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## History & Evolution of *Shadachakra* – A Review of Literature.

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### ABSTRACT:

Popular is the term *shadachakra* which literally originated from two words, *shad* is representing numerical value six and *chakra* is wheel or circle which are basically the centres of consciousness which channelize the human potential energy. But the number and description are different according to different philosophies and tantras. The concept took origin from *Rigveda*, and then the *Upanishads* (especially *yoga Upanishad* which are 17 in number) put a light on it. The concept is more related to tantra shastra than yoga. So yogic classical text (except *Shiva Samhita*) does not mention it in systematized format. Buddhist texts have some different description. *Sat- chakra Nirupana* is 15<sup>th</sup> century classical Sanskrit text which describes the *chakra* in the way we know it today. Christopher Hills correlates it with rainbow body and also mentioned the scientific explanation for the same. This is a review article on history and evolution of *shadachakra* with brief description of literature present on it both classical as well as modern books. And surely this effort will help to recollect the knowledge of *chakra* dispersed in various text easily.

**Keywords :** *Shadachakra, Chakra, Kundalini, Yoga, Upanishads*

### INTRODUCTION

Seven schools of yoga are recognized in India : 1) Raja yoga 2) Hatha yoga 3) Jnana yoga 4) Karma yoga 5) Bhakti yoga 6) Laya yoga 7) Mantra yoga. Other than this there is also a *kundalini yoga* which is basically more related to tantra shastra. It is considered under Hatha yoga. *Kundalini* is a basically divine cosmic energy, generally residing at the base of the spinal cord. It is symbolized by the coiled sleeping serpent. This dormant energy can be awakened by means of various yogic practices<sup>1</sup>. The *kundalini sakti* rises from the base of the spinal cord i.e. *muladhara cakra* to the *sahasras cakra* level. This process

of arousing through different yogic practices is *kundalini yoga*. The person will be endowed with extraordinary powers.

### MATERIALS AND METHODS

This study is based on the analysis of classical *Upanishads*, yogic texts, modern books and internet sources. Some help has also been taken from previous review article published on the same topic. And all the relevant information and knowledge and references are compiled here. The term *chakra* appears to first emerge within the Hindu Vedas,



where rather than being a described as a psychic energy centres, it has been mentioned as *chakravartin* or the king who turns the wheel of his empire. In Buddhism, there is a concept of *Dhammacakkappavattana sutta* (The setting in motion of the wheel of the *dharmma sutta* or promulgation of the law sutta) is a Buddhist scripture that is the record of the first sermon given by Gautama Buddha, the sermon in the deer Park at Sarnath.

The hymn 10.136 of the Rigveda mentions a renunciate yogi with a female named *kunamnama*, which literally means “bent, coiled “, representing both a minor goddess and one of many embedded enigmas and esoteric riddles within the Rigveda.

### **Chakra description in Upanishads**

#### **Varaha Upanishad**

It is a Sannyasa minor Upanishad belonging to Krishna Yajur Veda. In 20<sup>th</sup> verse of fifth chapter there is mentioned that one finger above the *medha desha* ( penis ) there is *kandha* ( tuber ) which has length and breath of four fingers is oval ( *andakara* ) in shape and covered by *meda*, *majja*, *asthi* and *rakta*. There located is twelve petalled *nadichakra* and *kundalini*.

#### **Brahma Upanishad**

It is one of the minor Upanishad of Krishna Yajur Veda. It mentions four places where the brahma shines : *nabhi* ( navel ), *hridyama* ( heart ), *kanthama* ( throat ), and *murdhani* ( head

#### **Hamsa Upanishad**

It is a small Upanishad belongs to Sukla Yajur Veda. The Upanishad mentions by their names the six *chakras* and method of raising of *vayu* from the *mooladharas* similar to hatha yoga texts. The *hamsa* is stated to be in the eight-petalled lotus below *anahata*. These eight petals are associated with certain *vrittis*. The *paramhamsa* when *prana* enters *anja* and attain *nirvikalpa samadhi*. 10 types of sound ( *nada* ) are also mentioned.

