreṇa māmakī smṛtā/ makāreṇa pāṇḍurā ca yākāreṇa tāriṇī smṛtā//23// nirmāṇa cakre padmaṃ catuṣṣaṣṭidalam/ dharmadcakre aṣṭadalam/ saṃbhoga cakre ṣoḍaśadalam/ mahāsukha cakre dvātriṃśaddalam//24// (HT[F&M]., pp.14–15)

⁴¹⁷ (HT[S]., part2, pp.106–107)

Buddhas, how the four elements of earth, water, fire and air are represented by them. It is also shown how at these four centres the actualization of four moments, the principles, four joys as well as the four Doctrinal Schools is necessary to make progress in the Generation Stage of tantric practice.

Also that these centres are deified as goddesses like Pukkasī, Śavarī, Caṇḍālī and Ḍombī.

[HT] Pukkasī is said to be the Earth element; Śavarī is known to be the Water element; Caṇḍālī is known to be the Fire element and Ḍombī is proclaimed to be the Air element. (I.9.17)⁴¹⁸

Next one must analyse the justification of the names given to each of these energy centres.

1) The Center of Great Bliss is the foundation of bliss, and the white Bodhicitta abides principally at the crown, hence it is so named. 2) The Enjoyment Centre at the throat is so called because this is the place where one tastes the six kinds of tastes: sour, sweet, bitter, salty, astringent and pungent. 3) The Centre of Essential Nature is at the heart where the mind normally abides. The indestructable also resides here which comes from one's parents. It is for this reason this center is called Centre of Essential Nature. 4) The Centre of Creation is situated at the navel. The fire of the Caṇḍālī is located at this centre within the central channel (avadhūtī) and is the basis of the emanation of great bliss. Therefore the centre is named Centre of Creation.⁴¹⁹

[HT] The Body of Creation is proclaimed to be there from where all living beings are born, the act of creation being constant and age-old. Since it generates, that is, creates, it is known as [the Body of] Creation. 'Nature' refers to the nature of consciousness and the Body of Essential Nature is located in the heart. 'Enjoyment' is the enjoyment of the six flavours and the Body of Enjoyment is located in the throat. The Centre of Great Bliss is located in the head. (II.4.56-58)⁴²⁰

⁴¹⁸ prthivī pukkasī khyātā abdhātuḥ śavarī smṛtā/ tejaś caṇḍālīnī jñeyā vāyur ḍombī prakīrtitā//17// (HT[F&M]., p.116)

⁴¹⁹ Geshe Ngawang Dhargyey, Gelong Jhampa Kelsang (by tr.), *A Commentary on the Kālacakra Tantra*, p.116.

[HT] In evaṃ is the Corresponding Fruit. In the Centre of Essential Nature is the Matured Fruit. In the Centre of Enjoyment is the Fruit of Personal Striving. In the Centre of great Bliss is the Pure Fruit. The Fruits are said to be of these four kinds, distinguished as 'Corresponding' and so on. The one who enjoys the actions is the noble Lady Wisdom herself who animates the winds of action. The Corresponding Fruit is where the effect experienced is similar to the action performed. The Matured Fruit is the reverse of the Corresponding Fruit in that from minimal action there is a much greater consequential effect. The Fruit of Personal Striving is that which is attained by personal exertion. The Pure Fruit refers to the fruit from the purification by yoga. (II.4.59–61)⁴²¹

The four centres mentioned in 'Hevajra Tantra' is found in other Buddhist Tantras and they correspond to the four cakras sited in Hindu Tantras. The following diagram explains this affinity between the two Tantras.

	head	neck	heart	navel
Hindu	Ājñā	Viśuddha	Anāhata	Maṇipūra
Buddhist	Mahāsukha	Sambhoga	Dharma	Nirmāṇa ⁴²²

It can be noticed that the concept of cakra is a tantric feature common to both schools of Tantra – Buddhist and Hindu. And both schools propagate various techniques to activate the cakra for the purpose of attaining liberation.

6) Seal (mudrā)

In 'Hevajra Tantra' we often come across the word mudrā. Mudrā (seal) means consort; symbolic ornament; hand gesture; seal; seal of a

⁴²⁰ aśeṣāṇāṃ tu sattvānāṃ yatrotpattiḥ pragīyate/ tatra nirmāṇakāyaḥ syān nirmāṇaṃ sthāvaram matam//56/ utpādyate nirmīyate anena nirmāṇikaṃ matam/ dharmaś cittasvarūpan tu dharmakāyo hr̥di bhavet//57/ sambhogam bhuñjanam proktaṃ śaṇṇam vai rasarūpiṇam/ kaṇṭhe sambhogacakram ca mahāsukhaṃ śirasi sthitam//58// (HT[F&M]., p.222)

⁴²¹ (HT[F&M]., p.223)

⁴²² Alex Wayman, *Yoga of the Guhyasamājantra*, p.66.

Buddha family.

『Hevajra Tantra』 states that the ornaments worn by the yogi and by the deity Hevajra have symbolic significance.

