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YUGANADDHA: AN ESOTERIC PRACTICE OF TANTRIC BUDDHISM

PARTHASARATHI BHATTACHARYA

The *summum bonum* of Buddhism is to attain *nirvāṇa*. But to achieve this ultimate reality at first we have to consider this phenomenon world i.e. *saṃsāra*. Here Tantric Buddhism (an offshoot of Vajrayāna; mainly the later developed phase of Mantrayāna) leads us to realize the innermost relation between *nirvāṇa* and *saṃsāra*. The kernel of Tantric Buddhism is the secret union; "the integrating of the conflicting elements in the nature of living beings, the oneness of all forms of existence, and the identity of *saṃsāra* with *nirvāṇa*" and this realization is only possible through the practice of Bodhi-sattva, i.e. the assimilation of *Śūnyatā* and *Karuṇā* or *Prajñā* and *Upāya* which turned into a concept of Yuganaddha. i.e. the female and male unity. According to the Tantra it is nothing but a monotheistic view of life which leads us to the ultimate bliss i.e. Mahāsukha. Buddhist Tantrism is a life based "middle-way" path where shaking with the two hands of *saṃsāra* and *nirvāṇa* anyone can assimilate himself or herself with the summit realization i.e. Buddha-hood.

Keywords

Mahayāna, Vajrayāna, Tantrayāna, Yogacāra, Prajñā, Karuṇā, Sexoyogic practice, Yuganaddha (*Yab-Yum*).

Introduction

The true spirit of Buddhism was developed with Buddha's own enlightenment. According to the *Majjhima Nikāya*. "This doctrine is profound, hard to see, difficult to understand, calm, sublime, not within the sphere of logic, subtle, to be understood by the wise". But gradually it became so complicated that several offshoots with different philosophical tenets (like Hīnayāna, Mahayāna, Vajrayāna, Mantrayāna, Tantrayāna, Kālacakra, Sahajayāna and so on) amalgamated with it which takes Buddhism far away from its pristine doctrine. Astounding number of scholars including

different sects of Buddhism had made various interpretations of Buddha's own messages according to their own merit and philosophical premises. As results several concepts like deities, *mudrās*, *dhārṇis*, *āsanās*, *yogas* as well as many yogic postures with conjugal intercourses were admixture which represents the age-old Buddhist tradition in an esoteric form. It does not indicate that these ideas were totally corrupted or degenerated but somehow it reinvigorated Buddhism from its age of decline. As we know according to the Buddha in this universe nothing is static, i.e. everything is changeable. Interestingly, the intellect of people as well as their power of acceptance is also changeable and modified according to their demand of daily physical and psychological needs. Only that philosophy or ideology remains sustain whichever is able to fulfil most of the demands or needs of the society. Buddhism is still survived because of its potentiality to evolve itself according to the needs of common masses and through the process of evolution they were exchanging their thoughts as well as ideas with others. As a result, several mixed, compiled offshoots have raised their voices which are externally different outlooks but internally follow the ultimate realization of Buddhism (that which lord Buddha have spoken). History of the origination of Tantric Buddhism follows the same criteria as we have mentioned before but the uniqueness of Tantric Buddhism is its inner most esoteric practises. In this paper our humble attempt is to discbse some main principles of popularized Tantric Buddhism (the contemptuous branch of Vajrayāna) and its relevance to the concept of Yuganaddha (Tib. *Yab-Yum*) i.e. the male female unison; which is nothing but a monotheistic approach of Tantrism.

Evolution of Tantric Buddhism and its principle doctrines

Before elaborating the core concept of Tantric Buddhism we have to understand the root causes behind its emergence. Since Lord Buddha there were two Yānas or paths respectively Srāvakayāna and Pratyekabuddhayāna. Srāvakas were used to follow from Buddha' teaching but neither could teach nor were eager to help others to attain liberation whereas Pratyekas were eminent men; they could attain *nirvāṇa* by their own efforts but could not impart *nirvāṇa* to others. But during 8th to 12th century C E the Mahayāna (Great Vehicle) sects became more popular which was quite difficult to the ethico-religious rigorism of Hīnayāna (Little Vehicle). The *summum bonum* of Hīnayāna is to attain *Arhattva*-hood or final liberation of the self from the whirl of existence through strict process of *jhāna* (Sk. *Dhyāna*, meditation), whereas the final achievement of Mahayāna was to attain the Buddha-hood through different stages of

