

# **Materials that Heal by Effecting the Psychic Centers**

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**Presented at: Vijnana Vyjayanthi 2003, Bangalore, July 2003**

## **1. Introduction**

The whole planet, the oceans, the earth, everything we see manifested as mineral, plant, animal and human depends upon the light and its amazing properties and radiations for its very existence. White light emanating from the Sun comprises seven colors. These seven colors are related to the seven psychic centers in the human body. Each color has seven aspects : it vitalizes, animates, heals, enlightens, supplies, inspires and fulfills.

In ancient times in Egypt and Greece, color temples were built into seven compartments, each one containing one of the seven color rays. People were brought to these temples for both spiritual uplifting and physical healing. There are Indian scriptures that detail the effects of color on the human being.

The human body is actually a constellation of the same powers that formed the stars in the sky. Although every one contains the complete zodiac within on a symbolic level stones based on the astrological sun sign may be preferred. The stones that are good for an individual based on the zodiac sign have been described in the ancient scriptures.

Matter is made up of tiny charges. There are special and precious stones of various colors that effect the psychic centers of the human body. The color and the tiny charges of these stones are useful in healing different types of ailments and spiritual upliftment of the individual. These aspects are detailed in the “Atharva Veda”.

Ancient Indians have given several aspects of healing by using special stones. The mystic portion of the ‘Atharva Veda’ discusses the materials that can be used as charms and talisman. Thus the concept of using precious and special stones to influence the various aspects – physical, mental and spiritual of human beings was in vogue from the vedic times.

This paper deals with the psychic centers and catalogs the effects of various stones on the psychic centers. A discussion on the psychic centers is presented in the next section. The various stones and their healing properties are mentioned in section 3 of the paper.

## 2. The Psychic Centers

Hindu philosophy professes that everyone can attain the Brahman. A small ceremony is performed to declare one as a 'dwija'. The dwija is expected to wear a sacred thread. The sacred thread (Upaveetham with nine strands of thread) symbolises the nine planets in elliptical orbits and the knot (Brahma Mudi) symbolises the Sun. This ceremony is called 'Upanayanam'. The human body reflects certain earthly aspects through the belief that 'naabhi' or 'navel' indicates the equator. The lower-half or dakshinaayana is considered unholy and the upper-half or uttaraayana is considered sacred with the 'sahasrara' or 'brahma randhram' (the soft spot on any infant skull) considered the holiest.

The 'dwija' then begins to recite the Gayathri manthra. A diligent practice of this manthra is expected to arouse the vital force in the body. The vital force is believed to be asleep at the bottom of the Spinal Cord. When aroused it is believed to move upward towards the Sahasrara along the Spinal cord. It is called 'Kundalini'. It is believed to be the same as Gaayathri, Devi or Shakthi. It is called 'Oordhwagaprana' in the famous text 'Yoga Vaasistha' as it indicates an upward movement of vital force. It was also called 'Udghata' in some commentaries of the Yoga sutras by Vyasa and Bhoja. 'Kundalini Yoga' is the rigorous practice of arousing the Kundalini and controlling its upward and downward movements along the Spinal cord. The body view professed by the practitioners of 'Kundalini Yoga' is discussed below.

There are 14 important nerves with an associated deity. They are

- |     |             |   |                   |
|-----|-------------|---|-------------------|
| 1.  | Pingala     | : | Rudra             |
| 2.  | Ida         | : | Vishnu            |
| 3.  | Saraswati   | : | Virat (Brahman)   |
| 4.  | Pusha       | : | Pusha             |
| 5.  | Varuna      | : | Vaayu             |
| 6.  | Saptajihva  | : | Varuna            |
| 7.  | Yashasvini  | : | Surya             |
| 8.  | Alambusa    | : | Varuna (as Mitra) |
| 9.  | Kuhu        | : | Kshuththu         |
| 10. | Vishvodaara | : | Agni              |
| 11. | Payasvini   | : | Prajapati         |
| 12. | Shankhini   | : | Chandramasa       |
| 13. | Gaandhaara  | : | Chandra           |
| 14. | Shushumnu   | : | Brahma            |

The important organs and their associated deities are given below.

- |    |        |   |         |
|----|--------|---|---------|
| 1. | Heart  | : | Brahma  |
| 2. | Face   | : | Agni    |
| 3. | Vaak   | : | Indra   |
| 4. | Breath | : | Vaayu   |
| 5. | Manas  | : | Chandra |

6.	Genital	: Prajapati
7.	Testicles	: Mitra and Varuna
8.	Tongue	: Varuna (as water god)
9.	Feet	: Earth
10.	Naabhi	: Space
11.	Ears	: Gods of the Directions
12.	Head	: Brahma

There are seven chakras or psychic centres (termed lotuses in yogic parlance) in the body that come under the influence of an associated celestial body. In addition the first six chakras represent a 'loka', a tattva and represent a specific number of rays (days) in a 360 days year. The details are given below.