#### **Amritananda Upanishad**

It is a part of a group of five *bindu* Upanishad and Krishna Yajur Veda. In the 26<sup>th</sup> verse heart is described as the entrance of *vayu*. Also from this passage, *prana* enters the *sushmna*. If one travels more upwards there is a pathway for liberation called *brahmarandha* but some also says it *suryamandala*. The 31- 32<sup>nd</sup> verse, refers to the five elements and above them *ardhamatra* ( that is probably *ajna* ).

#### **Ksurika Upanishad**

It is a small Upanishad belongs to Krishna Yajur Veda. It speaks of 10, 101 and 72,000 *sukshma nadis* ( called *tatilama* ) and *Ida*, *pingala* and *sushumna* for the first time.

#### **Dhyana bindu Upanishad**

It is attached to Krishna Yajur Veda. It refers to the hearing of the *anahata* sounds by yogi in third verse. Eight-petalled lotus in *hridi sthane* has also been mentioned in 94<sup>th</sup> verse. It also mentions about 72,000 *nadis* and named 10 major of them. It has quoted in 54<sup>th</sup> verse that knowledge of *nadichakra* to the yogis let the accumulation of *prana* with residing *soma*, *surya* and *agni devata* in *ida*, *pingala* and *sushumna*. To contract *muladhara* is mentioned in 101 verse.

#### **Yoga Sikha Upanishad**

It belongs to Krishna Yajur Veda. Mentions about *chakras* in 171 to 178<sup>th</sup> verse and particularly its detail are mentioned in fifth chapter. Reference is also found in 166-178 verse of first chapter. In 82<sup>nd</sup> verse of the first chapter, *kundalini* is described to be coiled eight times while other references described that it is three and half coiled. *Shitali pranayama* is described to be *kundaliniprabodhanama*.

#### **Yoga Kundalini Upanishad**

It also belongs to Krishna Yajur Veda. *Shadachakras* are named from 9 to 12 verse in third chapter.

#### **Yoga Chudamani Upanishad ( Crown jewel of Yoga )**

It is a minor Upanishad belongs to Sama Veda. In the third verse, it has been mentioned that one who don't know about *shadachakra*, *shodashadhara*, *trilakshya*, and *vyomapanchakama* do not attain *siddhis*. In thirteen verse, there is mention of *manipura chakra*, and 72, 000 *nadis* take origin from *nabhimadhya* out of which ten are important.

#### **Sandilya Upanishad**

It is a minor Upanishad attached to Attarva veda and the most important yoga Upanishada. It merely mentioned about *chakra* located *nabhimadhya* having twelve petals in 7<sup>th</sup> verse of *chaturtha khanda* with its importance. The seat of *kundalini* is described around the navel ( *nabhi* ) and this 14 major *nadis* take origin from this *kundalini*.

#### **Tripura tapani Upanishad**

It belongs to Arthaveda. In the 5<sup>th</sup> verse of second chapter, there is mention of *mritarupini trikonarupini kundalini*. It

has also mention about nine *chakra* ( but the description is different from known concept ) and all these combine to form *shrichakra*.

#### ***Nrisimbha purva tapaniya Upanishad***

It belongs to arthaveda. In 5<sup>th</sup> chapter of it is mentioned that devas approached *prajapati* and requested him to tell about *chakras* also called *mahachakra* which is supposed to fulfil all the wishes and is the gateway of salvation. The 2<sup>nd</sup> verse speaks of the *Sudarshana* ( which is apparently the *mooladhara* ) having six petals in its lotus, then eight, twelve, sixteen, and thirty- two petalled lotus are mentioned. For in the six petalled lotus is the six lettered mantra of *sudarshana*; in the eight petalled lotus the eight petalled mantra of *Narayana*, and in the twelve petalled lotus the twelve lettered mantra of *Vasudeva*. As is the case ordinarily, in the sixteen petalled lotus are the sixteen *kalas* ( here vowels ) sounded with *bindu* or *anusvara*<sup>2</sup>. The thirty two petalled lotus ( probably *ajna* ) is really two- petalled because there are two mantras *here* ( each of sixteen letters ) *rudra* right side and *aditya* ( his *shakti* ) left side.

#### ***Jabala ( Darshana ) Upanishad***

It is a minor Upanishad belonging to Sama Veda. It describes *mooladhara chakra* in *chaturtha khanda* in detail. And also about 14 *nadis*. In 12<sup>th</sup> verse of *saptama khanda*, the *vayu* after inhalation is hold at following places: *padadvaye*, *muladhata*, *nabhikandha*, *hridmadhaya*, *kanthamule*, *taluke*, *bruvomadhy*, *lalate* and *murdhani*.

