

The Beautiful and Intricate Chakra System

by Peter Tadd

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My main objective in writing this piece is to add to the knowledge base of this readership by way of extending what has appeared in recent issues of Homeopathy In Practice in specific by Lee Pollack and Paul Francis. What is the interface between homeopathic remedies and the chakra system? What intelligences cellular, etheric, soul or causal remedies and the vast range of potencies are treating? How do remedies allow the vital field to heal the body or is something else going on? These questions beg another which is just what are chakras?

This is such a large topic that I am presenting this material in two parts. This first instalment will be a primer, with a stress on the word 'primer', on chakras and auras, defining what is a chakra in light of the overall knowledge and understanding of chakras derived from differing schools, which acknowledge different placements, number of and values for chakras. These differences reflect important cultural and historical developments. The second instalment will focus on how to use this knowledge as a therapist particularly those who are, the "comprehensive school", or the intuitive school. What happens when you use a colour to heal a chakra? As with formal homeopathy, I would agree with Julian Winston, in HIP of January 2004, that a prolonged study of the basics is essential, as well as for those who choose to work with the chakra system.

What is accepted knowledge?

As with homeopathy, the theories and beliefs about the chakra system have undergone a similar modern "evolution" and have the added problem of differing historical, cultural and religious systems that place and define chakras in very different ways. We are presented with traditional knowledge, which has evolved over time, as well as New Age concepts that had their start in the 19th century through the insights of leaders of

several esoteric schools. My own life work has lead me to touch in on many perspectives. I began to see chakras clairvoyantly in 1978. This ability has refined to extend to the meridian system, intermeridian points, and minor chakras including sets of chakras above the aura, the transcendental chakras. In the main, I present to you my understandings in light of the historical backdrop of ancient cultures and “accepted” modern perspectives.

Briefly there are two historical perspectives - one is the Oriental system of meridians and the other the Indian Yogic systems of chakras. The Taoist system and the Tibetan systems can be seen as evolutions of these two roots. Added to the mix are the recent systems developed by clairvoyants, which vary. In the Yogic system, there are seven major chakras in the Tibetan only five and in the Chinese only three, the three “jiao” or heaters and the Taoist discovered their own three “gates” called guan. Modern clairvoyants generally agree on the placement of seven chakras but not on their colours or their functions. I have my own database accumulated over period of twenty-five years.

I too, see the seven major chakras but also corollary chakras and the inter-relationship of the different systems. I can attune to the Chinese system or the yogic by shifting my clairvoyant perspective as well as seeing their interrelationship. For example: the crown chakra in the Indian system is a portal to the liberation of the soul and to the higher transcendental chakras. The Chinese place their “crown chakra,” the Place of a Hundred Gatherings, Bai Hui, just two inches behind the traditional yogic (Indian) crown chakra point, which is on the fontanel. Bai Hui is not a chakra but an acupuncture point that invites in the Heavenly Qi. It grounds the sky’s energies into the body. The traditional yogic crown chakra is about reaching up and out and away to enter Nirvana. Depending on one’s client’s needs, one can choose which ‘crown centre’ to work with.

A person may carry over chakra patterns from a former life. The etheric energies can reveal the age of the soul and its capacity to absorb spiritual and natural energies and forces into the physical body. Chakras on this level can appear, undeveloped, damaged, or under- or oversized. A strong chakra can overcompensate for a weak one or overwhelm it. Microwaves, strong electro-magnetic fields, surgery and any metal piercing and toxic chemicals negatively influence chakras on the etheric level. Repair and healing the etheric energy can be achieved using acupuncture, homeopathy, and flower/ mineral essences or through “hands-on” treatments which channel healing energy. Yogic pranic breathing and asana practice or Chinese Qi Gong are routines that cleanse and strengthen this body. This etheric energy field parallels our immune system is calibrated to the earth’s spin, the four seasons, and activity in the solar system.

To make things simple let us stay with the basic traditional Indian Yogic system of seven chakras. They most often appear to spin like wheels when viewed clairvoyantly from the front. “Chakra” in Sanskrit is “wheel. From the side they appear more like cones of spinning or pulsing vortices. The drawing to the right shows not only chakras but also

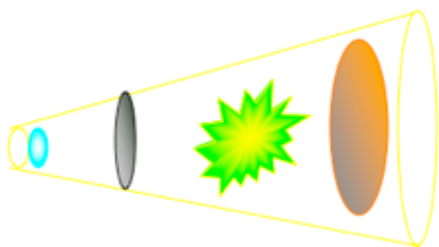
the central axis that feeds the chakras on a 'spiritual level' and the Infinite Point above the crown chakra. This point is the Source for Universal Intelligence.

As therapists, this is important in our assessment procedure. The first question is how and where the energy moves or is blocked in these centres and the second is how to treat chakras. Life implies movement. Emotional trauma, physical pain, misuse of the intent and energy of a chakra will create a lack of movement on one or more levels of the body/mind within the centre or adjacent centres or the entire system. The level of energy that we call life force, prana, qi or ether creates the form of our chakras. This monochromatic bridge is the original ether network.

