

Srimad Bhagavad Gita-Based Affirmations for Chakra Activation: A Thematic Review

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Abstract

This theoretical review explores the thematic alignment between affirmations derived from the *Srimad Bhagavad Gita* (SBG) and the psychoenergetic functions of the seven chakras in Indian psychology. Drawing from spiritual philosophy, yoga psychology, and neurocognitive science, the paper presents a novel chakra activation model based on Gita shlokas reframed as affirmations. Using a theoretical thematic analysis approach, selected verses were interpreted for their symbolic resonance with the psychosomatic qualities of each chakra. The findings suggest that SBG-based affirmations can functionally fulfill the roles of traditional Bīja Mantras by combining semantic intention, vibrational rhythm, and meditative repetition. The review also examines the neuroscientific underpinnings of affirmation practices—highlighting how they modulate brain areas associated with emotional regulation, attention, and self-integration. Implications are discussed for Indian psychology, transpersonal therapy, chakra-based interventions, and spiritual well-being. This research contributes a scripturally grounded, psychologically informed model for integrative spiritual practice and future empirical exploration.

Keywords: Srimad Bhagavad Gita, chakra activation, affirmations, kundalini, Bīja Mantra

1. Introduction

The conceptualization of chakras (*cakras*) and kundalini (*kuṇḍalinī śakti*) represents a cornerstone of Indian spiritual psychology. Ancient Indian scriptures, including the *Shandilya Upanishad*, *Yoga Tattva Upanishad*, and *Yoga Kundalini Upanishad*, along with Tantric texts such as the *Sat-Cakra-Nirupana*, describe the chakras as subtle psychoenergetic vortices aligned vertically along the spine (Feuerstein, 1997; Motoyama, 1981; Saraswati, 2007). Each chakra is associated with a distinct psychosomatic domain—governing bodily instincts, emotional dynamics, cognitive states, and spiritual consciousness (Johari, 2000; Anodea, 2004).

The rise of kundalini energy through these chakras is considered both a mystical and psychospiritual event, leading to expanded states of awareness and spiritual transformation (White, 1996). This awakening is traditionally facilitated through yogic disciplines, including āsana (posture), prāṇāyāma (breath regulation), mantra japa (repetition), dhyāna (meditation), and ethical purification (Saraswati, 2007; Vivekananda, 1896).

One of the most potent tools for chakra activation is the use of **Bija Mantras**—monosyllabic seed sounds such as *LAM*, *VAM*, *RAM*, etc., which correspond vibrationally to each chakra (Johari, 2000). These mantras are believed to activate subtle energetic frequencies through sound resonance and phonemic vibration, initiating alignment and purification of the respective chakra (Feuerstein, 1997).

In parallel, modern psychology and contemplative neuroscience have demonstrated that **affirmations**—short, positive, intentional statements—can rewire cognitive-emotional pathways through mechanisms such as self-affirmation theory, emotional reappraisal, and neuroplasticity (Cascio et al., 2016; Falk et al., 2015; Sherman et al., 2009). Functional MRI studies have shown that affirmations engage the ventromedial prefrontal cortex (vmPFC), anterior cingulate cortex (ACC), and reward-processing areas—facilitating resilience and psychological integration (Creswell et al., 2005).

Affirmations in Indian spiritual traditions are semantically deeper than secular cognitive tools. They are often derived from scriptural teachings—*mahāvākyas* of the Upanishads, mantras from Vedic texts, or verses from epics like the *Bhagavad Gita*. The *Srimad Bhagavad Gita* (SBG), a 700-verse dialogue between Krishna and Arjuna, is revered as a manual for inner transformation, psychological equipoise, moral agency, and spiritual liberation (Radhakrishnan, 1948; Swami Sivananda, 1989; Rao, 2005).

SBG addresses psychological crises such as despair, existential dread, attachment, fear, and duty conflict—resonating directly with the psycho-emotional dimensions represented by the chakras (Misra, 1994; Sharma, 2015). While scholars have drawn parallels between Gita teachings and psychotherapy (Paranjpe, 1998; Rao & Paranjpe, 2008), no standardized model exists that maps specific Gita shlokas to chakra functions in the form of a structured affirmation system.

