



EVOLUTION OF TANTRAYANA IN INDIAN SUB CONTINENT

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Abstract:

The word Tantra is generally considered to be derived from the root 'tan' ('to spread'; to expand). This derivation has been considered in Capillarity. But, its etymology is also from the root 'Tatri' or 'Tantri' which means to rule or arrange. In a special sense, Tantra means 'the book which expands knowledge' (Tanyate Vistaryate Gyanamanen Iti Tantram). But every branch of knowledge cannot be given the name of system. Tantra is a book that preaches a special type of spiritual knowledge. In Kamikagam, a Tantric text, Tantra has been defined as those texts which discuss serious matters related to 'Tattva' and 'Mantra' (Tanoti Vipulanarthan Tattvamantra-Samanvitaan. Pranancha Kurute Yasmat Tantramityabhidhiyate II). 'Tattva' and 'Mantra', these words are used in a specific definitional sense - 'Tattva' means the scriptures related to the principles related to the universe and 'Mantra' means the scriptures related to mystical words; And thus Tantra means the use of these two scriptures for spiritual progress.?

Key Words: tantra literature, Tattva, Moksha

Introduction:

Tantra literature is a vast literature and most of its texts, which remained in manuscript for a long time, are now gradually being published. These texts can generally be dated between the fifth century AD and the nineteenth century AD. There are various views about Tantra some consider it merely witchcraft, while others have only known it as texts full of obscenity. There is not much truth in such views. In fact, Tantric practices and literature are important parts of the Indian spiritual and religious tradition.

The Tantras date back considerably, and thus, from a historical chronological perspective, they come after the Upanishads, Smritis, and Puranas. But the Tantras themselves place Tantra in the category of 'Buti' or 'Agama', not 'Smriti' or 'Nigam'. Thus, Tantra is placed alongside the Vedas and is often defined as a 'Shruti branch', meaning that Tantra should be understood as a special branch of the Vedas.

¹ The Tantra text called Pingalamat states, "Tantra was first transmitted by Shiva... It is an Agama endowed with the characteristics of the Chhandas (Veda)." Various Tantra texts quote Vedic Mahavakyas and mantras, and the Tantric text called Niruttara Tantra calls Tantra the fifth Veda.

The Development of Tantrayana

Although Tantra, as a well-established literary form, dates back to a later period, the history of Tantric practices and Tantric rituals is very ancient. Professor Chintaharan Chakravarti has demonstrated their antiquity by citing references to Tantric rituals in ancient Hindu, Buddhist, and Jain texts. These findings indicate that the antiquity of some gross Tantric rituals can be traced back to the Rigveda, while they are abundant in the Atharvaveda. They are also present in considerable numbers in ancient Buddhist and Jain texts. The general attitude of early Buddhism appears to be opposed to them, but there are also references in ancient Buddhist texts that make it clear that some such rituals were not only tolerated but even encouraged². Thus, it is clear that the foundation for the mystical path of Tantrayana practice already existed.

A common misconception is that Tantra refers only to the texts of the Shakti sect. Sir John Woodruffe, a renowned scholar on this subject, has clearly demonstrated the fallacy of this notion in his book, "Shakti and Shakta." Tantras could have belonged to Shaivites, Vaishnavites, and other sects. The origin and development of Tantras as a specific type of literature and Tantric practice as a specific method of spiritual practice are closely related to Shaivism and the Pancharatra sect. The main texts of the Pancharatra sect are now unavailable, but the available evidence clearly indicates that it was known as a Tantric sect. The Pancharatra text, called Satvata Samhita, discusses yoga, yogis, and mantras and describes this sect as "mystical," meaning "a secret method of spiritual practice." However, Tantrayana fully developed within Shaivism. Within Shaivism, the Pashupata sect is considered the oldest, whose texts are called Agamas. These are also known as Shaiva Tantras. Among them, there are ten Shaiva Tantras with differences, eighteen Rudra Tantras with differences, and sixty-four Bhairav Tantras with non-difference. While these Agama texts discuss external rituals such as homa, abhishek, and diksha, they also Dhana is also mentioned, the use of which can lead to liberation. The

