



Research Article

ELEVATING THE INNER-CONSCIOUSNESS "THIRD-EYE" THROUGH "VEDIC MANAS YOGA" PRACTICE

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ABSTRACT

'Third-Eye Chakra', also known as 'Ajna Chakra' in Sanskrit, is the sixth of the body's seven major Chakras. It is also known as the "perception center" and, said to be the seat of soul and the portal to higher awareness. It is essential for achieving greater awareness and serves as the focus of concentration during Asana or meditation practices. Ajna Chakra corresponds to the hypothalamus, pituitary gland, and pineal gland, as well as the eyes, ears, and nose in the physical body. Vedic manas yoga is a holistic approach to yoga that integrates concepts from the Vedas, ancient Indian literature, with practices that attempt to balance the mind, body, and spirit. This study was conducted to develop the inner consciousness and awake the dormant powers of individual participants using Vedic manas yoga. In this observational study, a total 30 physically and mentally healthy subject aged in between 5 to 15 years of both gender from Patanjali Gurukulam, Haridwar, were included. The Pre- and Post-treatment SF-36 scores were statistically evaluated using paired t-test. There was a significant difference ( $p<0.5$ ) observed in mean scores of Pre-program and Post-program scores of SF-36 after three days programmed interventions against psychosocial, spiritual and emotional development of subjects. The paired t-test revealed a significant score having  $p<0.05$  for pre-program and post-program questionnaire responses. The maximum improvement was recorded to be 22% with overall third-eye activation. Vedic manas yoga practice has shown significant improvement in SF-36 among subjects participating in this study and, further studies are recommended to awaken the inner consciousness and align the energies of body, mind and spirit.

INTRODUCTION

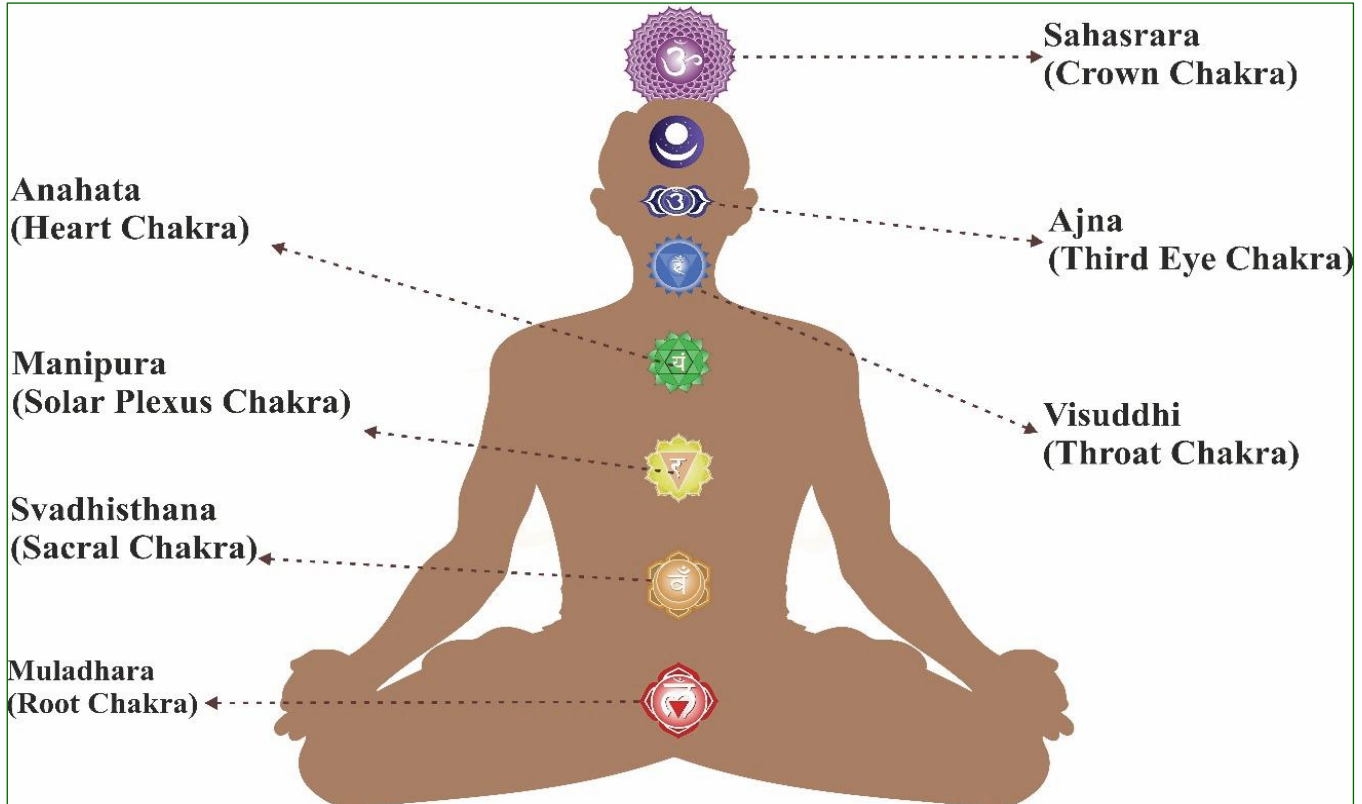
Chakras are believed to be energy centers within the human body responsible for the dissemination of vital life force through various tissues and nerves emanating from these centers.<sup>[1]</sup> It is believed that the word *chakra* was originated in India between 1700 and 500 BC in the Hindu texts, *Upanishads* and *Vedas*.<sup>[2,3]</sup> The word "Chakra" translates to "wheel" or "disk" in Sanskrit, reflecting their circular and spinning nature and these Chakras