#### ***Sobhagyalaksmi Upanishad***

It is a minor Upanishad belonging to Rigveda. It has mentioned *navachakrama* in third *khanda*. *Adharachakrama*, *svadhishtana chakrama*, *nabhichakrama*, *hridyachakrama*, *kanthachakrama*, *taluchakrama*, *bhuchakrama*, *nirvanachakrama* and *akashachakrama*.

Next to the *Upanishad*'s, there comes the *Purana*'s. It has been said that the great *Devi Bhagavata Purana* gives full account of the six *chakras* but I haven't found the reference.

After the Upanishad the concept is found in the *Hevraja* tantra of Vajrayana Buddhism around 8<sup>th</sup> century CE. *Hevraja* has eight heads, sixteen arms and four legs. His left hands hold images of Indic gods and right hands are animals.

The esoteric traditions in Buddhism generally teach four *chakras* which are identified as : *manipura* ( navel ),

*anahata* ( heart ), *Vishuddha* ( throat ) and *ushnisha kamala* ( crown ).

It has also been said that the concept and development of *shadachakra* is borrowed from Risala-ihaq-numa (The compass of truth) by Sultan Mohammad Dara Shikwah ( 1659 A.D. ) who describes three centres: Dil-i-muddawar ( Mother of brain or Spherical heart ), Dil-i-sanowbari ( Cedar heart ), Dil-i-nilofari ( Lily heart ). But some Sufi fraternities claim that it has been rather borrowed from the Indian Yogis.

A system of five *chakras* is common among the Mother class of Tantras and these five *chakras* along with their correspondences are<sup>3</sup>: - Basal *chakra* ( Element: Earth, Buddha: *Amoghasiddhi*, Bija mantra: LAM ) - Abdominal *chakra* ( Element: Water, Buddha: *Ratnasambhava*, Bija mantra: VAM ) - Heart *chakra* ( Element: Fire, Buddha: *Akshobhya*, Bija mantra: RAM ) - Throat *chakra* ( Element: Wind, Buddha: *Amitabha*, Bija mantra: YAM ) - Crown *chakra* ( Element: Space, Buddha: *Virochana*, Bija mantra: KHAM ) *Paduka panchaka* is said to be the first classical text written in the 10<sup>th</sup> century on *chakra*. *Paduka* means a footstool.

The five of these- twelve- petalled lotus

- the triangle A- Ka- Tha in its pericarp - the region of *nada*, *bindu* and *manipitha* in it - the *hamsa* below; and - the triangle on the *manipitha*. Includes 7 verses merely.

There is also another text of the same century, called the *Gorakshashatakam*, which gives instructions for meditating on *chakras*.<sup>4</sup>

*Sat- chakra nirupana* was written by Swami Purnananda in 1577. Includes 55 verses.

Purnananda was the celebrated Tantrik *Sadhaka* of Bengal and was Rahri Brahmana of the *Kashyapa gotra*, whose ancestors belonged to the village of Pakrashi. In his family were born two celebrated Tantrik *Sadhakas*- namely, Sarvananda and Purnananda. The descendants of Sarvananda reside at Mehar, while those of Purvnanda reside mostly in the district of Mymensingh. His seventh ancestor Anantacharya is said to have migrated from Baranagara, in the district of Murshidabad, to Kaitali, in the district of Mymensingh.<sup>5</sup>

#### **Chakra's description in classical yogic textbooks**

##### ***Patanjali yoga darshan ( 2<sup>nd</sup> and 4<sup>th</sup> century BCE )***

In the 29<sup>th</sup> verse of *Vibhuti pada*, it has been mentioned that through *Sanyam* on *nabhichakra* complete corporeal knowledge is attained ( *kayavyuhgyanam* ).

### **Gheranda Samhita ( 1700 CE )**

In the 38<sup>th</sup> verse of third chapter, it has described to contemplate the *shadachakrani* in their order and awaken the sleeping goddess *kundalini* by repeating the mantras *huma* and *hansa*. In the 49<sup>th</sup> verse of the same chapter, there is a mention of *mooladhara chakra* in which sleeping goddess (*kundalini*) resides in the form three and a half coiled serpent. It is in relation to *Saktichalana mudra*.