[HT] He is dark blue with a radiant-red aura, as the colour and brilliance of the horizon at dawn, has hibiscus-red eyes and yellow hair coiled and knotted on the top of his head. He is adorned with the Five Symbolic Ornaments (pañcamudrāḥ), the circlet, the ear-rings, the necklace, the wrist-bracelets and the girdle. These five are known as symbolic ornaments because they signify the purification of the Five Buddhas. His gaze is wrathful, he wears a tiger-skin and is sixteen-years old in appearance. He holds a Vajra-skull in his left hand and a khaṭvāṅga rests in the crook of his left shoulder. He holds a black Vajra in his right hand. He is in essence the manifestation of the Seed-syllable hūṃ. (I.3.13-15)⁴²³

[HT] Listen, I shall speak of how the phenomenal manifests as aspects of the form of Heruka, the Lord who is the saviour of the world. The blood-shot eyes are because of mercy; the black body is from the attitude of friendliness; the four feet are from the four methods of conversion; the eight faces are the eight Vimokṣas; the sixteen arms are the sixteen Voidnesses; the Five Symbolic Ornaments are the Five Buddhas and Wrath is for the subduing of the wicked. (II.9.10-12)⁴²⁴

Hand gesture that a practitioner is to make while chanting mantras is mentioned in the text but it is also stated that in the mahāmudrā practice one need not perform hand gestures if one is following the tantric path with right motivation and correct view (proper understanding of the ultimate truth).

[HT] In this tantric practice there is no need for fire-sacrifices and the performance of hand-gestures. This great tantric technique is effective on just being recited and one can accomplish merely by concentrated visualisation. (II.9.6)⁴²⁵

The the practice of visualizing the five Buddha families as sealed by

⁴²³ nīlāruṇābhavarṇena raktabandhūkanetravān/ piṅgordhvakeśavartaś ca pañcamudreṇālaṅkṛtaḥ//13/ cakrī kuṇḍala kaṇṭhī ca haste rūcaka mekhalā/ pañcabuddhaviśuddhyā ca etā mudrāḥ prakīrtitāḥ//14/ kruddhadṛṣṭir vyāghracarmā sa dviraṣṭavarṣākṛtiḥ/ vāme vajrakapālaṃ ca khaṭvāṅgaṃ cāpi vāmataḥ/ dakṣiṇe kṛṣṇavajraṃ ca hūmkāroccāraṇātmakaḥ//15// (HT[F&M]., pp.43-44)

⁴²⁴ (HT[F&M]., p.278)

⁴²⁵ asmin tanre na hotavyaṃ mudrābandhakriyā na ca/ paṭhitasiddhaṃ mahātantraṃ dhyānamātreṇa sidhyati//7// (HT[F&M]., p.276)

goddesses is recommended in 『Hevajra Tantra』, in order to help the yogi to purify his defiled psycho-physical aggregates and to transform them into divine entities.

[HT] Mudrā, the Seal, is a sign or mark and by this mark the Family is identified. By practising the emanation of the wrong family there will neither be the Accomplishment nor any accomplisher. (II.4.17)⁴²⁶

[HT] Nairātmyā is marked by the Seal of Wrath, the Yoginī Vajrā by Delusion, Gaurī by Malignity, Vārī by Passion, Vajraḍākinī by Envy, Pukkasī by Wrath, Śavarī by Delusion, Caṇḍālī by Malignity, Ḍombī by Passion, the other Gaurī by Wrath, Caurī by Delusion, Vetālī by Malignity, Ghasmarī by Passion, Bhūcarī by Delusion and Khecarī by Passion. Know the Seals to be thus if you wish. (II.4.18–21)⁴²⁷

[HT] All the Yoginīs are exceedingly fierce, black in colour and adorned with the Five Symbolic Ornaments. Each one of them has a single head, blood-red eyes and holds a knife and skull in their hands. The circlet, the ear-rings, the necklace, the bracelets on the wrist and the girdle, by signifying the purification of the Five Buddhas, these five are the pure Symbolic Ornaments. (I.8.15–16)⁴²⁸

At advanced levels of the stage of completion, yogins need the help of female consorts to attain the illusory body and manifest the Innate mind of clear light. In other words, they utilize special sexual practices that involve a “seal,” or partner. In these practices, one visualizes oneself and one’s partner as specific deities, and one’s sexual union is used as a way of generating very subtle minds. It is said that in orgasm coarser levels of mind drop away, but most people do not see the potential meditative benefits of the experience. In the practices using seals, the experience of orgasm is conjoined with techniques that draw the winds into the central-channel. The result is an indescribable experience of bliss and direct perception of emptiness. The partner is referred to as a “seal” because the practice seals the realization that all phenomena are union of bliss and emptiness.⁴²⁹

⁴²⁶ mudraṇaṃ liṅgaṇāṅkaṃ ca aṅkena lakṣyate kulam/ vyastakulaṃ bhāvanāyogān na siddhir nāpi sādhaḥ//17// (HT[F&M]., p.211)

⁴²⁷ (HT[F&M]., p.211)

⁴²⁸ (HT[F&M]., p.90)

⁴²⁹ John Powers, *Introduction to Tibetan Buddhism*, p.251.

