Tantra is more a Sadhana system than a mere philosophical discourse. It's a process of identification of one's own potential and actual powers of body-mind complex. To be aware of the power or the realization of power is prior to its deification. Tantra gives both namely, the process of awareness of powers and also method of its deification.

The first portion covers its metaphysics while the second refers to Sadhana system. Any Sadhana system is related with the concept of God, World, individual self etc., and as such, it is based on some metaphysical principles. The Tantric system has its own metaphysics and Sadhana system.

In course of time of its development, Tantra has developed different schools both in metaphysics and in Sadhana aspect. S'āivism, Saktism and Vaiṣṇavism are the major schools of Tantra while Dāksinācāra, Vāmācāra, Kīs'ra etc., come under its Sadhana aspect.

A new approach has been made here in the presentation of the schools. Details of different schools have
been deliberately left untouched as it can only be a transfer of details from the source to this thesis. And secondly, the details are easily available in all books related with this notion. So here we have simply presented those details which are useful for therapeutic aspect only.

1. *Metaphysical Schools: S'ādvism, S'āktism, Vaisnavism*:

These three are the major schools of Tantra system. They also contain sub sects in it. All these schools and sects differ only at apparent level but their goal is the same, that is realization or in Tantra terms, unfoldment of inner potential energy.

That is the source of creation, maintenance and destruction of the world? It must be higher than everything which makes this possible. Tantra has accepted the principle of polarity for this Higher Reality. The poles are in Tantra terms known as S'iva-S'akti. This also represents a male-female or plus-minus currents etc. The polarity in Tantra is not only rationally acceptable but also has been propitiated as deity. The same polarity S'iva-S'akti assumes the guise of Viṣṇu-Lakṣmi in the Vaisnavism. There is no difference or no separation between S'iva-S'akti or Viṣṇu-
In the Śaiva schools, Śiva enjoys predominant place while in Śāktism, Śakti enjoys that status and in the Vaiṣṇavism, Viṣṇu is considered as the Higher Reality.

A. Ultimate Reality and World:

The ultimate Reality is considered as the source of world wheel. A Śaivaite school, the Pāṣupata and the Śaiva Siddhanta calls it Pāti (Lord) and Kāraṇa (cause) respectively. In the Vaiṣṇavism it is accepted as Parabrahman while in the Śāktism, the same Higher Reality is known as Śakti or energy. All schools have announced ultimate Reality as eternal, unlimited, infinite etc., with one voice. This Reality is also accepted both as immanent in the world and transcendent of the world.

The transcendent aspect of the ultimate Reality is worshipped by devotee while its manifestation in the form of world, that is its immanent aspect contains the therapeutic value. Now let us see how it deals with it.

In the Kās'mira Śaivism and in the Śāktism, the nature of the ultimate Reality is considered as
consciousness (cit)\(^1\). Hence, consciousness is the synonym of the Higher Reality. And because of this, being a creation of the Higher Reality, world is also a manifestation of consciousness. The consciousness which pervades the world also resides in body in the form of prāṇa or the vital force. Though prāṇa is one but according to its function, it is classed into five. Harmony between these five fold prāṇa results into healthy body-mind while ignorance about it or disharmony ends into physical-mental diseases. Tantra has accepted the identical relation between macrocosm and the microcosm or in other words, ultimate Reality and the individual self. Ignorance about this fact creates spiritual diseases (pāśa) or sufferings which create circle of life-death.

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1. Citih Svātantra Vis'vasiddhi hetuh\[pratyabhijnah-mah--radayr\]-

Edited by Singh Jaideva.

Yaśadvi Sarvabhūtesu Gitaneteyabhidhiyate | Citi repena ya krutsnamantadvāpya Sthitham Jagad | | Saptas'ati -1
Thus, the concept of the Ultimate Reality in Tantra plays at macrocosmic level in the form of element while at microcosmic level it pervades the body in the form of vital force or prāṇa. When the Ultimate Reality as an element realized at the macrocosmic level, Śādhaka feels permanent bliss. The same feelings occur when the bodily prāṇa are in harmony which result into healthy body and sound mind.

6. Individual self:

The Ultimate Reality which creates the world has not created it with effort but it is just a play which in the Vaiṣṇavism is known as Lilā. The same concept is reflected in the śaiva school. As the Pas'upata system, system declares, the Ultimate Reality possesses the quality of playing for its own sake.2 (Śvāntāya Sukhāya) Thus the world is nothing but the play of consciousness for the cause of world process, is one but due to three reals, that is, Sattva, Rajas and Tamas it seems to be many.3 Creation takes place when the disequilibrium (Vaiṣṇyavasthā) in the Sattva, Rajas and Tamas takes place in the Ultimate Reality or in Prakriti.

2. Sarvakāmīta ityacaksate
Pasupata Sutra 2-6.

3. Tasyaikasāyāpī guṇakarma bhedaśekṣyā vibhāṣyā ukhaś patiś sadya ityādina
Sarva Dars'ana Samgraha of Madhvacārya.
Individual self is a result of the dis equilibration of these three reals. Being a creation of Prakriti or energy, our body also contains Sattva, rajas and tamas as elements of reals. When the dis equilibration takes place in the bodily sattva, rajas and tamas, which are directly related with the five gross constituents of prakriti (panca mahabhuta) or in the terms of Ayurveda, Vata, Pitta and Kapha, results into physical-mental disorders which brings limitation on the flexibility of body-mind complex.

C. Liberation:

Tantra metaphysics deals not only with the Higher Reality (pati), individual self (pas'u) and bonds (pas'a) but it also deals with how to overcome from the physical, mental and also spiritual limitations or pas'a, that is liberation. Liberation according to the S'iva Siddhanta is the end of the sorrow, Dukkha.

All Tantric schools have mentioned the way of releasing the individual self from sorrow. Knowledge is not the only means through which liberation is gained. Tantra advocates over and above the knowledge, the inevitability of grace of god and the constant practice of Sadhana for working out liberation.
Thus, by presenting the metaphysical concept of liberation, Tantra prescribes therapy which removes physical-mental diseases and spiritual bonds. The former can be removed by the application of the doctrine, ascribed by the system in everyday life. While the later can be removed by the Tāṭhānāc mentioned by the system.

For the illustration of the removal of physical-mental diseases, we may here mention the view of Fās'upata system. Liberation takes place when the union between the individual self and the universal self takes place. For this, the Fātanjala yoga system has mentioned the way of suppression of the mental modifications by considering mind as a cause of sorrow or pain.

Unlike this, for the Fās'upata system, yoga means conjunction of the individual self with Cod. For this union, according to this system, mind does not prove as hurdles in union but it is an aid through which union is possible. This reflects its therapeutic value. Suppression of mental modifications leads to many abnormal problems like split personality.

4. Ātmesvara Samyoga yogah
   Commentary of kaundiny on the Fās'upata Sutra 1.1
   Edited by Chakraborti, Haripada.

5. Sutta Ṣāreśvara Sambandha hetu yogah
   Sarva Darsana Samoraha 5.130
etc. while sublimation or positive view regarding them results into integrated personality. This fact has been visualised by the Pas'upata followers in its early days which proves as a distinct therapeutic contribution of the Tantra schools.

Sādhana schools of Tantra: Vāmācāra, Laksinācāra and Hīs'ra: Vāmācāra:

Vāmācāra is a synonym of the Kaulacāra. It lays stress on the wealth (Artha) and desire (Kāma). Here Kāma is not the gross or physical sexual drive but it is an inherent underlying root cause of all our cravings for worldly objects and pleasures. Being, one of the constituents of mind, it is natural to have desires. Unfulfilled or suppressed desires lie dormant into the unconscious mind which may sometimes result into distorted form of behaviour. By laying stress on the satisfaction of desires, Tantra releases the Sadhaka from this type of abnormality or all mental disturbances.

Those adherents of Tantra who accept this way of being free from the bonds of desires by their natural satisfaction and still persist in their effort of working
out their liberation are known as kaulas. Kaulas combine enjoyment (Bhoga) with renunciation (Vāyaga) and hence they have a very positive and healthy approach regarding life.