¹ Pandey, G.C. Foundations of Indian Culture, Vol. 1, 'Spiritual Vision', p. 153

² Vagchi, P. C. "Evolution of the Tantras," Cultural Heritage of India, Vol. 4, p. 211

next stage of Tantra's development can be seen in the so-called Yamala texts. The eight major Yamala texts are dedicated to Rudra, Skanda, Brahma, Vishnu, Yama, Vayu, Kubera, and Indra. While the Shiva Tantras reflect the tradition of Rudra or Sadashiva, the Yamala texts reflect the Bhairava tradition. The Yamala texts also indicate the development of Tantric practice; they mention a large number of new deities and, due to the incorporation of various local sects, also see the presence of elements that are anti-Vedic. Now, the path of Tantric practice is open to all castes.

The tendency towards Tantric rituals was also present in Buddhism from its early stages of development. Early Buddhism expressed belief in siddhis (accomplishments) or superhuman powers, and the four Iddhipadas (steps of siddhi) were said to be conducive to attaining such supernatural powers. These four Iddhipadas are: Chanda (willpower), Veerya (valor or effort), Chitta (thought), and Vimansa (investigation). The Vinaya Pitaka mentions Lord Buddha's disciple, Pindol Bharadwaja, miraculously flying through the sky and bringing down the alms bowl placed on a high pillar by the chief of Rajgriha. Although Buddha's viewpoint was opposed to the display of miracles, several instances of miracles are mentioned, which attest to his belief in the attainment of supernatural powers through various means. The first organized form of Buddhist Tantric practice as a sect is found in the Guhya Samajas. These institutions, known as the Guhya Samaj, likely received this name because their teachings and rituals were not supported by Buddhism and therefore conducted secretly (guhya). Over time, the followers of the Guhya Samaj cloaked their doctrines in the guise of Buddha's teachings. Their special text was called the Guhya Samaj Tantra. It explains the reasons for keeping these teachings and principles secret for so long, and also provides details of the major rituals. The Guhya Samaj Tantra appears to date back to the third century AD. However, as far as the origins of Buddhist Tantra are concerned, its antiquity can be traced back much earlier. The Guhya Samaj Tantra itself makes extensive use of material from an ancient text, the Manjusrimulakalpa, and in a sense, the Manjusrimulakalpa dates back to the second century AD, a century earlier. According to the later Buddhist writer Taranatha, Tantra texts, or esoteric Tantric thought, are as ancient as the great Buddhist thinker Nagarjuna (1st century AD). In this context, Taranatha further states that Tantra texts were passed down orally through the guru-disciple tradition for approximately three hundred years, and the general public later learned about them through the teachings of Siddhas, Nathas, and Yogis.

Gradually, Buddhist Tantra branched into several branches³. The Guhyasamaja Tantra not only preached the path to nirvana but also, in keeping with the general public's interest, discussed mantras (powerful words), mudras

³ "Antiquity of Tantricism," Indian Historical Journal, Vol. 6, p. 114.

