

**GESTURAL EXPRESSIONS AND SUBTLE ENERGIES:  
SHADCHAKRA-HASTA MUDRA INTEGRATION IN AYURVEDA**

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**ABSTRACT**

**Background:** *Shadchakra* and *Hasta Mudra* are integral components of *Ayurvedic* and *Yogic sciences*, representing subtle energy mechanisms that regulate the flow of *Prana* within the *Sukshma Sharira*. These concepts are closely associated with *Panchamahabhuta* and are believed to play a vital role in maintaining physiological and psychological balance. **Objectives:** To study the concepts of *Shadchakra* and *Hasta Mudra*, to analyze their interrelationship, and to evaluate their role in maintaining physiological balance and promoting health. **Materials and method:** A systematic review of classical *Ayurvedic* and *Yogic literature* along with relevant research articles was conducted. Data regarding the location, elemental association, functions, and clinical significance of *Chakra*, along with their correlation to specific *Mudra*, were compiled and analyzed to establish functional relationships.

**Results:** The *Shadchakra: Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha*, and *Ajna* are aligned along the spinal axis and are associated with specific *Panchamahabhuta*, anatomical structures, and physiological functions. Imbalances in these *Chakra* are linked with various systemic disorders. *Hasta Mudra* act as bio-energetic regulators by influencing elemental balance, thereby modulating *Chakra* activity. Specific *Mudra* such as *Prithvi, Varuna, Agni, Vayu, Akasha*, and *Hakini* were found to correspond with and regulate respective *Chakra*. **Conclusion:** The study establishes a significant interrelationship between *Shadchakra* and *Hasta Mudra*, mediated through *Panchamahabhuta*. Their integrated

practice contributes to the regulation of subtle energy, maintenance of physiological homeostasis, and promotion of holistic health. Further scientific research is warranted to validate these traditional concepts and explore their clinical applicability.

**KEYWORDS:** Gestur, *Mudra*, *Panchamahabhuta*, *Shadchakra*, *Yoga*.

## INTRODUCTION

According to *Ayurveda*, *Shadchakra* are considered a part of the *Sukshma Sharira*. Since the *Sukshma Sharira* represents the subtle energy aspect of the body, it cannot be directly seen or touched anatomically. The *Chakra* is understood as subtle energy centres that regulate and distribute this vital energy throughout the body. It is a complex energy conducting network located within the body that receives and processes what has been called subtle energy or bio-energy.<sup>[1]</sup> These energy centres regulate the flow of *Prana* through the network of *Nadi* and influence physiological, psychological, and spiritual functions. *Chakra* is also define as the points where the three principles *Nadi - Ida, Pingla* and *Shushumna* meet or converge along the spinal axis starting from *Muladhara* to *Ajna*.

Classical *Yogic* literature describes six principal *Chakra* along the spinal axis collectively known as *Shadchakra: Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha* and *Ajna*.

Another important dimension of *Chakra* theory is its relationship with *Pancha Mahabhuta* the five fundamental elements - *Prithvi, Aap, Agni, Vayu* and *Akasha*. Each corresponds to a particular element and regulates specific physiological and psychological processes. *Acharya Charaka* says "*Sarvam Dravyam Panchbhautikam*"<sup>[2]</sup> That is every substance in the universe is composed of five elements- *Prithivi, Jala, Agni, Vayu* and *Akash*. They make not just the physical composition but also the mind and the spirit also.

*Mudra* is symbolic hand gestures used in *Yogic* practice to regulate the flow of *Prana* within the body. They act as bio-energetic circuits that balance the five elements within the body. *Mudra* is an integral component of *Yoga* and literally means a gesture or symbolic hand position. It is believed to facilitate the expression and regulation of cosmic energy within the body and mind, thereby promoting physiological and psychological balance.

Five specific *Mudra* are associated with the *PanchaMahabhuta*. *Prithvi Mudra* corresponds to the *Prithvi Mahabhuta*, *Varuna Mudra* is related to the *Jala Mahabhuta*, *Agni Mudra* represents the *Agni Mahabhuta*, *Vayu Mudra* is associated with the *Vayu Mahabhuta* and

*Akasha Mudra* corresponds to the *Akasha Mahabhuta*.

