File Name: buddha flash manual.pdf
Size: 2194 KB
Type: PDF, ePub, eBook
Category: Book
Uploaded: 4 May 2019, 20:29 PM
Rating: 4.6/5 from 666 votes.

Status: AVAILABLE

Last checked: 9 Minutes ago!

In order to read or download buddha flash manual ebook, you need to create a FREE account.

[Download Now!](#)

eBook includes PDF, ePub and Kindle version

⬜ [Register a free 1 month Trial Account.](#)
⬜ [Download as many books as you like (Personal use)](#)
⬜ [Cancel the membership at any time if not satisfied.](#)
⬜ [Join Over 80000 Happy Readers](#)

Book Descriptions:

We have made it easy for you to find a PDF Ebooks without any digging. And by having access to our ebooks online or by storing it on your computer, you have convenient answers with buddha flash manual . To get started finding buddha flash manual , you are right to find our website which has a comprehensive collection of manuals listed.
Our library is the biggest of these that have literally hundreds of thousands of different products represented.

buddha flash manual
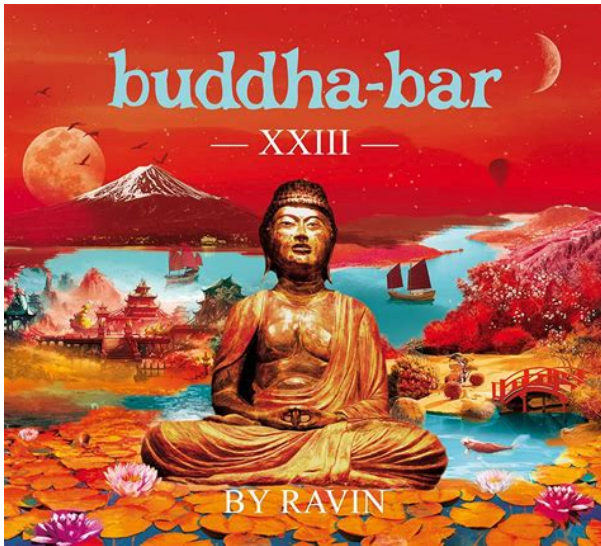
The raw data transfer rate is only limited by the zorro bus 3.58 MBytes per second. The latest 20year anniversary edition can even reach higher speeds using the FastZ2 mode of the Z4 board.You get the whole IDEpackage from Elaborate Bytes Cache CD Filesystem, Harddisk autopark, CDChanger drivers and the CD32 emulator AGA chipset only. Harddisks are formatted using the HDToolbox of your workbench.Other controllers can only mount harddisks that have been formatted by an A1200 or an A4000, but the Buddha even mounts GVP or ATApollo formatted harddisks after running a conversion program. You dont have to backup the harddisk for that the drive is being converted without loss of data!The 20year anniversary edition already comes with this software available in the DOM.These jumpers control the power supply for use with DOM Disk On Module. The middle pin must be connected to the RED wire of the LEDs, the top pin should be connected to the BLACK wire of the LED that indicates activity on the first left IDE port. The bottom pin should be connected to the BLACK wire of the LED that indicates activity on the second right IDE port.With the old version, replacement of the rom chip was necessary. Another new feature is the clockport on the card You can install hardware on this port, that has been designed to be used on the Amiga 1200.Based on the same hardware as the Buddha Flash Gold Edition.It reached a good higher performance, but due to the IDE ports not being terminated, operation was not reliable with longer cables. We have therefore discontinued this product.Could optionally be equipped with a connector for the frontslot of the A1000Phoenix board. green board, SMD components, golden zorro contactsIn addition to two IDEports, theres a clock port for hardware originally designed for the A1200 computer. A new feature of the controller is that the IDE ports can supply power for a DOM module. Modern 3.http://www.e-skala.pl/userfiles/dcr-pc105-manual.xml

