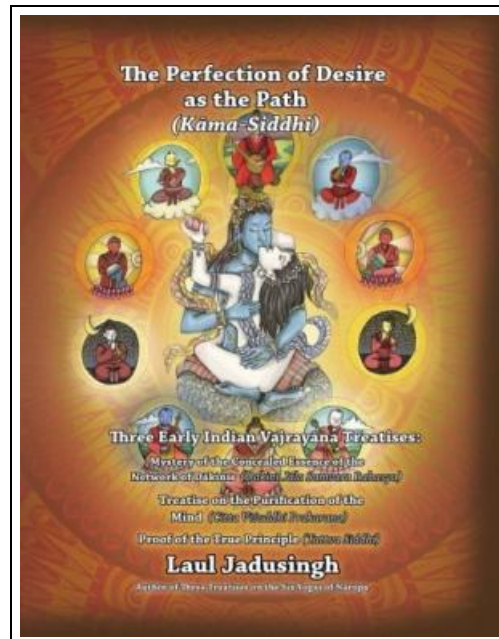


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## THE PERFECTION OF DESIRE AS THE PATH: THREE EARLY INDIAN VAJRAYANA TREATISES (PAPERBACK)



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Createspace Independent Publishing Platform, 2017. Paperback. Condition: New. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*. The three treatises translated herein from the original Sanskrit represent the earliest phase of Vajrayana expository literature. A principle expounded in common by all is that of the utilization of the special skillful means (upaya-kaushalya) of Vajrayana to transmute afflictive emotions (klesha), especially desire (kama), into Great Bliss (mahasukha) and enlightenment (bodhi). This principle has been called Kama-Siddhi, the Perfection of Desire in the Cakrasamvaratantra and cited in Anangayogi's Dakinijalasangraha, the first treatise translated in this volume. The dates of composition range from the 2nd-to 8th centuries CE. Their authors, Anangayogi (Anangavajra?), Aryadeva and Shantarakshita were scholar-adepts of the latest phase of Buddhism in India which recognized the Three Vehicle (Tri-yana) schema of Sravakayana (Disciple Vehicle), Paramitayana-Mahayana (Perfection Great Vehicle) and Mantra-Mahayana/Vajrayana (Mantra Great Vehicle/Adamantine Vehicle). If the author of our first treatise *Mystery of the Concealed Essence of the Network of Dakinis (Dakinijalasangraha)* is identical with Anangavajra, author of the *Accomplishment of Determination Wisdom and Means (Prajnopapayaviniscayasiddhi)*, the treatise must have been composed in the early 8th cent. CE as he is recognized as the being the second in the lineage of the 84 Great Adepts (mahasiddhas) of Vajrayana who flourished from the 8th-12th centuries. Unlike the two other treatises translated herein, the *Dakinijalasangraha* does not offer logical-epistemological defenses of the Tantric principles but resorts to the analogical type proofs found in the Root Tantras (mulatantras) such as the *Hevajra* and *Cakrasamvara*. It excels, however, in decoding terms of the Tantric code language (sandhyabhasa), a feature that should be of great interest to students of the Vajrayana. Its most important feature, moreover, is the significance of its title *Dakinijalasangraha*, rendered *Mystery of the Concealed Essence of the Network of...*



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