## AIM

To study the *Shadchakra* and *Hasta Mudra* to elucidate their interrelationship and role in maintaining physiological balance and regulating subtle energy from *Ayurvedic* and *Yogic* perspective.

## OBJECTIVES

1. To comprehensively study the concepts of *Shadchakra* and *Hasta Mudra* as described in classical *Ayurvedic* and *Yogic* literature.
2. To analyze and establish the interrelationship between *Shadchakra* and *Mudra* in the context of subtle body dynamics.
3. To evaluate their integrated role in maintaining physiological balance and promoting health.

## MATERIALS AND METHODS

A systematic review of available literature from *Ayurvedic* and *Yogic* research journals was conducted. Sources included review articles discussing the physiological interpretation of *Chakra*, their properties and correlation with *Mudra* along with their therapeutic significance.

The methodology involved: Literature search from the provided research articles and reviews. Extraction of data related to *Chakra* location, element, colour, *Mantra*, and associated diseases. Comparative synthesis of findings to identify relationships between *Chakra*, *PanchaMahabhuta*, and *Mudra* practices. The analysis focused primarily on the six principal *Chakra* described in *Yogic* literature.

## DESCRIPTION OF SHAD CHAKRA

### 1. *Muladhara Chakra*

*Muladhara* is the first and foundational *Chakra* located at the base of the spinal column in the perineal region. Anatomically, it is correlated with the coccygeal or pelvic plexus and the lower segments of the vertebral column.<sup>[3]</sup> This *Chakra* governs fundamental physiological processes of excretion. It is symbolized by four lotus petals and blood-red colour. It is associated with the *Prithvi Tattva* representing stability and grounding. The geometric representation of this *Chakra* is a square, indicating solidity and foundation. Its *Beeja* mantra is *Lam*, which is believed to activate and balance the *Chakra* energy. The presiding deity is

*Rudra*, and the *Shakti* is *Lakini*.

Functionally, *Muladhara* represents stability, security, and the physical foundation of the human body. *Yogic* literature describes it as the seat of *Kundalini Shakti*, the dormant spiritual energy located within the subtle body. *Shushumna Nadi* runs through its centre, *Ida* and *Pingala Nadi* through left and right respectively after they originate from *muladhara*. Therefore, it is called *Muktatriveni*.<sup>[4]</sup> These *Nadi* Originate and ascend through the spinal axis. Imbalances in this energy centre may manifest as constipation, sciatica, knee pain, helps in recovery of paralysis, helps in weight gain and quick healing. Activation and proper functioning of *Muladhara* are believed to promote vitality, strengthen *Agni*, and support overall health and longevity.

## 2. *Swadhisthana Chakra*

*Swadhisthana Chakra* is situated below the navel and is characterized by six petals with an orange colour and is considered a source of creative and generative energy. It corresponds to the *Jala Tattva*, symbolizing fluidity, creativity and emotions. The shape associated with this *Chakra* is the crescent moon, reflecting adaptability and flow. The *Beeja Mantra Vam* is used to stimulate and harmonize this energy center. The presiding deity is *Vishnu*, and the *Shakti* is *Rakini*. It is the second energy centre located slightly above the *Muladhara* in the pelvic region near the termination of the spinal column. It is anatomically correlated with the sacral plexus and is associated with the reproductive organs, urinary bladder etc.<sup>[5]</sup>

This *Chakra* governs emotional expression, creativity, sexuality, and the unconscious aspects of the mind. It also plays an important role in regulating hormonal secretions related to reproduction and stress responses. When the energy flow in this *Chakra* becomes disturbed, disorders involving the reproductive system, urinary tract, pelvis, and lower back may arise. Conditions such as urinary disorders, infertility, pelvic pain, and sexual dysfunction have been associated with imbalance in this energy centre.<sup>[6]</sup> Proper activation through meditation and *Yogic* practices is believed to improve reproductive vitality and emotional stability.

