SHADCHAKRAS' APPLIED ASPECT AND ITS IMPORTANCE

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ABSTRACT

According to the Vedic tradition, Shadchakras are significant and suggest that they exist in consciousness. They are Manipura in the Navel portion, Anahata at Hrudaya Pradesha, Vishudha at the base of the neck, and Agna Chakra between the brows. Muladhara resides in the anal part. After becoming familiar with these six Mandalas, one should enter the Sukhamandala by sending Vayu upward and drawing it up. He merged with the macrosm Brahmanda, who exercises power over Vayu. He should have command over Vayu, Bindu, Chitta, and Chakra. Ida, Pingala, and Sushumna NADIS are the three NADIS, and once they have been cleaned, they are prepared for Kundali Jagarana. From Muladhara to Agna Chakra, the Kundali Jagarana procedure here will cause one to eliminate Adibhoutika, Adhyatmika, and Adidaivika, collectively known as Trividhadhukha. It has been discovered that knowing the significance of these Shatchakras is beyond the mind. The applied element of these Shatchakras is highlighted, each Chakra is awakened, and ailments of the corresponding organs are treated. In the Yoga Shastra, the Shadchakra has been given much attention, and both its therapeutic and preventative elements have been emphasised. Therefore, Shadchakra is crucial to Shareera Vignana's application.

Key words: Shadchakras, Trividha Dukha, Hathyoga, Patanjali Yogasutra.
INTRODUCTION

Between 1500 and 500 BC, the earliest document known as the Vedas was written in India, when the chakra system first appeared. The Yoga Shikha Upanishad, the Shandilya Upanishad, the Cundamini Upanishad, and the Shri Jabala Darshana Upanishad all contain information about chakras. Shad, which stands for a numerical value, and chakra, which means "wheel" or "circle," are the literal origins of the term "Shadchakra." It is known as a "vortex" or "whirlpool" in yogic context. The chakras are thought to be vortices of supernatural energy that are perceived and felt as circular motions of energy at specific vibrational frequencies. Although these chakras are located in the spinal cord, they have a large impact on the body. These chakras are not visible through dissection, but they are a component of awareness and are connected to our body's control system. The six chakras act as switches that activate various areas of the brain. The nadi is the pathways that carry the awakening from the chakra to the higher brain centres. Bindu and Sahasrara are two further higher centres in the brain that are frequently mentioned in kundalini yoga. The top of the back of the head is where bindu is. Bindu is the source of nectar or Amrit and nourishes the entire optical system. Sahasrara is exceptional because it is the zenith of kundalini shakti. It is the seat of higher awareness and is physiologically connected to the pituitary gland. It is located at the top of the head. Chakras function as a sort of power source from which energy flows to various locations. Each chakra's nadi, which branch out from it, carry prana in both directions. The incoming and outgoing reactions move through the associated nadi in the form of this pranic flow, entering and exiting the chakra. There are 72 thousand nadi, according to tantras, of which three are primary nadi, and there are two other nadi outside the Merudanda (spinal column), which are located on the left and the right, respectively. The Nadi Sushumna is located in the midst of Ida and Pingala. At the Muladhar Chakra, the Ida, pingala and Sushumna Nadi come together and form a knot. The name of this intersection is Mukta Triveni. Pingala, Ida, and Sushumna are the homes of Ganga, Yamuna, and Saraswati. The name of this intersection is Brahma Granthi. At the Anahata and Ajna Chakra, they converge once more. The right nostril is where Ida and Pingala flow, respectively. Ida [Sasi, Lalana, Pitryana] is known as Chandra (Moon) Nadi and carries lunar energy along its path.

ANALYSIS OF CHAKRAS

There are eight chakras, or Nava Dwara, in this Shareera (Ayodhya), which house a golden treasure. is filled to the brim with unending, enormous, unbounded joy, peace, bliss, and celestial radiance.

1. MULADHAR CHAKRA

The base of the anus and the urinary organ are both 2 digits above and below this Chakra, respectively. Ida and Pingala Nadi pass through the left and right, respectively, while Sushumna Nadi goes in the centre. As a result, it is known as Mukatrirveni.

