

Guhyasamaja

A protective deity. He is depicted with three heads and six arms. Also known as **Guhyasamaja**.

<http://www.mythologydictionary.com/buddhist-mythology.html>

श्रीगुह्यासमाज Śrīguhayāsamāja

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גוהייסמאג'ה

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במחלה של גוהייסמאג'ה (guhyasamaja) יש שלושים ושתיים ישויות, אשר לכל אחת מהן יש שלושה פרצופים, שש ידיים, אביזר שונה בכל יד, צבעים שונים, תנוחה שונה, ומשמעות שונה.

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गुह्यासमाजा Gūhyāsāmāgā

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وفي عام ١٤١٤ م، سأل تسونخابا أنباعه من منهم سيحتي بتعاليمه التانترية، وذلك بعد أن علمهم "تعليقاته الموحدة الأربعة على تانترا الـ **غوهياساماجا**" في عزلة تسوندينغ ...

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كلية جانغسي كلها كانت مسؤولة عن الحفاظ على الأداء السنوي للطقوس الكاملة لشكل آكشويبا لـ **غوهياساماجا** في حين كانت شارتي مسؤولة عن الحفاظ على أزواج ...

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... السفلى غيومايلا لاسا، وبعد دراسة النصوص الرئيسية، والتعليقات على الـ **غوهياساماجا** وتساكراسامقارا وأنظمة فاجرايايرافا، يحصل الرهبان على شهادة غيسينغاغرامبا.

تاريخ موجز للبوذية في الهند قبل فتوحات القرن الثالث عشر 2 ...

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وكانت هذه "التانترا **غوهياساماجا**"، وقد كتب ناغارجوننا عدة تعليقاتٍ عليها. وطبقا للتقليد البوذي فقد - Apr 25, 2012 نُقلت التانترا أيضًا شفاهةً من زمن تعليم بودا إياها، ...

كل شي عن البوذيين .. مميز. - صفحة 1 - yoo7.com

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وكانت هذه "التانترا **غوهياساماجا**"، وقد كتب ناغارجوننا عدة تعليقاتٍ عليها. وطبقا للتقليد البوذي فقد نُقلت التانترا أيضًا شفاهةً من زمن تعليم بودا إياها، لكن بطريقة أكثر ...

Gūhyāsāmāgā گوهياساماجا

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سركونگ رينپوچه مي توانست مرا راهنمايي كند تا با مناسبترين استاد، **گوهياساماجا** (Guhyasamaja) (تجمع عوامل نهفته) را فرا بگيرم. پس از شرکت در يك سمينار فارغ ...

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Guhyasamāja tantra



Thangka of Guhyasamaja in union with his consort Sparshavarjā, 17th century, Rubin Museum of Art



Statue of Guhyasamaja in union with consort, Capital Museum

The **Guhyasamāja Tantra** (Sanskrit: Guhyasamā-jatantra; Tibetan: Gsang 'dus rtsa rgyud (Toh 442); *Tantra of the Secret Community*) is one of the most important scriptures of Esoteric Buddhism. In its fullest form, it consists of seventeen chapters, though a separate “explanatory tantra” (*vyākhyātantra*) known as the *Later Tantra* (Sanskrit: Guhyasamāja Uttaratāntra; Tibetan: Rgyud phyi ma. (Toh 443)) is sometimes considered to be its eighteenth chapter. Many scholars believe that the original core of the work consisted of the first twelve chapters, with chapters thirteen to seventeen being added later as explanatory material.

In India, it was classified as a Yoga or Mahāyoga Tantra. In Tibet it is considered an Unexcelled Yoga Tantra (*rnal 'byor bla med rgyud*). It develops traditions found in earlier scriptures such as the *Compendium of Reality* (Sanskrit: Sarva-tathāgata-tattva-saṃgraha; De bzhin gshegs pa thams cad kyi de kho na nyid bsdus pa (Toh 479)) but is focused to a greater extent on the antinomian aspects characteristic of the later Buddhist Tantras. Naropa and Aryadeva considered the Compendium of Reality to be a root tantra in relation to the Guhyasamaja Tantra. The Guhyasamaja Tantra survives in Sanskrit manuscripts and

in Tibetan and Chinese translation.