There are two classes in the kaulacāra. (1) Purvakaula and (2) Uttar kaula. The Purvakaula uphold the gross indulgence into 5 H's with certain limitations. They believe that the 5 H's are allowed to be practiced by those who have attained certain level in the spiritual development. The rest are to remain away from this privilege. The mind of a Purvakaula Śādхaka is so pure that there is no possibility of any downfall. This is a standard through which they measure the height of the attainment of the purification of Śādхaka.

Unlike the Purvakaula Śādхaka, the Uttar kaula Śādхaka does worship internally. No external aid is needed for worship. This practice strengthens the power of concentration and also helps in cultivating mental powers.

The real import of this school is that, the remedy of the poison is poison (Viṣam Viṣya auṣadhaṃ).
Even poison can be utilized as remedy if it is correctly applied. This reflects that thing itself is not either good or bad but it is our outlook that makes it so. This leads us to infer that the passions that bind the soul, also can be the aid for attainment of Āksha or liberation. By giving the illustration of poison this school seems to suggest that the mental modifications, which generally are considered as poison, as they create sufferings can be used as the means of attaining Āksha.

Again, he is known as 'Vīra' or 'hero' because he performs practice on cremation ground or 'masāṇca Śādhanā. The cremation ground has here a symbolic meaning. Ordinarily cremation ground is a burning place of corpses. The Śādhaka creates within himself a cremation ground for burning out the dead corpse of desires or vāsanāsa so that they may not again appear and trouble him.

To overcome all these hurdles is the hidden key to health which is provided by the kaulism which reflects on its therapeutic aspect.
Daksinācāra or Samayacāra:

Daksinācāra is a Vaiṣṇava Śādhanā system. As Artha or wealth and Kāma or desire are the goal of the Vāmacāra, Mokṣa or liberation is the destination of the Daksinācāra. This school is largely based on the Vedic path though the philosophy of this school is contained in the Sanat Kumāra Samhitā, Parāsar Samhitā, Nārad pāncarātra and other Agama texts. There are hard and fast rules mentioned by this system. The gross utilization of 5 M's is strictly prohibited in this system.

According to this system, the Higher Reality pervades everywhere and hence they avoid external worship and favour internal worship which purifies the mind of a Śādhaka and also cultivates the inherent powers of mind.

His'ra:-

This school is a synthesis of the Vāmacāra and the Daksinācāra. Like the Vāmacāra, its way to overcome the worldly passions is unique. They gratify the senses by over indulgence and then renounce it completely. So in this type of renunciation there is a least chance for reappearing the desires in a distorted form.
They also accept the renunciation of desires from the Daksīna Haulism. The desires are to be renounced after their gratification mentally. Thus they utilize best of the two types of the Haulacara. This is also again a way of cultivating healthy mind-body outlook and hence has ample therapeutic value.

Thus by presenting the way of worship of the Higher Reality, these schools throw light on the drugless therapy.
B. Tantra Sadhana:

Introduction:

Practice is better than percept. Here speculation does not lead one to the self realization. Tantric is a system which deals with the disciplinary aspect of realization. Let us see how it deals with the same.

One of the meanings of Tantra is expansion (क्षे = to expand). But expansion of what? Only contracted things can be expanded or only seed can bloom into a huge tree.

Here for Tantra, it is an expansion of the inner potentialities which is lying dormant at the end of the spinal cord or the नुमानक hara cakra which in Tantra terminology is known as the kundalini sakti. The process of an awakening or realizing these potentialities is the Sadhana aspect of Tantra. Sadhana stands for activity or exertion (सध = to exert). So in Sadhana, Sadhaka has to follow or to do something (क्रियानि) for achieving the goal.

There are various ways of realization prescribed by the Indian wisdom. Like others, this Tantric way of realization is based upon some presuppositions, among them
the cardinal one is that, it accepts the physical body both as the residing place and the instrument for the realization of Higher Reality. As the Heru Tantra declares, "Whatever is here is else where and whatever is not here is no where." This leads us to conclude the identical relationship between the macrocosm and the microcosm. So for Tantra śāstra, it is not necessary to be lost or to roam into the vastness of the universe but śādhaka can realize his nature by concentrating on his own self.

Self resides into the body. So for the realization of former, later should be purified first. So the first step is the purification of body which can be done with external aids and the inner purification of body can be done through inner worship or meditation. How to do this or which are the essentials of Tantra śādhanā? This can be asked.

Before going to that aspect let us glance over one problem which is left undiscussed: i.e. why śādhanā is necessary? Tantric śādhanā is not a śādhanā in abstraction but its results and consequences can be realized in everyday life. Tantra śādhanā is basically a śādhanā of S'akti or
energy which is required to be manifested according to prescribed systematic practices. Nobody is left out from the clutches of energy. The very term S'akti is significant in this regards. As the Devibhagvat declares:

In the term S'akti, S'aśca stands for superhuman powers (Aaisvarya) and kti for the daring (parākrama)1 are we not in search of these qualities? i.e., the lay man, do worship for the fulfilment of the desire for worldly pleasures, while a Tantric initiated sādhaka does this for the sublimation. So here we can get the justification of the significant verse of the kulārṇava Tantra in which it declares that Tantra gives both indulgence or worldly pleasure (Bhoga) and liberation (Nāksa)2.

How it techniques work, which give such results, generally not possible to be achieved through other systems? Tantra techniques lead positively to the very source of

1. Aaisvarya vacanana S'soaktih parākrana |
   Devibhagvata.

2. Yogi caunatva bhogī syād bhogī caunatva yogvit |
   Bhogayogātmakana Kaulaṇa tasmāt Bārvādhikana
   priye ||
   Kulārṇava Tantra 2-23.
pleasure, that is mind. As we know, mind is the cause of pleasure and pain. Tantra says that the mind which binds us to the worldly affairs, the same mind can be the instrument of liberation. The potentialities of the mind is immense, we can utilize only the powers of conscious mind which is only a few drops of a sea of mental powers. The rest of the mind, which we are not in a position to utilize, is lying dormant which in terms of psychology is known as sub conscious mind. Tantra sadhana is nothing but the awakening or unfolding of that inner potentialities.

Therapeutically, this aspect is also significant. The findings of Dr. Dasture which are published in the Times of India, suggest that the resistance power of mind or will power against disease can prevent the results of the disease like cancer even. And at the same time, a person with a weak mind may become victim of the disease only by mere imagination. Will power or the power of resistance against disease is a gift of nature to everybody. In some bodies, it is partially awakened while in others it is more awakened. Tantra sadhana is basically designed

3. The Times of India dated 1.5.1983
Sunday Edition
for strengthening the mind including cultivation of resistance power.

How this sadhana takes place? We come back to our original question. Many essentials are prescribed for the traditional Tantra sadhaka. Among them, the basic one is the competency of sadhaka. As it is said, tantra sadhana is just like walking on the edge of a razor. So for it, guru (guide) is required who can test the fitness of a sadhaka and then initiate him. Initiation is a passport to enter into the realm of sadhana. After having finished some external mode of worship, guru then teaches some inner aspects of worship in which jnyena (Identification), ladic (Meditation), dhuta svidhi (purification of bodily constituents) prana pratishtha (Establishment of self) etc., take place. We shall deal with this in detail at proper place.

Now, something about the approach of Tantra sadhana. Tantra accepts the physical body positively hence it also accepts its impulses and instincts. Generally instincts become the cause of bondage but novel view of tantra is that by gratification of these impulses and senses, one can transcend the limitation of finite experiences. Of course,
this path is a slippery one which can lead one to the abyss of down fall if proper care is not taken. Tantra has not overlooked this fact. According to the nature of mental level of sadhaka, it has prescribed three groups which are termed as the Pas'u sadhaka or in other terms Tanasika, Rajasika, and Sattvika sadhaka respectively.

In this chapter we shall see about the Tantra sadhana under two headings, A and B. A consists of the essentials of Tantra sadhana while B contains the process of awakening the inner potentialities. Now let us proceed with the essentials of Tantra sadhana.

1. Essentials of Tantra sadhana:

Tantric sadhana system is a sea in which the flows of various systems merge. As it is difficult to contain the sea in a pot, so it is difficult to contain all the details in a chapter. I.e., therefore, limit our task to present introduction of some of the salient features of Tantra sadhana. Sadhana is that which produce results of material or spiritual type. Whatever may be the result, the outer
and the inner purification is the essential aspect of Tantra sadhana. The central point of Tantra sadhana is to worship deity by becoming deity. It means, as Tantra believes, what man worships is not that which is something outside but his own consciousness itself. Though there are varieties in Tantra sadhana, here, we shall mention only those notions which are largely accepted by all. We here first start with the significant place of guru in Tantra sadhana.

