



IN SEARCH OF
TANTRA
VAJRAYANA

PRELIMINARY COURSE

KULAVADHUTA SATPURANANDA

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INTRODUCTION



With the spiritual experiences of practice till now in the oldest Indian Tantric Buddhist lineage of Swayambhunatha (Guru Rinpoche) and the academic experiences of the last ten years as a researcher and scholar in different academic sessions, lecturing students, attending seminars and debates, it reflected in my mind that the structure of practicing and studying Tantra has become so perverted and complex that it has become impossible in current times for an yearning soul to find out the ideal structure of it. The responsibility of corrupting Tantra lies in the hands of the careless teachers who either did not take the responsibility for individual care of their students under tantric code and stricture or tried to stylize the generation into their own personal styles.

Though non-Vedic in origin and anti-Vedic in procedure throughout the ages, Tantra started getting claimed by even the Hindus as their original! What a fun! Moreover the Hindu practice of the Tantra itself is a process of corruption turning to severe black magic to harm the society at par.

Our Buddhist tantric masters, in history, going through political Hindu attacks in India and concealing the subject only in Tibetan heritages on one hand, and on the other hand modern Buddhist masters with their westernized commercial outlook towards Tantra, have enabled Tantra to come out as an obscure cult.

Ordered by my root Guru Sri Sri Aghori Baba of Bakreshwar I have taken the *samaya* responsibility to extend academic research in the Tibetan tantras and rearrange the ideal structure. I took a trial to make people understand the subject matter of Tantra academically before they delve into its practice and meet terrible ends of corruption. Many famous authors of Tantra of both past and present have afforded to be odd enough to corrupt Tantra and help wrong researches through generations to carry on the corruption. So to demystify the ‘mysticism’ as well as to simplify the understanding of Tantra I took this project in my hand.

I was ever a skeptic in my life as an average modern man all through my practices under great masters. My skeptic nature helped me to churn out the science behind Tantra dissolving faith into assured reliance. This is what I want to share with any modern individual. This is the main spirit behind this project.

My inability to teach and instruct people in spirituality for money as per the lineage rule and my inability to teach modern intellectual block-heads especially western fast-intellectuals, dictated me to carry on a professional academic course to start up the revolution to let people know what Tantra is. The American stylization of Tantra in sexual colors also needs to get cleansed out of its perversion through the proper lineage structure. Let people know what Tantra is before they jump into it by wrong attractions tempted by market-minded tantrik ‘gurus’ and ‘scholars’.

The money in this non-profiting course, after paying the academic fees, touring expenses and course organizers, will go toward the maintenance of a growing humble self-sufficient sangha to carry on this project in the future. I personally do not believe in donations or ‘holy begging’ to be fit for a spiritual master in modern times.

A number of western as well as Indian students have dedicated their lives to this endeavor. They are leading such a humble and moderate lifestyle in Sikkim with me that any average westerner would find it hard to believe. They have no other means for material survival in India than this project. These renunciates would also get a proper livelihood through this project if it goes well. Thus a concept of a modern sangha (commune) can grow.

So I thank you all who have joined this premier course from the core of my heart on behalf of the adherents,

Indians and Westerners, as well as you who have chosen this academic session and tour in the holy land of Guru Rinpoche. I thank all people concerned in bringing up the project. An intermediate and advanced course will also be carried on for those who choose after the completion of this preliminary course. This project is not for selling any empowerment or tantric blessing under a guru but an academic session with an academician and his students.

Those who are interested in practicing Tantra under me have to approach after the completion of the advanced course. The courses are basically the way to make them assured of the syllabus and risks of practicing Tantra. I possibly have no disrespect or bar towards the students taking tantric initiation and empowerment under other gurus. Tantra is quite risky as it is a borderline, shortcut, one-lifetime Nirvana package! Practicing Tantra with me is to do away with any monetary transaction for my disciples whoever chooses to be one as well as being chosen. Tantric practice is individual and personal with the Guru which is quite a great responsibility for a human mortal to take for groups. That is not an academic course; it is a journey in the world of dedication and experience. The basic yogic meditations rendered together with the course by me and my students are examples of free teaching and instruction in the spiritual path of practicing Tantra.

Experience it and then get into the core of it. Know it and then delve into it. Be aware of the discipline and risk of malpractice with it and then take initiation and empowerment. Be aware of 'mysticism' and self-hypnosis in the name of Tantra!





THE BASICS OF BUDDHIST PHILOSOPHY

All schools of Buddhist philosophy are founded on the intellectual teachings and instructions for practice as given by Sakyamuni Buddha circa 500 BC. Through Him every branch of the Buddhist lineage unfolded. The two major branches of Buddhism known as Theravada or Hinayana, the lesser vehicle, and Mahayana, the greater vehicle, diverged practically and intellectually according to different dialectical interpretations of the teachings given by Sakyamuni Buddha. To have a clear understanding of Buddhism in this day and age, we should see how the fundamental Buddhist philosophical system interrelates on a basic level.

Sakyamuni Buddha revealed the core philosophy of Buddhism in his first sermon given at Deer Park in Saranath, to his first five disciples, which is known as the *Dhammachakkappabattana Suttam*. This sutra contains seventeen major points, and the core of which lay within points four to seven. These four points are known as:

THE FOUR NOBLE TRUTHS

1. **The truth of suffering**
2. **The truth of the cause of suffering**
3. **The truth of the cessation of suffering**
4. **The truth of the way to the cessation of suffering**

THE FIRST NOBLE TRUTH THE TRUTH OF SUFFERING

The 'Noble Truth' is the fruit of right understanding while suffering is the outcome of wrong understanding. The first of the four Noble Truths in the *Dhammachakkappabattana Suttam* of Sakyamuni Buddha :

Oh Bhikshus, here is the Noble Truth of suffering- Birth is a suffering, old age is suffering, diseases are sufferings, death is a suffering, unwanted attachment is suffering, loss of the wanted is suffering, displeasing association (with anything) is suffering, loss of pleasant association is a suffering, whatever wanted and is not got is suffering; in brief, the five-elemental existence is suffering.

The first of the four Noble Truths has been subdivided and explained as the four sufferings. These four sufferings together comprise the first Noble Truth of suffering :

1. The suffering of birth and death
2. The suffering of incapability and disease
3. The suffering of meeting unpleasant things and not meeting pleasant things
4. The suffering of negativity

The first and second of the four sufferings are associated with the gross physical and vital states of body. The first one is the suffering of birth and death. One who is born will die, anything created will be destroyed. Therefore, one is brought onto the wheel of karma or the action- reaction cycle because of

existence of *samsara*. Oneness to manyness is considered to be realized between subjective and objective existence. Birth is relative to death, existence relative to non-existence. Birth is suffering because it is entry to the duality of illusory *samsara*, and death is suffering because no one wants to die. The second suffering is the suffering of incapability and disease. This suffering is due to wrongly identifying the self as the body that suffers. One is diseased relative to and understood by the concept of ease, old and incapable is relative to young and capable. Therefore, it enhances the maintenance of the wheel of karma as opposed to support the transcendence of it.

The third suffering is of vital and psychological or mental nature. This is the suffering of not meeting pleasant things and meeting unpleasant things. This suffering is due to wrong understanding of the self in maintaining specific attachments to attributed states of mind, hence reactionary. This is relative to the personal self. Therefore, it is a psychological suffering out of ambition and leading to reactions, which fundamentally maintains the karmic relativity.

The fourth suffering is of mental and intellectual nature. It is the suffering of imaginative wishes ending up in practical nature. Essentially, it is considered to be negativity or disillusionment. So, it is self-manifested suffering, relative to the idea of a positive reaction to any desire.

According to the correct understanding of the truth of suffering, all the objective and subjective attainments are sufferings because they are relative to non-attainment. Objective attainments are outer material attainments such as food, clothing, shelter, money, sex etc. All objective attainments are subjected to the natural law of the ever-changefulness of outer nature. Anything created is sustained and returned to non-creation in its inevitable destruction. Objective attainments cannot be carried beyond death and hence they should not be mentally clung to since they are only passing interactions. So all considered, objective attainments are only temporary, relatively attained and will be lost eventually. Subjective attainments are inner intellectual attainments such as knowledge, fame, power, prestige, respect etc. They, much like objective attainments, are subject to the ever-changefulness of inner-nature and they will not last in the face of death. These subjective attainments are passing attainments and are just momentarily sustained. Now it is safe to say that all objective and subjective attainments are suffering or misunderstanding. This is because they are not attained but merely maintained in stages of one's personal relative karmic existence.

Sakyamuni Buddha explains that all in the realm of the five elemental existence are suffering because it is merely temporary and subject to change. These five elemental existence are solidity as body (earth), liquidity as vitality (water), energy as mind (fire), air as intellect (air), and ether as ego-consciousness (sky). These construct our foundation of a perceivable existence relative to the individual self.

THE SECOND NOBLE TRUTH THE TRUTH OF THE CAUSE OF SUFFERING

The first Noble Truth explains what is suffering. The way to understand the definition of suffering is to find out how suffering comes about that is the cause of suffering. The origin or cause of the four sufferings is found in the second Noble Truth. This is the truth of the cause of suffering :

Oh Bhikshus, here is the Noble Truth (realization) of evolution (cause or origin) of suffering. Welcoming the thirst (desire) in every state (of living) together with pleasure and attachment by the way of physical desire, mental desire, and intellectual desire.

Sakyamuni Buddha shows us the right understanding of the evolution or origin of suffering. The original cause comes down to three fundamental desires known as *tanha/trishna*.

The three desires:

1. *Kama* (Pali)- physical-vital desire
2. *Bhawa* (Pali)- vital-mental desire

3. *Baibhava* (Pali)- mental-intellectual desire

The three desires are the root cause of the four sufferings. The first of the three desires is the *kama tanha* or the physical-vital desires which are objective desires such as food, water, shelter, clothing, sex etc. All of these desires are tangible and based in the objective world. Physical need and satisfaction is the motivation of fulfillment of these desires.

The second of the three desires is *bhawa tanha*, or the vital-mental desires. These desires are classified as being object-o-subjective desires, such as house, luxurious objects, possessions, property, etc. Mental satisfaction is the goal of fulfillment of these desires.

The third of the three desires is *baibhava tanha* or the mental- intellectual desires. These are considered as subject-o-objective desires. Examples of this *tanha* are intellectual desires seeking understanding, comprehension, and expression of ideas leading to name, fame and popularity e.g. power, craziness of politicians, dominating character of religious fundamentalists, show business, etc.