- **buddha flash manual, buddha flash manual download, buddha flash manual pdf, buddha flash manual free, buddha flash manual 2017.**

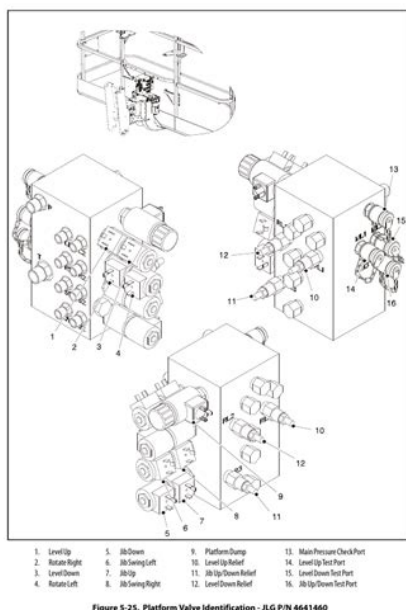| 1.	Level Up	5.	Jib Down	9.	Platform Dump	13.	Main Pressure Check Port
2.	Rotate Right	6.	Jib Swing Left	10.	Level Up Relief	14.	Level Up Test Port
3.	Level Down	7.	Jib Up	11.	Jib Up/Down Relief	15.	Level Down Test Port
4.	Rotate Left	8.	Jib Swing Right	12.	Level Down Relief	16.	Jib Up/Down Test Port

Figure 5-25. Platform Valve Identification - JLG P/N 4641460

3V technology saves power and only causes moderate temperature increase inside the computer.Only tiny changes were applied to adjust the design to availability of components on the market. Of course this version of the controller is shipped with the latest CPLD version as standard, and there is no need to attempt an upgrade it would not work anyway, as the CPLD is a slightly different version. Rest assured that you have the latest version and all features available.Simply copy the archive contents over the install DOMs install partition. It is recommended to perform the flash ROM update if you are running Version 1.0 not changed since 1.1. Download FileBuddhaInstallUpdate1.2.lha Reading the nibbles should give this informationSerial number 0Never touch, use multidisk.device!This mechanism has been implemented to be compatible with harddisks that are either defective or have a buggy firmware and pull the IRQ line up while starting up. If interrupts would always be passed to the bus, the computer might not start up. Once enabled, this flag can not be disabled again. The level of the flag can not be determined by software.Buddha and Catweasel expansion boards can issue an INT6.This way existing drivers can be easily ported to Buddha. A move.l polls two words out of the same address of IDE port since every word is mirrored once.A 68020 system with fastmem is faster with move.l.Bit 4 must always be set to 1 to be compatible with later Buddha versions if Ill ever update this one. I presume that Ill never use the lower four bits, but they have to be set to 1 by definition. IOR and IOW have a propagation delay of about 30ns to the clocks on the Zorro bus, thats why the values are no multiple of 71. One clockcycle is 71ns long exactly 70,5 at 14,18 Mhz on PAL systems. This doesnt affect the reliability of the controller nor the performance of the card, since this doesnt happen very often.http://www.kosmetykalekarska.pl/_kosmetykalekarska/dcr-pc110-ntsc-manual.xml