A. Spiritual guide: guru:

In the Tantra sadhana, guru enjoys the significant status. Though in present times the so-called gurus have emerged out like mushrooms due to lack of proper understanding of the real meaning of guru. The kulārṇava Tantra, the prime source of this notion, declares that the so-called gurus are so many but the real one is rare. How to draw a line of demarcation between an authentic and fake guru? The Kulārṇava Tantra has presented certain characteristics for distinguishing the real guru from the fake one. What are they? Before we go to this, let us see what the term guru stands for?
Any definitions have been given by different treatises but the Kulārṇava Tantra declares that in the term guru, 'gu' stands for darkness while 'ru' stands for removal. Hence guru is he, who removes darkness of nescience.\(^4\)

Nescience of what? Like all other systems, Tantra also accepts the identical relationship between the individual self and the universal self. Nescience of this fact is the hurdle in the way of śādhana. Only realized guru who is but Śiva himself or the person who has realized Śiva within himself can remove this obstacle and because of this, Tantra sees no difference between the Śiva and guru.\(^5\)

If a guru and Śiva are identical then why lord chooses to manifest himself through the medium of guru? Why should not He manifest directly? One may have such questions. One of such question is asked by pārvatī to

\(^4\) Sus'abdāḥvandhakārah syaḥ ru
Ś'abdahānannirodhakah |
Indhakāra nirodhatvāt guruhityabhidhiyate
Kulārṇava Tantra 17-8.

\(^5\) Yah Ś'ivah Svargah Śuksmś'conmanā niskalosvyayac: |
Vyomākṣe ajosnantaḥ Sa katham puṣyaite priye
Ibid 13-51.
Lord S'iva in the Kulārṇava Tantra. In response to that question Lord S'iva replies that He is subtle, formless and being so, it is difficult to perceive. How then He can be worshipped? So out of compassion, Lord S'iva takes the form of guru. Worship of Him grants liberation and fulfilment. And being so, it is also declared by the same Tantra that the guru is none other than S'iva without His three eyes, Visnu without four arms and Brahma without His four faces. These are the symbolic explanations of the various modes of the Higher Reality.

What are the characteristics of such a venerable guru? This has been explained in almost all Tantras. The list of the qualities of guru is such a long that it takes two chapters in the Kulārṇava Tantra. Hence it is impossible to reproduce it here. But here we can mention some of them so that the layman can see who can be the real Tantric guru.

6. Āta eva S'ivah Saktād gurūrūpam Samāśritah
Dhakhyā Sampūjito devi bhūkṣion muktām pravacati
Ibid 13-52.

7. 'Trinetrah S'ivah Saktād acaturbāhuhacutah
Acaturvadano brahmā S'ri guru kathitah priye
Ibid 13-57.
The first requirement is that guru should be a realised one. Only such person can initiate other person. He also should know the past, present and future. He should be acquainted with the science of Mantra and Yantra also. Guru also should have a capacity to purifying the impurities of all kinds of disciple. Such and others are also the qualities of guru described in Yantra. These types of qualities is almost rarely to be found in a man in this age. But if suppose, somebody gets this type of personality, he would surely realize the glimpse of the Higher Reality. And because of this significance, it is declared with reverence that guru can save us from the wrath of even god but nobody can save us from the wrath of guru. Only such an efficient guru can initiate a disciple. That is the significance of initiation and how guru initiates disciple that we shall see under the title "initiation".

6. Initiation : Bikśa :

Like guru, initiation is also an important notion in the Yantra sādhanā. In the Kulārṇava Tantra, it is declared that there can be no Mokṣa or liberation without Bikṣa or initiation, and initiation can not be there without a teacher or guru. So only guru can initiate the disciple for the sādhanā according to his competency.

6. Hari rūthe guro tratā guro ruthe na kas'cana.
9. Vināḍikṣāṁ na nokṣaḥ svaśāntam siva s'āsane  
Sa ca na syād vinācāryaniti acārya paramāṇa  ||
Ibid 13-3.
Why initiation is required, this can be asked. In response to this, we can say, our mind is just like a garden. As in the garden, the poisonous sprouts come out with the good one, like wise, in our mind also, bad thoughts or the poisonous sprouts of desires also come out. At the time of initiation, guru removes the unrequired things from the mind of disciple through S'akti pāta. (Transplantation of power). The very term 'Dikṣā' reflects this fact. 'Di' means that which gives knowledge while 'kṣa' means that which removes animal sprouts. The Vis'vasāra Tantra gives the definition of this term. According to it, Dikṣā means that which abolishes sin and gives divine knowledge.  

How does guru creates this type of condition or in other words which are the ways through which guru gives initiation? Three types of initiation is largely accepted in the Tantra sādhanā. The first is spars'a dikṣā or bodily identification to create a type of rapport in the student or sādhaka. (Tvā kṛdyam me kṛdyam dadñāmi || etc.)

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10. Dīyate Jhāna sadbhāva kṣīyate pasuvāsanā |
    Taken from the Tantra Mahāviṣṇuṇa by S'ri Shara S'ri Rama.
The second is Drksanjña, initiation by sight and the third is Nānasa dikṣā, initiation by thought. The same Tantra, the Kulārṇava Tantra, also describes how guru gives these three types of initiation. The first initiation by touch is like a slow nourishing by the bird with the warmth of its wings. In the initiation through sight disciple is initiated as nourishing of the young by the fish through the seeing alone, while the initiation by thought is like a nourishing of its young by the tortoise by only thinking of them.

Through these ways of initiation guru first removes the impurities and transfers his energy into the disciple, so that the latent power of the disciple can be awakened. But for this, and also as we have seen in the characteristics of the guru, guru should have awakened the Kūḍālinī Sakti. And only this type of realized soul can open the centres of energy of disciple.

11. Sparśākhyā devi draksanjña mānasākhyā mahesvari | Kriyāya devi dikṣā tridhā smruta.
   Ibid 14-38.
To make it more clear, we can put here the simile of a match box. In the disciple, the energy is already there as coating of sulphur on the match box. For the activation of which, requires the external aid which is provided by guru at the time of initiation.

After the initiation, the process of inner and outer purification starts. First purification of body (Bhūta S'uddhi) takes place and then purification of mind follows. We shall now see something about Bhūta S'uddhi.

C. Purification of body : Bhūta S'uddhi :

Bhūta S'uddhi is a distinctive feature of the Tantra sadhāna. It is considered as an indispensable discipline prior to all rituals. S'uddhi means purification. Especially, in the Tantra sadhāna, it is believed that each limb of the worshipper should be purified. Only then he becomes fit for worship of divinity. Not only the purification of body, but in the Tantra sadhāna as the Kulārṇava Tantra declares, requires five types of purification, which are namely the purification of self, of place, of material, of Tantra and of deity.  

\[12.\text{ Ātma Sthānamanudravya deva S'uddhistu pancami.} \]
Kulārṇava Tantra 6-16.
First the place of worship should be sanctified by cleanings, swiping etc. and should be decorated with flowers, incense etc., so that the mind can concentrate on deity. Substance also should be purified by sprinkling pure water. The deity should be purified by placing it on the seat and also by infusing life. (prāṇa pratisthā) we shall see the details of the purification of self. Self resides in body so first, body should be purified, which in Tantra, is known as Bhūta S'uddhi.

Bhūta S'uddhi means the purification of the elements of the body. The purpose of purification is to make clean the internal and external atmosphere of sadhaka's body. The outer purification can be done by bathing etc. and inner by Nyāsa, Prāṇayāma etc. As Kapali Sastry thinks, "It must be noted here that the purification of the various limbs, outer physical and the inner mind stuff aims not only at the eradication of the narrowing and obscuring influences of the elemental forces and the universal weakness of the lower nature, but inviting in their place the opposite good influence of the benign forces, the powers of the supra physical worlds. That is why in the actual bhūta s'uddhi, every part is offered to a deity and the group of deities that are invoked to occupy their places in the body vessel,"
adhāra, constitutes indeed the minor gods who are the parivaras (family) of the chosen chief.¹³

How the process of purification takes place? Our body is composed of five elements namely, Earth, (Prithvi) 
Apa (Water), Fire (Teja), Air (Vayu) and Ether (Ashā). Purification or harmony of these is the real Bhūta S'uddhi.