### 1. Muladhara Chakra

Location	: Bottom of the spine
Ruler	: Saturn (Sani)
Lotus	: 4 Petals
Color	: Red
Time	: 56 rays
Loka	: Bhurloka(surface of earth)
Tattva	: Earth
Dhaatu	: Bone
Sense	: Smell
Organ	: Feet
Symbol	: Square
Animal	: Elephant
Goddess	: Dakini
Bija	: Lam
Petals	: Va, Ssa, Sha, Sa
Deity	: Ganesha

### 2. Swadhisthana Chakra

Location	: Root of the Genital
Ruler	: Moon (Chandra)
Lotus	: 6 Petals
Color	: Orange
Time	: 62 rays
Loka	: Bhuvarka (atmosphere)
Tattva	: Water
Dhaatu	: Fat
Sense	: Taste
Organ	: Hands
Symbol	: Waxing Crescent Moon
Animal	: Makara, a mythological

		creature (perhaps a Dolphin or a bear)
Goddess	:	Rakini
Bija	:	Vam
Petals	:	Ba, Bha, Ma, Ya, Ra, La
Deity	:	Brahma

### 3. Manipura Chakra

Location	:	Naabhi (Navel)
Ruler	:	Mercury (Budha)
Lotus	:	10 Petals
Color	:	Yellow
Time	:	52 rays
Loka	:	Svarloka (Heaven of Indra)
Tattva	:	Fire
Dhaatu	:	Flesh
Sense	:	Sight
Organ	:	Excretory Organ
Symbol	:	Triangle with Swastika
Animal	:	Ram
Goddess	:	Lakini
Bija	:	Ram
Petals	:	Dda, Ddha, Nna, Ta, Tha Da, Dha, Na, Pa, Pha
Deity	:	Vishnu and Lakshmi

### 4. Anaahaata Chakra

Location	:	Heart
Ruler	:	Sun
Lotus	:	12 Petals
Color	:	Green
Time	:	54 rays
Loka	:	Mahaloka (Abode of Saints)
Tattva	:	Air
Dhaatu	:	Blood
Sense	:	Touch
Organ	:	Genital
Symbol	:	Hexagram
Animal	:	Antelope
Goddess	:	Kakini
Bija	:	Yam
Petals	:	Ka, Kha, Ga, Gha, Jna Cha, Chha, Ja, Jha, Ini, Tta, Ttha
Deity	:	Siva and Shakthi

## 5. Vishuddhi Chakra

Location	:	Throat
Ruler	:	Venus (Sukra)
Lotus	:	16 Petals
Color	:	Blue
Time	:	72 rays
Loka	:	Janaloka (Abode of Pure minds)
Tattva	:	Sky (Akasa)
Dhaatu	:	Bone with Yellowish Coat
Sense	:	Hearing
Organ	:	Mouth
Symbol	:	Circle
Animal	:	Elephant
Goddess	:	Sakini
Bija	:	Ham
Petals	:	A, Aa, E, Ee, U, Uu, Aru, Aruu, Alu, Aluu, Ae, I,O,Au, Am, Aha
Deity	:	Jiva

## 6. Ajna Chakra

Location	:	Between the eye-brows
Ruler	:	Jupiter (Guru)
Lotus	:	2 Petals
Color	:	Indigo
Time	:	64 rays
Loka	:	Tapoloka (Abode of revered ascetics)
Tattva	:	Manas
Dhaatu	:	Marrow
Symbol	:	Linga within a downward pointing triangle
Goddess	:	Hakini
Bija	:	OM
Petals	:	Lla, Ksha
Deity	:	Chitchaya (Sri Raja Rajeshwari)

## 7. Sahasraara Chakra

Location	:	Head
Ruler	:	Mars (Kuja)
Lotus	:	1000 Petals
Color	:	Violet
Deity	:	Purusha or Tatpurusha (A potent sum obtained as 20 times the number of the petals of the above six chakras i.e 20 X 50. It is to be noted that 'Lla' is omitted for this purpose.)

The 'devanagari letter' on each petal is nasalised. The first six chakras thus cover the entire devanagari alphabet (50 letters). In the tantric belief system the sixteen vowels correspond to 'Shakti' and the consonants correspond to 'Shiva'. The consonants cannot be articulated by themselves unless they are in an harmonious association with the vowels. Hence the 'ability to speak' is often believed to be a Goddess. The nasalisation is perhaps to bring the effect of the sound to the Brain. 'Mouna Japam' (silent meditation) is believed to yield best results.

