



## Role of Chakras in Developing the Personality of Leaders

**Manish Kumar Dwivedi\***

*Institute of Management Studies, Banaras Hindu University, Varanasi, India*

**\*Corresponding Author:** Manish Kumar Dwivedi, Institute of Management Studies, Banaras Hindu University, Varanasi, India.

**Received:** October 17, 2018; **Published:** October 31, 2018

### Abstract

The objective of the study is to relate the traditional concept of Chakras present in the body to the Four Jungian Aspects of MBTI Framework which are used for assessing the Personality of an individual. These sixteen personality types are Extraversion, Introversion, Sensing, Intuiting, Thinking, Feeling, Judging and Perceiving. According to yoga tradition, the subtle body is a part of us that we can't see or touch - it's where our energy flows. It is also referred to as the energy body. There are seven key points in the subtle body that are thought to be vortexes of energy, known as chakras. These Chakras are Muladhar or the Root Chakra, Svadhishthan or the Sacral Chakra, Manipura or the Solar Plexus, Anahada or the Heart Chakra, Vishuddha or the Throat Chakra, Ajna or the Third Eye Chakra, Sahasrara or the Crown Chakra. These Chakras can be energized by the consistent practice of Yoga. It would be helpful in the development of Personality. This Research paper explores the concept of relating the different Chakras located in the body to the different personality types proposed by Carl Jung. When energy becomes blocked in a chakra, it triggers physical, mental, or emotional imbalances that manifest either in psychological symptoms such as anxiety, depression, fear, obsessions, lethargy etc., or physical

**Keywords:** Chakras; Yoga; Personality; Anxiety; Depression

### Introduction

Yoga is the highest product of Indian spiritual heritage. It is a complete system of therapy, which includes developing awareness and control of the physical body, emotions, mind and interpersonal relations. It includes a science of the body, an understanding of the energy level which governs the bodily functions, a study of the mind and higher states of consciousness as well as a whole philosophy of the structure and nature of the universe. The many facets of oneself and the world are coordinated by means of bringing them together within the field of inner life. By immersing oneself in this inner experience, an understanding of the coordination among the various aspects of self and the universe is achieved.

If one wishes to achieve the higher level of consciousness, there should be a synergy among the world of inner experiences, thoughts and emotions which can be achieved within the framework provided by the centres of consciousness i.e. chakras. Vedic scholars, centuries ago described the seven energy centres or centres of consciousness in the body from spiritual perspective. These

swirling wheels of energy correspond to massive nerve centres in the body. This paper is an attempt to briefly outline the psychological aspects of these chakras related to the Personality with the polarities associated with each.

### The Chakras

The word „chakra“ means „wheel“ in Sanskrit. In yoga, meditation, and Ayurveda, this term refers to wheels of energy throughout the body. There are seven main chakras, which align the spine, starting from the base of the spine through to the crown of the head. The chakras provide a sort of central point, an underlying framework, in which a multitude of factors interact and intersect. Each chakra represents a duality which needs to be integrated and resolved in order to lead a balanced life. The first three chakras, starting at the base of the spine are chakras of matter. They are more physical in nature. Working through the physical chakras is the way up to opening the higher spiritual chakras more fully. The position and psychological connotation of each chakra is as follows.

**Muladhar or the Root Chakra relates to sources of energy**

It is located at the base of the spine and encompasses the first three vertebrae, the bladder, and the colon. The most primitive responses to life threatening situations involve energy at this point. As such it is related to very basic fear of being attacked or injured. From the other side, it is also related to attacking, being aggressive and searching out prey. One who has an unregulated focus of energy at this chakra is constantly afraid of being injured or has a strong tendency to hurt and injure others. A synthesis at the first chakra gives one the quality of stability as one has conquered the tendency of seeing the world in black and white terms. The functionality of this Chakras is related to Survival, security, power and strength.

**Svadhishthan or the Sacral Chakra relates to Feeling (Decision making)**

The second chakra corresponds to the pubic bone, below the navel. Psychologically, it is concerned with sexual impulses and lustful feelings, and with an emphasis on sensory pleasure. It is less primitive as, on a gross biological level, it is responsible for a kind of creativity. A person whose energy is centered in this chakra is preoccupied with sensual pleasures. The synthesis at this level brings an appreciation of the meaning of both maleness and femaleness on a deeper level so that one is able to effectively and genuinely assume her particular role. This Chakras related to the feeling aspect which focus more on personal values like creative potential, excitement, enthusiasm and warmth than impersonal analysis and logic.

**Manipura or the Solar Plexus Chakra relates to Extraversion vs. Introversion**

The third centre of consciousness is located at the level of the navel. The key issue governed by manipurais that of personal power. When this chakra is energized, one has the quality of being dynamic and assertive. It reflects an extraversion personality of an individual. However, if unregulated, it leads to tyrannical kind of assertiveness and preoccupation with controlling others or just the opposite: very submissive. Successful integration at this level gives one the quality of being forceful, dynamic and cooperative without being cruelly aggressive or weakly passive. The activation of this chakras represents confidence, wealth, prestige, optimism and success of the individual.

