

PSYCHOLOGICAL FUNCTION OF THE SEVEN MAJOR CHAKRAS

As a human being matures and the chakras develop, each represents the psychological patterns evolving in the individual's life. Most of us react to unpleasant experiences by blocking our feeling and stopping a great deal of our natural energy flow. This affects the development and maturation of the chakras, resulting in inhibition of a fully balanced psychological function. For example, if a child is rejected many times when he tries to give love to another, he will probably stop trying to give love. In order to do this, he will probably try to stop the inner feelings of love that he is responding to with action. In order to do this, he will have to stop the energy flow through the heart chakra. When the energy flow through the heart chakra is stopped or slowed down, the development of the heart chakra is affected. Eventually, a physical problem will very likely result.

This same process works for all chakras. Whenever a person blocks whatever experience he is having, he in turn blocks his chakras, which eventually become disfigured. The chakras become "blocked," clogged with stagnated energy, spin irregularly, or backwards (counterclockwise) and even, in the case of disease, become severely distorted or torn.

When the chakras are functioning normally, each will be "open," spinning clockwise to metabolize the particular energies needed from the universal field. A clockwise spin draws energy from the UEF into the chakra, very much like

the right-hand rule in electromagnetism, which states that a changing magnetic field around a wire will induce a current in that wire. Grasping the wire with the right hand, point fingers in the direction of the positive magnetic pole. The thumb will automatically point in the direction of the induced current. The same rules hold true for chakras. If you hold your right hand over a chakra, in such a way that the fingers curl clockwise around the outer edge of the chakra, your thumb points toward the body and in the direction of the "current." Thus we label the chakra "open" to incoming energies. On the contrary, if you curl the fingers of your right hand counterclockwise around a chakra, the thumb will point outward, in the direction of current flow. When the chakra spins counterclockwise, the current is flowing outward from the body, thus interfering with metabolism. In other words, the energies that are needed and that we experience as psychological reality are not flowing into the chakra when it is spinning counterclockwise. We thus label the chakra as "closed" to incoming energies.

Most people I have observed have three or four chakras spinning counterclockwise at any one time. Usually these become more and more open with therapy. Since chakras are not only metabolizers of energy, but also devices that sense energy, they serve to tell us about the world around us. If we "close" chakras, we do not let that information come in. *Thus, when we*

make our chakras flow counterclockwise, we send our energy out into the world, sense what the energy is that we send out and say that it is the world. This is called projection in psychology.

The imagined reality that we project onto our world is related to our "image" of what we concluded the world was like through our childhood experiences; and through the mind of the child we were then. Since each chakra is related to a specific psychological function, what we project through each chakra will be within the general area that each chakra functions and will be very personal to each of us because each person's life experience is unique. Thus, by measuring the state of the chakras we can determine one's overall long-term and current life issues.

John Pierrakos and I have related dysfunction in each of the chakras to psychological disorder. Any disturbance in the chakra, as measured by dowsing techniques, shows a dysfunction in that particular area of psychological relating (see Chapter 10 for dowsing technique). Thus, by measuring the state of the chakras, we are able to diagnose the client's psychological needs. I also work directly with the chakras to effect a psychological change. Conversely, we have found that the psychological patterns described by therapists are connected to the human energy field in predictable locations, shapes and colors.

Figure 7-3 shows the location of the seven major energy centers of chakras used for diagnosing psychological states. These are divided into mental centers, will centers and feeling centers. For psychological health, all three types of chakras: reason, will and emotion should be in balance and open. The three chakras in the head and throat area govern the reason; the chakras on the front of the body govern the emotions; their counterparts on the back govern the will. Figure 9-1 gives a table of the major chakras and their psychological function.

Let us look at the general areas of psychological functioning for each chakra. **The first chakra, the coccygeal center (1)**, is related to the quantity of physical energy and will to live in the physical reality. It is the location of the first manifestation of the life force in the physical world. When the life force is fully functioning

through this center, the person has a powerful will to live in physical reality. When the life force is fully functioning through the three lowest chakras, combined with a powerful flow down the legs, there comes with it a clear and direct statement of physical potency. The coccyx acts as an energy pump on the etheric level, helping direct the flow of energy up the spine.

