Desired life span or a long life has always been a matter of attraction of the human race. Tantra has its own unique method of healing and for prolonging life span.

Tantra has penetrated the very root of disease. It removes the accumulation of impurities which is also one of the causes of disease from the body vessels and also from the subtle channels. It purifies the body vessels through the six purificatory actions (satkriyas) mentioned by the Hatha-yoga. While it removes the impurities of subtle channels through the process of Sumanu described by the Gherand Samhita. The process of the Bhoota S'udChi, the important aspect of Tantra sadhana also plays an important role in the purification of body mind complex.

Moreover, Tantra has also mentioned the process of strengthening the purified body through the intake of the Rasa or prepared mercury (parâda).

These processes largely deal with the purification of body. It has also mentioned certain techniques through which, the body which has already become a victim of disease can be cured. The unique methods of Tantric healing are the science of breathing
known as S'iva Swarodaya, Mudrā, process of Sat karma, Mantra, Yantra etc. Among all these we have already dealt in detail about Mantra and Yantra therapy. In this chapter we shall try to focus the Tantric way of rejuvenation and various kinds of healing. Let us proceed with the purification of physical body.

A. Purification of Physical Body:

In Tantrism, human body enjoys significant place. As the Gheranda Samhita (1.8) declares, the body is no longer a source of pain, but the most reliable and effective instrument at man’s disposal for "conquering death". And since liberation can be gained even in this life, the body must be preserved as long as possible and in perfect condition, precisely as an aid to meditation.¹

For preserving the body in perfect condition, Tantra especially the Hathayoga, prescribes the method of training and developing the body and mind. The goal of Tantra is to discover the hidden layers of mind, potential powers of body and to awaken the inner spiritual faculties. For this, control

¹ Translation of the verse taken from the Yoga - Immoratality and Freedom, p.227, by Eliade, Mircea.
over physical body is highly required. In the Hatha yoga, control over body starts with the cleaning process known as purificatory actions or kriyas. They are six in number hence they are known as Sat kriyas. These actions or processes help in the elimination of the poisonous substance accumulated in the bodily channels.

Accumulation of poison in channels is also one of the causes of disease. Body constantly throws waste materials through urine, perspiration, excretion etc. It constantly does this process. The Hatha yogic purificatory process enhances this process of elimination of waste products of body.

1. Hathayogic way of purification of body:

The satkriyas or the six purificatory actions mentioned by the Hatha yoga covers the entire body. They are meant for cleaning the respiratory system, food pipe, eyes, stomach, lower colon etc. The name of these kriyas are Dhauti, Basti, Neti, Hault, Trataka and Kapalbhāti. These actions clean stomach, colon, nasal passage, abdominal organs, eyes and respiratory organs respectively. He shall proceed first with Dhauti.

2. Dhauti bastistatha netilaukiki trātaka tathā | Kapalbhātis'caitāni Sathārāni samācāret ||
Dhauti means washing. It is divided into four types.

1) Internal washing - Antardhauti
2) Cleaning of teeth - Dania dhauti
3) Cleaning of throat - Hrid dhauti
4) Cleaning of rectum - Noola S'odhanam

Again the internal washing, Antardhauti is divided into four parts. (1) Wind purification - Vatasara (2) Water purification - Varisara (3) Fire purification - Vahnisara (4) Cloth purification - Vastrasara.

Wind purification: Vatasara:

In this process, one should swallow the air to the stomach by closing the epiglottis till the stomach is filled with air. Then move that air therein and then slowly force it out through lower passage.

Water purification: Varisara:

Drink a large quantity of water to which a little salt is added and then shake the abdominal portion. Then vomit it out by putting finger at the root of the tongue. This should be done in the morning on an empty stomach. This prevents constipation.
Fire purification: Vâhritisra:

A person who wants to do this, should sit in a comfortable posture. To perform it, the trunk should be bent forward, hands put on the knees and deep inhalation be performed. Hold the breath outside as far as possible, while holding the breath, push the abdomen backward and forward. This process stimulates all the portion with abdomen, viz., stomach, intestine, liver, spleen, pancreas etc. This process removes constipation.

