

IJ Impact Factor : 3.119

ISSN - 2395-5104

शब्दार्णव Shabdarnav

An International Peer Reviewed Refereed Journal of Multidisciplinary Research

Year-6

Vol. 11, Part-II

January-June, 2020

Scientific Research
Educational Research
Technological Research
Literary Research
Behavioral Research

Editor in Chief
DR. RAMKESHWAR TIWARI

Executive Editors
Dr. Kumar Mritunjay Rakesh
Mr. Raghwendra Pandey

Published by
Samnvay Foundation
Mujaffarpur, Bihar

◆	संज्ञौली प्रखण्ड में ग्रामीण विकास की आर्थिक सामाजिक सुविधाओं का एक समीक्षात्मक अध्ययन प्रो० (डॉ०) के०पी० यादव व रामनाथ सिंह	262-264
◆	शिवसंहितामते महामुद्राविवेचनम् शीला यादवः	265-268
◆	युवसमाजशिक्षणाय न्यायदर्शनस्य भूमिका Sujan Das	269-273
◆	यज्ञ का पर्यावरणीय और चिकित्सकीय महत्त्व सुमेधा शर्मा	274-279
◆	स्वरतत्त्वपर्यालोचना सुस्मिता साहा	280-284
◆	शब्दस्य नित्यत्वानित्यत्वविषये व्याकरणे निरुक्तस्य प्रभावो विवेचनम् सुवीर दलुई (Subir Dolui)	285-287
◆	खण्डित राष्ट्रवाद : दलितवाद, हिन्दू राष्ट्र, मुस्लिम सार्वभौमशक्ति डॉ० कैलाश पंवार	288-291
◆	Soil Resources in India Aparna Shankar	292-297
◆	Description of tirthas of Kurukṣetra according to the Vāmana Purāṇa Dr. Chiranjib Bandyopadhyay & Anjana Das	298-302
◆	Different Stages of Stress and it's Management Dr. Mou Goswami	303-305
◆	Computer-Based Learning and Knowledge Dr. Prem Prakash Pandey	306-308
◆	Drikung Kagyu School of Tibetan Buddhism in Indian Himalayas: A Study Dr. Sonam Zangpo & Konchok Tsering (Takmachik)	309-313
◆	Covid-19: A Pandemic Shattering People's Lives Dr. Swarup Jha	314-316
◆	Emotional Intelligence and Gender Dr. T.C. Pandey	317-320
◆	Sphotaism in Sanskrit Grammar Dr. Biswarup Mandal	321-327
◆	The Linguistic and Cultural Identity of Bihar Kameshwar Manjhi	328-331
◆	Shape Analysis of the Karsotha Basin Prof (Dr.) K.P. Yadav & Manoj Kumar Ram	332-334
◆	Causes of Stress in Adolescence and its Probable Solution Manowar Faruk	335-338
◆	The Guhyasamāja-Tantra and its unique approach to the Buddhist Tāntric Traditions Partha Sarathi Bhattacharya	339-344
◆	Environment and Sustainable Development: Vedic Insights Prof. Sunita Singh Sengupta & Dr. Tahasin Mondal	345-348



The *Guhyasamāja-Tantra* and its unique approach to the Buddhist Tāntric Traditions

Partha Sarathi Bhattacharya*

Backdrop : The word *Tantra* has different connotations according to several religious as well as philosophical backgrounds. Generally it is derived from the root *tan* means to spread (*tanyate vistāryate jñānam anena iti tantra*)¹ though different scholars like Vācaspati, Ānandagiri and Govindānanda hold the root might be *tatri* or *tantri* in the sense of origination (*vyutpādana*) or knowledge. Since ancient time *Śāstra*-s was always designated through the term *Tantra*. As for example Sāṃkhya and Nyāya philosophical system were known as *Kapila-tantra* and *Goutama-tantra*.² But gradually this term was used in a very mystic sense through different esoteric branches in so many different ways. It is very difficult to estimate the proper time period regarding the origin of *Tantra* but it is almost established that it has a prolonged history and a vast portion of it has been lost in the dense of past. It is not platitude to say that the origin of *Tantra* was almost contemporary of the Vedas even before the propagation of the Vedas because in the *Atharva-veda* so many elements of *Tantra* were available. So, it is quite obvious that the practices of *Tantra* even several schools were almost in there but in later period so many different doctrines and philosophical outlooks has been incorporated with *Tantra* so that it became difficult to understand and became inaccessible to common people. As result several schools of *Tantras* became obscure and some of them were totally lost because of inadequate followers. This happens in respect of maximum number of Tāntric branches including Hinduism, Buddhism, Jainism and so on. Still some handful number of Tāntric sects and their texts remain available that comes to our hand. In this paper we are trying to deal one of most antique treatises regarding Buddhist *Tantra* entitled with *Guhyasamāja-Tantra* and the process of *Sādhanā*-s as described in this text.