This statement of physical potency, combined with the will to live, gives the individual a "presence" of power and vitality. He makes a statement, "I am here now," and is well-grounded in physical reality. The "presence" of power and vitality emanates from him in the form of vital energy. He often acts as a generator by energizing those around him, recharging their energy systems. He has a strong will to live.

When the coccygeal center is blocked or closed, most of the physical vitality of the life force is blocked, and the person does not make a strong impression in the physical world. He is not "here." He will avoid physical activity, will be low in energy and may even be "sickly." He will lack physical power.

The pubic center (chakra 2A) is related to the quality of love for the opposite sex that the person is able to have. When it is open, it facilitates giving and receiving sexual and physical pleasure. If this center is open, the person will probably enjoy sexual intercourse and probably be orgasmic. However, full body orgasm requires that all centers be open.

The sacral center (chakra 2B) is related to the quantity of sexual energy of a person. With this center open, a person feels his sexual power. If he blocks this particular chakra, whatever sexual force and potency he has will be weak and disappointing. He will probably not have much sexual drive, tend to avoid sex and disclaim its importance and pleasure, resulting in undernourishment in that area. Since the orgasm bathes the body in life energy, the body will not be nourished in this way, and it will not receive the psychological nourishment of communion and body contact with another.

Relationship between chakras 2A and 2B. The sacral acts as a pair with the pubic chakra. At the two points where the front and rear cen-

MAJOR CHAKRAS AND ASSOCIATED PSYCHOLOGICAL FUNCTION

MENTAL CENTERS

7 Crown Center.....

6A Forehead Center.....

6B Mental Executive

WILL CENTERS

5B Base of Neck.....

4B Between Shoulder Blades

3B Diaphragmatic Center.....

2B Sacral Center

1 Coccygeal Center.....

FEELING CENTERS

5A Throat Center.....

4A Heart Center.....

3A Solar Plexus

2A Pubic Center.....

ASSOCIATED WITH:

Integration of total personality with life, and spiritual aspects of mankind.

Capacity to visualize and understand mental concepts.

Ability to carry out ideas in a practical way.

Sense of self, within society and one's profession.

Ego will, or will towards the outer world.

Healing, intentionality towards one's health.

Quantity of sexual energy.

Quantity of physical energy, will to live.

Taking in and assimilating.

Heart feelings of love for other human beings, openness to life.

Great pleasure and expansiveness, spiritual wisdom, and consciousness of universality of life. Who you are within the Universe.

Quality of love for the opposite sex, giving and receiving physical, mental and spiritual pleasure.

ters come together, in the heart of the chakra, in the spine, the life force exhibits its second most powerful physical urge and purpose—that of the desire for sexual union. This powerful force breaks through the self-imposed barriers between two people and draws them closer to each other.

So, each person's sexuality is connected to his life force. (This is true, of course, of all centers: any of them that is blocked also blocks the life force in that related area.) Since the pelvic area of the body is the source of vitality, any center that is blocked in that area will have the effect of lowering physical and sexual vitality. For the great majority of humanity, the sexual energy moves through, charges and discharges in orgasm through these two sexual chakras.

This movement revitalizes and cleanses the body with an energy bath. It rids the body system of clogged energy, waste products and deep tension. Sexual orgasm is important for the physical well-being of the person.

The mutual letting go into deep communion through giving and receiving in sexual intercourse is one of the main ways humanity has of deeply letting go of the ego "separateness" and experiencing unity. When done with love and respect for the uniqueness of your mate, it is a holy experience culminating from the deep primordial evolutionary urges of mating on the physical level and the deep spiritual yearnings of uniting with Divinity. It is a wedding of both the spiritual and physical aspects of the two human beings.

For those who have already achieved such communion and have passed to other stages along the spiritual path, some spiritual disciplines like Kundalini yoga and Tantric tradition state that this discharge is no longer necessary for the well-being of the person. (Most human beings are not in this category.) Many spiritual practices use meditation to contain, transform and redirect the sexual energy along different energy channels, moving it along the vertical power current up the spine to be transformed into higher vibratory energy which is then used to build the higher spiritual energy bodies. This is a very powerful and potentially dangerous practice and must be done with guidance. Gopi Krishna in his book *Kundalini* speaks of the transformation of his physical seed, the sperm, into spiritual energy, or Kundalini, in this manner. Many spiritual practices advocate holding the sperm or spiritual seed for transformation.