## 3. *Manipura Chakra*

*Manipura Chakra* is located above the navel region and is represented by ten yellow-coloured petals. It is linked to the *Agni Tattva*, signifying transformation, energy and metabolic processes. The *Chakra* is symbolized by a triangle, representing dynamic energy and direction. Its *Beeja* mantra is *Ram*, which is believed to enhance vitality and inner

strength. Anatomically it corresponds with the solar plexus. It is closely associated with the digestive organs including the stomach, liver, pancreas, spleen, intestines, and gall bladder.<sup>[7]</sup> The presiding deity is *Rudra*, and the *Shakti* is *Lakini*.

This *Chakra* is regarded as the centre of metabolic activity and energy transformation. It regulates digestion, nutrient absorption, and body temperature, and is therefore considered the seat of digestive fire.<sup>[8]</sup> Psychologically, *Manipura* is related to self-confidence, willpower, discipline, and personal strength. Disturbances in this *Chakra* may lead to digestive and metabolic disorders such as indigestion, flatulence, ulcers, diabetes mellitus, liver dysfunction, and pancreatic disorders.<sup>[9]</sup> *Yogic* texts emphasize that meditation on the *Manipura Chakra* enhances knowledge of the body and strengthens physiological vitality.

#### 4. *Anahata Chakra*

*Anahata Chakra* is positioned at the center of the chest in the cardiac region behind the sternum at the level of the heart and consists of twelve green petals. It is associated with the *Vayu Tattva*, representing movement, expansion and life force. The geometric form of this *Chakra* is hexagonal, indicating balance and harmony. The *Beeja Mantra Yam* is used to promote emotional balance and compassion. It is anatomically correlated with the cardiac plexus and is associated with the heart, upper back, breast, lungs, circulatory system, and thymus gland.<sup>[10]</sup> The presiding deity is *Isha*, and the *Shakti* is *Kakini*.

This *Chakra* is regarded as the centre of emotional balance and higher feelings such as love, compassion, empathy, and forgiveness. In *Yogic* literature, *Anahata* is described as the source of the subtle inner sound (*Anahata Nada*) and represents the harmonious integration of physical and spiritual consciousness.<sup>[11]</sup>

From a clinical perspective, disturbances in this *Chakra* may contribute to cardiovascular diseases, respiratory disorders, asthma, and pain in the upper back, shoulders, or arms. Proper activation of *Anahata* is believed to improve circulation, strengthen respiratory function, and cultivate emotional harmony and spiritual awareness. As the result of awakening of this *Chakra* bones and muscles starts getting healthy and strong and diseases and disorders related to heart are cured.<sup>[12]</sup>

#### 5. *Vishuddha Chakra*

*Vishuddha Chakra* is located in the throat region and is depicted with sixteen light blue

petals. It corresponds to the *Akasha Tattva*, symbolizing space, communication and expression. The shape of this *Chakra* is circular, reflecting completeness and openness. Its *Beeja Mantra* is *Ham*, which aids in purification and effective communication. It corresponds with the cervical plexus and is closely related to the thyroid and parathyroid glands as well as structures involved in speech and respiration.<sup>[13]</sup> The presiding deity is *Sadashiva*, and the *Shakti* is *Sakini*.

This *Chakra* governs communication, self-expression, and intellectual clarity. It is also associated with vocal articulation, swallowing, and hormonal regulation through the thyroid complex. Traditional *Yogic* descriptions portray *Vishuddha* as a centre of purification where physical and mental toxins are transformed. Imbalances in this *Chakra* may manifest as throat disorders, laryngitis, stiffness of the neck, thyroid dysfunction, hearing disorders and respiratory illnesses. Activation of this *Chakra* through *Yogic* practices is believed to enhance communication skills, improve respiratory health, and promote mental clarity.

## 6. Ajna Chakra

*Ajna Chakra* is situated in the space between the two eyebrows and is characterized by indigo colour. It is associated with light as its governing principle, representing knowledge, intuition, and perception. The shape linked to this *Chakra* is oval, symbolizing subtle awareness. The *Beeja Mantra Om* is used to awaken higher consciousness and insight. It is often referred to as the “third eye,” as it is located between the eyebrows and corresponds with structures within the brain. *Ajna Chakra* is associated with facial regions, sinuses, ears, and eyes.<sup>[14]</sup> The presiding deity is *Shambhu*, and the governing *Shakti* is *Hakini*.