This study fills this lacuna by formulating and thematically analyzing **chakra-specific affirmations** derived from the *Srimad Bhagavad Gita*. These affirmations are interpreted through a blend of scriptural hermeneutics, thematic coding, and

psychospiritual synthesis to explore their potential in activating or harmonizing chakra energies. Moreover, the study critically examines whether these affirmations can **functionally fulfill the vibrational, semantic, and meditative roles of traditional Bija Mantras**—thus providing a hybridized model of spiritually anchored affirmation practice.

By integrating insights from ancient Indian scriptures, spiritual psychology, and cognitive neuroscience, this theoretical review lays the foundation for future empirical testing of the proposed affirmation module in the context of Indian psychology, yoga-based psychotherapy, and consciousness studies.

Research Questions

1. What psychospiritual themes emerge from chakra-specific affirmations derived from *Srimad Bhagavad Gita* shlokas?
2. How do these affirmations reflect or substitute the functions of traditional Bija Mantras?
3. What are the theoretical implications of this affirmation model for neuropsychological wellbeing and Indian psychotherapy?

2. Literature Review

The concept of chakras originates from early Indian metaphysical systems and finds textual expression in the *Upanishads*, *Tantras*, and classical yoga literature. The *Shat-Chakra-Nirupana*, a 16th-century Tantric text, provides a detailed symbolic and energetic description of the seven major chakras (Woodroffe, 1918). These chakras are integrally associated with physiological plexuses, psychological states, and spiritual functions. According to Johari (2000), each chakra influences both physical organs and mental-emotional processes, providing a psychophysical map for inner work.

Affirmations, though widely popularized in the West through cognitive-behavioral frameworks, have roots in the Indian tradition in the form of *mahāvākyas*, Vedic mantras, and introspective contemplations (*manana*). Contemporary affirmation science suggests that regular self-affirmation can buffer stress responses, increase psychological resilience, and enhance prosocial behavior (Creswell et al., 2005; Sherman et al., 2009). Cascio et al. (2016) demonstrated through neuroimaging that affirmation practices activate reward-related brain regions, supporting their use in behavior change and emotional regulation. These findings support the relevance of integrating affirmation methods with ancient chakra frameworks.

In Indian psychology, affirmation-like practices are embedded within spiritual disciplines. The *Bhagavad Gita* is a central philosophical text that contains numerous verses capable of being reframed as affirmations when interpreted through a psychospiritual lens. Rao (2005) and Misra (1994) emphasized the Gita's applicability to counseling and inner healing. Radhakrishnan (1948) referred to the Gita as a synthesis of action, devotion, and knowledge—each chapter acting as a stage of psychological transformation. Sharma (2015) noted that Arjuna's inner turmoil in the battlefield serves as a metaphor for modern psychological conflict, with Krishna's teachings providing existential and therapeutic resolutions.

The use of mantras, particularly Bija Mantras, in yogic systems is considered essential for chakra purification. These monosyllables (e.g., *LAM*, *VAM*, *RAM*) are assigned to individual chakras and are believed to carry vibrational codes that resonate with specific energetic centers (Feuerstein, 1997; Anodea, 2004). Sound-based chakra work has been supported by research in vibrational healing and neuroacoustics (Murphy, 1992). Although Bija Mantras lack semantic depth, their energetic potency is acknowledged in energy psychology. In contrast, affirmations derived from Gita shlokas integrate both **vibrational resonance** (through sacred phonetics) and **cognitive-emotional content**, forming a dual-action mechanism.

While yoga and Gita-based counseling practices are gaining scholarly attention (Paranjpe, 1998; Rao & Paranjpe, 2008), no published framework has systematically aligned chakra psychology with specific affirmations derived from SBG. A few works, such as those by Saraswati (2007) and Vivekananda (1896), have mentioned spiritual transformation through mantra and jñāna-yoga, but an applied affirmation model grounded in scripture remains absent.