If the system is clocked by an oscillator other than 28,37516 Mhz for example the NTSCfrequency 28,63636 Mhz, each clock cycle is shortened to a bit less than 70ns not worth mentioning. You could think of a small performance boost by overclocking the system, but you would either need a multisync monitor, or a graphics card, and your internal diskdrive would go crazy, thats why you shouldnt tune your Amiga this way.The pinout is only 28c256 compatible.When using 256K Flash, this is bankbit 18. Caution This also disables IRQs. Remember to reset before ending your program!Please use the flashtool provided by iComp.The two data linesNote that these measurements have been made on an old Buddha Flash controller. The Buddha Flash 20year Anniversary Edition uses slightly different timing to cope with newer IDE devices. In detail The Select line may go low at any time and stay low very long after the cycle has already ended. Make sure that you only drive data on the bus only if both IOR and Select are active!It is very likely that by now 2019, every controller in the field has the latest CPLD version installed. Buddha Flash 20year Anniversary Edition controllers that have been shipped prior to february 23rd, 2018, have an old CPLD revision that implements the exact timing of the Buddha Phoenix Edition. However, it has turned out that newer IDE devices made 2004 or later do not like this timing, and that certain A2000 accelerators can completely break compatibility with practically all IDE devices. We have therefore continued development and provide a CPLD upgrade that fixes compatibility with newer IDE devices, SATA adapters, DOM modules and CF cards. This upgrade is free to all Buddha Flash 20year Anniversary Edition customers. Although anyone can download it, only those who own the controller have a license. The files may not be used to offer a paid upgrade service.

If you already own a Xilinxcompatible JTAG cable Xilinx Platform cable for USB or Parallelport cable, we are providing the CPLD upgrade in two industrystandard formats Jedec and XSVF, whatever your software supports. Download FileBuddha CPLD.zip.Please refer to the picture on the right for the exact pinout.It has the advantage of being tolerant to misalignment and wrong polarity. In addition to the writing in the picture on the right, heres the signal names once againThe recommended length is 50cm 20 inches. A total of six lines have to be connectedIf you are not the type of person to make this cable on your own, just wait for the cable to arrive in the mail. We will send a free cable to every customer who has bought a Buddha Flash 20year anniversary edition with the old CPLD contents. However, youd do us a favour and let us know if you do NOT need the cable, as this will
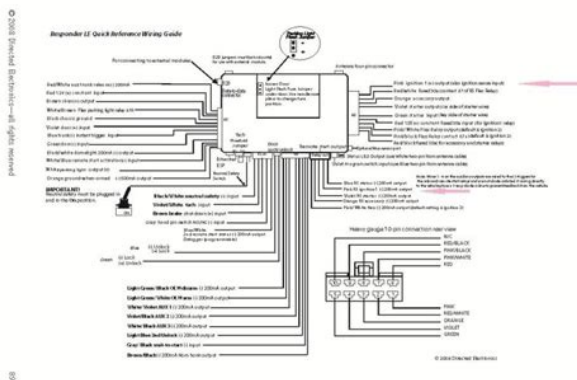
save us the cost for shipping. We hope to finish and ship all cables before the end of march 2018.It is possible to use the same Amiga for running the upgrade tool that the Buddha is installed in.Place the male DB25 connector into the parallel port of your Amiga. Insert the pin header into the open holes of the Buddha controller and push the connector sideways to make safe contact. Once youve established this connection, start the Buddha upgrade tool in a shell of your Amiga. Thats shiftY for a capital Y you may want to use caps lock, since you have one hand occupied by the connector.If it takes longer than that Dont panic. Nonaccelerated Amigas may take up to 45 seconds, but will do the job just as well. The mouse pointer of the Amiga will be frozen while the upgrade tool is working; this is required to make sure that no other software is accessing the parallel port during the upgrade process. The screen will flicker while data transfer is happening, so you have constant feedback from the computer that it didnt crash.