Cloth purification: Vâstrâsra:

This process prescribes the purification of the alimentary canal. This canal is a long tube extended from mouth to anus and covers the area of mouth, pharynx, oesophagus, stomach, large and small intestine.

The cloth purification is prescribed in the following way:

Take a fine piece of cloth, three inches wide and fifteen feet long. No piece of loose thread should be hanging from its side. Wash the piece. Dip it in tepid salt water. Then swallow the one end of it little by little. On the first day swallow it only one foot. Then increase it by daily practice. During process do not be hasty. This process should be done with empty stomach preferable in the morning. This process is beneficial for the abdominal and respiratory disorders.
2. **Danta Dhauti**: Cleaning of teeth:

   Danta dhauti is massaging of teeth with water or powdered earth so long as dental impurities are not removed.

3. **Hrid dhauti**: Purification of tongue:

   For cleaning the root, put the three fingers, index, middle and ring, in a joint manner. Rub well the root of the tongue. Wash it again and again. Repeat this process. This process helps in bringing out excretion from stomach and lungs.

4. **Moola S'odhanam**: Cleaning of rectum:

   Moola S'odhanam is a cleaning of rectum. With the help of the middle finger, the rectum should be carefully cleansed with water again and again. This process destroys constipation, indigention etc.

5. **Neti**: Nasal Cleaning:

   Neti is a cleaning of nasal passage of the respiratory system. There are two types of neti. (1) Suta neti (2) Jala neti.

   In Suta neti, take thin thread and insert it into nostril and passing it through it, pull it out by mouth.
The Jala neti can be done with the help of lukewarm salt water. Pour a small portion of the salt water through one nostril by closing the other nostril with thumb. Raise the head and allow the water to flow down to the throat and expel it out through mouth. The remaining portion of the water in the mouth should be blown out by forced expiration.

This process removes disorders of cold and ensures sharp eye sight.

C. Trātaka:

Trātaka is a gazing at particular point without winking the eye. This process can be done by various ways.

In one of the methods, a candle flame is kept three feet away from the person. The flame and the eye should be in a horizontal line. In the comfortable posture, with the spine straight but relaxed position, person looks at the flame for a minute. After that he closes the eyes, relax the eye muscle and visualize that flame between the eyebrows. Again do this process. This may be continued 4 or 5 times. This exercise brings concentration and strengthens eyes.
In other Trātaḥ technique, called Bhrumadhya dristi, the half closed eyes are directed upward toward the space between the eyebrows. This process enables the mind to become painted.

In the Nāsāgra dristi, the gazing takes place at the tip of the nose. This process strengthens the eye muscles and increases concentration.

d. Kapāl bhati:

This is an exercise for the purification of the nasal passage and lungs. This process is specially designed to remove the spasm in bronchial tube. This also helps in curing Asthama and also removes impurities of bolld.

Technique:

After assuming a lotus posture, take a few deep breaths. Then rapid inhalation exhalation should be done. More attention should be given on exhalation. Start one round of this exercise with ten expulsion at the end of the tenth expulsion take deep inhalation. Gradually increase the number of rounds.

c. Naulī:

Naulī is an exercise for purification and strengthening the abdominal muscles. Before doing the nauli process, the practice of the Uddiyāna bandha - abdominal contraction is necessary.
Technique of Uddiyāna bandha:

Sit in any meditative posture. One has to empty the lungs by a strong and forcible expiration. When the lungs are empty, the diaphragm raises naturally to the thoracic cavity. Draw up the intestine and the navel toward back of the body. Keep the abdomen as long as one can hold the breath comfortably outside without inhaling.

Nauli:

The same process of contraction takes place in the nauli kriyā. While in Uddiyāna bandha, allow the centre of the abdomen to be free by contracting the left and right side of the abdomen. This is known as Madhya nauli.