Keywords : *Tantra*, *Guhyasamāja-Tantra*, *Bodhicitta*, *Prajñā*, *Karuṇā*, *Prajñopāya* or *Mahāsukha*, *Vajrasattva*, *Haṭhayoga*, *Sādhanā* and *Samādhi*.

Prelude to the text *Guhyasamāja-Tantra* : The *Guhyasamāja-Tantra* also known as the *Tathāgataguhyaka* as well as *Aṣṭādaśapaṭala* probably belonged during the 3rd century C.E. to 5th century C.E.³ It strikes us more that the text like *Guhyasamāja* has not any proper authorship but scholars like Benoytosh Bhattacharyya had assumed the author of *Guhyasamāja-Tantra* was Asaṅga of 3rd century C.E. Benoytosh had prescribed two lofty views regarding this. First one is during the time of Asaṅga (the famous Yogācāra philosopher in Mahāyāna school) five Dyānī Buddhas were already introduced with their five Śaktis or consorts in the process of *Sādhanā*-s of Tāntric Buddhism. The concept of Śakti was first introduced through the text *Guhyasamāja* so that it assumes the process of *Sādhanā* regarding five Dyānī Buddhas with their Śaktis during the time of Asaṅga was evolved in later than the time of *Guhyasamāja*. His second observation that it is said the *Tantra* was first introduced by Asaṅga from the Tuṣita heaven and preached in earth. The fundamental concept of *Tanta* is always associated with the embodiment of Śakti which has been first referred in the text *Guhyasamāja* as we said earlier.⁴ So, it might be possible that Asaṅga was responsible for speculation of the text though this assumption should need more scholastic consideration.

Evolution of Tāntrism in Buddhist phenomena : As far as our knowledge is concerned the text *Guhyasamāja* is the earliest Buddhist Tāntric text that had been written to introduce Tāntric practices through different *Sādhanas* for emancipation. It also strikes us that several elements of Śakti or Śakta cult including their practices has been mingled with Buddhist philosophy even Yogic practices like *Haṭhayoga* were assimilated with Tāntric practices through Buddhist Mahāyānic outlooks. It assumes since before the time of Asaṅga the Tāntric Buddhist practices were well known and profoundly spread otherwise if the knowledge or *Vidyā* had been concealed then how other Yogic practices had been commingled with it? But

*Assistant professor (Sanskrit), Sammilani Mahavidyalaya, Baghajatin, Kolkatta-700094, West-Bengal, India

the pertinent question is why these practices arose within the domain of Buddhism? Benoytosh Bhattacharyya had clearly mentioned the deterioration of Buddhism was happened due to three reasons. First one is the theory of *Mahāsukha* in the concept of *Nirvāṇa* because after the demise of Buddha this concept was interpolated and mislead through different ideologies. Second one is the different opinion among the disciples of Buddhist *Saṅgha* and they did not follow the same way that the Buddha had been shown them. Third one is the concept of *Karuṇā* which became a practice of self rigorism that means every individual *Bodhisattva*-s should be sacrifices everything for the emancipation of the suffering of humanity.⁵ As result they did not hold the unity of *Saṅgha*-s so that many other ideologies incorporated within the Buddhist sects which obviously started an era of declination. As result Buddhism were divided in many branches like so called *Hīnayāna* and *Mahāyāna*. In the later period from *Mahāyāna*; *Vajrayāna* or *Mantrayāna* were also evolved. It is said in the *Guhyasamāja* that *Buddhanaya* or *Bodhinaya* is the utmost path while *Mantranaya* is a path of strong determination.⁶ Texts like *Advayavajra-saṅgraha* (approximately 11th to 12th century C.E.) where the author *Advayavajra* had clearly discriminated various Buddhist schools. According to the author the *Vaibhāṣika* School absorbs *Śrāvaka-yāna*, *Pratyeka-yāna*. *Mahāyāna* school comprises *Sautrāntika*, *Yogācāra* and *Madhyamika*. *Mahāyāna* also subdivided into *Pāramitā-naya* and *Mantra-naya*.⁷

