

A REVIEW OF SHATCHAKRA W.S.R. TO VATAKARMA

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ABSTRACT

In *Ayurveda*, the *Chakra* is given special significance. It is believed that *Prana (Shakti)*, the energy of life, flows between them in channels called *Nadis*. The *Muladhara*, *Swadhisthan*, *Manipura*, *Anahat*, *Vishuddha*, and *Ajna chakras* are the six main chakras. The association between *Swadhisthana*, *Muladhara*, and *Apana vata* is established by the fact that *Swadisthana* and *Muladhara Chakra's* sthana is *linga* and *gud*, and that one of *Apana vata's* most significant functions is *Niskraman* of *mutra* and *shukra*. The link between the *Anahat Chakra* and *Pranvata* is established by *Hrudhaya's* status as the Sthana of the *Anahat Chakra* and the function of *Pranvata* within *Hrudhaya*. The association between the *Vishudh Chakra* and *Udana vata* is established

by the fact that the Sthan of the *Vishudh Chakra* is *Kantha* and that the *Udana vata's* function is *Vakpravrutti* with the help of *Kanth*. *Manipur Chakra's* Sthana is *Nabhi*, while *Saman Vata's* Sthana is *Agni Samipastha*, which is at the level of *Nabhi*, establishing a link between the two. The *Ajna Chakra* stands for *Avyakta* (the merger of *Prakriti* and *Purush*), hence it is not just concerning any *Vata*. In the *Ayurvedic Samhitas*, *shatchakra* and *vata dosha* are described as a system that strives to balance a person's physical and mental health. According to *Vatakarma* in *Ayurveda*, an effort is made to establish the link between *Shatchakra* and *Vata dosha*.

INTRODUCTION

Vata, *Pitta*, and *Kapha* have all been regarded as the three most important and fundamental aspects of the human body's condition, with *Vata dosha* predominating in the lower half of the body. The word "*Vata*" comes from the root "*Va*" and the suffix "*Ta*," which both signify "*gati*" (to). Moved) or *Gandhana* and was informed that a body cannot exist without *Vata*. Various meanings are explained by the term "*Gandhana*," including "continuous effort,"

"perseverance," "hurting, injury," "killing," "manifestation," and "information." One of the causes of health is a state of bodily homeostasis. According to *Ayurveda*, *Vata dosha* is primarily in charge of all bodily processes. First, *Pranavata* supports the mind, heart, sensory organs, and intelligence while moving in the chest and throat. It also attends to excretion, sneezing, belching, inspiration, and swallowing. *Udana Vata*, which is located in the chest and flows through the nose, umbilicus, and throat, aids in initiating speech and providing energy, vigour, strength, colour, and memory. The heart's *Vyana Vata*, which moves throughout the body and controls all functions, Near the digestive fire, the *Samana Vata* moves in the *Koshta* and withholds, digests, absorbs, and removes the food. Moving through the waist, bladder, and big intestine is the *Apana Vata*. Genitals and is in charge of foetus, menstrual fluid, faeces, and urine elimination. In literary works, *chakras* are described as the centres of energy that are distributed throughout the body, provide a route for energy to enter and leave our bodies, and assist in regulating all types of energy flow, including physical, mental, emotional, and spiritual. Along the spine, there are seven Chakras, each of which has a specific purpose. There are six chakras in total.

They are located at the regular intervals, one above the other. *Chakras'* primary function is to distribute *Prana* throughout our physical bodies. *Vata* and *Chakra* are connected, therefore by taking into account *IingSthana* and the significant *Karma* of that particular *Vata*, as described in *Samhitas* thereby creating a relationship between *Vata* and the Chakra. *VyanaVata* is unrelated to any Chakra because it exists across the entire body *Shatchakra* Site.