In the 85<sup>th</sup> verse of 5<sup>th</sup> chapter, there is mention of three *chakras*, that *hamsa* is located in *mooladhara*, *hridaya pankaja* and in two nostrils.

In the 16<sup>th</sup> verse of 6<sup>th</sup> chapter, it has been mentioned that *kundalini* in the form of serpent resides in *muladhara*. And *jivatma* resides there in the form of crest of flame.

### **Gorksha Samhita( 13<sup>th</sup> century )**

Pratham Shataka. In 12<sup>th</sup> verse, it has been mentioned that without the knowledge of *shadachakra*, *shodashadhara*, *dvilakshana* and *vyomapanchaka siddhi* cannot be attained. Name of six *chakras* with their number of petals and location are mentioned in 14- 15 verse. *Sahasara* is also mentioned in the same *shloka*. 10 *nadis* are named in 24- 27 verse.

*Ida*, *pingala* and *sushmna nadis* are described from 28- 31 verse Dvitiya Shataka. In 35- 36<sup>th</sup> verse, it has been mentioned that like a person wrapped with ropes cries, in the similar way, a person wrapped in *maya* on *anahata* does *nada*. By piercing the *manipura* and reaching *anahata*, yogi becomes eternal. Reference of *vishuddha chakra* is found in 40- 41 verse.

### **Hathayoga pradipika ( 15<sup>th</sup> century )**

The word *chakra* is used firstly in 5<sup>th</sup> verse of second chapter where the author describes that if yogi want to retain *prana*, *nadis* and *chakras* should be purified first for which *pranayama* should be practised. In 38<sup>th</sup> verse, it has been mentioned that *nadis* and *chakras* comes under control gradually, with the practise of *gajakarani*. In 55<sup>th</sup> verse of the same chapter in relation to benefits of *Seetkari pranayama*, it has been mentioned that this *chakra* is a controller of creation and dissolution, being without hunger, thirst, sleep and laziness.

In third chapter of *mudra* and *bandha*, there mentioned a concept of *kundalini*. It has been described that as the serpent ( *sheshnaga* ) upholds the earth and its mountains and woods, so is the *kundalini* is the support of all the yoga practices for which *sushumna* is the path. In 37<sup>th</sup> verse of the same chapter *Vyomachakra* is defined which is same as *khichari mudra*. In 73<sup>rd</sup> verse of the same chapter there is

a mention of a *chakra* located in the middle of *kantha* ( throat ) and having *shodashadhara* ( sixteen petals ).

In fourth chapter of *Samadhi*, again there is mention of *vyomachakra* in 45<sup>th</sup> verse. In 48<sup>th</sup> verse, it has been mentioned that *bruhamadhya* ( in between eyebrows ) there is *shivastanama* which is basically the location of *ajna chakra*. In 100<sup>th</sup> verse it has been mentioned about *anahata shabda*.

### **Shiva Samhita ( 17<sup>th</sup> century )**

It mentions about 3 lakh 50 thousand *nadis*. Detailed description of *ida*, *pingla* and *sushmna* is mentioned in second chapter. In 21- 22<sup>nd</sup> verse, it has been described that two digits above the rectum and two digits below the organ is the *adhara* lotus, having a dimensions of four digits<sup>6</sup>. In the pericarp of this *mooladhara* lotus there is the triangular, beautiful *yoni*, hidden and kept secret in all the tantras.

In the 65<sup>th</sup> verse of a third *patala*, it has been mentioned that *ghatavastha* is the most superior in practice of *vayu*. By doing so nothing is impossible in this *sansara-chakra*.

In the 46<sup>th</sup> verse of fourth *patala*, it has been mentioned that god ( *kundalini* ) residing within the *chakra* tremble owing to the gentle influx and efflux of air in *mahavedha*.

It has described about *nadis* and *sapta chakra* in fifth *patala*. *Nadi varnana* from 71 to 83 verse, *mooladhara* from 84 to 97 verse, *svadhishtana* from 98 to 103 verse, *manipura* from 104 to 108 verse, *anahata* from 109 to 115 verse, *vishuddha chakra* from 116 to 121 verse, *ajna chakra* from 122 to 128 verse and *sahasara chakra* in 129 verse. 14 major *nadis* are described.