After mastering this, the next stage is to control over the left and right muscles of abdomen. This is known as Vāma and Daks'īna nauli.

basti; Cleaning of lower colon:

The basti process of cleaning is done by creating a vacuum through nauli kriyā in the intestine.
Sit in a tub of water and practice nauli. Create vacuum in intestine. To keep the spincter muscle open, insert a small tube about four inches in length into the rectum. As soon as the water is drawn, the tube should be removed. And with a few abdominal churnings (nauli), the water is thrown out from the large intestine with muscles and other waste products.

This process cleanses the abdominal muscles and cures urinary and digestive disorders.

From the above-mentioned description of the six purificatory actions mentioned by the Hatha yoga, we can see that, these processes cover the whole body. By applying these processes one can purify one’s body, with the result that one can not be the victim of physical diseases.

As we know, the origin of the physical diseases are located in the mental disturbances. So mind also should be purified, or in other terms, should be concentrated. The application of the pranayama technique is the best way for concentrating of mind. As the pre-requisite for performing the pranayama is a purification of Nadis or channels. As we know, in our body a net of nerves is spread out. Frana or
the vital breath moves through this channels. If there is any impurities in them, it is difficult for prāna to move. So first nādi purification is required.

Now we shall see how this nādi purification can be done with the help of the Tantric seed letters like vam, ram, tham etc.

2. Tantric way of nādi purification:

The fifth lesson of the Gherand Samhita declares the Samanu process of purification which should be done mentally with the Bija-Mantra or seed letters. The translation of the verses runs as follows:

Sitting in the Padmāsana posture, and performing the adoration of the Guru, as taught by the Teacher, let him perform purification of nādis for success in prāṇāyāma. Contemplating on Vayu - Bija (i.e. yam), full of energy and of a smoke colour, let him draw in breath by the left nostril, repeating the Bija sixteen times. This is puraka. Let him restrain the breath for a period of sixty four repetition of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty two times.

The root of the navel is the seat of Agni-tattva. Raising the fire from that place, join the Prithvi-Tattva with it, then
contemplate on this mixed light. Then repeating sixteen times the Agni-Bija (Ram), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetition of the Mantras, and then expel it by the left nostril for a period of thirty two repetitions of the Mantra.

Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bija tham sixteen times; let him retain it by repeating the Bija (tham) sixty four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body and purifies them. Thus contemplating, let him expel the air by repeating thirty two times the Prithvi Bija lam.

By these three prāṇāyāmas the nādīs are purified. Then sitting firmly in a posture let him begin regular prāṇāyāma.⁴

Thus by applying the Hatha yogic way of purification, sadhaka purifies his bodily vessel, while by applying the Sumanu process, a Tantric way of purification, sadhaka purifies subtle channels through which vital air flows. Beyond these two, there

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⁴ Translation of the verse taken from the Gheranda Samhitā by Rai Bhadur Sirsa Chandra Vasu, pp. 42-43.
is also another Tantric way, that is the purification of body. Bhūta S'uddhi, which is the integrated part of Tantric sādhanā, which we have already seen in the chapter 'Tantric sādhanā'. To avoid the repetition of it, here in a nutshell, we can say that, in the process of the Bhūta S'uddhi, sādhaka has to imagine a man of impurities (pāpa puruṣa) and that man should be first dried out then burnt away mentally. After destroying this man of impurities, sādhaka has to create a new divine body with the help of the elixir of the Sahasrāra cakra. This whole process should be done mentally. While destroying the man of impurities sādhaka destroys his bodily impurities and that way this process secures bodily purification.

Purification of body is not the only goal of Tantra but that purified body should be strengthened like rock so that it can resist any kind of physical mental disturbances. For that, Tantra has prescribed the theory of Rasa.

3. Theory of Rasa: A Tantric way of rejuvenation:

The Nāth siddhās and the Rasa siddhās are the two Tantric cults which are based on the ideal of liberation during life-time, Jīvan-mukti. In order to keep body undecayable many experiments were made by Tantrics. Among them use of mercury for rejuvenation of body is the main one.
Tantra considers man or human body as the highest evolute of the nature. As such the essence of the cosmic world, it believes, is embodied in human body. The natural deduction of this theory is that, there is nothing in the cosmos which is not there in human body.