are responsible for the flow of vital life force energy, known as "Prana," throughout the body. Chakras are considered the power centers which help for spreading energy to the body. Psychic centers are present in everyone's body lying dormant and inactive, concentration on these chakras stimulates the energy flow and activates these Chakras. Seven major chakras i.e., Sahasrara, Ajna, Visuddhi, Anahata, Manipura, Svadhithana, and Muladhara are located in the body and helps in performing specific functions of the body<sup>[4]</sup>, as illustrated in Figure 1. The third eye, often known as the inner eye, is an esoteric and mystical idea referring to an invisible eye that provides perception beyond ordinary sight. In certain spiritual traditions, such as Hinduism, the third eye is referred to as the Chakra, brow, or Ajna chakra. The Ajna Chakra, according to traditional beliefs, is purportedly

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situated at the center of eyebrows and is closely related to the pineal gland.<sup>[1]</sup> The pineal gland and third eye are connected in spirituality.<sup>[5]</sup> The third eye is seen as the entrance to the higher planes of consciousness or the inner regions. It is frequently represented in New Age spirituality as either a state of enlightenment or the capacity to conjure up visions

that are profoundly psychologically significant.<sup>[6]</sup> It is frequently linked to out-of-body experiences, religious visions, the ability to see auras and *Chakras*, intuition, and precognitive abilities. Occasionally, individuals who assert to have a third eye are referred to as sages.<sup>[7]</sup>