Bodhisattva-hood, means attainment of Bodhi-citta or mind which is association of perfect knowledge (*Prajñā*) about the void nature of self and compassion to other (*karuṇā*). This concept of Bodhisattva-hood became simultaneously played a predominant role in the Mahayāna as well as in the contemptuous Tantric Buddhism because both deals with the potentiality of every human becoming the enlightened one (*samyak-sarṇbuddha*). Bodhisattva-hood means the attainment of the Bodhi-mind or *citta*, which is defined as a united state of Vacuity (*Śūnyatā*) and universal compassion (*Karuṇā*).¹ Another noteworthy approach of Mahayāna is the doetic representation of the three *kāyas* (bodies) of Buddha. The ultimate principle embodies in the three *Kāyas* such as *Dharma-kāya* (primordial element, or the 'thatness' underline all the existences), the *Sambhoga-kāya* (the body of bliss, or the effulgent body in the form of the Bodhisattvas), and the *Nirmāṇa-kāya* (the body of transformation, or the historical personage of Buddha).² This same concept also implied in Buddhist Tantra system whereas the body, speech and mind; the three fundamental elements represent as *Nirmāṇa-kāya*, *Sambhoga-kāya* and *Dharma-kāya* and altogether it is indentified with 'the secret union', the core concept of Tantric esoteric Buddhism. The *Tattva-ratnāvalī* of *Advaya-vajra-saṅgraha* mentioned that in later days there were two sub branches respectively *Pāramitā-naya* and *Mantra-naya* had been originated from Mahayāna. The *Pāramitā-naya* is very deep, subtle and inaccessible to ordinary people while *Mantra-naya* is free from all kind of delusion and appreciable to common people that alluded *Mantra-naya* was the introductory state of Tāntric Buddhism and also became the progenitor of other offshoots like *Vajra-Yāna*, *Kalacakra-Yāna*, *Sahaja-jana* and so on.³ As fer as history is concerned there is no as such hardcore philosophical demarcation line between Mahayāna and Mantrayāna-Vajrayāna, "Mantrayāna is the "vehicle" in which the Mantrs, words and syllables of mysterious power, are the chief means of attaining salvation. Vajrayāna is the "vehicle" which leads men to salvation not only by using Mantras, but by means of all things which are denoted by the word *Vajra*."⁴ There are several concepts regarding the nature of *Vajra* which fingers to the "thunderbolt" but gradually it also embodies with the concept of *Śūnyatā*.⁵ One of the earliest authentic sources of Tantric Buddhism is *Guhyasamāja-tantra* and *Mañjuśrī-mūlakalpa*. First one deals with *yoga*, *annutarayoga* and different kinds of *mudrās*, *maṇḍalas*, *mantras*, *kriyās*, *caryās śīla*, *vrata*, *śaucācāra*, *niyama*, *japa*, *yāna* and so on. While second one is the storehouse of different representation of gods and goddesses in the domain of Tāntric pantheon.⁶ The influence of Tāntric Buddhism upon Hinduism was so profound that some of the Western scholars are of the

opinion that Buddhist Tantra system is one of the brain-child of Hinduism. But *Mañjuśrī-mūlakalpa* holds that since 1st century CE due to early Mahāsaṅgikas different kinds of dhāraṇīs, maṇḍalas, mudras were developed which reconstructed its total shape within 3rd CE, which is enough to re-establish that it is not an offshoot of Hinduism. There is another opinion which emphasis Buddhist Tantrism is an outcome of Hindu Saivism. Although there are several pertinent similarities between the two sects which does not clarity of its origination from Saivism because of its unique representation.⁷ Simultaneously there is a scope of huge controversy about the possible origin of Tantric Buddhism from Śaktism. But it is quite inapplicable because both have different Philosophical and cultural premises. According to Anagarika Govinda the prominent dissimilarity of Tāntric Buddhism is about the concept of Śakti; which does not play any predominant role in Buddhism while in Śaktism it is the furthestmost concept that illumines all from where the World is created.⁸