According to the Tantra sādhanā, the whole process should be done mentally (kalpayet). Sādhaka has to first imagine the predominance of particular element on the specific part of the body to which that part belongs, or that particular element is predominant in that particular part of the body. For instance, the earth element starts from feet to thigh, water element from thigh to navel, fire from navel to heart, air from heart to centre of eyebrow and ether is predominant on the most upper part of the body. Sādhaka has to concentrate these elements on their specific parts.

¹³. Sastry, Kapali T.V. Further lights:
The Veda and the Tantra. pp. 242-243
Published by Sri Aurobindo Library, 1951.
After doing this, he has to imagine the process of absorption of gross element into subtle one, i.e. the earth into water, water into fire, fire into air, air into ether, ether into ego, ego into nature (prakrati) and prakriti into god. While doing so, according to Tantra, he also has to imagine a man who is made out of bodily impurities (papapuruṣa). The idea of Pāpa puruṣa or "man of impurities" is an acceptance of the fact that prior to the process of purification every sādhaka is full of bodily as well as mental impurities. As he proceeds through initiation to bhūta S'uddhi, he gradually gets established into his new position of a purified soul with the result that the evils in him, in the form of impurities, gradually fades away. In traditional terminology, it is a process of first drying and then of burning that person full of impurities so that the same person, after purification, assumes as if were a new form altogether i.e a spiritual form and becomes a spiritual man fit for becoming a vessel or receptacle of spiritual forces of S'akti.

The process of drying away and burning away of the papapuruṣa should be done with the repetition of the seed letter याय, that is, yaṃ, and fire, that is Ram. Now the whole body of the blackman results into an ash. Then with the help of nectar which constantly flows from the Sahasrāra,
śādhaka has to build a new pure body in imagination, which should start from Lord to nature, from nature to intellect, from intellect to ego, from ego to ether, from ether to air, air to fire, fire to water, water to earth, earth to vegetable, from vegetable to food, from food to semen and from semen to purusa, that is I am. This 'I am' is not natural ego. It is a feeling of self-realization.

This is what śādhaka has to do mentally. Only after this he becomes entitled to worship deity, he can here see the justification of the principle of Tantric śādhana, that is to worship deity only by becoming deity (Devam bhūtvā yajet devam). Therefore, Tantra is a way to raise one's own consciousness to the level of divine.

This practice should be done by śādhaka in daily worship. Therapeutically it also affects the body. According to the Āyurveda, harmony between vāt (Air), Pitta (Fire), and Kapha (Phlegm) results into health. These three are nothing but the combination of the five gross elements (Pancā mahāāhūtā). Purification of these five elements necessarily ends into health, and the body gets fortified against all diseases altogether.
After purification of constituents of body or Bhūta S'uddhi comes the Gītta S'uddhi, purification of mind which should be done through Nyāsa. How Nyāsa is performed that we shall see now.

a. Purification of Mind: Nyāsa:

The process of Tantra sādhanā is from gross to subtle. Being subtle, purification of mind comes after purification of body. This inner purification can be done through Nyāsa. How this purification takes place?

The root verb of Nyāsa is Nyas = to place. With the help of the reference of Kapali sastri we could see that Bhūta S'uddhi does not mean only removal of bad elements or impurities but also placing of good thoughts or divinity. After dissolving the sinful body, and building spiritual body through imagination the body is to be instilled with prāṇa or deity. The process of establishing deity starts with Nyāsa. Like Bhūta S'uddhi, this process also should be done mentally.

There are various types of Nyāsas. Namely, Tantra nyāsa, Mahāsodhā nyāsa, Karanyāsa etc. More details about this have been given in to the Kularnava Tantra. The Nyāsa
is done by placing the top of the finger on the various parts of the body. As for example in the Ṣātrika Nyāsa, alphabets are placed on the limbs of the body. In the esoteric science, letters are considered as the manifestation of Ṣ'abda Brahman and being so they are considered as deities. This Ṣātrika Nyāsa is also bifurcated into two parts which are namely, the outer Ṣātrika Nyāsa, (Dahirma - trika nyāsa) and the inner Ṣātrika Nyāsa, (Tantaramātrika nyāsa). In the former type, the letters are placed on the limbs of the physical body imaginatively by touching that part of the body, while in the later type they are placed on the six subtle centres (sat cakras) The details of this, is given in all the Tantric works which are related with Tantra sādhanā.

What is the esoteric significance of this rite? It is that, the sādhaka should realize that his essence is Spirit, and body and mind are but its manifestations of the Spirit. All is divine and everything is nothing but consciousness. By Vyāpaka Nyāsa or expanding identification, he mentally spreads the presence of consciousness through out himself. Then he becomes deva and only by becoming so he can worship deva.
The scientific significance of this rite is that, as we know, man becomes what he thinks. Thought moulds our intellectual, moral character. The transformation of being takes place through the transformation of thought. If we constantly think about the divinity or we think positively, it necessarily results into the transformation of personality. Thus for transformation of human personality into a divine one, Tantra touches at the very root of the process of all transformation and brings about wonderful results. The mortal frame which is considered fake, susceptible to diseases gets transformed into a robust fortified, not easily susceptible to diseases. The therapeutic value of this process is invaluable.

The therapeutic value of this rite also can be applied into Yoganindra or relaxation. Nyāsa also means identification with divine thought in which sadhaka forgets everything about the worldly affairs. This is the true relaxation and it is considered as the best medicine for the diseases of modern world, which arise from the mental tensions, which are namely blood pressure, heart attack, etc. So, that way, Nyāsa can be equated with the systematic method for inducing complete physical mental relaxation.
After purification of body mind in the divine body, sadhaka installs the life. This rite, in Tantric terms is known as prāṇa pratiṣṭhā. Now we shall see about it.

**Installation of life : Prāṇa pratiṣṭhā :**

Prāṇa pratiṣṭhā is a unique contribution of Tantra sadhana to the oriental sadhana system. In the external worship, at initial level, sadhaka worships an image of Śiva or of Viṣṇu or of devi. At little advanced level yantra, images of deities like Śiva, Brahma or Viṣṇu present higher reality into gross form. A step advance, in this direction of "gross to subtle" is presented through replacing image by yantra, which is a diagram on the plate with seed letters or numbers symbolizing the union of the gross and subtle or individual self consciousness with the divine consciousness, worship takes place instead of image worship.

Tantra believes that mere image or diagram does not itself become effective. It should be charged with the life force. This does not mean that they are dead. According
to Tantra, there is nothing like a dead thing. That here happens is, the śādhaka, through concentration establishes his life force into that Tantra and worships it. So here actually what śādhaka worships is his consciousness only.

Like external worship, this rite also takes place in internal worship. After the purification of body and mind, śādhaka installs the life force in his divine body.

But what is the significance of this rite?

According to the sākta Tantra, everything is a manifestation of energy. It is present everywhere but an ordinary man does not consider this fact. So at the initial level, he has to imagine that the object of worship is alive. One should not worship what is inferior to him or her. The worshipped should be superior and must be conscious in nature. And because of this, Prāṇa or life should be infused into the worshipped one. But this is not a process as Arthur Avalon says 'to spread a butter on a bread' but as he thinks the significance behind this rite is 'to enliven the consciousness of the worshipper into a realization of His presence.'

p.543, Published by Panosh and Co.,
Sixth edition, 1965
How this process should be done? This should be done with the help of Mantra, Japa and Purscarana. Now let us see something about it.

\section*{Mantra:}

The place of Mantra in the Tantra śādhana is very significant. Not a single Tantric rite is done without Mantra.

The root verb of Mantra is śāman means to meditate. In the Nyāsa, we saw the significance of thought power. Mantra is nothing but the condensed form of that thought power. And that is why proper pronunciation and concentration on it gives result.