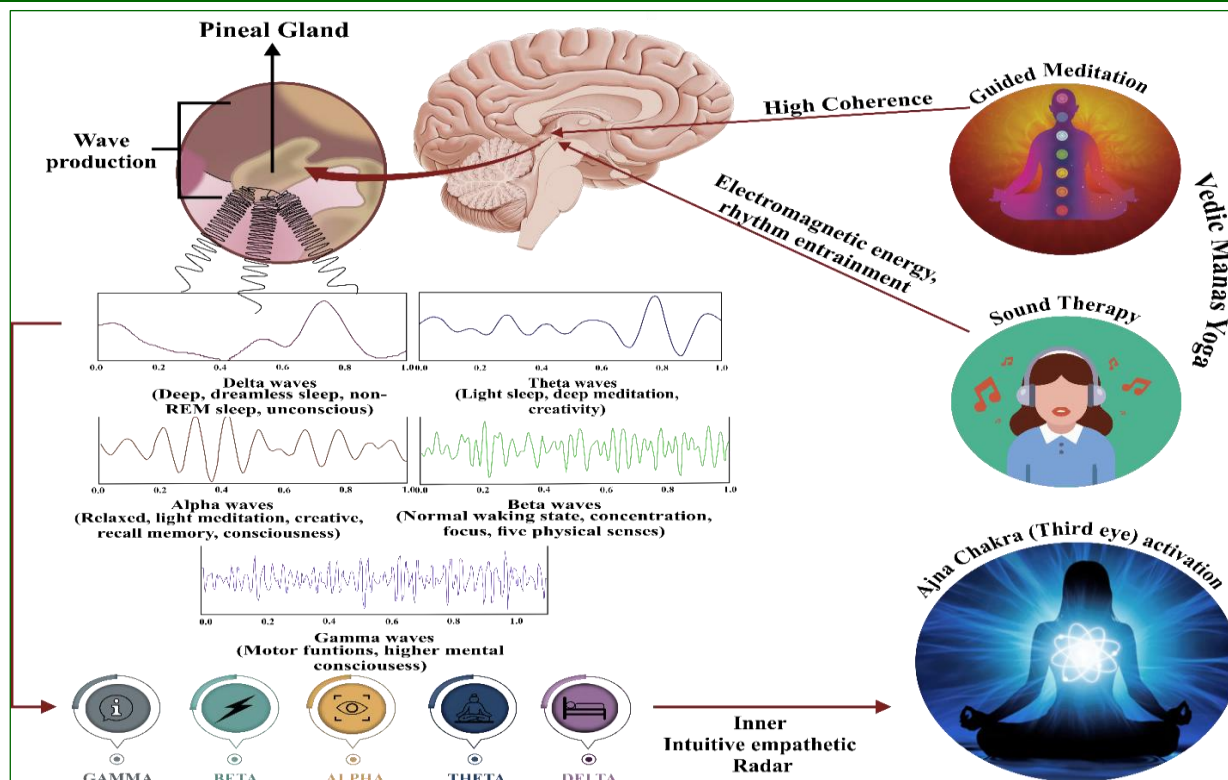


**Fig 1: Seven major *Chakras* of the human body**

One of the key factors affecting the pineal gland's activation is frequencies. Resonance, also known as rhythm entrainment, occurs when two wave patterns begin to resonate at the same frequency. When the pituitary and hypothalamus resonate with the throbbing vibration of the pineal gland, our entire system may strive towards harmony. The pineal gland starts to vibrate and activate alongside the heart because it is sensitive to electromagnetic radiation.<sup>[8]</sup> The third eye wakes and becomes more creative, perceptive, and in tune with its environment when the organs are in resonance because of the high vibration of their high vibration. The pineal gland, or *Agya chakra*, is the energy center located in the space between our eyebrows. The *Agya chakra* is connected

to the body's pituitary and hypothalamus glands. All of the *chakras* may directly affect the pineal gland and its function, even though the third eye *chakra* is intimately related to it.<sup>[9]</sup> As our brain processes information, it generates numerous waves, including *Alpha* ( $\alpha$ ), *Beta* ( $\beta$ ), *Gamma* ( $\gamma$ ), *Delta* ( $\delta$ ), and *Theta* ( $\theta$ ).

If we can get the brain wave down to alpha-theta, our brains will function at their peak. So, if our brain enters the creative state, we may learn to read without visual aid, remember information more rapidly, and focus better. Alpha waves have been observed to rise with regular meditation. These conditions will ultimately result in third-eye activation, as shown in Figure 2.



**Fig 2: Vedic manas yoga influences brain waves for activation of Ajna chakra (Third-eye)**

In many Chinese religious groups including Taoism, training the third eye entails focusing concentration on the area between the brows with closed eyelids while the body is in a variety of qigong positions.<sup>[10]</sup> The purpose of the training is to allow the body to tune into the ideal vibration of the cosmos and to build the strong foundation needed to attain advanced levels of concentration.<sup>[11]</sup> One is believed to be free from earthly attachments if the Third-Eye *Chakra* is balanced.<sup>[12]</sup>

In Hinduism, the third eye is thought to be situated in the middle of the forehead, just above the line where the eyebrows meet.<sup>[13]</sup> Similarly, according to Buddhism, it is positioned between the two physical eyes and, when completely opened, extends up to the middle of the forehead. It asserts that one of the most significant energy centers in the body is the third eye, which is situated at the sixth *Chakra* and is a portion of the major meridian, the line dividing the right and left hemispheres of the body.<sup>[14]</sup> The power of integrating the right and left sides of the brain brings together openness and intuition with the judgment and discrimination centers of the brain.<sup>[15]</sup> The ability to see beyond what the naked eye cannot see is referred to as having a third eye, or inner eye as it is also known.<sup>[14,16]</sup> The truth is that the third eye is the portal through which people may see their inner self as well as the entire world outside on a larger scale and with more comprehension.<sup>[17,18]</sup> It awakens and controls the energy body within a person.<sup>[19,20]</sup> The third eye can be thought of as a trigger that activates higher frequencies in the body of energy, resulting in higher levels of consciousness.<sup>[21,22,23]</sup> Even more simply said, the third