There is also another view which opines that the Tantra was evolved by Buddha himself through some esoteric discussion with his disciples. There are some references in Pali and Sanskrit texts like *Dīgha Nikāya's* Aṭṭhaṅgīya Sutta which indicates Vaiśravaṇa can be seen reciting the protecting spell on Gṛdhraṅga hill in the presence of Buddha.⁹ The text *Sekaddesoṭṭikā*, storehouse of Kālacakrayāna, denotes several verses that support its relevance.¹⁰ But as far as history is concerned Buddha was totally antagonistic to all sorts of sacrifices, necromancy, and sorcery or magic which alludes that it might be propagated through less advanced disciples who seemed to incline more for this world than for the nirvana." The *Tattva-saṅgraha* of Śāntārakṣita and also its commentary of Kamalaśīla alludes Buddha was believed in four *iddhis* (*ṛddhi*) or miraculous power obtained by the advance disciples but the text itself is insufficient which cannot be proved of Buddha's sanction of Tāntrism.¹² From the seventh century CE astounding number of Siddhacāryas introduced many Tantric esoteric practises which imbedded through mystic language of Caryāgiti and Caryāpada-s in *Dohākoṣa* although they gave more emphasis in practices rather to mere philosophical premises. They also used to express their deeper thoughts through the symbolic language. Some deep concepts were represented through the symbolic union of male and female figures also. Intuitive wisdom i.e. *prajñā* was consider to be passive female quality of human nature while compassionate action was the male quality, i.e. *upāya* and a unbn of both represent the ultimate bliss, i.e. *Mahāsukha* where all opposite appear in dynamic unity.