http://www.drupalitalia.org/node/72936
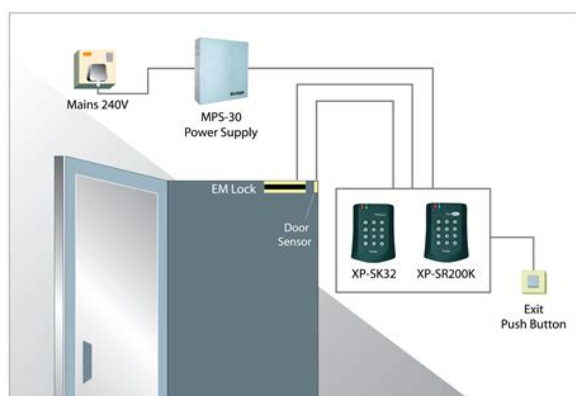
However, with the new flash rom, the copy protection of the 1997 version of CacheCDFS is triggered, and it opens a requester asking you to register the software. Please use V42.19 of CacheCDFS. Download FileCacheCDFS Buddha.lha. Welcome to Amibay.com. This site uses cookies to keep you logged into the site, as well as improving your experience using the site. By continuing to use this website you are agreeing to allow us to use cookies. You can find out more, including how to opt out of using cookies on this website, by reading our full cookie policy. To start viewing messages,If you have any questions please login and post them in the Feed Back forum, or use the Contact Us form.Or resetting your password. If this doesnt help, please contact us for help using the contact us page. Also, has anyone used this on an A500 it looks like I could add an 86 pin connector. Any commentsIf anyone could help out here it would be really appreciated!An ADF would be perfect It still worked, but I wanted to be sure I had a 100% copy. I emailed AmigaKits support and received a response with a link to the files to download. Heres the link Good luck! Heather. Lorem Ipsum has been the industrys standard dummy text ever since the 1500s, when an unknown printer took a galley of type and scrambled it to make a type specimen book. It has survived not only five centuries, but also the leap into electronic typesetting, remaining essentially unchanged. Were taking a few days off. Orders can still be placed andThere are currently shipping restrictions imposed due to the. SARSCoV2 pandemic which may lead to delays of shipmentsThe version sold is intended toWith previous versions, replacementThe hardware designed for the. A1200 clockport is very cheap, and now you can use the lowcost hardware in zorro systems.This feature is unique on the. Amiga market!The raw data transfer rate is only limited by the zorro bus 3.58 MBytesYou get the whole IDEpackage from Elaborate Bytes.

http://detsindustrial.com/images/bose-acoustimass-multimedia-speaker-system-instruction-manual.p

Cache CD Filesystem, Harddisk autopark, CDChanger drivers and the CD32 emulator AGA chipset only. Harddisks are formatted using the HDToolbox of your workbench.Other controllers can only mount harddisks that have been formatted by an A1200 or an A4000, butYou dont have to backup the harddisk for that the drive is being converted without loss of data!Product prices include German VAT but exclude shipping costs. All trademarks used are properties of their respective owners. All rights reserved. Please try again.Please try again.Please try your request again later. For this small handbook, a wellknown American Buddhist teacher and psychologist has distilled and adapted an ancient teaching for the needs of contemporary life. Its practical reminders and six meditations can infuse smallest everyday action with insight and joy. Then you can start reading Kindle books on your smartphone, tablet, or computer no Kindle device required. In order to navigate out of this carousel please use your heading shortcut key to navigate to the next or previous heading. In order to navigate out of this carousel please use your heading shortcut key to navigate to the next or previous heading. Register a free business account For this small handbook, a wellknown American Buddhist teacher and psychologist has distilled and adapted an ancient teaching for the needs of contemporary life. Its practical reminders and six meditations can infuse smallest everyday action with insight and joy.A former Buddhist monk, he holds a PhD in clinical psychology. His books include A Path with Heart, Buddhas Little Instruction Book, and After the Ecstasy. If you are a seller for this product, would you like to suggest updates through seller support To calculate the overall star rating and percentage breakdown by star, we don't use a simple average. Instead, our system considers things like how recent a review is and if the reviewer bought the item on Amazon.