It is considered the command centre of the *Chakra* system because it regulates higher cognitive processes and integrates the functioning of other *Chakra*.

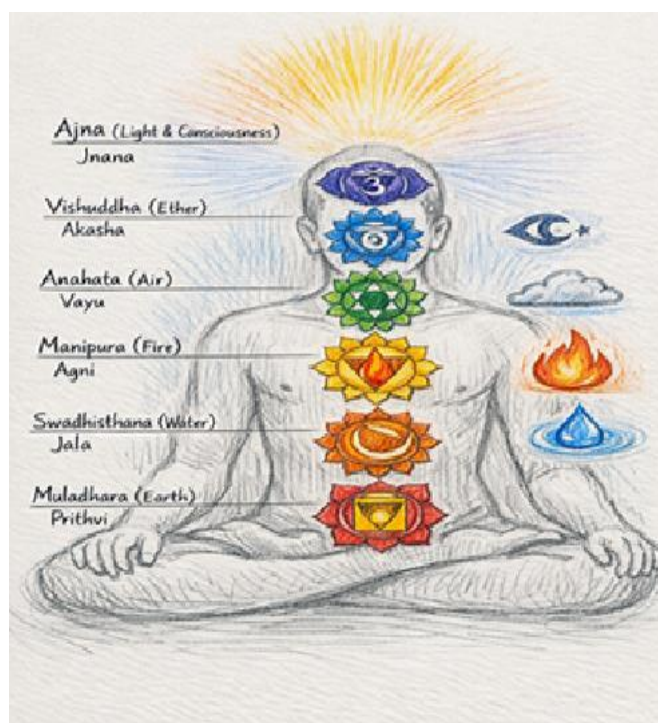
This *Chakra* governs perception, intuition, memory, and intellectual insight. *Ida*, *Pingala* and *Sushumna* flowing upwards as separate stream out of *Muladhara Chakra* make a confluence on this spot, therefore this spot is called *Triveni*.<sup>[15]</sup> It symbolize the integration of physical, mental, and spiritual energies.

Physiologically, *Ajna* influences the endocrine system. Disturbances in this *Chakra* may lead to neurological and sensory disorders including migraines, sinus problems, vision impairment etc.<sup>[16]</sup> By activation of this *Chakra* paralysis, fainting, autoimmune disorders can be

prevented, the mind related diseases *Apasmara* can be cured.<sup>[17]</sup>

### 7. Sahasrara Chakra

*Sahasrara Chakra* is located at the top of the head and is described as having one thousand petals, depicted in violet and white colours. It transcends all elements, representing pure consciousness and spiritual connection. The shape associated with this Chakra is the full moon, symbolizing completeness and enlightenment. Its *Beeja Mantra* is *Om*, which signifies universal consciousness and ultimate reality. Its presiding deity is *Paramshiva*, representing ultimate reality and truth. The functional aspect of this *Chakra* is linked with higher hormonal regulation and spiritual integration.



## SHAD- CHAKRA

Figure – 1.

### DESCRIPTION OF MUDRA

#### 1. Prithvi Mudra

*Prithvi Mudra* is performed by gently joining the tip of the ring finger with the tip of the thumb, while the remaining three fingers remain extended as shown in Figure 2. The gesture is practiced with both hands simultaneously. The hands are placed comfortably on the thighs with the palms facing upward, allowing the practitioner to maintain a relaxed and meditative

posture. This *Mudra* is generally practiced for 15-20 minutes daily, preferably during the early morning hours between 4 a.m. and 6 a.m., although it may also be performed in the evening.

*Prithvi Mudra* is believed to enhance the *Prithvi Mahabhoota* in the body, thereby promoting physical stability and vitality. Regular practice is associated with improved tissue nourishment and structural strength, including benefits for bones, skin, hair, and nails. It is traditionally recommended for conditions such as general weakness, fatigue, hair fall, premature greying, and brittle nails. This *Mudra* prevents fatigue, increases agility, helps in weight gain, helps in recovery from paralysis, jaundice, creates mental stability and security. It also helps in cartilage regeneration.