Hence, this literature review underscores the following gaps: (a) the absence of a semantically structured, Gita-based affirmation module targeting chakra activation; (b) limited cross-disciplinary integration between spiritual affirmation, neuropsychology, and Indian subtle body theory; and (c) the need for theoretical models that bridge vibrational (mantra) and semantic (affirmation) approaches to chakra therapy.

This review forms the basis for the present study's aim: to establish a chakra-wise affirmation system based on Srimad Bhagavad Gita and evaluate its theoretical and psychospiritual coherence through thematic analysis and interdisciplinary synthesis.

3. Theoretical Framework

This section outlines the multidisciplinary theoretical foundations underpinning the integration of chakra theory, affirmation practice, and psychospiritual transformation through scriptural wisdom. The framework draws from Indian psychology, cognitive neuroscience, and yogic philosophy to contextualize the mechanism of chakra activation using affirmations derived from the *Srimad Bhagavad Gita*.

3.1 Kundalini and Chakra System in Indian Psychology

The chakra system originates from yogic and Tantric traditions, where the subtle body (*sūkṣma śarīra*) is understood as a network of energy centers (*chakras*) connected by psychic channels (*nāḍīs*) (Woodroffe, 1918; Saraswati, 2007). Each chakra governs specific dimensions of human experience—such as survival (Muladhara), desire (Swadhisthana), willpower (Manipura), love (Anahata), expression (Vishuddha), insight (Ajna), and transcendence (Sahasrara) (Johari, 2000; Anodea, 2004).

Kundalini, often symbolized as a coiled serpent at the base of the spine, represents dormant spiritual energy. When awakened through spiritual practice, it ascends through the chakras, activating each in sequence and culminating in self-realization (Feuerstein, 1997). The process of kundalini awakening is traditionally facilitated through practices including mantra repetition, meditation, visualization, and ethical self-purification (Saraswati, 2007; Vivekananda, 1896).

3.2 Affirmations and the Cognitive Neuroscience of Self-Suggestion

Contemporary neuroscience recognizes affirmations as a potent tool for emotional regulation and cognitive restructuring. Affirmation practices engage the medial prefrontal cortex (mPFC), ventromedial prefrontal cortex (vmPFC), and anterior cingulate cortex (ACC)—regions responsible for self-referential thinking, emotional control, and attention regulation (Falk et al., 2015; Cascio et al., 2016). Studies have shown that affirmations enhance resilience, reduce threat perception, and buffer stress responses (Creswell et al., 2005; Sherman et al., 2009).

Self-affirmation theory posits that affirmations restore self-integrity by allowing individuals to reflect on personally meaningful values. When spiritual or scriptural content is used, affirmations may also activate the default mode network (DMN) associated with meaning, identity, and spiritual cognition (Jung et al., 2016). In this

context, affirmations derived from the Gita offer both semantic depth and spiritual anchoring—extending beyond secular affirmations.

3.3 Psychospiritual Transformation Through Srimad Bhagavad Gita The *Srimad Bhagavad Gita* offers a comprehensive model of inner transformation by addressing core existential themes—such as fear, identity, purpose, attachment, and transcendence—through dialogic wisdom. Krishna’s teachings to Arjuna span emotional resilience, cognitive reappraisal, spiritual surrender, and dharmic action (Radhakrishnan, 1948; Rao, 2005; Sharma, 2015).

Each chapter (*adhyāya*) of the Gita corresponds with a psychological phase or spiritual path—Karma Yoga (action), Bhakti Yoga (devotion), Jñāna Yoga (knowledge), and Dhyāna Yoga (meditation)—making it suitable for constructing an integrative affirmation model aligned with the chakra system (Misra, 1994; Paranjpe, 1998).

