

THE SHADCHAKRAS' APPLIED ASPECT AND ITS SIGNIFICANCE IN SHAARIR VIGYAN

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ABSTRACT

According to the *Vedic* tradition, *shadchakras* are significant, suggesting that they were designed with this in mind. *Muladhara*, in the anal region, *Svadistana*, is close to the genital region, *Manipura*, is in the navel region. *Agna Chakra* lies between the eyebrows, *Anahata* is at the *Hrudaya Pradesha*, and *Vishudha* is at the base of the neck. One should enter *Sukhamandala*, pulling up *Vayu*, and send it upwards after being familiar with these six Mandalas. He merged with the macrosm *Brahmanda*, who practised *Vayu* control. He ought to be adept at *Vayu*, *Bindu*, *Chitta*, and *Chakra*. If all three of the *Nadis*—*Ida*, *Pingala*, and *Sushumna*—are cleaned, *Kundali Jagarana* can be

performed on them. Here, the *Kundali Jagarana* from *Muladhara* to *Agna Chakra* will cause one to get rid of *Trividhadhukha*, or *Adidaivika*, *Adhyatmika*, and *Adibhoutika*. The practical use of these *Shatchakras* is emphasised, each *Chakra* is awakened, and ailments of the associated organs are treated. It is now known that knowing the meaning of *Shatchakra* is beyond the mind. The *Shadchakra* has been given a great deal of significance in the *Yoga Shastra*, and both its therapeutic and preventative components have been emphasised. *Shadchakra* thus plays a significant part in the application of *Sharira Vignana*.

KEYWORDS: *Shadchakras*, *Kundali*, and *Trividha Dukha*.

INTRODUCTION

Ayurveda is life science which deals with physical, mental, social, spiritual and gives solution to all these problems. The concept of *Sharira* has been explained as, the combination of *Panchamahabhoota* and *Atma* is termed as *Purusha* where in treatment is conducted. The *Dosha*, *Dhatu* and *Mala* together form the *Sharira*, if any impairment in these leads to

disease, they lead to healthy life in normal state. The ultimate goal of attainment according to Yoga Darshana Shastra is Moksha. Vedic and The Surya Upanishad, the *Hamsashodo Upanishad*, and the *Yogakundaly Upanishad* are cited in the Upanishad explanation of the *Shat Chakra*.

The centres of wonderful energy powers are located in the chakras that make up the human body. Starting at the base of the spinal cord and working their way up, all of these chakras are connected. These eight are undeveloped and face down in their normal state. However, when the proper stimulus is provided through the practise of Brahmacharya, Pranayama, and other yogic techniques like Dhyana, Bandha, Mudra, and others, their supernatural abilities begin to manifest. The concrete images of chakras serve only as symbolic representations of their elusive nature.

Similar to this, the position of the pelvic plexus and other terms translated into English are not made clear.

CHAKRAS REVIEW

In this Sharira there are Eight Chakras, Nava Dwara, where in resides golden treasure which is over flowing with endless, immense, limitless happiness, peace, bliss and celestial luminosity.

Muladhara Chakra

The base of the anus and the urinary organ are both 2 digits above and below this Chakra, respectively. Sushmna Ida and Pingala Nadi run to the left and right of Nadi's centre, respectively. As a result, it is known as Muktatriveni.

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 centre 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.

Aspect applied

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. 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.

Svadistana Chakra

This Chakra is situated two digits above the Muladhara, close to the hypogastrium. Tantra literature states, The power to create, present, demolish, and invoke Saraswati on one's tongue is the result of focusing on this chakra during meditation.

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 triumphs over death and has the strongest psychic abilities (Asta siddis). Vata moves in the body properly, Rasa Dhatu will be nourished properly, the ambrosia exuding from etherial lotus also increase in him.

Applied Aspect

The posterior portion of the urinary organ, the right and left kidneys, the urinary bladder, the urine ducts, and Semen transporting ducts are located on the right and left testicles, the prostate gland, and the penis; hence, by arousing this Chakra, urinary and kidney illnesses are cured. Semen also becomes potent, curing Sukra Dosha.

Manipura Chakra

It is situated at the navel's root (Nabhi). It provides energy to the whole digestive system and pancreas. By meditating on this centre, you will gain knowledge about Sharira Vignana (anatomy). 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.

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.