According to the Dalai Lama, only a person who views all the phenomena of cyclic existence with complete impartiality is qualified to engage in tantric sexual practices: "Truthfully, you can only do such practice if there is no sexual desire whatsoever. The kind of realization that is required is like this: If someone gives you a goblet of wine and a glass of urine, or a plate of wonderful food and a piece of excrement, you must be in such a state that you can eat and drink from all four and it makes no difference to you what they are. Then maybe you can do this practice." There are various types of seals, some real and some imagined. In order to attain Buddhahood in one lifetime it is necessary to use an "action seal" (an actual consort), because the great power of practice with an actual consort allows one to generate an illusory body that arises as a deity.⁴³⁰

[HT] Take a Vajra girl who has a beautiful face, wide eyes, endowed with grace and youth, is of the colour of the blue lotus and is herself consecrated and merciful. Instruct her regarding the method for performing this Application of the Vow. If a virgin of the Vajra family is not available, then prepare to practise with a virgin belonging to the family of one's own chosen deity. If not, practise with a virgin born of another family. Take such a virgin who has been refined by the dropping of the Seed of Enlightenment (bodhibīja). (I.6.9)⁴³¹

In Tantra special attention is given to the female forces without whose association the tantric practices are difficult specially at the Completion Stage. There is frequent reference to female deities such as Caṇḍālī, Ḍombī, Śavarī, Yoginī and Nairātmyā. While in the practice of Action Seal (mudrā), a Completion stage practice, a female consort's help is considered necessary for making progress.

[HT] A divine consort who originates from [one of] the Five Families must be introduced into this maṇḍala. Or else, any available sixteen year-old girl must be introduced. The consort is served until her sexual fluids flow. Then covering the face of the consort as well as that of the 'Means', drop the fluid which has arisen from the service into the mouth of the disciple. There, with that dropping the Flavor of

⁴³⁰ John Powers, *Ibid*, pp.252-253.

⁴³¹ (HT[F&M]., pp.63-64)

Essential Similarity should be activated within the view of the disciple. (I.10.5-6)⁴³²

[HT] From direct personal experience arises this Knowledge, free of notions of self and other, space-like, undefiled, void, the essence of existence and non-existence and the supreme. This Knowledge is a blending of Wisdom and Means and a fusion of passion and the absence of passion. (I.10.7)⁴³³

However it is also stated that a yogi can practice action seal (karma mudrā) only with the purpose of accomplishing benefit (liberation) for self and others.⁴³⁴

[HT] For the yogi who abides in the state of the Divine Heruka, all movements of the body are the ritual hand gestures (mudrā) and the flow of speech Mantra. (I.7.26)⁴³⁵

[HT] Bhagavān said: The 'Secret Three' are at the centre of the Circle, differentiated as the Body, Speech and Mind. They are located below, above and in between respectively, being situated in the middle of the Circle. Bhūcarī, the Adamantine Body goddess, is below and is marked by the Seal of the Body. Khecari, the Adamantine Speech goddess, is above and is marked by the Seal of Passion. The Adamantine Mind goddess is Nairātmyā, for the mind is the nature of Nairātmyā. Mind is in between, centrally placed, and so Nairātmyā arise at the very centre. (II.4.97-99)⁴³⁶

[HT] In full the Families are said to be six, but are also said to be five and three. Listen O yoginī! Akṣobhya, Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi and Vajrasattva should be conceived as the purified Wrath, Delusion, Malignity, Passion, Envy and Bliss respectively. By omitting the family of Vajrasattva, the families become five. They then become three, as Wrath, Delusion and Passion. In fact there is only one family, that of the Lord of the Mind which is the Family of the wrathful Akṣobhya. The six and five families are expressions of this Adamantine

⁴³² (HT[F&M]., pp.120-121)

⁴³³ svasaṃvedyād bhaved jñānaṃ svapara vittivarjitam/ khasamaṃ virajaṃ sūnyaṃ bhāvābhāvātmakaṃ param/ prajñopāya vyatimiśraṃ rāgarāga vimiśritam//7// (HT[F&M]., p.121)

⁴³⁴ mudrāṃ svaparārthaprasiddhaye// (HT[F&M]., p.217)

⁴³⁵ yāvanto hy aṅgavikṣepā vacasaḥ prasarāṇi ca/ tāvanto mantramudrāḥ syuḥ śrīherukāpade sthite//26// (HT[F&M]., p.81)

⁴³⁶ bhagavān āha/ triguhyam cakramadhye tu kāyavākcittabhedataḥ/ adhorddhvamadhyamaṃ stānaṃ cakramadhye vyavasthitam//97/ bhūcarī kāyamudrī syād adhomukhī kāyavajriṇī//98/ khecari rāgamudrī ca ūrdhvamukhī vāgvajriṇī//98/ cittavajrī ca nairātmyā cittan nairātmyarūpakam/ cittaṃ madhyamaṃ sthānaṃ sthānaṃ nairātmyā tena madhyajā//99// (HT[F&M]., pp.237-238)

