



A Psycho spiritual Analysis of Chakra based on Shivasutra and Its Therapeutic Implication

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Abstract: Chakras or Plexus are the energy centers of the body through which life energy (Jaiveurja) flows throughout the human system. Any form of blockage in this energy pathway is supposed to be the cause of various physical and mental ailments. Various researchers from Eastern and Western parts of the world have explained their understanding of chakra in their works. Present study explains chakras or the plexus on the basis of "Shivsutra". Shivsutra is the ancient book written by Sage Vasuguta. Further these sutra have been explained by various sages and spiritual Gurus. Here in this pare researchers have been deliberately chosen the explanation given by Sri Sri Ravishankar, founder of Art Of Living Organization. Rational behind choosing his explanation is, his oration has much psychological significance. He talks about each and every chakra and emotions associated with it along with its complete mechanism . This mechanism can be used to deal with all kinds of emotional imbalance effectively. In present paper researchers have tried to understand this spiritual concept from the psychological perspective and its therapeutic implications. In the current scenario when the whole world is haunted by all the negative emotions this research paper can give a way out to stimulate positive emotions and convert it in a habit to feel positive. For this purpose a therapeutic model will be suggested utilizing 'Affirmation' and 'Hebb's Model'. This mechanism can be used to deal with all kinds of emotional imbalance effectively. In present paper researchers have tried to understand this spiritual concept from the psychological perspective and its therapeutic implications with the help of two examples (brief case studies).

Key Words: Shiva Sutra, Chakra, Emotions, Beej Mantra, Affirmation, Hebb's Model, Chakras, Plexus.

Shiva Sutras written by Sage Vasugupta, It is all about Kashmiri Shaivism, the non dual philosophy and tantra yoga that emerged in Kashmir between the 9th and 10th centuries. It consists of three means (approaches, upayas) i.e. Shambhavopaya (divine means), Shaktopaya (Empowerd means), Anavopaya (Individual means). The Shiva Sutra is one of the most profound and experiential tantric texts. Each of these 79 Sutras presents the experiences gained by the masters in the process of completing their spiritual quest. These masters were hatha yogis, deeply steeped in the practices of tantra and alchemy. They used their bodies as laboratories, combining the techniques of pranayama, mudras, herbs, gems, mantras, yantras, and mandalas. By applying the integrated techniques of yoga, tantra, ayurveda, and alchemy, they gained access to the vast pool of kundalini and

prana shakti. The sum of these techniques and experiences emerged as the Shiva Sutra.

Chakra- the chakra is originated from Sanskrit language, which literally means "Wheel" by association with its function as a voltage of spinning energy interacting with various physiological and neurological systems in the body. chakras are the energy centers in our body through which the energy flows.

Seven Chakras according to Shiva sutra- "Shakti chakra sandhanevishwasamharaha":- The sixth Shiva Sutra of Shambhavopaya talks about seven chakras of human existence. The literal meaning of above sutra is " By targeting the wheels (chakras) of energy/power (shakti), the world is destroyed. That means just like the vast amount of pure energy contained in an atom manifest its full grandeur when the atom is dissolved, similarly when



the consciousness of the great mind which is capable of knowing everything is focused with the body and dissolved with conscious effort, the consciousness if fully awoken and manifest itself in its full grandeur and glory. those who have successfully accomplished this, are free to use the infinite power of their awoken mind to do anything." In a simpler language if someone is able to manage his/her these energy channels effectively, he/she can attain fullest intellectual, physical and spiritual manifestations. Hence, as the "Sixth Shivasutra" says the "if you master your chakra, you can conquer the whole world". Now comes the explanation of Sri Sri Ravishankar ji, his spiritual preaching on the topic instigated researchers to utilize this in a psychological way. He says there are at least two emotions residing on each chakra, out of which there is at least one positive and one negative emotion present. detail analysis is given below.



There are seven energy centers or "chakras" in the body. All the "nadis" or the subtle nerves in the body are connected to these seven energy centers. That is why they are known as "chakras". In these energy centers both pleasant and unpleasant sensations arise. One emotion can be activated at one time either pleasant or Unpleasant at one chakra.

Seven Chakras and Associated Emotions-

1.Mooladhar Chakra (Root): It is situated at the tail of the spinal cord. Chaitnyata (Utsah)/Jadta (Enthusiasm/ Lethargy) are the associated emotional states.

2.Swadhistan Chakra (Sacral): Sacral Chakra is located at the pelvis. Associated emotions are

KaamVasna/ Srijanatmakta (Lust/ Creativity)

3.Manipur Chakra(Solar): It is located at the navel center. Emotions associated to this chakra are Irshya/ udarta/Lobh/Santosh(Jealousy/Generosity/Greed/ Contentedness)

4.Anahada Chakra (Heart):Anahada chakra is located at the heart center. Associated emotions of this chakra are Dvesh/Prem/Bhaya(Envy/ Love/ Fear)

5.Vishuddhi Chakra (Throat) : It is located near the base of throat. Aabhar/ Dukh (Gratitude/Sadness) are associated emotions.