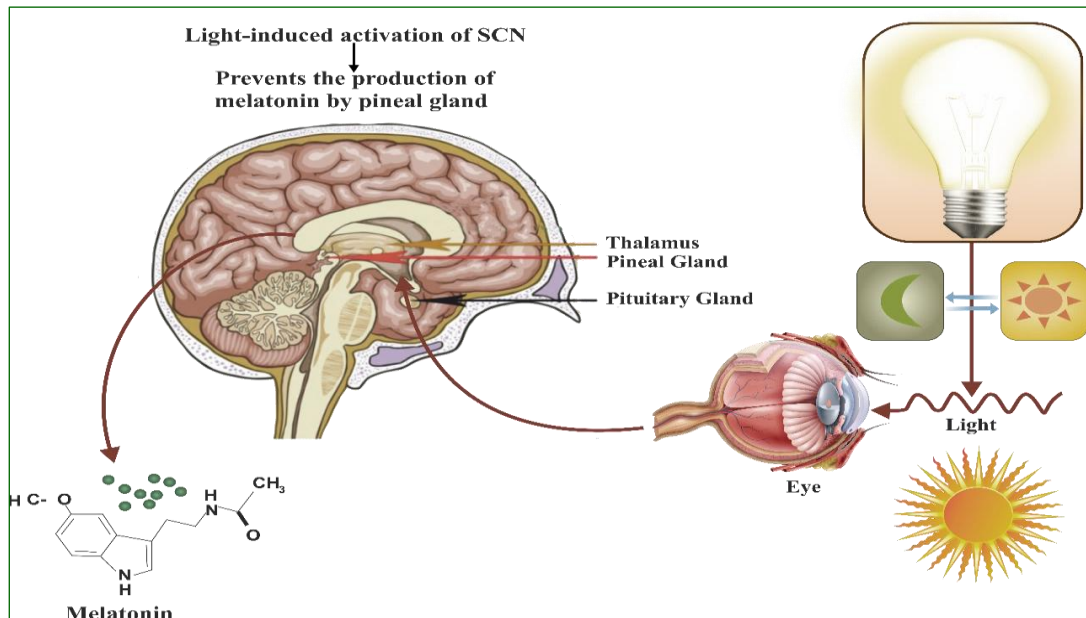
eye offers perception beyond the range of the five senses. A blockage can affect physical, emotional, and mental health, as well as create poor memory and worry. Modern medicine may propose that it is obstructed owing to pineal gland calcification. It can become calcified as a result of fluoride exposure, various disorders or an unhealthy lifestyle.<sup>[24]</sup>

In higher vertebrates, the inner retina (retinal ganglion cells) receives light and sends neurological impulses to the brain's vision areas. Only a small percentage of retinal ganglion cells have melanopsin, which can transmit neural impulses to brain regions not involved in picture formation. The paraventricular nucleus (PVN) uses glutamate, which is released by the suprachiasmatic nucleus (SCN) in the absence of light (darkness), to communicate with the pineal gland. The superior cervical ganglion receives information from the PVN nucleus, which then transfers it to the upper thoracic segments of the spinal column. The superior cervical ganglion then releases norepinephrine (NE), which triggers the secretion of melatonin in the pineal gland.

People, who have third eye *Chakra* disturbances may struggle with poor instinct, lack of determination, impaired judgment, disbelief, or hopelessness. Headaches, difficulty sleeping, or nightmares may be signs of physical imbalance.<sup>[3]</sup> The pineal gland is the light-sensitive organ that secretes melatonin and regulates the circadian rhythm. It is known as the sleep cycle which helps in regulating sleeping and waking time.<sup>[25]</sup> The pineal gland's major role is to gather information from the environment about the state of the light-dark cycle and transmit it

by producing and secreting the hormone melatonin which is used for treating sleep disorders. [26] Melatonin is derived from the amino acid tryptophan,

whose formation is controlled rhythmically by the hypothalamus and pineal gland [27], discussed in Figure 3.



**Fig 3: Mechanism of action of pineal gland for secretion of melatonin**

This research paper investigates the alterations in various facets of perception experienced by individuals following the activation of the "third eye" through the use of sound waves and meditation practices at Patanjali Yogpeeth. The participants underwent a three-day program focused on activating the third eye, which encompassed therapies such as *Yajna*, physical and cognitive exercises, meditation, and *Pranayama* (breathing exercises), among others. The participants were asked to complete a questionnaire both before and after the program, allowing for an analysis of the disparities observed in their psychosomatic characters including spiritual as

well as intellectual development before and after the intervention.

## MATERIALS AND METHODS

### Study Subjects

In this study, subjects were randomly recruited from Patanjali Gurukulam, Haridwar, for three days in the month of April 2023 on the basis of their informed consent to participate in this study. Subjects between the ages of 5 to 15 years of both genders, having physical and mental fitness were included in this study. However, subjects who were not meeting inclusion criteria and, having any chronic disease were excluded in this study, presented in Table 1.