It is known as Muladhara Chakra because it is the seat of Kundalini Shakti. Three Gunas—Satwa, Rajas, and Tamas—are mothers of this Kundalini Shakti. It is called Swayummbu Linga and it is a subtle force with a flaming flame that occasionally rises and occasionally descends. The goddess Dakine, who rules over the four petals of the lotus, is represented by the letters V, Sha, Sh, and Sa. The Yoni, at the middle of the lotus,
contains the Kundalini and is the source of its radiant brilliance. An individual gains brilliance, greater agni function, immunity to all ailments, enhanced *Vak Chaturya*, and *Mantra Siddhi*.³

**APPLIED ASPECT**

Old age, death, and the purification of all misdeeds (Purva Janma Kruta Karma) by these *Karmaja Vyadis* are destroyed upon the waking of this Chakra. Any wish the mind has is fulfilled, and this salvation then heals all mental illnesses.⁴ Due to its location in the pelvic region, it aids in the treatment of terrible illnesses including infertility, *Dhatugata Vikara*, abnormalities of the genital organs, etc.⁵

2. **SVADISTANA CHAKRA**

This Chakra is situated two digits above the *Muladhara*, close to the hypogastrium. The capacity to create, present, decimate, and invoke Saraswati on one's tongue is said to be the result of meditation on this Chakra, according to Tantra literature.⁶ Its six petals are identified by the letters B, BH, M, Y, R, and L. The lotus flower's stems are known as *Swadistana*, its colour is crimson blood, Bala is its presiding deity, and Rakini is its goddess. Whoever practises daily meditation on this chakra turns into a charming and desirable item for all lovely goddesses. He boldly recites the different Shastras and previously discovered science, becoming a disease-free person. He wins over death and has the highest psychic abilities (Astrasiddis). He will have proper Vata movement in his body, Rasa Dhatu will receive the proper nourishment, and his ambrosia from the etherial lotus will increase.⁷

**APPLIED ASPECT**

This Chakra contains the right and left kidneys, the urinary bladder, the posterior portion of the urinary organ, the urinary ducts, the semen bearing ducts on the right and left testis, the pro gland, and the penis. As a result, *Sukra Dosha* is eliminated when this Chakra is awakened.⁸

3. **MANIPURA CHAKRA**

It is situated at the *Nabhi*, or root, of the navel. The pancreas and the entire digestive system receive energy from it. *Nabichakre Kayavuhaajnanam* in a *Yoga Darshana Sutra*. You will gain understanding of *Shareera Vignana* (anatomy) as a result of your meditation on this centre.⁹ It is ten petals, golden in colour, and is identified by the letters D, DH, N, T, DH, N, and PH. Lakini is the goddess who rules over it. When a Yogi thinks about this Chakra, *Patala Siddi*, the source of perpetual happiness, comes to him. He can enter another body, become the ruler of wants, and remove grief and disease. He has the ability to create gold, find better treatments for ailments, and locate hidden wealth.¹⁰

**APPLIED ASPECT**

Constipation, indigestion, flatulence, and metabolic illnesses like diabetes, among others, will all be treated by opening this Chakra. Because the area includes the stomach, liver, spleen, pancreas, and small bowel, diseases associated to it can be treated.¹¹
4. ANAHATA CHAKRA

The heart region is where this Chakra is situated. According to the Shivsaara Tantra, Anahata Dvani is Udgita (Omkara), which is always beneficial to everyone, and it originates from this location. Its twelve petals are identified by the letters K, KH, G, GH, N, CH, CHH, J, JH, and NT. Deep blood crimson in tint, it has a Vayu seed and a really lovely spot. A flame inside this lotus called Banalinga gives one influence over what they see and experience. invisible universe. Kakini is its goddess, while Pinaki is its ruling deity. Celestial maidens lust after everyone who meditates on this lotus of the heart. He gains immense wisdom, is aware of the past, present, and future, is able to hear from a great distance and see a great distance (Divya Drusti), and can fly anytime he pleases. He observes how the adepts and goddesses, sometimes known as yoginies, acquire power.

APPLIED ASPECT

As a result of this Chakra's awakening, bones and muscles begin to strengthen. Meditation cultivates divine attributes like love, compassion, service, and sympathy, and it heals heart-related illnesses and disorders.

5. VISHUDDHA CHAKRA

It is found in the throat area. Its colour is similar to bright gold, and its 16 petals are where vowels sound is. Chhagal is its presiding adept, while Sakini is its goddess. One who thinks about this lotus would truly become the lord of Yogis and merit to be smart. The four Vedas were previously mysteriously understood by yogis. Yogi enjoys the inner world by losing awareness of the outside world; his body never ages; he retains all of his strength for a thousand years; and he hardens into a diamond.

APPLIED ASPECT

One is free of thyroid and lung issues after activating this chakra. All respiratory system-related illnesses and disorders will be entirely treated.