The concept of *chakra* to the west was introduced by Helena Petrovna Blavatsky ( around 1880s ), was a mystic born in Russian Empire and author who co- founded the Theosophical Society in 1875.

### **Important books on *chakra* and *kundalini***

#### **The Serpent Power by Arthur Avalon ( Sir John Woodroffe )**

The term “ Serpent Power “ refers to the *kundalini*, an energy which is said to be released within an individual by meditation techniques. First published in 1918, it is an important and influential text for the modern practice of *Kundalini* yoga in the West. It had a more rapid sale than was expected, which call for its second edition to make several corrections and additions both in Introduction and Texts in 1922. Two important *tantric* documents were included : *Sat- chakra nirupana* & *Paduka panchaka* which formally appeared as Vol. 2 in previous edition.

About the author : He was born in Calcutta, India and



followed his father’s footsteps in a successful legal career that included many years serving as the Chief Justice in the High Court of India. In addition to his professional judicial duties he also extensively studied Hindu philosophy and translated many Sanskrit texts.

Other books by the same author : Introduction to Tantra Shastra ( Key to Tantrik literature ), 1952 Principles of Tantra ( Tantra Tattva ), 1914 The Garland of letters ( Studies in the Mantra Sastra ), 1922 Shakti and Shakta ( Essays on the *Sakta* Tantra ), 1928 The world as Power ( *Maha Sakti* in various aspects ) The Great Liberation ( *Mahanirvana* Tantra ), 1913 Wave of Bliss ( *Anandalahari* ), 1953 Greatness of Shiva ( *Mahinastava* ), 1925 Hymns to the Goddess ( Stotras of *Samkaracharya*, etc ), 1913 Hymns to Kali ( *Karpuradistotra* ), 1913 Kamakalavilasa ( An important work in *Sri-vidya* ), 1922 Tantraja Tantra ( A Short analysis ), 1926

#### **The Chakras by Charles Webster Leadbeater**

First published in 1927, it was the first work to introduce *chakras* to the West. This book also introduces the concept of colour and meaning of it for the *chakra* for the first time. The new material by Anodea Judith and Kurt Leland emphasizes its relevance today. ( concept of rainbow colours and the list of qualities in 1977 )

About the author : He was a Church of England clergyman until joined the Theosophical Society in 1883. He spent some years in Shri Lanka working for revival of Buddhism, and later become the Presiding Bishop of the liberal Catholic Church, which seeks to combine preservation of the Catholic sacraments. He perfected his own psychic faculties under the guidance of his adept teacher and in 1893 began his clairvoyant investigations, on occasion collaborating with Annie Besant, the second president of the Theosophical Society.

#### **The Psychology of Kundalini Yoga by C.G. Jung**

Jung’s seminar on *Kundalini yoga*, presented to the psychological club in Zurich in 1932, has been widely regarded as a milestone in the psychological understanding of Eastern thought and of the symbolic transformations of inner experience. He presented *kundalini yoga* with a model for the developmental phases of higher consciousness, and he also interpreted its symbols in terms of the process of individualism.

He delivered three lectures :

Lecture 1 (12 october 1932)

It expressed way to reach consciousness which is namely

by a purified mind, right attitude and the grace of heaven which is *kundalini*.

Lecture 2 (19 october 1932)

Mainly discuss about third *chakra*, *manipura* and called it center of emotions.

Lecture 3 (26 october 1932)

Mentions about four lower *chakra* and element belonging to it. At *vishuddhi chakra* sphere of abstraction is achieved. Now available book was edited by Soma Shamdasani in 1999. In this volume, he re- creates the fascination with which many intellectuals of pre- war Europe regarded the Eastern spirituality as they discovered more and more of its resources, from yoga to tantric texts. He goes on to orient reader toward an appreciation of some of the questions that stirred the minds of Jung and his seminar group: - What is the relation between Eastern schools of liberation and western psychotherapy ? - What connection

is there between esoteric religious traditions and spontaneous individual experience ? - What light do the symbols of *kundalini yoga* shed on conditions diagnosed as psychotic ?<sup>7</sup>