In the Mantra śādhana, Mantras are divided into four groups namely, friendly, serving, supporting and destroying. At the time of initiation, guru according to the nature of disciple gives the proper Mantra and that Mantra should be done constantly. This is known as Japa.
Japa: Japa means repetition of Mantra. This process cultivates power of concentration. After sitting in any convenient posture in the silent place, sadhaka recites the Mantra into which he has been initiated.

Japa is of three kinds. (1) Vacika Japa in which Mantra is uttered audibly (2) Upamsu Japa in which only movement of lips is visible but no voice is heard and the last one is (3) Mānsika Japa which is considered as the highest form of japa in which only repetition takes place with a single mind. One thing should be remembered here that only mechanical repetition does not create anything for the effective result, one has to do japa with faith, aspiration and devotion.

The aim behind the Jāsa and Prāṇa pratisthā is to feel divinity within oneself. How Mantra—Japa does this that we shall see in the words of Áuruindo, "The word is a sound expression of the idea. In the Supra physical plan when an idea has to be realized, one can, by repeating the word expression of it, produce vibrations which prepare the
mind for the realization of the idea. That is the principle of the Mantra and Japa. One repeats the name of the Divine and the vibration created in the consciousness prepare the realization of the Divine."15

6. Bhāva: Mental disposition:

In the Tantric sādhanā, Bhāva or mental disposition plays a prominent role. As we have seen throughout the essentials of Tantra that, Tantra lays stress on the mental worship. As has been accepted in the psychology, we become what we think. Thought has such a power that it can transform the personality of the thinker. The reason for this is that thought is directly related with mind and mind is considered as the moulder of personality. Tantric sādhanā is based upon this principle. Due to significance of thought power Tantra lays stress on mental aspect in sādhanā.

Tantra has accepted the importance of mental disposition (Bhāva) in sādhanā to the extent that— as Rudra yūmala declares deity does not reside in a stone or clay but it abides in a mental disposition or Bhāva.  

The purpose of sādhanā pre-supposes a duality of worshiper and worshipped. This duality exists till the identity between the devotee and the deity is established. Tantra has prescribed the different stages between the way of duality to identity. These stages are according to the mental tendency (Bhāva) of sādhaka.

Tantra has prescribed three kinds of Bhāva, namely, Pas'ubhāva, Vīrabhāva and Divyabhāva which are also known, as Tamasika, Rajasika and Satwika respectively. Now we shall see the details about this.

**Pas'ubhāva:**

Jiva is known as Pas'u. The root verb of the term Pas'u is pās means bondage. The person who is in bonds of

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16. Ṛk 3.59.17: Ha kāṣṭhe vidhyate dēvo na paśanai na mṛumnayo
   Bhāvehi vidhyate devahāsmāt bhāvastu kāraṇam.
   Cited from S'ri Ram Sa-ma, p.195.
desires or Vasānas is Pas'ū. In the early stage of life, individual being is known as Pas'ū. The reason is that, at that time he is under the control of senses organs and desires.

In this Bhāva, Tamas (Inertia) element is predominant. Lethargy (Ālasya) and rigidity (Jādyā) is the characteristic of this Bhāva. Due to nescience (Ajñāna), which is also one kind of bondage (pas'a) person plays only at gross or external level. Due to lack of this competency, he can not penetrate deeper into the subtle meanings of the sādhanā process.

In the Kulañcīrṇa Tantra, eight bonds (pās'a) have been described. Which are namely, Daya (Mercy), Kōha (Delusion), Bhaya (Fear), Lajī (Shame), Ṣhrupa (Neutra), Kulam (Heredity) Shila (Character) and Varna (Colour)complex). In other Tantras, generally three kinds of pās'as have been described namely, Māla (Impurities), Kāma (Past deeds) and Lāyā (Delusion). Mala is conceived as the highest among all these three. So for overcoming the Pas'ūbhāva, removal of mala is necessary. And for removal of it, Diṣṭā, initiation is best means.
At this stage, Rajas (Activity) element is predominant. Those who can discriminate the real pleasure from pain and also who has got control over senses, greediness, lust, anger etc. he comes under the realm of Vīra bhāva.

Only Vīra sādhaka are permitted to utilize the 5 I's in sādhana because they have controlled their senses, and in such a sādhaka there is no possibility of decline.

After having controlled the senses, sādhaka enters into the third Bhāva, that is Divya bhāva.

Divya bhāva:

As Rajas is predominant in the Vīrabhāva, here in this Divya bhāva, Sattva element is predominant. At this level as the Mahānirvāṇa Tantra declares, Sādhaka transcends the duality (Dvandvātītama) of worshipper and worshipped.

17. Divyas'ca devatāprāyah S'udādhanah carana sada
    Dwandvātītito Vitarāgah Sarvabhūtah kṣa
    Mahānirvāṇa Tantra 1.55.
So thus, sadhaka who has transcended the dualities and has established the identity with the desired deity is known as he who is possessed of divine bhāva.

These three Bhāvas are stages in sādhana. It is the victory of sādhaka in which sādhaka always goes upward from Pas'u to Vira and from Vira to Divya bhāva. 18

Conclusion:

Like realisation of Reality, unfoldment of physical and mental powers is also one of the goals of any sādhana system. Sādhana is a key through which one can open the treasure of infinite powers. Tantra has done this job very significantly and because of this, Arthur Avalon says "Indeed both popular and esoteric Hinduism is, in its practical aspect, largely Tantric." 19

Through out the Tantra sādhana, we could see that the process of Nyāsa, Bhūta S'uddhi, etc. is nothing but the

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18. Adou bhāva pas'um krutva pas'sat kuryādāvas'yakam | Virabhāvo mahābhāvah sarvabhāvottamah | Tatpāśatsreyasa Sthanam divya bhāvo mahāphalāh || Taken from the Tantra Kahāvijñāna, by Sri Rāma Sharma, p.209

various techniques for mastering and unfolding physical- 
menial powers. This requires purified body-mind complex 
which is possible through Mantra and Hathayogic āsanās (postures) and prāṇāyāma which are inclusive aspects 
of the Tantra sādhanā.

Through Hathayogic techniques body becomes free 
from diseases and through Mantra sādhanā, mind becomes 
calm and concentrated. This also secures the therapeutic 
aspect. Consistent positive thinking which is possible 
only in concentrated mind, can heal any diseases. This 
is the core of the thought therapy which has been found 
out in present times.

For the desired results in the Tantra sādhanā, 
ritual commences with the resolution (Sahkula). This 
resolution strengthens the mind of a sādhaka and also 
cultivates his Will power which is the source of all 
powers.

The result of Tantric sādhanā is very quick, 
effective and enduring. At the same time, there is also 
a limitation of it. This sādhanā is the Kalārṇava Tantra
declares, is to walk on the edge of a razor, so for safety of a śādhaka, an experienced and authentic guru is required which is rarely possible. So for a Tantra śādhaka, it is really a problem to have a realized soul as guru.

Tantra śādhanā is a tree which is full of flowers and fruits of super natural powers but a guru prevents his disciples to utilize it for mundane pleasures. Śādhaka attains the power in the process of awakening the kundalini. How this process takes place that we shall see under the title "Awakening of the Kundalini S'akti."
C. Awakening of the Kupdalinī Stārī:

Introduction:

In this age of science, security of a living being is a burning problem. Man has controlled almost all properties of the nature and even then we are always in danger. Why is it so? That is that small loose screw that brings about the whole mechanism of the world into a critical condition?

It is nothing but the imbalance or disharmony between body-mind, intellect-emotion in man. We are running madly after the materialism. The unfulfilled desires create imbalance between intellect and emotion in man which leads one to behave in unnatural way.

Technology has found out those types of weapons through which most of the part of the world can be demolished within a short time. If the possessors of these weapons do not think moderately (Moderation also comes from harmony between intellect and emotion) then it will prove to be dangerous for the whole of humanity. As Lord Krishna thinks the whole humanity is dangerously sleeping on the latent volcano.
This latent volcano of nuclear power can burst out at any time. It is an energy which can be used either for constructive or destructive purposes and this shearly depends on one's mental tendency.

Like atom, our body also is a foundation of energy which is rather more powerful than nuclear power which in Tantra terminology is known as the kundalini S'akti. This energy is an universal energy and it is generally considered as latent and requires to be awakened. Awakening of it, is the goal of Tantra sāchānā.

