



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujonline.net

Research Article

KRIYATMAKA ANVESHANA OF SHAT CHAKRAS

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Received 09-08-2013; Revised 09-09-2013; Accepted 11-10-2013

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ABSTRACT

The *Chakras* are thought to vitalise the physical body and to be associated with interactions of a physical, emotional and mental nature. They are considered loci of life energy, or *Prana (Shakti)*, which is thought to flow among them along pathways called *Nadis*. *Muladhara* and *Swadistana Chakra* is said to be related with *Apana Vata*, *Manipura Chakra* with *Samana Vata*, *Anahata Chakra* with *Prana Vata* and *Visudha Chakra* with *Udana Vata*. *Vyana Vata* is not related to any of the *Chakra* and *Ajna*, *Sahasrara Chakra* has been related to none of the *Vata*.

Pranavata governs the function of *Budhi*, *Chita*, *Indriya* situated in the *Hrudhaya* and *Hrudhaya* is the *Sthana* of *Anahata Chakra* hence establishing the relation between *Anahata Chakra* and *Pranavata*. Important functions of *Udana Vata* is *Vakpravrutti* with the aid of *Kanta* and *Kanta* is the *Sthana* of *Visudha Chakra* hence establishing relation between *Udana Vata* and *Visudha Chakra*. *Samana Vata* is *Agni Samipastha* which is at the level of *Nabhi* and *Nabhi* is the *Sthana* of *Manipura Chakra* hence establishing the relation between *Manipura Chakra* and *Samana Vata*. *Apana Vata Karma* is *Niskramana* of various entities from *Linga* and *Guda Dwara* and both this structures are the *Sthana* of *Swadisthana* and *Muladhara Chakra*, hence establish the relation between *Apana Vata* and *Muladhara Chakra*.

Keywords: *Shatchakra, Kriyatmaka, Anveshana, Sthana, Vata*

INTRODUCTION

All the *Trimurthis* are said to be have evoloved from *Vayu*. In the same way the whole world is said to be evolved from *Vayu* itself and also it is governed by *Vayu*. Life is said to be exist untill the *Vata* is present in the body. As soon as the *Vata* goes out then it is said to be dead¹. The word *Vata* indicates all types of *Shareera Chesta's Gati* and *Prapti Indriya Vishaya Grahna* and *Jnana Utpatti* all these *Kriyas* performed by *Vata*².

In some related Asian cultures, *chakra* is thought to be an nexus of metaphysical and/or biophysical energy residing in the human body. The *chakras* are thought to vitalise the physical body and to be associated with interactions of a physical, emotional and mental nature. They are considered loci of life energy, or *Prana*, (also called *shakti*), which is thought to flow among them along pathways called *Nadis*. The function of the *chakras* is to spin and draw in this Universal

Life Force Energy to keep the spiritual, mental, emotional and physical health of the body in balance.

There are six *Chakras* in the human body, each a different Colour and are located in various Portions of *Sushumna* namely *Muladhara Chakra*, *Swadhisthana Chakra*, *Manipura Chakra*, *Anahata Chakra*, *Vishuddha Chakra*, *Ajna Chakra*³.

Muladhara chakra - Appearance: Like a lotus of four petals. Situated two fingers above the *Gudha* and one finger below the *Medra*. Four fingers in width. Colour : All the four petals are blood red. Mahabhuta: At the center of this lotus is present Square region of *Prithvi*. *Prithvi Beeja*: cryptic letter Lam. *Beeja* bearer: *Airavata* (King of elephants)

Swadhisthana Chakra - The second *Chakra* is situated at the base of the penis. It has six petals. Its stalk is called *Swadhisthan*, the colour of the lotus is blood-red, its presiding adept is called *Bala*, and its goddess, *Rakini*. He who daily contemplates on this *Swadhisthan Chakra*, becomes an object

of love and adoration to all beautiful goddesses. He fearlessly recites the various *Shastras* and sciences unknown to him before.