(mystical gestures performed with the hands and fingers, symbolically expressing feelings), and mandalas (circles of deities). It also discusses methods for attaining various types of siddhis (superhuman powers) and various rituals. The fusion of these gave rise to a new form of Tantric practice called Vajrayana. It was called Vajrayana because in it, 'void' was given the name 'vajra' due to its indestructible nature. It is worth noting that the 'void' of Vajrayana differs from the 'void' of the Madhyamika school of Mahayana, in that here, emptiness is associated with the qualities of consciousness and supreme bliss. Over time, Vajrayana itself split into several yantras or tantric sects—for example, Sahajayana, Kalachakrayana, and Mantrayana. Sahajayana is believed to have been initiated by Lakshmikanara Devi (729 AD), the sister of King Indrabhuti of Uddiyana⁴. Its novelty lay in Lakshmikara's assertion that physical suffering, fasting, rituals, bathing, purity, and adherence to social norms are not necessary for salvation, nor is it necessary to bow before deities made of wood, stone, or clay. Instead, worship of the body along with meditation was considered paramount, as all deities reside within the body. The Kalachakrayana is believed to have developed in northern India, Kashmir, and Nepal around the tenth century AD. It prescribes the worship of a fearsome-looking deity called the Kalachakra, depicted as embracing Shakti. The Mantrayana incorporates mantras and yantras (miraculous wheels). It is believed that chanting words together in specific patterns generates mystical powers, and that these powers can enable practitioners to attain wealth, victory, or various accomplishments. To gain power from the yantras, it is essential to place the appropriate mantra letters in the correct positions on the wheel. It is difficult to say when Mantrayana was established as a school. It is an obvious fact that mantras and dharanis (prayers) have been discussed in Buddhism since ancient times. Guhyasamaja Tantra, Manjusrimulakalpa and Sadhguru The Dharma-Pundarikā contains extensive discussion of mantras, yantras, and mandalas. These texts date back to the second or third century AD, and it is therefore not surprising that this school is as ancient as Nagarjuna, whose time is believed to be the first or second century AD.⁵ As for the later Brahmanical Tantras, we see that they were divided into various sects or classes, centered on different major deities. In addition, various local sects and deities were also incorporated into the

⁴ Singh, Purushottam. "CHARACTERISTICS OF GAJĀNTAK SHIVA AND BHAIRAVI AT KĀLINJER FORT: A STUDY OF TANTRIC TRADITION OF CENTRAL INDIA." *Proceedings of the Indian History Congress* 80 (2019): 1070–76. <https://www.jstor.org/stable/27192962>.

⁵ Chaudhuri, K. P. S., "Tantric Mysticism," *Vedanta Kesari*, 51, No. 5, 1964, pp. 313-19; Suryakant, "Tantric Initiation," *Annals of Bhandarkar Oriental Research Institute*, 1954, pp. 10-19; Hazra, R. C., *Puranic Records of Hindu Rites and Customs*, p. 218

Brahman system. The Sammohana Tantra (also known as the Sammohana Tantra) provides a fairly detailed description of these Tantra texts or sects. The Tantra texts mentioned in this text are (1) Shaiva Tantra (2) Vaishnava Tantra (3) Solar Tantra (4) Ganapatya Tantra, and (5) Buddhist Tantra. The primary emphasis in these various sects was on the worship of Shakti, and Shakti was worshipped in various forms within different sects. Names of some powers have been given in Sammohan Tantra - Aindri, Gayatri, Brahmavidya, Ardhanarishwari, Matrika, Saraswati, Shambhavi, Kamrajeshwari, Tripura-Bhairavi, Rudra-Shakti, Adhor Bhairavi, Kukkuta, Shiva, Bhogvati, Kubjika, Kalmaya, Sodashi, Vagala, Mahishaghna, Mahalakshmi, Bhavani, Tara, Chhinnamasta, Dhumvati etc.

Among the later Tantric sects, the Kaul sect and the sect of Naths or Siddhas and the Sahaji sect of Bengal are especially important. The Kaul sect itself was divided into many sub-sects. The Kaul sect was established as a developed sect in the eleventh century AD. 'Kul' means power and thus it is easily clear that the Kaul sect had a Shakta form. The Nath sect originated from the teachings of the so-called Siddhacharyas and Matsyendranath is said to be its founder. The teachers of this mystical sect are called Naths, and some of the prominent teachers are Meennath, Gorakshanath, and Gaurangnath. Various miraculous stories arose about these teachers. The Vaishnava Sahajiya sect emerged in Bengal before Chaitanya. Chandidas was the earliest prominent figure of this sect. His time is believed to be the fourteenth century AD. This sect revered Radha as Shakti and Krishna as the Supreme Being. Only Hatha Yoga was approved in it; every practitioner was expected to establish the unity of both elements through yoga practice. In the context of the origin and development of the Tantras, it is also important to consider the question of foreign influence on them. It is worth noting that the nature of Tantric mystical practice cannot be sectarian; rather, it transcends the constraints of sectarianism or regionalism. Sammohanatantra mentions the Tantric culture of various foreign lands—Balik, Kirat, Bhot, China, Persia, Kamboja, Huna, Yavana, Gandhara, Nepal, etc. This clearly indicates that some form of Tantric practice was prevalent in these countries, and it is likely that some elements of the Indian Tantric system were also incorporated. However, identifying these postulated elements is difficult; they were so assimilated into the local sects that their foreign identity was completely destroyed. Some references to the adoption of foreign elements in Indian Tantra are found. Tantra texts mention a specific type of Tantric practice called "Chinachar." The Tantric text, Taratantra, states that this system originated from China; and to learn "Chinachar," a Brahmin Hindu scholar named Vasishta had to travel to China, from where he returned and preached it in India. In addition to this mention, in Brahmanical Tantra texts, where various Yoginis (female powers) are discussed, we find one of them named "Lama." The accompanying deity is called "Lameshwara" (Lama is precisely the Tibetan word "Lha Mo," meaning "goddess" or "power"). These examples make it clear that between the eighth and twelfth centuries, when close contact was established with countries like