Blocks in chakras 2A and 2B. Blocking of the pubic center may result in an inability to achieve orgasm in the woman who is unable to be open to and receive sexual nourishment from her mate. She will probably not be able to connect to her vagina and may not enjoy penetration. She may be more inclined to enjoy clitoral stimulation than penetration. She may also want to always be the aggressive one in the sexual act, i.e., be on top and initiate the majority of the movement. Her distortion here is that she must always be in control. In a healthy state she would want to be active sometimes and receptive at other times, but in this case she unconsciously fears her partner's powers. With gentle, patient caring and acceptance from her mate, she can slowly, over a period of time, open her pubic chakra to receiving and enjoying penetration. She must also go through the deeper feelings of fear and withholding from her mate that accompany her condition to find the images from which such feelings come as described earlier in this chapter. I am not implying that the woman should not be aggressive in sex. I am speaking more about a type of imbalance in giving and receiving.

A severe block in the male in the pubic chakra is usually accompanied by premature orgasm or inability to achieve an erection. The

male is afraid on some deep level to give his full sexual power and, thus, withholds it. His energy flow often gets interrupted, clogged or re-directed toward the back, out the sacral chakra, so that in orgasm he shoots energy out the posterior second chakra instead of out the penis. This experience is sometimes painful, resulting in an aversion to orgasm and an avoidance of intercourse. This precipitates difficulties on other levels with his mate, as it does with the nonorgasmic woman. Many times, of course, through the law of "like attracts like," these people find each other and share this mutual problem. Too many times the "pseudo" solution has been to blame the other person and try to find another mate. This only perpetuates the situation until the "owner" of the problem has to finally admit ownership. At this point, the work of digging out the originating images or beliefs can begin.

It is a blessing in these cases to have an accepting, understanding and strongly committed mate. If both people, instead of blaming the other, admit their difficulty, they can then focus on giving love, understanding and support to their partner and thus develop a new form of mutuality. This kind of growth takes time and patience. It takes true giving without making demands that one's desires be fulfilled by the other person. Then, as mutual trust and self-respect grow from giving up blame and from giving love, sexuality usually opens up and grows into a nourishing exchange. It is not unusual for one of these centers to be closed when the other is open. Many times this is just how the pairs (front/back) of chakras work in people. There will be an over-functioning in one and an under-functioning in the other, because the person cannot tolerate the power of having both aspects of a chakra functioning at the same time. For example, for some people it is very difficult to feel both tremendous sexual power and be very open to giving and receiving from another in lovemaking. Many times sexual power turns into fantasy rather than allowing the moment to unfold by immersing the self into the partner's depths and personal mysteries. Human beings are infinitely beautiful and complex wonders. Very rarely do we allow ourselves to simply

wander uninhibited into that beauty and wonderment. The accompanying psychological problems from imbalance in chakra 2A and 2B result in unsatisfactory life circumstances.

For example, when the rear center is strong in a clockwise direction and the front center is weak or closed, the person will have a strong sex drive and probably a great demand for sexual relations. The problem is that the large amount of sexual energy and drive is not accompanied by an ability to give and receive sexually. Thus, it will be very hard to satisfy a strong drive. If the rear center is strong in a counterclockwise direction, the same is true; however, the drive will probably also be accompanied with negative images, perhaps even violent sexual fantasies. This, of course, makes the drive even harder to satisfy, and the owner of such a configuration may do a lot of sublimating in order to avoid the issue altogether because of shame of such inner feelings. On the other hand, the person may have many sexual partners and then miss the possibility of deep communion between two souls in the sex act. The person may break commitments or not be able to make any commitments regarding sex.

The solar plexus (chakra 3A) is associated with the great pleasure that comes from deeply knowing one's unique and connected place within the universe. A person with an open chakra 3A can look up to the starry heavens at night and feel that he belongs. He is firmly grounded in his place within the universe. He is the center of his own unique aspect of expression of the manifest universe and from this he derives spiritual wisdom.

Although the solar plexus chakra is a mental chakra, its healthy functioning is directly related to an individual's emotional life. This is true because the mind or mental processes serve as regulators of the emotional life. The mental understanding of emotions puts them into a framework of order and acceptably defines reality.

