

 <p>ISSN 2631-2131</p>	<p>10. TANTRIC BUDDHISM IN NEPAL</p> <p>- By Nepal G.</p>
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### Abstract

*Tantrism is the science of practical spiritualism. Tantrism is the practical way out enlightenment. It is the perfect mix of theoretical and empirical knowledge of liberation. Although there are different arguments for and against the tantric Buddhism. To find out the basic overview on Tantric Buddhism the study has been conducted. It is a literature review of Tantric Buddhism in Nepal. In conclusion the study found that there is a great contradiction between the Buddhist philosophy with the law of cause and effect. It is' difficult to make ritual action conform to such a law, as he demonstrated.*

**Keywords:** Buddhism, Tantrism,

### Introduction

“Once, during Lord Buddha’s time, a king asked him, “As a king, I have so much business to attend to, so many responsibilities in taking care of my nation and so many pleasures. Given my situation, please give me a method to quickly discover enlightenment.” Then Shakyamuni gave him the method of Tantrayana” (Yeshe, 2001, p. 68). Tantrayana gives us the powerful skill to transmute desire into the blissful path to enlightenment. From the tantric point of view, without practicing tantra, it is not possible to discover enlightenment. Tantrayana gives us the powerful skill to transmute desire into the blissful path to enlightenment. That’s why the wisdom of Tantra is perfect. Tantrayana is the way to achieve the perfect body, speech and mind we need in order to

help other people. Tantrayana has reasonable scientific explanations; it's not something imaginary. It relates to the circumstances of our life. Both Buddhist sutra and tantra say that the nature of the human mind is clean clear light; clean clear mind. Tantra is known as the quickest but most dangerous path (Wayman, 2008).

The word "Tantra" is related to the concept of weaving and its derivatives (thread, web, fabric, etc.), hinting at the inter-woven of things and actions, the interdependence of all that exists, the continuity in the interaction of cause and effect. It is in spiritual and traditional development, like a thread weaves its way through the fabric of history and of individual lives. It stands for traditional, spiritual or continuity or succession. The scriptures, in Buddhism Tantra, are invariably of a mystic nature and try to establish the inner relationships of things: the parallelism of microcosm and macrocosm, mind and universe, ritual and reality, the world of matter and the world of the spirit. This is achieved through exercises in which *Yantra*, *Mantra*, and *Mudra*, the parallelism of the visible, the audible, and the touchable, unite the powers of mind, speech, and body to realize the final state of completeness and enlightenment (Lama, 2006). It is well known that some goddesses are worshipped in both the Buddhist and Hindu Tantric traditions. A form of the Buddhist Vajrayogini, accompanied by Vajravarnani and Vajravairocana, is the prototype of the Hindu Chinnamasta accompanied by Dakini and Varnini. Forms of Ekajata and Manjughosa were adopted from the Buddhist pantheon into the Hindu and worshipped by the same name (Bühnemann, 1996).

According to Britannica encyclopedia, Vajrayana Buddhists believe that, as all things are in truth of one nature—the void—physical-mental processes can be used as a vehicle for enlightenment. According to the *Kalachakra-tanta*, the Buddha taught that, in this age of degeneration, enlightenment must be achieved through the body, which contains the whole cosmos. Vajrayana specialists warn, however, that the first step toward enlightenment is taken by undergoing instruction by a master who has been initiated into the mysteries and can teach the correct use of the body's process. The master directs every step so that the pupil learns to control mental and physical processes instead of being dominated by them.

### **Meaning and origin**

Tantra is a means to bring this future result into the present moment by realizing oneself as an enlightened being (O'Brien, 2018). Buddhist tantra is a means to enlightenment through identity with tantric deities in Buddhism. Vajrayana Buddhism defines tantra as a means to channel the energy of desire and transform the experience of pleasure into a realization of enlightenment. Tantra literally means "thread," "loom," or "warp," and in the Vajrayana view, tantra texts weave

together “strands” of sutras. Vajrayana holds that the tantras, like the sutras, were taught by the historical Buddha in his tantric form (known as Vajradhara) or by other enlightened beings. Theravada, on the other hand, considers the tantras to be later additions and rejects them. Historically, Buddhist tantras probably first appeared in India between the 3rd and 6th centuries CE, and new tantras continued to appear through the end of the first millennium, eventually spreading to many parts of Asia. Today, Buddhist tantra is primarily found in all of the Tibetan lineages and also in Japanese Buddhism, especially Shingon. Tantric texts and practices, some with considerable resemblance to Buddhist versions, are also found in Vedism (Chimey, 2019).