The three chakras described above are concerned with self-protection, with propagation of the species and with functioning effectively in a competitive world. As we move to the fourth chakra, our energy begins to shift from a focus on the individual self towards a more generous and altruistic outlook. The direction of

energy in the body begins to move upwards in its desire to reconnect to the greater source of Divine love.

**Anahada or the Heart Chakra relates to Sensing vs. Intuiting**

Located at the heart centre just above the diaphragm, the fourth chakra is at the middle of the seven and unites the lower chakras of matter and the upper chakras of spirit. The fourth is also spiritual but serves as a bridge between our body, mind, emotions, and spirit. The heart chakra is our source of love and connection. When this Chakras is energized, a person believes on external force and are having an external locus of control, developed a strong intuition. The heart chakra is the meeting point between two separate polarities in the body's energy field. One that exists between the chakras above and those below and the other between the right and left sides. It represents a centre of integration for these polarities. An outflow of energy or an interaction organized around this centre potentially involves the whole of the person. Integration at this chakra gives one the ability to be sensitive and to have compassion and selfless love. It develops a feeling of empathy, give meaning to life, establish connection with mind, body and soul which gives relaxation, balance and growth.

**Vishuddhaor the Throat Chakra relates to Judging and Perceiving**

The fifth chakra is located in the area of the throat. It is through here that nurturance in the form of air and food are taken into the body. Energy focused in this area is related to receptivity, to taking in what is given. The feeling of being cared for and experience here varies according to whether one feels open or close to being nurtured. Also, as we move upward working through the chakras, our awareness is expanded, and we come in direct contact with the vibrations of life. At this chakra these vibrations are manifested in our communication, self-expression and creativity. Synthesis at this level gives one the ability to be creative and to recreate oneself. When this chakra is energized, the individual is capable of making decision having a clarity of mind create emotional stability based on Perception and Judging.

**Ajna or the Third Eye Chakra relates to Judging and Intuition (Understanding the world)**

The Ajnachakra is located between the eyes, slightly above at the space between the two eyebrows. It controls the pineal gland, located in the middle of the brain feel a sense of bliss, develop the quality of Intuition, perception, Imagination, wisdom and service. Consciousness that is centred at this chakra involves "introspection" or the "ability to see within". "Opening the third eye" means integrating the right and left sides of the brain or bringing together the openness and intuition with the judgement and discrimina-

tion, thereby separating out the contaminants from the pure experience.

### Sahasrara or the Crown Chakra relates to Sensing and Intuiting

The seventh or the highest centre is located at the vertex or top of the head is also known as Crown Chakra located in the brain, pituitary and nervous system. Our innate nature is Divine and as we develop greater awareness of this, our energy is increasingly drawn upwards towards its desire to unify with our source of Being and Origin. It is said that highly evolved yogis have access to this centre through samadhi. At the level of this centre, all the distinctions of ordinary consciousness break down. Awareness is expanded beyond the point that can be explained in verbal terms. Though in a sense this experience lies beyond the realm of mental functioning, it offers a vantage point from which the mind can be most clearly appreciated. In this energy centre, one would explore the outer world and wisdom of divine experience in which the foreseeable changes can be predicted by the intuition and sensing experiences. It develops the quality of enlightenment, peace, serenity, spirituality and truth [1-10].

### Conclusion

Through the consistent practice of Yoga, these traits of personality can be developed by energizing these chakras located at different parts of the body. These Chakras are the energy centres of the body through which energy flows through the entire body and relax the body physically, mentally and emotionally. The paper depicts the psychological significance of the chakras in developing the personality of an individual if the different chakras get energized. As such, all Yoga therapy is chittavrittinirodh. It seeks to cure the psyche by controlling its own vrittis. The numbers of chakras might differ, but they all share a common ground of representing the subtle energy centres of the body. However, it is important to note that even if one is not suffering from any ailment or psychopathology, activating the chakras facilitates our day to day functioning from good to better and from better to best. It widens the mental perspective, gives ego strength and control over the lower sensations and passions, resolving unconscious complexes and elevating the consciousness to new heights. It may be noted that the different traits of personality such as sensing and intuition, decision making, judging and perceiving, thinking and feeling as proposed by Carl Jung can be developed by the energizing the chakras through the yoga.



Figure 1

### Bibliography

1. Chakras and the Channels of Energy (2013).
2. Ferrati A. "A Beginner's Guide to the Chakras". (2014).
3. Fondin, M. "What is a Chakra" (2015).
4. Misra, G and Mohanty AK. "Perspectives on Indigenous Psychology" (2002).
5. Moorhead Gregor, *et al.* "Organizational Behaviour, Managing People and Organizations". Biztantra Edition 9 (2009): 66.
6. Pareek U., *et al.* "Understanding Organizational Behaviour". Oxford University Press, New Delhi, Edition 3 (2011): 136-137.
7. Patel R. "Warning Signs Your Chakras are Out of Balance" (2014).
8. Ross G. "The Spiritual Psychology of Chakras" (2011).
9. Swami Rama, *et al.* "Yoga and Psychotherapy: The Evolution of Consciousness". Himalayan Institute India, India.
10. Veereshwar P. "Indian System of Psychotherapy". Kalpaz Publications, Delhi (2002).

Volume 2 Issue 8 November 2018

© All rights are reserved by Manish Kumar Dwivedi.