

## STUDY TO CO-RELATE THE *SHAT-CHAKRAS* TO THE LOCATION OF *SUSHIR SNAYUS* IN THE HUMAN BODY

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### ABSTRACT

Ours is an age in which people are on the run and engaged in breakneck competition. Our life is well provided with amenities but also more mechanical than ever before. In the midst of abundance, man has lost mental peace and content. With an increase in the mental stress, he has lost his balance and health. For thousands of years, yoga has been practiced in India as an effective path for self-improvement. The scope of word *yoga* is very wide[5]. The due course of rise of *yoga* and *swasthavritta* in the coming ages inspire giving a thought to establish a relation between the *chakras* and the location of *sushir snayus*. Yogic *Chakras* or nerve plexuses according to modern medicine, are bioenergy generators. *Ayurveda* claims *chakras* are vast pools of energy in our bodies which govern our psychological

qualities. Three of which are the main entities of my studies. The *muladhara chakra*, *swadhisthan chakra*, *Manipur chakra* are found to be co-related to the location of the *sushir snayus* in the human body. The control or the regular practice over these *chakras* may establish a control or eventually regularize the function of *sushir snayus* in the human body.

**AIM:** Study to co-relate the relation of *shat-chakras* to the location of *sushir snayus* in the human body. **OBJECTIVE:** To co-relate the *shat-chakras* to the location of *sushir snayus* in the human body. **METHOD:** The literature study of the *shat-chakras* and the location of the *sushir snayus* eventually analysed. **RESULT:** The *muladhara chakra* is closely associated with the *pakwashaya ante sushir snayu*. The *swadhisthan chakra* is closely associated with

the *basti ante sushir snayu*. The *Manipur chakra* is closely associated with the *amashaya ante sushir snayu*. **CONCLUSION:** The control or regular practice over these *chakras* could strengthen and control the respective *sushir snayus*. This can get the metabolism of the body correct. It can even regularize and improve the digestive system.

**KEYWORDS:** *Muladhara chakra, swadhisthan chakra, Manipur chakra, sushir snayu, metabolism.*

## INTRODUCTION

*Shat-chakra nirupan* is an ancient technique which deals with a particular form of *tantric yoga* called *kundalini yoga*. The hindu masters of the science of *yoga* discovered through the technique of meditation that each centre in the brain has its own power and could be energized and activated by concentrating on a particular *chakra* in the body. By activating the particular centre in the brain, a yogin can achieve the powers inherent in that centre.

**AIM:** To study the co-relation of *shat-chakras* to the location of *sushir snayus* in the human body.

## OBJECTIVES

- 1) To review the literature related to *sushir snayu*.
- 2) To review the literature related to *muladhara, swadhisthan and Manipur chakra*.
- 3) To co-relate the above *chakras* with the location of *sushir snayus*.

## MATERIALS AND METHODS

### type of study- literature study

### literature review related to *sushir snayu*

The term *sushir* literally means the hole or hollow. The term *sushir snayu* means the band like retinacular kind of structures which works as the valves at the three locations of the *sushir snayus*.

### Location of *sushir snayu*

1. *Amashaya ante sushir snayu*
2. *Pakwashaya ante sushir snayu*
3. *Basti ante sushir snayu*<sup>[1]</sup>

According to *rachanatmak* view of *snayu* they are divided into four types.

- 1) *Pratanvati snayu* (Ligaments)
- 2) *Vrutta snayu* (Tendons)
- 3) *Sushir snayu* (Flattened or Ribbon Shaped)
- 4) *Pruthu snayu* (Valvular Band of Muscles)

The *sushir snayus* are the weight bearing structures in the human body. They allow the one way flow of food and control the regurgitation of it to avoid the human body from any disorders.

#### **literature review related to *muladhara*, *swadhisthan* and *Manipur chakras*- *muladhara chakra*-**

The word *muladhara* is formed by the combination of two Sanskrit words- *mula* and *adhara*. Here, the word *mula* means root, origin and *adhara* means support, basis or foundation. Thus, *muladhara* means supporting root. *Muladhara chakra* lying in the basal portion of our back or vertebral spine supports the other *chakras* situated upwards in our body like a basal root supporting the upper tree. Just as the womb of the mother creates the basic requirement for the growth of the embryo, the *muladhara chakra* forms the basis and the starting point for our spiritual development. It is the foundation from which we climb the ladder of the *chakras*, the root from which we receive the nourishment for our spiritual development. For this reason, and because it lies at the lowest point of the spinal column below the coccyx, it also bears the name as root *chakra*. It is situated deep under the midpoint of line between the scrotum and anal opening in men and that between the vagina and anal opening in women. The main symbol of the *muladhara chakra* is an elephant with seven trunks. Generally the elephant represents prosperity and wisdom, and in indian mythology the elephants is the carrier of brahma, the creator, who brought forth knowledge and creation. The seven trunks of the elephant represent the seven basic *saptadhatu*s, the seven minerals and the seven precious jems that are found in the earth. The *saptadhatu*s also symbolize the seven levels of consciousness: unconsciousness, subconsciousness, dream consciousness, walking consciousness, astral consciousness, supreme consciousness and cosmic consciousness.

The lotus blossom of the *mula kamala* has four petals depicting the four points of the compass. They represent the four fundamental psychic functions of mind, intellect, consciousness and ego, whose roots also lie in the *muladhara chakra*.