Anuttarayoga Tantra is subdivided in various ways; one of the most common is into Father, Mother, and Non-Dual Tantras which emphasize method (*upaya*), insight (*prajna*) or equal balance. respectively. All *Anuttarayoga* Tantras teach about the inseparability of method (*upaya*) and insight (*prajna*). The Father Tantras, which include, Guhyasamajatantra and Yamintaka, teach the non-duality of bliss and void but emphasizes the method; the Mother Tantras, which include, Cakrasaṁvaratantra (or Sarpvaratantra) and Vajrayogini, stress the transcendental insight (*prajñā*) brought about by the experience of non-duality of bliss and void, rather than the method. A Non-Dual Tantra combines insight and method equally. The Chinnamasta sadhanas are classified as Anunarayoga Mother Tantra since their root is in the Cakrasaṁvaratantra and they emphasize *prajñā*, rather than *upaya* (Wayman, 2008).

## Historical Development

The earliest tantra probably grew out of the Hindu-Vedic tradition. Buddhist *tantra* developed independently of Hindu for many centuries, however, and they are barely related now in spite of a surface resemblance (O’Brien, 2018). By the 7th century CE tantric Buddhism was fully systemized in northern India. This was significant to the development of Tibetan Buddhism. The first Buddhist teachers in Tibet, beginning in the 8th century with the arrival of *Padmasambhava*, were tantric teachers from northern India. Many early Buddhist Tantric texts, later termed “action Tantras” (*kriyātantra*), are mostly collections of magical mantras or phrases for mostly worldly ends called *mantrakalpas* (mantra manuals) and they do not call themselves Tantras. Later Tantric texts from the eighth century onward (termed variously *Yogatantra*, *Mahayoga*, and *Yogini Tantras*) advocated union with a deity (deity yoga), sacred sounds (mantras), techniques for manipulation of the subtle body and other secret methods with which to achieve swift Buddhahood (Wallis, 2005). Tantra is a method for realizing the ultimate nature of reality, especially when “reality” is understood in terms of the nature of mind itself. The basic idea is that our suffering arises from our misapprehension of reality: we falsely take phenomena that are “empty” of any reality to be

objectively real, separate, and unchanging. Tantra, however, is not just about seeing the nature of reality. It is also about the full manifestation of one's Buddha nature, our intrinsic potential to become Buddha ourselves (Chimey, 2019). Tantric sources themselves, especially the later and more scholastic treatises, find support for their seemingly illegal practices in the attitude of Mahayana ethics, and cite many a verse from Mahayana sutras and basic instruction texts such as Santi deva's Bodhicaryavatara and anthological Siksamuccaya to Mahayana antecedents of Tantric Buddhism.

Representations of the deity, such as statues (*murti*), paintings (*thangka*), or mandala, are often employed as an aid to visualization, in Deity yoga. The use of visual aids, particularly microcosmic/macrocosmic diagrams, known as "mandalas", is another unique feature of Buddhist Tantra. Mandalas are symbolic depictions of the sacred space of the awakened Buddhas and Bodhisattvas as well as of the inner workings of the human person (Garson, 2004, p. 40). The macrocosmic symbolism of the mandala then, also represents the forces of the human body. The explanatory tantra of the *Guhyasamaja tantra*, the *Vajramala*, states: "The body becomes a palace, the hallowed basis of all the Buddhas (Wayman, 2008). Buddhist Tantric texts began appearing in the Gupta Empire period in India and Lichhavi period in Nepal though there are texts with elements associated with Tantra that can be seen as early as the third century. By the eighth century Tantra was a dominant force in North India and the number of texts increased with numerous Tantric Pandits writing commentaries. Development is not limited in contemporary development (Badal, 2017). Though we do not know precisely at present just how many Indian tantric Buddhist texts survive today in the language in which they were written, their number is certainly over one thousand five hundred; I suspect indeed over two thousand. A large part of this body of texts has also been translated into Tibetan, and a smaller part into Chinese. Aside from these, there are perhaps another two thousand or more works that are known today only from such translations. We can be certain as well that many others are lost to us forever, in whatever form (Lama, 2006). Of the texts that survive a very small proportion has been published; an almost insignificant percentage has been edited or translated reliably.

Tantric Buddhism is a name for a phenomenon which calls itself, in Sanskrit, Mantranaya, Vajrayana, Mantrayana or Mantramahayāna (and apparently never Tantrayana). Its practitioners are known as *mantrins*, *yogis*, or *sadhakas*. Thus, our use of the anglicized adjective "Tantric" for the Buddhist religion taught in Tantras is not native to the tradition, but is a borrowed term which serves its purpose (Onians, 2001). 'Tantric Buddhism' is a special instance of Buddhism. 'Tantric' is not the transcription of a native term, but a rather modern coinage, if not totally occidental. For the equivalent Sanskrit taintrika is found, but not in Buddhist texts. The Buddha was concerned in

his teaching with the law of cause and effect. It is' difficult to make ritual action conform to such a law, as he demonstrated (Onians, 2001).

## Conclusion

Tantrism delimits the boundary of religious philosophies. Tantrism is not limited with Buddhism, Hinduism, or even Islam. There is a great contradiction between the Buddhist philosophy with the law of cause and effect. It is difficult to make ritual action conform to such a law, as he demonstrated. However, there are many rituals and practices of Tantrism in Buddhism.

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