According to Je Tsongkhapa, the five main explanatory tantras to the Guhyasamaja Tantra are the following: *Explanation of the Intention* (Sanskrit: Sandhivyaākaraṇa; Tibetan: Dgongs pa lung bstan pa (Toh 444)); *Vajra Garland (Explanatory) Tantra* (Sanskrit: Vajramālābhidhānatantra; Tibetan: Rdo rje phreng ba mngon par brjod pa rgyud. (Toh 445)); *Tantra Requested by Indra* (Sanskrit: Devendrapariṣcchā; Tibetan: Lha'i dbang pos zhus pa. Not translated into Tibetan.); *Tantra Requested by the Four Goddesses* (Sanskrit: Caturdevīpariṣcchātantra; Tibetan: Lha mo bzhis yongs su zhus pa'i rgyud. (Toh 446)); *Vajra Wisdom Compendium* (Sanskrit: Vajrajñānasamuccaya; Tibetan: Ye shes rdo rje kun las btus pa. (Toh 450)).

1 Origin

According to one tradition, the Guhyasamāja Tantra was taught for the first time by the Buddha in the form of Vajradhara to Indrabhuti the King of Oddiyana, also

called King Dza.

As with most tantras, there are different traditions and transmissions. Perhaps the oldest surviving lineage is the Jñānapada Tradition (*ye shes zhabz lugs*), which goes back to Buddhaśrijñāna (late 8th century). The most important historically is the Ārya tradition (*gsang 'dus 'phags lugs*) which is based on commentaries attributed to Nāgārjuna, Āryadeva, and Candrakīrti. 'Gos Lotsawa Khug pa lhas btsas originated a transmission in Tibet, as did Marpa Lotsawa. The Sakya tradition received both transmissions. Tsongkhapa, founder of the Gelug tradition, considered the *Esoteric Community* to be the most important of the tantras and used the Ārya tradition as a template for interpreting all the other tantric traditions.

2 Iconography

There are two main commentarial traditions on the Guhyasamāja Tantra, the Ārya Tradition and the Jñānapada tradition.

In the practice of the Ārya Tradition, the central deity of the Guhyasamāja is blue-black Akṣobhyavajra, a form of Akṣobhya, one of the five tathāgathas (pañcatathāgata), sometimes called the dhyāni buddhas. Akṣobhyavajra holds a vajra and bell (ghanta) in his first two hands, and other hands hold the symbols of the four other tathāgathas: wheel of Vairocana and lotus of Amitābha in his rights, and gem of Ratnasambhava and sword of Amoghasiddhi in his lefts. The maṇḍala consists of thirty-two deities in all.

In the Jñānapada tradition, the central deity is yellow Mañjuvajra, a form of Mañjuśrī, with nineteen deities in the mandala. Mañjuvajra has three faces—the right one is white and red one on the left—and six arms. The three faces may represent the three main channels of the subtle body, the three stages of purification of the mind or the illusory body, light, and their union.^[1] Mañjuvajra holds in his hands a sword and a book, and two of his other hand a bow and arrow represent skillful means (upāya).

3 References

- [1] Catherine Cummings, “A Guhyasamāja Tantra,” in John C. Huntington, Bangdel Dina, Robert AF Thurman, *The Circle of Bliss - Buddhist Meditational Art*, Serindia Publications, Inc., 2003. pp 432-448 (ISBN 1932476016) (ISBN 9781932476019)

4 Further reading

- Fremantle, Francesca (1971), *A Critical Study of the Guhyasamāja tantra* (PDF)

- Wedemeyer, Christian K. 2007. *Āryadeva's Lamp that Integrates the Practices: The Gradual Path of Vajrayāna Buddhism according to the Esoteric Community Noble Tradition*. New York: AIBS/Columbia University Press. ISBN 9780975373453
- Geshe Tashi Tsering p.78 of 240 July 3, 2012. *Tantra: The Foundation of Buddhist Thought Volume 6*. London: Wisdom Publications. ISBN 1614290113 ISBN 9781614290117
- *Brilliant Illumination of the Lamp of the Five Stages*, Columbia University Press, 2011, ISBN 978-1-93-501100-2
- *A Lamp to Illuminate the Five Stages*, Library of Tibetan Classics, 2013, ISBN 0-86171-454-7

5 External links

- Berzin archives, *Introduction to the Guhyasamāja System of Anuttarayoga Tantra*
- Encyclopedia Britannica, *Guhyasamāja-tantra*
- Tsongkhapa, *A Lamp to Illuminate the Five Stages*, Introduction, chapter 1, chapter 2

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