**Table 1: Inclusion and exclusion criteria for the study**

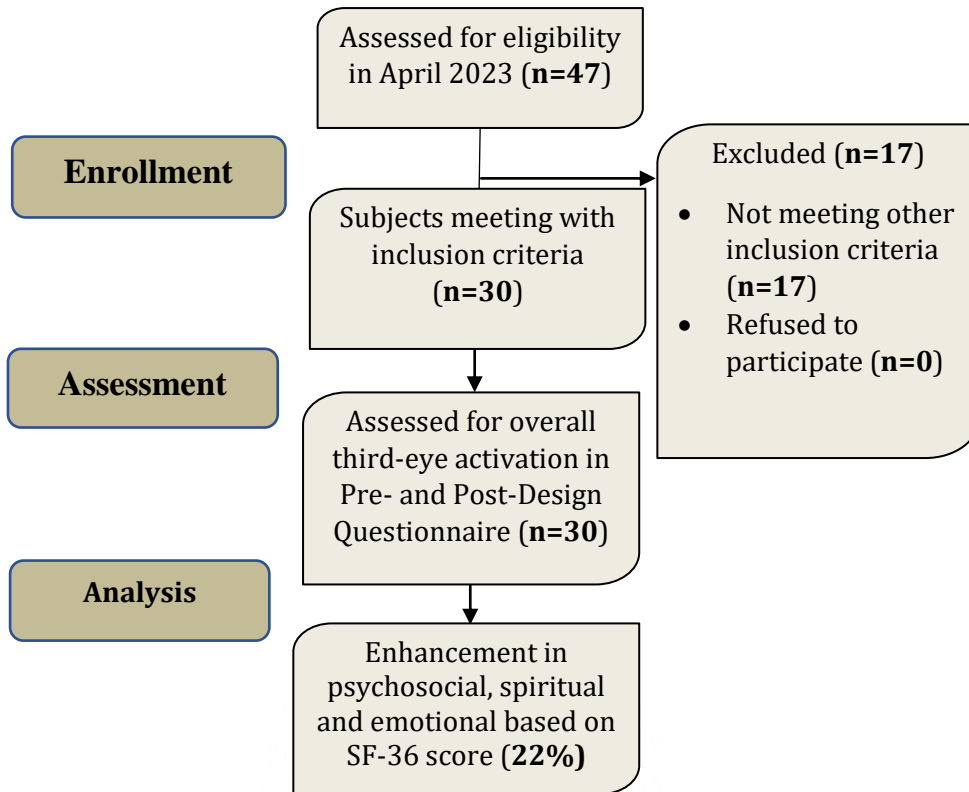
Total Sample Size: 30 participants	
Inclusion	Exclusion
Age: 5-15 years' students.	Individuals not meeting inclusion criteria
Gender: Male/Female	Individuals having a chronic disease.
Physically and mentally healthy individuals.	
Control Group	
Students above 15 years of age.	
Physically and mentally healthy students.	

### Questionnaire

The Short Form 36 Health Survey Questionnaire (SF-36) is a short-form health survey that measures each of the following eight health domains: physical functioning, role-physical, bodily pain, general health, vitality, social functioning, role-emotional, and mental health. Culture-specific data are required to calculate SF-36 norm-based scores.[28] Total 36 questions in the survey cover 8 scales including physical functioning (PF), role physical (RP), bodily pain (BP), general health (GH), vitality (VT), social functioning (SF), role emotional (RE), and mental health (MH).[29] Each question's scores are recorded as a score between 0 and 5, with lower test scores indicating fewer symptoms. Then, the averages of the pertinent questions, symptoms, and overall score are used to determine the symptom scores and sub-scores.

**Ethical Reporting**

This study was conducted according to the Strengthening the Reporting of Observational Studies in Epidemiology (STROBE) guidelines for observational studies [30], and a flow chart of the study is presented in Figure 4.



**Fig no 4: Flowchart of this observational study according to Strobe guidelines**

**Ethical Consideration of the Study**

The observational study was carried out in conformity with the ethical standards outlined in the Helsinki Declaration (1964).<sup>[31]</sup> Prior to filling out the surveys, health seekers who agreed to participate in the study provided informed consent. There were no crucial questions in the questionnaire, and data confidentiality was preserved.

**PROCEDURES**

**Statistical Methods**

Based on the estimated data of total included subjects in the overall third-eye activation study recruited from Patanjali Gurukulam, Haridwar, the sample size was independently determined using the following equation:

$$F = MS_{time} / MS_{error}$$

We took into account a 95% confidence interval (CI) and a 5% precision error. Assuming this, the target sample size was 40 subjects between the ages of 5 and 15 in this study. Categorical variables were reported as absolute frequencies and percentages, whilst numerical data were expressed as mean ±SD. Kurtosis and skewness were observed to determine the shape

of the distribution. The z critical value was defined to ascertain the normal distribution of the Pre- and Post-treatment scores assessed through questionnaire. The Statistical Package for the Social Sciences, version 16.0 (SPSS Inc., Chicago, IL, USA) and GraphPad PRISM v8.0 were used for statistical analysis.