The gesture is also considered supportive in managing digestive disturbances, acidity, burning sensations, and inflammatory conditions. By strengthening bodily tissues, it may assist in wound healing, recovery from fractures and maintenance of skin health. Additionally, it is believed to improve overall stamina and energy levels while preventing lethargy.<sup>[18]</sup>



**PRITHVI MUDRA**

**Figure – 2.**

## **2. Varuna Mudra**

*Varuna Mudra* is formed by touching the tip of the little finger with the tip of the thumb, while the remaining fingers remain extended as shown in Figure 3. The hands are placed on the knees with the palms facing upward. The posture is maintained steadily throughout the practice. This *Mudra* can be practiced for 20-30 minutes daily or divided into shorter sessions

of 10-15 minutes several times a day.

*Varuna Mudra* is associated with the *Jala Mahabhuta* and is believed to regulate fluid balance within the body. Its practice may support cellular hydration and proper distribution of bodily fluids, which is beneficial in conditions such as dehydration and constipation.

The *Mudra* is also considered beneficial for maintaining healthy skin texture, reducing dryness and enhancing natural skin moisture. Traditional Yogic teachings attribute additional benefits such as improvement in blood circulation, detoxification, dry cough and regulation of cholesterol levels. It may also assist in managing dermatological conditions including rashes, acne, and skin irritation, while promoting a healthy complexion. Also helps in purification of blood, neutralizes fire element, heals burning as well as ulcers.<sup>[19]</sup>



**VARUNA MUDRA**

**Figure – 3.**

### **3. Agni Mudra (Surya Mudra)**

In *Agni Mudra*, the ring finger is bent toward the palm and gently pressed by the thumb, while the remaining fingers remain extended as shown in Figure 4. Both hands perform the gesture simultaneously, and the palms are placed on the thighs facing upward. This *Mudra* is ideally practiced during the early morning hours, especially around sunrise, for approximately 10-15 minutes daily, with the duration gradually increased according to comfort.

*Agni Mudra* stimulates the *Agni Mahabhuta*, which plays a crucial role in metabolism and

digestion. Regular practice is believed to enhance *Jatharagni*, thereby improving appetite, digestion, and metabolic activity.

It increases the fire element, raises body temperature, relieves cold related problem, balances the neck space elements, improve your inner strength, deals with coldness in limbs and helps to cure diabetes.

It is also traditionally recommended for weight management, as it may help reduce excess fat and regulate cholesterol levels. The gesture is considered beneficial for supporting liver function and improving vision. Additionally, it is thought to help regulate certain endocrine functions and maintain overall vitality.<sup>[20]</sup>



**AGNI MUDRA**

**Figure – 4.**

#### **4. Vayu Mudra**

*Vayu Mudra* is performed by folding the index finger toward the base of the thumb and gently pressing it with the thumb, while the other three fingers remain extended as shown in Figure 5. The hands are placed on the thighs with palms facing upward. Practice typically begins with 10 minutes daily, gradually increasing to 30-45 minutes as the practitioner becomes comfortable.

This *Mudra* is associated with the *Vayu Mahabhoot* and is believed to regulate excessive movement of *Vata*. It is particularly beneficial in managing gastric disturbances such as flatulence, bloating, and abdominal discomfort.

Regular practice may also help alleviate joint pain, stiffness, and inflammatory conditions, including disorders resembling arthritis. The calming influence of *Vayu Mudra* on the nervous system may assist in reducing anxiety, stress, and sleep disturbances. Furthermore, it is believed to improve circulation, promote relaxation, and maintain neuromuscular balance.<sup>[21]</sup>



**VAAYU MUDRA**

**Figure - 5.**

### **5. Akasha Mudra**

*Akasha Mudra* is performed by touching the tip of the middle finger with the tip of the thumb, while the remaining fingers remain extended as shown in Figure 6. The hands are placed comfortably on the knees while maintaining an upright posture. The practice may be performed at any time of the day for approximately 30-45 minutes, either continuously or in divided sessions.

