

## APOTHEOSIS OF TANTRA

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Many learned papers on Tantra have so far been published in the Bulletin of Tibetology, Gangtok, since 1964 onward. Present writer Shri P.G.Yogi, Senior Lecturer, Sikkim Institute of Higher Nyingma Studies(SHEDA), Gangtok, in his research dissertation comprehensively discussed the aspects of Brahmanic and Buddhist Tantras. Almost all the branches of Indian philosophies like Brahmanism, Buddhism, Vaishnavism, Shaivism, Jainism etc. have developed mystic cult and rituals. Tantras are rediscovered in Mongolia, China and South-East Asia. Many Eastern and Western scholars have done in-depth studies in this field.

Tantra is an awe-inspiring subject of learning. Numerous studies on Tantra were written by Dr. Benoytosh Bhattacharya, Dr. Sashi Bushan Dasgupta, Prof. Surendranath Dasgupta, Dr. P.C.Bagchi, Shri Manoranjan Basu, Dr. P.V. Kane, Sir John Woodroffe (Arthur Avalon) a voluminous writer, Dr. David Snellgrove, Prof. Giuseppe Tucci, Dr. Herbert V. Guenther, Lama Anagarika Govinda, Aghahananda Bharati and so on. Many controversial points on the origin and development of Tantra are still to be ascertained through analytical studies.

In the canonical scriptures of Tibet, Kanjur and Tanjur, texts and commentaries on Tantra have been translated from Buddhist Sanskrit. A tremendous bulk of original work and commentaries in China, Tibet, Mongolia and Indian Himalayas were written by lamas of all the four major sects who have composed voluminous compendium and encyclopaedic works on Tantra. Some are now available in several Asian and Western languages.

Only through scientific and analytical studies, still existing obscurities can be removed in this field of learning. So far, to ascertain the date and thematic aspects of some texts, only textual or internal evidence have been used by the scholars in this inexhaustive field. The modern apparatus like Archival materials, linguistic, numismatic, anthropology, geophysics, cosmology are not extensively being collaborated. Tantra is very near to earth and human science, the glorious ideals of tantric mysticism can be realised through introverted concentration of consciousness and its union with the higher consciousness. The mystic cults of Egypt, Mesopotamia, Greece Inca and Mayas have perished with the destruction of their civilization and lost forever from our knowledge except for some scanty fragments.

Notwithstanding, the short comings of the glorified ideal, tantric cultures is cultivated for the transformation of psychocosmic forces into the perennial truth of absolute or universal flux. According to Tantra, man is the epitome of universe-epitomized into Bindu (Drop) and Sindhu (Ocean). The loftiest personification is Shiva and Shakti on the one hand and Buddha and Prajna on the other.

The experience of infinity was expressed by early Vedas in terms of cosmology, by the Brahmans in terms of magic rituals, by the Upanisadas in term of idealistic monism, by the Jains in terms of biology, by the Buddhist in terms of psychology

(based on the experiences of meditation), by the Vedantis in terms of metaphysics, by the Vaishnavis in terms of non-duality (advaita) and asceticism as in the Hindu Tantras which referred to the Female creative power (Shakti) of the Universe, and as in the Buddhist tantra which referred to the transformation of psycho-cosmic forces and phenomena into transcendental knowledge (Prajna).

This does not exhaust the different possibilities of expression nor does it exclude their combination and their mutual commingling on the contrary. Generally many of these features are combined, and the different systems of religious thought and practice are not strictly separated but commingle with each other more or less. However, emphasis on one of these systems gave rise to its own character and its particular "flavour" (A Govinda, Foundation of Tibetan mysticism).

The right view and perfect understanding can bring about an agreement with a certain set of established religious ideas. It means a perfectly open and unprejudiced attitude of mind has to be cultivated to enable us to see things as they are i.e. things as they are in their true nature (Yathabhutam).