**RESULTS**

**Study Subjects**

A total of 47 physically and mentally healthy subjects including both male and female gender aged in between 5 to 15 years from Patanjali Gurukulam, Haridwar were contacted for participation in the questionnaire based observational study. However, on the basis of inclusion/exclusion criteria, 28 subject's participation took part in the study and rest of the 17 participants were excluded from the study while 6 of them aged above 15 were taken as control. Out of these participants, 57.14% were male and the remaining 42.85% were female. Subjects aged in between 5 to 10 years were about 46.42%, 11 to 15 years of 39.28% and above 16 years with 14.28% subjected in the control group, as illustrated in Table 2.

**Table 2: Demographic parameters of subjects participating in the study**

Demographic Parameters	Groups	Total Number of Participants (Proportion in %)	Chi-square ( <i>p</i> - values)
Gender	Male	16 (57.14%)	0.35
	Female	12 (42.85%)	
Age	5-10 years	13 (46.42%)	0.005*
	11-15 years	11 (39.28%)	
	16 years and above (Control)	6 (14.28%)	
Education level	1-5 Grade	14 (50%)	0.15
	5-10 Grade	10 (35.72%)	
	Above 10 <sup>th</sup> Grade (Control)	6 (14.28%)	

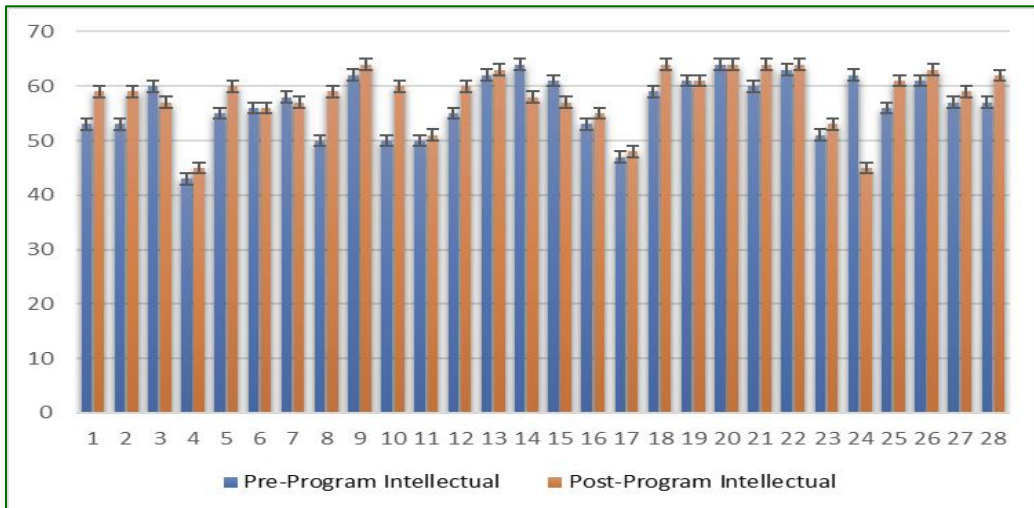
### Statistical Analysis

All study subjects had their SF-36 scores assessed, and the results showed a significant difference ( $p < 0.5$ ) observed in mean scores of Pre-program and Post-program observations after three days programmed interventions with a significant improvement of 22%, however, there was a similar pattern observed in control group but not as significant as test group. There was also a positive effect on overall effect of all eight domains of SF-36 questionnaire. However, these domains were broadly categorized in Intellectual and Spiritual domain where, there was a 42.35% increase in the spiritual domain of the participants while an increase in the intellectual domain was found to be 2.85% after attending the program (Figure 5 a, b). Thus, it can be attributed to the meditation and activation of pineal gland which also enhances a person's concentration via spiritual path.