If this center is open and functioning harmoniously, he will have a deeply fulfilling emotional life that does not overwhelm him. However, when this center is open but the protective membrane over it torn, he will have great

uncontrolled extremes of emotions. He could be influenced by outside sources from the astral which may confuse him. He may get lost in the universe and stars. He will eventually have physical pain in that area from overuse of that chakra and may eventually create a disease, such as adrenal exhaustion.

If this center is closed, he will block his feelings, perhaps not feeling anything. He will not be aware of a deeper meaning to the emotions that lends another dimension to existence. He may not be connected to his own uniqueness within the universe and his greater purpose.

Many times this center serves as a block between the heart and sexuality. If both of those are open and the solar plexus is blocked, the two will function separately; i.e., sex will not be deeply connected to love and vice versa. These two connect very nicely when one is aware of one's firmly rooted existence in the physical universe and of the long historical line of human beings who have served to create the physical vehicle this person now possesses. We must never underestimate how deeply physical a being we each are.

The solar plexus center is a very important center with regard to human connectedness. When a child is born, there remains an etheric umbilicus that is connected between mother and child. These cords represent a human connectedness. Whenever a person creates a relationship with another human being, cords grow between the two 3A chakras. The stronger the connections between the two people, the stronger and greater in number these cords will be. In cases where a relationship is ending, the cords are slowly disconnected.

Cords develop between other chakras of people in relationship also, but the third chakra cords seem to be a reenactment of the dependent child/mother connection and are very important in terms of transactional analysis in the therapeutic process. Transactional analysis is a method to determine the nature of an interaction you have with other persons. Are you interacting with them as a child would to a parent (child/parent)? Or are you interacting as if they are the child and you an adult (adult/child)? Or are you acting as adults? This type of analysis

reveals a lot about your personal reactions to other people. The nature of the chakra cords that you build in your first family will be repeated in all the following relationships that you create later. As a child, the child/mother cords represent just that, the child/mother relationship. As an adult, you will most likely grow dependent child/mother cords between you and your mate. As you move through life and mature, you gradually transform the child/mother cords into adult/adult ones.

The diaphragmatic center (chakra 3B), located behind the solar plexus, is associated with one's intention towards one's physical health. If someone has a strong health-love toward his body, and an intent to keep it healthy, this center is open. This center is also known as the Healing Center and is associated with spiritual healing. It is said that in some healers this center is very large and developed. It is also a will center like the one located between the shoulder blades and is usually smaller than the other will centers, except on people who have healing abilities. This center is associated with the solar plexus center, in the front, and is usually open if the solar plexus center is open. If a person has the solar plexus open and therefore is connected to his place in the universe, accepting that he fits as perfectly as each blade of grass, and the "lilies of the field," this person's self-acceptance will manifest on the physical level as physical health. Overall health—mental, emotional and spiritual—requires all centers to be open and balanced.

You will see, as we move through the chakra descriptions, the front and rear aspects of each work together as a pair, and a balance between each is more important than to try to open only one very widely.

The heart chakra (chakra 4A) is the center through which we love. Through it flows the energy of connectedness with all life. The more open this center becomes, the greater is our capacity to love an ever widening circle of life. When this center is functioning, we love ourselves, our children, our mates, our families, our pets, our friends, our neighbors, our countrymen, our fellow human beings and all our fellow creatures upon this earth.

Through this center, we connect cords to heart centers of those with whom we have a love relationship. This includes children and parents as well as lovers and mates. You have probably heard the term "heart strings," which refers to these cords. The feelings of love that flow through this chakra often bring tears to our eyes. Once we have experienced this open loving state, we realize how much we have missed it before and we cry. When this chakra is open, the person can see the whole individual within his fellow man. He can see the uniqueness and inner beauty and light in each individual as well as the negative or undeveloped aspects. In the negative state (closed), the person has trouble loving, loving in the sense of giving love without expecting anything in return.

The heart chakra is the most important chakra used in the healing process. All energies metabolized through the chakras travel up the vertical power current through the roots of the chakras and into the heart chakra before moving out of the hands or eyes of the healer. In the healing process, the heart transmutes the earth plane energies to spiritual energies and the spiritual plane energies into earth plane energies to be used by the patient. This will be discussed in greater detail in the chapter on healing.