Ether is what allows the body and spirit or mind to interact with everything in and around us.

I have also clairvoyantly seen that all the major chakras also have an etheric form in which they do not spin but appear as either open or unopened flower blossoms. These are in the shape of lotus flowers that in Sanskrit are referred to as "padmas", which is another common Indian term for these centres. They have appeared facing up or down as horizontal planes to the vertical axis, of the aura. For the yogic world, chakras are spinning wheels of energy connected to nerve ganglia, and certain endocrine glands found in the head and the torso. These chakras create auras, energy fields that interact with all environments and manifest consciousness on three levels subconscious, conscious and the super conscious.

Here is an image of a possible throat chakra:



Yellow Vortex: strong defined etheric shape of chakra

Blue: Causal body indicates faith in God, here seen as potential.

Black: Energy body block due to being overly intellectual, too wordy or untruthful.

Green and Yellow: Burst of excitement at the Joy of Nature

Orange Brown: Using speech to control others. Lower astral often seen in aggressive people.

In this example of the throat, chakra is well defined as a 'yellow' vortex indicating a strong etheric level capable of lots of activity. The colours inside the vortex are those that I might see. When I focus on each one, they 'speak to me'. This is how I am able

to describe them as I have above. Some times these colours will transform into images of a past life memory or a scene from an important or formative experience in childhood. The main point is that all of these attitudes or energies coexist in the same chakra but not in the same layer of the aura. The chakra “extends” through or “intends” from these separate auric fields. This physical etheric three-dimensional cone allows the consciousness of the chakra to retain a time/space relationship to the physical form. The etheric vortex or padma is the vessel for the soul’s energy, for memories and potentials. When the chakra root or portal connects to the vertical axis ‘tree of life’ in the spine to the left of the above figure, soul faculties such as clairvoyance and clairsaudience can emerge. The practice of using colour to heal a chakra is a valid approach but as depicted in the graphic example of the throat chakra more than one colour is appropriate for a given major chakra.

Chakras or the remnants of their etheric templates were discovered to remain on or in Egyptian mummies. What lives inside the etheric geometry of chakras are forces: ideas, memories, feelings and life force, shakti or qi of our very souls. When the soul or spirit departs these aspects of our selves also leave the etheric body matrix until the body form dissolves, is cremated or eaten. Animals have chakras too.

Colour, Chakras, and the Great Misunderstanding:

I said earlier that Chakras are not things they are interactive, living energies. Traditionally they are not the seven colours of the rainbow. The importance of colour is new. Ancients focused on the soul level of chakras and how to open them to the wisdom and soul gifts and deities residing within. So the importance of colour may have to do with our modern world as well: the visual faculty is the central means we receive so much information since the invention of printing. As colour has a direct relationship with emotional states, our becoming more emotionally aware or identified is another factor. The colours that have come to be associated with the seven major chakras may be very helpful in stimulating them but they do not represent the actual charkas. This is very important to understand if you have a client who meditates and then they think that they are seeing the “wrong” colour for a given chakra. There are no wrong colours when you close you eyes. The idea that chakras are associated with the colours of the rainbow spectrum is the insight of one man and is relatively new. It is the clairvoyant insight Charles Leadbeater one of the founders of Theosophy.

I have not found any information quoting Leadbeter that states that these “are” the colours of the chakras as they are now depicted in most New Age representations but rather that he “experienced’ the spiritual rays of the sun entering what he called “the spleen chakra, his substitute for the sacral chakra. I have also clairvoyantly seen, all be it on very few occasions, “the action the pancreas” which I assume is what Leadbeater “saw” as a chakra. The pancreas is indeed solar sensitive and aids the solar plexus chakra which traditionally rules sight, in its ability “to see” at a third chakra level of clairvoyance. This faculty open our perceptions to the present and to the past.

Leadbeater saw the “spiritual light of the sun” pragmatically split into the rainbow

spectrum whose individual rays fed the seven major chakras with the slowest frequency red entering the root or base chakra. His book The Chakras, printed in 1927 show none of this rainbow coloration, actually emanating from the charkas, his colour plates being more in keeping with the Indian Upanishads. His focus and interest was more on the number of petals of each chakra than the significance of the colours. Yet, his idea of the spiritual rays of light, in keeping with some of the other esoteric schools, such as the Arcane School, became a seed for new gospel of charkas. Different schools maintained that these rays were indeed the charkas. According to M. Allan Kazlev it was Christopher Hills who furthered and popularised the direct association of seven colours to the seven major charkas in his book written in the early 1970's, entitled Nuclear Evolution: Discovery of the Rainbow Body.

Did Leadbeater tap into new knowledge? Does this represent some kind of evolution of humanity? I do believe that our evolution is directed by both natural and spiritual forces. Chakras appear more refined and beautiful in the higher levels of ether. As we assimilate these energies through spiritual practice and acts of kindness and altruism, our 'higher nature' appears inside of us. This means that we are responsible for the well-being and the development of our own chakras.