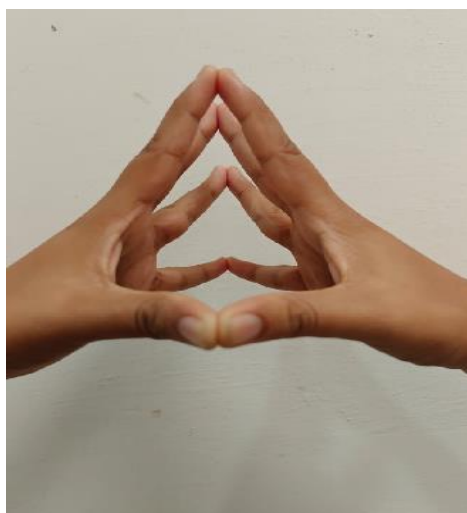
This *Mudra* enhances the *Akash Mahabhoota*, which is associated with openness, expansion, and mental clarity. It is believed to relieve headache, vertigo and sinus discomfort while supporting the proper functioning of the ears.

Traditional Yogic texts also suggest that *Akash Mahabhoota* promotes mental calmness, emotional balance, and positive thinking by reducing negative emotions such as anger and fear. Additionally, it may contribute to strengthening bones and teeth, improving musculoskeletal health, and enhancing overall vitality.<sup>[22]</sup>

**AKASH MUDRA****Figure – 6.**

### **6. Hakini Mudra**

*Hakini Mudra* is performed by joining tip of thumb, index finger, middle finger, ring finger and little finger of right hand with corresponding same finger of left hand. Spread out the fingers and palm should not be in contact as shown in Figure. It should be performed for 10 – 15 minutes daily. This *Mudra* sharpens focus and increases mind power, helps to improve concentration, relieves stress and help to perform better memory performances. When there are tasks which require extreme levels of focus, *Hakini* can decrease agitation levels.

**HAKINI MUDRA****Figure – 7.**

## RESULT

Result is as shown in table 1 and table 2

Table – 1.

<i>Chakra</i>	<b>Anatomical Position</b>	<b>Petals</b>	<b>Colour</b>	<i>Panch Maha Bhoot</i>	<i>Beeja Mantra</i>	<b>Shape</b>	<b>Pradhan Devta</b>
<i>Muladhara</i>	Base of spine	4	Red	<i>Prithvi</i>	<i>Lam</i>	Square	<i>Paramshiva</i>
<i>Swadisthana</i>	Below the navel	6	Orange	<i>Aap</i>	<i>Vam</i>	Crescent moon	<i>Shambhu</i>
<i>Manipura</i>	Above the navel	10	Yellow	<i>agni</i>	<i>Ram</i>	Triangle	<i>Sadashiva</i>
<i>Anahata</i>	Centre of chest	12	Green	<i>Vaayu</i>	<i>Yam</i>	Hexagonal	<i>Isha</i>
<i>Vishuddha</i>	Throat region	16	Blue	<i>Akash</i>	<i>Ham</i>	Round	<i>Rudra</i>
<i>Ajna</i>	Between the eye brows	2	Indigo	Light	<i>Om</i>	Oval	<i>Vishnu</i>
<i>Sahasrara</i>	Top of the head	1000	Violet, white	All element	<i>Om</i>	Full moon	<i>Brahma</i>

Table 2.

<i>CHAKRA</i>	<i>PANCH MAHA BHOOT</i>	<i>MUDRA</i>	<b>FUNCTIONS</b>	<b>DISEASES</b>
<i>MULADHARA</i>	<i>PRITHVI</i>	<i>Prithvi Mudra</i>	Stability, excretion, quick healing, weight gain, recovery in paralysis	Constipation, Sciatica, Knee pain
<i>SWADISTHANA</i>	<i>AAP</i>	<i>Varuna Mudra</i>	Reproductive functions, emotions	Infertility, Urinary disorders, Sexual dysfunction
<i>MANIPURA</i>	<i>AGNI</i>	<i>Surya Mudra</i>	Digestion, Metabolism, Nutrient absorption, Body temperature	Flatulence, Ulcers, Diabetes mellitus, Liver dysfunction, Pancreatic disorders, Indigestion, diabetes, Metabolic disorders
<i>ANAHATA</i>	<i>VAAYU</i>	<i>Padma Mudra</i>	Improve circulation, Strengthen respiratory function, Cultivate emotional harmony, spiritual awareness	Heart diseases, Hypertension, Cardiovascular diseases, Respiratory disorders, Asthma,
<i>VISHUDDHA</i>	<i>AKASH</i>	<i>Akash Mudra</i>	Speech, respiration, Vocal articulation, Swallowing, Hormonal regulation through thyroid complex	Throat disorders, Laryngitis, Stiffness of the neck, Thyroid dysfunction, Respiratory illnesses, Hearing difficulties

