

Correlation between Shatchakra and Kundalini in Context of Yogic Science

Dr. Anita¹, Dr. Sunil Kumar Yadav², Dr. Niranjan Gautam³, Dr Anjali Sharma⁴

^{1,4}PG Scholar, ²Dean (Students Welfare) Associate Professor, ³Associate Professor,

^{1,2,4}Department of Rachana Sharir, National Institute of Ayurveda,
deemed to be university (De-Novo), Jaipur, Rajasthan, India

³Department of Rachana Sharir, Govt. Ayurvedic College, Kota, Rajasthan, India

ABSTRACT

The word *Chakra* in sanskrit means circle, wheel, something round and spinning. *Chakras* are *Muladhara*, *Swadisthana*, *Manipura*, *Anahata*, *Vishudda*, and *Ajna* forms energy circuit along the spinal column in region of five major nerve plexuses. These *Chakras* receive energy from the higher levels and transmute it throughout mind and body.

The *Chakras* are centres of *Shakti* as vital force. In other words, these are centres of *Prana shakti* manifested by *Prana vayu* in the living body, the presiding *Devatas* of which are the names for the universal consciousness as it manifests in the form of these centres. The *Chakras* are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death.

The *Nadis* which emerge from each *Chakra* carry *Prana* in both directions. There is a forward and backward *Pranic* motion in the *Nadis*, analogous to the flow of alternating current in electrical wires. The outgoing communication and the incoming reaction enter and leave the *Chakra* in the form of this *Pranic* flow in the corresponding *Nadi*.

When lower *Chakras* of the body vibrate slowly, the higher ones at the throat and head have higher frequencies. *Swami Muktibodhananda* says that the rate of vibration at each *Chakra* in turn affects the functioning of glands and organs to which it is connected, thus influencing the entire body structure as well as the metabolism.

Kundalini is a primal energy vitalising the human organism in its most subtle form. It's manifestation is in the form of highest consciousness and in its gross form it manifests as sexual energy. *Kundalini* can be most scientifically interpreted as latent potential energy which when manifested in its kinetic form opens up the dormant non functionally cells of the brain, for now a days human being use only about 1/10th of actual brain's capacity, the remaining 90% of brain is thus silent.

KEYWORDS: *Nadi, Chakra, Kundalini, Prana*

INTRODUCTION

The *Chakra* system originated in India more than 4000 years ago. *Chakras* were referred in the ancient literature of the *Vedas*, the later *Upanishadas*, the *Yoga Sutras of Patanjali*, and most thoroughly in the

16th century by Indian *Yogi* in a text called the *Shat - Chakra-Nirupana*. In the 1920s, *Chakras* were brought to the west by Arthur Avalon with his book, "The Serpent Power".

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The Tantric Chakras -

Tantra (Shakta or Shaktism) describes eight primary inner *Chakras*:

- *Muladhara* (Sanskrit: Mūlādhāra) tip of the tailbone, spiritual potential
- *Swadhisthana* (Sanskrit: Svādhīsthāna) tailbone, unconscious emotion or desire
- *Manipura* (Sanskrit: Manipūra) navel, dynamism
- *Anahata* (Sanskrit: Anāhata) heart, love based decisions
- *Vishuddha* (Sanskrit: Visuddha) neck, discrimination and wisdom
- *Ajna* (Sanskrit: Ajā) eyebrow, mind
- *Bindu* (Sanskrit: Bindu) a dot at the back of the head, prayer and Aum
- *Sahasrara* (Sanskrit: Sahasrara) top of head, higher consciousness

**INTRODUCTION-
SHAT CHAKRA-**

There are six *Chakras* in the human body which are directly connected with the higher unilluminated centre's of the brain.