Tradition holds that Asaṅga the great exponent of Yogacāra School was

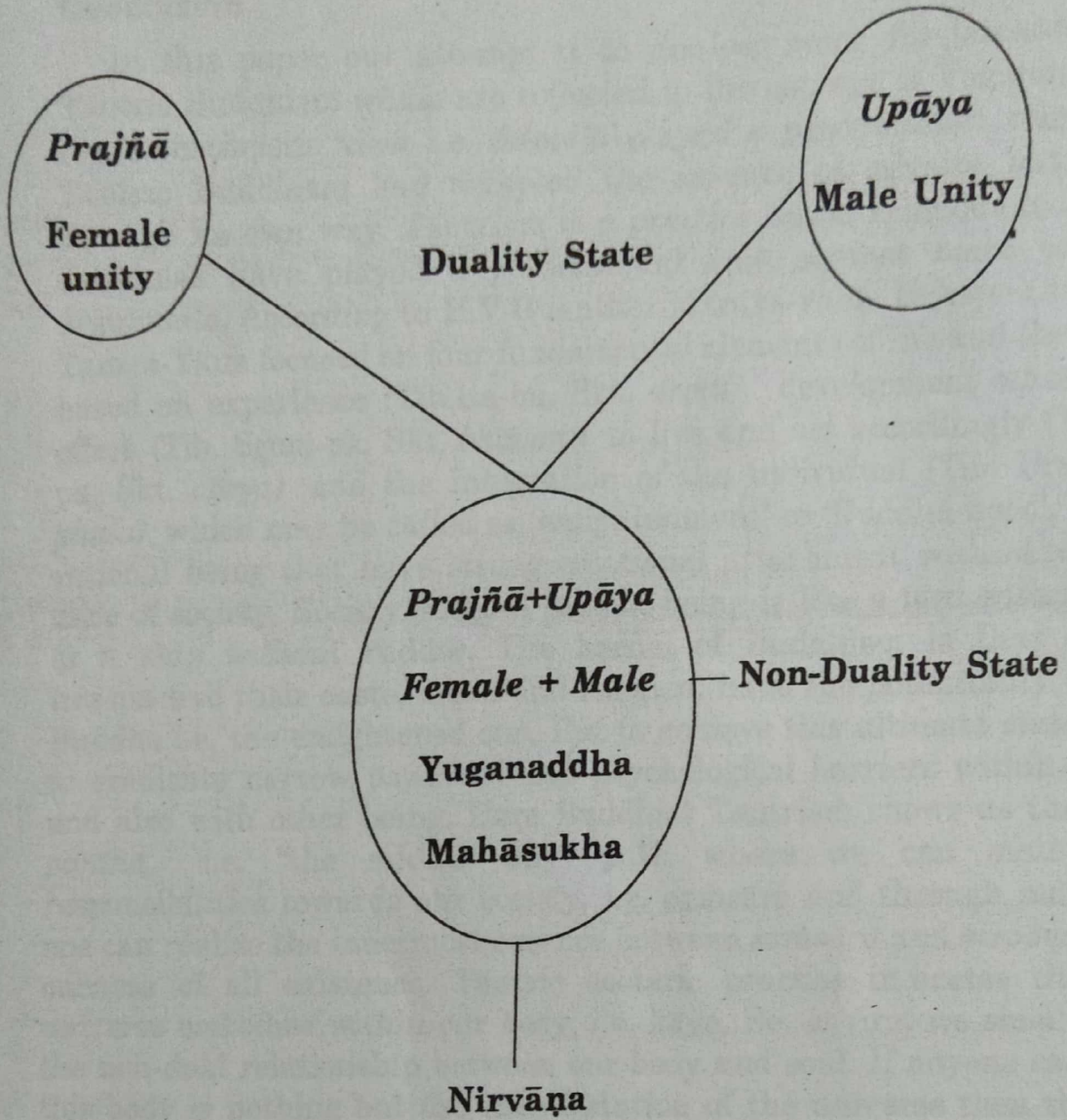
responsible for the development of Tantrism because in *Mahāyāna-sūtra-lankāra* there is a clear indication of sexo-yogic practice regarding Tantric Buddhism. The term is *parāvṛtti* that occurs several times for constituting with the supreme greatness of Buddha.¹³ According to Sylvain Lévi *parāvṛtti* refers to sexual act which seems to the mystic couples of Buddha and Bodhisattva whereas M. Winternitz is of the opinion that *parāvṛtti* means which is trying to keep aside, discard. So, there is enough reason to estimate that Buddhist Tantras were a development of the Yogacāra School which was inspired by the Śūryavāda of Mādhyamikas. Vajrayāna is on advance step of the Yogacāric thought because they are almost similar to each other. Too some extend Yogacārin holds that this world or *saṃsāra* is not like as much as a barren woman's son (*vandyāsuta*) rather it likes a Snake superimposed on a rope called as a *bhrānti*. Only the enlightened one or Bhodhi-sattva is able to discard the *bhrānti* and when it is gone the essence of *saṃsāra* and its relation with *nirvāṇa* will flourish in our mind or *citta*¹⁴ whereas Vajrayānist opines this phenomenal world is as non existence like as horns of a *hare* (*śaśaśṛṅga*) or the son of a barren women (*vandyāsuta*).¹⁵ The Vajrajanist takes the ultimate Truth as which Indrabhuti takes as Mahāsukha while Anarivajra takes as prajnopaya, the combination of *Prajñā* or knowledge and *Upāya* or compassion; is nothing but the two opposite sides of a same coin which begins the journey of Tāntric Buddhism. Tāntric Buddhism represents the transformation of the idea of Śūnyatā (vacuity) into the ideas of Vajra or the thunderbolt. In the *Advaya-vajra-saṃgraha* it is said that "Śūnyatā, which is firm, sustainabte, indivisible, impenetrable, incapable of being burnt and imperishable, is called Vajra."¹⁷ The supreme deity of Vajrayāna is *Vajra-sattva* (*vajra-Śūnyatā-acuity, sattva-quintessence*) and this *Vajra-sattva* the supreme lord has been described as well as invoked with various attributes in all Tāntric sects.¹⁸ This *Vajra-sattva* is the self reality in and often described as the ultimate reality in the form of *Bodhicitta*. This is nothing but the combination of perfect wisdom (*bodhi*) with the strong emotion of universal compassion (*Karuṇā*) which gradually turned into a supreme deity in Tāntric pantheon which carries a monotheistic conception of the Godhead. In the sect of Sahaja-Yāna the concept of Śūnyatā and *Karuṇā* embodied with *Prajñā* and *Upāya* which is indentified with female and male representation. *Upāya* is explained in the *Saddharma-puṇḍarika* and also in the *Bodhisattva-bhumi* of Vasubandhu as missionary works which are prompted by universal compassion for the suffering beings.¹⁹ This concept of *Prajñā* and *Upāya* with the female and the male in the idea of Śakti and Śiva was established in Sexo-yogic practises in Mahājāna philosophy which transforms into physical organism and *Prajñā*

and *Upāya* into *ida* and *piṅgala*, the moon and the sun, the left and the right, vowels and consonants and also in female and male.²⁰

Gradually through the evolution of *Vajra-sattva*, the concept of one Adi-Buddha i.e. the enlightened one with the association of five *Dyāni* deities of Buddha developed in the Buddhist pantheon.²¹