The Nātha cult and the Nāsa siddhas believe that the process of evolution has three stages. The creation, the maintenance and the destruction. Absolute Reality is believed to pass through these three stages when the process of manifestation starts. The creation function is symbolically identified with Moon, while destructive function is identified with the sun. The goal of the Nātha siddhas is to attain the non-dual state of immortality. This can be attained by the union of Sun-Moon located inside the body.

According to these two cults, death or decay takes place because the elixir which trickles down from the Moon situates at the Sahasrāra, ordinarily falls into the fire of the Sun, which is located at the navel region, where it is dried away. Thus the elixir of body, being dried up the body becomes a victim to the destruction. This is the ordinary course of the flow of nectar which must be checked. The elixir should not be consumed. If once it is done, ādhaka gets control over time means enjoys desired life span.
Utilisation of alchemy (Rasa) is one of the ways of getting control over time. In Sanskrit lexicon, the meaning of this term is juice but in Tantraism it is specifically used for mercury.

Tantric alchemical ideas grow around the S'iva-Sakti symbolism. Mercury is considered as the male principle or S'iva while sulphur is considered as the female principle or S'akti. The substance that is produced through the combination of these two elements makes the creature immortal.

Rasa is called parada because it leads one to the other shore of the world. It is also considered as the seed of S'iva. This mercury or parada is said to be able to do two extraordinary things: (1) Rajjuvenation of body and (2) Conversion of base metal into gold. Here we are concerned only with the first purpose.

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5. Abhrakahtava bījam tu mama bījam tu pāradah |
   abhayohmelanam devi mrutudāridryanās'anam ||
   Bhesā'vāra dār's'anam 6. Sharma, Uma Shankara (Ed.),
   The Sarva Dars'ana Samarcha of Madhvācārya, p.379.
   The Vidyabhavan Sanskrit Granthamala 113. Chawkamba

6. Sansārasya param param āt tessau pāradah smrūtah |
   Ibid p.376.

7. Sutosyam matsamo devi | mama pratyanga sambhavah |
   Mama deha raso yasmāt rasatenāmucyate || 36 ||
   Rasārnava Tantra 1-36.
Mercury can not be utilized in a naked form due to its poisonous nature. So for the medicinal use of it, it has to undergo eighteen different processes. (Samskaras). This prepared mercury should be utilized as giver of immortalty.

This theory of Rasa discloses the secret of the prolonged life of our ancient seers. So by the Hatha yogic way of bodily purification, Tantric way of purification of subtle nerves and by intake of the prepared mercury, one can get control over decay. The basic requirement for all processes is that, at initial level, it requires the guidance of an expert without which instead of long life one can be victim of death.

This is about the purification of body. If suppose somebody becomes victim of disease how he can cure himself we shall see now.

B. Various Tantric ways of healing:

Tantra not only purifies the body but it also removes the diseases which are already there in the body. There are various ways of this. Among them techniques of Sat kriyas, S'iva swarodaya, Hrudā etc. are unique one.

Sat karma is a process followed by contemplation on specific Bija-Mantra or seed letters like yam, vam, Ram etc.
Sat karma samgraha is a text of both yoga and ayurveda prescribed by Lord S'iva Himself. Now we shall see Sat karma process with the help of the treatise Sat karma samgraha.

1. **Sat karma : Six actions :**

Sat karma, six actions, are six in number which are namely Urdhvacakri, Madhyacakri, Adhacakri, Tratakam, Kasla and Netrikarana. We shall explain, in brief, each of them.

1. **Urdhvacakri :**

This process is performed by entering one's own thumb wet with water, in the centre of the palate. Then rotate it. By doing again and again, the impurities, which are situated there can be removed.

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8. **Atha vaksyami karmani yoginām yogasiddhayāḥ |**
   **Yanyāha dhurjatih sākṣāllākkānugrahahetave || 14 ||**
Edited and translated by Dr.R.R.Harshe

9. **Urdhvacakri madhyacakri tathādhaś'cakrikarā pariḥ |**
   **Tratakam ca kasākārā netrikaranaamuttamaḥ || 15 ||**
Ibid. 1-15.