Manipura chakra - The third *Chakra*, called *Manipur*, is situated near the navel; it is of golden colour, having ten petals. Its presiding adept is called *Rudra* – the giver of all auspicious things, and the presiding goddess of this place is called the most sacred *Lakini*. When the *Yogi* contemplates on the *Manipur* lotus, he gets the power called the *Patal-Siddhi* – the giver of constant happiness, He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

Anahata Chakra - In the heart, is the fourth *Chakra*, the *Anahat*. It has twelve petals. Its colour is deep blood-red; it has the seed of *Vayu*, *yam*, and is a very pleasant spot. In this lotus is a flame called *Vanlinga*; by contemplating on this, one gets objects of the seen and the unseen universe. Its presiding adept is *Pinaki*, and the *Kakini* is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens. He gets immeasurable knowledge, knows the past, present and future time; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

Vishuddha Chakra - This *Chakra* situated in the throat, is the fifth, and is called the *Vishuddha* lotus. Its colour is like brilliant gold, and it is adorned with sixteen petals. Its presiding adept is called *Chhagalanda*, and its presiding goddess is called *Sakini*. He who always contemplates it, is truly the lord of the *Yogis*, and deserves to be called wise; by the meditation of this *Vishuddha* lotus, the *Yogi* at once understands the four *Vedas* with their mysteries.

Ajna Chakra - The two-petalled *Chakra*, called the *Ajña*, is situated between the two eye-brows, and has the letters *h* and *ksh*; its presiding adept is called *Shukla Mahakala* (the White Great Time); its presiding goddess is called *Hakini*. The wise anchorite, by knowing this, is never pulled down. This is the great light held secret in all the *Tantras*; by contemplating on this, one obtains the highest success, there is no doubt of it.

Sahasrara chakra - The lotus which is situated in the *Brahmarandhra* is called *Sahasrara* (the thousand-petalled). In the space in its centre, dwells the moon. From the triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the *Ida*. The elixir flows in a stream – a continuous stream. Going to the left nostril, it receives from the *Yogis* the name of the “Ganges.” From the right-side portion of the *Ajna* lotus and going to the left nostril flows the *Ida*. It is here called *Varana* (the northward-flowing Ganges)⁴.

Vata - *Vata* is of five divisions. Firstly, *Pranavata* located in head and moves in the chest, throat supports mind, heart, sense organs and intelligence attends to expectoration, sneezing, belching, inspiration and swallowing. *Udana Vata* is situated in chest it moves in the nose, umbilicus, throat helps in initiation of speech, effort, enthusiasm, strength, colour, memory. *Vyana Vata* located in heart moves all over body and is responsible for all types of activities. *Samana Vata* located near digestive fire moves in *Kosta* withholds, digests absorbs and eliminates the food. *Apana Vata* located near large intestine moves in the waist, bladder, genitals and is

responsible for elimination of semen, menstrual fluid, faeces, urine, fetus⁵.

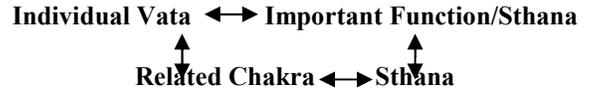
Individual *Vata* is said to be related to each of the *Chakra*. The relation between *Chakra* and *Vata* is said to be in the following way – *Muladara* and *Swadistana Chakra* is said to be related with *Apana Vata*, *Manipura Chakra* with *Samana Vata*, *Anahata Chakra* with *Prana Vata* and *Visudha Chakra* with *Udana Vata*. *Vyana Vata* is not related to any of the *Chakra* and *Ajna*, *Sahasrara Chakra* has been related to none of the *Vata*⁶.

AIMS AND OBJECTIVES

To establish the relation between *Vata* and *Chakra*

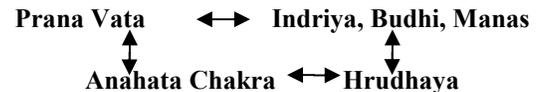
MATERIALS AND METHODS

Individual *Vata* is said to be related with *Chakra*. By considering the *Sthana* or important *Karma* of that particular *Vata* as told in *Samhitas* and relating it to the *Sthana* of *Chakra* and hence making a full circle of interrelationship resulting in establishing the probable relation between the *Chakra* and *Vata*.

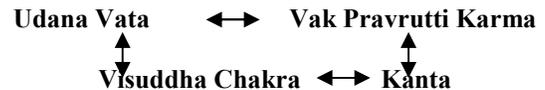


DISCUSSION

Prana vata is said to be related to *Anahata Chakra* and the most important function of *Prana vata* is supporting mind, heart, sense organs and intelligence. If we consider the *Sthana* of *Mind*, sense organs, intelligence then it is *Hrudhaya* and the *Sthana* of *Anahata Chakra* is also *Hrudhaya* hence making a full circle of interrelationship and resulting in establishment of the probable relation between the *Anahata Chakra* and *Prana Vata*.