The Buddhist Tantra in generally divided into three schools i.e. *Vajra-yāna*, *Kālacakra-yāna* and *Sahaja-yāna*. *Vajrayāna* or *Tantrayāna* was evolved from the later phase of *Mahāyāna*. India during the time of Buddha was sunk through various kinds of local superstitions, sorcery, folk believes as well as rites and it could not be possible by Buddha to forbid all kinds of local practices because his aim was to spread a universal true dharma. But some of his disciples were more engaged to enjoy happiness and prosperity of this world rather to attain the *Nirvāṇa* or the path of Buddhahood. So, when Buddhism was flourished all over in India they were gradually mixed up with them therefore various *Tāntric* practices were evolved within the shelter of Buddhism and popularized as *Tāntric Buddhism*.

Fundamental concept of Tāntric Buddhism: The Secret Union : The innermost aspect of *Tantra* is union or "The secret union" of the body, speech and mind of all *Tathāgatas*. Body, speech and mind are the fundamental components of all living beings. In Buddhist *Tantras* body is represented as the material form or is called *Nirmānakāya* whereas speech and mind represent as spiritual and absolute form called respectively *Sambhogakāya* and *Dharmakāya*. These three *Kāyas* lead a viral role in *Tāntrism*. Body, speech and Mind are personified of *Vairochona*, *Amitābha* and *Akṣobya*. It is called "Secret" because not only they are withheld from the world but also one who is entering the path of *Tantra* will understand it properly.⁸

The core concept of *Tāntric Buddhism* stands on two pillars; one is *Prajñā* and another is *Karuṇā*. According to the text *Advayavajra-saṅgraha* as we mentioned earlier *Prajñā* without *Karuṇā* and *Karuṇā* without *Prajñā* has no vitality and if these two states assimilated then it is called *Prajñāpāramitā*. So, the state *Prajñāpāramitā* is the *summum bonum* of *Tāntric Buddhism*. *Tāntric Buddhism* always gives emphasis on the three fundamental dimensions of life i.e. *Kāya* (body), *Vāk* (speech) and *Citta* or *Manas* (mind). The supreme manifestation of Buddhist pantheon is named as *Vajrasattva*. According to the text *Hevajra-Tantra* "which is inevitable as well as impenetrable is called *Vajra* and the assimilation of *Kāya*, *Vāk* and *Citta* is called *Sattva*. He who holds both the qualities is called *Vajrasattva*."⁹

Uniqueness of the text Guhyasamāja-Tantra : As we know earlier *Tantra* in generally means knowledge or *Vidya*. *Guhya* literally means concealed i.e. knowledge which has been not discussed in public. According to the text body (*Kāya*), speech (*Vāk*) and mind (*Citta* or *Manas*) are altogether characterized as *Guhya* and this whole approach is also associated with the society (*Samāja*) that is why it is called as *Guhya-samāja-Tantra*.¹⁰ In the 18th chapter of this text it is said the practices or *Sādhanā* of Buddhahood i.e. *Bodhisādhanam* is very precious and among all the paths this *Vidya* leads to the utmost destination of a seeker.¹¹ But

