



SHADCHAKRAS' APPLIED ASPECT AND ITS IMPORTANCE

Dr neelam¹, (prof.) Dr.Rajesh kumar sharma²,Dr. Dinesh Chandra sharma³

1.P.G. Scholar,P.G.Dept. of Kriya Sharir,DSRRAU,Jodhpur,Rajasthan

2.Professor&H.O.D., P.G.Dept.of Kriya Sharir,DSRRAU,Jodhpur,Rajasthan

3.Associate Professor P.G.Dept.of Kriya Sharir,DSRRAU,Jodhpur,Rajasthan

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 *nadis* are the pathways that carry the awakening from the *chakras* 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 nadis*, which branch out from it, carry prana in both directions. The incoming and outgoing reactions move through the associated *nadis* in the form of this pranic flow, entering and exiting the *chakra*. There are 72 thousand *nadis*.¹ according to *tantras*, of which three are primary *nadis*, and there are two other *nadis* 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 *Muladhara 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.²

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 Nadis* pass through the left and right, respectively, while *Sushmna Nadi* goes in the centre. As a result, it is known as *Muktatriveni*.²

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 *Swayumbu 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 (Astasiddhis). 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 Kayavyuhajnanam* 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, TH, D, 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 (Omkaara)*, which is always beneficial to everyone, and it originates from this location.¹² 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.¹³

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.¹⁴

5. VISHUDDHA CHAKRA

It is found in the throat area.¹⁵ 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.¹⁶

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.¹⁷

6. AJNA CHAKRA

Between the two eyebrows, this Chakra is home to the *Pranyamas 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*.¹⁸ 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).¹⁹

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*.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.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*.²² Elixir is continuously seeping from the triangle-shaped space at its centre, which dwells 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. It receives from *Yogis* the name of the *Ganges*.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.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 *Sadhana 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.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.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.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.²⁸

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 *nadanusandhna* are known as *asanas*.²⁹ *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.³⁰ 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 *Sushmna* and achieves the *Manonmani*, or stable mental state. There are two primary *Bandas* played: *Mulabanda* and *Jalandarabanda*.³¹ *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*.³² 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.³³ 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*.³⁴ 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* (*Siddhis*) *Animadi* brings about supernatural powers (*Siddhis*) and prevents ageing and death.³⁵ 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 *Siddhis*, including *Avesha*, *Chetaso Jnana*, and others that are comparable to *Animadi Siddhis*, are obtained by achieving *Moksha*.³⁶

The *Yogi* who controls the *Kechari Mudra* is immune to illness, death, exhaustion, sleepiness, hunger, and thirst.³⁷ *Atma* and *Manas* become one, and this union is *Samadhi*, just as salt dissolves in water and unites with it.³⁸ *Shambhavi*, *Bhramari*, *Kechari*, and *Yoni Mudra* perform *Dhyana*, *Nada*, *Rasanada*, and *Layasiddhi*,

respectively. Fifth in the line of *Bhakti Yoga*. These are the six components of *Rajayoga*; the sixth being *Manomurcha*.³⁹ 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.⁴⁰

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.

REFERANCES

1. Saraswati Swami SN, Kundalini Tantra. Yoga Publication Trust Munger Bihar, 2013.
2. W.D.Whitney and Bhasya of Sayanacarya, Atharvaveda Samhita, edited and revised by K.L.Joshi 2004, Parimal Publication, Delhi, volume 2, kanda 10, sukta 2 shloka no. 31,pg no. 307
3. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 82
4. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 84
5. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no. 117
6. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no. 106
7. S.C.Vasu, The Shiva Samhita, edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5, pg no. 85-86
8. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no. 106
9. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no. 106-107
10. S.C.Vasu, The Shiva Samhita, edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 86-87
11. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.107
12. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.107
13. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 87-88
14. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.107
15. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 88-89
16. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.108

17. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 90
18. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.117
19. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.108
20. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.109
21. S.C.Vasu, The Shiva Samhita, Edition 2005, Sri Satguru Publications, Indological and Oriental Publishers, Delhi, chapter 5 pg no. 91
22. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, first Edition 2009, Divya Prakashan, Haridwar, pg no.109
23. Christoper chapple, Yogi anand viraj, The Yogasutra of Patanjali. Edition 1990, Sri Satguru Publication, Delhi, pg no. 18-30
24. <http://www.holybooks.com/bhagavad-gita-three-modern-translations> pg no. 6,9,13.
25. Dr. S.S.Srikanta, Dr. R.Nagaratna, Dr. H.R. Nagendra, Yoga for diabetics, reprint edition 2018, Swami Vivekanand Yoga Prakashana, Bangalore, pg no. 81
26. Jean hall and Doreil Hall, Learn how to use Astanga Yoga and Meditation, edition 2006, Anness Publishing, pg no. 134-137
27. <http://templepurohit.com>,shri lalita sahasranama 1000nmes of lalita devi from Brahamanda purana,98-110 (names)
28. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 1, pg no28
29. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 2, pg no. 35- 38
30. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 2, pg no. 53- 55
31. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 2, pg no. 63- 64
32. Dr. S.S.Srikanta, Dr. R.Nagaratna, Dr. H.R.Nagendra, Yoga for diabetics, reprint edition 2018, Swami Vivekanand Yoga Prakashana, Bangalore, pg no. 55

33. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 2, pg no. 69
34. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 3, pg no. 79
35. Agnivesa, Chakrapani, Charaka Samhitha with Ayurveda Deepika Teeka, Varanasi: Choukamba Sanskrit Sansthan;2000, Shareerastana Adhyaya 1,Pg.No.300
36. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 3, pg no. 88
37. Svatmaram, Hatapradipika, Edited by Swami Digimbaraji, Pt. Raghunatha Shastri Kokase, 1st edition 1970, 2nd edition 1998, Kaivalyadhama, SM,Y,M Samiti, Lonavla, lesson 4, pg no. 130
38. Gheranda Samhita, Edited by Swami Digambarji, Dr. M.L.Gharote, 1st published 1978, 2nd Edition 1997, Kaivalyadhama, SM YM Samiiti, Lonavla, lesson no. 7, pg no. 156
39. Gheranda Samhita, Edited by Swami Digambarji, Dr. M.L. Gharote, 1st published 1978, 2nd Edition 1997, Kaivalyadhama, SM YM Samiiti, Lonavla, lesson no. 7, pg no. 159.,