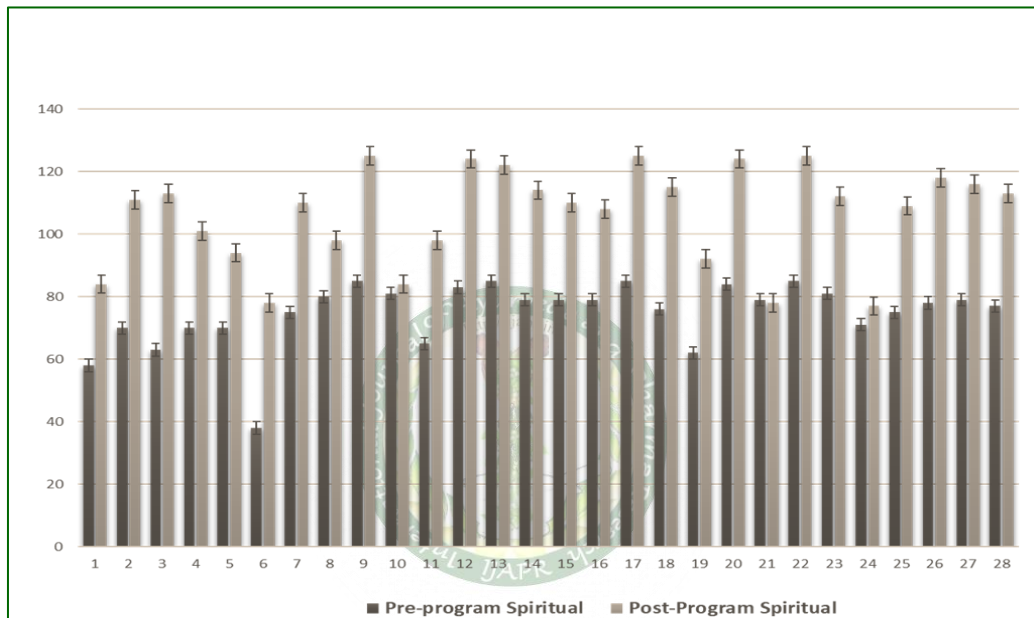
The paired *t*-test revealed a significant score having  $p < 0.05$  for pre-program as well as post-program questionnaire responses suggesting that the program had an effect on the measured variables, represented in Table 3.

**Table 3: Paired t-test for Pre-Program and Post-Program data.**

Table Analyzed	Results Data
Column A	Pre-program Data
vs.	vs.
Column B	Post-program Data
Paired t test	
P value	0.0256
P value summary	*
Significantly different ( $P < 0.05$ )?	Yes
One- or two-tailed P value?	Two-tailed
t, df	t=2.364, df=27
Number of pairs	28
How big is the difference?	
Mean of differences	0.4286
SD of differences	0.9595
SEM of differences	0.1813
95% confidence interval	0.05652 to 0.8006
R squared (partial eta squared)	0.1714



**Fig 5: (a) Differences in intellectual domain obtained pre- and post-third-eye program**



**Fig 5: (b) Differences in spiritual domain obtained pre- and post-third-eye program**

The study presents a dataset comprising of pre-program and post-program intellectual scores for a group of individuals. Upon comparing the pre- and post-program scores, it is evident that the majority of participants experienced an improvement in their intellectual performance. Out of the 28 participants, 20 individuals exhibited higher post-program scores compared to their pre-program scores. This observation suggests a positive impact of the program on the participants' intellectual domain. The guided meditation along with sound therapy is the primary neuro-modulatory system involved in motivated learning. According to theories, the mesolimbic dopaminergic pathway influenced by stimulation of vibrations plays a key role in promoting hippocampus plasticity. Memory is predicted during anticipatory midbrain activity by higher functional connectivity between the midbrain and regions in the medial temporal lobe. The potential power of the cerebrum is awakened by midbrain stimulation, enabling very efficient memory performance. The pineal gland secretes two potent hormones, melatonin and

serotonin. While melatonin synthesis rises in the dark and lowers in the light, serotonin is regarded to have a significant relationship to species development and the ability to improve right brain intelligence.

Further analysis of the data reveals that some participants demonstrated a considerable increase in intellectual scores. For instance, individual with pre-program scores as low as 45 were able to achieve post-program scores of 64, i.e., a maximum increase of 42.2% in individuals intellectual abilities were observed. This significant improvement suggests that the program had a transformative effect on intellectual abilities which is in agreement with other reported meditation studies.<sup>[32,33]</sup> According to a study, meditative techniques employing auditory, visual, or mental stimuli have the potential to generate specific patterns of brain waves. These patterns produce resonance within the brain, a phenomenon that has been shaped over thousands of years through human experimentation and experience. Certain words, visual images, and mental exercises that are considered

"sacred" are believed to have unique effects, possibly due to the specific brain fields they generate. These fields induce vibrations and rhythmic pulsations in multiple systems of the body and mind, resulting in a sensation of resonance during spiritual practices.