1. The first *Chakra* is *Muladhara*, which is in the spiritual evolution of man, where one goes beyond animal consciousness and starts to be a real human being. It is also the last *Chakra* in the completion of animal evolution. It is said that from *Muladhara Chakra* right down to the heels there are other lower *Chakras* which are responsible for the development of the animal and human qualities of instinct and intellect. From *Muladhara Chakra*, upwards lie the *Chakras* which are concerned with illumination and evolution of the higher man or superman. *Muladhara Chakra* has control over the entire range of excretory and sexual functions in man. It is situated in the pelvic floor and corresponds to the coccygeal plexus of nerves. In the masculine body it lies between the urinary and excretory openings, in the form of a small dormant gland termed the perineal body. In the feminine body it is situated inside the posterior surface of the cervix.
2. The second *Chakra* is *Swadhisthana*, located at the lowest point or termination of the spinal cord. It corresponds to the sacral plexus of nerves and controls the unconscious in man.
3. The third *Chakra* is *Manipura*, situated in the spinal column exactly at the level of the navel. It corresponds to the solar plexus and controls the entire processes of digestion, assimilation and temperature regulation in the body.
4. The fourth *Chakra* is *Anahata*, and it lies in the vertebral column behind the base of the heart, at

the level of the depression in the sternum. It corresponds to the cardiac plexus of nerves, and controls the functions of the hear

5. The fifth *Chakra* is *Vishuddha*, which lies at the level of the throat pit in the vertebral column. This *Chakra* corresponds to the cervical plexus of nerves and controls the thyroid complex and also some systems of articulation, the upper palate and the epiglottis.
6. The sixth *Chakra* is *Ajna*, corresponds to the pineal gland, lying in the midline of the brain directly above the spinal column. This *Chakra* controls the muscles and the onset of sexual activity in man. *Tantra* and *Yoga* maintain that *Ajna Chakra*, the command center, has complete control over all the functions of the disciple's life.

These six *Chakras* serve as switches for turning on different parts of the brain. The awakening which is brought about in the *Chakras* is conducted to the higher centers in the brain via the *Nadis*. There are also two higher centers in the brain which are commonly referred to in *Kundalini yoga*: *Bindu* and *Sahasrara*. *Bindu* is located at the top back of the head, where *Hindu brahmins* keep a tuft of hair. *Bindu* feeds the whole optic system and is also the seat of nectar or *Amrit*. *Sahasrara* is supreme; it is the final culmination of *Kundalini shakti*. It is the seat of higher awareness. *Sahasrara* is situated at the top of the head and is physically correlated to the pituitary gland, which controls each and every gland and system of the body. *Nadis* are not nerves but rather channels for the flow of consciousness.

The *Muladhara* and *Swadhisthana Chakras* situated near the anus and the reproductive organ respectively. If one's mind becomes purified the mind rises to the *Manipura Chakra* or the centre in the navel and experiences some power and joy. If the mind becomes more purified, it rises to the *Anahata Chakra* or centre in the heart, experiences bliss and visualises the effulgent form of the *Ishta Devata* or the tutelary deity. When the mind gets highly purified, when meditation and devotion become intense the mind rises to *Vishuddha Chakra* or the centre in the throat, and experiences more and more powers and bliss. Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres. When the *Yogi* reaches the *Ajna Chakra* or the centre between the two eyebrows, he attains *Samadhi* and realises the Supreme Self or *Brahman*. There is a slight sense of separateness between the devotee and *Brahman*. If he reaches the spiritual centre in the brain, the *Sahasrara Chakra*, the thousand-petalled lotus, the *Yogi* attains *Nirvikalpa Samadhi* or superconscious state. He

becomes one with the non-dual *Brahman*. All sense of separateness dissolves. This is the highest plane of consciousness or supreme *Asamprajnata Samadhi*. *Kundalini* unites with *Shiva*.

KUNDALINI-

The phenomenon of *Kundalini* is the basis of *Tantra* and *Yoga*. *Kundalini yoga* is the process of bringing together the two opposite poles of energy in the body so that they meet in the nucleus of matter, *Muladhara chakra* and release the inner potential energy. That energy is called *Kundalini shakti*. When *Kundalini shakti* passes through *Sushumna*, all the *Nadis* and *Chakras* and the entire body emanate that *Shakti*.