Midway between the shoulder blades, chakra 4B is associated with the ego will, or outer will. This is the center from which we act in the physical world. We go after what we want.

If this center is clockwise, we will have a positive attitude about accomplishing things in life and see other people as supports for those accomplishments. We will then have the experiences to support this view because we live it. We will experience our will and the divine will in agreement. We will see the will of our friends aligned with our will. For example, if you want to write a book, you will envision your friends helping you and it being accepted by the publishers in a way that says, "Yes, this is just what we were looking for."

On the other hand, if this center is counter-clockwise, the opposite is true. We will have the misconception that God's will and that of other people is opposed to our will. People will appear to be blocks in our way of getting what we

want or in our accomplishing something. We will have to go through them or run them over to get what we want, rather than see them as helping us. We would believe statements like "my will over yours" and "my will over God's." Deep-seated beliefs relating to how the universe functions are involved here.

An image of the universe as a basically hostile place where the strong aggressors will survive, sometimes boils down to "not getting my way means my ultimate survival is at stake." The person functions by control and seeks to make his world safe by controlling others. The solution is for this person to realize how he creates a hostile environment through his aggression, and then to take the chance to let go and see if survival is possible without control. Taking such a chance will eventually lead to experiences of a benign, abundant and safe universe in which the person's existence is supported by the whole.

In another case, this center may be overactive. It could measure very large in a clockwise direction accompanied by a small clockwise or counterclockwise heart chakra. In this case, the person's will isn't particularly negative; it is just used to serve the function the heart center would serve. Instead of being able to let go, trust and love, i.e., run more energy through the heart chakra (4A), the person compensates with his will. He runs more energy through the rear aspect of chakra 4 between the shoulder blades. The person may be saying covertly, "I want my way without having to consider your humanity." This person functions mainly from will rather than love, or power over rather than power from within. It is the distortion from which one would "own" one's mate rather than be an equal.

The throat chakra (5A), located at the front of the throat, is associated with taking responsibility for one's personal needs. The newborn is brought to the breast, but must suck before nourishment is gained. This same principle holds throughout life. As the person matures, the fulfillment of his needs rests more and more upon himself. Maturity is reached and this chakra functions properly when one ceases to blame others for one's lacks in life and goes out

to create what one needs and desires.

This center also shows what the state of the person is with respect to receiving whatever is coming toward him. If the center is measured as counterclockwise, the person does not take in what is given to him.

This is usually associated with an image about what it is that is coming to him in the first place. That is, if the person sees the world as a negative, generally hostile place, he will be cautious and have negative expectations about what is coming his way. He may expect hostility, violence or humiliation rather than love and nourishment. Since he sets up a negative force field with his negative expectations, he will attract negative input to him. That is, if he has expectations of violence, he has violence inside of himself and, therefore, attracts it via the law of like attracts like, as explained in Chapter 6 on the nature of the Universal Energy Field.

As the person opens his throat center, he will gradually attract more nourishment until he is able to receive so much that he will be able to keep his throat center open most of the time. In the interim, he may very well attract a negative input shortly after opening the center due to his belief that that is what will come. When he is able to go through this experience, connect to the original cause within himself and find inner trust again, he will reopen his throat center. This process of opening and closing continues until all the misconceptions of receiving or taking in are transformed into trust in a benign nourishing universe.

The aspect of assimilation that occurs at the back of the fifth chakra (5B), sometimes referred to as the **professional center**, is associated with the person's sense of self within the society, his profession and with his peers. If a person is not comfortable in this area of his life, then this discomfort may very well be covered by pride to compensate for lack of self-esteem.

The center at the back of the neck is usually open if one is successful and well suited in one's work and satisfied with that work as one's task in life. If the person has chosen a profession that is both challenging and fulfilling and is giving his best to his work, this center will be in full bloom. He will be professionally successful and

will be receiving support for nourishment from his universe. If this is not the case, the person will hold back from giving his best. He will be unsuccessful and conceal his lack of success with his pride. He secretly "knows" he would be "better" if he would either give his best or get a more challenging job. Somehow this person never does either and keeps a defense of pride in order to avoid the real despair underneath. He knows that he is really not succeeding in life. He will probably play the role of the victim, stating how life has not given him the opportunities to let him develop his great talent. This pride needs to be released, and the pain and despair felt and also released.