The concept of Yuganaddha (principle of Union)

To achieve the state of Female-Male unison i.e. non-duality is the core concept of Tāntric Buddhism. This state is called as Yuganaddha. It a combination of different words; first one is *Yuga* i.e. togetherness and second one is *Naddha* indicates which binds or which is inseparable.²² This principle of unity is clearly described in the fifth chapter of the *Pañca-krama* i.e. *yuganaddha-krama*. It is said that “Yuganaddha is a state of unity reached through the purging off of the two notions of the creative process (*saṃsāra*) and absolute cessation (*nirvṛtti*), it is called Yuganaddha. When the transcendental nature of phenomenal (*saṃkleśa*) and the absolute purified (*vyavadāna*), realities realized and the two become unified into one, it is called Yuganaddha. This is the state of the unification of the *grāhya* (perceivable) with the *grahaka* (perceiver), of the temporal with the eternal, and the *Prajñā* (perfect knowledge) with *Karuṇā* (universal compassion).”²³ The nature of *saṃvṛti* (the provisional truth) and the *paramārtha* (the ultimate truth) and then to unite together—this is what the immutable state of Yuganaddha. *Sādanamālā* describes the unity of both *Śūnyatā* and *Karuṇā* is called neuter (*napuṃsaka*) or as Yuganaddha (*Yab-Yum*).²⁴ According to Buddhist Tāntra *Prajñā* in generally refers to female or woman for the sake of *sādhana*. *Śrīguhyasamāja-tantra* holds a sixteen year girl is appreciated in the practice and she becomes as *Prajñā*.²⁵ In the *Hevajra-tantra* *prajñā* is elaborated as mother (*janani*), sister (*bhagini*), washer-women (*raiaki*), dancing-girl (*nartaki*), daughter (*duhitā*), Dombi-girl (*ḍombī*) etc Tāntrism giving more emphasises to *Prajñā* compare to *Upāya* because *Prajñā* is the progenitor of all beings and origin of all things.²⁶ Processing through the way we will get the ultimate bliss which Tantra defined as *Mahā-sukha*. “The all Buddha knowledge which is to be experienced within one’s inmost self is called great bliss (*Mahāsukha*) because it is the most excellent of all pleasure”.²⁷



The two cardinal principles of *Śūnyatā* and *Prajñā* or *Karuṇā* and *Upāya* were transformed into Vajrayāna to the female and the male which is closely associated with the concept of Sameness or Oneness or *Sama-rasa*. In *Hevajya-tantra* it is said that in the Sahaja or ultimate state there is the neither cognition of *Prajñā* nor of *Upāya*, there is no sense of duality rather oneness, in such a state everything, whether the best, or the middle or the best, should be realised as the same.²⁸ There is another verse which denotes that all entities come out of transcendental knowledge of the form of *Sama-rasa* they are all equal and non dual in nature and this will lead to *Mahā-sukha* which leads to *nirvāṇa*. Through the yogic practises when one enters into the state of supreme bliss (*Mahā-sukha*), the whole universe becomes of the form of unique emotion in the nature of *Mahā-sukha*, and through this emotion of bliss the whole world as static and dynamic becomes one.

Conclusion

In this paper our attempt is to disclose some fundamental tenets of Tantric Buddhism which are reflected to the concept of Yuganaddha; where the monotheistic view i.e. *Advaita* played a predominant role. It alludes Tantric Buddhism had accepted the essence of *advaita* but represents through its own way. Tantrism is a practice based religious opinion where *Sadhanas* have played a predominant role against mere philosophical arguments. According to H.V.Guenther *Mantra-yāna*, *Sahaja-Yāna* and also *Tantra-Yāna* focused on four fundamental elements of life and they are- view based on experience (Tib. Ita-ba, Skt. *drṣṭi*), development what this view offers (Tib. Sgom-pa, Skt. *bhāvanā* to live and act accordingly (Tib. Spyod-pa, Skt. *cārya*) and the integration of the individual (Tib. Bras-bu, Skt. *phala*) which may be called as 'enlightenment' or 'Buddha-hood'.²⁹ Man is a rational being that have strong emotional attachment with others for the sake of society. Society without human being is like a bird without feather or a ship without rudder. The kernel of Buddhism is that everybody irrespective their caste, creed and religion, have the potentiality to become Buddha i.e. the enlightened one. But to achieve this ultimate state we have to eradicate narrow psychical and psychological barriers within ourselves and also with other being. Here Buddhist Tantrism shows us the *Sahaja-panthā*, i.e. "the middle way" path where we can maintain our responsibilities towards our society, i.e. *saṃsāra* and through maintaining one can realize the innermost essence between *saṃsāra* and *nirvāṇa*, i.e. the oneness of all existence. Tāntric esoteric practise indicates this whole universe embodies within our body, i.e. *kāya*. So, at first we should realize the non-dual relationship between our body and soul. If anyone can realize this body is nothing but the manifestation of the universe then the whole universe seems to be a total unified form towards him/her. Yuganaddha is a monotheistic concept where female male unity leads us to the ultimate bliss, i.e. *Mahāsukha* where all are unified and this togetherness leads us to realize the unity in diversities.

