

Tantra Sadhana In Folk And Spirituality

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ABSTRACT

After considering the principles of Agama, it becomes necessary to discuss its practical aspects also. Guru, Gurumantra, Diksha, Sadhana etc. are essential parts of Aagam tradition. It also becomes necessary to discuss what things the seeker has to pay attention to. It is often seen that without taking Gurudiksha, without knowing the terminology of the tradition, people buy books from here and there, read only half the things from them and start doing sadhana and declare themselves as tantrics. The efforts of such people become futile. On one hand these people defame the scriptures and tradition and on the other hand they commit many types of criminal acts in the society. Therefore, it is necessary that we have to know the seriousness of the scriptures. These four parts – knowledge, yoga, behavior and action – have to be properly assimilated into the heart. The author has kept these topics in relation to Agama. Along with this, in Shri Amriteshwar-Bhairav-Mahimnastotra, Bija-Mantrodhar has also been discussed, which presents the principle of Bija-mantrodhar of Aagam.

Introduction:

A common definition of Aagam is that the scripture narrated by Lord Shankar to Parvati is Aagam. In many Agamokta Stotras we find the first line - Kailash Shikharasinam Gauri Prichchhati Shankaram i.e., Gauri situated on the peak of Kaisala asked Mahadev. The questions are related to Lokmangal. The teachings given by Lord Shiva on Parvati's question are measures for public welfare. This is the income. Since many texts in Vaishnavagam are in the form of dialogues of sages and sages, this definition is very useful even if there is a gap in its definition. Tulsidas has also written the entire Ramkatha in the form of sayings of Lord Shiva, hence it is also recognized as Agama. Goswamiji has also taken the name of Aagam as the source of 'Ramcharitmanas'. Aagam also had a major contribution in the religious reform movement in the medieval period. Medieval saints propagated the tradition of Agama. Through the medium of folk language, the medieval saints have tried to bind the society together by spreading the tradition of Aagam among the people. The entire tradition of Ramanandacharya is the tradition of Agama, in which these four aspects of knowledge, yoga, action and behavior have emerged. In this sense, the author has considered Aagam as beneficial in Kaliyuga.

Not only is the role of Vedas important as the basis of Indian culture, but the contribution of Tantrashastras is also considered important in it. Tantravidya is esoteric knowledge. Tantra is understood by the words Aagam, Nigam, Rahasya, Samhita, Yamal, Mantra, Arnav etc. Knowledge of this scripture is not possible without the teachings of the Guru. Sadhana is the root of Tantra Vidya. The one who is proficient in this sadhana is able to achieve success by following the instructions of the Guru. It is also said in the scriptures-

गुरूपदेशतो ज्ञेयं न ज्ञेयं ज्ञानकोटिभिः ।¹

That is, this knowledge is not possible with the knowledge of the book alone, without the teachings of the Guru. According to the scholars, the means of Dakshinachar sects are known as Aagam and the means of Vamachar sects are known as 'Nigam'. Not every person can give the knowledge of this Tantrashastra, ' It is said in the book 'Bhavchudamani-

तन्त्राणामतिगूढत्वात् तद्भावोऽप्यतिगोपितः ।

The Guru has been prohibited from imparting this knowledge to those who are unable to accept the knowledge or who are unauthorized. All Tantra practitioners consider Tantra Vidya to be as inauspicious as the Vedas. Brahmins adept in the Veda path also take initiation into the Tantra path. In Srimad Bhagwat, Vedic and Tantric spiritual practices have been considered important for achieving worldly and spiritual benefits-

उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ।²

In the book 'Tantraparichay', there is also mention of the detailed criticism made by Bhaskar Rai mentioned in the Setubandha commentary of Vamkeshwar Tantra, through which this opinion seems even more clear. It is said in 'Shrimad Bhagwat'-

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः । अर्चयन्तुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥³

The light of Tantra Shastras is considered to be from Sadashiv and Mahamaya. Acharyas like Bhaskar Rai also consider Tantrashastras as evidence of Vedas. According to some scholars, Buddhist followers etc. are tantric. He believes that there is no difference between Mahayana Buddhism and Tantrashastra. According to some scholars, this scripture has emerged due to the fusion of Buddhism with Hinduism or Brahmanism. But its study shows that Tantrashastra is also a special type of Shruti. Many gods, especially goddesses, worshiped in Hinduism are available in Buddhism. According to Maharishi Harit's opinion-

श्रुतिश्च द्विविधा प्रोक्ता वैदिकी तान्त्रिकीति च ।

That is, Tantra is also a part of Shruti. Acharya Shankar has also shown the types of sadhana according to Tantra. In the book 'Prapanchasar' he has called Tantric practice compatible with Brahmagyan. Tantrashastra is in the form of God's orders.