Wrath. (II.4.100–103)⁴³⁷

[HT] Vajragarbha asked: Pukkasī is said to be Earth, so how can she be sealed by Akṣobhya? Since hardness corresponds to Delusion and the Body and is said to be Vairocana, then Vairocana, as Delusion, would appear to be the appropriate Seal for Pukkasī [rather than Akṣobhya]. (II.4.81)⁴³⁸

[HT] Bhagavān answered: Without the body there is no other place for the activity of the mind, and so Vairocana becomes Mind and the Body should be marked with the [Seal of] the Mind [Akṣobhya]. (II.4.82)

[HT] Vajragarbha said: Śavarī is said to be Water and Akṣobhya is of the nature of fluid. Therefore it would appear to be appropriate for Śavarī to be marked by the Seal of Akṣobhya. (II.4.83)

[HT] Bhagavān said: Other than in the mind and nowhere else is the stability of the body seen, and so Mind becomes Delusion and Mind is marked by Delusion. (II.4.84)

[HT] Vajragarbha said: Caṇḍālī is said to be Fire, so how can she be marked by Ratneśa? Therefore it would appear to be appropriate for Caṇḍālī to be marked by the Seal of Passion and no other. (II.4.85)⁴³⁹

[HT] Bhagavān said: Since Passion is said to be red and Ratnasambhava is red, and since Fire has the nature of redness, Passion should be marked by Malignity. Vajragarbha said: Since Ḍombinī is said to be Air and Amogha is of the nature of Air, it would appear to be appropriate to mark Ḍombinī with the Seal of Amogha. (II.4.86–87)⁴⁴⁰

[HT] Bhagavān said: Other than from Passion Envy does not originate anywhere else and so the wise one should mark Ḍombī with the Seal of Passion. Since form is hardness, Vairocana would be marked by Gaurī, but by the previously mentioned reasoning Gaurī should be marked by the Lord of the Mind [Akṣobhya]. Similarly, Cauṛī, Vetālī and Ghasmaṛī, are marked using the same kind of reasoning, free of any contradiction. (II.4.88–90)⁴⁴¹

Besides the rites and practices discussed above, Buddhist Tantric

⁴³⁷ (HT[F&M]., p.238)

⁴³⁸ vajragarbha āha/ pṛthivī pukkasī khyātā katham akṣobhyamudraṇam/ moham yasmāt kakkhāṭvaṇ kāyo vairocano mataḥ/ pukkasī mohamudraṇam yujyate prabho//81// (HT[F&M]., p.232)

⁴³⁹ (HT[F&M]., p.233)

⁴⁴⁰ bhagavān āha/ rāgo raktaṇ yataḥ khyātaṇ raktaṇ ca ratnasambhavaḥ/ tejo raktasvabhāvatvād rāgaṇ piśunena mudrayet//86/ vajragarbha āha/ yasmād ḍombinī vāyur amogho vāyurūpakah/ ḍombiny amoghamudreṇa mudraṇam yujyate prabho//87// (HT[F&M]., p.234)

⁴⁴¹ (HT[F&M]., p.234)

practice involves various other rites such as fire sacrifice, gaṇacakra assembly of Initiates etc. These will be discussed next.

2. Various Rites

『Hevajra Tantra』 mentions various rites like making Fire Sacrifice, forming an Assembly of the initiates, using secret sign language and code words, feasting on sacramental food and engaging in union with consort – as part of Highest Yoga Tantric practice.

Under the heading of Various Rites all the above mentioned rituals will be discussed with the exception of the ritual of Seals [it has already been discussed].

1) Fire Sacrifice (homa)

In 『Hevajra Tantra』 fire sacrifice or homa has been referred. According to tibetan masters like Lama Thubten Yeshe fire puja is very useful as it helps in generating heat (tum—mo meditation) in the nirmāṇacakra.

While performing the sacrifice one must visualize at the heart a black seed syllable that draws into it all the sickness, disease, and other negative symptoms of all sentient beings. At the navel cakṛa there's a fire. Wind energy comes up from the feet and fans the blaze until it's roaring like a furnace. The fire gets stronger and stronger and explodes up the sushumna, pushing all the negative energy from the black seed syllable at the heart out through the nostrils into the mouth of the deity. This is the basic meditation technique. The actual fire burning in front of activates ones mind so that the meditation becomes more intensive and realistic, and that helps to realize Sūnyatā.⁴⁴²

In 『Hevajra Tantra』 the details of the fire sacrifice pit is given as follows:

[HT] The sacrificial fire-pit used for the rite of Pacifying is circular, for the rite of Abundance is square-shaped and for Killing as well as for the remaining rites is triangular. The dimensions of the sacrificial fire-pit for the rite of Pacifying is one cubit in depth [from the surface] and half a cubit above the surface; for the rite of Abundance it is two cubits in depth and one cubit in height and for the rite of Killing it is twenty fingers in depth and ten fingers in height. (II.1.6-7)⁴⁴³