6.Ajna Chakra (Third Eye): This is located between the eyebrows. Associated emotions with this chakra are Gyan/ Krodh (Wisdom/Anger)

7.Sahastrardha Chakra (Crown): Located just above the crown of the head. The emotion reside at this chakra is Ultimate Bliss (Ahambrahmasmi)

Life energy always flows in upward direction that is from Mooladhara Chakra (Root Chakra) to Sahastrardha Chakra (Crown Chakra). Any blockage in these chakra can evoke negative emotions associated to these chakras or vice versa. Which Consequently results into various kinds of mental and physical ailments. Thus by activating these chakras one can establish and maintain his positive emotions for longer. The technique for activating these chakras include so many activities ranging from religious rituals to pressure points, or from chanting 'Beej Mantras' to practicing various meditation techniques. Beej Mantras of each Chakra has been given below:

Beeja Mantra of Chakras

Root Chakra- LAM; Sacral Chakra-VAM

Solar Chakra-RAM; Heart Chakra-YAM

Throat Chakra- HAM; Ajna Chakra-OM

Crown Chakra- OM

Emotions- "Emotion is often defined as complex state of feeling that results in physical and psychological changes that influence thought and behavior."

Beej Mantra -"A Beej mantra, also known as seed mantra is a once level sound used in meditation or yoga practice."

Affirmation- Our words are not just sounds in fact these are loaded with emotions, belief system

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or experiences. Kind of words we use has an impact on our psyche or neural connections. So affirmations are positive statements that can help to modify and overcome self sabotaging and negative thoughts . When repeated often with the faith / believe in them it can bring about positive changes..

Hebb's Model- Neuro-psychologist Donald Hebb developed his model of neuro-plasticity in 1949 to describe how pathways in the brain are formed and re-informed through repetition . His very famous statement that explains his concept is "Neuron that fire together , wire together.

Objective- To analyze the Shivasutra's explanation of chakra psychologically and spiritually and its therapeutic implication to manage negative emotions.

Purpose of the study- To do psycho-spiritual analysis of chakra according to Shivasutra and its therapeutic implication.

Hypothesis-

1. There will be positive changes in the emotional state of the client post intervention in the first case study.
2. There will be positive changes in emotional state of the client post intervention in the second case study.

Review of Related Literature-

1. Balaji Deekshitulu P. V., conducted a study on 60 employees of Chittoor district of Andhra Pradesh, finding indicated that chakra meditation training reducing the stress and increase the relaxation among contract employees.
2. MandavilliMukundaRao, Vladimir Blazek, Hans Juergen Schmitt Tried to explore scientific evidence of chakras though medical equipments they found that The emergence of approximately 8 cycles per minute (0.13 Hz) rhythm has been noticed in PPG signals from the Ajna chakra located on the forehead. An attempt is made to understand the neurological and physiological significance of these rhythms and other associated phenomena seemingly originating from the activation of 'Chakra's.

Methodology-

* Sampling : Purposive sampling technique has been used.

* Research Design: Case Studies (2),

* Pre-post investigation (Chakra Questionnaire, Clients Subjective feedback (SUD))

* Tools used:

1.. Chakra Self- Discovery Test: This tool includes 70 items divided into 7 categories (that is seven chakras).

Participants are asked to answer on five points rating scale ranging from never/ strongly disagree to Always/ strongly agree.

Where 1 mark is given to never and maximum 5 to Always. the total scores fall under following categories-

- * 1-10 = chakra is very deficient work to open it .
- * 11-20= chakra is slightly deficient work to open it .
- * 21-30 = chakra is open work to keep it open.
- * 31-40 = chakra is very open work to keep it balanced.
- * 41-50 = chakra may be excessive work to balance it with other chakras.

* Proposed Intervention: The intervention model is based on three concepts "Chakra-Affirmation-Beej Mantra" followed by the application of Hebb's model of neuroplasticity.

Thus, participants were instructed to practice given affirmation and Beej mantra for 21 days.

* Post intervention Investigation : Through subjective feedback of the client, scores obtained on Chakra Self- Discovery Test .

Case Studies Case Study 1- Mr. X , A 18 years old male, came with Feeling of sadness and so many complaints regarding his environment. Has suicidal ideations and feeling of disappointment.

* He scored very low on vishuddhi chakra on the Chakra Self- Discovery Test that is 8 which falls under the category of "Chakra is very deficient, work to open it"

* SUD (Subjective Unit of Distress) was 9 on the scale of 10. Where 10 is the maximum and 0 is minimum.