Kundalini is the divine cosmic energy in bodies. It is symbolised by a coiled and sleeping serpent in the lowest bodily centre at the base of the spinal column. This latent energy has to be awakened and made to go up the spine to the brain through *Sushumna nadi*, a channel through which nervous energy passes, and through the six *Chakras*, the subtle centres in the body, the fly-wheels in the nervous system of the human machine.

When we are able to force our *Prana* into the seat of *Kundalini*, the energy wakes up and makes its way through *Sushumna nadi*, the central nervous canal, to the brain. As *Kundalini* ascends, it passes through each of the *Chakras* which are interconnected with the different silent areas of the brain. With the awakening of *Kundalini* there is an explosion in the brain as the dormant or sleeping areas start blossoming like flowers. Therefore, *Kundalini* can be equated with the awakening of the silent areas of the brain. Although *Kundalini* is said to reside in *Muladhara Chakra*, we are all at different stages of evolution, and in some of us *Kundalini* may have already reached *Swadhisthana*, *Manipura* or *Anahata Chakra*. However, awakening of *Kundalini* in *Mooladhara Chakra* is one thing and awakening in *Sahasrara*, the highest centre of the brain is another. Once the multipetalled lotus of *Sahasrara* blossoms, a new consciousness drawn. Our present consciousness is not independent, as the mind depends on the information supplied by the senses.

DISCUSSION-

Some yogic texts describe only five or six *Chakras*, others describe seven. The lowest *Chakra* is within the perineal floor in the male body and the cervix in the female body. It is a four-petalled red lotus called *Muladhara*, and it influences the excretory and reproductive organs, reproductive glands and hormonal secretions. *Muladhara* is directly connected to the nose and sense of smell and with our animal instincts. At *Muladhara* human evolution begins and *Kundalini* emerges.

Two fingers width above *Muladhara* and closely associated with it, is *Swadhisthana Chakra*, a six-petalled vermilion lotus. It is connected to the sacral plexus, urinary and reproductive organs and glands. *Swadhisthana* is associated with the tongue and the sense of taste. Its influence on the deeper personality arouses a selfish sense of ego.

The next *Chakra* is behind the navel, within the spinal column. It is a ten-petalled yellow lotus called *Manipura* and it is associated with the solar plexus. *Manipura* influences the digestive process and the assimilation of food and *Prana*. It is also connected to the eyes and sight. At the level of *Manipura* the consciousness is still bound by the grosser levels of existence and sensualities, ambition and greed.

Above *Manipura*, in the proximity of the heart, is *Anahata chakra*, with twelve blue petals. It is connected to the cardiac plexus, heart, respiration and thymus gland and is responsible for emotions of love/hate, compassion/cruelty, etc *Anahata* is also connected to the sense of touch and the hands.

Within the middle of the throat is the fifth *Chakra* *Vishuddha*, with sixteen purple petals. It is associated with the cervical plexus and thyroid gland and it maintains purity in the body and mind. *Vishuddha* is connected to the sense of audition, throat and speech. It arouses acceptance of the adversities of life, mental balance and sensitivity to the needs of others.

At the top of the spinal column, at the medulla oblongata is one of the most important *Chakras*, *Ajna chakra*, which has two silvery grey or clear petals. Above *Vishuddha* the *Chakras* are mainly concerned with higher intelligence. In *Ajna Chakra*, as the veiling power of *Prana shakti* decreases, *Manas shakti* becomes more predominant. *Ajna chakra* is the command center. It operates in conjunction with the reticular activating system, medulla oblongata and the pineal gland. *Ajna chakra* is the third eye through which the whole subtle world can be perceived. It is known as the gateway to liberation.

AWAKENING OF KUNDALINI-

In the systematic process of awakening *Kundalini*, the first step is to purify *Ida* and *Pingala nadis* and create harmony in their functioning. Next, all the chakras have to be awakened. Then *Sushumna nadi* is awakened, and when there is a clear pathway for its ascent, *Kundalini* can be awakened.