Anahata Chakra

The heart region is where this *Chakra* is situated. The *Tantra* literature mentions oratory prowess, poetic prowess, and among its advantages is the ability to defeat common sense. According to the *Shivsaara Tantra*, *Anahata Dvani* is *Udgita (Om kara)*, 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 colour, it has a *Vayu* seed and a very 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

Bones and muscles begin to become strong and healthy as a result of this *Chakra's* activation. Meditation cultivates divine attributes like love, compassion, service, and sympathy, and it heals heart-related illnesses and disorders.

Vishuddha Chakra

It is found in the throat area. It has a colour similar to dazzling gold, 16 petals, and serves as the location of vowel sounds. *Chhagal*, the goddess in charge, is the name of the presiding adept. 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

Applied aspect All respiratory system-related illnesses and disorders will be entirely treated.

Ajna Chakra

It contains *Pranyamas* like *Kapalabhati*, *Anuloma-Viloma*, and is situated between the two eye brows. The autonomic and voluntary nerve systems become stable, healthy, and balanced thanks to *Nadishodan* and other practises that help the mind and *Prana* become quiet and stable. *Ajna Chakra* is a part of the *Nadi* system as a whole, and when it awakens, the *Nadi* system is restored to its full health and strength. This location is where the *Ida Pingala* and *Sushumna* streams that were each running upward out of *Muladhara Chakra* met. *Triveni*, then, is the name given to this location. It's two *Ajna Chakra* letter *J, KSH* is a petaled chakra whose presiding adept is known as *Shukla Mahakala* and its presiding goddess is *Hakini*. A powerful light is held. There is no denying that by reflecting on this *Chakra*, which is a secret in all of Tantra, one achieves the utmost achievement. The area between the two *Nadis*, *Ida and Pingala*, which is known as *Varanasi*, is actually *Varana* and *Asi* (the holy place 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*.

Ida is referred to as *Ganga*, *Pingala* as the *Yamuna*, and the *Sushumna Nadi*, which runs between the two, as *Saraswati*. *pryagraja* is the name of the place where this *Treveni* converges. By doing so, the seeker will be cleansed of all of his *Papas (sins)*, curing the *Karmaja Vyadis*.

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*. Elixir is continuously seeping from the triangle-shaped space in 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 toward the left nostril and is given the *Ganges* name by *Yogis*. Aspect

that is actually put into practise: The *Sahasrara Chakra* connects to all endocrine glands, including the pituitary and pineal, and when it is awakened, the entire endocrine system is brought into equilibrium.

Kundalini Shakti and its Methods of Awakening

The divine power lying in the *Muladhara Chakra* has been called *Kundalini Shakti* in the latter day *Tantra* literature and *Brahmavarchas* in the *vedic* literature. Normally *Pranashakti* flows through *Ida* and *Pingala Nadis* only. When one practices *Pranayama* and *yogic* procedures like meditation etc. with proper restraint, By practising yoga, the amazing abilities that lie dormant in sensual pleasures are changed and begin to ascend. Within the *Siddhayaoga*.

The process of *Shaktipata* by a great preceptor (Sadguru) results in the awakening of *Kundalini*; a seeker does not have to labour very hard, his time is saved, and he succeeds in his *Sadhana* swiftly. The *pranic* energy-based *Kundalini* awakening is currently very important. Yoga purifies the body in the *Yogaagni* by practises such as *Shatkarma*, *asana*, *pranayama*, *mudras*, *bandas*, etc. The sense organs are directed inward through the practise of *Pratyahara* after the *Nadis* have been cleansed by the control of *Prana*, and the mind has been stabilised through *Dharana*. A seeker overcomes the *Panchamahabhuta* by piercing the *Chakras*, and the *Jivatma* realises *Parama Shiva* by rousing the *Kundalini* through *Dhyana*.

Yoga Sutra of Patanjali

The Maharshi Patanjali provides explanations of the many practises and modalities, including *Samadi Pada*, *Sadhana Pada*, *Vibhuti Pada*, and *Kaivalya Pada*. In *Samadi Pada*, restraint of mental fluctuations is discussed. By avoiding the five fold fluctuations, memory is recalled, restraint develops through practise and dispassion, and obstacles 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* details the many powers obtained via *Astanga Yoga* practise. By achieving *Nirvana*, *Kaivalya Pada* addresses the three *Gunas'* return to their source. According to the *Bhagvatgeeta*, one should carry out all deeds while keeping one's thoughts fixed on the divine, renouncing all attachments, and treating both success and failure equally. 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 states in *Bhakti Yoga* that by consistently following this path of worshipping the almighty, immersed in god. *Bhaktiyoga* is trick to soften the violent emotions. It may be a reaction of anger, fear, jealousy triggered by demanding situation. So major practice at *Manomaya Kosha* is devotion.