About the author : Carl Gustav Jung was a Swiss psychiatrist and psychoanalyst who founded analytical psychology.<sup>(8)</sup>As early as 1912, in transformation and symbols of the libido, Jung provided psychological interpretations of passages from the *Upanishads* and the *Riga veda*. He defined yoga as natural process of introversion. He specified his psychological understanding of tantric yoga as follows: Indian philosophy is namely the interpretation given to precise condition of the non- ego, which affects our personal psychology, however independent from us it remains. It sees the aim of human development as bringing about an approach to and connection between the specific nature of the non- ego and the conscious ego.<sup>9</sup>

#### **Kundalini Yoga by Shri Swami Sivananda**

In this book basically the theory that underlies cosmic power ( *kundalini* ) has been analysed to its thinnest filaments, and practical methods have been suggested to awaken this great pristine force in individuals. It explains the theory and illustrates the practice of *Kundalini yoga*.

About the author : Born on the 8<sup>th</sup> September, 1887, in illustrious family of Sage Appayya Dikshitar at Pattamadai, in Tirunelveli district of Tamil Nadu and was named *Kukkuswami*. Upon graduation, he practiced medicine and worked as a doctor in British Malalya for about ten years, with the reputation for providing free treatment to poor patients<sup>10</sup>. In 1923 he left Malaya and

returned to India to pursue his spiritual quest. He settled down at Rishikesh in 1924 where he met his *guru* Vishvananda Saraswati and practised intense austerities and shone as a great yogi. In 1932 Swami started the *Sivanandashram*. In 1936 he founded the Divine Life Society. In 1948 the Yoga- Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object.

In 1950 Swamiji undertook a lightening tour of India and Ceylon. In 1953 Swamiji convened ‘ World Parliament of Religions ‘ Swamiji is the author of over 300 volumes and has disciplines all over the world, belonging to all nationalities, religions and creeds. On 14<sup>th</sup> July 1963 Swamiji entered *mahasamadhi*<sup>11</sup>

### **Nuclear Evolution : Discovery of the Rainbow Body by Christopher Hills**

Published in 1977 was the first book to compare *shadachakra* with seven rainbow colors. Providing a unique synthesis of scientific evidence this book explores the levels of the personality spectrum mapping out the nature of man’s being through light, aura colors, the *chakras*, Einstein theory, Jungian Typologies, the I Ching and the highest yogic teachings<sup>(12)</sup>. It offers the tangible rationale of modern scientific thought to the planetary consciousness.

About the author : He wrote around 30 books on consciousness, meditation, yoga and spiritual evolution, divining, world government, aquaculture, and personal health. He was variously headlined by the press as a “ Western guru scientist “, “Natural foods pioneer “, Evolutionary Revolutionary “ and a “ Modern merlin.”

### **Theories of the Chakras by Dr. Hiroshi Motoyama**

It was first published in 1981 is an outstanding document from both the scientific and spiritual points of view. In the first place, it presents a unique and authentic record of the spiritual experiences of an adept in whom the *kundalini* has been awakened by yogic practices. And second, it is the unique record of pioneering experiments conducted at the Institute for religious psychology, Tokyo, which presents clear, electro- physiological evidence of the existence of the network of *chakras* and *nadis* which form the infrastructure of the subtle energies existing in the *pranic* and psychic dimensions, which underlie and activate the physical, material body of man.<sup>13</sup> He also mentions the theories of Upanishad ( with special reference to *Yoga-Sikka* Upanishada, *Gorakshashatakam*, Sat- Chakra Nirupana, C.W. Leadbeater and Swami Satyanada.

About the author : He was a Japanese parapsychologist, scientist, spiritual instructor and author whose primary topic was spiritual self- cultivation and the relationship between the mind and body. He emphasized meditative practices of *Samkhya/* Yoga, *karma*, reincarnation and the theories of *chakras*. He died in September 2015 at the age of 89.