These three classifications of desires, coupled with relative ideas of seeking pleasure and specific attachment, is the origination of the four sufferings. This maintains our personal mind in the action-reaction cycle, which is suffering due to wrong understanding of temporary as permanent.

THE THIRD NOBLE TRUTH THE TRUTH OF THE CESSATION OF SUFFERING

The suffering souls look forward to liberation, but they do not know how to. The problems of these three fundamental desires can be solved by way of the third Noble Truth, the truth of the cessation of suffering:

Oh Bhikshus here is the Noble Truth (right understanding) of the cessation (ending) of sufferings - desire ends up (completes its course) in non-attachment, renunciation, neutrality and equipoise.

The three desires are the root cause of the four sufferings. These three desires can be solved by way of the third Noble Truth of the cessation or ending of suffering. In order to end suffering Sakyamuni Buddha has given the five solutions:

The five solutions:

1. *Ashesa* (Pali) - ending up all desires/ completion of desires
2. *Viraga* (Pali) - non-attachment
3. *Nikkhepa* (Pali) - renunciation
4. *Niralaya* (Pali) - neutrality
5. *Samattha* (Pali) - equipoise (equality of being and becoming)

Completion of desires in contentment leads to non-attachment. One's stomach fills, and hunger goes. Renunciation is inevitable if one is unattached. Constant pleasure causes pain. For example, if one is put to eating even when one is full, one would vomit. Renunciation leads to neutrality. For example, with a full stomach you do not get any attraction towards even delicious dishes of your choice. No karmas are created when one is neutral to the all action-reaction chain, so transcendence or equipoise is attained.

THE FORTH NOBLE TRUTH THE TRUTH OF THE WAY TO THE CESSATION OF SUFFERING

The ultimate solution can be attained by the forth Noble Truth, the way to the cessation of suffering. Sakyamuni Buddha has outlined the way or the discipline to be followed in the Eight-Fold path. The Eight-Fold path in perfection leads to the achievement of neutralizing the desires. The five solutions are

the cessation of the three desires, which leads to elimination of suffering and living an ecstatic life in *samsara*, the world of sufferings. Buddha Sakyamuni said :

Oh Bhikshus! This is the truth of the only way to the cessation of suffering. That is the perfection of observation, the perfection of commitment, the perfection of expression. The perfection of action, the perfection of life and livelihood, the perfection of diligence, the perfection of memory, and the perfection of transcendence.

The Eight -Fold path, is a way measured with every step of perfection. The first step is perfection of observation. This leads to the second step which is perfection of commitment that is perfection of deciding the goal, fixing the target. A fixed target leads to the third step, perfection of expression or the perfection of communication. The fourth step is perfection of action through which righteous systems are achieved. This leads to the fifth step of perfection of life and livelihood. This is where the perfection of action allows one to act in the world in balance avoiding the reactions. Thus, your duty and responsibility is turned to your recreation with total job-satisfaction. So, life becomes joyous, enjoying a proper livelihood. This brings the practitioner into the sixth step of perfection of diligence. The steadfastness gained through the practice of perfect diligence will bring one to the seventh step, perfection of memory,, the perfection of retaining the chronological teachings out of experiences. This leads to the final stage of the discipline, which is perfection of transcendence (Nirvana) in life (Samsara).

When one has achieved the absolute perfection of the stages of the Eight-Fold path (*astamaggika*), one attains *Bodhi* or Enlightenment. This is the basic philosophical structure of all schools of Buddhist thought as well as how the Four Noble Truths interrelate with each other.

The four Noble Truths, as a philosophy and methodology, was rendered by Sakyamuni Buddha, in the Deer Park in Sarnath around 500 BC. Even though it was expounded some 2500 years ago, it is still applicable to modern life. The basic suffering of man fundamentally have not changed. All individuals suffer, so there will always be a necessity to find a way to relieve this suffering. The compassionate wisdom of the Buddha Mind, through the perseverance in practice and understanding of the Self-Nature, has brought the reality of transcending wrong understanding of the Mind in life. This transcendental relief from self -misunderstanding has been explained and expounded upon, by the Buddha Mind, for the well being of all sentient beings in this age of great degeneration. May the Truth of the Buddha Mind spread like wild-fire to cleanse the world of our suffering, the suffering out of misunderstanding our own Buddha Mind.

TANTRA'S ORIGIN IN THE GOSPEL OF SAKYAMUNI THE BUDDHA

There is always a question by academicians and other schools of Buddhism, whether Lord Gautama Buddha ever gave any teachings of Tantra to his disciples. The *mahayanis*, especially the *yogacharis* always believed so, and the *vajrayanis* are only after the tantric interpretations of Buddha by Guru Rinpoche. But the *theravadins* always vehemently protested against co-relating Buddha with Tantra. What is the truth? The *Dhammachakkappabattana Sutta* contains seventeen sections. The core teaching lies within sections four to seven. These are known as the four Noble Truths (*Chatursatya*).

In the fifth section, regarding the cause of suffering, Buddha has pointed out the three basic factors or causes that lead to all sufferings. We have already discussed them in the sixth section of the *sutta*, in the third Noble Truth where He marks clearly regarding the truth of the ending up of suffering.

Any rational person will clearly understand that without fulfillment of desire, cessation of desire never comes. That is why Buddha specifically uses the term, 'completion of desires'. The term *ashesa* in Pali equivalent to *nihshesha* in Sanskrit means 'completion'. This is the basic spirit of the tantras. Guru Rinpoche observes:

“Although the Wisdom of Nirvana and the ignorance of the illusory Samsara appear to be two things, they can not truly be differentiated... It is the error to conceive them otherwise than as one. Erring and non-erring are intrinsically also a unity. By not taking the mind to be naturally a duality and allowing it as the primordial consciousness, to abide in its own place, beings attain deliverance.”

(The Tibetan Book Of Great Liberation, by W.Y.Evans-Wentz)

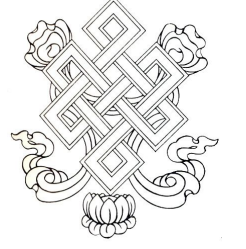
The forth Noble Truth, in the seventh section of the *sutta*, clearly shows that how Nirvana can be attained through systematizing our object-o-subjective actions into subject-o-objective realization leading to the transcendence of the both. The two extremities of Philosophies of the world, Realism or materialism in one hand and Idealism or searching the Truth on the other hand can be correlated in proper systems of practice where one fulfills the necessities of the other. Neither the search of only material reality or that of the ideological Truth corresponds to life. It is better to say that the right process is rather materializing spirituality and spiritualization of material life. This is Nirvana in *samsara*, the perfect balance of life, the core of the Tantra, the practice of equating the inner nature of man with the outer nature of the world through the set of the cosmic rules.

In *Brahmajwala Sutta* of *Diggha Nikaya* (elaborate teachings of Buddha Sakyamuni), even followed by the *theravadins* (*hinayanis*), it is mentioned that the reality of the free-soul yogis in different stages of practices and attainments should not be observed as indiscipline by orthodox faith, but freedom from even the bondage of disciplines.



TANTRA

GOAL AND PROCEDURE



The Understanding

What does **Tantra** mean? The word 'Tantra' is usually used in the meaning of the science of living namely. *ganatantra* (democracy), *rajatantra* (politics), *samaja-tantra* (sociology), etc. Any word in Sanskrit, same as those in ancient languages, tends to differ from its root word-meaning to various derivative meanings, according to the social changes in the course of time. The word 'Tantra' has its originality in the Tantric code language called *Tantra Parivasha Sutra*. So far, we can find out its philological origin in thus :

TANTRA

1. *Tan* (Body) + *Tra* (Save)
Tanu Trayate Iti- To go beyond the physical/ material identity of self.
2. *Tan* (Body) + *Tra* (Three)
Tan Trayam Iti- The science of the three bodies namely:
 - (a) **Dharmakaya** - The Un-attributable Self as Void of anything and everything (*Nairatinam*).
 - (b) **Sambhogakaya** - The Universal Self as God/Brahman/Atman the sum total of anything and everything.
 - (c) **Nirmanakaya** - The Personal Self, part and parcel of Creation that attains Buddhahood through humanism.
3. *Tan* (Expansion) + *Tra* (Saved from the three *gunas*)
Tan Bistararthe Trayate Gunat The expansion of the Self (*Brahmi Satya*) through realization releases ego consciousness and freedom is achieved from the bondage of the three *gunas* or attributes of identity, namely inertia (*tamas*), creativity (*rajas*), and intellectual identity (*sattva*). These *gunas* act as the agents of *Maya*, the ever-changing illusion.
4. *Tan Tantrijukta Yantra Iti*
A stringed instrument (*veena*) symbolizing the human body. The structure of the body is conceived as the instrument in the hand of The *Prajna* (Wisdom Mother). The nerves are the strings of the instrument, while the music of the tuned instrument is the subtle feeling explaining realization. Explanation of Perfect realization is called Compassion.

Thus, from the above philological aspects of the word **Tantra** and its derivative meaning we can come forth to the nutshell-philosophy of Tantra as thus :

Tantra is the applied science of Self-Realization through body, surpassing the three illusory bondages of basic attributes or *gunas*, inertia (*tamas*), creativity (*rajas*), and intellectual identity (*sattva*) in the process of Self-Expansion by neurological tuning through physical-vital-mental-intellectual exercises, knowing in detail the stages of ego-consciousness as temporal to universal culmination in Trans-Transcendental and be freed (inwardly) or surpassing the three sufferings: *Adhibhuatic* (physical-vital),

Adhidivic (vital-mental), and *Adhyatmic* (mental-intellectual).

In another sense, Tantra is a complete science of Self-realization through body to Void, by the process of thorough scanning of all the ego-identities conceived institutionally, and finally out bursting in Perfection of Wisdom (*Prajna*), to help others in the same. It also is the science of one to enjoy the life-drama as the music created and enjoyed by one playing on one's self-guitar.

The philosophy of Tantra is again divided into two according to the taste, style, and power of the tantrika. The primary is *nigama* or the ascending order, with the goals of reaching Nirvana and the secondary or final is *agama*, or the descending order without any goal to achieve but to enjoy the life-drama as an ever-free One.

