

MECHANISM OF CHAKRAS IN SURYANAMASKAR AND ITS BENEFITS: A CONCEPTUAL STUDY

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ABSTRACT

The physical body is the reservoir of energy field. A continuous energy exchange takes place between the environment and the human body which is responsible for health and wellbeing of the human body. *Chakras* are considered to be a point or nexus of metaphysical and biophysical energy of the human body. As Healthy body –mind complex is the goal of all therapies. One such therapy mentioned in *ayurveda* is *Ashtanga Yoga*. *Suryanamaskar* is one of the most important *Yogasana*. Its practice makes the *Chakras*, the points of focus, opens them and evokes the positive effects of a particular *Chakra* which makes body healthy. The present study is an effort to explore out the mechanism of *Chakras* in *Suryanamaskar*.

Keywords: Energy field, *Chakras*, *Suryanamaskar*.

INTRODUCTION

The physical body is the reservoir of energy. According to quantum physicists what we perceive as solid matter is actually 99.99% empty space filled with energy. Western medicine described our physical system in terms of chemistry and said that for any chemical action to take place a change in electromagnetic energy of the body or aura must occur.

A scientist had verified that there are two primary electrical systems in the physical body. The first is the alternating electrical current of the nervous system and brain which governs our muscles, hormones and physical sensations. The second is a continuous, electromagnetic radiation coming off our atoms which allows for an energy exchange between individual and their environments.

So there is an existence of the energy body which has a relation to the health and well being of the physical body. Physical diseases and mental ailments are hurdles in the way of longevity. There are

various ways and means through which one can overcome these hurdles. Healthy body –mind complex is the goal of all therapies. Out of numerous therapies mentioned in *ayurveda*, one such therapy is that of *Ashtanga Yoga*. *Ashtanga Yoga* means eight limbed *Yoga* and it is an authentic practice that can lead to liberation and greater awareness of our spiritual potential. The eight limbs are *yama*, *niyama*, *asana*, *Pranayama*, *pratyahara*, *dharana*, *dhyana*, *Samadhi*. Of these the third limb, *asana* is the most important for us to practice. Though in appearance an external and physical discipline, through consistent effort we find many layers, more and more subtle which need to be experienced directly and can lead to the experience of the last four limbs. *Suryanamaskar* is one of the most important *Yogasana*. It builds foundational energy and concentration for the rest of the practice. Any therapy is first applied on the physical body, ultimately affects the mind. So, different therapies

worked out the anatomy. For this we should have the knowledge of energy field, *Prana* and *Prana* centres (*Chakras*). The *Chakras* are not physical. They are aspects of consciousness in the same way as the auras are aspects of consciousness. The *Chakras* are more dense than the auras, but not as dense as the physical body. They interact with the physical body through two major vehicles, the endocrine system and the nervous system. Each of the seven *Chakras* is associated with one of the seven endocrine glands, and also with a group of nerves called a plexus. Thus, each *Chakra* can be associated with particular parts of the body and particular functions within the body controlled by that plexus or that endocrine gland associated with that *Chakra*. Here an effort has been made to explore out the interaction of *Shad Chakras* with the body on the stimulation happened by different postures while performing *Suryanamaskar*.

MATERIALS & METHODS:

All the information and literature have been taken from the *ayurvedic samhitas* and other than *ayurvedic samhitas*, modern medical books, journals and various websites.

UNIVERSAL ENERGY FIELD:

The universal energy field is a vast, cosmic sea of endless possibilities and infinite wisdom, the source of all and extending infinitely beyond the human measure. This universal field, source of all, or God is the ultimate living being bringing forth and staying connected to every other living thing.

EARTH ENERGY FIELD:

The earth's natural electromagnetic field has a frequency measured as about 7.8Hz. When people meditate and calm their brains emit alpha frequencies of 7 to 9 Hz. Thus when the human brain is in a relaxed state then it has the same frequen-

cy of vibration as the earth's energy field. When humans live close to nature, their energy fields are in synchrony with the energy field of the earth, so they experience more balanced and better health.

HUMAN ENERGY FIELD:

We are essentially electromagnetic beings composed of tiny particles of energy and information pulsating and spinning at a high rate of speed. At the highest frequency of vibration each form of living matter is interconnected as our particles dance and spin apart. At the lowest frequencies they come closer together manifesting in the density of the physical bodies.

So, human energy field forms the interface reacting with the physical cellular systems of the human physical body. When the energy field is in balance and in harmony the physical body will experience optimal health.

