

SPIRITUAL UNDERSTANDING OF SWADHISTHAN CHAKRA– A REVIEW**Sharma Akanksha¹, Kumar Anil², Geeta³, Kumar Sunil⁴**¹PhD Scholar, Department of Rachana Sharir, NIA-DU, Jaipur.² PhD Scholar, Department of Samhita & Maulik Siddhanta, NIA-DU, Jaipur.³Assistant Professor, Department of Shalya Tantra, Keshav Ayurvedic Medical College & Hospital Aklera, Jhalawar.⁴Professor, Department of Rachana Sharir, NIA-DU, Jaipur.marvalanil@gmail.com**Abstract –**

The earliest mentions of the Chakras can be traced back to the Vedas, especially their Upanishadas, which date back as early as the first millennium BCE. It is an essential component that holds great importance in spiritual and metaphysical traditions, particularly in Yoga or Tantric practices. As far as chakras are the energy points, rather than physical entities and no one cannot discover it through the naked eye; this fine channel is concealed. In the rich tapestry of ancient Indian spiritual literature, the Swadhisthan Chakra emerges as a pivotal element of the Chakra system, which consists of seven primary energy centers. The Swadhisthan Chakra is found in lower abdomen and primarily associate to creativity, sexuality and emotions. This research delves into the spiritual understanding of Swadhisthan Chakra explores the meaning, characteristics and effect on one's wellbeing and spiritual upliftment. Awakening of Swadhisthan Chakra can lead to personal growth, emotional resilience and a deeper sense of connection with one-self. The aim of this study is to provide an extensive review on the role of the Swadhisthan Chakra in spiritual development and overall health by integrating information and knowledge accumulated throughout history that are well adapted to modern society. For this notion the paper focuses on Swadhisthan Chakra through a comprehensive literature review, as well as analysis of historical texts and modern interpretations are used to provide concern about the health benefits of the Chakra. Additionally an attempt has been made to investigate the methods and practices to balance the Chakra.

Key words- Chakra, Energy, Nadi, Prana, Rachanasharir, Swadhisthana**Introduction-**

The concept of Chakra rooted in ancient Indian spiritual traditions, particularly within the frameworks of Yoga and Tantra, where they are defined as center of energy in the human body. Derived from the Sanskrit term, Chakra which means wheel or discus¹ and it refers to an energy-spinning wheel that regulates one's physical, mental, emotional and spiritual health. There are seven Chakra in number, and they are aligned along the spine from coccyx to the crown of the head². Each Chakra has a corresponding physiological,

psychological characteristics and association with colours, petals, Beejmantra and gods and goddesses. In this approach, Several techniques of the Chakra rebalancing includes postures, breathing exercises together with the use of correct breathing, mantra chanting and visualization to offer spiritual development and holistic health. The Swadhisthana Chakra, an in dissociable element of the ancient Indian spiritual tradition, represents a vital energy center within the human body believed to govern various physical, emotional, spiritual aspects of human

existence. The Swadhisthana Chakra, being the second Chakra in this hierarchy³, is described in the Vedas, the Upanishads and many others texts where it is related with creativity, emotions and the energy that directs the life. Swadhisthan Chakra have been depicted in yantras in which they have featuring shape of lotus with a specific number of petals along with Beejmantra, symbols, colours and deities⁴. Chakra are postulated to control over different aspects of physical, emotions and spiritual entities of human lives. It is believed that this Chakra governs not only reproduction in the physical sense but also the creative process in all its forms, including ability to express one self, imaginative thinking and the capacity to experience joy. Ancient sages and yogis emphasised the significance of this Chakra in maintaining the balance between desires and creative. This research paper delves into the Swadhisthana Chakra, exploring its profound significance through the perspective of ancient knowledge. It also discuss the literal meaning of Chakra, location, relevance, the need of contemporary study and the potential future scope of this exploration.

Methods-

For this review, various studies were read and analysed, through Veda, Upnishad, Samhita, Yoga literature, searching methods like the manual search method supplemented with internet searches (Google scholar), Institutional studies, bibliographies from other studies. This protocol included a precise description of ancient literature of Swadisthana Chakra. We have choose to exclude quantitative

expressions, viewed it as a critical point for achieving higher states of consciousness and spiritual enlightenment.