Referfences

1. *Śūnyatā-Karuṇā-bhīnnam bodhi-cittam iti smṛtam...* S Dasgupta:1995: 17.
2. Ibid, 16.
3. The *Pāramitānaya* was written in only Sanskrit whereas *Mantrayāna* were written in different languages like Sanskrit, *Prākṛta*, *Apabhraṃśa*, and even non Sanskrit languages with different commentators which seem to be clear that the *Pāramitā-naya* was less popular offshoot compare to *Mantra-naya*.
"saṃskṛta-bhāṣayā Pāramitānayaṃ/ mantranayath tantra-tantrantaram

- saṃskṛta-bhāṣayā Prākṛta-bhāṣayā Apabhraṃśa-bhāṣayā asaṃkṛta-śavarādi-mleccha-bhāṣayā...*" (S Dasgupta: 1995:17, S Dasgupta:1950:61).
4. M Winternitz:1933:388.
 5. *dr̥ḍham sāram asauśīram acchedyā-bhedyā-iaḥṣaṇam/ adahi avināsi ca śunyatā vajramucyete* // i.e. it is hard, compact, impenetrable that cannot be cleft, nor brunt, nor destroyed. (*Advaya-vajra-samgraha*, p 37). This indicates the general meaning of Vajra but apart from this there are also several concepts associated with Vajra. According to the Buddhist Mythology Vajra means 'thunderbolt' the weapon of the god Indra in Hinduism who appears to be the god of Vajrapāṇi (i.e. he who holds Vajra in hand) in the Buddhist pantheon. Vajra is also applicable for the sense of holistic power of monks when they are fighting against the evil or hostile powers. In many mystic languages of the Vajrayāna and that of the Saktas, Vajra means the male organ, just as Padma, 'the lotus' indicates the female sexual organ. Furthermost, the Vajrayāna teaches the monistic (Advaita) view of life. Thus, there are several ideologies are identified by the term of Vajra. (M Winternitz: 1933: 388, S Dasgupta: 1995:18, B Bhattacharyya: 1958:11).
 6. *The Cultural Heritage of India* (Vol I):1958:487.
 7. According to B Bhattacharyya "it is possible to declare, without fear of contradiction, that the Buddhists were the first to introduce the Tantras into their religion, and that the Hindus borrowed them from the Buddhists in later times, and that it is idle to say that the later Buddhism was an outcome of saivism" *Tantric Esoteric Buddhism*: 147.
 8. "United with the Śakti be full of power (*Kula-cūḍāmaṇi Tantra*). "From the union of Śiva and Śakti this whole the world is created. The Buddhist, on the other hand, does not want the creation and unfoldment of the world, but the coming back to the "uncreated and unformed" state of Śunyatā, from which all creation proceeds, or which is prior to and beyond all creation (if one may put the inexpressible into human language)" *2500 Years of Buddhism*'. 1956:365.
 9. Pranshu Samdarshi: 2014:88-89.
 10. *gr̥ḍhrakute yathasastah prajñā Pāramitānaye/ tatha mantranayeprokta sridhanye dharmadesanall gr̥ḍhrakute mahasaile Prajñā Pāramitānayam/ sandesya bodhisattvanam Mahayānam niruttaram*// "it is said that the teaching of the Mantrayāna (Vajrayāna) were given first by Diparīkara, the Buddha preceding the historic one.-Sambuddha (that is to say Gautama) summoned a council in Śridhānya in Gr̥ḍhrakuṭa, in which the system of Prajñāparāmitā was first expounded and also the source of Vajrayāna (*Sekaddesaṭṭikā*: 1941:3-4 & 9).
 11. B Bhattacharyya: 1958: p9.
 12. S Dasgupta: 1995:18. According to Harunaga Isaacson in many cases including Tantric sects many scriptures were convinced that their origins were the direct impact by the Buddha or other enlightened being, or they were communicating teachings that had been taught by the historic personage of Buddha or another

Buddha but not transmitted in writing which alludes that they might be copied from the non-Tantric texts. (*Tantric Buddhism in India*: 1-3).