first we have to clarify what is the *Bodhisādhana*? *Bodhisādhana* is a process where a seeker can practice the two most vital essence of Buddhism i.e. *Prajñā* and *Karuṇā* to achieve the stage of *Bodhicitta*. Through this practice his or her mind became purer and full of perfect knowledge and compassion. It is said *Bodhicitta* is nothing but the assimilation of *Sūnyatā* and *Karuṇā*.¹² In this stage he or she can emancipate from the circle of *Bhavacakra* i.e. all kind of earthly desires, attachments, sufferings, pains and the circle of birth and rebirth process. As soon as the ground is prepared he will uplift in the state of *Nirvāṇa* and became *Arhat* or an enlightened one. *Vajrayāna* and *Mantrāyana* became very popular and their differentiation became so vague that no one could distinguish these two sects separately in later period. This indication is also prominent in respect of the text *Guhyasamāja* where it is said the path which is abstaining from all kinds of meaningless folk rituals is called *Vajra* which is also known as *Mantra* or *Mantrayāna*.¹³ Again this text holds which is also associated to all kind of action with all minds also called *Mantrayāna*.¹⁴ The text *Guhyasamāja* is so unique according to our observation because as far as our knowledge is concerned this is the first literally document is Buddhism where the Yogic processes regarding *Sādhana*s were assimilated with Buddhist observations. The purpose of this text is to obtain Buddhahood through an easy way because no one can want to go through a difficult and painful way.¹⁵ Even this text has prescribed through the path of *Guhyasamāja* anyone can attain enlightenment even in one birth. It is said that Buddha has prescribed the essence of *Bodhicitta* through this text in a very short period of time because there are countless number of *Bodhisattvas* like sand of the river Ganges who did not attain *Bodhicitta* properly. That is why if anybody has interest to attain Buddhahood; he or she will go through the path of *Guhyasamāja-Tantra*.¹⁶ Another uniqueness of this text *Guhyasamāja-Tantra* is that the initiation of *Śakti* in Buddhism. Probably this is the first literally document in Buddhism which gave more importance in *Śakti* worship which has been followed through different authorities in their different works in the domain of *Tāntric Buddhism*. Another important thing that strikes us Buddhism always prescribed non-violence; but this text gives all kinds of relaxation to the *Sādhaka*-s. All kinds of luxuries like flesh, fish, wine, women etc which is prohibited very strictly in Buddhism, he can enjoy. In the *Guhyasamāja* everything is permitted. Menstruation of women, semen, and urine also they can drink if they wish so.¹⁷ Even the blood of men, flesh of elephant, horses, dogs, cow he can eat.¹⁸ So, these characteristic of this text made a unique approach in the domain of Buddhist *Tāntrism*.

***Bodhicitta* and the assimilation of *Prajñā* and *Upāya*: The stage of *Prajñopāya* or *Mahāsukha* :** The text *Guhyasamāja* gave emphasis on the nature of *Bodhicitta* because their chief object is to attain *Bodhicitta* and also to achieve superhuman power through Yogic process. According to the 18th chapter of this text there are two kinds of *Siddhis* or perfection; one is *Sāmānya* (ordinary) and another is *Uttama* (excellent). In the *Guhyasamāja* we have seen a prolonged discussion about *Bodhicittavajra*. As we discussed earlier the concept of *Bodhicitta* is very vital to know the relevance of the *Vajrayāna* sects. *Bodhi* actually means enlighten but it is not too easy to establish. We have seen in the second chapter of this text that Lord Tathāgata worshiped with other *Dyāni* Buddhas like *Akṣobhya*, *Amoghasiddhi*, *Amitābha*, *Ratnaketu* and *Vairocana* with their body, speech and mind. Interestingly they all had described the essence of *Bodhicitta* according to their own experience. *Prajñā* does not attempt transformation whereas *Karuṇā* is essential for all human being. Thus *Prajñā* is absolute even *Kṛpā* or *Karuṇā* also seems to be absolute and if they commingle with each other that are called permanent cognition.¹⁹ When this commingles takes place there is neither the knower nor the knowledge.²⁰ It's like the combination of milk and water.²¹ Once it mixed up no one can discriminate which is water and which is milk. Similarly in this stage there is

neither doer, nor any enjoyer, nor any receiver, nor any giver, nor any object to be given or nor even taken.²² This is called the stage of non-duality, personified as Vajrasattva;²³ profoundly known as *Prajñāpāramitā*; the embodiment of all the *Pāramitas*, or *Samatā* or equality or the *Mahāsukha*.²⁴ In this way a Yogi will surpass all the existence of *Bhāva* and *Abhāva* and gone beyond the transcendental stage where there will no distinction in between the existence and the non-existence.²⁵

Conclusion : The whole work of *Guhyasamāja Tantra* is nothing but the assimilation of the Yogic processes with Tāntric Buddhism to achieve the highest level of mental and physical dimension. If we simplified our observation, *Tantra* actually tried to maintain both the earthly desire and also the spiritual process. If a man cannot fulfill his physical hunger he cannot proceed further to achieve spiritual destination. Here *Tantra* played a vital role to balance both the physical and mental needs. As we know the path of Buddha is a "Middle way" or *Majjima panthā* because he could realize no one would attract a path which is full of self regorism and abnegation. That is why he had preached three fundamental tenets of Dharma which is applicable to all religion i.e. *Śīla*, *Samādhi* and *Prajñā*. Here *Tantra* opens another gate for spiritual process. They give more emphasis on the praxis. *Tantra* gives us an opportunity to open up another dimension of life. As we seen various Tāntric branches were associated with Buddhism but it does not mean all the root of *Tantra* comes from Buddhism. The uniqueness of this text *Guhyasamāja-Tantra* is that it not only introduced the concept *Śaktis* into the Buddhism but also entwined various Yogic processes to enrich the practices to achieve beyond the stage of physical and mental stratum. *Tantra* always gives emphasis on practical process of *Sādhanā*; not to emancipate from all earthly attachment. *Tantra* with the combination of *Yoga* makes perfect enlightenment which is illustrated magnificently in the text *Guhyasamāja-Tantra*. That is why this text still relevant to consider the evolution of Tāntric Buddhism and also the process of *Sādhanā* to achieve the stage of *Mahāsukhā* or permanent happiness.