Energy as an ultimate Reality of universe is a meta-physical doctrine underlying Tantra system. This meta-physical doctrine has also been accepted by science. Till now, this concept was considered as purely spiritual but now it has entered into the territory of science. Now the time has ripened for the working out compromise of spiritualism and scientific materialism. Spiritualism has to come down from the solitude of the summit of a mountain and has to settle its status in the midst of layman. At the same time, science also has to expand the narrow limits it has imposed upon and has to accept that which is not observable.
This universal energy resides in a body in the form of Kundala (Coil) hence it is known as Kundalini. The awakening of energy is possible either through grace of god or through śādhana.

In the case of grace, disciple is directed by guru or god through the medium of intution while in śādhana, śādhaka has to follow certain rules and regulations. He has to keep his body mind pure and perfect with the help of Nyāsa, Kudrās, Hathayogic techniques etc. Moreover, guru also has to keep constant attention on each and every step of the progress of śādhaka.

Which are the theoretical and practical basis of the Kundalini Yoga and how the awakened in a modern world? Now we shall see these possible questions in the section which follows.

1. Theoretical and applied aspects of the Kundalini Yoga:

2. Theoretical aspect:

The term "Kundalini" comes from the term 'Kundala' means "coiled". The universal energy, though it is potent lies latent at the end of the spinal cord in a centre known as Muladhara cakra, in a coiled form like a serpent, hence it is known as Kundalini.
As has been accepted by science, only one tenth of our mind is active while nine tenth of it is dormant. Our present development is the result of that one tenth awakened part. In course of time slowly but steadily we cultivate our powers but the Kundalini yoga process enhances this cultivation as it deals with the expansion of inner latent powers.

The theoretical basis of this yoga is identification, based upon the principle of microcosm and macrocosm, i.e. all that is contained in the universe is also present in man. Man, therefore, is a miniature universe. At first, this principle seems to be a caprice or merely an idea of a fertile mind, but when we go into deeper and deeper it proves to be most creative and fertile principle.

There is one and same universal consciousness in minerals and man. These two differ only in expression of the levels of consciousness. In minerals, it is less expressed and hence it looks as gross while in man, it expresses in more degrees than in minerals, and hence, it seems living or conscious. The present state of development of man is a result of a series of transformation or cultivation of consciousness. The previous stages of man are
located in amoeba, from amoeba to fish, fish to ape and ape to man. This shows that the later transformation is superior to the former one. The process of cultivation of consciousness adds one more possibility in the series of transformation that is from man to super man. Tantra leads us to this way through awakening the Kundalini S'akti. Unconsciously, we are on that way of transformation but a Tantric sadhaka does this with full awareness and does it speedily. With the awakening of latent individual consciousness, sadhaka gets identification with the universal consciousness of which he is a part and parcel.

But how this identification between microcosm and macrocosm takes place? Like other systems, Tantra has also accepted that the root of the universe is ultimate Reality which is one without second. This Reality for Tantra is either S'iva or S'akti both of which are identical as moon and its beam. This S'iva or S'akti are the static and kinetic aspect of one Reality respectively.

As in the moving wheel, there is a point which is static around which the whole wheel moves. In the same way, S'iva is the static aspect of Reality around which the dynamic or kinetic S'akti moves. So S'iva being a static aspect
of Reality is considered as the centre of the universe as a wheel.

This S'iva wills to be many. Then His willing issues forth into a projection in the form of S'akti. The S'iva or the ultimate Reality is possessed with a Fiat; Universal will power and wills to be many. (So akāmāyata ekoaham bahusyama). S'akti manifests Herself in the plains of consciousness or lokas. These plains of consciousness are not one and the same but they differ by the degrees of density of matter out of which they are composed. It means we can say briefly that the creation manifests in increasing degrees of density or complexity. This process starts from the most subtle to elemental culminates in the creation of gross worlds, that is prithvī etc. which composed of extremely dense matter.

The above mentioned process of creation taking place in macrocosm, also takes place in the microcosm simultaneously. Like universe, our body is also made out of five gross elements with their essences, that is jāmnātra, are located at certain points on the body namely skull, throat, heart etc. These points are in Tantra terms known as centres or cakras.
These cakras or the centres of consciousness are like power house from which each and every cell gets its power. But how this power flow? This power flows through the medium of Nādi or veins which are subtle in nature. Through Nādi, life currents flows and vitalize the body. According to the Tantric treatise, there are 72,000 nadis in body. Among them fourteen are important. Three among fourteen are the prime one they are namely, Ida, Pingla and Susumā. Among these three, Susumā is the most significant.

Centres are seven in number. Though there is a controversy about the number of centres. For some it is nine while seven is generally accepted. These cakras are namely Mūlādhāra cakra, Śvādhishthāna cakra, Maṇipura cakra, Anāhata cakra, Viśuddha cakra, Ajña cakra and Sahasrāra cakra. Their corresponding areas in physical body namely, sacrocoaygeal plexus, cardiac plexus, throat, eye-brows and skull region respectively.

The seventh centre, that is, Sahasrāra where the manifestation of consciousness is at the highest level, is considered in Tantra as the abode of Śiva while Mūlādhāra at the end of the spinal cord is considered as the abode of
S'akti. The place of centres and nadis, is in Tantra sadhana very significant. All the detail description about centres and nadis we shall see in the second section of this thesis under the title "Tantra anatomy". To avoid the repetition of it, here we shall mention their names and only required portion of details.

Now let us come to the original point, that is, identification between the microcosm and macrocosm. As mount Heru is considered as the axis of universe, likewise, spinal cord is considered as the base of physical body. Because both universe and body has been made out of five gross elements. The predominance of five elements is felt at different centres or cakras. The five gross elements, Prithvi, Teja, Vayu and Akasa with their respective Tanmatras namely Gandha, Rasa, Prana, Sparsha Sahoda are felt on the Muladhara, Swadhisthana, Manipura, Anahata, Visuddha, Ajna and Sahasrara cakra respectively.

Energy is the support or base of universe. The universal energy, that is, Rudralini also rests coiled at the Muladhara cakra, at the end of the spinal cord. This is the point, which in Tantra terms is known as
handa' from which all 72,000 nadis spring and spread out in the whole body. The sympathetic channel, the para sympathetic channel and the spinal cord have a great resemblance with the Ida, Pingala and Susumna nadis. The mental and vital currents flow into these Ida and Pingala nadi respectively. There are also two subtle nadis namely Vajra and Citrini in the Susumna nadi.

The Ḥuladhāra cakra is the meeting place of all these channels. There is also an upward base triangle in the centre, inside it there is a Svayambhu linga on which the Kundalini rests coiled.

The latent Kundalini can be awakened through various Hatha yogic practices and Tantra techniques. The awakened Kundalini pierces centres one by one and ultimately reaches to the Sahasrāra cakra. In its upward journey and union between Śiva, who resides in the Sahasrāra, and Śakti takes place in the Sahasrāra cakra.

Sahaj yoga is the synonym of the Kundalini yoga. In the ascension of the Kundalini while piercing all centres, She absorbs all elemental forces which are ascribed to the centres. At the Sahasrāra centre, She absorbs herself in Śiva.
A cosmic intercourse takes place in that centre. There issues nectar from S'iva. Kundalinī drinks this nectar and comes back to Her own place, that is the Muladhāra cakra. In her journey towards of descent, it revitalizes all the centres with the ambrosia and ultimately goes to her original abiding place i.e. the Muladhāra. This process of S'akti going upward and comming down after union and intercourse with S'iva has to be repeated again and again till a stage come when she rests permanently with S'iva in Sahasrāra and descent movement stops once for all. This depends upon the intensity of śādhanā and competency of śadhaka.

It is said that when man awakes for worldly affairs, Kundalinī sleeps. But when Kundalinī awakes, man sleeps for worldly affairs. It means the power he gets from the awakening of Kundalinī, expands the horizons of his ordinary limitations attached with his ego. His self gets expanded to its nth capacity with the result that the power he gets from the awakening of Kundalinī, he does not utilize for his personal pleasures but for the whole humanity. It is unless to sit, on the solitude of mountain after liberation as some yogies do. But the real Tantric śadhaka uses his powers not only for the
satisfaction of his mundane pleasures but for the liberation of whole humanity. Lord Buddha after enlightenment posed a question as to how he differs from ordinary person, who pursues wealth or fame or worldly pleasures if he enjoys his realization himself alone. And then he decides to share his pleasures of self realization among all people.