13. *maithunasyaparāvṛttau vibhutvam labhyase param/ buddha-sankhya-vihāre' iha dara 'sarifclesa-darsane// Ibid, p 18.*
14. *udadher yathā taraṅgā hidarpane supine yatha/dṛśyanti yugapatkale tathā cittamm svagocare// Lankavatara: 48*
15. *śāśaśṅgam na tadvetinapi vandyasutarh tatha/ abhavatvat katham vetti nirakaram ato bhavet// 'None cares to know what is hare's horn or son of a barren woman ; how can one know objects which are mere absence (of existence) and are without any form '—Jnanasiddhi (Gaekwad's Oriental Series), IV.*
16. *Prajñārahita Upāya bandhah, Upāyarahitaprajñā bandhah, prajnasahita upayo moksah, UpāyasahitaPrajñā moksahṛ tadatmyam canayoh sadgurupadesatahpradfpalokayor iva sahasiddham evadhigamyaie // Advaya-vajra-saṅgraha, p 2 at Guenther: 1952:29. Schools and Sects of Buddhism at The Cultural Heritage of India (Vol I): 1958:482-485.*
17. *dṛdham saram asausriryam accheya-bhedyā-lasartam/adahi avinasica Śūnyatā ucyate// S Dasgupta:1950:86, B Bhattacharyya: 1958: p 11.*
18. *vajrena Śūnyatā proktā sattvena jñāna-matrata/ tadatmyam anayoh siddham vajra-sattva-svabhavatah// Advaya-vajra-saṅgraha: 24.*
19. S Dasgupta:1995:28.
20. Ibid, 29.
21. *jino vairocāno khyāto ratnasambhāva eva ca Amitābhāmoghasiddhirakṣobhyaś ca prakirtitaḥ/ varṇā amiṣām sitaḥḥ pīto rak to haritamecakau bodhyangś varado Dhyānam mudrā ābhaya-bhūsprāu// Sādhanamālā, p. 568-9 at B Bhattacharyya:1958:47.*
22. Naddha (*nah-ktvd*) to combine, "*khorrjjuriskandhānām (Kariṇām) Raghuvamśa 4.57, to engrave, to mingle, vanndhanasādham...Haricaran : 2011:1174.*
23. *saṁsāro nivṛtis csti kalpanā dvaya varjanat/ ekibhavo bhavedyatrayuganaddham tad ucyate// saṁkleśam vyavadānanca jñātvā tu paramārthatah / eki-bhavam tuyo vetti set vettiyuganaddhakam// sākāra-bhāva-saṁkalpam nirakaratva-kalpanām/ ekī-kṛtva catet yogi sa vettiyuganaddhakam// S. Dasgupta: 1950: 127.*
24. *ekaḥ svābhāvikaḥ kāyaḥ śūnyatā-karuṇā-dvayaḥ/ napumsakam iti khyāto yuganaddha iti kvacit // Sādhanamālā, Vol. II, pp 5, 505.*
25. *yosit tvat bhavet Prajñā Upāyaḥ puruṣaḥ smṛtaḥ...Hevajratāntra: MS. P. 21(A).*
26. *dharmo-dayo-dbhavam jñānam kha-samam sopāyā-nvitam/ traihkyas tatra jāto hi prajño-paya-svarupataḥ// ibid. 23(B).*

27. *svarvatāthagatam jñānam svasamvedyasvabhāvakam* /
svarvasaukhyāgrabhūtāt mahāsukham iti smṛtam.. Jñānasiddhi of
 Indrabhuti at *Yuganaddha* :1952: 16.
28. *hīna-madyo-krṣṭāny eva anyāni yāni tānico / sarve tani samāṇi'ti*
draṣṭavyam tattva-bhāvanaiḥ// Ibid 31.
29. *2500 of Buddhism*: 1956: 380.

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