

ROLE OF MULADHARA CHAKRA IN ACTIVATION OF KUNDALINI SHAKTI

Dr Bansode Sheetal*

Assistant professor, Swasthavritta dept, Shree dhanvanteri pg Ayurved medical college Hospital and research centre, semri, mathura, Uttarpradesh. *Corresponding Author

Dr. Avnish Dividi

Associate professor, Kayachikstha dep, Shree dhanvanteri pg Ayurved Medical college Hospital and Resarch centre mathura UP.

ABSTRACT

The Kundalini and the Chakras are thought to be the most mysterious part of the yogic sciences. Awakening of the Kundalini is well assumed to be the supernatural power which cannot be achieved by the ordinary man. This invites me to investigate the anatomical and nervous correlation of the Kundalini and the Chakra with the help of both ancient and modern knowledge. As the Muladhara Chakra is said to be the root Chakra and the serpent power i.e., Kundalini lies in it in dormant state, the present article is specially concerns to represent the scientific correlation of the activation of the Kundalini especially through Muladhara Chakra.

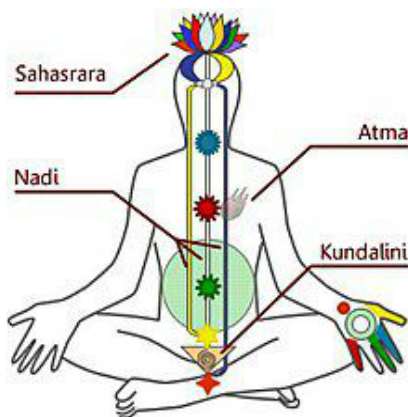
KEYWORDS : Kundalini, Muladhara Chakra, sacral plexus, vagus nerve.

INTRODUCTION:

In the yogic text book, the mysterious Kundalini and the root chakra i.e. Muladhara chakra has been defined in various ways. Like the basal root supporting the upper tree, the basal Muladhara chakra supports all the other upper chakras in the body. Para Shakti Kundalini or the serpent power is lying in dormant or static form in the Muladhara chakra. Awakening of this Kundalini means transformation of bioenergy Kundalini from static or dormant state into the active or kinetic nature which occur in Muladhara itself.[1] This article mainly focuses on the scientific correlation of the activation of the Kundalini specially through Muladhara chakra.

MATERIALS AND METHODS:

All the available authentic books in the yogic literature have been referred for the specific materials. Related modern books, internet websites, magazines articles etc. have been used as literary materials.

**CONCEPTUALVIEW****Muladhara Chakra**

Muladhara Chakra is located at the base of the spinal column. It lies between the origin of the reproductive organ and the anus. It is just below the Kanda and the junction where Ida, Pingal and Sushumna Nadis meet. Two fingers above the anus and about two fingers below the genitals, four fingers in width is the space where the Muladhara Chakra is situated. Though the different manuals on yoga describes the location of kanda in differnt terms, they agree as to its root being a point between the navel and the external genitals. This Kanda

is also called Mulakanda or Mul adhara, that is root bulb or root support, probably of the Meru danda (spinal cord). This Muladhara is said to be receptacle of a plexus or a Chakra called Muladhara Chakra which is the backward limit of the yoni (perineum).

The word 'Muladhara' is formed by two sanskrit words- Mula and Adhara where the word mula means root & adhara means support. Muladhara means the supporting root (of a tree). Muladhara Chakra lying in the basal portion of our back or vertebral column, support the other Chakras situated upward in our body like a basal root supporting the upper tree. Kundalini (serpent power) is thought to be situated in the same place of Muladhara Chakra. Yogashashtra regards that, Kundalini shakti entres through the sahastrara Chakra below the caput of our head & goes to the lower end of our body & stabilises in Muladhara Chakra.

Kundalini:

Kundalini ("coiled one"), in yogic theory, is a primal energy, or shakti, located at the base of the spine. Different spiritual traditions teach methods of "awakening" kundalini for the purpose of reaching spiritual enlightenment. Kundalini is described as lying "coiled" at the base of the spine, represented as either a goddess or sleeping serpent waiting to be awakened. In modern commentaries, Kundalini has been called an unconscious, instinctive or libidinal force, or "mother energy or intelligence of complete "maturation".

Kundalini awakening is said to result in deep meditation, enlightenment and bliss.[6] This awakening involves the Kundalini physically moving up the central channel to reach within the Sahasrara Chakra at the top of the head. Many systems of yoga focus on the awakening of Kundalini through meditation, pranayama breathing, the practice of asana and chanting of mantras. In physical terms, one commonly reports the Kundalini experience to be a feeling of electric current running along the spine. The excitement of the chakra takes place always through Kundalini. It is the level of consciousness by which the individual realizes his oneness with the absolute. The creative impetus, which emanates from the divine, is communicated through Kundalini, the serpent power as it is called, to the six chakra or plexuses and their connections.[2]. Swami Vivekananda, in his book Raja yoga, defines Kundalini as "The centre where all residual sensations are, as it were, stored up is called Muladharaa chakra, and the coiled up energy of -actions is Kundalini, the coiled up." i.e., the Muladharaa chakra is storage of all this energy and utilisation of this energy is done by the Kundalini.

This Kundalini Shakti could as well be applied to the autonomic nervous system. The static or anabolic power is para-sympathetic portion of it, and the dynamic or katabolic power is the sympathetic portion.