According to Acharya Bhaskar Rai, Tantra group is basically a part of Upanishads. According to this scripture, Sadashiv and Mother Parvati are inseparable. Tantra has emerged from the statements of both of them. Both of them have benefited greatly from this-

गुरुशिष्यपदे स्थित्वा स्वयमेव सदाशिवः । प्रश्नोत्तरपदैर्वाक्यैस्तन्त्रं समवतारयत् ॥⁴

Tantrashastra is found in sects like Shakta, Vaishnav, Shaiva, Saur, Ganapatya etc. Just as salvation or liberation is the ultimate goal in the Vedic tradition, similarly the objective of Tantrashastra is also liberation-

यद् वेदैर्गम्यते स्थानं तत् तन्त्रैरपि गम्यते ।⁵

Very quick results are possible through Tantric Sadhana, hence Tantra Sadhana has been considered auspicious for humans in Kaliyuga –

कलौ तन्त्रोदिताः मन्त्राः सिद्धास्तूर्णफलप्रदाः ।

According to some scholars, Tantra originated in Bangladesh, later it appeared in Mithila and according to time, after spreading in some places in Maharashtra, it disappeared in Gujarat –

गौडे प्रकाशिता विद्या मैथिले प्रकटीकृता । क्वचित् क्वचिन्महाराष्ट्र गुजरे प्रलयं गता ॥

This sentence does not hold much importance in the field of investigation. But Tantra Vidya has become more established in Bengal and Kashmir and many texts written on Tantra Shastra

are available. Shakta Tantra is more prevalent in Bengal region. Sometimes in the Tantra Shastras, there is also a statement of hatred towards each other, whereas in the Shastras, through condemnation, the intention is to consider the subject other than condemnation as praise.

Essentiality of initiation:

Initiation is an essential part of entry into Tantra Shastra, because it is considered the first accomplishment of sadhana -

मुक्तिसौधस्य सोपानं प्रथमं दीक्षणं भवेत् ।

One should never abandon the Ishta Mantra after initiation. According to Tantra, disrespect to the Guru or abandoning the mantra leads to hell –

गुरुमन्त्रपरित्यागाद् रौरवं नरकं व्रजेत् ।

Only by reciting the mantra of one deity one gets the right to worship all the deities. It was also said in 'Pichhilatantra-

एकमन्त्रदीक्षणं हि सर्वमन्त्रेऽधिकारिता ।

After taking initiation, the devotee worships only the presiding deity. This is a daily ritual. In Tantra, women and Shudras have also been given the right to worship as per Tantra -

आगमोक्तविधानेन स्त्री शूद्रश्चैव पूजयेत् ।⁶

In Tantra Shastra, Garhasthya Ashram has been given the best place. The seeker is capable of adopting Sannyasa voluntarily. Tantrokt Avadhutashram itself is renunciation. Whereas according to Mahanirvana Tantra, it is prohibited to enter Avadhuta Ashram after abandoning the aged father, mother, devoted wife and child in the house-

मातरं पितरं वृद्धं भार्याञ्चैव पतिव्रताम् ।

शिशुञ्च तनयं हित्वा नावधूताश्रमं व्रजेत् ॥⁷

In Tantramata, a woman can also enter Avadhutashram as a man. It is said in Mundamala Tantra-

अवधूतः शिवः साक्षादवधूतः सदाशिवः ।

अवधूती शिवा देवि अवधूताश्रमं शृणु ॥

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Conclusion:

This shows that Tantra Sadhana has never caused harm to the Ashram system, but has established spirituality as a bond of harmony in the society while remaining within the ambit of real law. Through Tantra Sadhana, every person of the society can be able to experience the Self with God, where caste, caste and religion become secondary and devotion is seen as primary.

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