The Aajna chakra represents the 'mind' and the Sahasraara represents the Brahman or The absolute. The vital forces start at Muladhaara and have to cross the chakras (hurdles) in between to reach Sahasraara. Mulaadhara is also the seat of 'Kandarpa' or Lord of Life controlling the vital air 'Apana'. The other vital air 'prana' is seated at the Anahata Chakra. The two airs pull each other and death occurs when this activity ceases.

A difficult chakra representing the 'Isthadevatha' (8 petalled lotus) is between Anahata Chakra and Manipura Chakra. One has to shake off the reliance on the 'Ishtadevatha' to cross this hurdle. A 12-petalled lotus called 'Chandra-Loka' or 'Baindava-Sthana' is just below the 'Sahasraara Chakra' represents the blissful unison of Siva and Sakthi. This is the Supreme state of consciousness.

There are differences as to the number of petals across the Upanishads that details this yoga. The Yoga Kundalini Upanishad suggests 16 petals instead of 12 petals in the Anahata Chakra. The DhyanaBindu Upanishad and the Shandilya Upanishad suggest 12 petals instead of 10 petals in the Manipura Chakra. A number of works including the DhyanaBindu Upanishad refer to a secondary chakra below the Anahata Chakra. Many chakras between the Aajna Chakra and Sahasraara Chakra are also discussed. There are some disagreements in the matter of the colours of the petals. It is not surprising that such differences are on record. The chakras vary for different people and races. Their records depend on the faculties of the observers as well.

In addition the kundalini force is believed to be controlled by 'rahu' and 'ketu'. Uttering religious hymns regulate the flow of forces within the body. It is of little wonder therefore that the religious hymns comprising various arrangements of bija-aksharams are believed to produce specific effects on the human body. A disciplined practice of the hymns enables anyone to become 'The Brahman'. Kundalini Yoga thrives primarily on the above view of human body.

It is instructive to observe that Kundalini yoga is practised with a rigorous adherence to various postures called Asanas and Mudhras to derive maximum effects.

It is interesting to observe that European mystics subscribe to the doctrine of seven centres in the human body that more or less agree with the Indian counterparts. The theosophists replace the Swadhishana Chakra with a Spleen Chakra which is to the left of and slightly above the Manipura Chakra. They confirm that the movement of vital forces resemble the shape of the Sivalinga. The notion of lotus flowers, the number of petals and the movement of forces form the basis of the archaic European astronomy.

The vedic system of thought is thus amazingly consistent. Many mystics around the globe believe that the kundalini force is a tremendous reality. Experimentation with it without comprehensive understanding can be dangerous. The Hathayoga Pradipika succinctly conveys that Raja-Yoga gives liberation to yogis and bondage to fools. Every one thinks that there will be some divine intervention or exception made in his case. There is no evidence of any such kind of favouritism. One should be willing to work patiently along the improvement of character and service to the society. One should actively seek the righteousness of the God first, the other things would gradually accrue.

### 3. Stones that effect the Psychic Centers

There are a variety of special and precious stones available in nature. The power of the stones is believed to come both from the earth and the cosmos. Their beauty is a result of their perfected qualities. These special and precious stones act as catalysts in the purification of the soul and its realignment with the cosmos.

The healing process begins within each individual. We must have the courage to keep seeking into the nature of life, to reach insights into the nature of self, to look into our hearts and souls. Healing with special and precious stones has the seven charkas or psychic centers and the colors that effect each chakra as the foundation. The colors effecting each chakra are mentioned in the previous section. Stones are manifestations of light and life, colors, textures, vibrancy, transparency and clarity. Stones are also believed to generate the sounds effecting the psychic centers.

Depending on the ailment, the stone of a specific color is placed on the psychic center or the chakra for a certain period of time. The specific stone may also be used as the object for meditation together with appropriate breathing technique. Magnetized water can be made by putting the chosen stone into a glass of water for several hours (or overnight) charging the water with the special energy of the stone. The special and precious stones are believed to balance the forces at the various psychic centers thereby curing certain illnesses.

The stones effecting the various psychic centers or chakras and the healing properties are outlined in the following set of tables.

#### 1. Muladhaara Chakra

Color : Red

Stone	Indian Name	Physical Cure
Ruby	Manik	Activates and Vitalizes the body through the action of the blood stream; prevents miscarriages
Coral	Moonga	Creates a heating influence on the body; Aids in

		anemia, deficient nutrition, lethargy; good for women in times of menstruation; can be used against colic
Garnet	Rakta Mani	Stimulates the sex drive; Good against depression, rheumatism and arthritis
Red Jasper	Lal Suryakant Mani	Aids Liver; prevents stomach troubles and infections
Blood Stone	Rudhirashma	Aids in Bladder Problems

