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Preliminary Studies on Hevajra's *Abhisamaya* 121

bshad, which is ultimately based on Virūpa's *Vajrapada* and derives from the *Adhyatmantra*, should spend such a comparatively small amount of time on the practice of *sampannakrama*. This fact underscores one of the differences in approach between the Tshogs-bhad and the sLob-bhad, the latter devoting more time to the elaboration of the perfecting process. Perhaps, again, the fact that the Tshogs-bhad is specifically for the general assembly prompted the Sa-skye masters, and Ngor-chen in particular, to develop a system which would be more accessible to the monastic community at large. Such an orientation is definitely in keeping with Bu-ston's attempt to popularize the study and practice of the *yoga-tantras*, and Ngor-chen's similar effort with respect to the *kriyā* and *caryā-tantras*.<sup>53</sup>

The process of self-sanctification (*svādhīsthāna*) described by Ngor-chen in the *gNad kyi zla-zer* is ultimately based on the famous verse found in *Hevajra-tantra* I.i:31:

Candāli blazes at the navel.  
She burns the five Tathāgatas.  
She burns Locanā and the rest.  
When the *Ham* is burnt, the moon flows.<sup>54</sup>

Inside of his body, the yogin visualizes the three channels and the four centers (*cakra*) each with their own *bija-mantras*. Due to the action of wind and fire, the principal *bija-mantra* in the center of the navel is agitated and blazes up through the right channel (*rasanā*). On the way up to the center of great bliss (*mahāsukha-cakra*) at the crown of the head, the fire generated at the navel burns the five Tathāgatas in the heart and the four Devī in the throat. The *Ham* in the crown of the head is then burnt and drips the moon-like nectar of the *bodhicitta* which flows back down the left channel (*alānā*). This process is again repeated, but on a much more subtle level through the central channel (*avadhātī*). Finally, the entire body of the yogin is suffused with bliss, and he is to imagine that gnosis is arisen within his mind. Ngor-chen states that, if the yogin continues to meditate in this way, the coemergent gnosis (*sahaja-jñāna*) will in fact arise.

Though the contemplative practices are finished with the completion of the *sampannakrama*, it is traditional to complete the meditation period with the recollection of the symbolism of the divinities (*śuddhyasamr̥ti*: *dag-dran*), the recitation of the *mantra* (*ōpayaḡa*: *blas-pa't'nal'-byor*), and the general benediction (*mangala*: *bbras-shis*). The former two will be again mentioned in the context of the non-contemplative (*asamāhita*) practices.

Before we discuss this next division, though, a word on the re-

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