<b>AJNA</b>	LIGHT	<i>Hakini Mudra</i>	Integrates the functioning of other <i>Chakra</i> Intuition, Memory, Influences the endocrine and nervous systems	Epilepsy, Sensory disorders, Migraines, Sinus problems, Vision impairment, Hearing difficulties, Balances endocrine system
<b>SAHASRARA</b>	Beyond elements	<i>Mukula Mudra</i>	Balances tridosha, Reduces stress and anxiety, Balances concentration	Nuerological issue, Dizziness, Sleep disturbances, etc.

## DISCUSSION

The present study provides a comprehensive understanding of the interrelationship between *Shadchakra*, *Hasta Mudra*, and *Panchamahabhuta* as integral components of *Ayurvedic* and *Yogic physiology*. *Shadchakra*, as subtle energy centres of the *Sukshma Sharira*, function as regulators of *Prana* flow through the network of *Nadi- Ida*, *Pingala*, and *Sushumna*, thereby governing physical, psychological, and spiritual processes.

A central theme emerging from this analysis is the *Panchamahabhuta* based organization of *Shadchakra*. Each *Chakra* is governed by a specific *Mahabhuta*, *Muladhara* by *Prithvi*, *Swadhisthana* by *Jala*, *Manipura* by *Agni*, *Anahata* by *Vayu*, *Vishuddha* by *Akasha* and *Ajna* by subtler principles of consciousness or light. This elemental association determines both the functional attributes and pathological manifestations of each *Chakra*. For instance, the grounding and structural stability of *Muladhara* reflects *Prithvi* dominance, while the transformative metabolic activity of *Manipura* corresponds to *Agni*. Similarly, *Anahata* governs circulation and respiration in accordance with *Vayu*, and *Vishuddha* regulates communication and purification aligned with *Akasha*. Thus, *Panchamahabhuta* serves as the common foundational link integrating structural, functional, and energetic dimensions of the *Chakra* system.

Within this framework, *Hasta Mudra* act as dynamic modulators of *Panchamahabhuta*, forming bio-energetic circuits through specific finger positions. Each finger is traditionally associated with an element, and their combinations in *Mudra* practice facilitate the redistribution and balancing of these elements within the body. This establishes a direct therapeutic pathway wherein *Mudra* influence *Chakra* activity indirectly through elemental regulation. For example, *Prithvi Mudra* enhances the earth element, thereby stabilizing

*Muladhara Chakra*, *Varuna Mudra* regulates fluid balance and supports *Swadhisthana*, *Agni (Surya) Mudra* stimulates metabolic fire and activates *Manipura*, *Vayu Mudra* and *Padma Mudra* contribute to the regulation of *Anahata* through movement and emotional balance, *Akasha Mudra* harmonizes *Vishuddha* by enhancing space and communication, and *Hakini Mudra* activates *Ajna* by promoting cognitive integration and mental clarity.

The said functional relation between *Chakra* and *Mudra* can be understood through their shared physiological roles. Each *Chakra* governs specific systemic functions, and the corresponding *Mudra* reinforces or restores these functions by modulating the same underlying element. For instance, *Muladhara Chakra* governs stability, structural integrity, and basic physiological functions like excretion, which are attributes of *Prithvi Mahabhuta*. *Prithvi Mudra* enhances this earth element, thereby promoting grounding, tissue nourishment, and physical strength, directly supporting *Muladhara* functions.

