Introduction:

Health is wealth. As it is true for the lay man so also equally it is applicable to the seeker of spirituality. To preserve the wealth of health, human race has found out different kinds of therapies. In the present era, Allopathy, Homeopathy, Ayurveda are the leading one. Among these, Allopathy has wide spread influence on man kind as it gives instant cure. At the same time, some of us also become victims of the side-effects of drugs which are, sometimes, severer than the original diseases and detrimental to health.

Is there no way to come out of this & Can't we cultivate our inner power of resistance inherent in body given by nature against disease? Yes, Tantra gives techniques for the cultivation of that power.

The concept of energy is the very core of Tantra on which the whole system stands. The term Tantra comes from the root सन which denotes expansion or cultivation. Tantra is a mode of practice (sādhana) through which one can expand the latent power which in Tantra terms is known as Kundalinī or Serpent-power. Kundalinī is considered as the source of all energies, the universal energy out of which everything manifests.
Energy is the source of life. A powerless person, as the Devi bhāgavata declares, is always condemned. Due to the very crux of life, energy has been a centre of attraction. This power may be of the nature of political, nuclear or super-natural etc. All our activities revolve round the centre of energy. A minister fights for political power. A lay man is mad after money power. An immature practitioner (śādhaka) has craze for supernatural powers. Scientists are not an exception to this. They churn their brain for having more nuclear power. So no one is left from the clutches of energy. We are in grip of energy but a genuine Tantric śādhaka grips the energy by awakening the Kuṇḍalinī s'akti. This is the ridiculous difference between a lay man and a seer.

Tantric śādhanā is very difficult to practice and sometimes it also proves dangerous in absence of authentic instructor (Guru). Our body is made of many types of sheaths. They are traditionally classified as Āṇamaya kośa (Food sheath), Prāṇa-maya kośa (Vital sheath), Manomaya kośa (Mind sheath), Viṣṇunamaya kośa (Intellect sheath) and Ānanda maya kośa (Bliss sheath). Tantra śādhanā starts with the physical body. The goal of the
Tantra sādhanā is the realization of self. This self resides within the frame work of body. Mind and prāṇa are also related with body. So for reaching to the self, these three outer layers should be controlled. Tantra has not only mentioned process of realization but also it shows different ways to control the physical-mental processes which come in the way of salvation. That way Tantra works as therapy.

The approach of Tantra system for salvation is unique. Other sādhanā systems favour the mortification of mind and renunciation of material world while Tantra has totally different view. It accepts the bodily instincts positively and believes in the gratification of instincts. We have been told and advised by scriptures and preachers to avoid the instincts like greed, anger, sex which resist any attempt at their eradication or suppression. This shows that they are unavoidable aspects of life. Among all instincts, sex is highly condemned by society. Tantra tells us not to negate sex. Transcend the sex with the help of sex as poisons is removed by poisons.

Thus physical body and its instincts both are highly esteemed in Tantra system. Actually, Tantra is a process of sublimation from gross to subtle or from physical to spiritual. Unfortunately, this system has been neglected by considering
as a sorcery or black magic. We have chosen to focus attention on this important neglected aspect of Tantra.

The seed of the selection of this aspect also lies in the curiosity to know how our ancient seers could live desired life span without having any complication of disease. In my study of Tantra system, I could locate the secrecy of their health. I could see that they must have purified their bodily nerves by prāṇāyāma (Breathing process) by purificatory actions (satkriyas) and by Mantras which are scientifically woven in the daily Tantric śādhanā. The bodily postures (Āsanās) mentioned by the Haṭha yoga also have tremendous therapeutic value. Ancient seers must have utilized these postures and strengthened their limbs of body.

Beyond this, there is also one hidden fact behind the rejuvenation of their body. It is the intake of the mercury (pārada). This Rasa Siddhānta or the theory of alchemy is the unique contribution of the Haṭha cult, one of the sects of Tantra. Generally, mercury can not be utilized in a naked form. The Haṭha yogis have prescribed certain processes on mercury. The utilization of this prepared mercury ensures longevity and health.
Here in this thesis an effort is made to focus the therapeutic aspect of Tantra in my own way. Though some scientific work has been done by scholars on Tantra system very recently but since I know, nobody has stressed its therapeutic aspect and because of this, this effort will prove attractive and interesting in my opinion.

This thesis has been divided into two sections. The first section is chiefly devoted to the details of Tantra. This section contains four chapters. The first chapter deals with the salient features of Tantra in which meanings of Tantra, Tantra Tradition, Founders of Tantra, Principles of Tantra etc. have been discussed. All these details have been viewed with the therapeutic point of view.

Tantra is a sadhana system which is based on some meta-physical principles. The second chapter is an exposition of the metaphysics of Tantra under the title "Schools of Tantra" under the portion A of this chapter, while the portion B contains the details about the Tantra sadhana in which the process of awakening of the Kundalini, the universal power has been focussed. Some hypothesis regarding the drugless therapy related with the sadhana system also have been mentioned therein.
Tantra is based on the concept of energy which is the source of life. Being so it is related with all aspects of life but within the limit of thesis only four aspects namely Dance, Music, Astrology and Sacraments have been mentioned. This is the core of the third chapter.

The fourth and the last chapter deals with the cause of degeneration of this sublime system and also an attempt has been made to focus the real side of Tantra.

The second section especially deals with the therapeutic aspect of Yantra, Mantra and Tantra. This section contains three chapters. The first chapter forms the subject matter of the anatomy given by allopathy and Tantra.

The second chapter covers the details of Yantra and Mantra with their therapeutic value.

The third chapter of the second section is divided into two groups. A and B. A is related with the transformation of body while B consists the various Tantric ways of healing.

In general it is an attempt to point out Tantra as means against defending the body-mind complex against attacks from increasing pollution of natural environment. Here I would like to draw the attention of the reader that this is not an empirical
No hypothesis made here is tested. It is only an approach to point out the possibility of drugless therapy mentioned by Tantra system. I hope this will open a new direction for advance work in this neglected aspect.
**System of Transliteration:**

- **a**—अ
- **ā**—आ
- **i**—इ
- **ī**—ी
- **u**—उ
- **ū**—ू
- **r**—र
- **ṛ**—र्
- **e**—े
- **ai**—ै

- **h**—ह
- **kh**—क्ष
- **g**—ग
- **gh**—घ
- **ṅ**—ं
- **c**—च
- **ch**—च्छ
- **j**—ज
- **jh**—झ
- **n**—न
- **t**—त
- **th**—ठ
- **d**—द
- **dh**—ध
- **p**—प
- **ph**—फ
- **b**—ब
- **bh**—भ
- **m**—म
- **y**—य
- **r**—र
- **l**—ल
- **v**—व
- **s**—स
- **s'**—श्र
- **s̄**—श