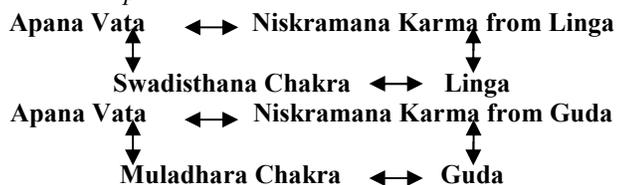
Udana Vata is said to be related to *Visudha Chakra* and the most important function of *Udana Vata* is *Vak Pravrutti* and for the *Vak Pravrutti* important *Anga* required in the body is *Kanta Pradesha* and this is said to be the *Sthana* of *Visudha Chakra* hence making a full circle of interrelationship and resulting in establishment of the probable relation between the *Visudha Chakra* and *Udana Vata*.



Samana Vata is said to be related with *Manipura Chakra* and the *Sthana* of *Samana Vata* is *Agni Samipa* and the *Sthana* of *Agni* is said to be *Grahani* which comes at the level of *Nabhi*, which is also the *Sthana* of *Manipura Chakra* hence making a full circle of interrelationship and resulting in establishment of the probable relation between the *Manipura Chakra* and *Samana Vata*.



Apana Vata is said to be related with *Muladhara* and *Swadisthana Chakra*, the important function of *Apana Vata* is *Niskramana* of *Mutra*, *Shukra* in males through the *Linga Marga*, *Raja Srava*, *Garbha* in females through *Yoni Marga* and *Niskramana Karma* of *Purisha* through the *Guda Marga* hence highlighting the functional relationship between the *Apana Vata* and *Linga*, *Guda* which are also the *Sthana* of *Swadisthana* and *Muladhara Chakra* hence making a full circle of interrelationship and resulting in establishment of the probable relation between the *Swadisthana*, *Muladhara Chakra* and *Apana Vata*.



Vyana Vata is said to be not related with any of the *Chakras* since it is present through out the body and is responsible for all the activities of the body.

CONCLUSION

The *Chakras* are thought to vitalise the physical body and to be associated with interactions of a physical, emotional and mental nature. The chakras are conceived of as focal points where psychic forces and bodily functions merge and interact with each other. Individual *Vata* is said to be related with *Chakra*. By considering the *Sthana* or important karma of that particular *Vata* as told in *Samhitas* and relating it to the *Sthana* of *Chakra* and hence making a full circle of interrelationship resulting in establishing the probable relation between the *Chakra* and *Vata*.

Prana Vata is related to *Anahata Chakra*, *Udana Vata* is related to *Visudha Chakra*, *Samana Vata* is related to *Manipura Chakra* and *Apana Vata* is related to *Swadisthana* and *Muladhara Chakra*. *Vyana Vata* is present throughout the body and is responsible for all the *Karmas* hence not related with any of the *Chakras*, probably highlighting the relation of *Vata* with all of the *Chakras*.

Pranavata governs the function of *Budhi*, *Chita*, *Indriya* situated in the *Hrudhaya* and *Hrudhaya* is the *Sthana* of *Anahata Chakra* hence establishing the relation between

Anahata Chakra and *Pranavata*. Important functions of *Udana Vata* is *Vakpravrutti* with the aid of *Kanta* and *Kanta* is the *Sthana* of *Visudha Chakra* hence establishing relation between *Udana Vata* and *Visudha Chakra*. *Samana Vata* is *Agni Samipastha* which is at the level of *Nabhi* and *Nabhi* is the *Sthana* of *Manipura Chakra* hence establishing the relation between *Manipura Chakra* and *Samana Vata*. *Apana Vata Karma* is *Niskramana* of various entities from *Linga* and *Guda Dwara* and both this structures are the *Sthana* of *Swadisthana* and *Muladhara Chakra*, hence establish the relation between *Apana Vata* and *Muladhara Chakra*.

By this we can say that all this *Chakras* will govern and control the function of *Vata* and this control will not be perceived by our *Indriyas* since it is in the *Atyant Sukshma Rupa* and hence supporting the statement that the knowledge gained by our sense organs is much less, knowledge beyond the perciverence of sense organs in much more⁷.

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Source of support: Nil, Conflict of interest: None Declared