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 do 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*. *Asana* sculpts the body, followed by *pranayama*. If *Nadis* have pollutants, *Vayu* won't enter the centre (*Sushumna Nadi*). If these *Nadis* are cleansed, the *Yogi* will be able to control *Prana*. Therefore, to eliminate it, one must frequently practise *Pranayama*. After treating their obesity, *Kapha Dosha* problems, and pollutants with *Shatkarmas*, the aspirant should practise *Pranayama* (the *Kumbakas*). When the various *Pranayama Nadis* are cleansed, *Vayu* enters *Sushumna* and achieves the *Manonmani*, or stable mental state. There are two main *Bandas* played: *Mulabanda* and *Jalandarabanda*. *Bastrika* techniques boost *Agni* while curing ailments caused by *Vata*, *Pitta*, and *Kapha*. It activates the *Kundalini*, quickly purifies and serves him well, and eliminates the vitiated *Kapha* from the body. 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. Successes of *Hatayoga* include slenderness of the body, radiance of the face, clarity of the eyes, freedom from disease, control over semen ejaculation, stimulation of stomach power, and purification 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 (Siddhis) Animadi* brings about supernatural powers (*Siddhis*) and prevents ageing and death. The *Charakacharya* argues that the primary motivation for practising yoga is to achieve *Moksha*. *Yoga* is one that provides a remedy for *Dukha (Vedana)*. Several *Siddhis*,

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*, and *Kechari* complete *Dhyana*, *Nada*, *Rasanada*, and *Layasiddhi*. and *Yoni Mudra* respectively. The fifth by *Bhakti Yoga*. The sixth is *Manomurcha*, these are six aspects of *Rajayoga*. Assuming *Yoni Mudra* and role of his *Shakti* become one with *Paramatma* as with beloved. Unity with *Brahman* is attained by saturated with *Anand* which ensures *Samadhi*.

DISCUSSION

The *Shat Chakra* idea is the obscure aspect of *yoga darshana*, although it has significant clinical significance. When we look at the study in depth, the issue of *Sharirika* and *Manasika's* disease cure is given a lot of weight. Due to the awakening of these *Chakras*, terrible ailments will be cured, and disorders will start to function normally. In contrast, the *Kundali* awakening is the most psychological and spiritual one, providing relief from both psychosomatic illnesses and a means of achieving *Moksha*, one of the *Chaturvidha Purushartha*. The *Patanjali Yoga Sutras* explain the value of *Raja Yoga* and assist us in understanding the relevance of *Astanga Yoga* and how it contributes to disease prevention. They also explain how *Yama*, *Niyama*, *Asana*, and *Pranayama* have clinical significance when practised consistently. The *Patya Apatya Ahara* is described by *Pratyahara*. *Samadhi*, *Dhyana*, and *Dharana* will aid in the treatment of the disease associated with mental illness. Last but not least, the idea of *Hatayoga* deals with some crucial practises called *Shatkriya* that aid to cleanse and purify the body from the inside. The use of *Mudras* and *Bandas* will also aid to prevent and treat ailments. Advanced postures have been described to tone up the body and maintain the spinal cord's straightness, which is necessary for the *kundali* to awaken. These considerations are therefore crucial in order to understand the significance of the *Shatchakra* on *Sharira*.

CONCLUSION

Sharira, *Manas*, and *Atma* are all related to one another in some way. Thus, the subject of *Shatchakra* and its practical use has the best connection to the *Shareera Vignana*. The primary goal of *Ayurveda* and *Darhana Shastra* is to eliminate *Trividha Dukha* (*Adidaivika*, *Adhyatmika*, *Adibhoutika*) and to attain *Moksha* i.e. free from diseases. So here to conclude

with nut shell the awakening of *Kundali* and knowledge about *Shat Chakra* play an important role in achieving the *goal (Moksha)* and help the mankind for both preventive and curative aspects.

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