The affirmation module developed in this study reframes selected Gita shlokas as chakra-specific affirmations. These are not merely motivational phrases but semantically loaded, spiritually resonant utterances intended to invoke specific psychoenergetic shifts. For instance, affirmations based on Chapter 2 emphasize equanimity and self-mastery (Manipura Chakra), while those from Chapter 12 cultivate unconditional love and surrender (Anahata Chakra). This system aligns closely with the therapeutic processes outlined in Indian psychology—such as *viveka* (discrimination), *vairāgya* (non-attachment), and *śaraṇāgati* (surrender).

Hence, the theoretical foundation of this paper is a triadic model: (1) the chakra framework from Indian spiritual science, (2) affirmation science from cognitive neuroscience, and (3) psychospiritual teachings of the Bhagavad Gita. This integrative lens provides a rigorous and culturally grounded basis for analyzing the affirmation-based chakra activation module.

4. Methodology

This study adopts a theoretical qualitative methodology based on *thematic analysis* to examine the psychospiritual significance of chakra-specific affirmations derived from the *Srimad Bhagavad Gita*. This approach aligns with the interpretative paradigms of Indian psychology and spiritual hermeneutics. It facilitates a deep analysis of meaning, intention, and vibrational structure within sacred texts. The methodology integrates textual analysis, thematic coding, expert validation, and interdisciplinary interpretation.

4.1 Research Design

The research follows a non-empirical, theoretical thematic analysis design based on Braun and Clarke's (2006) six-phase framework, which has been adapted for scriptural content. It is exploratory and interpretative in nature. The primary material comprises selected Sanskrit shlokas from the *Srimad Bhagavad Gita*, translated into Hindi for affirmation construction and analyzed in the context of chakra symbolism, psychospiritual functions, and cognitive-emotional regulation.

4.2 Selection Criteria for Shlokas

Shlokas were selected using the following criteria:

- Resonance with the core psychological themes associated with each chakra.
- Clarity of semantic structure suitable for conversion into affirmations.
- Relevance to the spiritual paths outlined in Indian psychology, including Bhakti Yoga, Karma Yoga, Jñāna Yoga, and Dhyāna Yoga.
- Support from classical commentaries such as those by Swami Sivananda (1989) and Radhakrishnan (1948).

Seven primary shlokas were selected—each corresponding to one of the seven chakras—representing existential stability, emotional fluidity, volitional energy, love, expression, intuition, and transcendence. Verses were sourced from the Gita Press edition (1950) and interpreted in both Sanskrit and Hindi contexts.

4.3 Affirmation Development Protocol

Each shloka was carefully translated and thematically distilled into a single affirmation in Hindi, while preserving psychological essence and spiritual resonance. Affirmations were structured using the following principles:

- Semantic simplification with retained spiritual depth.
- Present-tense and first-person formulation to aid cognitive embodiment.
- Alignment with chakra-specific psychoenergetic themes.

For example, the affirmation developed for the Anahata Chakra (heart center) was derived from Chapter 12, Verse 13, focusing on compassion and forgiveness. All affirmations underwent expert validation by Indian psychology and Sanskrit scholars.

4.4 Thematic Coding Procedure

A three-layered thematic coding process was employed:

1. **Descriptive coding:** Key emotional, cognitive, and spiritual themes were identified from each shloka.
2. **Analytic coding:** The chakra-relevant symbolic and psychological interpretations were explored.
3. **Integrative synthesis:** Affirmations were mapped onto chakra-specific functions and potential neuropsychological correlates.

Themes were triangulated using primary texts, classical commentaries, and constructs from modern psychology. Inter-coder reliability checks were conducted by two independent reviewers with expertise in Indian psychology.

4.5 Validity and Trustworthiness

To ensure rigor and authenticity, the following strategies were used:

- **Triangulation:** Multiple interpretive sources were used, including scriptural verses, commentaries, and contemporary neuroscience literature.
- **Expert validation:** The affirmation mapping and thematic coding were reviewed by domain experts in yoga psychology and Indian philosophy.
- **Reflexivity:** The positionality of the author, grounded in Indian yogic traditions, was acknowledged as part of the interpretative lens.
- **Audit trail:** Coding logs and decision matrices were maintained to document each step of the analytical process.