https://dfwdrivingschool.com/images/bose-acoustimass-module-manual.pdf
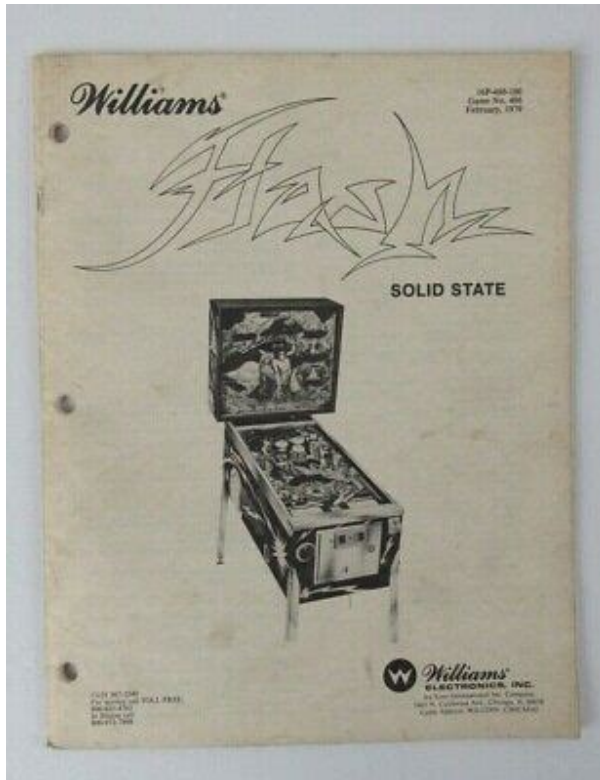
It also analyzes reviews to verify trustworthiness. Please try again later. Woden1ragnar2 5.0 out of 5 stars I have owned this little book for more than 20 years and it has been invaluable in giving me instruction on how to live a good life. It is listed as a book on Buddhist principles, and that it is. But it is a simply, beautifully written and illustrated book with one short lesson for approaching life with honor and grace. I urge you to give it a try no matter what your religion or if you have none.I treasure it. It provides meaningful insights and gives a boost to ones day. Purchased for friends who are going through some hard times but I recommend it for all of us.Keep it by my bed and read it's wisdom whenever I need a boost. This Christmas I bought 4 copies, one for each nearlyadult granddaughter!I was drawn in by the simplistic nature of these Buddha teachings. Not being Buddhist, but appreciating sound advice and solid teachings, I pull this book out whenever I need to refocus on myself, recharge my batteries, refocus on what is important in life, and how to accomplish what I want. This is the most used book I own. Full of powerful wisdom, it is just what I need when I need it. It changes your frame of mind to positive, productive thinking to better your life. You get what you put into your body. When that is love, kindness, forgiveness, and living present in the moment, you can accomplish anything.I bought this to give as a gift to someone I knew was interested in Buddhism but is just starting out, and the recipient loved it. It makes a very nice gift for someone who appreciates simplification of complex spiritual concepts. This is Buddhism pared down to be easily absorbed. Delightfully uplifting.Read it oftenI bought my first copy over a year ago. I have bought 4 more copies of it, that I have given away because I just get so much out of it that I wanted to share it. You couldnt read this book and not feel at least a little enlightened.

I am not a buddhist and this book is not about the buddhist religion but is a book that with one short saying can bring us back to reality and remind us that the things we put so much importance on are really so unimportant in the grand scheme of things. This book will be one that I will never get tired of reading.This newer 2018 version is printed on cheap black and white paper with loss of colourful pictures and adjusted to an odd landscape style format, which is impossible to read comfortably. Get the 1996 edition.Sorry, we failed to record your vote. Please try again Sorry, we failed to record your vote. Please try again Makes a lovely gift. My only complaint is the quality of the binding of the book. It is the sort of book I tend to open often as and when which over time has caused some of the pages to drop out. Could be due to over use!!Sorry, we failed to record your vote. Please try again Not so

much an instruction book as a collection of thoughts to ponderSorry, we failed to record your vote. Please try again It reminds us all how transient we are. Beautiful verses to suit all of lifes ups and downs.Sorry, we failed to record your vote. Please try again. The 20year anniversary edition of the Buddha flash is exactly what the Buddha has always been A topclass IDE controller. By popular demand of our loyal customers, we have made a new production run of our successful Z2controller. Technical data remains the same Buddha is an IDEcontroller for all Amiga computers with Zorroslots. In addition to two IDEports, theres a clock port for hardware originally designed for the A1200 computer. A new feature of the controller is that the IDE ports can supply power for a DOM module. Modern 3.3V technology saves power and only causes moderate temperature increase inside the computer. The software includes the whole IDEpackage from Elaborate Bytes Cache CD Filesystem, Harddisk Autopark, CDchanger tool, CD32 emulator only for AGAchipset.