## 2. Swadhisthana Chakra

Color : Orange

Stone	Indian Name	Physical Cure
Carnelian	Indgop Mani	Influences and regulates food intake and assimilation; Helps against blood poisoning, rheumatism and wounds
Fire Opal	Doodia Pathar	Aids in digestive system; gives an energy boost when needed

## 3. Manipura Chakra

Color : Yellow

Stone	Indian Name	Physical Cure
Topaz Gold	Pukhraaj	Helps focus thoughts; Gives strength to heart; Balances Nervous System and Solar Plexus; affects spinal column; promotes mental and physical digestion; good against coldness
Amber	Trinmani	Helps the digestive system and endocrine glands; gives warmth; For Adults – aids solar plexus, asthma and infection. For Children – helps the teething process
Citrine Quartz		Lighter shades are of great benefit to endocrine glands. Darker shades remove fears that block solar plexus;



		helps diabetes; cleans and purifies the skin; strong against depression
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#### 4. Anaahaata Chakra

Color : Green

Stone	Indian Name	Physical Cure
Tourmaline (General)		Aids Nervous System
Rubellite (Pink Tourmaline)	Turmali	Balances the heart center; Increases depth of insight and perception
Water-mellon Tourmaline	Turmali	Healing and Harmonizing influence on heart and nervous system; Helps prevent cancer
Kunzite	Kunzite	Alleviates the heart from old pain and suffering; Brings softness, light and truth to the heart
Rhodochrosite	Rhodochrosite	Integrates the physical, mental and emotional triad
Emerald	Panna	Aids in developing beautiful physical body; balances and heals; Normalizes Blood Pressure; Good for eye infections
Malachite		Aids functions of Pancreas and Spleen; Good for eye infections, asthma, menstrual disorders, poisoning and rheumatism
Jade	Haritashm	Calming and Quieting; Good for childbirth; influenza, neuralgia, migraine
Green Tourmaline	Turmali	Quiets the mind; Good for inflammation, asthma, heart, influenza, cancer, normalizes Blood Pressure
Green and Colorless Tourmaline	Turmali	Calms and balances brain and nerve fluids; Potential for reducing inflammations, headaches and epileptic seizures
Chrysoprase	Chrysoprase	Sedative and Tranquilising

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		effect; Good for heart, Bleeding, Hemorrhage, Childbirth; Influences the glands
Peridot	Jaber Jaad	Good for digesting foods; Relieves Constipation; helps inflamed conditions of the bowels; Relieves Melancholia

## 5. Vishuddhi Chakra

Color : Blue

Stone	Indian Name	Physical Cure
Aquamarine	Harit Neel	Purifier for Throat Congestion; Helps against nerve pains, gland troubles, disorders of neck, jaw, throat, teeth
Turquoise	Phiroza	Good for heart, chest, neck, lungs, respiratory system and eyes
Chrysocolla	Chrysocolla	Balances and calms the heart and emotions; Alleviates fears bringing peace to heart; helps prevent ulcers and digestive tract difficulties
Sapphire (Blue)	Neelam	Healer of throat; Lowers blood pressure; Soothes pain; cools fevers; good against nervousness, insomnia
Lapis Lazuli	Neelopal	Heals throat congestion; Great aid in swellings, stings, inflammations, rashes; Good against depression and nervous headaches; helps in fevers and high blood pressure and painful menstruation
Topaz (Blue)	Pukhraaj	Cooling, Calming nerves or throat; Good for nervous headaches, palpitations

#### 6. Aajna Chakra

Color : Indigo

Stone	Indian Name	Physical Cure
Indigo Sapphire	Neelam	Great healing value in treatment of mental disorders, delirium, melancholy, all derangements of the thinking capacity. Good against insomnia. Strengthens and heals sense organs
Azurite	Khanij (Azurite)	Helps mind to retain information; Great healer in any part of the body

#### 7. Sahasraara Chakra

Color : Violet

Stone	Indian Name	Physical Cure
Amethyst	Jambu Mani	Potent for all forms of pain; dispels anger, rage, fear, anxiety; Brings comfort and relief to psychologically ill; Good for treating impurities of blood and venereal diseases; Great aid in migraines, insomnia; Balances and Stabilizes problems of sexual polarity; Good against color-blindness and problems with alcohol.
Fluorite	Flour spaar	In shades of violet it is much like Amethyst; In shades of green it calms the nervous system.

#### 4. Conclusion

The stones and their healing powers are documented in the scriptures. However, as on date this is purely 'faith healing'. Science is yet to find a methodology to absorb 'faith' in its framework of proofs. The very existence of psychic centers is not yet scientifically established. However charkas and kundalini are believed to be a reality by several spiritualists across the globe.

The effects of stones on the charkas and in turn on the health of an individual are today only empirical notions based on faith. Only when science integrates faith into its framework these ideas will have a 'scientific reasoning' as the basis.

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