2) Assembly of the Circle of Initiates (gaṇacakra)

According to G.W.Farrow the gaṇacakra rite of the tantrics was inspired by the traditional tribal communal feasting that used to be held after a harvest, a hunt, a war and so on. The tantric practitioners refined this tribal custom into a tantric one. At these assemblies the yogīs and yoginīs assembled and empowered themselves by singing and dancing, eating and drinking of the sacraments and sexual uniting. The realisations of advance initiates were expressed at such gatherings through Caryā songs.⁴⁴⁴ At the Assembly of the Circle of Initiates only the highest adepts vocalized their realizations in a song or verse form, hence the caryā songs of the Mahāsiddhas and the Tibetan masters.

In 『Hevajra Tantra』 the gaṇacakra and its associated activities such as expressing the individual realizations of the Innate through the secret-sign language (chomā), as well as through carya songs and ritualised dance, along with feasting on sacramental food, are all integral to the Tantric practice. Further the tantrics developed a peculiar method to

⁴⁴² Lama Thubten Yeshe, *The Tantric Path of Purification* (Boston: Wisdom Publications, 1995), p.129.

⁴⁴³ śāntike vartulaṃ kuṇḍaṃ caturasraṃ tu paṣṭike/ trikoṇaṃ mārāṇe proktaṃ
śeṣān atraiva sādhyet/6// ekahastārdhahastaṃ vā 'dhordhve tu śāntikaṃ bhavet/
dvihastaṃ ekahastāñ ca adhordhve paṣṭikaṃ matam/ viṃśatyaṅgulaṃ ardhaṃ ca
adhordhve mārāṇaṃ bhavet/7// (HT[F&M]., p.149)

⁴⁴⁴ (HT[F&M]., p.299)

transmit internal realizations and the spiritual truths. The tantrics used Secret sign language (chomā) and sang Carya songs in Tantric Code Language (sandhyābhāṣa), performed ritualised dance all as a way of transmitting their knowledge and attainments.

[HT] The yogī should not think of anything as being prohibited and he should never think of anything as being inedible. There is not anything, good or bad, that he should not think or say. (I.7.24)⁴⁴⁵

[HT] Then after, the empowerment of the song should be noted. The call of a swan and the hum of a bee is to be heard after the song is over. In the outer garden of the assembly ground the sound of a jackal should also be noted. (II.4.16)⁴⁴⁶

Next the various methods of transmission, which are all part of Assembly of the Circle of Initiates (gaṇacakra) activities will be discussed. The discussion will be concluded with the ceremony of sacramental feasting the gaṇacakra members.

(i) Secret Sign Language (chomā)

The Secret Sign Language (chomā) also known as secret hand sign language is the accepted mode of communication when meeting the yoginīs. This non-vocal form of communication is a supreme Means and was used by the yogīs to greet and converse with the yoginīs during the mostly silent drama of enlightened consciousness mimed at the Assembly of the circle of Initiates.⁴⁴⁷ It is also used by the guru and disciple for communicating matters relevant to the tantric method.

[HT] Now I shall expound the chapter regarding Chomā, the Secret Sign Language

⁴⁴⁵ nākāryaṃ vidyate kiñcin nābhakṣyaṃ vidyate sadā// nācintyaṃ vidyate hy atra nāvācyam yac chubhāśubham//24// (HT[F&M]., p.80)

⁴⁴⁶ rutaṃ haṃsasya bhṛṅgasya śūyate sītaśeṣataḥ/ gomāyor api śabdañ ca bāhyodyāne tu lakṣayet//16// (HT[F&M]., p.210)

⁴⁴⁷ (HT[F&M]., p.xxxix)

by which a 'brother' can without any doubt recognise a 'sister's. (I.7.1)⁴⁴⁸

[HT] To the one who shows one finger, showing two fingers means 'Most welcome'. Know that the Sign of Well-being is shown by pressing the left thumb. (I.7.2)⁴⁴⁹

[HT] To the one who offers the ring finger give the little finger [in reply]. To the one who shows the middle finger show the index finger. (I.7.3)

[HT] To the one who shows the ring finger show the neck. To the one who shows the Sign of the Tiara show the Sign of the Trident. (I.7.4)

[HT] To the one who shows the breasts show the end of the parting of the hair. To the one who points to the earth show the Sign of the Circle. (I.7.5)

[HT] To the one who shows the eyebrows instruct by loosening the tuft of hair. To the one who shows the forehead show the back. (I.7.6)⁴⁵⁰

[HT] To the one who shows the sole of the foot, in answer joyfully dance. Thus, with such signs and counter signs, in accordance with the Observance of the Vow, the yogī and the yoginī should reveal themselves. (I.7.7)⁴⁵¹

[HT] There the yoginīs greet by saying: 'Well done, O son of great mercy'. If the yoginīs show the Sign of the Garland-in-hand, they are saying: 'There we must meet.' By the casting away of the garland they are indicating: 'O disciplined one, abide within regulations of the Observance of the Vow.' Worship there at the meeting place, abiding in the divine realm doing whatever the yoginīs command. (I.7.8-9)⁴⁵²

This kind of communication was deemed necessary because the very nature of the states being described are beyond the realm of phenomenal concepts. At the Assembly of the Circle of Initiates, before and after the empowering rite and during and after the feasting, the need to communicate was curtailed to only the essential matters at hand and these were expressed in secret sign language.

