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वज्रधार Vajradhāra

واجرادھارا

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(Sutras on Far-reaching Discriminating Awareness; Prajnaparamita Sutras) ... می برداخت به

صورت واجرادھارا (Vajradhara) نیز تجلی می یافت و تنتراها را آموزش می داد.

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वज्रधार

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ਵਜਰਧਾਰ ਫ਼ਰਿਸ਼ਤਾ وجردهار فرشته

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Vajradhara is an emanation of Adibuddha, considered by some to be the highest deity of the Buddhist Pantheon in Vajrayana Buddhism, and its source. He is the central figure in the Refuge Tree of Kagyupa lineage. He is the Tantric form of Shakyamuni and his name means the bearer of the thunderbolt. Vajradhara embodies the primordial awakened mind and many Tantric teachings are attributed to him. He is an expression of Buddhahood itself in both single and yabyum form. He is depicted with his arms crossed on his chest, each holding a dorje.

<http://www.iloveulove.com/spirituality/buddhist/buddhistdeities3.htm>

Vajradhara

From Wikipedia, the free encyclopedia

Vajradhara (Sanskrit: वज्रधार Vajradhāra, Tibetan: རྡོ་རྗེ་འགྲོ་འཇགས། rdo rje 'chang (Dorje Chang);Javanese: Kabajradharan; Japanese: 執金剛; Chinese: 金剛總持 English: Diamond-holder) is the ultimate primordial Buddha, or Adi Buddha, according to the Gelug and Kagyu schools of Tibetan Buddhism.^[1]

In the evolution of Indian Buddhism, Vajradhara gradually displaced Samantabhadra, who remains the 'Primordial Buddha' in the Nyingma, or 'Ancient School.' However, the two are metaphysically equivalent. Achieving the 'state of Vajradhara' is synonymous with complete realisation.

According to the Kagyu lineage, Vajradhara is the primordial Buddha, the Dharmakaya Buddha. He is depicted as dark blue in color, expressing the quintessence of buddhahood itself and representing the essence of the historical Buddha's realization of enlightenment.^[2]

As such, Vajradhara is thought to be the supreme essence of all (male) Buddhas (his name means "the bearer of the thunderbolt"). It is the Tantric form of Sakyamuni which is called Vajradhara. Tantras are texts specific to Tantrism and are believed to have been originally taught by the Tantric form of Sakyamuni called Vajradhara. He is an expression of Buddhahood itself in both single and yabyum form.^[3] Vajradhara is considered to be the prime Buddha of the Father tantras ^[4] (tib. pha-rgyud) such as Guhyasamaja, Yamantaka, and so on ^[5]

From the primordial Vajradhara/Samantabhadra/Dorje Chang were manifested the Five Wisdom Buddhas (Dhyani Buddhas):

- Akshobhya
- Amoghasiddhi
- Amitabha
- Ratnasambhava
- Vairocana

Vajradhara and the Wisdom Buddhas are often subjects of mandala.

Vajradhara and Samantabhadra are cognate deities in Tibetan Buddhist cosmology with different names, attributes, appearances and iconography. Both are Dharmakaya Buddhas, that is primordial Buddhas: Samantabhadra is unadorned, that is depicted without any attributes; conversely, Vajradhara is often adorned and bears attributes, which is generally the iconographic representation of a Sambhogakaya Buddha. Both Vajradhara and Samantabhadra are generally depicted in yab-yum unity with their respective consorts and are primordial Buddhas, embodying void and ultimate emptiness.



18th-century Chinese statue of Vajradhāra

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Dharmakaya as part of the Trikaya

The **Trikaya doctrine** (Sanskrit, literally "Three bodies or personalities"; 三身 Chinese: *Sānshēn*, Japanese: *sanjin*) is an important Buddhist teaching both on the nature of reality, and what a Buddha is. By the 4th century CE, the Trikaya Doctrine had assumed the form that we now know.

Briefly, the doctrine says that a Buddha has three *kayas* or *bodies*: the *nirmanakaya* or *created body* which manifests in time and space; the *sambhogakaya* or *body of mutual enjoyment* which is an archetypal manifestation; and the *Dharmakaya* or *reality body* which embodies the very principle of enlightenment and knows no limits or boundaries.^[6]

In the view of Anuyoga, the 'Mindstream' (Sanskrit: *citta santana*) is the 'continuity' (Sanskrit: *santana*; Wylie: *rgyud*) that links the Trikaya.^[6] The Trikaya, as a triune, is symbolised by the Gankyil.

Literature

'Shining Relics of Enlightened Body' (Tibetan: ལྷ་གདུང་འབར་བ, Wylie: *sku gdung 'bar ba*) is numbered amongst the 'Seventeen Tantras of Menngagde' (Tibetan: མན་ངག་ཟླེའི་རྒྱུད་བརྩ་བདུན, Wylie: *man ngag sde'i rgyud bcu bdun*) within Dzogchen discourse and is part of the textual support for the Vima Nyingtik. In the Dzogchen tantric text rendered in English as "Shining Relics" (Tibetan: ལྷ་གདུང་འབར་བ, Wylie: *sku gdung 'bar ba*), an enlightened personality entitled Buddha Vajradhara and a Dakini whose name may be rendered into English as "Clear mind" engage in discourse and dialogue which is a common convention in such esoteric Buddhist literature and tantric literature in general.^[7]

See also

- Mahavairocana
- Namarupa
- Svabhava
- Trikaya
- Three Vajras
- Vajradharma



Tibetan thangka of Vajradhara

- Vajrayogini
- Vajra

Notes

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- Images of Enlightenment: Tibetan Art in Practice* (<http://www.amazon.com/Images-Enlightenment-Tibetan-Art-Practice/dp/1559390247>)
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- Father Tantra (<http://www.britannica.com/EBchecked/topic/202522/Father-Tantra>)
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- Welwood, John (2000). *The Play of the Mind: Form, Emptiness, and Beyond*. Source: <http://www.purifymind.com/PlayMind.htm> (accessed: Saturday January 13, 2007)
- Martin, Dan (1994). 'Pearls from Bones: Relics, Chortens, Tertons and the Signs of Saintly Death in Tibet'. *Numen*, Vol. 41, No. 3. (Sep., 1994), p.274.

Link

- The Essential Songs of Milarepa / VI. Songs About Vajra Love 46. Answer to Dakini Tzerima (http://www.quietmountain.org/links/teachings/yogi_chen/87.htm)
- body, speech, mind A Dictionary of Buddhism (<http://www.encyclopedia.com/doc/1O108-bodyspeechmind.html>)
- rdo rje chos (vajradharma) (b.) (<http://tbrc.xmeru2.org/kb/tbrc-detail.xq;jsessionid=21093129EABFC091DF6BCDCF65F5D80A?RID=P0RK581>) The Tibetan Buddhist Resource Center

Nonsectarian movement

- Ringu Tulku: The Rimé (Ris-med) movement of Jamgon Kongtrul the Great ([http://www.abuddhistlibrary.com/Buddhism/A%20-%20Tibetan%20Buddhism/Authors/Ringu%20Tulku/The%20Rime%20Movement/THE%20RIME%20\(%20Ris-med%20\)%20MOVEMENT.htm](http://www.abuddhistlibrary.com/Buddhism/A%20-%20Tibetan%20Buddhism/Authors/Ringu%20Tulku/The%20Rime%20Movement/THE%20RIME%20(%20Ris-med%20)%20MOVEMENT.htm))

Sutra

- The Vajracchedika Prajnaparamita Sutra (<http://www.sinc.sunysb.edu/clubs/buddhism/sutras/diamond1.html>)

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