PRANA:

Prana the vital is the power necessary for the pursuit at any discipline or *sadhana*. *Prana* is the type of *vayu* that ensures life to all creatures by its presence in the body and whose departure causes death.

It is an invisible energy that makes everything possible, a kind of primordial glue, which associates many internal factors and might be the basis of electromagnetic energy. The flow of energy known as *Prana* is a continuous process which gives vitality to the body. *Prana* is related to mind, through mind to the will, through will to the individual soul and through this to the supreme power.

Prana supports the *buddhi*, *hridaya*, *indriya* and *chitta*. Breath is the external manifestation of *Prana*. By exercising, control over breath, *manas* is controlled.

VIBRATION & LIVING MATRIX:

The human body may be seen as frequencies that produce an energy field around the body. The living matrix is a continuous

and dynamic “supramolecular webwork extending into every hook and crany of the body. These *Chakras* can be considered as a tuned circuit via which one may tap the energy of the cosmos and produce magnetic current flow in the etheric circuit via delton coupling and these electric currents are caused to flow in the physical body and then back flow to the environment. So, both subtle and environmental energies act on the *Chakras* as current or waves affecting system in the body and the functioning of the *Chakras*.

Human body and energy field as a living matrix, pulsing and interconnected in a system that is affected by other human systems and energies that surround all matter. This system is very delicate and can go out of balance or became diseased due to mental, emotional, physical or spiritual blockages of the energy centres or *Chakras*.

CHAKRAS:

The philosophical theories and models of *Chakras* as centers of energy were identified through the mystical practice of *Yoga* in ancient India where they were first codified.

The word “*Chakras*” is derived from the Sanskrit word *Chakra* meaning “wheel” or circle more generally refers to a spinning sphere of bioenergetic activity emending from the major nerve ganglia, branching forwards from the spinal column because circle itself symbolizes endless rotation of *shakti*. They are considered as loci of energy or *Prana*, also called *shakti*, qi (Chinese; ki in Japanese), bios (greek) and aether (English), which is thought to flow among them along pathways called *nadis*. The function of the *Chakras* is to spin and

draw in this energy to keep the spiritual, mental, emotional and physical health of the body in balance.

The *Chakra* system originated in India more than four thousand years ago. *Chakras* were referred in the ancient literature of the *Vedas*, the later *Upanishads*, the *Yoga Sutras* of *Patanjali*, and most thoroughly in the 16th century by an *Indian yogi* in a text called the *Sat-Chakra-Nirupana*. In the 1920s, *Chakras* were brought to the west by Arthur Avlon with his book, “The Serpent Power”.

. In new age practices, each *Chakra* is often associated with a certain color. In various traditions *Chakras* are associated with multiple physiological functions, an aspect of consciousness, a classical element, and other distinguishing characteristics. They are visualised as lotuses/flowers with a different number of petals in every *Chakra*.

The shakta theory of *Chakras* 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, 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, the *Vishuddha* or “Complete Purity” at the throat with sixteen, 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*.

Name of Chakra	Physical Form	Location	Elements	Beeja	Principal Air	Kosha	World/Region
Mu-	Pelvic	Near perine-	Prithvi	लं	Apana		भूः

<i>ladhara</i>	plexus	um					
Swadhisthan	Hypogastric plexus	Above the <i>Muladhara Chakra</i> (1-1.5inch nr stomach)	<i>jala</i>	वं	<i>Vyana</i>	<i>Prana-maya</i>	भ्रुवः
Manipura	Epigastric or Solar Plexus	Near navel	<i>agni</i>	रं	<i>Samana</i>	<i>Manomaya</i>	स्वः
Anahata	Cardiac	Heart	<i>vayu</i>	यं	<i>Prana</i>	<i>Vigyanmaya</i>	महं
Vishuddhi	Carotid	Throat	<i>Akasha</i>	हं	<i>Udana</i>	<i>Anandmaya</i>	जनः
Ajnya	Medulla plexus	Between the eyebrow	<i>Manas</i>	ॐ			तपः
Sahasrara	Cerebral gland	Fore-head(above the palate in the head, above the <i>Brahma-Randhra</i>)	<i>Mahtatva</i>				सत्यम्

MULADHARA CHAKRA:

It is the first *Chakra* according to *hindu* and *Yoga* tradition. *Muladhara* is the base from which the three main psychic channels *nadis*, *ida*, *pingala* and *sushumna* emerge.