⁴⁴⁸ atha chomāpaṭalaṃ vyākhyāsyāmaḥ/ yena vijñāyate bhrātā bhaginī ca na saṃśayaḥ//1// (HT[F&M]., p.71)

⁴⁴⁹ aṅgulīm darśayed yas tu āgatam ity uktam bhavet/ dvābhyām susvāgato bhavet/ kṣemamudrām vijānīyād vāmāṅguṣṭhanipīdanāt//2// (HT[F&M]., p.71)

⁴⁵⁰ (HT[F&M]., p.72)

⁴⁵¹ (HT[F&M]., p.73)

⁴⁵² vandanti tatra yoginya aho putra mahākṛpa/ yadi mālāhastan darśayanti tatra militavyam iti kathayanti//8/ mālām abhipreṣitām divyagocaram āśritya/ yad dhi vadanti yoginyas tat sarvaṃ kartavyam//9// (HT[F&M]., p.75)

(ii) Tantric Code Language (sandhyābhāṣa)

Besides chomā, the secret sign language, another means of communication amongst tantric practitioners is sandhyābhāṣa, a Tantric Code Language. It is a feature common to both hindu and Buddhist schools of Tantra. According to scholars like Benoytosh Bhattacharya, Dr Bagchi, S.B. Dasgupta, this secret language was used by the tantrics to keep their knowledge of the occult a secret from the lay people. It was a cryptic language comprehended only by tantrics.⁴⁵³

In 'Hevajra Tantra' this Tantric Code Language has been alluded. It is one of the six ways by which the contents of the Tantra are interpreted. The Caryā songs of the Mahāsiddhas are mostly couched in code language. In 'Hevajra Tantra' a list of 20 code words is given. And it is emphasized that the knowledge of this language is essential for a yogi.

[HT] Vakragamja asked: O Bhagavān, tell us definitely what may be said regarding the Tantric Code Language (sandhyābhāṣa) which is the great conventional mode [of communication] amongst the yoginīs that is not decipherable by the Śrāvakas and others. This Tantric Code language has not been mentioned even in the four tantras of the Smile, the Gaze, the Embrace and the Union. (II.3.53–54)⁴⁵⁴

[HT] Bhagavān replied: I shall explain the Tantric Code Language, the great language that amplifies the convention of the Observance of the Vow. O Vajragarbha, listen with an attentive mind. (II.3.55)⁴⁵⁵

[HT] Wine is intended by Madana, meat by Bala, the meeting by Malayaja, movement by Kheṭa, the resort by Śava, naked body by Asthyābharaṇaṃ, the coming by Preṅkhaṇaṃ, handdrum by Kṛpitaṃ, the unworthy by Dunduraṃ, the worthy by Kālīñjāraṃ, the untouchable by Dīṇḍimaṃ, a skull by Padmabhājanaṃ, food by Tṛptikaraṃ, herbs by Mālatīndhanaṃ, faeces by Catuḥsamaṃ, urine by

⁴⁵³ (HT[F&M]., p.303)

⁴⁵⁴ vajragarbha uvāca/ sandhyābhāṣaṃ kim ucyeta bhagavān bravītu niścitaṃ/ yoginīnāṃ mahāsamayaṃ śrāvakādyair na chidritaṃ//53/ hasitaṃ cekṣaṇābhyān tu āliṅgaṃ dvandvakais tathā/ tantreṇāpi caturṇāṃ ca sandhyābhāṣaṃ na śabditam//54// (HT[F&M]., p.200)

⁴⁵⁵ bhagavān āha/ vakṣyāmy ahaṃ vajragarbha śṛṇu tvam ekacetasā/ sandhyābhāṣaṃ mahābhāṣaṃ samayasamketavistaraṃ//55// (HT[F&M]., p.200)

Kasturikā, menstrual blood by Sihlakam, semen by Karpūram, human flesh by Sālijam, the union of two sexual organs by Kundurum, the Vajra [male sexual organ] by Bolakam and the Lotus [female sexual organ] by Kakkolaka. (II.3.56–60)⁴⁵⁶

[HT] There are five kinds of families, differentiated by the five castes and are according to the Tantric Code Language the five Buddha Families. Ḍombī is proclaimed to be of the family of Vajra, Nāṭī of Padma, Caṇḍālī of Ratna, Brahmāṇī of Tathāgata and Rajakī of Karma. These are the Consorts who bestow the best Accomplishment. Their sexual fluid is adamantine and the holder of the Vow should drink it after serving them. (II.3.61–63)⁴⁵⁷