This qualitative methodology ensures that the affirmations are not arbitrarily constructed but rather spiritually grounded, semantically coherent, and psychospiritually relevant. The next section presents the chakra-wise thematic analysis and interpretation of the affirmation system.

5. Thematic Analysis and Interpretation

This section presents the chakra-wise thematic interpretation of affirmations derived from *Srimad Bhagavad Gita* shlokas. Each affirmation was constructed to capture the core psychoenergetic quality of the chakra and to act as a spiritual tool for transformation. The thematic analysis outlines how these affirmations, rooted in sacred scripture, fulfill emotional, cognitive, and vibrational functions analogous to

Bija Mantras, thereby supporting chakra activation and potential kundalini awakening.

5.1 Muladhara (Root) Chakra

- **Shloka Source:** Bhagavad Gita 2.47
- **Affirmation (Hindi):** “मैं केवल अपने कर्तव्य का पालन करता हूँ, परिणाम में मेरा कोई स्वार्थ नहीं है।”
- **Translation:** *I perform my duty without attachment to outcomes.*
- **Theme:** Grounding, Duty, Non-attachment
- **Interpretation:** This affirmation fosters existential security by reinforcing the principle of karmayoga—acting without attachment to outcomes. It addresses fear, instability, and survival anxiety, stabilizing the Muladhara chakra.

5.2 Swadhisthana (Sacral) Chakra

- **Shloka Source:** Bhagavad Gita 3.30
- **Affirmation (Hindi):** “मैं अपनी सभी इच्छाओं को समर्पण में परिवर्तित करता हूँ।”
- **Translation:** *I transform all my desires into divine surrender.*
- **Theme:** Emotional flow, Sacred desire, Surrender
- **Interpretation:** This affirmation emphasizes emotional purification through spiritual surrender. It harmonizes the sacral energy related to desire, intimacy, and creativity.

5.3 Manipura (Solar Plexus) Chakra

- **Shloka Source:** Bhagavad Gita 6.5
- **Affirmation (Hindi):** “मैं स्वयं का मित्र हूँ और आत्मबल से सशक्त हूँ।”
- **Translation:** *I am my own friend and empowered by inner strength.*
- **Theme:** Self-worth, Discipline, Inner power
- **Interpretation:** Emphasizing self-mastery, this affirmation reclaims personal power and self-esteem. It balances Manipura energy which governs ambition, will, and ego regulation.

5.4 Anahata (Heart) Chakra

- **Shloka Source:** Bhagavad Gita 12.13–14
- **Affirmation (Hindi):** “मैं सभी प्राणियों से प्रेम करता हूँ और क्षमा में जीता हूँ।”
- **Translation:** *I love all beings and live in forgiveness.*
- **Theme:** Universal love, Compassion, Forgiveness

- **Interpretation:** This affirmation nurtures emotional healing, acceptance, and open-heartedness. It aligns Anahata chakra with bhakti (devotion) and loving-kindness.

5.5 Vishuddha (Throat) Chakra

- **Shloka Source:** Bhagavad Gita 17.15
- **Affirmation (Hindi):** “मेरे वचन सत्य, प्रिय, और कल्याणकारी हैं।”
- **Translation:** *My words are truthful, kind, and beneficial.*
- **Theme:** Expression, Purity of speech, Truthfulness
- **Interpretation:** This affirmation encourages ethical communication, authenticity, and spiritual resonance in expression—purifying Vishuddha chakra.

5.6 Ajna (Third Eye) Chakra

- **Shloka Source:** Bhagavad Gita 4.38
- **Affirmation (Hindi):** “ज्ञान के द्वारा मेरा चित्त निर्मल और शांत है।”
- **Translation:** *Through wisdom, my mind is pure and calm.*
- **Theme:** Insight, Wisdom, Mental clarity
- **Interpretation:** This affirmation activates intuitive insight and discernment, enhancing Ajna chakra’s function of clarity, perception, and spiritual vision.