6. AJNA CHAKRA

Between the two eyebrows, this Chakra is home to the Pranayamas Kapalabhati, Anuloma-Viloma, and Nadishodan, etc., the mind and Prana become stable and quiet, which creates a calm, healthy, and balanced autonomic and voluntary nervous system. Ajna Chakra is a component of the entire Nadi system, and when it awakens, the Nadi system is restored to its full health and power. The streams Ida Pingala and Sushumna, which are both flowing upward from Muladhara Chakra, come together at this location. As a result, this location is known as Triveni. This two-petalled chakra is known as the Ajna Chakra letter J, KSH, and Shukla Mahakala is its presiding adept. The goddess Hakini is in charge. There is a huge light that is kept a secret throughout all of Tantra, and there is no doubt that by focusing on this Chakra, one can achieve the highest level of achievement. Ida and Pingala, the two Nadis, are actually Varana and Asi; the area between them is known as Varanasi (the sacred site of Shiva).
APPLIED ASPECT

This Chakra can be awakened to prevent diseases of the nerve system including paralysis, fainting, and autoimmune disorders as well as to treat diseases of the mind like Apasmara.\(^\text{20}\) Ida is referred to as Ganga, Pingala as the Yamuna, and the Sushumna Nadi, which runs between the two, as Saraswati. Tirtharaja is the name of the place where this Treveni converges. All of the seeker's possessions are lost when he immerses himself in it. By eradicating papa (sins), Karmaja Vyadis will be cured.\(^\text{21}\)

7. SAHASRARA CHAKRA

The centre of all divine forces is this Chakra (thousand petal) that is situated in the cerebral cortex above the fontanelle (Brahmarandra). The mental modifications, namely Pramana (right knowledge), Viparyaya (mistaken knowledge), Vikalpa (imaginary knowledge), Nidra, and Smriti, are repressed and Asampragnati Samadhi is obtained by concentrating and restraining the Prana and mind (Manas) on this Chakra.\(^\text{22}\) Elixir is continuously seeping from the triangle-shaped space at its centre, which dwels the moon. Through the Ida, this immortality-granting moon-fluid perpetually flows. The elixir pours in streams, one of which flowing continuously into the left nostril, receives from Yogis the name of the Ganges.\(^\text{23}\) Applied aspect - All the endocrine glands including the pituitary and the pineal are connected with Sahasrara Chakra, by awakening of this Chakra whole endocrine system gets balanced.\(^\text{24}\)

YOGA SUTRA OF PATANJALI

The Maharshi Patanjali provides explanations of the various practises, including Samadi Pada and Sadhana Pada, Kaivalya Pada, and Vibhuti Pada. In Samadi Pada, restraint of mental fluctuations is discussed. By avoiding the fivefold fluctuations, memory is recalled, restraint develops through practise and dispassion, and obstructions to Samadi are removed via dedication to Ishvara and recitation of the Pranava (om) Mantra. The Sadana Pada has been used to describe the Astanga Yoga's Yama, Niyama, Asana, Pranayama, Prathyara Dharana, Dhyana, and Samadhi procedures. The Vibhuti Pada outlines the many powers obtained via Astanga Yoga practise. By achieving Nirvana, Kaivalya Pada addresses the three Gunas' return to their source.\(^\text{25}\)

Perform all deeds with a mind focused on the divine, letting go of attachments, and viewing both success and loss equally, advises the Bhagvatgeeta. Equivalence is implied by spirituality. In Karma Yoga, he advises doing Karma with your conscious mind in an expectation-free manner because doing so will lead to the path of mental purification. According to Dnyana Yoga, the way of wisdom. He argues in Bhakti Yoga that if one consistently follows this path of worshipping the divine, he will become fully immersed in the god.\(^\text{26}\) Bhaktiyoga is a method for taming strong emotions. It could be a response to a demanding situation that causes rage, fear, or danger. Devotion is hence Manomaya Kosha's main practise.\(^\text{27}\)
MEDITATION AND ASTANGA YOGA

The base, sacral, and navel chakras, often known as the living Chakras, guarantee an individual's stability at the physical level and in society and on both. The love chakras, which govern communication and unite our energy with that of those around us, are the throat and heart chakras. The final two chakras are light chakras: the brow chakra promotes intuitive insight and clarity of perception, and the crown chakra joins the individual with all of creation. The Muladhara Chakra sustains and energises the entire Chakra system, ensuring our physical existence. The equilibrium point for the system is the heart Chakra, which is located in the middle of the major Chakras. It also controls how we engage with others when we reach out to touch and embrace them.