10. **Jñātad madhyamparam tājumadhye praves'ayet |**
    **Bharamayitvā tath pascat&ttrasthom nalambaharet |**
    **Punah punah ksālaye ccedurdhva cakrī prakirtitaḥ ||**
Ibid. 1-32-33.
As this treatise, Sat karma samgraha, declares while doing this process, he has to contemplate upon the bright triangular Ram, Bija-Mantra or seed letter of fire. Constant practice of this process removes the impurities of eyes ears etc.\(^\text{11}\)

26. **Kadhyacakra**:  

This process is done by inserting the finger at the root of the tongue and the front of the uvula. Rotate the finger there with the remembrance of the god of Agni. By constant practice of this process the excess phlegm can be removed.\(^\text{12}\)

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11. Indragopnibham tryasram tālūsthānām ram s'ucim smaret | 
Netrakarnādyārdhvaroganas'anam malas'odhanam | | 34 | | 
Atha vāṅguliṇā kuryādetat karma munis'varah | 
Ibid. 1-34.

12. Jīhuaṁules dhijhuvāyamupajihvāgrata statha | | 35 | | 
Kanthe cardrangulim kṣiptā bhrāmaye ocāpi pūrvavat | 
Halanirharanam kurvan praṇavaḍrasakham smaran | | 36 | 
Madhyacakraṁ samākhyātā kaphakantakanās'inini 
Ibid. 1-35-36
3. **Adhacakri**:

In this, the index finger should be entered in the anus. This process should be continued till the expansion of the anus with the contemplation on Yam seed letter. This process removes dropsy, disease of rectum, enlargement of spleen.  

4. **Trātakam**:

This process is done by the fixation of the eyes on a minute object till tears begin to fall. This should be done without winking the eyes with the repetition of the seed letter of water, that is, Va. This removes all the diseases of eyes and also sleepiness.

5. **Kasā**:

In this process, a fine smooth thread should be introduced into throat through nose. The friction of the thread in nose

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13. तर्जनिंम पूयुगम क्रतुः सोद्हानम पुरवावाक्षरेत ||
    अधास'क्रिः समाख्याता यवद्गुढविखास'नानम ||
    यामीत्रम ससाक्षम द्हायत्वा स'ोधायेचा यथाविद्ह || 38 ||
    नाहदारो गुल्मारोगो मुलां वयाधयास'चा ये ||
    मालास्ताथावा नास्यांति बासिकर्मांत योग्यता || 39 ||
    इबिद. 1–39.

14. सुक्स्मालक्ष्ये धृष्टौ निन्द्यां मेसांस्यिरां ध्वेवत ||
    आस'रुसांपात्यांतां कर्म त्राताकमिरितम ||
    वंग्लाविहंकरांस्ते स्मिन्नमर्ज्योतिः प्रकाश'यते ||
    नेत्ररोगस्ताथां तंद्रां नास्यांत्याङ्गा धूर्जति ||
    इबिद. 1–40–41
and throat removes the disorders of the phlegm.\textsuperscript{15}

\textbf{6. \textit{Netrika\textbar{}ranam} :}

In this process, a clean, soft, strong lubricated made of white thread should be introduced into the Idā and taken out from the Pingalā.\textsuperscript{16}

Thus the application of the process of Sat kriya removes the disease like dropsy, sleepiness, disease of ears, eyes, disorders of phlegm etc. These processes have a resemblance with the six purificatory actions mentioned by the Hatha yoga. It differs on the ground that these process should be done with the repetition of the seed letters while in the Hatha yogic practice, no repetition of Mantra takes place.

\begin{footnotesize}
\begin{enumerate}
\item \textbf{15.} \textit{Rajvīm S'\textbar{}lakenām ka\textbar{}sam kuryād\textbar{}dha\textbar{}astam\textbar{}trām susū\textbar{}trachāth |}
\textit{Pravesayetkantha mahye nāsadvārena tām ka\textbar{}sam |}
\textit{Gharcayecca s'anaret\textbar{}takas'\textbar{}karma s'\textbar{}ivoditam | |}
\textit{Anena karmanā vāyuḥ kaphadosam harisyati | |}
\textit{Ibid. 1.42-43}