Other important books by same author :

Science and the Evolution of Religion: The way to World Religion, 2009

Karma and Reincarnation: The key to Spiritual Evolution & Enlightenment, 2009

Being and the Logic of Interactive Function, 2009

Motoyama Meridian Exercises for Ki Practice with Kiyomi Kuratani, 2009

Varieties of Mystical Experience I : Path to Self-Realization ( Volume 1), 2009

What is Religion? Religion for a Global Society, 2006

Awakening of the Chakras and Emancipation, 2003

Religion and Humanity for a Global Society, 2001

Comparisons of Diagnostic Methods in Western & Eastern medicine: A correlation between Ki Energy and Environmental Conditions, 1999

Measurement of Ki Energy Diagnosis & Treatments: Treatment principles of Oriental Medicine from an Electrophysiological Viewpoint, 1997

A Study of Yoga from Eastern & Western Medical Viewpoints, 1993

Toward a Superconsciousness: Meditational Theory and Practice, 1990

Science and the evolution of consciousness: Chakras, ki and psi, 1978

Hypnosis and Religious Super- consciousness, 1971

The correlation between Psi Energy and Ki: Unification of Religion and Science, 1971

### **Other important books**

- Wheels of life by Anodea Judith
- Eastern body, western mind by Anodea Judith
- Llewellyn’s complete book of chakras by Cyndi Dale
- The book of chakras by Ambika Wauters
- The Chakra bible by Patricia Mercier
- Chakra yoga by Anodea Judith
- Chakradance by Natalie Southgate
- Anatomy of the spirit by Caroline Myss
- Chakra Healing by Margarita Alcantara
- Chakra wisdom Oracle toolkit by Tori Hartman
- Crystals for beginners by Karen Frazier
- Chakra foods for optimum health by Deanna Minich

- The Zenned out guide to understanding chakras by Cassie Uhl
  - The chakra book by Osho
  - Kundalini: An untold story by Om Swami
- In the 1920s, each of the seven chakras was associated with an endocrine gland.<sup>14</sup>

**Table 1 : Physical locations associated with particular chakras by various authors<sup>15</sup>**

Hunt ( 1977, 1996 ) measures *chakras* electrical activity. He affixed electromyographic ( EMG ) surface electrodes on 9 *chakra*/ acupuncture locations in 4 experimental subjects. With frequency analysis between 100 Hz- 1KHz, distinct frequency bands were discovered for each auric color, regardless of *chakra* location. Another notable finding was observed increase in amplitude of electrical activity as a *chakra* opened<sup>(16)</sup>. Following this, Writh and colleagues ( 1997 ) did multisite EMG recordings during Qigong and Therapeutic Touch healing sessions, but his research finding was later on questioned. Recently Rowold and Hewson (2020 ) took a similar approach to Hunt, using EMG electrodes affixed to the seven major *chakra* areas, and recording frequencies above 200 Hz.<sup>16</sup>

Jalil et al ( 2015 ) used a hand- held radiofrequency meter with a dipole whip antenna to detect MHz radiation from the seven major *chakras* in 26 young. Mean frequencies for the *chakras* ranged from 29 MHz to 86 MHz, with the highest frequencies found at the third eye and crown *chakra*.<sup>16</sup>

In 2018, Sri Amit Ray rediscovered the 114 *chakras* in the human body. He identified the names, locations and functions of all the 114 *chakras* for the first time.<sup>17</sup>

## RESULT

In ancient era there was no basic parameters to measure the stability, vitality and mental status of the body. So probably this was the reason to introduce the concept of these *chakras*. It's development is the stepwise process though base was established in vedas. They are positioned on the spinal cord, but they have wide function in the human body. We cannot find out these *chakras* from dissection exactly but it is related with the control system of body and they are aspect of consciousness. The *kundalini* is nothing but an energy flow (electromagnetic radiation) through the *sushmna*. Our *ahar* and *vihar* directly effect our *chakras* which regulate the whole body system. So for a healthy individual fulfilling the *swasthya* criteria as per *acharya*

*kasyapa*, proper functioning of these *chakras* are preliminary.

## DISCUSSION

Though seeds of *kundalini* were present in vedas, the *chakra* was first and foremost named by *hamsa Upanishad* ( as we know today ). They are defined to be “ circles or depressions of the body for mystical or chiromantic purposes, “ and their location has in almost every particular been wrongly given, The *muladhara* is inaccurately described as being “ above the pubis “. Nor is the *svadhishthana* the umbilical region. *Anahata* is not the root of the nose, but is the spinal centre in the region of the heart; *Vishuddha* is not “ the hollow between the frontal sinuses,” but is the spinal centre in the region of the throat. *Ajna* is not the fontanelle or union of the coronal and sagittal sutures, which are said to be the *brahmarandhra* but is in the position allotted to the third eye, or *Jnanachakshu*. Others, avoiding such gross errors, are not free from lesser inaccuracies.<sup>18</sup> Such in accuracies doubt the description by any scholar or *apta purusha*. It is perhaps the compilation from multiple sources.