Bibliography :

1. Augustine, Tomy. (2008) *Yoga Tantra: Theory and Praxis In the Light of the Hevajra Tantra A Metaphysical Perspective*. Delhi, Sri Sadguru Publications.
2. Avalon, Arthur (ed.). (1914) *Principles of Tantra*. Madras, Ganesh & Co. (Madras) Private LTD.
3. Banerji, S. C. (1978) *Tantra in Bengal: A Study in its Origin, Development and Influence*. Calcutta, Naya Prokash.
4. Bhattacharyya, Benoytosh. (1925) *Sādhnamālā* (Vol. I). Baroda: Central Library.
5. _____, _____. (1928) *Sādhnamālā* (Vol. II). Baroda: Oriental Institute.
6. _____, _____. (1929) *Two Vajrayāna Works*. Baroda: Oriental Institute.
7. _____, _____. (1931) *Guhyasamāja-Tantra or Tathāgataguhyaka*. Baroda, Oriental Institute.
8. _____, _____. (1949) *Niṣpannayogāvalī of Mahāpaṇḍita Abhayākaragupta*. Baroda, Oriental Institute.
9. Cozort, Daniel. (2005) *Higest Yoga Tantra: An introduction to the Esoteric Buddhism of Tibet*. Ithaca, Snow Lion Publications.
10. Dasgupta, Shashi Bhusan. (1946) *Obscure Religious Cult: As Background of Bengali Literature*. Calcutta, University of Calcutta.
11. _____, _____. (1950) *An Introduction to Tāntric Buddhism*. Calcutta, University of Calcutta.
12. Dasgupta, Surendranath. (1924) *Yoga As Philosophy And Religions*. London, Kegan Paul, Trench, Trubner & Co., LTD.
13. _____, _____. (1941) *Philosophical Essays*. Calcutta, university of Calcutta.
14. Fremantle, Francesca. (1971) *A Critical Study of the Guhyasamāja Tantra*. London, University of London Library.
15. Gyatso, Geshe Kelsang. (1997) *Essence of Vajrayana: The Highest Yoga Tantra Practise of Heruka Body Mandala*. London, Tharpa Publications.
16. Nyaupane, Kashinath. (2012) *Hevajra-Tantra*. Varanasi, Indian Mind.
17. Pandit, B. N. (1991) *Essence of the Exact Reality or Paramārthasāra of Abhinavagupta*. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd.
18. Shastri, Haraprasad. (1927) *Advayavajrasamgraha*. Baroda: Oriental Institute.

19. Tsongkhapa. (2013) *A Lamp to Illuminate the Five Stages: Teaching on Guhyasamāja Tantra* (Translated by Gavin Kilty). Boston, Wisdom Publications.
20. Wallace Vesna A. (2001) *The Inner Kālacakratāntra: A Buddhist Tantric View of the Individual*. Oxford, Oxford University Press.
21. Wayman, Alex. (1973) *The Buddhist Tantras*. London and New York, Routledge Taylor & Francis Group.

References :