Both these *nigama* and *agama* philosophies come under practical and applied science. *Nigama* is known as *dakshinachara*, the rightist practice of the ambitious. In the case of *agama* the process is called *vamachara*, the leftist practice of the compassionate. *Dakshinachara* is for the seeker or *shishaya* (disciple), while *vamachara* is the way of the Guru/Master. In *dakshinachara*, the way is by-and-large celebratory, while that of *vamachara* is ever-free enjoyment. A *dakshinachari's* life is that of a river while a *vamachari's* life is the ocean. *Dakshinacharis* are tensed for selfish attainment of Nirvana while the *vamacharis* are casual lovers of all. *Dakshinachara* is climbing up the steps to the mystic dreamland, while *vamachara* is coming down to earth in order to share the bliss of Truth with one and all, and to guide anyone eager for Nirvana.

The Seven Acharas (the chronological practices)

When man is eager to gain higher dialectical achievements pertaining to body and mind, guided by the wish to become a superman, naturally privileged, the process he follows is called *dakshinachara*, the process to superiority, the Rightist Way. This group of practices is also known as the *Matri/Shakta* tantras :

1. Pashyachara (Practices for an animal)

Animalistic nature gained through evolution of man, when tamed by the rigorous and peaceful practice of celibacy or self-restraint, the practice is called *Pashyachara*.

2. Virachara (Practices for a Hero)

The complexes gained through the practices of *Pashyachara* when confronted by vital and mental yogic practices growing powers of endurance and revolution, the practice is called *Virachara*.

3. Divyachara (Practices of a Superman)

The uncompromising nature, gained through the practices of *Virachara*, when gets sublime through meditations growing patience of mind and analysis, growing deeper understanding, the practice is called *Divyachara*.

The subtle superiority complex gained through the practices of *dakshinachara*, when confronted through physical, vital, mental, and intellectual practices, turning the reactionary forces of life into helpful enjoyments leading to easy ecstasy, the process is called *vamachara*, the turning point of nature, or the Leftist Way. This group of practices is known as the *Pitri/Shaiva* Tantras :

4. Siddhantachara (Practices of Final Judgement)

The subtle ego of superior privileges gained through the practice of *Divyachara* when curbed through perpetual analysis of outer and inner

nature, the practice is called *Siddhantachara*.

5. Guhyachara (The Practices of a Cocoon)

The essence of understanding gained through the practices of *Siddhantachara* when practiced through self-empowerment of pure mind with deepest concentration, awakening the total nervous system leading up to the perpetual *samadhi* (ecstasy, transcendence), the practice is called *guhyachara*.

The essence of the Leftist and Rightist leads to the meditation of the Neutral, the Void. The practice is *Kulachara*, the Middle Way. *Niruttara* (Transcendental Stage of Practice) starts together with Leftist perfection of *Kulachara* practice. *Niruttara* means nothing beyond. This leads to the ultimate perfection called the Great Liberation or *Mahanirvana*. This is the goal of Vajrayana.

6. Kulachara (The Practice of the Buddha Family).

Kulachara has three detailed steps to Perfection; *Anuyoga* (*Kulachara*), *Mahayoga* (*Kaulikachara*), and *Atiyoga* (*Kaulachara*). The singularity gained through the lonesome way of *Guhyachara* is crossed over by the practice by turning (1) competitiveness to attainment, (2) passion to compassion, (3) ignorance to all-knowledge, (4) hatred to renunciation, (5) attachment to ecstasy, and the practice is called *Anuyoga* of *Kulachara*.

Kaulikachara (The Practice of the Family Father), or the *Mahayoga* comes next to the group of *Kulachara* practices. The tree of ego turned to its involutory seed by the practice of *Kulachara*, when observed with undaunted consciousness, is burnt out by the fire of wisdom; with the deepest contemplation of pure mind the practice is called *Kaulikachara*.

Kaulachara (The Buddha Practice) or *Atiyoga* is the final perfection of the *Kulachara* group of practices. The tiredness of body, mind, and intellect gained through all the practices, especially through deep contemplation of *Kaulikachara*, when relaxed by the practice of enjoying Voidness the practice is called *Kaulachara*.

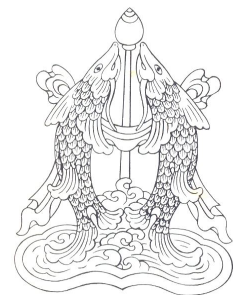
The perfection of Voidness known as *Sahajachara*, the Way of Spontaneity is the carefree celebration of life as it is. The never-ending journey of The True Adventurous :

7. Shechchachara (The Spontaneous Practice).

When the Buddha is relaxed even of the practice of relaxation, when there remains no difference between esoteric and exoteric practice at all, when there is no craving for liberty anymore, when Life is as it is Nirvana; it is *Swechchara*, the Self ordained practice of spontaneity. This state is the essence of all Perfections, when all actions culminate in Perfect Wisdom. Whatever The Great One does in easy ecstasy is the spontaneous practice. This is the achievement of non-achievement (*Sahaja*). The *Sahaja* in being is called *Kulavadhuta*, the spontaneous master of the Buddha world.



KULACHARA VIJNANA (THE SCIENCE BEHIND THE TANTRAS)



The basis of Vajrayana or Tantrayana is the practice, meditation, yoga and rituals of the Five-Buddha-Family. Academicians, researchers and scholars have pondered long on the Five-Buddha-School of practice, but seldom one has come to the simplification of the idea. Even Lama Anagarika Govinda in his famous book, *Understanding Tibetan Buddhism*, has expressed some confusion about these Buddhas and their respective *Shaktis* (consorts). Only those who have sincerely practiced the Five-Buddha-Schools, though very rare, can be confident in understanding and making others understand it in a simple way.

Among the few who have rightly pointed out this matter to the outer world is Dr. Binoytosh Bhattacharya, who was a scholar and practitioner both at the same time. Thus, it was possible for him to express it simply in the introduction of his most authentic book, *Indian Buddhist Iconography*.

I have met many *sadhakas* (practitioners) who are perfect in their inner practices but fail to analyze their own wisdom, and many scholars on the other hand, perfect in their analogy but without the realization derived out of practice, so all their intellectual pursuits have ended up in linguistic jugglery. Thus, with experience of research in this field, Dr. Binosh Bhattacharya's books, especially the one mentioned before, is most authentic. He is the first one to point out that Kulachari tantrikas are purely *Vajrayani* Buddhists who follow the *Kula* (The Five-Buddha-Family). The practitioner of this school has to go through four basic practices: rituals, yoga, analogy, and trance, known as the *Chaturchandra* or the four moons in the *Nath* lineage, four heavens or *Chaturswarga* in the *Avadhuta* lineage, four wisdom or *Chaturprajna* in the *Kapalika* lineage and *Chatursunya* or four voids in the *Aghora* and *Sahaja* lineages.

The Tantras are composed of the four stages of practice culminating into the great fifth:

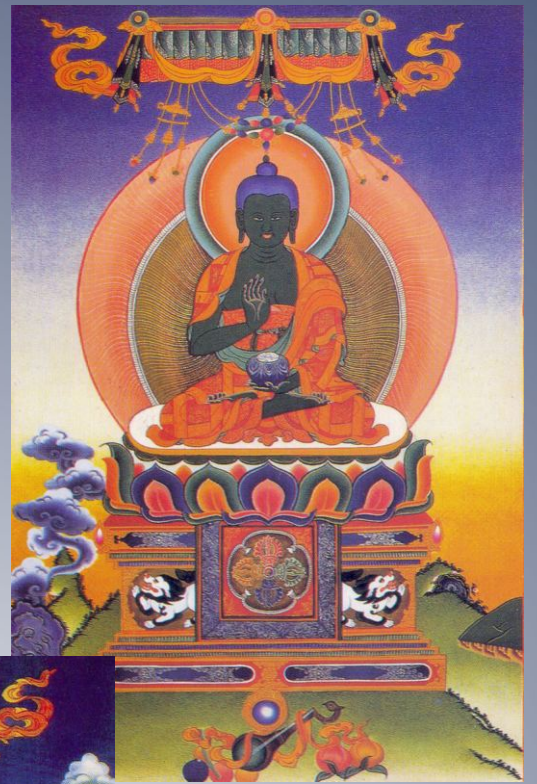
1. *Kriya* or the purification of the gross mortal body through perfection of various modes of working meditations (rituals).
2. *Yoga* or the purification of vitality through perfection of control over neurological happening through yogic technical meditations.
3. *Charya* or the analysis of the essence of attainment of the two prior stages, which purifies the mental faculty through perfection of understanding through technical brain-meditations.
4. *Niruttara* or the absolute state of perfection of *samadhi* or trance purifying the intellect through Perceptionless-Perception of Fullness of Voidness and Voidness of Fullness.
5. *Sahaja* or the trance-transcendental equipoise flowing through natural spontaneity.

All four stages of this practice are needed in each of the four Buddha-Meditations (Discipline, Compassion, Knowledge, and Voidness) in the *Anulomakrama* or the ascending order. But the descending order or *Bilomakrama* is observation of the essence of the practices, together with application of the same in life as it is. After the ascent and descent is completed the core of Kulachara, the Great Balance between the two is practiced for authentic spontaneity.

The ascending order (involutionary method) is generally known as *Nigama* in terms of philosophy and *dakshinachara*, the rightist, in the terms of Tantrik practices. The descending order (evolutionary method) is known as *agama* and *vamachara*, the leftist. *Dakshinachara*, the rightist is known also as *shanta* or the peaceful way. *Vamachara*, the leftist, is known broadly as *ugra* or the wrathful way, in the sphere of Tantric Buddhism. Between the two is the *Kaulamarga*, the golden midway, the way of the