How the Sat cakrabhedan takes place, we shall see under the title "applied side of Kundalini yoga".

6. **Applied side of the Kundalini yoga**:

The term 'Kundalini yoga' is a compound of two terms namely, Kundalini and yoga. We know the meaning and significance of Kundalini. And yoga means union. Here the term 'yoga' does not denote merely union but it also represents the process which leads to union.

Realization or identification with the Higher Reality is the goal of the Kundalini yoga. This goal also can be achieved through the Raja yoga, Kantra yoga, Hatha yoga etc. The goal is the same but they differ only in the way of approaching the goal.
The Rāja yoga accepts the aid of intellect for reaching the goal while Mantra yoga does this by the instrument like words. The Haṭha yoga is mainly concerned with the physical body. They believe in the interdependent relationship of physical body and the subtle body in which centres of consciousness are situated. So the application on the gross body affects the subtle body. The Haṭha yoga does this by the application of Mudrās - Prāṇāyāma etc.

The Kundalini yoga deals with the seat or centres of consciousness. Centres and nādis are located in the subtle body or the prāṇāyāma s'arīra. According to the Tantra, among 72,000 nādis, which are spread throughout the body, only fourteen nādis are important. And among fourteen only three namely, Iḍā, Pīṅgala and Suṣumṇā nādi are significant. Iḍā and Pīṅgala run along with the Suṣumṇā on the left and the right side of it respectively. The root of all nādis which in Tantra terms is known as Kanda is in the Muladhāra cakra. The Kundalini S'akti lies dormant at the end of the Suṣumṇā channel. How to awaken this sleeping Kundalini, we shall see it now.
Tantra has worked out this process thousands of years back. Though this process is a difficult task but it gives everlasting eternal joy to śādhaka. The pre-requisite of this process of awakening the Kuṇḍalini is the guidance of an expert teacher who should be well versed in this type of practice who can efficiently guide in this process till it comes to its natural fruition. The objective of this process is to achieve purity of physical body-mind complex. And hence the second pre-requisite is firm determination or strong will power.

As we have seen in the theoretical aspect, Kuṇḍalini sleeps dormant at the base of the Suṣumnā nādi. So the door of this nādi should be opened otherwise the aroused power is likely to pass either in the Ida or in the Pingala nādi.

There are various processes for awakening the power mentioned by the different Tantra treatise. Here we shall see this process in the words of Arthur Avalon. In the words of Arthur Avalon, "The śādhaka sits in a prescribed āsana and steadies the mind by concentrating between the eyebrows. Air is inhaled and retained; the upper part of the body is contracted and the āṭā (upward breath) is checked. The air
thus prevented from going upward tends to rush downward. this escape of vāyu as apana is also checked by appropriate contraction of the lower parts. The vāyu thus collected is directed towards the Muladhāra centre and the mind and will are concentrated upon it with the result that due to the frictional pressure of prāṇa and apana held tight together, intense heat is generated and this again arouses the sleeping serpent, Kundalinī, which when so activated is drawn upwards. By mental concentration with the aid of Mantra, the jiva which is of the shape of a flame is brought down from the heart to the Muladhāra and, so to say, united and moved along with awakened S'akti. As its coils are loosened, the aperture to the door of Brahman, Brahmadvāra, at the mouth of the Susumṇā, is opened and through the Citrini nādi within the Kundalinī is led upwards.  

After piercing the Muladhāra cakra, with the aid of the concentration, Kundalinī goes upward and pierces all centres and unites with S'īva at the Sahasrāra centre. The

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The return journey of Kundalini invokes various centres on its way to Muladhāra and endows the sadhaka with the following qualities.

When it attains to Sahasrāra on its upward journey, sadhaka becomes completely liberated from the limitations of body-mind and space around. In the return journey while passing through the Ajñā cakra endows the sadhaka with the quality of success of words, means whatever he speaks turn out to be ultimately true. It confers the vak siddhi.

When it passes to vis'uddha cakra, sadhaka endows with a unique types of oration which whence he utters, keeps the hearer spell-bound. When it passes through Anāhata cakra, it confers unique power of discrimination by which sadhaka comes to know what is good and what is bad or what is eternal
and what is non-eternal. When it comes to the Manipura cakra, sadhaka is endowed with the knowledge of various vidhyas or abilities without being taught. When it passes through the swadhisthana cakra, sadhaka is endowed with poetic sense and the subtle techniques of yoga. When it comes to the Muladhara cakra, sadhaka enjoys health. These siddhis are again a criteria to what an extant the sadhaka has been able to penetrate various cakras.

These are the powers which normally do not manifest in a layman. It manifests only after piercing one after the other centres. At the end of this process, sadhaka gets totally transformed. He feels the presence of the a supernatural energy or sakti within himself.
Hitherto we have been discussing about the theoretical and applied side of the *Kundalini* yoga. Awakening of the inner potentialities is not an easy process. The Tantric way of awakening is very effective because it deals directly with the mental aspect. It is purely a psychological process. This fact also can be seen in the Tantric process of worship or *sadhana*. In the essentials of Tantra, we could see that the worship of deity should be done mentally (*Bhavayet, Kalpayet*) and it is considered as the highest form of worship.

It is said that the process of *sadhana* gives some *supernormal powers to sadhaka*. What is the use of these powers if suppose the *sadhaka* sits idly in solitude on the peaks of the mountains? How these power can be applied in day to day life? A layman is least concerned with whether *Kundalini* is there or not. He is always in search of those aids through which he can get relief from the pain resulting from the complexities of life. Physical disorders and mental ailments are the unavoidable aspects of life which add to the complexity in life. Is there any Tantric way through which the process of awakening of *Kundalini* can be realized to come over the evils of life?
Yes, from the description of Tantra centres and nadis we can work out one hypothesis which is related with the therapeutic aspect which runs as follows:

The awakened Kundalinī can be classified according to its various aspects of manifestation. They are namely Kriyāvatī, Varnāmayee, Kalatma and Vedhamayee.²¹

Manifestation on the plan of physical body, which is related with the Hatha yoga, is known as the Kriyāvatī aspect of the Kundalinī s'akti. On this stage, sādhaka does manifold exercises automatically under the influence of new awakened power. The Hatha yogic exercise directly affects the spinal column of sādhaka not in a destructive manner but their effect on system gives health to him.

The second aspect is Kalavati. Etymologically, Kalavasti means phase. It may be a phase of time of moon etc. Kundalinī is a fiery energy. It's phase of flame in body

²¹ Caturvidhyāḥ sa samdiśta kriyāvatīyādi bhedataḥ Kriyāvatī Varnāmayee Kalatma Vedhamayee.

Taken from Devatma Shakti (Divine Power) by Swami Vishnu Tirth. pp. 115, Published by Shankarbalji Bhatnagar, 1949.
takes the form of bile or pitta. The place of bile in body is very significant. All roots of diseases are located in the unbalanced secretion of the fire of the stomach or jāṭhārāgni. The taken food is consumed by the fire at the navel region. Aroused power of Kuṇḍalini strengthens this firing capacity of the bile or pittakāla which ultimately results into healthy body.

The Vedhamayee aspect is the highest manifestation of Kuṇḍalini s'akti which covers all these three aspects. This aspect deals with the piercing of centres. Bhootjaya or the complete control over bodily constituents is the result of this aspect. Śādhaka can change the proportion of bodily constituents according to his will. So that he can himself establish a harmony between five āṭhments which is the pre-requisite of health. This indicates its tremendous therapeutic value.

Like all these three, the Varṇamayee aspect also has the therapeutic aspect very much valuable in modern times.

This Varṇamayee aspect manifests on the Viś'uddha cakra which is considered as the abode of Saraswati. The corresponding area of the Viś'uddha cakra in physical body
is the throat region through which the pronunciation of letters (Varnas) or sound manifest.