Nowadays, people are starting to realise, how important it is to integrate ancient wisdom with modern scientific understanding. The study of the Swadhisthana Chakra is important for several reasons. First, it offers insights into the holistic nature of human health, highlighting the interconnectedness of the body, mind and spirit. Second, by better understanding this chakra can lead to enhanced emotional intelligence and creative expression, contributing to personal and professional growth. Lastly the integration of Chakra knowledge into modern therapeutic practices can offer innovative approaches to mental health and well-being.

articles and include qualitative research article based on criteria.

Review of Literature –

The concept of the Chakra is a cornerstone of various esoteric and yogic texts, most notably the Vedas, Upanishads, particularly within the frameworks of Hinduism, Buddhism, and various Yogic and Tantric systems. In Chinese, Japanese, Korean, and ai ethnomedical systems, this area is known as the lower Dantian, which is also referred to as e Golden Stove or Hara. Lataif, the Sufi energetic system, calls this area Nafs. Kabbalistic belief is that this area, known as the Sephirah Yesod, plays a vital role in making energy manifest.⁵ The Swadhisthana Chakra, holds a pivotal position in the intricate system of the seven primary Chakra in the human body.



Figure: 1 Diagrammatic representation showing location of Swadhisthan Chakra⁶

The Swadhisthana Chakra, known as the sacral Chakra, occupies a prominent place in ancient spiritual traditions. In case of Swadhishtan Chakra it is said that this is situated at Lingamool region⁷. In the

context of Nadis it is said that Vajra Nadi originates at Lingamool region⁷.

Many saints have had to face the temptations associated with this Chakra.

Symbolism⁸ –

Table No. 1: Showing Swadhisthan Chakra symbolism⁸

Location	Lingamool or base of genital organ
Number of (Dala) Petals and colour	Six petals, Vermillion
Letter on Petals (Dala)	Bam, Bham, Mam, Yam, Ram, Lam
Element (Tatva) and its colour	Apas /Jala
Sense	Sense of Taste
Beej Mantra (seed mantra)	Vam
Beejvahak	Makar (crocodile)
Yantra/ Shape	Crescent moon
Presiding God	Varuna, Lord Vishnu
Presiding Goddess	Rakini

Swadhishtan Chakra is crimson (red coloured) in color. This Chakra consists of six petals. These six petals contain Bam, Bham, Mam, Yam, Ram, Lam, Bijas on them. Its Bijamantra is Vam. The Shakti is Rakini Shakti and sitting God is Vishnu⁹. Above the Mantra that is within the Bindu, or dot, is the Vishnu sitting on Garuda, the mark of Shrivatsa on His chest and a gem Kaustubha on His breast. He is dark blue in colours and wears a yellow dhoti. He holds

a conch, a mace, a chakra and a lotus. He wears the Shrivatsa mark, and the Kaustubha gem. He is seated either on a pink lotus, or on the divine eagle.¹⁰

Inside the pericarp is a white region of Varuna, the deity for water element. It is like a crescent shaped moon. Varuna is seated on the crocodile and carries a noose (Pasha). In the Karnika of Swadhishtana Chakra there is a whitish semilunar watery area which is called as Jalamandala. In this

Jalamandala semilunar Varun Bija Vam, is situated on its Vahana namely Makar (crocodile).¹¹

In this lotus Rakini is situated as the Shakti. Fierce looking Shakti Rakini with three eyes, projecting fangs, and bleeding nostrils, sits in the pericarp of the red lotus, is of Syama Varna, holds in her four hands

Sula, Abja, Damaru, and Tanaka (a spear, a lotus, a drum, and a battle axe).¹² This is bluish wearing armoury four-armed wearing beautiful clothes and ornaments and is humorous.



Figure: 2 Image showing representation of Swadhisthan Chakra Yantra with symbolism¹³

Synonyms – ¹⁴

Tantra: Adhishthana, Bhima, Shatpatra, Skaddala Padma, Swadhishtana, Wari Chakra

Vedas (late Upanishads): Medhra, Swadhishtana

Puranic: Swadhishtana

One who succeeds in overpowering on Swadhisthan Chakra, gets rid of diseases or enemies like Ahankar etc. He becomes best of the Yogis and is quite enlightened with spiritual powers¹⁵. This literature review delves into these ancient sources to highlight the foundational perspectives on the Swadhishtana Chakra.

