Conclusion:

The foregoing chapters present a scientific study of Tantra. Here we have studied this subject with a therapeutic point of view. We have tried to present the subject with special reference to Mantra and Yantra because they are considered the most esoteric and most misunderstood terms in Tantric terminology. We have viewed them from their importance as an important therapy. This brings them down to our day to day life. We are not concerned with their esoteric powers, if as claimed by Tantric seers, they have any. We are concerned to study them from strictly rational point of view. And in that sense we consider this study as scientific.

Various meanings of the term Tantra have been considered and we have stressed the most important meaning which leads us to expand the scope of our inner potentialities lying dormant in our physical and psychological constitution. The S'abdaka1papadruma, a Sanskrit lexicon, explains the term Tantra as medicine (Ausadhi). This again strengthens our belief that Tantra offers a drugless therapy resort to which leads men to healthy and prolonged life.
The roots of the Tantric tradition have been located in the pre-Aryan civilization. Since 5,000 years, if not more, this system has been prevalent. This shows the strength of its sound principles.

The principle of polarity and the principle of identity between macrocosm and the microcosm—these two principles are the firm brisks on which the edifice of the Tantra system stands.

The principle of polarity is the unique contribution of Tantra system in the field of science. For creation, two opposite poles are required. These two poles are known as Male-Female or positive-Negative. Any creation presupposes the union between these two poles, which are in Tantra system symbolized as harmophrodite or ardhanārīśvāra, half male-half female is a unique biological principle accepted by bio-scientist very recently. This symbol exactly tellies with the modern concept of bi-sexuality as it declares we can't say any being as wholly male or female. Every being contains these two poles. One is expressed while other is latent. The expressed pole decides the sex of individual being.

The second principle of identification between macrocosm and microcosm or the identical relation between individual self
and the universal self is a very significant principle. According to Tantra, individual self, jiva, is originally universal self or s'iva. Tantra śādhanā is a process from individual to universal.

All śādhanā systems lead to this goal. Tantra śādhanā is unique in nature because it gives quick and effective results. Of course, this śādhanā is as difficult as to walk on the blade of razor. So to come over the hurdles likely to come in the way of śādhanā, guru or an authentic instructor is required. The guru initiates the disciple according to his tendency and capacity. Through the process of Bhūta S'uddhi and Nyāsa, śādhaka purifies the physical body and mind respectively. All these processes are scientifically woven into the daily Tantric practice.

These practices are not devoid of their therapeutic value. Most of our diseases are psycho-somatic. The origin of disease is mind which expresses in the form of physical diseases. The process of Bhūta S'uddhi and Nyāsa purify the body-mind complex of śādhaka and that way it has its therapeutic value.
The goal of Tantra sadhana is an awakening of the Kundalini s'akti, the universal power which lies dormant at the Muladhara cakra. The Kundalini s'akti which awakens with intense sadhana manifests itself as kriyavati, Vedhamayee, Varnamayee and Kalaima or the cognition, contation and affection aspects. All these aspects have their healing value. Among all these the Varnamayee aspect is highly applicable in everyday life.

This entire system is based on the metaphysical concepts symbolized as S'iva and S'akti, a symbolic representation of Male/Female on which this system stands. S'aiivism, S'aktism and Vaiśnavism are the three schools developed on the basis of these metaphysical notion. In S'aiivism S'iva, in S'aktism S'akti and the predominant place. Though all these three systems believe S'iva and S'akti as identical as moon and its beam or fire and its burning capacity.

Energy is the very crux of life and due to this, its impact can be seen on every aspects of life. The positive and negative impact of energy on being is beautifully worked out by Tantra on which the dance, music, astrology and
sacraments are based. These applied aspects of Tantra also lead us to the drugless therapy. The therapeutic aspect of dance, music and astrology is accepted generally. A celebration takes place on every important occasions of life, known as Samskaras prevents disease by two ways. Firstly by the flame of sacrifice and secondly by the pronunciation of Mantras. These two purify the atmosphere by removing the pollution in the atmosphere.

Tantric process leads to salvation. It is at the same time practical also. Unfortunately, it is degenerated due to certain reasons. Tantric śādhanā is very effective and gives quick results. A śādhaṇa who has gained control over certain powers may make misuse of it due to lack of maturity. Misutilization of powers harms both society and śādhaṇa himself also. So to avoid the misutilization of it, Tantra scriptures are armoured in the symbolic language. This system is highly condemned due to the lack of the knowledge of the proper meaning and significance of the symbols like linga, yoni, Ārdhanāris'vara 5 M's etc.

Theory of centres (cakra) and channels (Nādi) is unique gift of Tantra. Tantra has visualized the subtle anatomy which
tallies with gland and the nervous system of the physical body. The six centres namely Ādānā, Swadhisthāna, Manipura, Anāhata, Vis'uddha and Ajāna are considered as centres of power from which the energy is spread out through out the body through the medium of channels.

For Tantra, disease occurs when the derangement in the flow of mental and vital energy takes place. Tantric way of healing directly affects this flow of energy.

One of the Tantric ways of healing, i.e. Ś'iva Swarodaya, a science of breathing is an unique contribution of Tantra in the realm of therapies. It's a drugless method of healing. Due to identical relationship with cosmos, the universal forces also affect us. The Sun and Moon are the two universal entities which affect the vital and the mental side of life. These two forces flow through the channels of Piṅgalā and Ida respectively. These Ida and Piṅgalā are related with the left and right nostrils. This system believes that only one nostril works at one time. The treatise, Ś'iva Swarodaya has mentioned specific duration of working of nostrils. It describes that over and under working of nostril lead to the disease. If once, one comes to know the disharmony of working, he can regulate it by the methods given in the scripture.
Not only this, Tantra has also advocated different techniques like Mantra and Yantra. Repetition of Mantra and concentration on Yantra makes mind concentration. Thus the mind which becomes undisturbed rarely becomes the victim of diseases.

Tantric way of healing is very scientific. First it purifies the bodily channels and then it gives techniques like proper utilization of alchemy through which purified body can be strengthened and becomes full proof against the attacks of diseases internal as well as external.

Of course, the Tantric way of healing which gives everlasting effect is not easy to approach for lay man. Because it requires guru or an expert which is rarely found. This is the serious limitation of this system but as far as the point of view of health is concerned one can utilize the Hatha yogic postures and prāṇāyāma easily. If once these are learnt from expert they can be done correctly without any constant guidance. Through the constant practice of these one can escape one self from disease.

In this thesis, we have tried to focus various healing hypothesis made on Tantric concept. Though they are
not tested they necessarily lead us to drugless therapy. Here an attempt has been made to point out the therapeutic aspect of Tantra which has not been done as far as we know. How far these hypothesis work effectively is a matter of further investigation. Throughout the thesis, we could see that Tantra is not a scripture of black magic as it is generally considered but it is a way of salvation or ladder to liberation from the pangs of all types of sufferings.