In *Kundalini Yoga*, there are various *yogic* practices held to incite the energy in *Muladhara* including *asanas* such as *Garudasana*, *shashankasana* and *Siddhasana*; specific *Pranayama* and importantly the practice of *mula bandha* which is endemic to appropriate body mind discipline.

This four petalled centre is called the *Muladhara* and is situated below the triangular sacrum bone. This centre looks after all our excretions, inclusive of sex activity. Though the *Kundalini* has to rise through six centres, *Muladhara* protects the purity

and chastity of the *Kundalini* at the time of awakening.

Muladhara is for our innocence and one should know that innocence can never be destroyed. Too much thinking about and indulging in sex weakens this centre. The imbalance of *Muladhara Chakra* is Anorexia, Obesity, Osteoarthritis, Auto-Immune Disease, Arthritis, Cancer, AIDS, Fatigue, Kidney and Spinal Column.

SWADISHTHANA CHAKRA:

This *Chakra* is positioned at the tail bone, two finger-widths above *Muladhara*. Its six petals match the *vrittis* of affection, pitilessness, feeling of all-destructiveness, delusion, disdain and suspicion. Its corresponding point in front of the body (i.e. its *kshetram*) is at the pubic bone. *Swadishthana* is associated with the un-

conscious where the different *samskaras*, lie dormant and *Muladhara* is where these *samskaras* find expression.

It is situated in the abdomen. This centre corresponds to aortic plexus, which supplies us with energy of creativity and abstract thoughts. This centre also provides energy to the brain by converting fat cells to brain cells. Too much thinking and futuristic planning weakens this centre and one develops very weak attention. Liver is governed by this centre. This centre also controls the functioning of pancreas, uterus and some parts of intestine.

Due to its relation with sexuality, *Swadhisthana* is often associated with the testes or ovaries in men and women, as a part of the endocrine system. These produce hormones testosterone or estrogen, which are important factors in sexual behaviour. These are also the locations the spermatozoa or eggs are stored with their latent genetic information, like the latent *samskaras* that lie dormant within *Swadhisthana*. The imbalance of *Swadhisthana Chakra* is associated with Bladder problems, Frigidity, Gall and Kidney Stones, Reproductive Organs, Vaginal Cancer, Prostate Cancer, Pelvic Disease,

MANIPURA CHAKRA:

It is positioned at the navel region and it has ten petals which match the *vrittis* of spiritual ignorance, thirst, jealousy, treachery, shame, fear, disgust, delusion, foolishness and sadness.

Manipura Chakra is associated with dynamism, energy and will-power. It is associated with the power of fire and digestion. *Manipura* is said to radiate and distribute *Prana* to the rest of the body.

Surrounding the second and third *Chakra* is a void which incorporates all the aspects of existence such as personality, the effects of the planets and gravitational forces on

our being, our behaviour pattern and our physical sustenance.

. In the endocrine system, *Manipura* is said to be associated with the pancreas and the outer adrenal glands, the adrenal cortex. These glands create important hormones involved in digestion, converting food into energy for the body. The imbalances of *Manipura Chakra* are Diabetes, Digestive / Adrenal organ illness, Hypoglycaemia.

ANAHATA CHAKRA:

The *Anahata Chakra* is physically positioned at the heart region. Traditionally this *Chakra* is represented as a green flower with twelve petals which match the *vrittis* of lust, fraud, indecision, repentance, hope, anxiety, longing, impartiality, arrogance, incompetence, discrimination and defiance. This *Chakra* is associated with the ability to make decisions outside of the realm of karma. *Anahata Chakra* is the seat of the *Jivatman* and *Para Shakti*.

This *Anahata Chakra* is placed behind the sternum bone in the spinal cord. This centre corresponds to cardiac plexus, which produces the antibodies till the age of twelve. These antibodies are then circulated in our system which helps us to fight any kind of attack on the body or mind. When there is either emotional or physical attack on the person, these antibodies are informed through the sternum which has a remote control of information. This centre controls breathing by regulating the functioning of heart and lungs. In the endocrine system, *Anahata* is associated with the thymus gland, located in the chest. This gland produces white blood cells, that combat disease, and bring equilibrium to the body. The imbalance of *Anahata Chakra* is Cancer, High Blood Pressure, Heart Problems, Thymus, Blood, Circulatory System, Involuntary Muscles.