\item \textbf{16.} \textit{Sva\textbar{}caḥam S'\textbar{}laken\textbar{}nam drodham snīgham S'\textbar{}veta\textbar{}sū\textbar{}travini\textbar{}rir\textbar{}mitam |}
\textit{Idyā Sampra\textbar{}ve'yaiva i\textbar{}t\textbar{}ah pingalayā haret |}
\textit{Ibid. 1-44.}
\end{enumerate}
\end{footnotesize}
There is also one another treatise, like Sat karma Samgraha, a dialogue between Lord Śiva and Parvati, is Śiva swarodaya. It's a scripture related with the process of inhalation and exhalation. It has mentioned the technique of diagnosis, the disease by pattern of breathing process and technique of healing by manipulating the breathing process. Now we shall see something about the Śwarodaya, a science of breathing.

Śiva Śwarodaya: A Science of breathing:

Śiva Śwarodaya is a scripture, told by Śiva to Parvati for the welfare of the human beings. This treatise is based on the concept of vital force or prāṇa s'akti which pervades in the entire body. The vital force is the very core of life. This can be seen by the difference between a living body and a dead body. In former, there is a presence of life force or prāṇa s'akti while in later it is absent.

In reply to one of the questions of Parvati, Lord Śiva says, prāṇa is the best friend and best brother. Nothing is superior to prāṇa. Breathing is the gross form of that vital force or prāṇa s'akti.

17. Prāṇa eva parama mitra prāṇa eva param sakha
Prāṇatulyah parobandhu nāsti nāsti varānane
Śiva Śwarodaya. Taken from the Śabdakalpadruma.
Prāṇa S'akti is related with both body and mind. Physical body is gross while mind is subtle. Prāṇa is link between these two body mind. Hence it affects both.

The very existence of the physical body as living entity is dependent upon the presence of prāṇa. This shows the superiority of prāna over body. The relation of mind and prāṇa is also very well known. They are so highly related that as the Hatha yoga pradipikā declares, by controlling one, the other can be controlled.

Mental disturbances are considered as the root of the disease. This type of disturbances occur due to the fleeting nature of mind. Generally, it is difficult to control the mind but by controlling the vital force, through breathing process, mind can be controlled.

Here the control over breathing process is different from that of the prāṇāyāma process. As we know, we do inhalation and exhalation either through the right nostril or through the left nostril. S'iva Swarodaya mentions the duration period of the respiration process which takes in one nostril. At every one and a half hours duration, there is a change in the nostril operating at that time.
We can ascertain which nostril must be working at a particular time during the day and at night. The scripture lays down the correct process of working the nostril at particular time. The working of the opposite nostril shows the imbalance and hence a signal to the disease. The disease can be cured by changing the working of the nostril.

So in this process of healing, disease is diagnosed by the working of nostril and healed by the manipulation of it. This therapy is also based on the Tantric principle of the identical relationship between microcosm and macrocosm.

Physical body is a miniature universe. The sun and a moon which are highly associated with the vital force and mental force respectively can also be located in the body. As we have already mentioned in the chapter of Tantra śādhanā that, prāna or vital force flows through subtle channels which are spread out like a net in a body. Three are the main channels, namely, Īḍā, Pīṅgalā and Susumna. Susumna is a meru or a spinal cord along with the former two channels run on the left and a right side of it respectively.

Sun is located at the right side and being so the vital current flows through the Pīṅgalā nādi. While moon is located at the left side and hence mental currents flow through Īḍā nādi. The flow of breathing through Īḍā and Pīṅgalā takes place through the left and right nostril respectively.
By considering these two above mentioned principles on which this therapy is based, we can say that over working under working or mal functioning of any nostril creates imbalance in mental and vital current. Over working of right nostril, being related with Sun, results in the vigorous personality. While in the case of Ida, being related with Moon, person becomes victim of caprice.