The Awakening of Kundalini Shakti as Kundalini opens that lotus and lifts its flowers upwards as reaches the Swadhishtana Chakra. Upon the entrance of Kundalini, the Deva and Devi residing

Activation of Chakra-

Chakra can be activated in many ways. Chanting of Beeja Mantra is one technique (One syllabled sacred sounds) which can be used to activate Swadhishtana Chakra. Practice of Ashwini Mudra or upward contraction of the anal sphincter muscles is another practices used by yogis to regulate this Chakra. In Hathayoga, Swadhishtana is also activated by the practice of Vajroli Mudra (for males) and Sahajoli Mudra (for females).¹⁶ After getting aroused in resting position Kundalini passes through Muladhara Chakra to reach Swadhishtana Chakra before arriving Sahasrara Chakra. therein are dissolved within Kundalini. There the sense of smell dissolved in water and the Prithivi Tattva unite with the Jala Tattva. There the Tattva of Prithivi unite with Tattva of Jala or Apas and the sense

of smell are dissolved in water. The Prithvi or Earth Bija Lam is dissolved in Apas, and

the Apas converted into the Bija Vam, remains in the body of Kundalini¹⁷.

Discussion -

Swadhisthana is composed of the terms Swa and Adhisthan, which mean “one’s own place”¹⁸. It is the basis of individuality, or the source of our personality or uniqueness. At the Swadhisthana, we become conscious of the mind. These Sanskar lie deep in the consciousness, and by awakening this Chakra, we become aware of the aspect of unconsciousness and ultimately unravel the mystery of ourselves. It can be viewed as the storehouse of our Sanskar. Swami Shivanand called it the site of EGO” or I,” referred to as the big obstacles to progress in Kundalini. As long as the focus is on the demands of Ahamkara, Kundalini will not be able to pass through the Chakra. If we can loosen the bond of ego through mental analysis and let go of our attachment to objects of desire, Kundalini can find her way out of Mooladhara to Swadhisthana.¹⁹

Petals: Swadhisthana Chakra has six petals; declare that lotus flower with Beejakshara. These six petals are related to six different emotions and mental patterns of consciousness that are called Vritti: (1) affection (indulgence), (2) suspicion, (3) disdain, (4) delusion, (5) destructiveness, and (6) pitilessness.²⁰ These Vrittis are the energies of the divinities connected with the petals. These Vrittis arise from Ahamkara (Ego), which can be overcome by contemplating this Chakra. Petals are connected with the Nadi. The colour of the petals is due to the flow of Prana and Apana that can be obtained by mixing red, yellow, and orange, which is the range between these two. **Element (Tattva):** The tongue is

the water element sensory organ because it is derived from the Rasa Tanmatra. There is a link between water, the moon, and the Mana. Water is intimately connected with the moon, which is shown by the influence of the lunar cycle on ocean tides. Our emotions and physical composition are also affected by the waxing and fading of the moon. The moon, with its ever-changing cycle, pulls on the tides of the earth, creating subtle changes in the earth’s residents. It is dark, mysterious, and full of emotion and nurture. The moon is a symbol of Mana. The moon is feminine, and in women High emotional state experienced during full moon²¹. Left nostril breathing activates the Ida Nadi, which is lunar in nature. Left nostril breathing activates the Ida Nadi, which is lunar in nature. When the Ida Nadi is activated, it stimulates the right hemisphere of the brain, which is related to emotional behavior²². Almost three-fourths of the weight of the human body is water, which can be found in various body fluids such as blood, mucus, urine, saliva, lymph, and other fluids.

Seed Sound (Bija Mantra): It is the doorway to the Chakra dieties. The seed Mantra has to be recited with concentration on the image of the Swadhisthana Chakra during sadhana. We repeat the Mantra on the petals. In order to go deeper and deeper into the Chakra, we repeat the Beeja Mantra and visualise the Beeja Mantra, because the Beeja Mantra transforms into the deity Varuna. By visualising the Beej Mantra, you are visualising the form that transforms into the deity. Varuna It will influence the

flow of prana in the Swadhishtana Chakra and enhance the production, qualities, and circulation of fluids in the body. When it is repeated in conjunction with the seed sounds of the six petals (BANG, BHANG, MANG, YANG, RANG, and LANG), the Chakra energy is purified and is able to clear away many blocks in the lower regions of the body. Vahana of Beej Mantra is crocodile (makara). The crocodile represents sexual vigor. The fat of the crocodile was once used to increase virility in men²³. It is an animal serpentine motion, depicting the sensuous qualities of the Swadhishtana Chakra individual. The crocodile uses many tricks to capture its prey. It enjoys floating and diving far beneath the water. The habits of hunting, fraud, lying on beaches, floating, and daydreaming of crocodiles are characteristics of an individual obsessed by a Swadhishtana Chakra mind. The English saying “to shed crocodile tears” is also known in Indian languages and refers to a false display of emotions²⁴.