All letters have their origin in the Hāda tattva or S'abda brahman. There are four stages through which Hāda passes till it manifests into the spoken words or Vaikhari. These stages are para, pas'yanti, Madhyama and Vaikhari. According to the Samskrit linguists, the Vaikhari or the spoken words manifests through the fifty letters which are known as Varnas. Among fifty letters, there are sixteen vowels namely a, ə, ʌ, u, ʊ, r, ri, i, ɪ, e, ai, o, ou, m, h. The twenty five consonants are divided into five groups which runs as follows:

<table>
<thead>
<tr>
<th>k</th>
<th>kh</th>
<th>g</th>
<th>gh</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>ch</td>
<td>j</td>
<td>jh</td>
<td>n</td>
</tr>
<tr>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>n</td>
</tr>
<tr>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>n</td>
</tr>
<tr>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>kh</td>
<td>m</td>
</tr>
</tbody>
</table>

Last nine are semi-consonants namely, y, r, l, v, s', s, s, h, l and ks is a compound of k and s.
Now let us come to the Tantra anatomy with a view to work out the hypothesis related with healing aspect. As we know, according to the Tantra, there are two channels, Iḍā and Piṅgala running along the middle channel, that is, Sugumna, left and right side of it respectively. These two microcosmic channels are believed to be related with the macrocosmic moon and sun. And being so, Iḍā nādi contains mental currents as it relates with moon while Piṅgala nādi contains vital currents as it relates with sun. Thus, in brief, mental and vital currents flow through these two channels.

Disharmony between these two currents is also one of the salient cause of disease or split personality. Because disharmony between these two currents creates disharmony between emotion and intellect which are directly related with Iḍā and Piṅgala respectively.

All these details lead us to conclude that if the flow of the mental currents or emotion goes in excess degree in the Iḍā nādi, man becomes more imaginative or fanciful or behaves like caprice or in other words, he
<table>
<thead>
<tr>
<th>The five principles</th>
<th>Ida (the moon) Vowels Svarāḥ</th>
<th>Pingalā (the sun) consonants: śparsāḥ</th>
<th>Susumna (fire) semi-consonants and sibilants</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visuddha cakra</td>
<td>a e i o u</td>
<td>Amāhata</td>
<td>Moolā</td>
<td>Sense of touch and power of grasping</td>
</tr>
<tr>
<td>short masculine</td>
<td>k c t o t a p o y o s o</td>
<td>Munipura</td>
<td>Dhūra</td>
<td>sight and power of motion.</td>
</tr>
<tr>
<td>Long feminine</td>
<td>kh ch th o th ph o r o</td>
<td>Svādhi</td>
<td>Moolā</td>
<td>Ameel and power of excretion.</td>
</tr>
<tr>
<td>Neuter</td>
<td>l j o</td>
<td>Sthāma</td>
<td>Uldhu</td>
<td>Taste and sexuality.</td>
</tr>
<tr>
<td>Air</td>
<td>a i e</td>
<td>Ida</td>
<td>Pingalā</td>
<td>Hearing and speech</td>
</tr>
<tr>
<td>Heat</td>
<td>I i a i</td>
<td>Pingalā</td>
<td>Susumna</td>
<td></td>
</tr>
</tbody>
</table>

This chart is taken from the 'Devātma Sakti' (Divine power) by Swami Vismutirtha, p. 167.
becomes incapable of taking rational decision. At the same time, if the flow of vital current goes beyond proportion, man becomes more vigourous or rigid. Both these situations are not good for healthy body-mind complex. Excess of any current hurts the personality of man.

The Varnamayee aspect of the Kundalinī throws light on the way to come out from this calamity. As the S'arada Tilaka, a Tantric work declares, the pronunciation of letters or varnas is possible with the help of air or vāyu. According to the same treatise (patal-II) the effect of sound of all the vowels are mainly connected with Iḍā. Again short vowels pertain to Iḍā and four vowels e, ai, o, au to Susumnā. The nasal sound pertains to ātmā and visarga to s'akti. The short vowels are of masculine gender, the long vowels are of feminine gender and the four a, ai, o, au are of neuter gender. Twentyfive consonants from k to m are mainly connected with Piṅgalā and sibilants are connected with Susumnā. Again, all consonants from k to ks with short vowels with Iḍā and ai, o, au with Susumnā. 22

22. S'arada Tilaka.
Translation is taken from the "Deviśakti (Divine power)" by Swami Vīṣṇuśīrth.
This allows us to conclude that certain letters contain vital force while others contain mental force as their origin is either in Pingalā or in Iḍā.

Now from the given details we can assume that if, suppose, subject A is suffering from the vital deficiency, this vital deficiency can be recovered by the correct pronunciation of those letters which are related with Pingalā nādi.

According to the chart which is worked out by the S'ardā Tilaka, the pronunciation of a and ā create a different types of effects as former is related with the Iḍā nādi and later is related with the Pingalā nādi.

<table>
<thead>
<tr>
<th>A</th>
<th>Short vowel</th>
<th>Ā</th>
<th>Long vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pingalā nādi</td>
<td>Vitality</td>
<td>Iḍā nādi</td>
<td>Mental energy</td>
</tr>
</tbody>
</table>

In the same way deficiency of mental currents also can be removed by the pronunciation of letters related with the Iḍā nādi. Thus through pronunciation of letters, harmony between emotion and intellect can be established, which is the pre-requisite of the integrated personality.
The Varnamayee aspect among all these aspects is more advisable. In former three, the person has to undergo certain rules and regulations which are difficult for all, while in the Varnamayee aspect, a healer can pronounce the letter to a patient according to his requirement and help him in strengthen his longevity. Patient has not to do anything as everything depends on the healer.

This is just a hypothesis, which leads us to the drugless therapy. How far it is effective on how far their results are permanent? The answers of all these questions demand the further research in this regards. If it works effectively, is it not a most beneficial applied aspect of the Kundalini process?

Conclusion:

It has been proved by the modern science that we can utilize only little amount of energy given by the nature. Rest of the energy lies dormant. This same concept is mirrored in the Tantric concept of the Kundalini. The goal of the Kundalini yoga is the unfolding of this power or to be conscious about and realize this inherent latent power which in Tantra terms is known as the awakening of the Kundalini S'akti.
Tantric way of unfolding of inherent power is very effective and at the same time dangerous also. 
Sadhaka should have tremendous patience persistence and resistance to face any kind of consequences resulting from the process.

Before Kundalini awakens sadhaka has to attain certain level of physical and mental preparations.

The Kundalini resides in the subtle body but how the subtle body can exist without any residing place? Physical body satisfies this requirement. So for reaching the subtle, it is necessary to come over the limitations of gross. It means body should be purified or made devoid of any diseases.

Mere healthy body would not help. There is also one entity which is more subtle in nature than body and also inter related with body, that is mind, which also should be pure and healthy. We are not affected only by physical sufferings alone but mental ailments are also one of the root causes of our sufferings. Hence like body-mind also should be kept pure and concentrated.

By considering all these points, Tantra has worked out its way of attaining concentration in that form in
which its proper application necessarily ensures health of both body and mind. This is really a significant aspect of Tantra sadhana which puts Tantra on a higher stage.

How Tantric way of concentration or meditation purifies and strengthens the body-mind complex that we have seen under the title "Essentials of Tantra sadhana". There we have seen the therapeutic value of Nyasa, Mudra, Bhuta Suddhi etc.

This inner purification does not take place automatically. It requires sadhana or constant practice. Initiation is required to enter into the realm of sadhana. Only realized guru or guide is entitled to initiate the movie.

Thus in Tantra sadhana, the basic requirement is to have an efficient guru, not only at the initial level, but at the level of awakening the Kundalini or piercing the centres.

The awakened Kundalini ensures health of body-mind complex and also releases its latent powers which again
fortifies body and mind against any attack from inside. The various aspects of the awakened Kundalini namely, Kriyāvati, Kalāvati, Vedhamayee and Varnamayee are not also devoid of therapeutic value. The therapies which are worked out here are hypothesis based on the basic concepts of these aspects.

The goal of Tantra sādhanā is out and out spiritual. Its goal is very lofty but not without any sound principles. For the attainment or for the realization of the source of universal energy, it has not neglected the physical body. On the contrary it has worked out those techniques or processes through which the gross body or the microcosm can be sublimated into macrocosm. This is the most positive and priceless contribution of the Tantra sādhanā in the realm of therapies.