When the *Kundalini* ascends from *Muladhara Chakra*, the *Yogi* also ascends one step, the more the *Kundalini* travels upwards, the *Yogi* also advances towards the goal or spiritual perfection in relation to it. When the *Kundalini* reaches the sixth centre or the *Ajna Chakra*, the *Yogi* gets the vision of Personal God

or *Saguna Brahman*, and when the serpent-power reaches the last, the top centre or *Sahasrara Chakra*, or the Thousand-petalled lotus, the *Yogi* loses his individuality in the ocean of *Sat-Chit-Ananda* or the Existence-Knowledge-Bliss Absolute and becomes one with the Lord or Supreme Soul.

The importance of awakening *Sushumna nadi* is regarded as a hollow tube in which there are three more concentric tubes, each being progressively more subtle than the previous one. The tubes or *Nadis* are as follows: *Sushumna* - signifying *Tamas*, *Vajrini* - signifying *Rajas*, *Chitrini* - signifying *Sattva* and *Brahma* - signifying consciousness. The higher consciousness created by *Kundalini* passes through *Brahma nadi*. When *Kundalini shakti* awakens it passes through *Sushumna nadi*. The moment awakening takes place in *Muladhara chakra*, the energy makes headway through *Sushumna* up to *Ajna chakra*. *Muladhara chakra* is just like a powerful generator. This *Pranic* energy is generated through *Pranayama*. When we practise *Pranayama* it generate energy and this energy is forced down by a positive pressure which starts the generator in *Muladhara*. Then this generated energy is pushed upward by a negative pressure and forced up to *Ajna chakra*. Therefore, awakening of *Sushumna* is just as important as awakening of *Kundalini*. Supposing we have started generator but have not plugged the cable, the generator will keep running but distribution will not take place. We have to connect the plug into the generator so the generated energy can pass through the cable to the different areas of our house. When only *Ida* and *Pingala* are active and not *Sushumna*, it's like having the positive and negative lines in electrical cable, but no earth. When the mind receives the three currents of energy all the lights start working, but if we remove the earth wire, the lights will go down. Energy flows through *Ida* and *Pingala* all the time, but its effulgence is very low. When there is current flowing in *Ida*, *Pingala* and *Sushumna*, then enlightenment takes place. This is how we have to understand the awakening of *Kundalini*, awakening of *Sushumna* and the union of the three in *Ajna chakra*. The whole science of *Kundalini yoga* concerns the awakening of *Sushumna*, for once *Sushumna* comes to life, a means of communication between the higher and lower dimensions of consciousness is established and the awakening of *Kundalini* occurs. *Shakti* travels up *Sushumna* to become one with *Shiva* in *Sahasrara*. *Kundalini* awakening is definitely not fictional or symbolic; it is electrophysiological.

If the first three steps have been taken, awakening of *Kundalini* will only have positive effects. But if they

have been neglected and *Kundalini* awakens, there will definitely be some negative results. Supposing we have awakened *Kundalini* before *Sushumna* awakening has taken place, then the *Shakti* will not find a channel towards *Shiva*. It will remain obstructed in *Muladhara Chakra* and will create tremendous sexual and neurotic problems. This is a negative result because we wanted to unite with *Shiva* and have higher experiences, whereas now we are experiencing the grosser things. And if the *Chakras* are not awakened before *Kundalini*, the *Shakti* will get blocked in one of the *Chakras* and remain stagnant, possibly for years. Some *Siddhis* may develop and we may not be able to transcend them at all. This is also a negative effect.

For example, the urinary, excretory and reproductive systems are fed by *Swadhisthana chakra*. Besides this, the sexual organs are connected to *Muladhara chakra*. The digestive system, small intestine, large intestine, appendix, pancreas, duodenum, stomach and liver are all connected to *Manipura chakra*. The heart and lungs are fed by *Anahata chakra*.

CONCLUSION-

Developed *Shakta* doctrine postulates seven *Chakras*. These are called the *Muladhara* or "Root Support" at the base of the spine with four "petals", the *Swadhisthana* or "Own Abode" at the root of the genitals with six "petals", the *Manipura* or "Fullness of Jewels" at the level of the navel with ten "petals", the *Anahata* or "Unstruck Melody" at the heart-centre with twelve "petals", the *Vishuddha* or "Complete Purity" at the throat with sixteen "petals", and finally the *Ajna* or "Guru's Command" at the brow with two "petals". The Crown centre, the *Sahasrara-Padma* or "Thousand Petalled-Lotus", located at the very top of the head, is technically speaking not a *Chakra* at all, but the summation of all the *Chakras*.