Varuna, the ruler of water in the ocean, rivers, and lakes, rides a crocodile. Indra, the lord of the water in clouds and rain, is related to Varuna. Similar to this, the first chakra's energy—the need for sustenance for the body, mind, and heart—is connected to the sexual energy of the Swadhishtana Chakra. Both Chakras are regulated with the help of Apana Vayu. Consequently, sexual play in the Swadhishtana Chakra is enhanced by a powerful Muladhara chakra. In the image of Varuna, he is holding a noose and a snake. Snakes symbolise lust and sexuality, and noose is a trap we get caught in. It is also a trap of selfishness²⁵. The power of Varuna, an aspect of Vishnu, is present in the Beeja Mantra Vam. The beautiful dark-blue form of Lord Vishnu

arises in the Bindu of Vam, seen sitting in the lap of Varuna.

Deity: Vishnu comes from Vish, which means “pervasion. He is the god who is responsible for maintaining an equilibrium between the life-giving forces of Brahma and the destructive forces of Shiva. He pervades all^{26,27}. Preservation is aided by the vital life force (prana) and several energies that operate together to help the organism grow and flourish. These life-giving energies are different divinities that reside inside the body. Vishnu is the source of the highest spiritual power and knowledge that are present in cell. When we concentrated within the Bindu of Vam, we experienced Vishnu. He is the eternal benefactor of the Swadhishtana Chakra. Vishnu held in his hands the Shankh, also called Panchajanyam²⁸, the five layers of wisdom as well as joy. The Sudarshan of Vishnu represents consciousness, and Sudarshan also means beautiful vision or correct vision. Lord Vishnu also carries a Kaumadi. Kaumadi is considered a weapon that destroys ignorance by imparting spiritual knowledge. The fourth item Lord Vishnu holds in his hands is the lotus, which symbolises supreme consciousness. Garland is said to represent Maya. Maya means illusion or delusion; she is another form of Shakti. Although Maya controls all beings, she is in turn controlled by Lord Vishnu. Rakini shines in Swadhishtana. In her uplifted arms, she holds a chisel, used to remove ignorance and access that part of our inner personality so that we become perfect human beings. Lotus symbolises the atman in the heart; Damaru represents the Shabda Brahman, which is the sound within the silence of nada, the supreme consciousness. Swadhishtana Chakra is above earthly or material consciousness,

and it is below divine consciousness. All karmas of the Rakini control bhuvar Loka, the intermediate realm between earth and heaven, as well as the nature of the person. Swadhisthana Chakra is closely related to Muladhara because in Swadhisthana the various Samskara lie dormant, while in Muladhara these Samskara manifest. Raising the Kundalini shakti above the Swadhisthana is thought to be difficult as the Swadhisthana contains unconscious desires, particularly sexual desire.

By exploring its background, literal meaning, locational significance, and contemporary relevance, this research paper aims to shed light on the profound impact of the Swadhisthana Chakra on human creativity, emotional balance, and overall well-being.

Future Scope of Study -

The exploration of the Swadhisthana Chakra holds promising potential for further investigation into its impact on emotional and psychological health for mental health professionals. The integration of ancient chakra knowledge with contemporary scientific methods can

lead to a more comprehensive understanding of human consciousness and well-being. The application of Chakra-based practices in therapeutic contexts as holistic alternatives to conventional treatments may also be investigated. Future studies in this area ought to enhance our understanding of the intricate interplay that exists between the physical, emotional, and spiritual aspects of human existence.

Conclusion

In conclusion, the Swadhisthan Chakra, with its deep roots in ancient Indian spiritual traditions, offers a rich field of research that bridges the gap between ancient wisdom and contemporary science. The Swadhisthan Chakra plays a crucial role in an individual's spiritual growth as well as their physical, mental, and emotional health. By exploring and balancing the energies of the Swadhisthan Chakra, individuals can establish a deeper connection with themselves and improve their overall well-being. This ancient wisdom is still relevant today, offering profound insights into the enduring pursuit of harmony and self-realisation.