1. The equivalent word of Sanskrit *Tantra* in Tibetan is *Rgyud*, means continuity. The Sanskrit word *Tantra* gives more importance on theoretical aspects while the Tibetan root of *Tantra* gives more emphasis on its praxis. But both are simultaneously important to understand the innermost meaning of *Tantra*. *Yoga Tantra: Theory and Praxis* 2008, pp 19-22.
2. *Tantra in Bengal* 1978, p 1, "General Introduction of Tantra Philosophy" in *Philosophical essays* of Surendranath Dasgupta 1941, p 151.
3. According to Benoytosh Bhattacharyya several Buddhist gods and goddesses as referred in the *Guhyasamāja-Tantra* probably the earliest version in the Buddhist pantheon. We will take the examples of Vajrasattva and Vajradhara. In the *Guhyasamāja-Tantra* there is no clear demarcation line in between two gods whereas in the later phase of Buddhist pantheon they were entirely distinct. That is why he said "The mention of the deities referred to above in the *Guhyasamāja* shows that they were known in the 3rd century A.D. when the *Guhyasamāja* was composed." *Guhyasamāja-Tantra* 1931, p xxix. But scholars like Alex Wayman holds that the probable date of *Guhyasamāja* was either 5th century or 4th century C.E. He said "But I conventionally placed it in the fourth century A.D., with possible authorship of Indrabhūti the Great, who should not be confused with the later king of Indrabhūti." *The Buddhist Tantras* 1973, p 15.
4. "It is thus very probable that Asaṅga had something to do with the *Guhyasamāja Tantra*, as otherwise we cannot explain the reason of this coincident. It is very likely therefore that Asaṅga who belonged to the 3rd century A.D., is the author of the *Guhyasamāja Tantra*." *Guhyasamāja-Tantra* 1931, p xxxiv.
5. *Two Vajrayāna Works* 1929, p ix.
6. *aho buddhanayaṁ divyamaho bodhinayottamam |*
aho dharmanayaṁ śāntamaho mantranayaṁ dham || Guhyasamāja-Tantra 1931, p 60.
7. *tatra trīni yānāni, śrāvākayānaṁ pratyekayānaṁ mahāyānaṁ ceti | sthīṭayās catasraḥ, vaibhāṣika-sautrantika-yogācāra-madhyamakabhēdena | tatra vaibhāṣikasthīṭyā śrāvākayānaṁ pratyekayānaṁ ca vyākhyāyate | mahāyānaṁ ca dvividham, pāramitānayo mantanayaś ceti... Advayavajra-saṁgraha* 1927, p 14.
8. *A Critical Study of the Guhyasamāja Tantra* 1971, p 15.
9. *abhedyā vajram ityuktaṁ sattvaṁ trivasyaikatā |*
anayā prajñayā yuktā vajrasattva itī smṛtaḥ || 4 || Ibid, p 15.
10. *trividhaṁ kāyavākcittaṁ guhyam ity abhidīyate |*
samājaṁ mīlanaṁ proktaṁ sarvabuddhābhīdhānakam || Guhyasamāja-Tantra 1931, p 152.
11. *aho sudurlabham idam upāyaṁ bodhisādhanam |*
tantraṁ guhyasamājākhyaṁ tantrāpāmuttarottaram || Ibid, p 149.
12. *anādinidhanaṁ śāntaṁ bhāvābhāvākṣayaṁ vibhum |*
śūnyatākāruṇyābhīnnaṁ bhodhicittamīti smṛtam || Hevajra-Tantra 2012, p 45.
13. *lokācāravīrnuktaṁ yaduktaṁ samayasambaram |*
pālanaṁ sarvavajrais tu mantracaryeti kathyate || Guhyasamāja-Tantra 1931, p 156.
14. *asamāhitayogena nityameva samāhitaḥ |*
sarvacīteṣu yā caryā mantracary eti kathyate || loc. Cit.
15. *duṣkarair niyamais tīvraiḥ sevayānā na siddhyati |*
sarvakāmapahogais tu sevayānāś cāsu siddhyati || Guhyasamāja-Tantra 1931, p 27.
16. *api tu bhagavantaḥ sarvatathāgatā asmin guhyasamāje buddhabodhiṁ kṣamalavamaḥūrttenaiva niṣpādayanti | yadanaikair gaṅgānadīvāhukāsamaiḥ kalpaiḥ ghaṭṭayanto vyāyachhanto bodhisattvā bodhiṁ na prapnuvanti | tadihaiva janmani guhyasamājābhirato bodhisattvaḥ sarvatathāgatānāmī Buddha itī saṁkhyāṁ gocchati || Ibid*, p 144.
17. *virāmutrahāraḥkṛtyārthaṁ kuryāt siddhiphalarthinaḥ |*
siddhate muttaraṁ tattvaṁ bodhicittamanāvīlam ||
mānīsāhārādīkṛtyārthaṁ mahāmānīsāṁ prakalpayet... hastimānīsāṁ hoyamānīsāṁ svānamānīsāṁ tathottamam || Ibid, p 26.
18. *svānamānīsāṁ hyāyamānīsāṁ mahāmānīsāṁ vidhānataḥ... Guhyasamāja-Tantra* 1931, p 98.