[HT] O Vajragarbha, Great Being, respectfully understand all that I have told you regarding this wonderful Tantric Code Language. (II.3.64)⁴⁵⁸

[HT] The yogī who has been consecrated for the practice of Hevajra and does not communicate utilising this Tantric Code Language will, without any doubt, be breaking the Observance of the Vow. Then he will have troubles from thieves, possession, fevers, poisons etc. Even if he is enlightened he will die if he does not communicate using the Tantric Code Language. If the yogī does not communicate using this code language when in contact with those who follow the same Observance of the Vow, the Yoginīs of the four Pīṭhas will afflict him with their anger. (II.3.65–67)⁴⁵⁹

Tantrics also use song and Dance as a method of transmitting their spiritual realizations to the other members of the tantric community. This code language was for the direct, oral, transmission of instructions from the guru to the disciple.

(iii) Song and Dance

⁴⁵⁶ (HT[F&M]., p.201)

⁴⁵⁷ kulam pañcavidham khyātam varṇabhedena bheditam/ sandhyābhāṣata evam syur buddhāś ca pañcaikulikāh//61/ ḍombī vajrakulī khyātā nāṭī padmakulī tathā/ caṇḍālī ratnakulī caiva dvijā tathāgatī matā//62/ rajakī karmakulī caiva etā mudrāḥ susiddhidāḥ/ āsām śukram bhaved vajram pūjayitvā pibed vratī//63// (HT[F&M]., pp.201–202)

⁴⁵⁸ vajragarbha mahāsattva yan mayā kathitam tvayi/ tat sarvaṁ sādaram grāhyam sandhyābhāṣam mahādbhutam//64// (HT[F&M]., p.202)

⁴⁵⁹ (HT[F&M]., pp.202–203)

Song and dance were considered a part of the tantric spiritual practice. Through songs or dohas, the yogis expressed their levels of achievements. The dohas of the 84 Siddhas including Kṛṣṇāchārya is very famous. The Caryā songs of these Masters should be considered as pith instructions regarding the theory, practice and experience of the tantric method.

The importance of the ritual of song and dance is stressed in the following two verses from 『Hevajra Tantra』.

[HT] If songs are sung from joy then let the supreme songs regarding the Vajra be sung. When joy arises, if the yogī dances for the sake of liberation, then let him dance the Vajra postures with full attention. (I.6.10)⁴⁶⁰

It is said that Dance which is the performance of emanation must be performed with uninterrupted attention, an impassioned mind, and with the postures of the deities which serve to indicate their natures. Songs may be sung at the same time and also at a later time. these songs, couched in code, should express the Means to the supreme. The Dance is said to be the emanation and the Song the recitation of mantra. With the Dance the disciples can become familiar with the forms of the deities to be emanated. With the Songs the whole assembly is protected and the inimical forces subdued. In this manner the whole assembly is empowered by the Dance and the Song during the Assembly of the Circle of Initiates.⁴⁶¹

[HT] The Vajra songs are considered as signifying mantra and the dance the emanation. So the yogī must always sing and dance. (I.6.13)⁴⁶²

[HT] With undistracted concentration the dance is performed assuming the postures of the divine Heruka and this emanation is performed with an impassioned

⁴⁶⁰ yadi gītaṃ gīyata ānandāt tarhi vajrānvitāṃ param/ yadi ānande samutpanne nṛtyate mokṣahetunā/ tarhi vajrapade nāṭyaṃ kuryād yogī samāhitāḥ//10// (HT[F&M]., p.64)

⁴⁶¹ (HT[F&M]., p.xLi)

⁴⁶² mantraviśuddhyā sthitā gītā nartanā bhāvanā smṛtā/ tasmād gītaṃ ca nāṭyaṃ ca kuryād yogī sadā sadā//13// (HT[F&M]., p.65)

mind in a state of uninterrupted attention. With songs and dances which reveal the Vajra natures and with the postures of the Buddhas, the Yoginīs and the Mother goddesses, with these the supreme songs and dances are performed. (II.4.11–12)⁴⁶³

[HT] The protection of both the assembly and oneself is by means of such song and dance. By this the world is subdued and also by this is the recitation of mantra.

There where the song is attentively sung and the dance is gracefully danced, the appointed leader of the assembly should note the smell. The first smell is that of garlic, then the smell of vultures and after the smell of camphor and sandalwood.

Then after, the empowerment of the song should be noted. The call of a swan and the hum of a bee is to be heard after the song is over. In the outer garden of the assembly ground the sound of a jackal should also be noted. (II.4.13–16)⁴⁶⁴

(iv) Feast (bhojana)

At the Assembly of the Circle of Initiates feasts were offered at the time of consecration and on appropriate dates in the lunar calendar. Various kinds of food were offered and partaken as part of the ceremony.

In 『Hevajra Tantra』 the rules for offering and conducting a tantric feast are specified.