References-

1. Monier-willium (1871).A Sanskrit-english dictionary p.310.
2. Muktibodhananda Saraswati, Swami, Satyananda Saraswati, Swami, Svātmārāma S. Hatha yoga pradipika. Munger, Bihar, India: Yoga Publications Trust; 2012.p.161.
3. Shrivastav R, editor. Siddha siddhanta Paddhati. 1st ed. Gorakhpur: Shri Gorakhnath Mandir;
4. Swami Sivananda. Kundalini Yoga. Sivanandanagar, U.P : Divine Life Society; 1994.p.25.
5. Brys Z, Castaldini R. Acting on the Hara-The Enteric Nervous System. AHP Perspective. 2012;13.
6. Swadisthan Chakra [Internet]. 2011 [cited 2025 Jan 10]. Available from: <https://sahajayogaarmenia.wordpress.com/chakras/swadisthan-chakra/>
7. Mishra R. Rudrayamal Uttar Tantra. 1st ed. Delhi: Parimal Publication; 1686.P.328.
8. Harish Johari. Chakras - Energy Center of transformation. Rochester Vermont: Destiny books; 2000.p.54.

9. Swami P.A.. Shiv Samhita. Chapter 5, Shlok 103-104. Varanasi, U.P.: Chaukhambha Publishers; 2018. p.155
10. Bhushan B. Shatchakra Nirupan . 1st ed. Delhi: Chaukhamba Sanskrit Pratishthan ; 1991.p.46.
11. Sankhyatirtha B, Bhattacharya SC. Shri Tattva Chintamani. Culcutta: Dinesh chandra Goha, Metropoletian printing & publishing house limited; 1936.
12. Bhushan B. Shatchakra Nirupan . 1st ed. Delhi: Chaukhamba Sanskrit Pratishthan ; 1991.p.33-34
13. 1. Chitrapuri. The qualities and symbols of the svadhishtana chakra [Internet]. 2019 [cited 2025 Jan 10]. Available from: <https://www.chakras.net/energy-centers/svadhishtana/qualities-and-symbols>
14. Shyam Sundar Goswami. Layayoga : the definitive guide to the Chakras and Kundalini. Rochester, Vt.: Inner Traditions; 1999.p.193.
15. Swami P.A.. Shiv Samhita. Chapter 5, Shlok 103-104. Varanasi, U.P.: Chaukhambha Publishers; 2018. p.156
16. Muktibodhananda Saraswati, Swami, Satyananda Saraswati. Hatha yoga pradipika = Light on hatha yoga. Munger, Bihar, India: Yoga Publications Trust; 2012.p.374-75.
17. Giri P. editors. Shatchakra Nirupan Hindi Commentary Yati SP. First Edition. Shlok 14. Varanasi, U.P.: Krishndas Academy; 1988. p. 13.
18. Mishra S, editor. Amarkosha. Jaipur: Jagdish Sanskrit Pustkalay; 2012.p.394.
19. Saraswati N swami. Swadhisthaan Chakra. Munger, Bihar: Bihar School Of Yoga; 2014.
20. George J. Tantra of the Great Liberation [Internet]. 1913. Available from: <http://www.holybooks.com>
21. Harish Johari. Chakras - Energy Center of transformation. Rochester Vermont: Destiny books; 2000.p.56.
22. Sachin G. Khedekar et al, Critical comparison of Yogic Nadi with Nervous System, Joinsysmed 2016, vol 4(2), pp 108-113
23. Godatwar P. Vajikarana Adhyaya. Charak Samhita Research, Training and Skill Development Centre (CSRTSDC) eBooks. 2020 Jan 1;75-5. Available from: https://www.carakasamhitaonline.com/index.php?title=Vajikarana_Adhyaya&oldid=44536. CSRTSDC. <https://doi.org/10.47468/CSNE.2020.e01.s06.003>
24. Vocabulary.com. (n.d.). Crocodile tears. In Vocabulary.com Dictionary. Retrieved July 14, 2024, from [https://www.vocabulary.com/dictionary/crocodile tears](https://www.vocabulary.com/dictionary/crocodile%20tears)
25. Nityabodhanand Rishi. Swadhisthaan Chakra. Munger, Bihar: Bihar School Of Yoga; 2014.
26. Vishnu Sahasranāma, translated by Swami Chinmayananda. Central Chinmaya Mission Trust. pp. 16-17
27. Orlando O. Espín; James B. Nickoloff (2007). An Introductory Dictionary of Theology and Religious Studies. Liturgical Press. p. 539. ISBN 978-0-8146-5856-7.
28. Dalal, Roshen (2010). Hinduism: An Alphabetical Guide. Penguin Books India. p. 460. ISBN 978-0-14-341421-6.