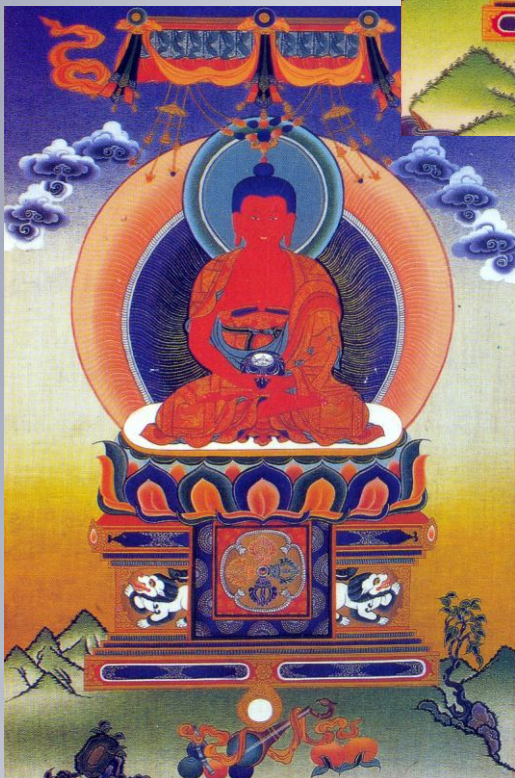
VAIROCHANA



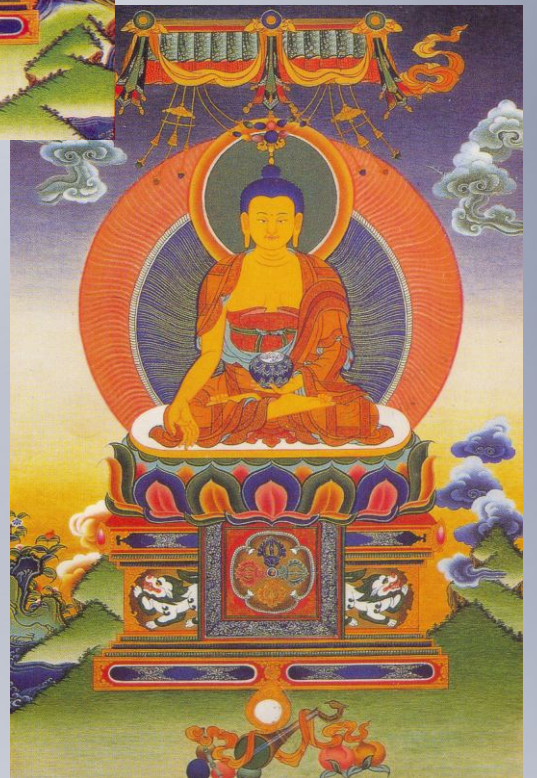
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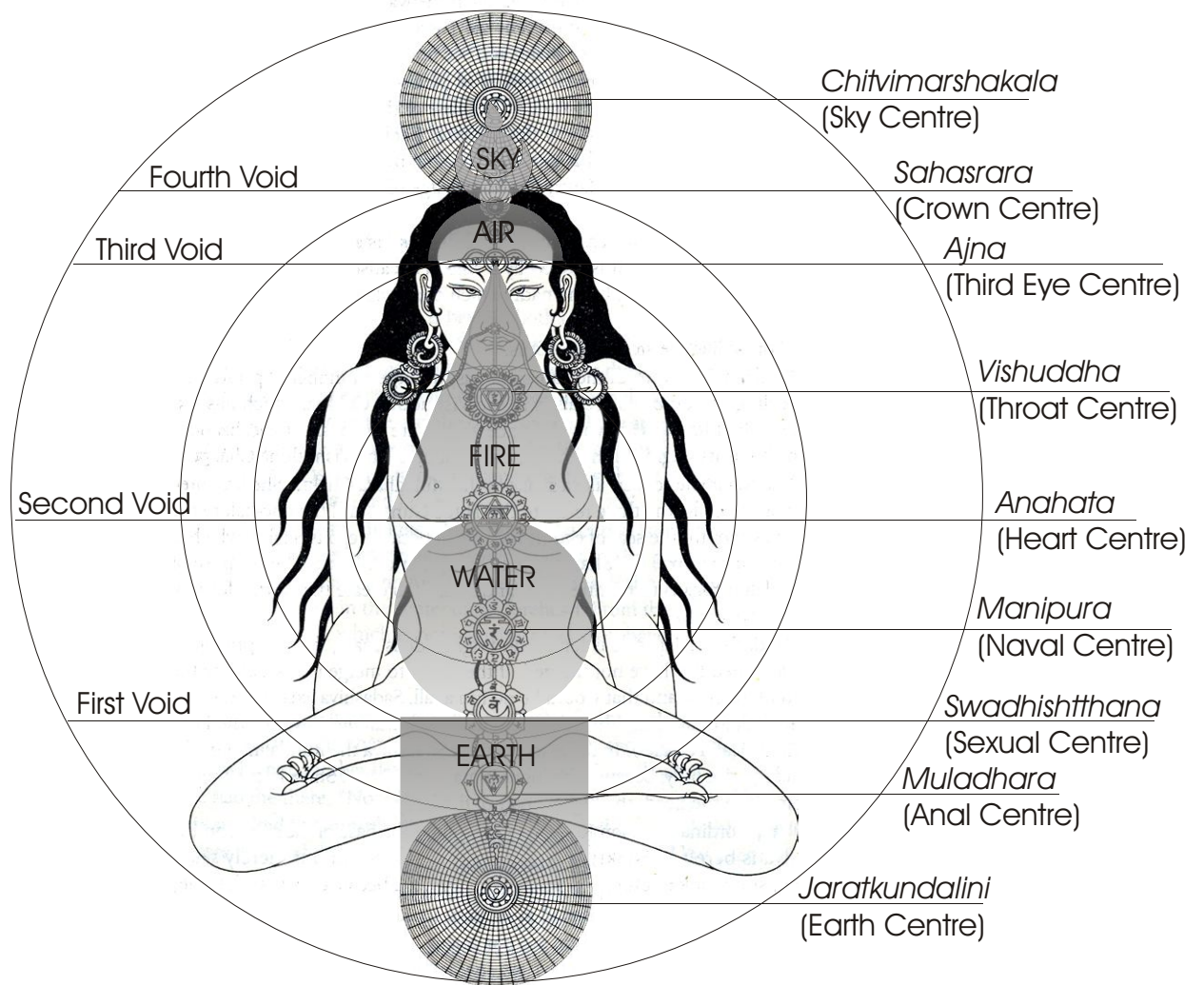
AKSHOBHA



AMITABHA



RATNASAMBHAVA



CHAKRAS, FIVE ELEMENTS & FOUR VOIDS

Tathagatas.

Now let us discuss the basic mode of practice of the Right and the Left in the *Kulachara Tantra* (Five-Buddha- Family-Tantras). The Five-Buddhas are known as *Pancha Dhyani Buddha* or the five meditative Buddhas. They basically are five aspects of life in *Samadhi* or the Equation of feelings and analogy, The Transcendental State. Thus, a yogi is perfected in body and mind, known as *Kaya* and *Chitta Parishuddhi*. *Kaya Parashuddi* or the perfect cleansing of body starts in the first stage of rituals (*Kriya*) and end up in the first part of the second stage, yoga. *Chitta Parashuddi* or the perfect cleansing of the mind is attained in the completion of yogic practices of the second stage (*yoga*). In the third stage (*charya*) through subjective analysis comes the perfection of expression known as *Vakparishuddhi*. In this state a yogi reveals, hidden treasures (*terma.Tib*) of sacred teachings, *Dohas* and *Charya* songs, direct from the pure mind state. In the state of *niruttara* or *samadhi* it is Non-perception or Absolute Voidness.

As per the norm, in all the stages of the ascending order, one is expected to follow a very strict disciplinary method. Celibacy is the basic practice and restraint from objective temptations is observed, because this is the way to fight against the objective mind.

The *kriya* is practiced with perfection of rituals through symbolic practices such as offering a lamp as the symbol of vision, incense as smell, music as hearing, food as taste, scarf as touch, medicine as intellect, flower as mind, and prostration as surrender of ego, etc.

The *yoga* is practiced with perfection of subtle techniques of awakening *Kundalini* the 'serpent-power' and passing it through the seven neuro-centers known as the *chakras*.

The *charya* is practiced with perfection of analysis and debates over textual studies in parallel with the secret brain-yoga (*kapalika sadhana*).

The *niruttara* is practiced with perfection of transcendental meditations of sixty-four realms known as *Mahamudra*.

The *sahaja* is the carefree perfection which, according to the old prophecies, is to be institutionalized in the unknown future by Maitreya the Buddha.

The five Buddha practices also represent the five senses ending up in Void identity. The Five-Buddhas are symbolic of Five-Buddha principles:

1. ACCOMPLISHMENT through discipline transmuting competitiveness into perfectionism
2. LOVE through yoga transmuting passion into compassion
3. ALL KNOWLEDGE through teachings transmuting ignorance into self-quest
4. VOIDNESS through transcendence transmuting hatred into renunciation
5. SPONTANEITY through all-acceptance transmuting natural attachments, together with irritations, into ecstasy of Celebration of Life

All the practices on Five-Buddha Principles leading to the Ever-Compassionate Bodhi Mind symbolized as the sixth Buddha, *Vajrasattva* (The Concrete Identity), ends up in the seventh Absolute Buddhahood known as *AdiBuddha Vajradhara* (The Concrete Wisdom).

ANULAMAKRAMA (Ascending Order)

All our thoughts are due to our own mind that expresses its firmness in intellect and ascertains itself in ego. Where is the origin of mind? Mind is created out of neuro-active wavelength or flow of *prana*. What is the origin of neuro-consciousness? It is derived from the protoplasmic-consciousness self-created in nature. The end of this universe, or so to say the background of this creation, is also the plasma state of

consciousness known as the Zero-Energy state in modern Physics. So long the mind is objective, intellect is competitive and ego acts in possessiveness, it is ignorance. Man suffers ignorance as the fruit of Karma or reaction out of motivated action. How to go beyond this? The way is to make the mind act subjective. This is the same teaching that the *Upanishadas* and *Dhammapadas* have illustrated.

The way of *kriya* or practices of rituals is to make the objective habits perfected by subjective thought processes. That leads to neuro-awakening of specific neuro-centers in the body. *Kriya* is basically the indirect way. In the *Anulomayoga*, the *Yoga* of the ascending order, the seven *chakras* or main neuro-plexus are passed through consecutively in ascending order ending up in the state of yogic perfection. The eight tantric Bodhisattvas (Matrikas) representing perfection of eight-fold nature is practiced in connection with the eight *chakras*:

1. *Muladhara*, the anal plexus, the seat of meditation of perfection of smell turning to essence
2. *Swadhistana*, the sexual plexus, the seat of meditation of perfection of sight turning to all forms
3. *Manipura*, the naval plexus, the seat of meditation of perfection of taste turning to taste for all
4. *Annahatta*, the heart plexus, the seat of meditation of perfection of touch turning to empathy
5. *Vishudakka*, the throat plexus, the seat of meditation of perfection of hearing turning to revelation
6. *Ajna*, the third eye plexus, the seat of meditation of perfection of mind turning to Suchness
7. *Sahasrara*, the crown plexus, the seat of meditation of perfection of intellect turning to Transcendence
8. *Chitvimarshakala*, the jewel on the crown plexus, the seat of meditation of perfection of the Self turning to Voidness

In *charya* the subjective mind seeks the Truth within and the intellect functions in esoteric independence, while the ego reaches the attainment of enlightenment.