Intervention-

* Affirmation "I am grateful for my family, I am grateful for all my material possessions, My life



is full of so many things to be grateful for. I am grateful for all the positive things that are still yet to come my way"

* Beej Mantra for Throat chakra "HAM"

* Client was instructed to practice it for 21 days.

Post Intervention Assessment-

1. Points on the Chakra Self- Discovery Test, was 26 which indicates "Chakra is open, work to keep it open".

2. SUD was 0

3. Feeling of gratitude made him realized that his was unable to realize the how resourceful is he...! He ignored his assets and magnified his deficits. His life has been changed drastically. (As reported by the client)

Case Study 2- Miss Y, 20 years female, PG student, had anger issues.

Uncontrolled anger leads to fight, self harm and damaging things.

* low score on the Chakra Self- Discovery Test for his Ajna chakra (Third Eye chakra), that is 7 which falls under the category of "Chakra is very deficient, work to open it"

* SUD (Subjective Unit of Distress) was 10
Intervention:

* Affirmation: " I open my heart to the wisdom, Love and compassion of divine. I absorb wisdom and knowledge naturally.

My divine peace, divine happiness, divine wisdom and divine creativity flow smoothly into my life now. I have all the wisdom to face any challenge successfully"

* Beej mantra For Agyan Chakra (Third Eye) is "OM"

* Instructed to practice for 21 Days.

Post Intervention Assessment-

Anger is controlled, Improvement in academic performance, reduced self harm activities. (As reported by the client)

1. Points on the Chakra Self- Discovery Test was 24 which belongs to the category of "Chakra is open, work to keep it open".

2. SUD was 0

3. Anger and Gyan (wisdom) reside on the same chakra. So when wisdom was activated anger issues automatically got resolved. Self harm and suicidal

ideations also got extinct because even the tendency of self harm is expression of anger towards himself.

Result

1. In the first case study the origin of the problem was Vishudhi Chakra. Client was having sadness and dissatisfaction and complaints with his life. Gratitude is the another emotion resides on that chakra. Hence affirmation of gratitude was given to the client. After 21 days' practice there was positive changes in the client's emotional state. Thus the first hypothesis is accepted.

2. In the second case study the core issue was uncontrolled anger. According to Shivasutra the Ajna Chakra is the center where anger and wisdom stays. So affirmation of wisdom was given to the client along with the Beej Mantra of Ajna Chakra (OM). After 21 days' of practice there was positive changes in the client's emotional state. Thus hypothesis is accepted.

discussion and conclusion- Shivasutra talks about seven chakra "energy centers of the body through which energy flows through the body in upward direction that is from Mooladhar (tip of the tail of the spinal cord) to Sahastrardh (above the head). Every chakra has two or more emotional expressions at energy level. At least one emotion is pleasant and one unpleasant. One emotion can be activated at one time in each chakra. For example enthusiasm and lethargy cannot be activated at one point of time in a person. So on therapy side we can replace lethargy by activating enthusiasm...and so on.

Keeping this thing in mind intervention was planned. Firstly dominating negative emotion was identified then reconfirmed by crystal dowsing and by administering Chakra Self- Discovery Test. After that affirmation to activate positive emotion of that particular chakra and Beej manta of that chakra was given with the instruction of practicing it for 21 days (Hebb's model of neural pathway).

After intervention post intervention investigation was done through subjective feedback of the client, Chakra Self- Discovery Test.

Somebody may find it unscientific or may be questionable in one or another way. But still one thing we can defiantly do that is psychological



utilization of the very concept. In a simpler way it is indicating towards channelizing somebody's emotional energy from negative to positive. For example form Complaining to Gratitude, form Anger to Wisdom, lethargy to enthusiasm and so on.

Since, it was evident that there had been a positive effect of this intervention on the client's emotional state. Thus it can be concluded that Shivasutra's explanation of chakras can be incorporated in the field of mental health. It can also be helpful in generating and maintaining positive emotions by practicing this in daily healing processes. Whenever any negative emotion is felt and it can be successfully replaced by its opposite positive emotion, which can simply empower an individual to deal with all his / her negative emotions right away. Thus the findings of this intervention indicates towards the complete state of "Emotional Freewill" which is undoubtedly the real "Emotional Empowerment" and finally complete physical as well as psychological well being of an individual.

Furthermore in the current COVID19 scenario when the whole world is struggling with one or another kind of negative emotions. The present study becomes more applicable and significant. This work will give a vision to replace negative emotions through focusing on positive emotions and practicing in such way which can be converted into habit. Hence, as the "Sixth Shivasutra" says the "if you master your chakra, you can conquer the whole world" is proved to be evident and applicable.

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