Tibet, China, Mongolia, and others, some foreign elements were also incorporated into Indian Tantra.

Vamachar

The mistake of considering Tantra solely as Vamachara is often made. The point here is simply to point out that due to the mystical nature of Tantric practice and ignorance, it was natural for some evils to creep into the practice. At a certain stage in its development, and among some practitioners, practices that were considered completely immoral and corrupt from the perspective of society began to be used. Due to these actions, the entire Tantra system became a subject of suspicion and condemnation. Although some texts attempt to explain these practices and their names symbolically, consider the term "vamachara," for example. Vamachara simply means "opposite," meaning behavior contrary to socially approved practices. However, elsewhere, it is explained that it is called "vamachara" because the practitioner engages in spiritual practice with a feminine attitude (vamacharao bhavet). (Tatra Vama Bhutva Yajet Param). In the corrupted form of the Vamachara type of Tantric practice, the mantra Makaras (wine, meat, fish, mudra, and sexual intercourse) are understood in their gross and manifest form, and behavior is urged accordingly.

Like the Upanishads, the Tantrayana also places great emphasis on receiving proper initiation from a suitable guru. A person worthy of the position of guru is one who possesses the virtue of self-control, is of pure character, and knows the meaning of the Agamas (Tantras) and other scriptures. He possesses proper knowledge of yoga and possesses various powers, which enable him to bestow various kinds of grace. A good disciple has complete faith in his guru, avoids the company of atheists, and is devoid of pride. He should be willing to sacrifice his own interests while fulfilling his duties towards his guru. He should always believe that the guru is immortal. In fact, a guru in human form helps a person reach the true guru, God. In reality, the guru is Brahma or Shiva—or Shakti. The duties of a guru in human form are not limited to merely imparting initiation. Even then, he must consider the disciple's all-round development. Diksha is not given to everyone in the same manner; the guru imparts initiation keeping in mind the disciple's inclinations and abilities. The most effective initiation is "Vedha Diksha," which, upon receiving, enables a person to identify with the guru, mantra, and deity. This realization comes gradually with other types of initiations. During initiation, the guru explains various esoteric topics and provides the seeker with a seed mantra, which they must chant.

Mantra Vidya

A group of words imbued with powerful energy is called a mantra. According to this belief, sound is not merely air emanating from the mouth, but rather a powerful substance capable of achieving many purposes. Sound is certainly a substance whose effects can be observed; music can stir or stir emotions, insulting words can incite anger, and sweet words can awaken friendship even in the heart of an enemy. Mantra Vidya states that words possess the power to

influence oneself, others, and the entire subtle world. The vibrations produced by pronouncing these words in a specific form awaken various dormant abilities within a person. It is important to note that mantras are not merely the pronunciation of words; the inner purity of the individual is equally essential. The combination of these two elements generates the special power that is absolutely necessary. With the mantra, the practitioner engages in the worship of their chosen deity. The idol of the deity is, in effect, the embodiment of the mantra chosen by the guru. By worshipping their chosen deity, the practitioner gradually moves towards achieving their goal. According to Tantra, the highest state is that of power (Kula). A person who attains it is called a Kaulik.