In this center, we will also uncover the fear of failure that blocks taking the chance to move out and create what one so dearly wants. This also holds true of one's personal friendships and social life in general. By avoiding contact, this person also avoids revealing himself and feeling the fear of not being liked on the one hand, and competition and pride like, "I'm better than you; you are not good enough for me," on the other. Since our feelings of rejection originate inside and we then project them out onto the other, we avoid the other person to avoid rejection. Taking the chance of going for the profession you long for, moving toward the contacts you long for and revealing your feelings about it are ways of releasing these feelings and thus opening this chakra.

The forehead center (chakra 6A) is associated with the capacity to visualize and understand mental concepts. This includes the person's concepts of reality and the universe or how he sees the world and how he thinks the world is likely to respond to him. If this center is counterclockwise, one has confused mental concepts, or images about reality that are not true and are usually negative. The person holding them projects them onto the world and creates his world by them. If this center is clogged and weak, the person is usually blocked in his creative ideas simply because the amount of energy flowing through this center is small. If this center is strongly counterclockwise, then this person has the ability to generate strong ideas that are negative. If this is combined with a strongly

functioning executive center, located at the back of the head (chakra 6B), this can create havoc in a person's life.

During the therapy process of purifying or sorting our negative belief images, when an image arises in the energy system and begins to function dominantly, this center will probably spin counterclockwise, even if it is usually clockwise. This therapy process brings the image to the fore and causes it to manifest in the life of the person. With therapeutic help, the person will understand and see the image clearly for what it is. The center will then turn around and will spin clockwise. Usually this type of counterclockwise motion can be detected by the seasoned therapist because of the unstable quality of feeling accompanied by the counterclockwise motion. It will be apparent to the therapist that this is not the normal state of affairs. For example, the chakra may even show a chaotic motion which tells the practitioner that an issue regarding one of his client's concepts of reality is strongly shaking the client's personality.

At the back of the head, the mental executive center (chakra 6B) is associated with implementing the creative ideas formulated through the center in the forehead. If the executive will center is open, one's ideas are followed with the appropriate action to cause them to materialize in the physical world. If it is not open, the person has a rough time bringing his ideas into fruition.

It is especially frustrating to have the front center (6A) open and the back one closed. One has many creative ideas, but they never seem to work out. There is usually an accompanying excuse which blames the problem on the outer world. Usually this person simply needs training on how to carry out, step-by-step, what he wants to accomplish. In doing this type of step-by-step work, a lot of feelings will emerge. "I can't stand to wait so long"; "I don't want to take responsibility for this happening"; "I don't want to test this idea in physical reality"; "I don't accept this long process of creation, I just want it to happen without so much work"; "You do the work, I'll be the idea man." This person probably lacked early training in how to take the simple steps in the physical world to accomplish

his chosen purpose. He is also probably resistant to being in physical reality and in the position of an apprentice.

On the other hand, if this center is clockwise and the idea center is counterclockwise, we have an even more upsetting situation. Even if the person's basic concepts are not in reality, she will nevertheless proceed to carry the distorted concepts out with a certain amount of success. For example, if you believe this world is a nasty place where "everyone is out for himself so you just take what you want," and you have the ability to do so because you know how to go about it, i.e., your executive will is functioning, then you may act like a criminal. In this case the heart is probably also clogged. Your life will prove your idea to a certain extent. You will be successful to a certain extent until you get caught. Or, with this kind of configuration you may try to make something happen that is simply impossible to do in the physical world. Or, you may be the mover who carries out another person's ideas, whatever they are.

The crown center (chakra 7) is related to the person's connection to his spirituality and the

integration of his whole being, physical, emotional, mental and spiritual. If this center is closed, the person probably does not have an experiential connection to his spirituality. He probably does not have that "cosmic feeling" and does not understand what people are talking about when they speak of their spiritual experiences. If this center is open, the person probably often experiences his spirituality in a very personal form, unique to that individual. This spirituality is not one defined by dogma or easily related with words. It is rather a state of being, a state of transcendence of the mundane reality into the infinite. It goes beyond the physical world and creates in the individual a sense of wholeness, peace and faith, giving him a sense of purpose to his existence.

Chapter 9 Review

1. Describe the psychological function of each chakra.
2. Explain what is meant by opened and closed chakras, as described in this chapter.