The divinity of the *muladhara chakra* is shiva in the form of pashupati mahadev. Lord shiva represents consciousness and liberation. Liberation can also mean the elimination and destruction of anything negative and harmful.

The colour assigned to the *muladhara chakra* is red. The colour red means energy and vitality. It indicates the existence of a strong, dense energy and is connected to the earth. Our existence has its roots in the earth and therefore the earth element is assigned to the *muladhara chakra*.

*Muladhara chakra* is the mother who nourishes and raises us. It is the seat of our dormant wisdom, the stronghold of our hidden spiritual powers and abilities.

### ***Swadhiasthan chakra***

It is the second chakra from below. The word means one's own base. It is situated at the level of the penis in men. It is as important as the penis as it plays the role in the sex act and reproduction as well. Vagina is equally important to women in the reproduction. It is situated at the level of the root of the penis or vagina possibly the hypogastric nerve plexus. It is at the level of generative organs in men and women.

The presiding deity for the *swadhisthan chakra* is shri brahmadeva. Swan is regarded as the *wahana* or vehicle of lord brahma. He represents the creator, and has as his power shri saraswati, who is the goddess of music and arts. He bestows purity, creativity, pure knowledge and cuts the knot of *maya* and frees the seeker from earthly desires.

Its symbol is a lotus flower with six orange petals. In the bottom, there is a white crescent moon called *ambhoja mandala*. There is a striking similarity that the artichoke nerve plexus, which is situated at the place of swadhisthan chakra.

### ***Manipur chakra***

Manipur chakra is regarded as the third important energy chakra. It is aptly called as the abdominal brain of our body as this *chakra* functions as a substation of human brain. It is symbolized with ten petalled lotus blossom. The petals represent the ten *pranas* that are regulated. It represents *agni*, *teja* or energy in our body. The colour of *agni* is bright yellow. It is co-related to the lumbar nerve plexus which is situated in this region which also has got ten branches.

Vishnu and Lakshmi are the divinities that reside in the *Manipur chakra*. She is the goddess of wealth and prosperity. Lakshmi symbolizes the rising spiritual energy. Vishnu personifies the progression towards human consciousness, spiritual growth and creativity.

## DISCUSSION

Our instincts would join forces with our feelings and thinking. Some of our *chakras* are usually not open all the way that is they operate just like when one is born, but some are over-active, or even near closed. If the *chakras* are not balanced, peace with the self or the correct metabolism cannot be achieved.

### *Muladhara chakra*

The location of the *muladhara chakra* is deep under the scrotum and the anal opening in men and between vagina and anal opening in women[2]. So this position could be associated with the *sthan* of the *pakwashaya ante sushir snayu*. The end of *pakwashaya* here means the end of the small and large intestines along with the colons that is the internal anal sphincter which is present between the scrotum and the anal opening in men and vagina and anal opening in female. If opened one should feel well balanced and sensible, stable, and secure. If it is under active one tend to be fearful or nervous and easily feel unwelcome. If it is over active, one may be materialistic and greedy.

### *Swadhisthan chakra*

The location of the *swadhisthan chakra* is at the level of the root of penis or vagina may be possibly be the hypogastric nerve plexus[3]. This location could very well be associated to the *sthan* of *basti ante sushir snayu* in the human body. *Basti ante* means at the end of the penis in men and at the vagina for the women. For the *chakra* to be open or for the above organs to function well, the *chakra* needs to be active or open. For which it has to be practiced on. If open, feeling are released with liberty, and are expressed without you being over-emotional. If it is under active you tend to be unemotional or impassive, and are not very open to anybody. If it is over active, you tend to be sensitive and emotional all the time.

### *Manipur chakra*

The location of the *Manipur chakra* is in the naval region or at the level near umbilicus[4]. This location could very well be associated with the *sthan* of the *amashaya ante sushir snayu*. The location at the end of the stomach that is at the second part of the duodenum where the pancreatic juices mix with the food after it is released from the pyloric valve. The functioning

of the *Manipur chakra* is closely connected to the pancreas. The close connection of *Manipur chakra* to the pancreas, causes imbalance in the *chakra* due to a displacement of the pancreas. If the pancreas are in the correct position one can feel the slight pulse at the naval region and can be saved from the different disorders like headache, migraine, diarrhea etc. This *chakra* very well even represents *agni, teja* or energy in our body. This site is the main seat as the digestion process mainly begins here. For the *chakra* to be open or for the above organs to function well, the *chakra* needs to be active or open. For which it has to be practiced on. When open, you should feel in control and have good feeling of dignity in yourself. If it is under active you tend to be passive and indecisive. If it is over active, you tend to be imperious and aggressive.

## RESULTS

1. *Muladhara chakra* is closely associated with the *pakwashaya ante sushir snayu*.
2. *Swadhisthan chakra* is closely associated with the *basti ante sushir snayu*.
3. *Manipur chakra* is closely associated with the *amashaya ante sushir snayu*.

This co-relation can regularize and control the metabolism of the human body.

## CONCLUSION

The location of the *muladhara chakra*, *swadhisthan chakra* and the *Manipur chakra* falls at the position of the *sushir snayus* in the human body. This fact can be incorporated to control or balance the metabolism of the human body. The position of all three *sushir snayus* in human body fall in the alimentary canal or included in the digestive system of the human. The practice over these *chakras* can periodically regularize the one way flow of food from stomach to the anal end. This practice can very well balance the metabolism of the digestive system and can keep the human healthy.

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