The Accessibility of the Path of Tantra

Tantric practice is available to everyone. People of all castes, both men and women, are eligible to attain salvation by following this path. In Vedic practice, Shudras and women are not granted this right. Women hold a special place of respect in Tantra - "Striyon Devah, Striyon Pranaah." According to the "Mahanirvana Tantra," if someone uses harsh words even towards his wife, he must fast for the entire day. The Gautama Tantra states, "Sarvavarnadhikarascha Narinaam Yogya Eva Cha," meaning that Tantra is for all castes and women as well. The basis for any Kaula to deny initiation to someone should be their actual incapacity, not their caste or gender.

There is discussion of five 'M' cars in Tantra texts - that is, five such words which all start with 'M'. These five 'M' types are - Madya, Meat, Pisces, Mudra and Maithuna. These have been said to be helpful in attaining salvation. For example, it is said in Kali Tantra – Marth Manas Cha Meenam Cha Mudra Maithunmeva Cha.

Ate Panch Makara: Surmokshada Hi Yuge Yuge.

That is, 'Alcohol, Meat, Pisces, Mudra and Maithuna' - these five Capricorns provide salvation. Although the esoteric and symbolic meaning of these words has been suggested in some texts, yet it was natural for some people to interpret them directly and accordingly they were probably inclined to behave in the same manner. Bhattacharya, while referring to the Vajrayanas in the preface of the tantra text Sadhanamala, also considered the literal meaning of such words, stating that the Vajrayanas had transcended all limits of morality and were deeply involved in sinful activities. Refuting the above view, Bagchi emphasized the mystical meaning of such words. It is noteworthy that various tantra texts themselves advocated the mystical meaning of such seemingly untrue words. For example, the five makaras in the Agamasara are interpreted as follows: "By drinking the nectar stream flowing from the void of the brain, the practitioner attains boundless happiness." The word "ma" means the tongue from which words emanate. He who satisfies his hunger with these words is a worshipper of meat; that person is actually a yogi who has control over his speech; the two nadis named Ida and Pingala are the rivers Ganga and Yamuna between which two fishes are always swimming; these two fishes are inhalation and exhalation; the mudra is the soul situated on the thousand-

petalled lotus situated on the head; he who has acquired the knowledge of this attractive soul is the worshipper of mudra; the creation has originated from sex; its deep meaning is the pronunciation of the characteristics of God and contemplation on the creation and destruction of the creation.

This is how their meaning has been explained in Kularnavattantra. When Kundalini (the natural forces that surround humans are collectively called Kundalini due to their qualities and actions) Shakti unites with Shiva (Brahma seated in the thousand-petalled lotus in the brain), a special nectar (nectar or bliss) flows. It is called wine because it is intoxicating (intoxicating). Only those who drink this nectar drink nectar. Others drink only wine, not the intoxicating nectar of Shiva-Shakti. Similarly, a person who, through his knowledge, kills the animals of sinful and virtuous deeds and focuses his mind on Shiva is called a meat eater of animals of action, which are not natural animals. Similarly, a person who controls his fickle senses like a fish and becomes established in the soul is a fish eater. Others eat only natural animals (fish). The meaning of mudra is not given there, but here the mudra (gesture) is the one formed in her emotion (of love for Shiva). All others are worldly gestures formed out of jealousy, hatred, and so on. The meaning of mithuna there is the union of Shakti (the Kundalini Shakti surrounding a human being) and Shiva (the Supreme Being). In Shakta Tantras, this union is the union of the animal (living being), Shiva (the soul), and the Supreme Power: this feeling is called Maidhan Bhaav (the feeling of being). Other forms of mating are termed adultery. Thus, Tantra is a system that leads to Shiva (the Supreme Being). It is renunciatory, but worldly beings are filled with these things, so an attempt has been made to elevate them by using these very things as verbal instruments. The Tantra creator has used words to explain; these are all metaphors. However, worldly people, driven by their nature, chose not to understand and, instead of enjoying the bliss of the soul, continued to offer alcohol in the name of Shakti. Instead of cutting off the attachment to sinful and virtuous deeds, they slaughtered animals and offered them as sacrifices. Instead of offering offerings to calm or control their fish-like, fickle senses, they continued killing fish. Instead of immersing themselves in the trance of Shiva or Shakti, they twiddled their fingers. Instead of the eternal union of the soul and the Supreme Soul, they sought Vama (woman), while Vama is Shiva's epithet, Vama, his Shakti, and the term Vamamarga is used solely because it contrasts with the Dakshinamarga. Three more practices precede the Dakshinamarga (conduct). The first is Veda (knowledge), when one cultivates the habit of purifying one's body and mind. The second is Vaishnava, or the omnipresent, which is called bhakti. The third is Shaiva, meaning the destroyer of sins, i.e., one's true knowledge. When a person's conduct transcends these three stages and becomes enriched, it is called Dakshinachara. When one turns toward renunciation, it is called Vamamarga (conduct), the opposite of Dakshina. When he reaches a definitive conclusion after deliberating on the pros and cons of action and withdrawal, it is called