BILOMAKRAMA (Descending Order)

Bilomakrama starts after enlightenment applying the essence of realization into everyday life through the parallel practice of *Mahamudra*, the sixty-four *samadhis* in one package, together with chronological practices of life in enjoyment of sensory pleasures without the negative reactions. *Niruttara* or the fourth stage is completed in the attainment of Voidness.

Bilomakrama or *Vamachara* is the most pure practice of the Tantras and it is known as *Mahachinakrama* or just *Cheenachara* (The Tibetan Way). This is purely Buddhist in nature and shows the goal of Tantra in the way of the Buddhas and Bodhisattvas. *Bilomakrama* is only possible for one who has realized the Fullness of Voidness and can come down to the body from the state of Voidness through the way of all-acceptance out of infinite compassion. Thus the practitioner attains The Five Voids attributed as the five Dhyani Buddhas of core meditations. The five Buddhas are evoked in five neuro-centers:

Between the two eyebrows the third-eye plexus, the *Ajna Chakra* is the seat of the Red Buddha. All the passionate objective-concentration will be swept off by the Self-Same Compassion at this point, and the *chakra* will bloom out into a Lotus and Love is attained.

The thoracic plexus, *Vishuddha Chakra* is the seat of the White Buddha. When this *chakra* opens and blooms into a Lotus, all the misunderstanding creating mental suffering will be swept out by right understanding, and perfection of expression (teachings) will be attained.

The heart plexus or the *Anahata Chakra* is the seat of the Blue Buddha. When this *chakra* opens, the sense of grievance will be swept off by tranquility, and it will bloom into a Lotus, and perfection of Voidness is

attained.

The naval plexus known as the *Manipura Chakra* is the seat of the Yellow Buddha. The awakening of this *chakra* will sweep out the sense of greed by yogic nourishment, it will bloom into a Lotus, and perfection of discipline is attained.

Swasdhisthana Chakra, or the sexual plexus is the seat of the Green Buddha of karma perfection. All the objective passions born through birth and creating irritations of mind will be swept out by the right understanding of the right thing, in the right place and at the right time. Spontaneity will be attained when the *chakra* blooms into a Lotus.

KOULAKRAMA (Balancing Order)

Koulakrama is the practice of equating the inner and outer by balancing the ascending (*Anulamakrama*) and the descending (*Bilomakrama*) orders. When a *Koula* reaches *Chitvimarsha Kala* (the art of non-perceptual state of mind) or the state of neither inner nor outer through the body and beyond the body, such a one can seldom come back to life. One who can come back to life from that state of non-perception, is said to be The Compassionate One. Such a one comes back to the *Sahasrara Kamala* and enjoys *Yuganadya (Yab-Yum)* or easy intercourse of Compassion and Wisdom. This is the Self-Same intercourse, Wisdom being Nothingness of Self while Compassion is Self-Sameness. This is the Self-Same Sex or *atmamaithuna*. Such a one is called an *urdhareta*, who has transmuted the sexual identity to Non-identity. From this point he will have to climb through twelve secret Lotuses or subtle neuro-centres, just one above another in a line passing through the cortex to the back of the crown with a package tour to the 'land of the dakinis' or eighty-four *samdhi* realms. These twelve Lotuses are known as *Dwadashamatrikas*, or the Twelve Divine Mothers.

SAHAJA (Order of Spontaneity)

The last of *Matrikas* is known as *Avadhuti*. When the One awakens the *Avadhuti* and passes through the crown back to the forehead, that One is known as a *Kula Avadhuta (Khentsye. Tib)*. In the *Dohas* of the eighty-four *Siddhas*, *Avadhuti* has other names like *Dombi, Shabari, Chandali*. She is said to be the real consort of the *Maha Siddhas*.

Kulavdhuta in reality is the primordial Buddha, the holder of the Essence of Essencelessness known as *Adibuddha Vajradhara*. From *Avadhuti* there are neuro-connections in direct link to each of the seven *chakras* in descent for further perfections for The Great Celebration of Life (*leela*).

When the yogic perfectionist enters *Sahasrara* from *Avadhutika*, he/she becomes the embodiment of *Vajrasattva* the Buddha in intercourse with his Self-Same nature-yogini *Vajrasattvatmika*.

Now the One has to come down to the *Ajna Padma*, between the eyebrows as the *Amithava Buddha* of Compassion and enjoys passion with his Self-Same consort *Pandhara*, The Red Tara. The passion of life is valued as Compassion for all beings.

When the *Kula Avadhuta* comes down to the *Vishuddha Padma* as *Vairochana*, the Buddha of perfection of expression, the One is in *Yab-Yum* with *Vajravairochani*, the White Tara, embodiment of differentiation. Indifferences in all differences are achieved and such a One becomes the embodiment of perfect teachings and is called *Kaula Avadhuta Acharaya*.

If such a One can come down to the heart center as *Akshova*, the Buddha of Nothingness, the One will be in *Yab-Yum* with *Mamaki*, the Blue Tara, the embodiment of Fullness of Voidness. This is where the *Chidambaram Siddhi* is attained the Heart-Sky neither 'is' nor 'is not'. Hence, the One is called the great

lunatic or The Mad in the state of *Samyak Sambuddha*.

And then such a One is the greatest revealer. If He can come down till the naval as *Ratnaketu*, the Buddha of Perfect Discipline, He will be in the *Yab-Yum* with his Self-Same consort *Ratnadhateshwari*, the Yellow Tara, embodiment of Enjoyment Divine. The competitive mind will turn to the *Atisiddha* mind or absolute independent mind. In this state, He is called a *Prabuddha*.

If such a One can come down to *Swadhisthana Kamala* as *Amoghasiddhi*, the Buddha of Perfect Spontaneity, He would meet an embodied lover as His consort (*Shakti/Khandro*). In the *Khandro* the Great Master will evoke His own *Avadhuti* spirit and She will become His Green Tara, *Matangi*. He will gain the merit to teach one and all in the universe; even the lower animals.

Guru Padmasambhava, well known in Tibet as Guru Rinpoche, Swayambhunatha in Nepal, Kuleshwara Sadashiva in *Kulanarvatantra* of Bengal, Uddanda Pandita or Uddisha Padacharya in the *Nityatsava and Shreekulatantra* (falsely claimed by Hindus as their original), is the only One, who could give the secret instructions and teachings to come down to this *chakra* of *Sahajananda* or the Ecstasy of Spontaneity to attain the *Sahajakaya* or the fourth body beyond the three *Kayas* of the Buddha in *Muladhara*. One has to come down to this point to balance perfectly the outer and inner equipoise.

Nobody has yet been known to have given the procedure to join the core of the earth as the ultimate descending *chakra* beyond *Muladhara* known as *Jadatkundalini*. It is said that Maitreya, the coming Buddha will give the teaching and instruction.

Those who practice music may attain the same perfection if they can meditate the *sargams* in the *chakras*. S at the *Muladhara*, R at the *Swadhisthana*, G at the *Manipura*, M at the *Anahata*, P at the *Vishuddha*, D at *Ajna*, N at *Sahasrara*, S beyond the head, in *Chitvimarshakala* known as *Mahakundalini*. In this going up, if every note of perfect octave of the *sadhaka* can be sung, he will attain Nirvana at S in the ascending order. While with the same perfection in the descending order he will be a *Sahajakaya*. An authentic Baul (Yogi *Doha* Singers of Bengal) in his secret practice goes into sexual union with his consort (*Prakriti/Manjari*) and together sing this seven notes up and down, and if they can reach each others octave in equipoise they attain the Fullness of Voidness and Voidness of Fullness. In the sexual union, when the R at *Swadhisthana* is awakened, it stimulates a special nerve called the *Kuhu*, which joins the D at *Ajna*. The *Vaishnavas* also practice this in the *Nityananda* school of yoga. When R meets D it is called *Radha* and the *Kuhu* is the flute of Krishna. Krishna the Eternal Darkness of Voidness resides beyond *Sahasrara*.

There is the most secret practice of *Sahaja* which is never expressed. In this practice, making the heart plexus as the center one will join the thoracic plexus with that of the naval, in a clockwise move, the third-eye with the sexual plexus and the head plexus with the anal plexus in the same way. But joining the *Chitvimarshakala* with the ground is yet to be taught by Maitreya the Buddha. He will be able to join *Jadatkundalini*, the core of the Earth with *Chitvimarshakala*, the core of the Sky. That would explain the significance of the creation, the Fullness of Voidness, between the Big-Bang and the Big-Crunch, how the zero-energy state of plasma took the form of mass and energy. The Tantrikas believe that Maitreya Buddha is the ultimate Buddha of the tantras yet to reveal Himself. The Buddhist *kulacharis* (*ningmapas*) believe according to the prophesies of Guru Padmasambhava that He himself is coming as the Maitreya after the completion of twelve-hundred years of His Declaration.



LORD PADMASAMBHAVA THE BUDDHA GURU OF THE ULTIMATE END AND ALL MEANS



Since time immemorial, man's quest for knowledge has always ended up in the quest for cosmos. Then arose the three basic questions about creation :

What is the Cosmos?
How did it come to be?
Why did it come to be?

Many Philosophies arose between two extremities of thought, the Realism and the Idealism. The realists observed that the seeker is part-and-parcel of the sought, while the idealists claimed that the universe is only a conception of human-mind and there is no creation without mind. All these speculations have ended in intellectual conflict giving way to material sciences and spiritual sciences.

As of now, the philosophers as well as the physical scientists share a common feeling. It is about the need to find one Principle without a second, or a "Grand Unifying Theory" (GUT), that will explain the entire Truth about cosmos. Consequently to this urge, the earlier compartmentalism of philosophers (religious and others) and scientists are making room for the new breed of philosopher-scientists and scientist-philosophers.

A Philosopher-Scientist acknowledges the need to check the veracity of his philosophical postulations in actual practices for their universal acceptance and use. On the other hand, a scientist- philosopher today, recognizes the importance of philosophical thought-experiments to go hand in hand with determinative experimentation of scientific principles and their technological applications.