This fact is also noted by the science, that when the right side and left hemisphere is predominant during a particular time one becomes more aggressive. While more passive functions are to be performed when the left side is predominant.

There is also one another way of Tantric healing which is also based on the principle of identity between macrocosm and microcosm. The name of this technique is Mudra or gesture.

3. Mudra : Gestures :

Mudra is an integrated part of daily Tantric sadhana. It is also one of the pancha Maaras which we have already seen in the Tantra symbolism.
Mudrā is a gesture of hand initially but its goal is total mental identification. Mudrā is based on the principle of identity between macrocosm and microcosm.

Like universe, body is also composed of five elements namely earth, water, fire, air and ether. These elements are situated in the body in a fixed proportion. Disease occurs when an imbalance occurs in this proportion. Mudrās are the means to normalize this proportion of the five elements in the body.

It is believe, the control over five gross elements, the constituents of the body, is located at the five fingers of the hand. The thumb represents fire, the fore finger wind or air, the middle finger space, the ring finger earth and the earth and the fourth finger represents water. 18 So thus the control over each element is possible through the fingers.

18. Taken from the article of Acharya Kesha Dev, 'A helping hand for Cardiacs' published in the Times of India, Sunday, October 26, 1980.
1. A. Prāṇa Mudrā:

Prāṇa mudrā is designed for curing the disease like heart attack, one of the prominent diseases of this age.

"... a patient having a heart attack can check the attack and get instant relief by folding the fore finger down on the mound of the thumb, and joining the thumb with the tips of the third and fourth finger." 19

2. B. Śūnya Mudrā:

"Bend the Ādhyāma middle finger, to touch the root of the thumb. Then press it slightly with the thumb. 20 This mudrā removes deafness.

3. C. Sūrya Mudrā:

Bend the Anāmikā, (the third ring finger) till it touches the root of the thumb. Then press it slightly with the thumb. The third finger, representing water, is stimulated by the electric heat of the thumb representing sun. This posture is useful for person who feel heavyness in the body. It's practice

19. Ibid.

20. Ibid.
produces imbleness and it should be carried out in both hands while sitting in Padmāsana for three or five minutes twice or thrice everyday.21

4. Śūña Ṣuddha:

"The thumb and the index finger are brought together in gentle contact, not necessarily pressing hard against each other. The other fingers are kept upright. This posture must be maintained on both the hands,"

"Those who suffer from a weak memory, insomnia or a feeling of drowsiness, tension and other maladies of the mind should practice this mudra. It helps to increase mental concentration through constant practice.22"

21. Taken from the article of Acharya Kesav Dev, 'The life-giving device' Published in the Times of India, Sunday, August, 1980.

22. Acharya Kesava Deva, 'Your health is in your hands' Published in the Times of India, Sunday, February 1, 1981.
Beyond these Mudrās, there are also some other Mudrās mentioned by the Gheranda Samhitā and by the Hatha Yoga pradipikā. These Mudrās are not only health giving devices but they also awaken the latent universal energy, the Kundalinī S'akti. Some of the Mudrās are namely Mahā mudrā, Viparita karani mudrā, Nabho mudrā, Khecari mudrā etc. These Mudrās are really very very difficult to perform but as both of the above mentioned treatises declare they are surely to make physical body free from disease and help in spiritual uplift.

Thus the practice of various mudrās ensures the physical and mental health without introducing any drug into the body.

The healing process of Pantra and Yantra, the integrated parts of Tantra have already been discussed in the previous chapter. These two drugless therapies heal the body-mind complex by strengthening or awakening the inner power of resistance against diseases through concentration of mind.

The healing hypothesis which we have made in the section - I, especially, in the chapter of Tantra śādhanā,
and all these therapies which are based on the concept of Mantra, Yantra and Tantra, more or less based on the Tantric principle of identical relationship between macrocosm and microcosm. This principle is such a sound and a rational one that by proper manipulation of it, one can escape oneself from the physical, mental and spiritual diseases.