the Siddhanta Marg. When, through this path, the true Brahman, the Kula, becomes a reality for him, it is called Kula Aachar.

The Advaita Form of Tantrayana

It has been observed that the worship of Shakti occupies a central place in Tantrayana. Shakti philosophy holds the primary concept of the motherly nature of God. A worshipper of Shakti sees everything in the world as a mother. It is noteworthy here that Shakti is not conceptualized as a woman, as is preached for the benefit of the ignorant: "Neyam yoshit na cha puman na shando na jada smritah," meaning the Supreme Being is neither male nor female, nor is it impotent, nor is it an inanimate object. Shakti is only symbolically female, as she is the power of creation. Shiva, representing the form of consciousness, is inactive, although the two remain inseparably integrated within creation. The nature of the Supreme Being should be considered to be devoid of qualities and attributes; the Supreme Being is 'Nirguna' (incorporeal). Considering this perspective, it is clear that Shakta philosophy, being a proponent of the Advaita ideology, transcends all forms of sectarianism.

Not recognizing this non-duality creates duality, thus turning the living being into an animal. It is because of this duality that some things are desired and others are despised: some bring happiness, others unhappiness; this is why the distinction between truth and untruth arises. But if everything is Brahman and no other entity exists except the Buddha, then all these distinctions must be merely practical. Take, for example, the desire between a man and a woman for intercourse. This intercourse and its desire would be considered sensual only on a practical level. As long as the living being is bound, this distinction is true or real for it. However, to liberate itself from bondage (called 'Pasha' in Tantra), that is, to become Shiva, one must resolve to rise above this duality. He should try to attain the vision that the supreme power of Shiva-Shakti Nothing exists except as an object, nor can any action be performed without it. This physical body is also the same, this mind is also the same, and the soul or being is also the same. After this realization, nothing remains sensual or trivial; rather, everything is merely an expression of Truth, Consciousness, and Bliss. Thus, in Tantrayana, nothing is inherently sinful; sinfulness arises from the ignorant perspective of the being. Upon attaining the non-dualistic perspective, all distinctions are destroyed.

The path from animality to becoming Shiva involves three stages: purification, liberation, and consciousness. The first leads to the refinement of any object or action. At a certain stage in the evolution of creation, the pure elements merge with the impure elements. These impure elements constitute nature, in whose vortexes the living beings are trapped by their actions. Essentially, despite being the center of Shiva's power, it remains trapped in nature's vortex, and liberation can only be achieved when this vortex straightens completely and provides a path for the living being to merge with the pure elements. In Tantric terminology, this vortex of nature is called "Kundalini," and its

straightening is called the awakening of the Kundalini. Normally, this Kundalini faces downward and must be raised upward. Only then do the impure elements become pure, and their ascent (liberation) begins, ultimately leading to the attainment of a state of consciousness.

This is the general framework of Tantric practice. In this process of ascension, the living being passes through several levels, which are technically called "chakras." For successful liberation, the living being must Three 'knots' have to be cut; these are the knots of the three gunas. As we all know, these three gunas are the creators of nature. The state of consciousness is a state of transcendence, in which there is only the awareness of non-duality. This state is a state of completeness and all-purity.