VISHUDDHA CHAKRA:

Vishuddha also known as *Vishuddhi* is the fifth primary *Chakra* according to *hindu* tradition.

It is positioned at the neck region and it has sixteen petals corresponding to the Sanskrit vowels.

Vishuddha is associated with the faculty of higher discrimination, between choosing what is right and wrong and it is associated with creativity and self expression. It is known as the 'poison and nectar' centre, closely related to the *bindu Chakra* and the secret of immortality is said to reside there. When *Vishuddha* is closed, we undergo decay and death. When it is open, negative experience is transformed into wisdom and learning.

This centre corresponds to cervical plexus, which regulates the functioning of ears, nose, throat, neck, teeth, tongue, hands, gestures etc. This centre is responsible for the communication with others because through these organs we communicate with others.

On the physical level it controls the function of thyroid glands. Harsh speech, smoking and artificial behaviour and guilt feeling blocks this centre. This gland is in the neck and produces hormones essential for growth and maturation. The imbalances of *Vishuddha Chakra* are Asthma, Neck Problems, Lungs, Hypoactive Thyroid, Throat, Jaw, Alimentary Canal, Vocal Cords

AJNA CHAKRA:

It is the sixth primary *Chakra* according to *hindu* tradition. Also bears the name the third eye or Shiva's eye. It is positioned at the eyebrow region having two petals said to represent the psychic channels *Ida* and *Pingala*, which meet here with the central *Sushumna* channel, before rising to the crown *Chakra*, *Sahasrara*.

Ajna is considered the *Chakra* of the mind. When something is seen in the

mind's eye, or in a dream, it is being seen by '*ajna*'.

Residing in the *Chakra*, according to some beliefs, is the deity *Ardhanarishvara* a hermaphrodite form of *Shiva Shakti*, symbolising the primordial duality of subject and object.

This two petal led centre is placed where the two optic nerves cross each other in the brain (optic chiasma). This centre caters to pituitary and pineal glands in the body which manifests the two institutions of ego and superego within us.

Too much visual engagements like cinema, computers etc weakens this centre. The imbalances of *ajna Chakra* are Glaucoma, Headaches, Neurological problems, Cerebellum, Nose, Pituitary, Central Nervous System, Left Eye. The Third Eye *Chakra* is associated with the Autonomic Nervous System/Pituitary Gland

SHASHTRA CHAKRA:

This seventh *Chakra* is also known as "the supreme centre of contact with God". Thousand petalled *Chakra* symbolizes detachment from illusion an essential element in obtaining supramental higher consciousness of the truth that one is all and all is one.

It is the most important centre situated in the brain or limbic area. Actually there are thousand nerves, and if you take transverse section of the brain, you can see all these nerves beautifully arranged in a petal like structure to form lotus of thousand petals. This centre covers the limbic area of the brain, before realization like a closed bud of lotus. Above this is covering of two balloons like structures of ego and superego. The Crown *Chakra* is associated with the central nervous system/Pineal gland.

SURYANAMASKAR

➤ *Surya Namaskara* also known in English as **Sun Salutation** (lit. "salute to the sun") is a common sequence

of *asanas*. Its origin lies in India where its large *hindu* population worships *surya*, the *Hindu* solar deity. The word “*surya*” indicates about the *nakshatra* “*surya*” which is the representation of health, prosperity, energy and longevity of life.

- This sequence of movements and *asanas* can be practised on varying levels of awareness, ranging from that of physical exercise in various styles, to a complete *sadhana* which incorporates *asana*, *Pranayama*, *mantra* and *Chakra* meditation. Physical prostration to Sun, showing complete surrender of oneself to God is the main aspect of these procedures.
- This *Suryanamaskar* is the united form of *Yogasana* and *Pranayama*. Two types of styles are prevalent for doing *Suryanamaskar*. First one includes series of twelve *asanas* and the second one includes a series of ten *asanas*.
- *Surya Namaskara*, like most *asanas*, is recommended to be performed on an empty stomach facing in the direction of the rising (east) or setting (west) sun. It is generally practiced in the morning before breakfast or in evening.