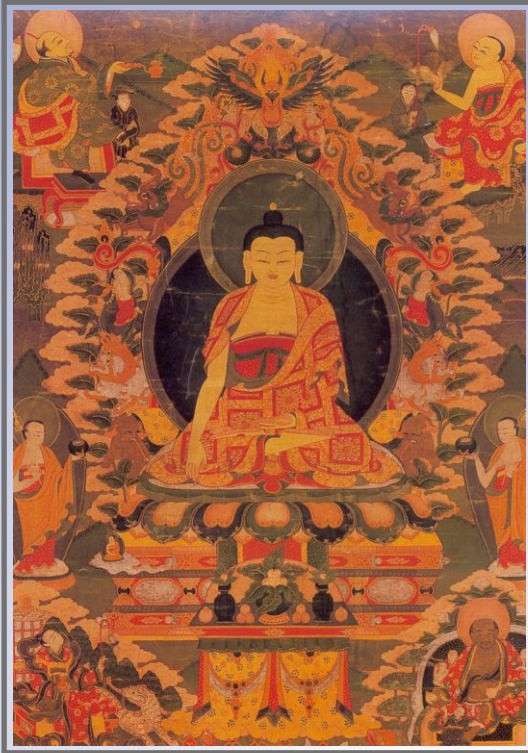
Almost three thousand years ago Lord Sakyasimha, the Buddha, gave clue to the Truth which Lord Padmasambhava, the Buddha, would later use as an endowment of pure wisdom, to ascertain newer heights of Truth.

Lord Sakyasimha discovered the Truth as 'Voidness' (*sunyata*) to be the background of Creation. He postulated His observation, in three stages, of cosmos in being:

1. The reality of matter (form) and energy (frequency) known as *rupadhatu* and *namadhatu* respectively, is in perpetual change. There is nothing constant in creation but this changefulness, which is called Nature (*prakriti*). This principle is known as *kshanavangavada*, the theory of momentary breakup.
2. Time is the abstract factor, perceived to be responsible for this change in order to understand relativity. While in reality (Voidness) it is static, called Timeless-Time, known as *Mahakalavada*, the theory of static time.
3. Perception arises in human-mind regarding reality and relativity. Material perception of mind is attached to relativity, while, 'Ideal-Mind', called *bodhichitta*, is verily the reality, the Voidness (*sunyata*) as it is.

(The first two points are analogous to the modern Quantum Theory of Physics)

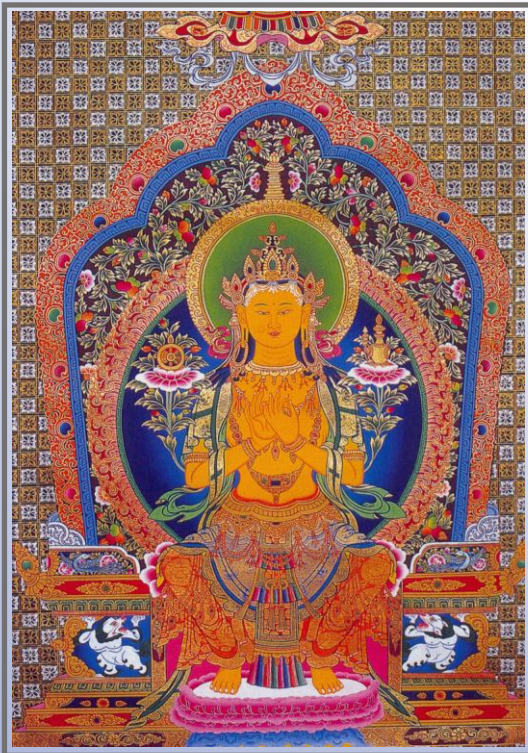
Discovering the Void-Mind (*bodhichitta*) is achievement of Nirvana, when the reality of the outer cosmos, that is Voidness, is verily the same as the realization of non-perception. *Anatma* is observed by Buddha Sakyasimha. The way (*upaya*) to approach this truth, He prescribed the two-fold meditation for renunciant celibates through *bipashyana* (analytical observation) and *samatha* (growing the power to feel or realize the same).



SHAKYAMUNI BUDDHA



NAGARJUNA BUDDHA



MAITREYA BUDDHA



PADMASAMBHAVA BUDDHA

Buddha Sakyasimha's teachings gave birth to two schools of Buddhist thought :

1. *Hinayana/Theravada*, the orthodox school of individualistic practice of non-perception leading to personal liberation at death.
2. *Mahayana*, the heterodox school of universal acceptance practicing dialectical measures regarding non-perception, for achieving liberation in life as it is.

In the way of *mahayanist* analogy, Lord Nagarjuna the Buddha (2nd Century B.C. to 2nd Century A.D.) came with a newer explanation of *sunyata*, the voidness, in a more scientific manner calling it the 'Neutrality of Existence' between all opposite and equal forces of actions and reactions. This is called the *Madhyamika* principle, the middle path, often known as *Vijyanavada*, or the school of scientific explanation.

Lord Sakyasimha's answer to the question, 'What is the Cosmos?', together with Lord Nagarjuna's explanation of *madhyamika* principle, gives rise to the second most viable question, regarding the becoming of the cosmos :

'How did the Cosmos come to be?'

It is Lord Padmasambhava, the Buddha (8th Century A.D.), popularly known as Guru Rinpoche in Tibet, Swyambhunatha in Nepal and as Sadashiva in India, who came forth with the answer, as the missing link between the two opposite schools of thought, Realism (Materialism) and Idealism. His explanation of the Truth in becoming can be studied under three basic points :

- The cosmic chronology both esoteric and exoteric known as *Agama Tattva*
- The indestructible Mind/Consciousness known as *Vajrachitta*
- Blissful reality of life in spontaneity known as *Sahajavada*

Let us now understand the above three :

AGAMATATTVA-The Cosmic Chronology both Esoteric and Exoteric

The cosmological laws evolving into 'laws of evolution of man' and turning to the laws of psychological evolution leading to all-knowledge has been discovered in this theory of *agama* through the thirty-three chronological points. From the state of Voidness in the transcendental state when an observant practioner comes back to the state of material being. These chronological stages have been later illustrated in the tantric pantheon as the deities of thirty-three realms.

| | | |
|----------|-----------------------|--|
| 0 | Adyashakti | The Primordial Energy is functionless reality, the Voidness. It is the background-consciousness of cosmos, beyond even Time. It is also termed as Nothingness or pointed out as Suchness . This is parallel to the conception of the Zero Energy State accord |
| 1 | Shiva-Shakti | Out of Primordial Energy evolve two equal and opposite forces keeping the balance of Neutrality |
| 2 | Sadashiva | The principle of Neutrality/Oneness between two equal and opposite forces responsible for the Perceptionless-Perception of Voidness |
| 3 | Ishwara | The Hypothetical Center of creation in becoming, emerges out of the neutrality of Being |
| 4 | Vidyakalatmane | The identity of Mirror-Mind of Wisdom on which aforesaid principles of Selfsame-exposition reflects |

| | | |
|----|----------------------|---|
| 5 | Mayakalatmane | The principle of 'paradoxical identity of subject-o-object relationship' between the psychological nature and material nature in relativity. |
| 6 | Niyatikala | The principle of Inevitable Laws of Nature (laws of Bio-Physics). Theory of cause and effect or action-reaction of relativity in both esoteric and exoteric experiences stands as the basis of this principle. |
| 7 | Suddhavidya | The principle of pure sensation through of the laws of Mother Nature. |
| 8 | Raga | The relational attachment through subject-o-objective and object-o-subjective habits derived from pure sensation. |
| 9 | Purushatmane | The identity of human-consciousness to self through relational attachment. |
| 10 | Prakriti | The identity of the self creates the role of the nature of an individual . |
| 11 | Ahamkarah | The nature of an individual turning to the identity of ego . |
| 12 | Buddhi | The ego-identity reflects in perception as intellectual conception . |
| 13 | Manah | The intellectual conceptions reflect as the psychological structure . |
| 14 | Shrotra | The auditory sensation responsible for the Psychological structure. |
| 15 | Twak | The touch sensation responsible for the Psychological structure. |
| 16 | Chakshu | The visionary sensation responsible for the Psychological structure. |
| 17 | Rasana | The taste sensation responsible for the Psychological structure. |
| 18 | Ghrana | The olfactory sensation responsible for the Psychological structure. |
| 19 | Vak | The vocal organ for speech. |
| 20 | Pani | The hands for working. |
| 21 | Pada | The legs to walk. |
| 22 | Payu | The anal organ to excrete. |
| 23 | Upastha | The sexual organ to reproduce. |
| 24 | Sabda | Sensory object of sound for hearing. |
| 25 | Sparsha | Sensory object of touch for touching. |
| 26 | Rupa | Sensory object of form for seeing. |
| 27 | Rasa | Sensory object of taste for tasting. |
| 28 | Gandha | Sensory object of smell for smelling. |
| 29 | Akasha | Element of sky (ether) responsible for sensation. |
| 30 | Vayu | Element of air (gaseous) responsible for sensation. |
| 31 | Tejah | Element of fire (energy-forms) responsible for sensation. |
| 32 | Salila | Element of water (liquid) responsible for sensation. |
| 33 | Bhumyatmane | Element of earth responsible for sensation completing the ego-being into grounded reality |

Lord Padmasambhava the Buddha observed through these points that out of 'Nothingness' comes everything. This is further perceived and questioned by man, who again is the evolutionary outcome of the cosmos itself. Thus, the evolution of human-mind as a part-and-parcel of the cosmic evolution becomes the background-consciousness to cosmos in the chronological concepts of the same. In existence, man is in cosmic creation, while cosmic creation is in man in matters of realization. The science is in the scientist (as the principle of gravitation was not in the apple but in the thought of Newton who found it), while the scientist is a part-and-parcel of the cosmos. The universe is in the mind of man, while man is the in the universe.

VAJRACHITTA- The Indestructible Mind/Consciousness

All that we can think of, all the conceptions and perceptions are due to mind, observed Lord Sakyasimha, but He could not find a reason or explanation for this Mind of man. His observation of the reality of Mind in Voidness (*bodhichitta*) had been used as an endowment by Guru Rinpoche to find out the science behind this truth. Guru Rinpoche, like a modern psychologist, observed that *mana* (mind) is generated out of *prana* (neuro-consciousness), which is further possible due to the protoplasmic-consciousness or the life-energy created by Nature Herself out of matter and energy. It is nothing but a natural chemistry. Thus, Mind has a concrete base in physical science.

The neuro-consciousness that causes mind can even perceive the perceptionless Truth which is parallel to the same Zero Energy State of universal existence. The mind that conceives *Samsara* in relativity attains Nirvana in reality.