https://www.taxiserviceh24.com/wp-content/plugins/formcraft/file-upload/server/content/files/1626c4a61afc5b---canon-ip4500-user-manual-download.pdf

Harddisks or solidstate media can be prepared with HDToolbox or the iCompinstaller, which complements the software package that comes with the 20year anniversary edition of the Buddha controller We have licensed the OS versions 1.3, 2.1 and 3.1 from Hyperion, and include them on a 128MByteDOM which is included in the price. The automatic installer makes preparing a harddisk easier than any other software did before Just a few mouse clicks, and even the rather complicated process of installing media with a 64bit file system is completed. Our installer brings the ease of use of todays computers to the computer system that introduced simple usability to the computer market in the 1980s. The Linux and NetBSD drivers for older versions of the Buddha controller can be used on this new version without change. Maximum transfer rate can be reached with 68020 and 68030 CPUs. Product Features Hardware suited for. In dieser Zeit werden weder EMails und Bestellungen bearbeitet. Wir wunschen allen Amiga Fans einen schonen Sommer. From 08. December to 21. August 2020 we have company holidays. During this period, neither emails nor orders will be processed. We wish all Amiga fans a nice summer. Email address Password Forgot your password. Individual Comp. Insane Software IrixLabs Logoshirt Lotharek MNP Poly.play Rastport Retro 7bit Retrocables Retronics Runsoft Skriptorium Ver. Fully working, including original install disk. Will add pictures tomorrow. Also selling in Amibay and Amiga.org forums. Photos added Regards, Pedro Torres.The buddha was sold locally. Now you can see them here for Elite and Expert. Also, please help refine that data by sharing the results of your drops through this form.Buddha Sengokus Edit. The recipient found it thought provoking. It certainly isnt a Buddhist instruction book, but more a book of wonderful inspirations. A must have instruction book. I love this book.

My first copy became worn out, the pages started coming apart from the binding, so I bought another. Each quote is touching and powerful. A few words can change your attitude and the course of your day. These elaborations and disputes gave rise to various schools in early Buddhism of Abhidharma, and to the Mahayana traditions such as Prajnaparamita, Madhyamaka, Buddhanature and Yogacara.Virtually all the great philosophical systems of India Sakhya, Advaitavedanta, Madhyamaka and so forth, were preeminently concerned with providing a means to liberation or salvation.He cultivated various yogic techniques and ascetic practices and taught throughout north India, where his teachings took hold. These teachings are preserved in the Pali Nikayas and in the Agamas as well as in other surviving fragmentary textual collections collectively known as the Early Buddhist Texts . Dating these texts is difficult, and there is disagreement on how much of this material goes back to a single religious founder. While the focus of the Buddhas teachings are about attaining the highest good of nirvana, they also contain an analysis of the source of human suffering, the nature of personal identity, and the process of acquiring knowledge about the world.Many sramanas of the Buddhas time placed much emphasis on a denial of the body, using practices such as fasting, to liberate the mind from the body.They present alternative possibilities for what was

taught in early Buddhism and question the authenticity of certain teachings and doctrines. According to this theory, the cycle of philosophical upheavals that in part drove the diversification of Buddhism into its many schools and sects only began once Buddhists began attempting to make explicit the implicit philosophy of the Buddha and the early texts.The first truth of dukkha, often translated as suffering, is the inherent unsatisfactoriness of life.