- *Shavasana* is practiced at the end of practice for rest. *Mantras* can be pronounced at the start of each *Surya namaskara*. *Bijas* (seeds) or the 12 *mantras* specific to each *asana* can also be chanted while performing each *asana*.
- There are a total of 8 different *asanas* in the sequence of the 12 *asana* changes of *Surya namaskara*. Some *asanas* are repeated twice in the same cycle of a *Surya Namaskara*. Some modern day *Yoga* practitioners considers only ten stages of this *asana* in which they does not include *Shashankasana* in stages 5 & 9 thus reducing the twelve stages to ten. If we consider *namaskarasana* in *Suryanamaskar* then these stages will increase upto 14.
- According to the scriptures one who performs the *Surya Namaskara* daily does not get poor in a thousand births.
- Each and every *asana* of *Suryanamaskar* should be performed with enunciation of *bijamantras* as well as the inspiration and expiration process should be regulated side by side.
- Before performing *Suryanamaskar* the following mantra should be recited:

Hiryamayen paatren satyasyapihitam mukham/

Tat tvam pusham paavrinu satyadharmaya drishteya/

PROCEDURE OF SURYANAMASKAR:

S.No	YOGASANA	PROCEDURE OF YOGASANA	MANTRAS
1.	<i>Namaskarasana</i>	Putting both hands together and eyes closed stand facing the sun. Both legs should be placed together with great toes joined.	<i>om mitr ya nama</i>
2.	<i>Hastuthanasana</i>	Taking deep inspiration stretch both hands straight above the head with backward bending of region above the waist.	<i>om ravaye nama</i>
3.	<i>Padhastasana</i>	Continuing from <i>hastuthanasana</i> keep waist in straight, extending both hands in front and slowly bend forwards keeping	<i>om s ry ya nama</i>

		the knees straight and touch the great toe with hands.	
4.	<i>Ashvasanchalana</i>	Keeping both hands in side of right leg, take deep inspiration and extend the left leg behind and flexing the right knee keep both hands on floor.	<i>om bh nave nama</i>
5.	<i>Parvatasana</i>	Taking deep inspiration slowly extend the right leg upto the left leg, raising the hip region in form of mountain and keeping the head in between the hands and bend.	<i>om khag ya nama</i>
6.	<i>Ashtanga madipadasana</i>	From stage of <i>parvatasana</i> , expiring and raising head straight, hands, chin, trunk and knees should be kept in touch with ground and the region between waist and umbilicus should be raised from the ground.	<i>om p e nama</i>
7.	<i>Bhujangasana</i>	From above stage, with expiration rest the raised waist region on ground and raise the head above extending backwards, hand lie in front in straight position.	<i>om hira ya garbh ya nama</i>
8.	<i>Parvatasana</i>	Same as explained above.	<i>Om mar caye nama</i>
9.	<i>Ashvasanchalana</i>	Same as explained above.	<i>om dity ya nama</i>
10.	<i>Padhastasana</i>	Same as explained above.	<i>om savitre nama</i>
11.	<i>Hastuthanasana</i>	Same as explained above.	<i>om ark ya nama</i>
12.	<i>Namaskarasana</i>	Same as explained above.	<i>om bh skar ya nama</i>

RELATION OF CHAKRAS AND SURYANAMASKAR:

Step	Asana	Breath	Chakra	Position
1.	<i>Pranamasana</i>	exhale	<i>Anahata</i>	Heart
2.	<i>Hasta Uttanasana</i>	inhale	<i>Vishuddhi</i>	Throat
3.	<i>Hastapadasana</i>	exhale	<i>Swadhisthana</i>	Sacrum
4.	<i>Aekpaadprasarnasana</i>	inhale	<i>Ajna</i>	Third eye
5.	<i>AdhomukhaSvasana/ Parvatasana</i>	exhale	<i>Vishuddhi</i>	Throat
6.	<i>Ashtanga Namaskara</i>	suspend	<i>Manipura</i>	Solar Plexus
7.	<i>Bhujangasana</i>	inhale	<i>Swadhisthana</i>	Sacrum

8.	<i>Adho Mukha Svanasana</i>	exhale	<i>Vishuddhi</i>	Throat
9.	<i>AshwaSanchalanasana</i>	inhale	<i>Ajna</i>	Third eye
10.	<i>Uttanasana</i>	exhale	<i>Swadhisthana</i>	Sacrum
11.	<i>Hasta Uttanasana</i>	inhale	<i>Vishuddhi</i>	Throat
12.	<i>Pranamasana</i>	exhale	<i>Anahata</i>	Heart