HATAYOGA

The Yogi must go through a number of rituals in order to become disease-free and live a long time. The skilled Yogi must first exercise asanas to overcome weariness, then purification of the Nadis, manipulation of the Prana, and Mudra. Hata Yoga's set of postures, various Kumbhakas, mudra techniques, and nadanushandhna are known as asanas. Asana defines the body, followed by pranayama. If the Nadis are impure, Vayu won't move through the centre (Sushumna Nadi). If these Nadis are cleansed, the Yogi will be able to control Prana. So Regular practise is required. Pranayama does indeed cure all illnesses. After treating their obesity, Kapha Dosha problems, and pollutants with Shatkarmas, the aspirant should perform Pranayama (the Kumbakas). When the various Pranayama Nadis are cleansed, Vayu enters Sushumna and achieves the Manonmani, or stable mental state. There are two primary Bandas played: Mulabanda and Jalandarabanda. Vata, Pitta, and Kapha ailments are all cured by Bastrik practises, which also boost Agni. Soon, the Kundalini is awakened. Removes the vitiated Kapha from the body and proves to be beneficial to him. It assists in successfully untying the three knots of Sushma Nadi. There are three main routes for the Prana to be taken up from the bottom of the spine, known as Nadis, through which it flows to all organs. Sushumna Nadi is the main one. The right Pingala may cause the parasympathetic and sympathetic nervous systems to respond, while the left Nadi is the Ida. The best strategy to maintain homeostasis is provided by both of them due to their opposing functions. Being in good health, having clear eyes, a lustrous face, and control over ejaculation of semen. The success of Hatayoga is in the activation of stomach power and cleaning of Nadis. By engaging in Mahamudra practise, kshaya, skin conditions, constipation, glandular hypertrophy, and indigestion are completely eliminated. The Mahaveda eliminates tremors, grey hairs, and wrinkles. The trio of Mudras known as the Mahaveda, Mahabanda, and Mahamudra (Siddis) Animadi brings about supernatural powers (Siddis) and prevents ageing and death. In order to achieve Moksha and find a remedy to Dukha (Vedana), according to the Charakacharya, one must practise yoga. The main inspiration is yoga. Several Siddis, including Avesha, Chetaso Jnana, and others that are comparable to Animadi Siddis, are obtained by achieving Moksha.

The Yogi who controls the Kechari Mudra is immune to illness, death, exhaustion, sleepiness, hunger, and thirst. Atma and Manas become one, and this union is Samadhi, just as salt dissolves in water and unites with it. Shambhavi, Bhramari, Kechari, and Yoni Mudra perform Dhyana, Nada, Rasanada, and Layastiddi.
respectively. Fifth in the line of Bhakti Yoga. These are the six components of Rajayoga; the sixth being Manomuricha.\(^3\) assuming Yoni Mudra and his Shakti’s role merge with Paramatma to become one as with adored. Become saturated with Brahman to achieve unity with him. Samadhi is ensured through Anand.\(^4\)

**DISCUSSION**

The Shat Chakra concept is the hidden part of yoga darshana, despite its enormous clinical importance. When we examine the study carefully, the topic of curing Sharirika and Manasika's diseases is given significant weight. Terrible illnesses will be treated as a result of the opening of these Chakras, and problems will resume functioning regularly. The highest psychological and spiritual awakening, in contrast, is the Kundali awakening, which offers healing from both psychosomatic conditions and a path to obtaining Moksha, one of the Chaturvidha Purusharthas. The Patanjali Yoga Sutras provide an explanation of Raja Yoga's benefits and help us comprehend the significance of Astanga Yoga and how it helps to prevent sickness. Additionally, they describe how regular application of Yama, Niyama, Asana, and Pranayama has clinical importance. Pratyahara gives a description of the Patya Apatya Ahara. The diseases linked to mental illness can be treated with the use of samadhi, dhyana, and dharana. Last but not least, the philosophy of Hatayoga focuses on some essential techniques known as Shatkriya that help to purify and cleanse the body from the inside. Bandas and Mudras can be used to both prevent and treat illnesses. In order to maintain the spinal cord's straightness, which is crucial for the kundali to awaken, advanced postures have been described. Understanding the Shatchakra’s importance to Sharira requires taking these factors into account.

**CONCLUSION**

Manas, Sharira, and Atma are all connected to one another. Therefore, the Shareera Vignana and the topic of Shatchakra have the closest connections. Ayurveda and Darshana Shastra’s main objectives are to eradicate Trividha Dukha (Adidaivika, Adhyatmika, and Adibhoutika) and to achieve Moksha, or being free of all illnesses. In summary, awareness of the Shat Chakra are crucial to accomplishing the goal (Moksha) and benefit humanity in both preventive and therapeutic ways.
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