*Swadhisthana Chakra* regulates fluid balance, reproduction, and emotional expression, reflecting the properties of *Jala Mahabhuta*. *Varuna Mudra* maintains hydration and fluid homeostasis, thereby harmonizing *Swadhisthana* functions related to creativity, emotions, and reproductive health.

*Manipura Chakra*, governed by *Agni Tattva*, represents metabolic activity and energy transformation similarly *Agni Mudra* stimulates the fire element, enhancing digestion, *Jatharagni*, and overall vitality thus both functionally align in regulating metabolism and inner strength.

*Anahata Chakra* associated with *Vayu Tattva* governs movement, circulation, and emotional balance correspondingly, *Vayu Mudra* regulates the air element, supporting circulatory, respiratory, and neuromuscular functions thereby maintaining physiological harmony and emotional stability.

*Vishuddha Chakra* governed by *Akasha Tattva* represents communication, expression, and purification similarly, *Akasha Mudra* enhances the space element, promoting openness, mental clarity and effective expression thus both are functionally aligned in facilitating communication and inner purification. Both support structures of the throat and auditory system, thereby contributing to improved vocal, respiratory and sensory functions along with intellectual clarity.

At the level of *Ajna*, *Hakini Mudra* enhances higher cognitive processes such as memory, concentration, and neuro-endocrine coordination, reflecting its role as a command centre integrating all *Chakra* activities. This demonstrates that *Mudra* and *Chakra* are not isolated entities but are functionally synergistic systems operating through a shared elemental and energetic basis.

Furthermore, the study highlights that imbalances in *Chakra* manifest as systemic disorders and *Mudra* therapy offers a non-invasive means to restore equilibrium. Conditions such as digestive disturbances, cardiovascular diseases, respiratory disorders, reproductive dysfunctions, and neurological impairments can be interpreted as disturbances in the respective *Chakra* element axis. By correcting elemental imbalance, *Mudra* help reestablish normal physiological functioning and promote homeostasis. This reinforces the concept that health in *Ayurveda* is a state of balanced *Dosha*, *Dhatu*, and *Agni*, which at a subtle level is governed by balanced *Panchamahabhuta* and regulated through *Chakra* dynamics.

In essence, the interrelationship between *Shadchakra* and *Hasta Mudra* is mediated through the unifying principle of *Panchamahabhuta*, which serves as the common link connecting structure, function, and therapy. *Chakra* represent the sites of energy regulation, while *Mudra* serve as practical tools to modulate this energy. Their integration provides a holistic model of health that encompasses physical, psychological, and spiritual well-being. This multidimensional approach underscores the relevance of traditional *Yogic* practices in contemporary health science and opens avenues for further interdisciplinary research to validate and apply these concepts in clinical settings.

### ***Mudra* and *Chakra* Regulation**

- ***Prithvi Mudra*** – stabilizes *Muladhara Chakra*
- ***Varuna Mudra*** – balances *Swadhisthana Chakra*
- ***Surya Mudra*** – stimulates *Manipura Chakra*
- ***Vaayu Mudra*** - regulates *anahat chakra*
- ***Akash Mudra*** – harmonizes *Vishuddha Chakra*
- ***Hakini Mudra*** – activates *Ajna Chakra*

By restoring elemental equilibrium, *Mudra* assist in regulating *Chakra* activity and thereby improve both physical and psychological health.

## CONCLUSION

The study establishes that *Shadchakra* and *Hasta Mudra* are intrinsically interconnected components of the subtle body system, functioning through the regulatory mechanism of *Panchamahabhuta*. Each *Chakra* governs specific physiological functions and is associated with distinct pathological manifestations, while *Mudra* act as effective tools to restore elemental and energetic balance.

The coordinated interaction between *Chakra* and *Mudra* plays a significant role in maintaining physiological homeostasis, enhancing mental stability, and promoting overall health. Therefore, the integration of *Chakra*-based understanding with *Mudra* practices offers a holistic, non-pharmacological approach to health promotion and disease management. Further scientific exploration is warranted to validate these traditional concepts and to establish their applicability in contemporary clinical practice.

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