5.7 Sahasrara (Crown) Chakra

- **Shloka Source:** Bhagavad Gita 18.66
- **Affirmation (Hindi):** “मैं परम सत्य में सम्पूर्ण रूप से समर्पित हूँ।”
- **Translation:** *I am fully surrendered to the Supreme Truth.*
- **Theme:** Transcendence, Liberation, Divine union
- **Interpretation:** This affirmation culminates the chakra journey with spiritual surrender, aligning the practitioner with the transcendent consciousness of Sahasrara.

Functional Parallels with Bīja Mantras

Traditional Bīja Mantras activate chakras through phonemic vibration. However, these Gita-derived affirmations fulfill analogous functions by combining sacred vibration, semantic intention, emotional resonance, and spiritual suggestion. While Bīja Mantras like “RAM” stimulate solar plexus energy through sound, the Manipura affirmation—“मैं स्वयं का मित्र हूँ और आत्मबल से सशक्त हूँ” (*I am my own*

friend and empowered by inner strength)—cognitively and emotionally reorients self-concept, which also activates Manipura chakra.

Thus, the affirmation model provides a complementary approach, uniting mantra's vibrational efficacy with affirmation's neuropsychological action. These affirmations act as *semantic mantras*—meaning-infused vibrations that harmonize cognition, affect, and subtle energy. This synthesis represents a novel model of chakra activation rooted in scriptural wisdom and aligned with the psychology of self-transformation.

6. Discussion

This section synthesizes the thematic findings with relevant theories from Indian psychology, yogic spirituality, and cognitive neuroscience. It highlights how affirmations derived from the *Srimad Bhagavad Gita*, when aligned with chakra symbolism, offer a transformative psychospiritual tool capable of emotional regulation, spiritual insight, and inner healing. The discussion explores this alignment across philosophical, psychological, and neurocognitive dimensions.

6.1 Integration of Scriptural Wisdom and Chakra Psychology

The affirmations developed in this module are not generic or secular statements. They are rooted in the metaphysical and moral teachings of the *Bhagavad Gita*, which itself is a psychospiritual dialogue designed to address human suffering, indecision, and existential anxiety (Radhakrishnan, 1948; Sharma, 2015). By mapping specific Gita verses to the chakra system, this research translates classical Indian knowledge into a structured system of self-transformation. The chakra-wise affirmation structure resonates with traditional yoga texts, such as the *Shat Chakra Nirupana* and *Hatha Yoga Pradipika*, which emphasize mantra repetition, mental purification, and progressive awakening (Woodroffe, 1918; Saraswati, 2007).

6.2 Affirmations as Semantic Mantras: A Neuropsychological Bridge

While traditional Bīja Mantras activate chakras through vibrational resonance, the affirmations used here function as *semantic mantras*—imbued with meaning, intent, and spiritual vibration. From a neuropsychological perspective, affirmations activate the ventromedial prefrontal cortex (vmPFC), anterior cingulate cortex (ACC), and reward circuitry, thereby increasing emotional regulation and reducing self-threatening responses (Falk et al., 2015; Cascio et al., 2016). Such findings align with research on meditative chanting and mantra practices, which show enhanced

theta activity, decreased amygdala activation, and improved parasympathetic functioning (Goleman & Davidson, 2017).

The integration of affirmation, visualization, and subtle body focus allows for a cognitive-emotional alignment that supports the psychospiritual functions attributed to each chakra. For instance, the Manipura Chakra affirmation—“मैं स्वयं का मित्र हूँ और आत्मबल से सशक्त हूँ” (*I am my own friend and empowered by inner strength*)—activates self-concept restructuring and emotional confidence, consistent with findings from positive affirmation studies (Critcher & Dunning, 2015).

6.3 Gita-Based Affirmations as Tools for Transpersonal Growth

The Gita’s teachings on *śaraṇāgati* (surrender), *samatvam* (equanimity), and *atmavashyatā* (self-mastery) provide a deep reservoir for affirmational healing (Rao, 2005; Paranipe, 1998). These themes mirror transpersonal psychology’s goals of ego-transcendence, inner harmony, and connection to a higher Self (Walsh & Vaughan, 1993). The Sahasrara affirmation—“मैं परम सत्य में सम्पूर्ण रूप से समर्पित हूँ” (*I am fully surrendered to the Supreme Truth*)—is not only a mantra of transcendence, but also an affirmation of liberation from egoic attachments.