Importantly, the pineal gland, a key structure in the brain, also exhibits similar vibration frequencies. As these frequencies increase, the pineal gland's barriers to the formation of dimethyltryptamine (DMT, a hallucinogen produced by pineal gland), such as the cellular shield, levels of enzymes, and concentrations of anti-DMT substances, are weakened. This ultimately leads to a surge of DMT, often described as the "spirit molecule" of the pineal gland, and is associated with subjective states of mystical consciousness.<sup>[34]</sup> Meditation has been reported to have the potential to modulate the functioning of the pineal gland, resulting in the generation of a precisely balanced standing wave through resonance phenomena. This process gives rise to a dynamic yet stable quality of experience. The harmonization achieved through this modulation serves to re-synchronize the activity of both hemispheres of the brain, leading to an overall recalibration of the entire organism.<sup>[8]</sup>

Upon comparing the pre- and post-program scores in the spiritual domain, it is evident that the majority of participants exhibited enhanced spiritual performance. Among the 28 participants, 27 individuals demonstrated higher post-program scores in comparison to their pre-program scores. This observation indicates a positive influence of the program on the participants' spiritual domain. Further analysis of the data unveils that certain participants displayed a substantial increase in their spiritual scores. For instance, an individual with an initial score of 38 achieved a post-program score of 78, resulting in a maximum increase of 105.2% in their spiritual abilities. This notable improvement suggests that the program had a transformative effect on the participants' spiritual capabilities, aligning with other studies exploring the relationship between the pineal gland and spiritual connection.<sup>[35,36]</sup> Theosophy and other religions contend that the third eye and pineal are related.<sup>[37]</sup> In line with this theory, prehistoric humans had a third eye at the back of their heads that had both a spiritual and bodily role.<sup>[38]</sup> This eye gradually shrank and descended into what is now known as the pineal gland as humans evolved through time.<sup>[39]</sup> According to Dr. Rick Strassman's theory, the pineal gland, which is merely mildly sensitive, creates and excretes dimethyltryptamine (DMT), a psychoactive compound that might be expelled in significant amounts just before birth or just before death.<sup>[40]</sup> According to research, meditation increased the brain's right and left hemispheres' coherence. Greater information flow and better functional

coupling and coordination across different areas are both indicative of higher coherence. Additionally, there is a correlation between higher levels of coherence and greater IQ, creativity, emotional stability, and cognitive flexibility scores.

In this study, a significant ( $p < 0.5$ ) difference was observed in Pre- and Post-program scores of SF-36 after three days programmed interventions against psycho-social, spiritual and emotional development of subjects and showed maximum improvement of 22% with overall third-eye activation. In children, the pituitary and hypothalamus glands are more delicate, allowing them to be more attentive and perceptive. Age-related gland stiffening and calculus formation around them cause a decrease in alpha wave frequency and strength. Alpha waves are produced by our brain when the body and the environment are in balance. When one is in sync with nature in both their thoughts and deeds, they feel as though they are a part of the cosmos. A person experiencing a lot of alpha wave activity will thus notice particular things in nature. This is what people typically refer to as intuition. Gamma wave emission in our subtle body only occurs when we regularly encounter alpha wave emissions. The main aim of this study focuses on the physical, mental, social and emotional well-being of an individual of every age group. Human brain glands, particularly the pineal gland, are crucial not just in terms of psycho neuroendocrinology, but also in terms of spirituality and touch with the soul.

## DISCUSSION

The third eye is the gate that opens to the space of higher consciousness and to the inner worlds. It is also the main organ through which the spiritual energy can be awakened and regulated. You may awaken your *chakras* by using the *Vedic manas yoga* which is a holistic combination of *Yogasanas*, *Pranayama's*, and meditation (guided meditation) can all help to open your *Ajna chakra*. A powerful technique for healing the third eye *chakra* is called sun gazing or candle staring. *Chakras* may be opened up by music. The mind gets engaged when one is totally concentrated on a wind, string, or percussion instrument. Meditation enhances concentration and attention. Additionally, better attention resource allocation, the capacity to maintain attention and concentrate, quicker re-allocation of attention resources, higher cognitive flexibility, and a decrease in automatic reaction all contribute to improved performance in attention activities. This study successfully investigated the impact of a three-day programmed intervention on the well-being of physically and mentally healthy subjects aged 5 to 15 years. This pilot study demonstrated a significant improvement in post- from pre-program scores after the intervention, indicating a positive effect on the measured variables. These findings support the



potential effectiveness of the intervention and contribute to the understanding of promoting well-being in children and adolescents. Further research can build upon these results to explore long-term effects, identify specific aspects of the intervention that drive positive outcomes, and develop tailored interventions for specific populations. According to this study, yoga, and mythology have some commonality in the third eye and their use of each group's perceptions and knowledge can open up many issues to another group. However, the findings of this study suggest that future developments to awake the inner consciousness and aligning the energies of the body, mind and spirit should be encouraged.

### Ethical Approval

This observation study was performed in line with the Declaration of Helsinki and Institutional Ethical Committee (Patanjali Ayurvedic Hospital, Haridwar) has confirmed that no ethical approval is required for such observational study.

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