The fact is that sometimes the rainbow colours are not always appropriate when treating chakras. I have a few colleagues, who can confirm this from their observations and work with clients. Try pink for the heart chakra or white for the base. It depends what is needed.

How is it that these rainbow colours do work if they are not the actual colour of the charkas? . The pancreatic/spleen area is in my understanding a part of the solar plexus chakra. Therefore, when third chakra or solar plexus chakra energy is needed to be sent into the major chakras then this rainbow system works. The third chakra also associated with the liver rules visual sight and the eyes and therefore colour. And it is also very true that the solar plexus is one of the most challenged of all our chakras due to the demands of the information age and too much input. This is especially so for women due to the lack of empowerment in the national/global economic social matrix. So there is a good chance that positive results will follow a colour therapy treatment using Leadbetter system of colours. But if the chakra needs healing on another level, such as through etheric energy, or sound or with another colour which taps into a former life time or colour of the emotional level, little will occur and even an imbalance may result.

So in the ancient tradition of chakras dating back to the early Sanskrit writing seven centuries B.C. there is no reference to the rainbow colours. Traditional Hindu colours are reds and oranges, golds, and blue smoke and white, no greens or purples or violets. For instance, the Tibetan Buddhists traditional colours are white in the forehead chakra, red in the throat chakra and blue in the heart chakra. So, who is right? The Tibetan system works within its own context. The colours sent to the three places forehead, throat and heart do not emanate from the third chakra or the 'spiritual sun' but from the spiritual realm of Sukhavati or Buddha Realm.

A few words on colours:

Red is not anger unless tinged with orange. Red is courage and heals the body.

Orange compliments blue and thus is great for those who are overly spiritually identified but can become pushy and arrogant.

Yellow enhances memory; canary yellow for past life recall is also an earth colour.

Green is full of many shades of meaning as there are greens.

Blue invites the future and invites contact with your higher self or guardian angel. True blue.

These colours can be found in most of the major chakras.

In my professional opinion, it is important for the client to 'see' or feel her own colours. The density, clarity, depth, luminosity shape and relationship of colours indicate which level of the aura is indicated and therefore their relationship to time. My clients when placed in a mild regression usually and I really mean to say always with the rare exception scan their own chakras. The resistance to this approach is deeply rooted in self-denial and cultural dis-empowerment. "The Master said to close your eyes and look around you will be surprised at what to be found when your search for understanding is inward bound". We have been told all of our lives that there is nothing inside but bits of hard bio wiring. However, they got it wrong and that is the joy of chakra investigation and energy attunement.

We are dealing with individual perceptions and personal experience within the context of certain religious customs and values. This is and needs to be at the heart of your own investigation. Hannemanns' view of the vital force and homeopathy reflects in part the Industrial age. In the second section, I will discuss how I see homeopathy affecting the auric layers and why I think or can see how it works. The important fact is that all the systems are congruent in and of themselves. All of these cultural "differences" actually disappear over time, as all methods seek to cleanse the body and mind to achieve a final state of perfection; but the way of going about it, is very different and the systems which were created reflect this as well.

We must not get stuck on chakras having to be a certain way. They are alive and reflect our race, culture, natural environment, language and our soul's journey. If you reincarnated from former lives with lots of meditation, your chakras will be very different for the soul who is trying on the human costume for the first time round. There will appear greater range of movement in each chakra and in their interaction.

Treating Chakras?

There is also a debate about whether chakras are energy centres which require attention and balancing by an outside agent, the therapist, or are the expressions of the Soul which evolve over time and reflect incarnations, house inner deities and are to be opened in only in meditation. My experience is that they are both. One can work on the etheric force or qi of a chakra or go to the soul level. This is akin to working with miasma and using very high potencies, however as in all healthcare professions this is

best accomplished when one is at an advanced level of self-understanding and direct experience supported by years of meditative practices.

As a therapist, my approach to chakras is like that of a heart surgeon, or an artist. I know that I am touching the very consciousness of the soul and the life and creative forces of my client. Therefore, when working directly with chakras I enter and stay very attuned to many levels of energy in myself, in the room and of the client. I offer the energy from my hands, or from a flower essence or from a tuning fork or coloured silks or from other sources of energy, other beings or the tree outside the window.

A brief word on the higher chakras

There is a set of seven other chakras/padmas that extend above the crown chakra. These are called transcendent centres and indicate advanced spiritual development. These higher chakras create the "Cosmic Self" and the Infinite Point or Point of Liberation.

In fact, there are sets of transcendental chakras. The first set of seven is followed by others that can go up and up in number. For example during the Long Rim, "Eight Verses on the Transforming the Mind", was teaching at Wembley Conference Centre, May 1999. His Holiness the Dalai Lama was teaching from the 64th chakra level. A correlation to this for homeopaths would be taking a very high dosage of a remedy, 100,000 M that can be thought of as working on the highest soul level.

In part two to appear in the next issue, I will develop our understanding of ether. What is ether? What do we mean by levels of ether? How are they and the vital field the same? What is their significance in homeopathic treatment? How do health or disease manifest into and out of time and how homeopathic potentised remedies work in these etheric and energetic levels.