Such spiritually charged affirmations bridge the domains of Indian scriptural psychology and modern therapeutic practices. They offer a culturally grounded alternative to Western affirmations while preserving spiritual depth and vibrational coherence.

6.4 Psychospiritual Applications and Consciousness Studies

The practical relevance of this model spans counseling, wellness programs, and yoga-based interventions. Given its grounding in both scripture and neuroscience, it can serve as a bridge between ancient contemplative practices and contemporary therapeutic tools. It also contributes to the growing field of Indian consciousness studies, which seeks to integrate subjective transformation, non-dual awareness, and neurobiological evidence (Joshi, 2014; Rao & Paranipe, 2008).

This module provides a prototype for integrating scriptural affirmations with chakra psychology, not merely for symptom relief, but for deeper psychospiritual flourishing. Its theoretical coherence and symbolic depth make it a viable framework for further empirical validation, digital delivery, and therapeutic adaptation.

7. Conclusion

This theoretical thematic review has offered a novel integration of scriptural psychology, chakra theory, and affirmation science by developing and analyzing a unique set of chakra-specific affirmations based on the *Srimad Bhagavad Gita*. Each affirmation was systematically derived from a carefully selected shloka, translated into Hindi to preserve cultural and vibrational proximity, and interpreted in terms of its psychospiritual, symbolic, and neurocognitive relevance. Thematic analysis revealed that these affirmations correspond to distinct chakra-related functions, including existential grounding, emotional purification, personal empowerment, compassionate love, authentic expression, intuitive insight, and spiritual surrender.

The framework draws from traditional yogic literature, such as the *Shat Chakra Nirupana* and *Kundalini Tantra*, while simultaneously aligning with contemporary findings in neuroscience and Indian psychology. By demonstrating that sacred affirmations can act as *semantic mantras*, capable of invoking vibrational, emotional, and cognitive alignment, this paper advances a culturally rooted yet universally applicable model for psychospiritual transformation.

Moreover, the affirmation system developed here offers a practical, non-invasive, and spiritually meaningful alternative to conventional chakra activation methods. The manuscript shows that Gita-inspired affirmations do not merely replicate the effects of Bija Mantras but engage in a more conscious, semantically grounded process of transformation. The integration of Sanskrit scripture, Hindi affirmations, and modern psychospiritual theory positions this framework as both intellectually rigorous and experientially transformative.

In conclusion, this work contributes to Indian psychology, transpersonal studies, and consciousness research by offering a structured affirmation-based model that is rooted in India's spiritual heritage and validated through thematic rigor. It opens new avenues for empirical research, therapeutic application, and global dissemination of Indian psychospiritual practices in a linguistically and culturally authentic manner.

8. Future Directions

The present framework invites several promising extensions. Future studies may focus on empirically validating the chakra-wise effects of *Srimad Bhagavad Gita*-based affirmations through pre-post intervention designs, using psychometric tools such as EEG, HRV, or standardized wellbeing scales. Controlled trials can evaluate their impact on psychological variables like anxiety, emotional regulation, and resilience.

A structured intervention program can be developed using this affirmation module over an 8-week format for specific populations such as students, trauma survivors, correctional facility residents, or meditation practitioners. The program may include daily affirmation practice, guided meditations, visualization exercises, and reflective journaling.

Translation and adaptation into multiple Indian languages, alongside English, may enhance cultural reach and accessibility. Moreover, collaboration with spiritual institutions, yoga therapy centers, or consciousness studies forums can facilitate structured dissemination and clinical adaptation.

Finally, future researchers may compare these Gita-based affirmations with traditional mantra-based or secular affirmation systems in terms of neurocognitive activation, subjective experience, and transformative outcomes. This may provide further insight into the unique psychospiritual potential of scriptural affirmations in chakra activation and kundalini awakening.

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