[HT] This feast should be offered in a crematory or a mountain cave or a deserted town or a lonely place. (II.7.7)⁴⁶⁵

[HT] There, arrange the seats, nine in number, which are of either corpses or tiger-skins or rags from the crematory. In the central seat place that one who embodies Hevajra. Then the Yoginīs should be positioned in the four cardinal directions and in the four corners, previously knowing the appropriate location for each of the Yoginīs. (II.7.8–9)⁴⁶⁶

⁴⁶³ nāṭyaṃ śrīherukārūpeṇa amuṣitasmrītiyogataḥ/ bhāvanā
raktacittanāvīratābhyāsacetasā//11// vajradharmais tathā buddhair yoginībhiḥ ca
mātrbhiḥ/ ābhyāṃ gītanāṭyābhyāṃ gīyate nṛtyate param//12// (HT[F&M]., p.209)

⁴⁶⁴ (HT[F&M]., pp.209–210)

⁴⁶⁵ śmaśāne girikuñje vāmānuṣya pure tathā/ athavā vijane prānte idaṃ bhojanaṃ
ārabhet//7// (HT[F&M]., p.269)

[HT] Seated upon a tiger-skin one should partake of the sacraments and herbs, and there eagerly eat human flesh. After feasting to one's satisfaction, worship the mothers there. Or else fully worship Mother, Sister, Niece and Mother-in-law and then the accomplishment is attained in the circle of initiates. (II.7.10-11)⁴⁶⁷

[HT] The auspicious disciple should offer to his guru a sacred skull-cup of one piece filled with liquor and after saluting him the disciple should himself drink. The skull-cup should be accepted with the left hand and should also be given with the same hand. There the practitioners should bow respectfully to the guru again and again. (II.7.12-13)⁴⁶⁸

The beneficial effect of the sacrament of the Vajrakapāla yoga is mentioned.

[HT] All those living beings whose flesh the wise yogīs eat are all subdued by means of this Vajrakapāla Yoga. (I.7.28)⁴⁶⁹

The necessity for and the benefit of eating the sacramental offerings is described.

[HT] During the rite attentively eat the sacramental food which includes excrements, and the meat of human beings, cows, elephants, horses and dogs. The Five Nectars must be consumed for the sake of accomplishment in the Hevajra. (I.11.8)⁴⁷⁰

[HT] The yogī should not think of anything as being prohibited and he should never think of anything as being inedible. There is not anything, good or bad, that

⁴⁶⁶ kalpayed āsanam tatra navākhyam śavarūpiṇam/ athavā vyāghracarmaṇ ca śmaśānakarpaṭam tathā//8/ madhye hevajrarūpātmā yoginīm tato nyaset/ sthānam jñātvā yathāpūrvam diśāsu vidīśāsu//9// (HT[F&M]., p.269)

⁴⁶⁷ vyāghracarmopari bhuñjīta samayasya mālāndhanam/ bhakṣaṇ ca byhakṣayet tatra rājaśālīm prayatnataḥ//10/ bhuktvā bhuktvā punas tatra pūjyante tatra mātaraḥ/ yadi vā mātā bhaginī bhāgineyī ca śvasṛkā/ yadi vā mātā bhaginī bhāgineyī ca śvasṛkā/ pūjyen nirbharam tāsām sidhyante gaṇamaṇḍale//11// (HT[F&M]., p.269)

⁴⁶⁸ ekakhaṇḍam mahānarakam divyam madanapūritam/ gurave dadyān mahābhāgi vandayitvā svayam pibet//12/ grhṇīyāt vāmahastena dadyāt tenaiva pāṇinā/ muhurmuḥuḥ praṇāmaṇ ca kurvanti tatra sādhakāḥ//13// (HT[F&M]., p.270)

⁴⁶⁹ yeṣāṃ yeṣāṃ ca jantūnāṃ piṣitam aśnīyate budhaiḥ/ te te sattvā vaśam yānti vajrakapālayogataḥ//28// (HT[F&M]., p.81)

⁴⁷⁰ samayam bhakṣayet tatra pradīpyantam samāhitam/ nādim gādim tathā hādim antaśvam ādiśvam ca vā/ pañcāmṛtam tathā bhakṣyam hevajre siddhihetunā//8// (HT[F&M]., p.141)

he should not think or say. The yogī should commence eating and drinking etc. reflecting: 'As in myself similarly in other beings and similarly in myself the supreme identity.' (I.7.24–25)⁴⁷¹

『Hevajra Tantra』 has thus described the practice of the Tantric Code Language, Secret Sign Language, the Song and Dance ritual and Feast as salient features of the Assembly of the Circle of Initiates. Based on the above analysis it can be deduced that the features of the tantric cult have been largely presented in 『Hevajra Tantra』.

⁴⁷¹ nākāryaṃ vidyate kiñcin nābhakṣyaṃ vidyate sadā/ nācintyaṃ vidyate hy atra nāvācyam yac chubhāśubham//24/ yathāmani tathā sattve tathātmani ahaṃ param/ iti saṃcintya yogātmā khānapānādim ārabhet//25// (HT[F&M]., p.80)