The second truth is that this unease arises out of conditions, mainly craving tanha and ignorance avidya . The third truth is then the fact that if you let go of craving and remove ignorance through knowledge, dukkha ceases nirodha . The fourth is the eightfold path which are eight practices that end suffering. They are right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right samadhi mental unification, meditation. Craving, for example, is always dependent on, and caused by sensations. Sensations are always dependent on contact with our surroundings.Understanding and meditation are said to work together to clearly see vipassana the nature of human experience and this is said to lead to liberation.The Buddha held that attachment to the appearance of a permanent self in this world of change is the cause of suffering, and the main obstacle to liberation.According to this text, the apparently fixed self is merely the result of identification with the temporary aggregates, the changing processes making up an individual human being. In this view a person is only a convenient nominal designation on a certain grouping of processes and characteristics, and an individual is a conceptual construction overlaid upon a stream of experiences just like a chariot is merely a conventional designation for the parts of a chariot and how they are put together. Furthermore, it is also based on the Indian Anti Reflexivity Principle which states an entity cannot operate on or control itself a knife can cut other things but not itself, a finger can point at other things but not at itself, etc.. This means then, that the self could never desire to change itself and could not do so another reason for this is that in most Indian traditions besides Buddhism, the true self or Atman is perfectly blissful and does not suffer. The Buddha uses this idea to attack the concept of self.

Instead it views the person as a set of constantly changing processes which include volitional events seeking change and an awareness of that desire for change. This would make it possible for every part to be subject to control without there being any part that always fills the role of controller and so is the self. On some occasions a given part might fall on the controller side, while on other occasions it might fall on the side of the controlled. He used the example of someone carrying off and burning grass and sticks from the Jeta grove and how a monk would not sense or consider themselves harmed by that action.The Buddha also stressed that experience is the only criterion for verification of the truth in this passage from the Majjhima Nikaya MN.I.265Only philosophy and discussion which has pragmatic value for liberation from suffering is seen as important. These unanswered questions avyakata regarded issues such as whether the universe is eternal or noneternal or whether it is finite or infinite, the unity or separation of the body and the self, the complete inexistence of a person after Nirvana and death, and others. According to the Buddha, the Dharma is not an ultimate end in itself or an explanation of all metaphysical reality, but a pragmatic set of teachings. It is also like medicine, in that the particulars of how one was injured by a poisoned arrow i.e. metaphysics, etc. do not matter in the act of removing and curing the arrow wound itself removing suffering.Witness the Buddhas confutation of several doctrines by Nigantha Nataputta and other purported sages which sometimes had large followings e.g., Kula Sutta, Sankha Sutta, Brahmana Sutta. This shows that a virtuous and appropriate use of dialectics can take place. By implication, reasoning and argument shouldnt be disparaged by Buddhists.There are various reasons the Buddha gave as to why someone should be ethical.

Hence, from a pragmatic point of view, it is best to abstain from these negative actions which bring forth negative results.This perspective sees immoral acts as unskillful akusala in our quest for happiness, and hence it is pragmatic to do good.Dharmas are impermanent and dependent on other

causal factors, they arise and pass as part of a web of other interconnected dharmas, and are never found alone. The Abhidharma schools held that the teachings of the Buddha in the sutras were merely conventional, while the Abhidharma analysis was ultimate truth paramattha sacca, the way things really are when seen by an enlightened being. In the Abhidharmic analysis, the only thing which is ultimately real is the interplay of dharmas in a causal stream; everything else is merely conceptual pannatti and nominal.After being brought to Sri Lanka in the first century BCE, the Theravada Pali language Abhidhamma tradition was heavily influenced by the works of Buddhaghosa 45th century AD, the most important philosopher and commentator of the Theravada school. The Theravada philosophical enterprise was mostly carried out in the genre of Atthakatha, commentaries as well as subcommentaries on the Pali Abhidhamma, but also included short summaries and compendiums.Though the Sarvastivada Abhidharma system began as a mere categorization of mental events, their philosophers and exegetes such as Dharmatrata and Katyayaniputra the compiler of the Mahavibhasa, a central text of the school eventually refined this system into a robust realism, which also included a type of essentialism.A major figure in this argument was the scholar Vasubandhu, an exSarvastivadin, who critiqued the theory of all exists and argued for philosophical presentism in his comprehensive treatise, the Abhidharmakosa. This work is the major Abhidharma text used in Tibetan and East Asian Buddhism today.