Muladhara Chakra: Located in *Gudasthanam* and also known as the Root *Chakra* (anal region). Beneath the bottommost or tip of the back bone, at the root of the spine. Sacral *chakra*, also known as the *Swadisthana Chakra*, is situated at the *Lingasthanam* or *Lingamulam* (root of genitals or genital area). A few inches below the navel and just above the pubis, which is the location of the sexual organs. A few millimetres above and below the Nabhi (navel), the *Manipura Chakra* is situated there. *Anahat Chakra*: The heart chakra, situated on the spine at the level of *Hridaya*. *Vishuddha Chakra*: Situated at the level of *Kanta* on the spine (Throat). *Agna Chakra / Ajna Chakra*: Situated in front of the forehead's centre, at the level of *Bhru Madhya* (between the brows). *Muladhara Chakra*, *Swadhisthana Chakra*, and *Apan Vayu*: The crucial role of *Apan Vayu* is to facilitate *Niskramana* of *Mutra*, *Shukra* in males through the *Linga Marga* and *Niskramana Karma* of *Purisha* through the

Guda Marga. Linga, Guda is the Sthana of *Muladhara Chakra* and *Swadisthana*. The lower digestive tract, specifically the colon, rectum, and anus, are governed by the *Muladhara Chakra*. Physical symptoms including arthritis, constipation, haemorrhoids, obesity and weight issues, foot, knee, and limb difficulties, poor balance, lower back pain, or sciatica may appear if the energy is obstructed or unhealthy. *Swadhisthana* Along with lymph, mucus, urine, and the energy centre of the kidneys, the chakra controls the body's water balance. And in *Ayurveda*, *Apanvayu* is in charge of all of these responsibilities. As a result, the circle of due to interactions, there is a link between the *Swadisthana*, *MuladharaChakra*, and *ApanaVata*. The Sthan of *Manipur Chakra* is *Nabhi*, and *SamanaVata* is *Agni* *Samipa*, according to *Manipur Chakra* and *SamanVayu* (navel). *SamanVayu* performs its job between the diaphragm and the naval. The *Manipur Chakra* is where the digestive fire is kept. As a result, a link between *Samana Vayu* and *Manipur Chakra* is created. *Hridaya* (the heart), the sthana of *Prana Vayu*, is also the sthana of the *Anahat Chakra*.

Prana sustains the health of every organ in the thorax, including the heart and lungs. *Prana* regulates the basic processes of breathing and heart pumping. Similarly, And the Sthan of *Vishudh Chakra* is *Kantha Pradesh*. The primary goal of *Udana Vata* is *VakPravrutti*, and *Kanth Pradeshha* is employed in this regard. Vocal cords, the thyroid and parathyroid glands, the oesophagus, and the neck are all under the direction of the *Vishudh Chakra*. voice chords, trachea, mouth, teeth, and gums. When its energy is obstructed, a person is more prone to thyroid issues, eating problems, deafness, and sore throats. Consequently, the relationship between *Vishudh Chakra* and *Udan Vayu* is established.

The respiratory and circulatory systems are under the supervision of *Anahat Chakra*. Physical issues like chronic bronchitis and asthma are linked to *anahat chakra* imbalance. Consequently, an interaction between the *Anahat Chakra* and *Prana Vayu* is established. *Udanvayu* and *Vishudh Chakra*: *Udan vayu* controls speech and growth and is located in the *Kantha Pradesh* (throat).

CONCLUSION

By considering the important *Karma* of that *Chakra* and *Karma* of *Vata* as told in *Samhitas* and relating it to the *Sthana* of *Chakra* we may conclude full circle of interrelationship resulting in establishing the probable relation between the *Chakra* and *Vata*. *PranaVata* is related to *Anahata Chakra*, *UdanaVata* is related to *Visudha Chakra*, *Samana Vata* is related to *Manipura Chakra* and *Apana Vata* is related to *Swadistana* and *Muladhara Chakra*.

VyanaVata is present throughout the body and is responsible for all the *Karmas* hence not related with any of the Chakras hence highlighting the relation of *Vata* with all of the *Chakras*.

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