Conclusion

Mahāyāna Buddhism is broadly categorized into Perfection Vehicle and Vajra Vehicle. Though some scholars have further divided Perfection Vehicle into Madhyamaka and Cittamātra and Vajra Vehicle into Sahajayāna, Vajrayāna and Kalacakrayāna. But Tibetan scholars like Tsong kha pa have considered this kind of sub-division as improper. Instead he has clubbed all the Sūtras of the Madhyamaka and Cittamātra School under Perfection Vehicle and the classified the Tantras into four types — Action, Performance, Yoga and Highest Yoga Tantra under the Vajra Vehicle.

The profound truth of Emptiness (śūnyatā) is the Wisdom aspect of both Vehicles. However the means adopted, to attain a direct perception of the ultimate truth is not the same in the two vehicles. In Perfection Vehicle the sincere practice of Six perfections along with meditation on Emptiness is considered to be means to attain the state of enlightenment with the three Buddha Kayas and the perfect mind, body and speech of the Buddha.

In Vajra Vehicle one practices an indivisibility of the effect — the Mantra mode — and the cause — the Perfection mode. Here, ‘cause and effect’ refer to totally supreme emptiness and supreme immutable bliss. That bearing the form of emptiness is the cause, that bearing immutable compassion is the effect. In the Means aspect one practices not only the Six perfections of the Perfection mode but also has to sincerely adhere to the Vows and Pledges of the Tantra path.

Indivisibility of emptiness and compassion are called the mind of enlightenment. The indivisibility of Emptiness and Compassion is the nature of Ultimate Boddhicittta or Enlightened Mind and it is attainable by practice of either vehicle. However, by the practice of Highest Yoga Tantras such as ŚrīHevajra Tantra and Guhyasamāja Tantra one can hasten the progress to enlightenment.
Hevajra Tantra emphasizes the Wisdom aspect of the path and so is regarded as Mother Tantra. The deity Hevajra is the embodiment of Compassion and Wisdom or Emptiness. His consort Nairatmya (means selflessness of all elements) also symbolises the Wisdom aspect.

Hevajra Tantra claims to show the quickest way to reach a non-dual state of Emptiness and Great Bliss through the practice of meditating on Emptiness and conjoining it with that of emanating oneself in the deity form of Hevajra in union with his consort Nairatmya [deity yoga]. The practitioner uses the desire for sexual union on the path but first the impure elements of body and mind are to be purified and next as a natural consequence the body (wisdom and form bodies), speech and mind of the Buddha is developed.

A Buddha is one who is awakened as the veils of the mental poisons and the hindrances to knowledge along with their remaining imprints are exhausted. He has direct knowledge of the absolute truth – emptiness, or suchness, or dharmadhatu. That all phenomena are empty of inherent existence is perceived by a Buddha as well as the world of conventional truth. Thus, he alone has the omniscient capacity to effectively help all suffering beings. In Hevajra Tantra techniques have been presented to accelerate a yogi's progress to the final state of Buddhahood.

The entire tantric practice is primarily conducted by the mind, whose mount is the winds that reside in the body. As already stated the nature of the mind according to Tibetan dGe lug ba doctrine is also Emptiness, that is it lacks in inherent existence, when this mind makes Emptiness the object of its cognition and dwells on it in single pointed concentration state of Non-duality is attained. However in this state of Non duality the subject mind and its object emptiness do not totally lose their identity in spite of being of the same nature, ie. Emptiness.

The mind through the meditation on emptiness helps in the generation of the Truth Body and the winds that are its mount, is used to generate the empty Form Body of the deity and his consort. At the culmination of the tantric path, one actualizes the body of empty form of the deity and
consort and attains the consciousness that simultaneously directly experiences all phenomena and is, itself, of the nature of the great immutable bliss (mahāmudrā accomplishment). One becomes a fully enlightened Buddha and is capable of helping sentient beings.

It can be safely concluded that Hevajra Tantra advocates a well formulated path by following which an adept with high potential can become enlightened in one life. The endeavor of this thesis has been to establish how in Hevajra Tantra Buddhist doctrines such as Śūnyatāvāda and Vijñānavāda have been presented in a cohesive and non-contradictory manner, making the attainment of the state of a Buddha a practical possibility for the one, who has the capacity.