Mind itself is like the colorless mirror that catches reflections. One who looks at the mirror can never separate ones own image from it, this is the relative mind, observed Guru Rinpoche, while the real Mind is the mirror in darkness, without reflection and images, attributeless of its own reality. Only with the help of a secondary light can it produce innumerable images, the never-ending creation. Thus *Samsara* is nothing but Nirvana, the 'being' in 'becoming' reflected on *Vajrachitta*, the indestructible Mind that proves itself as *sunyata* (voidness) in 'being' and *samsara* (universe) in 'becoming'. Same as the 'Zero-energy state', 'Zero-energy mind' perceiving perceptionless-perception, is observed and termed as '*nairatma*' which means 'nothingness of Self' by Guru Rinpoche, contrary to Lord Sakyasimha's understanding of the same as '*anatma*' meaning 'non-self', as explained by the persisting schools of Buddhist thoughts. Thus, Buddha Padmasambhava's way to Truth came to be known as *Vajrayana* following the scientific practice of *Vajrachitta*.

SAHAJAVADA- Life in Spontaneity

When the gross human mind through yogic process, awakens the highest neuro-consciousness, unfurls itself as the 'Primordial Mind' (*Dorje Sempa/ Vajrachitta*) which is 'Nothingness of Self' through perceptionless-perception, it is the moment of eternity beyond all 'is' and 'is-not' - The Nirvana. The moment of eternity is very much the point of spontaneity when through the steps of cosmological chronology, the esoteric mind unfolds itself into gross exoteric cosmos. When outer-nature and inner-nature become one in neutrality, the Nirvana is *Samsara* and the *Samsara* is Nirvana.

“When reality in 'being' itself is relativity in 'becoming', where is the question of celibatic self-restraint?”, challenged Guru Sadashiva. Where is the suffering, described as '*chatur arya-satya*' by Lord Sakyasimha, when everything in life can be realized as ever blissful? At this point, where is the fear of even taking rebirths when there is no differentiation between Nirvana and *Samsara* but ever-blissful life in newer and newer forms meeting newer and newer quests and realizations? Is it not more adventurous to enjoy immortality in ever-changefulness rather than the cowardice of escaping the multidimensional life by taking refuge in so-called Nirvana out of the incapability to cope up with its variants?

The barriers of achieving Nirvana will be transmuted to 'great attainments' or *siddhis* in the way of return

To life' (*agama*), proclaimed the Great Buddha Guru, to whom coming back to life and enjoying it as the Great Bliss (*mahasukha*) is *mahanirvana* (a greater liberation). His myth of subduing demons and turning them into guardian deities is the metaphor of turning all negatives into positives by the power of *Vajrachitta*. Such a life is *sahaja*, the spontaneous, with multidimensional actions without suffering reactions when suffering itself is nothing but enjoying the tragic drama of life.

As a technical way (*upaya*) to practice *Vajrachitta*, Swayambhunatha gave the practice of *Tantra-Yoga*, the highest scientific meditation. It is basically the process of awakening the total nervous system leading to pure or Primordial Consciousness. He observed, in this matter, that the sexual-energy, which is inevitably inherited by man through the process of creation, is the basis of all neuro-functions. He introduced sixty-four yogic sex-techniques as part and parcel of the practice namely, *amoroli*, *vajroli*, *sahajoli*, etc., *mudras* (yogic techniques to awaken sleeping neuro-centres) to unfurl the *Vajrachitta*. He also observed that the practice of the fine arts such as music, dance, painting, sculpture, decorating or beautifying the body, etc., awaken certain subtle psychological powers to realize the truth of life in higher dimensions. He called aesthetics as the way to self-refinement in order to recognize and realize the intricacy of life-drama, when Beauty is Truth and Truth is Wisdom.

Though it is claimed that Lord Gautama Buddha Himself is the secret originator of the tantras and Lord Nagarjuna revealed the *Guhyasamaja Tantra* (Secret-society of Tantra), the total credit of founding the four square schools of Tantras with all particular rites regarding all ends and means (*prajna* and *upaya*), goes to Sadashiva Guru Swayambhunatha. We find it when we come across the basic tantric texts all ascribed to Him.

Though same in the end, the tantrik's way is very much contrary to the discipline in practice ordered by Lord Sakyasimha forbidding His disciples to indulge in sex, intoxication, luxury, singing, dancing, enjoying variety of food, beautifying or decorating the body. Guru Padmasambhava showed a new way of aesthetics through tantric practices, which transmutes all these to pure-enjoyment (*mahasukha*) leading to *sahaja-samadhi* or Spontaneous Ecstasy.

Moreover, what Lord Sakyamuni Buddha always tried to check, The Great Buddha Guru not only gave equality to woman-hood but also scientifically discovered the hierarchy of femininity in yogic practices of spirituality. He called 'Matrix' to be the core of practicing the highest meditation. He declared that together with the realization of Nirvana, a yogi should accept a consort in order to come down to the spontaneous reality of life. He also marked that the perfection of *Mahamudra* practice (a practice of highest yoga called *Atiyoga*) can never be attained by a man without a female counterpart (*Shakti/Vairavi/Khandro/Prajna*), who helps to evoke compassion in him through her inborn quality of motherhood. At the same time she will act as the mirror to her yogi's 'Self-realized Wisdom'. Woman, He observed, is equipped inherently with greater psychic power due to her extra neuro-function which for a man to attain, he has to go through long and difficult practices. Even in modern times, the psychologists have found out this reality. It has also been discovered that the central nervous system (comprising brain and the spinal cord), giving birth to intellect, works only 18% in the average man, while that is 22% in the case of an average woman. So, celibatic practices became optional to yogi-gurus or lamas. It is indeed a great revolution in the male-dominated society. It is also to be noted that Lord Padmasambhava Himself accepted seventy-seven women as His consorts (five Taras, eight Matrikas and sixty-four Yoginis). This is the first time in the history of man that the woman is said to have attained the state of a 'Perfect Being'. In His short tenure as the principal of Nalanda, Buddha Padmasambhava is also found to call for the revolution to open the gates of the university for the woman with equal educational rights to man.

According to the Great Buddha Guru, practice of Dharma is not for the coward and the weak. It is the way of a Self-respectful Hero (*vira*), who has the ability to distinguish between right and wrong with all its limitations. He did not consider the practice of non-violence to be the weapon of the weak against the stronger evil, in matters of forgiveness. He said that forgiveness is such a special jewel that it should not be given to be misused by just anyone. Forgiveness is for the one who understands its value of being really repentant of one's misdoing. Guru Rinpoche also observed that outer practice of non-violence can be a barrier to dialectical revolutions needed to be brought along with the change of time. He considered

Punishments to be necessary to keep a society in proper dharmic shape or religious discipline. He even supported annihilations backed by right judgements. For example, He Himself annihilated two servants of His own family, at the age of eight. They had secretly killed each of His eight elder brothers at birth, conspired by the orthodox Brahmins in His father King Indrabhuti's territory. He also killed a ferocious witch in the cave of Khandro Sangpo in South Sikkim when He found her to be the root of all evils in the land. He always carried a *khattvanga* (trident) and a *kilaya* (empowered dagger) as symbols of fight and revolution against non-virtuous and the evil. However, when He was given life-sentence more than once by *tirthikas* (heretics), He resurrected and forgave them all. As a result, later convinced of His greatness, power and wisdom they were turned to His disciples. Thus, the power-tantras crept into the Vedic Schools and gave birth to so-called Hindu tantras, even though the Philosophy of the tantras known as *agamas* are virtually contrary to the Vedic schools of thoughts. Hindus later accepted Him as the Great God (*Mahadeva*) and called Him Swayambhu, The Self-generated one, or Sadashiva, The Ever-Compassionate Wisdom.

Guru Sadashiva's way is completely an amoral way to spontaneity where all the moral values are considered to be relative and all 'other-worldly' thoughts are observed as barrier to the realization of Nirvana. So there is no room for promoting mysticism to create just faith-following religions, but practice of science in every field to bring out the Truth of life that everybody can practice. In His Tantric society analogical judgement is more important rather than values concerning all 'goods and bads'. He said that there is nothing called sin until and unless you suffer self-grievance without proper rectification.

In His lifetime, Lord Padmasambhava was hardly accepted by His Buddhist as well as Hindu contemporaries. The orthodox Brahmins tried to check His measures several times, even by attempting assassination. He was however accepted by the contemporary king of Tibet, Trisong Detsen, who was convinced of His super-human power and wisdom. The king offered Him the seat of the Royal-Guru, recognizing Him as the Greatest Buddha of all times. Subsequently, even His rivals, Hindus, Buddhists and Shamans, could not but accept Him as a Great Guru as well as a god in their pantheon.

In return, Guru Rinpoche rendered greater explanations to their own philosophies as well as scientific techniques to their practices. Significantly in His time only, the last independent masters of Zen and Tao dedicated their own disciplines to this Great Buddha, and thus Tao-Buddhism or Zen-Buddhism came into function. Today it is very difficult even for the Hindu scholars to find out their originality of practice that got amalgamated with the tantric set-up of Guru Rinpoche. And thus we find Him as the great god Guru Swayambhunatha in Nepal, the only Hindu State in the world. Even the Pashupati-Shiva Lingam, one of the most important pilgrimages of the Hindus, is adorned with the crown depicting Five Buddhas on a special ceremonial day. Moreover, an observer will find innumerable Vajrayani Mandalas (tantric meditative symbols), stupas and icons in the Hindu temples of Nepal.

Guru Padmasambhava is found as 'Sadashiva' in all so-called Hindu-Tantric texts and His deity Mahachina Tara or Ugra Tara (of purely Buddhist origin) has become the main deity in the practice of Hindu tantras in later Hindu Pantheon. Her *sadhana* in typical Buddhist way has been practiced even by Bhagawan Shakaracharya as found in the tantrik text, *Agama-Tattva-Vilasa* by the famous Hindu Tantrik, Guru Krishnananda Agamavagisha.

In answer to the question about objective significance of life after Nirvana, Guru Rinpoche did not reconcile Himself to mere teaching or preaching, but He claimed a multi-dimensional understanding of natural life in spontaneity through aesthetics. Aesthetics as a way to Nirvana as well as the significance of life after Nirvana, Guru Rinpoche's contribution to art of Wisdom is wonderful! He created classical grammar and discipline of sixty-four branches of learning comprising of both science and art subjects, among which are genetic engineering (*gharbha-rahasya*), painting, sculpture, music, dance, martial arts, cooking, psychology, physiology, neurology, medicine, bio-chemistry, practice of telekinetic energy, nature-o-therapy, etc., And are of immense importance. Like this author, every researcher in Guru Padmasambhava's extensive work will have to reckon with the truth, that this Buddha Guru (Guru Rinpoche) is the link between scientific postulations of Lord Gautama Buddha and practice of modern science.

The modern psychologists, physical scientists, and biologists are needed to come together, in order to reverentially acknowledge the relevance of this philosopher-scientist extraordinary up to this day and days to come.