According to Hatha-Yoga-Pradapika, the Kundalini is said to be lying in dormant state, guarding the opening of the passage that leads to seat of Bramha. This seat is said to be Bramha-randhra, that may be correlated to ventricular cavity of the brain. The passage to that cavity is the narrow space at the lower end of the fourth ventricle in the brain, which communicates the ventricles of the brain with the channel in the spinal cord (Sushumna nadi) and sub arachnoid space. Thus the dormant Kundalini guards the three important openings in the cerebro spinal nervous system. The Kundalini can be attributed as it were a nerve which, when excited, carries impulse to the various plexuses. These plexuses in their turn throw out filaments to the spinal cord (sushumna nadi), at their various levels, to get the knowledge of their working. The most appropriate nerve which can be correlated with the Kundalini is the Wandering nerve i.e. vagus nerve which supplies and controls all the important vital organs through different plexuses of the sympathetic portion of the autonomic system.

Likewise the Kundalini is said to be sleeping above the Kanda; to understand the exact extent of this Kundalini we must determine the position of Kanda in the body. Different authors have given slightly different locations of this Kanda but they all agree that it is placed in the lower part of the body but above the anus, and its size is about four angulis i.e. 3 inches in length. According to Hatha yoga pradapika, Kanda corresponds with the promontory of the sacrum.

NERVOUS CORRELATION

According to modern medical science, sacral nerve plexus is situated in the same place as that of the Muladhara Chakra.

Sacral plexus:

It is formed by the union of lumbosacral trunk (L4 & L5) and ventral rami of S1, S2, S3, S4. From this plexus a nerve arises named the pudendal nerve which is the chief nerve of perineum and of external genitalia which arises from sacral plexus in pelvis & derived from spinal nerve S2, S3, S4. In the posterior part of the pudendal canal, the pudendal nerve gives off the inferior rectal nerve and divides into two branches, perineal nerve & dorsal nerve of penis or clitoris. The inferior rectal nerve supplies external anal sphincter, skin around the anus, anal canal below the pectinate line. The perineal nerve is again divided into medial & lateral posterior scrotal/libial nerve and the muscular branches to urogenital muscles, external anal sphincter, levator ani, bulbospongiosus muscle. The pudendal nerve has both motor and sensory functions. It does not carry parasympathetic fibres, but does carry sympathetic fibres. The pudendal nerve supplies sensation to the penis in male and clitoris in females, through the branches dorsal nerve of penis and dorsal nerve of clitoris. The posterior part of scrotum in male and the libia in female are also supplied, via the posterior scrotal nerves in male or posterior labial nerves in female which are the branches of perineal nerve. The perineal nerve also gives muscular branches to urogenital muscles, external anal sphincter, levator ani, and bulbospongiosus. The ischiocavernosus muscle of the penis is supplied by the perineal branch of pudendal nerve which arises from the sacral plexus which maintains the erection of penis. The bulbospongiosus is also supplied by the same nerve which helps in ejection of urine and also the erection of the penis, like the same way sphincter urethrae helps in ejaculation. As the pudendal nerve and its branches are mainly supplied to the genital organs, the well known fact that the Muladhara Chakra is the Kamakhyapeetha (seat of sex) is quite clear. The reproductive organs like uterus,

fallopian tubes, ovaries, vagina, clitoris in female and prostate, seminal vesicle, scrotum, penis in male are having nervous control from the sacral nerve plexus either directly or through parasympathetic system.

Pelvic splanchnic nerves (nervi erigentes) represents the sacral outflow of parasympathetic nervous system and arises from S2, S3, S4. They travel to their side's corresponding inferior hypogastric plexus. From there, they contribute to innervation of the pelvic and genital organs. The nerves regulate the emptying of the urinary bladder, control opening and closing of the internal urethral sphincter, influence the motility in the rectum as well as sexual functions like erection. They contain both paraganglionic parasympathetic nerve fibers as well as visceral afferent fibres. The parasympathetic nervous system is referred to as the craniosacral outflow; the pelvic splanchnic nerves are the sacral component.

KUNDALINISHAKTI ACTIVATION THROUGH MULADHARA CHAKRA

In the yogic text book, there are various mudras, bandha, pranayamas which are helpful for rousing Kundalini. To understand the mechanism of the activation, let's see one of those, say 'Shaktichaln Mudra'

In this mudra the pose of Siddhasana having been assumed, both the legs are held by the hand and made them press firmly on the perineum where Muladhara Chakra is situated; then as a next step, with powerful in and out breaths the muscles of the abdomen are made to contract and relax, with corresponding contraction and relaxation of the anus. The contraction of the anus stimulates the 'Apana' impulse to ascend and meet the Manipura Chakra, i.e., solar plexus, around which efferent fibres of Kundalini arborise. The contraction of the abdominal muscles, which press the content of the abdomen against the plexus, prevent Apana impulse from travelling upwards. Inhalation generates the Prana impulse which meets the Apana impulse at the Manipura Chakra. By the union of both the prana and apana, the gastric fire (Jathargi) is aroused & the serpent Kundalini that lies coiled around three and half times, closing the opening of sushumna with its mouth, feels this & straightening itself, begins to move upward upto the Sahastrara Chakra. Scientifically this is the first preliminary for consciously exciting Kundalini.

DISCUSSION

This can be illustrated as, the continuous contraction and relaxation of the anus stimulates the inferior rectal nerve and perineal nerve which are the branches of the pudendal nerve arising from the sacral plexus (Muladhara plexus). From this sacral plexus the impulse goes upward upto the solar plexus (Manipura Chakra) through the hypogastric plexus (Swadhisthana Chakra). The afferent fibres of the vagus nerve have their source in the solar plexus, and its two seminular ganglia called the abdominal brain which reaches the vagal centre in the medulla (sahasrara Chakra).

This defines that Kundalini at the site of its origin, which is above the promontory of the sacrum, is said to be lying dormant in shape of serpent coiled up. Lower down it joins the Muladhara Chakra which is at the end of the Kanda (sacrum). Higher up, it passes through different Chakras and meets the brain through the opening in the talu (the base of skull).

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