As we inhale, feel that the *Kundalini* lying dormant in the *Muladhara Chakra* is awakened and is going up from *Chakra* to *Chakra*. At the conclusion of the *Puraka*, have the *Bhavana* that the *Kundalini* has reached the *Sahasrara*.

When *Kundalini* awakening occurs in *Sushumna*, awakening occurs in all the stages of life. But if awakening only occurs in *Ida* or *Pingala* or in one of the other centers, it is by no means complete. Only when *Kundalini shakti* awakens and travels up the *Sushumna* passage to *Sahasrara* is the entire store of higher energy.

However, in most people the *Chakras* beyond *Manipura* are dormant. Because *Muladhara chakra* is the highest *Chakra* in animal evolution, it is already functioning in most people. That is why everybody

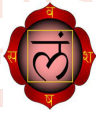






has a very acute sexual awareness and sex has become one of the most important events in man's life. Therefore, most of our social traditions are based upon this particular human requirement. The mere fact that today's society is utilizing the five *Tattwas* of *Tantra* (meat, fish, wine, grain and sexual interaction) in everyday life means that in most people, *Kundalini* is somewhere between *Muladhara* and *Swadhisthana*. Once *Kundalini* leaves *Swadhisthana* and ascends to *Manipura* and *Anahata*, you no longer need the five *Tattwas*.

Muladhara does not have a *Kshetram*, but *Swadhisthana*, *Manipura*, *Anahata*, *Vishuddha* and *Ajna* have physical counterparts directly in front of them on the same horizontal plane. *Swadhisthana kshetram* is at the level of the pubic bone in front of the body just above the genital organ. *Manipura kshetram* is at the navel, *Anahata kshetram* is at the heart and *Vishuddha kshetram* is located on the front

surface of the throat pit in the vicinity of the thyroid gland. *Ajna kshetram* is *bhru madhya*, the mid-eyebrow center.

Thus the *Chakras* are seen to be intermediaries for energy transfer and conversion between two neighboring dimensions of being as well as facilitating the energy conversion between the body and mind. As the *Chakras* are activated and awakened, man not only becomes aware of the higher realms of existence, but also gains the power to enter those realms, and then in turn, to support and give life to the lower dimensions.

Above *Sahasrara* there are also other *Chakras* which represent the higher divine consciousness. So *Muladhara chakra* is the highest in animal evolution and the first in human evolution. *Sahasrara* is the highest in human evolution and the first step in the highest divine evolution.

Chakra/ Location	Colour	Endocrine gland	Spokes	Mantra	Element	Site in the body	Vata Dosha	Yogic
1)Mooladhara/Perineum, mid-way b/w genital organ & anus	Red	Gonads	 4	LAM	Prithvi (earth)	Pelvis	Apana Vata	Memory, Time, Space
2)Swadisthan/Coccyx	Orange	Gonads	 6	VAM	Apas (water)	Pelvis	Apana Vata	Reasoning Thinking
3)Manipura/Behind the navel in the spine	Yellow	Pancreas and Adrenal	 10	RAM	Tejas (Fire)	Abdomen	Saman Vata	Will Power
4)Aanahata/Chest (Heart centre)	Green	Thymus	 12	YAM	Prana (Air)	Thorax	Udana Vata	Direct Cognition
5)Vishuddha/Throat	Pale blue	Thyroid and Parathyroid	 16	HAM	Aakash (Void)	Neck	Udana Vata	Divine Love
6)Ajna/Forehead (b/w eyebrows)	Purple	Pituitary and Pineal	 2	OM	Manas	Head	Prana Vata	Divine Sight
7)Sahasrara/above Head	Violet	Pituitary and Pineal	 1000	-	-	-	-	Illumination/ Godliness

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