According to Y KarunadasaFor what are called dhammas the component factors of the universe, both within us and outside us are not fractions of an absolute unity but a multiplicity of coordinate factors. They are not reducible to, nor do they emerge from, a single reality, the fundamental postulate of monistic metaphysics. If they are to be interpreted as phenomena, this should be done with the proviso that they are phenomena with no corresponding noumena, no hidden underlying ground. The Sarvastivadins saw these moments in an atomistic way, as the smallest length of time possible they also developed a material atomism.Another major philosophical project of the Abhidharma schools was the explanation of perception.Buddhist philosophy thrived in large monasteryuniversity complexes such as Nalanda and Vikramasila, which became centres of learning in North India. Mahayana philosophers continued the philosophical projects of Abhidharma while at the same time critiquing them and introducing new concepts and ideas. The Mahayana also promoted the Bodhisattva ideal, which included an attitude of compassion for all sentient beings. The Bodhisattva is someone who chooses to remain in samsara the cycle of birth and death to benefit all other beings who are suffering.The Prajnaparamita is said to be true knowledge of the nature of ultimate reality, which is illusory and empty of essence.He pointed out that implicit in the early Buddhist concept of dependent origination is the lack of anatta substantial being underlying the participants in origination, so that they have no independent existence, a state identified as sunyata i.e., emptiness of a nature or essence svabhava sunyam .These two approaches were later termed the Prasagika and the Svatantrika approaches to Madhyamaka by Tibetan philosophers and commentators.Candrakirti, on the other hand, critiqued Bhavavivekas adoption of the epistemological pramana tradition on the grounds that it contained a subtle essentialism.

The soteriological importance of this theory is that, by removing the concept of an external world, it also weakens the internal sense of self as observer which is supposed to be separate from the external world. To dissolve the dualism of inner and outer is also to dissolve the sense of self and other. Where there is no thing to be grasped, the absence of a grasper also follows, there is not just the absence of the thing to be grasped.Yogacarins such as Paramartha and Guabhadra brought the school to China and translated Yogacara works there, where it is known as Weishizong or Faxiangzong.Santarakita s disciples included Haribhadra and Kamalasila. This philosophical tradition is influential in Tibetan Buddhist thought.They marked a shift from a largely apophatic negative philosophical trend within Buddhism to a decidedly more cataphatic positive modus.The language used by this approach is primarily negative, and the tathagatagarbha genre of sutras can be seen as an attempt to state orthodox Buddhist teachings of dependent origination using positive

language instead, to prevent people from being turned away from Buddhism by a false impression of nihilism.By this time Tantra was a key feature of Indian Buddhism, and Indian Tantric scholars developed philosophical defenses, hermeneutics and explanations of the Buddhist tantric systems, especially through commentaries on key tantras such as the Guhyasamaja Tantra and the Guhyagarbha Tantra. The need for an explication and defense of the Tantras arose out of the unusual nature of the rituals associated with them, which included the use of secret mantras, alcohol, sexual yoga, complex visualizations of mandalas filled with wrathful deities and other practices and injunctions which were discordant with or at least novel in comparison to traditional Buddhist thought.The Hevajra tantra statesOther influences include Buddhist Tantras and the Buddha nature texts.This initial period is from the 8th to the 10th century.

http://www.drupalitalia.org/node/72937