It has been marked in a tantra of Bengal that if the goddess of learning, Saraswati Herself, starts writing about the qualities of Sadashiva using all the big trees of the world as Her pens, all the oceans as Her inkpot, and the sky as Her paper, She will hardly be able to complete even in *kalpas* (eternal times) all that She would like to say and reveal about the Great Buddha Guru.

Now we are waiting for the third great question to be answered :

Why is this Creation?

According to the historical documents of His prophecies, the *terma*, or concealed teachings that have been discovered up to date, Padmasambhava Himself is coming as Lord Maitreya Buddha in the near future, to His chosen land Demozong (Sikkim), which is claimed to be His personal abode. As it is found in a *terma*, in Sikkim stands the mountains of Lord Maitreya the Buddha in this land where He will turn His wheel of Dharma.

Let us not only wait His great arrival as Lord Maitreya the Buddha, but also equip ourselves to recognize Him properly and accept Him wholeheartedly in His lifetime.



GLOSSARY



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| Adhibhoutic | the physical-vital realm |
| Adhidaivic | the vital-mental realm |
| Adhyatmic | the mental-intellectual (spiritual) realm |
| Agama | ‘evolution’, the descending order of Indian philosophy comprising of Rahasya Sutras/ Kalpa Sutras/ Tantras, giving more importance to the grounded reality of this world and life than the ‘other world’ |
| Aghora | ‘Beyond illusion’, the black robes, the practitioners of Niruttara Tantra |
| Akshoba | ‘Beyond grievance’, the Blue Buddha representing Wisdom, the personification of the aspect of renunciation winning over hatred |
| Amaroli | the first part of the yogic sexual technique to control orgasm |
| Amitabha | ‘The endless effulgence’, the Red Buddha representing Love, the personification of compassion winning over passion |
| Amoghasiddhi | ‘The indispensable accomplishment’, the Green Buddha representing Spontaneity, the personification of the aspect of equipoise winning over attachment |
| Anulomakrama | from ‘manyness to oneness’, involutionary order, the tantric way of ascending order from samsara to nirvana journey |
| Anuyoga | the first part of the Niruttara tantra leading to Perfection of Personal Self |
| Arhat | ‘The immovable’, the ultimate state of Theravada, one who has attained Voidness |
| Atiyoga | the final part of the Niruttara tantra leading to Perfection of Transcendental Self |
| Avadhuta | ‘The ever-cleasnsed One’, the ultimate being of perfection in Tantra, ‘Mad Father’, one who is free from both samsara and nirvana, the living paradox |
| Baul | ‘the mad’, an esoteric Vaishnavite school that evolved as an offshoot of Buddhist Sahajayas under the leadership of Nityananda Avadhuta in collaboration with Sri Chaitanya in 16th Century Bengal |
| Bhairavi | ‘The awakening energy’, spiritual female consort of a yogi |
| Bilomakrama | from ‘oneness to manyness’, evolutionary order, the tantric way of descending order from nirvana to samsara |
| Bindu | ‘the point’, the synapse of the neurons, the reproductive seed |
| Bodhichitta | ‘The Enlightened Mind’ |
| Bodhisattva | ‘The Enlightened Identity’ |

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| Buddha | ‘One beyond perception’ |
| Chakra | ‘wheel’, neuro-centers in the body, the esoteric cyclic meditation circle of secret tantric society |
| Charya | ‘traveling in the world of knowledge’, the third stage of practice in Tantra leading to All-Knowledge through analytical meditations called debates |
| Dakshinachara | the ‘rightist practice’, the ascending order of Tantra, the peaceful order, the personal way |
| Dhammapada | the compilation of Lord Buddha’s general teachings in lyrics |
| Dharmakaya | ‘the sub-stratum body’, the Transcendental Identity |
| Guna | ‘attributes’, attributes that make a character |
| Hinayana | ‘the lesser vehicle’, the exoteric teaching of Lord Sakyamuni Buddha for personal attainment of Nirvana, Theravada |
| Khandro | the Tibetan term for Bhairavi |
| Kriya | ‘action’, the first stage of practice in Tantra practice leading to Accomplishment of discipline and humbleness through active meditations called rituals |
| Kula | ‘family’, the five Buddha family, the core of Tantra |
| Kulachara | ‘the family (Five-Buddha) practice’, the balanced order of Tantra, the middle order, the transcendental way |
| Kulachari | a practitioner of the five Buddha family representing the five elemental perfections |
| Madyamika | ‘the middle path of neutrality’ rendered by Nagarjuna the Buddha |
| Mahamudra | ‘The Great Seal’, The Matrix, the course of sixty-four transcendental accomplishments to Buddhahood in the final stage of Tantra (Niruttara) |
| Mahanirvana | ‘The Great Liberation’, the tantric Nirvana ordained by Guru Rinpoche, discovering Nirvana in practicing life as it is |
| Mahasukha | ‘The Great Bliss’, spiritual orgasm |
| Mahayana | ‘The Great Vehicle’, Bodhisattva order, the esoteric teaching by Lord Sakyamuni Buddha for universal attainment of Nirvana |
| Mahayoga | the second part of the Niruttara Tantra leading to Perfection of Universal Self |
| Maitreya | ‘Born out of friendship’, the future Buddha to open up the doors of Tantra to one and all and conclude the syllabus to it |
| Mana | ‘mind’, psychological structure |
| Mandala | ‘geometric cosmic designs’ for meditation in order to balance the inner and outer nature |
| Matrika | ‘Mother’, eight tantric personifications of the Perfection of Eight-Fold Nature(the five senses-mind-intellect-ego) of a yogi |

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| Maya | ‘illusion of the paradox’, confusion created by ignorance |
| Mudras | ‘seals’, secret yogic techniques for particular accomplishments that correspond to specific neuro-centers |
| Natha Lineage | ‘The lineage of the Lords’, Adinatha (Vipassin Buddha) – Devi Tripura/Kashyapa (The Buddha)/ Neminatha/ Augastha – Dattreya – Parashurama; Devi Tripura/Ashtavakra (Krakussanda Buddha) – Janaka – Rama (Vishwabhu Buddha) – Hanumana Kaplia (Konagamana Buddha) Balabhadra – Krishna (Shikhin Buddha) Sakyamuni Buddha; Sakyamuni Buddha – Subuthi – Mahakashyapa Nagarjuna the Buddha; Nagarjuna the Buddha – Nagabodhi/ Aryadeva Guru Padmasambhava (Swayambhunatha); Guru Padmasambhava the Buddha – Humkara Natha/Vajranatha/Kamalanaththa/Vimalanatha/ Matsyendranatha – Gorokhnatha/Jalandharanatha – Kanhanatha – till update |
| Nigama | ‘involution’, the ascending order of Indian Philosophy comprising of Vedas/ Vedantas/ Vedangas, giving more importance to the ‘other world’ than this world and life in reality |
| Nirmanakaya | ‘the creation body’, the personal identity |
| Niruttara | ‘nothing beyond’, the fourth stage of practice in Tantra leading to Wisdom through transcendental meditations called samadhi |
| Nirvana | ‘blown off’, when the faculty of perception is transcended to Voidness |
| Paramahamsa | ‘The holy swan’, the Exalted One |
| Prajna | ‘Wisdom’, consort of a Buddha |
| Prakriti | ‘Nature’, the matrix, consort of a yogi |
| Prana | ‘life-consciousness’, breath, neurological consciousness |
| Rajas | ‘royal’, the creative attributes of character |
| Ratnasambhava | ‘the jewel born’, the yellow Buddha representing Accomplishment, the personification of the aspect of discipline winning over competition |
| Sadhaka | ‘the seeker’, the practitioner |
| Sahaja | ‘carefreeness’, equipoise, spontaneity |
| Sahajakaya | ‘the carefree body’, the Spontaneous Identity |
| Sahajayana | ‘the vehicle of the carefree’, the way of the Buddhas adventuring in different life-cycles |
| Sahajoli | the final part of the yogic sexual technique leading to Enlightenment |
| Samadhi | ‘equanimity’, transcendental state in experience |
| Sambhogakaya | ‘the all-enjoying body’, the Universal Identity |
| Samsara | ‘equality of essence’, this world and life of material reality |
| Sattva | ‘the pure’, the intellectual attribute of character |

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| Shakti | ‘energy’, power, consort of an accomplished One |
| Siddhi | ‘accomplishments’, yogic powers |
| Sunyata | ‘Voidness’, neutrality of Existence |
| Tamas | ‘inertia’, the physical attribute of character |
| Tantrayana | ‘the vehicle of Tantra’, a one-lifetime journey to Nirvana in samsara |
| Tathagata | ‘One to and fro’, the Buddhas who journey in innumerable lifetimes in the adventure in between this world and the ‘other world’ |
| Tara | ‘The Savioress’, Wisdom Mother of all Buddhas and Bodhisattvas |
| Terma | the Tibetan term for ‘precious teaching’, time-capsule chronicles, revelations, hidden teachings |
| Theravada | ‘principle of the Immovable’, Hinayana |
| Upanishad | ‘taking seat at the foot of the teacher’, compilation of 36 Hindu texts of Wisdom |
| Vajrasattva | ‘the Concrete Self’, the Buddha Spirit |
| Vajrayana | ‘the vehicle of the Indestructible’, the complete pure Tantic institution ordained by Swayambhunatha (Guru Padmasambhava) |
| Vajroli | the second part of the yogic sexual technique leading to transcend sex |
| Vamachara | ‘the leftist practice’, wrathful order of practice, the descending order of Tantra, the universal way |
| Veda | ‘the passing through’, revelations, the compilation of 4 fundamental texts of the Aryan sages as the basis of ‘Hinduism’ |
| Veena | stringed instrument of Indian classical music, it adorns the hands of Saraswati the goddess of Learning |
| Vijnanavada | the application of Madhyamika principle in practicing Yogachara (Tantrayana) |
| Vira | ‘hero’, the tantric yogi winning over bondage |
| Vairochana | ‘restructuring’, the white Buddha representing knowledge, the personification of All-Knowledge winning over ignorance |
| Voidness | Buddhistic terminological translation of Sunyata, neutrality between existence and non-existence, being but nothing |
| Yab-yum | the Tibetan term for equipoise of male-female polarization |
| Yoga | ‘the union’, the second stage of practice in Tantra leading to the balance between all antonyms through neurological meditations known as chakra-sadhana |
| Yogachara | ‘the yogic order’, Nagarjuna’s school of Buddhist yoga |
| Yuganadya | Sanskrit original of yab-yum/yin-yang |