Buddhist Tantra

The general nature of Tantra Vidya was considered above. Buddhist Tantric practice is also based on the above framework, but its terminology is somewhat different. For this reason, and for the purpose of understanding the new development of the form of Buddhism as a whole, a brief, independent description of it will be interesting. The concept of 'Vajrasatva' originates in Vajrayana. It is in the Guhyasamaja Tantra. Vajrasattva is used as 'Namo Vajrasattvavade' instead of the previous term 'Namo Buddhaya'. Vajrasattva possesses all the characteristics of a Hindu deity and it is similar in form to Shiva. It is called 'Tathagatakayavascitta'. It has its own power, known as Vajrayogini. Five meditating Buddhas emerged from Vajrasattva's meditation: Akshobhaya, Amoghasiddhi, Amitabha, Ratnasambhava, and Vairochana. All of them have their own powers. In Vajrayana, 'Vajra' has an important and mystical meaning. 'Vajra' and 'Void' are inseparable, and thus, according to Vajrayana practitioners, Vajrayana is the path of emptiness. 'Void' is called 'Vajra' because it is firm, impenetrable, inseparable, and indestructible.

In Tantric Buddhism, the worship of Shakti (Shakti) also holds a prominent place. It is called by various names: Prajna, Vidya, Vajri, etc. Without it, the goal cannot be achieved; for this, the association with Shakti is necessary. In this, the male power is called the 'means'; Nirvana can only be attained through the unity of wisdom and means, i.e., "Prajnaopaaya." This concept encompasses a complex yogic process involving sexual intercourse between man and woman. Initially, the union of wisdom and means was understood symbolically, but the Hevajrat Tantra clearly preaches actual sexual intercourse between a man and woman, the pleasure resulting from which is described as the bliss of nirvana. This is called "Mahasukh." Some texts even state that Buddha himself attained nirvana with the help of Yashodhara. It is noteworthy that Mahayana Buddhism had already established the concept of three bodies of Buddha: the Dharmakaya, the Sambhogakaya, and the Nirmanakaya. Tantric Buddhism introduced the concept of a fourth body of Buddha, the Mahasukhakaya.

From a philosophical perspective, it is clear that some of the key tenets of Vajrayana were adopted from Mahayana nihilism and gnosticism. The Madhyamika thinker Nagarjuna had already demonstrated that in the ultimate analysis, there is no difference between nirvana and the world. When everything is void, neither nirvana nor the world remains. Similarly, the Vajrayanas also say that there is no nirvana beyond the world. The ultimate truth exists only in the body and can be attained only through the body. As Sarahapada said, 'The scholar tells the truth only. Buddha cannot know the spring of the body.' That is, all learned men recite scriptures without realizing that Buddha resides in the body. There is no better way to attain nirvana than through the body. Sahajayana considers all religious rituals, scriptural studies, worship of Buddhas or Bodhisattvas, and practices of humility to be meaningless. The ultimate goal is Sahaja. It is the state of the yogi in which the mind enters the void, is freed from duality, and ceases to believe in the illusory nature of the world. It can only be achieved through simple means. It is possible.

Conclusion:

Tantra is a practice that is completely scientific in nature. While the focus remains on achieving the ultimate goal, it does not consider the tendencies related to wealth and desire to be in opposition to it. No object or action is sinful in itself; their nature is shaped by the individual's own perspective.

The mind itself must be refined. If an unrefined mind is the cause of bondage, a refined mind brings welfare not only to that individual but also to others. As one Tantra text says, "If a lump of iron is thrown into water, it will sink; but if this same lump is transformed into a boat, it will not only float but will also ferry others across." Similarly, if the mind is refined through wisdom and resourcefulness, then even while experiencing the consequences of actions, the individual will not only achieve the goal himself but will also be able to help others achieve it. Similarly, Tantra emphasizes not the suppression of human instincts but rather the transformation of them into something different. This is the fundamental principle of Tantra.