DISCUSSION

The *Chakras* allow you to understand the relationship between your consciousness and your body, and to thus see your body as a map of your consciousness. It gives you a better understanding of yourself and those around you. When you feel any discomfort or tension in in consciousness of the body and particularly of a part of the body, this effect is experienced by the *Chakra* associated with that particular part of the body. This tension is due to the deviation of the natural frequency of the human body acquired by the body due to various reasons which ultimately effects the aura or energy field surrounding the human body. The tension in that particular *Chakra* is detected by the nerves associated with that particular plexus of nerves in that region of *Chakra*. This tension when remain for a long period of time in a constant intensity level results in some kind of symptom which is the manifestation of the disease at the physical level. One of the strongest associations to affect your health and well-being is that formed with your Endocrine system. The endocrine system is part of the body's main control mechanism. It comprises of a number of ductless glands that produce the hormones, acting as chemical messengers, that are secreted into the bloodstream from particular organs to stimulate or inhibit physical processes. By adjusting the hormone levels, the endocrine system works to maintain the body in a state of optimum health. The *Chakras* are linked with the glands responsible for creating the hormones. Unsurprisingly, the positions of

the *Chakras* correspond to the positions of the glands in the endocrine system and have an effect on their functioning. The link between the *Chakras* and the glands emphasises the holistic nature of health and demonstrates that you need to maintain a balance in your emotional and mental activities as well as your physical diet and exercise, as they are all deeply interrelated. In today's world stress is the root cause of all diseases. Each and every individual deals with one or the other kind of stress. This long term stress then manifests in the physical form in the pattern of a disease. This stress ultimately affects our energy field and consequently *Chakras*. This imbalance of *Chakras* disturbs the perfect synchronisation of interior and exterior rhythms or human energy field and universal energy field. So the practice of doing *Suryanamaskar* should be adopted by each and every individual as it stimulates the *Chakras* of the body. *Suryanamaskar* maintains or keeps the natural frequency or energy of the human body nearer to nature or earth's magnetic field. *Suryanamaskar* helps in curing and maintaining the health of the body by energy healing because *Chakras* are the points of focus while performing it. *Suryanamaskar* opens *Chakras* and evokes positive qualities associated with a particular *Chakra*. As each *Chakra* becomes more assimilative at its own vibrational frequency considering *Namaskarasana*, when we perform this *asana*, the vibration of frequency or energy that is existing in the aura surrounding our body are nearer to the energy frequency at

which *Anahata Chakra* absorbs energy at that particular frequency and thus gets stimulated and evokes its positive response. This *asana* improves the ability to concentrate and calms the nervous system and mind. *Hastauthanasana* stimulates blood circulation and the *Vishuddhi Chakra*. *Padhastasana* stretches the back muscles and the muscles at the back of the thighs, thus activates the solar plexus and the *Manipura Chakra*. The digestive system is stimulated. The head receives a good supply of blood, which has a favourable influence upon the eyes, ears and memory. *Ashvasanchalana* stimulates the digestive organs. The leg and back muscles are strengthened. The *Anahata Chakra* and *Manipura Chakra* are balanced. *Parvatasana* regulates the nervous system. Strengthens arm, leg and back muscles and stretches muscles at the back of the legs. The increased blood supply to the head has a favourable influence upon brain functions, eyes and ears, and stimulates the *Sahasrara Chakra*. *Ashtangamadipadasana* encourages diaphragmatic breathing, stretches the spine and is beneficial on lower abdominal organs, balances the whole body and *Bhujangasana* strengthens arm, shoulder and back muscles, promotes flexibility of the spine and improves posture, thereby helping to prevent slipped discs. The *Swadishthana Chakra* is balanced. Other benefits are raised consciousness. Developing inner peace, detoxification of body and mind, mental clarity and concentration, reduces biological age, expansion of perception, improves metabolism and burns fat, distressing etc. *Suryanamaskar* practice also stimulates the vagus nerve. It is the only nerve in the body that is present through each one of the seven *Chakras* from crown to root *Chakra*. It is the nerve which forms a main line of

communication between the brain and energy producing digestive tract.

CONCLUSION

- There is an existence of the energy field around the body which has a relation to the health and well being of the human body.
- A *Chakra* is a center of activity that receives, assimilates and expresses life force energy. There are six of these wheels stacked in a column of energy that spans from the base of spine upto the top of the skull.
- These energy centres are located at the major branching of human nervous system and interact with the physical body through two major vehicles, the endocrine system and the nervous system.
- *Chakras* are points-of-focus, while performing *asanas* in *Suryanamaskar*.
- *Suryanamaskar* maintains or keeps the natural frequency or energy of the human body nearer to nature or earth's magnetic field.

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