INTRODUCTION

All the Trimurthis are said to be have evolved 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 until the Vata is present in the body. As soon as the Vata goes out then it is said to be dead\(^1\). 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 vitalize 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 adep 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 Chhagalandaka, 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)

**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. Vayana 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, fetus.

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

**AIMS AND OBJECTIVES**

To establish the relation between Vata and Chakras

**MATERIALS AND METHODS**

Individual Vata is said to be related with Chakras. 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.

- Individual Vata ↔ Important Function/Sthana

  Related Chakra ↔ Sthana

**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.

- Prana Vata ↔ Indriya, Budhi, Manas
- Anahata Chakra ↔ Hrudhaya

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

- Udana Vata ↔ Vak Pravṛtti Karma

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 Grahanī 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.

- Samana Vata ↔ Agni Samipa (Sthana)
- Manipura Chakra ↔ Nabhi

Kamath et al. UJAHM 2013, 01 (02): Page 33-35

Unique Journal of Ayurvedic and Herbal Medicines, 01(03), Nov-Dec 2013 35
Apana Vata is said to be related with Muladhara and Swadisthana Chakras, 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.

Apana Vata ←- Niskramana Karma from Linga
Swadisthana Chakra ←- Linga
Apana Vata ←- Niskramana Karma from Guda
Muladhara Chakra ←- Guda

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 Chakras. 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 Ayanta Sukshma Rupa and hence supporting the statement that the knowledge gained by our sense organs is much less, knowledge beyond the percivernce of sense organs in much more’.

REFERENCES


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