The description of petals with mantra and *devta* was first by *nirisimba purva tapniya Upanishada* which is different from present day concept. *Ida, Pingala* and *sushmna nadi* was first described by *Ksurika Upanishada*. *Yoga Sikka Upanishad* is the most important one in this regard.

Major Yoga classical texts (*Patajal, hathayoga pradipika* and *gheranda Samhita*) do not clearly describe about *shadachakra*. But names are mentioned here and there. Concept of *Kundalini* is basically the part of hatha yoga. *Shiva Samhita* and *Gorksha Samhita* have mentioned the *shadachakra* and *sahasara*.

The concept of *chakras* perhaps remain hidden or kept secret for much time. Some exploration was done by Buddhist. *Paduka- panchaka* is a Buddhist texts. *Shadachakra* was first systematically defined by *Sat-chakra nirupana*.

The modern Western *chakra* system arose from multiple sources, starting in the 1880s with H.P. Blavastsky and other Theosophists,<sup>19</sup> followed by Arthur Avalon's 1919 book *The Serpent Power*, and Charles W. Leadbeater's 1927 book *The Chakras*. And later on by Christopher Hills 1977 *Nuclear Evolution* which allotted rainbow colors to seven *chakras* along with scientific evidence.

Nowadays, they are often linked to nerve centers or plexuses, glands and major organs in the body.<sup>4</sup> Many scientific researches are been carried to determine its effect

on body. Newer techniques are being designed to measure energy flow, such as AMI, Body talker, Biomeridian MV-21, Aura Imaging, and the GDV. Each have its own advantages and disadvantages not any of the device is being used for the research or clinical domain.

## CONCLUSION

Vedas are considered as the philosophy of the Indian system, and the system of *chakra* was evolved for mystical experience. According to this, the whole universe is created by two fundamental forces, the Shiva and the Shakti. *Shakti* is personification of universe ( lying at the base of spine *sushpta avastha* in the form of *kundalini* ) and the Shiva is supreme consciousness ( residing at top in *sahasara chakra* ). Later on, it was explored by various tantric to attain *siddhis*. The concept is also related to hatha yoga and some also says that it is a separate branch called *kundalini yoga*. But now it has various dimensions and aspects : physical, biological, mental and spiritual. It has been also correlated to *Vatakarma* in Ayurveda – the *prana* ( *shakti* ) flowing through the pathways called *nadis* regulating all the bodily functions.

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**Table 1 Associations between *Chakras* and anatomical sites<sup>(15)</sup>**

<i>Chakras</i>	Anandamurti ( 1996 )	Feuerstein ( 1997 )	Goswami ( 1999 )	Johri ( 2000 )	Chernin ( 2002 )	Khalsa and Stout ( 2002 )
<i>Muladhara</i>	Above the pernium	At the anus	Perineal point ( Coccyx segment II )	Perineum, base of spine	Sacral and pelvic nerves, Coccygeal plexus	Base of spine
<i>Svadhithana</i>	Region of the genital organ	At the genitals	Genital point at root of penis ( Sacral 4 )	Genital region	Hypogastric plexus, lumbar- sacral plexus	Behind lower abdomen
<i>Manipura</i>	Region of the navel	At the navel	Navel point ( Lumbar 4 )	Part of vertebral column associated with navel	Celiac plexus	Behind the navel
<i>Anahata</i>	Region of the heart	At the heart	Thoracic point ( Thoracic 9 or 10 )	Heart region of the vertebral column	Cardiac plexus	Behind the heart
<i>Vishddha</i>	Region of the vocal cords	At the throat	Cervical point ( Cervical 4 )	Cervical part of the spinal column	Pharyngeal plexus	Throat
<i>Ajna</i>	Between the eyebrows	At the centre of the head, between and behind the eyebrows	Eyebrow point ( Caudal 3 <sup>rd</sup> ventricle )	Medulla plexus, pineal plexus	Midbrain	Center of forehead or third eye point
<i>Sahasara</i>	Crown of the head	At the above the crown of the head	Head point ( Extra- cranial )	Top of the cranium, cerebral plexus	Cerebral cortex	Top of head