THE CHAKRA SYSTEM OF TANTRIC YOGA: SAT-CAKRA-NIRUPANA TEXT INTERPRETED WITHIN THE CONTEXT OF A GROWTH ORIENTED DEPTH PSYCHOLOGY

Dale Starcher

Advisor: Eugene Taylor, PhD

Submitted to the Graduate Faculty in partial fulfillment of the

Requirements for the Degree of Doctor of Philosophy in Psychology

Saybrook Graduate School

1999

Approval of the Dissertation

THE CHAKRA SYSTEM OF TANTRIC YOGA:
SAT-CAKRA-NIRUPANA TEXT INTERPRETED WITHIN THE
CONTEXT OF A GROWTH ORIENTED DEPTH PSYCHOLOGY

This dissertation by Dale Starcher has been approved by the committee members below, who recommend it be accepted by the faculty of Saybrook Graduate School and Research Center in partial fulfillment of requirements for the degree of

Doctor of Philosophy in Psychology

Dissertation Committee:

Eugene Taylor, Ph.D., Chair

Jeanne Achterberg, Ph.D.

Stanley Krippner, Ph.D.

June 1999
Date

Abstract

The rationale for this study is that a review of the Western psychological literature on the subject of the Hindu Tantric chakras shows numerous inaccuracies, especially among transpersonal authors. The purpose of the study was to provide a more accurate interpretation by undertaking a close reading of the Sat-cakra-nirupana, a primary text of the Hindu chakra system. The overall goal of this study was to explicate how to more accurately translate religious and spiritual ideas from a non-Western culture into a psychotherapeutically useful context appropriate to Western psychology.

The method combined traditional forms of historical and philosophical scholarship with a hermeneutic phenomenology borrowed from comparative religions, while the interpretive framework was defined as a humanistic and transpersonally oriented depth psychology, particularly emphasizing the work of Carl Jung. The research method was further informed by the author's 18 years of clinical experience in a psychotherapeutic setting and extensive experiential training under a Hindu Tantric master.

The contributions from this research are: demonstrated novel use of the existential-phenomenological method; clarification that Western writers who claim to understand the chakras have not sufficently accounted for cross-culture factors; articulation of the theoretical orientation of a growth oriented depth psychology; clarification of the lineage of Western scholars and psychologists who have translated religious ideas into a psychological language; clarification for the need to establish a closer connection between psychology and the field of comparative religions on the meaning of Asian concepts; and a novel self-reflection on the Sat-cakra-nirupana text. The implications are discussed.

Dedicated To

Sri Shyam Bhatnagar

Whose expertise in Hindu Tantric yoga has inspired me to pursue the wisdom contained in these teachings. Sri Bhatnagar's greatest gift was to teach me the power of sadhana, for which I am deeply grateful.

Acknowledgments

I would like to thank Sri Harish Johari. My occasional meetings with him, along with his artistic works, have been a source of spiritual upliftment, and has helped inspire an interest in Hindu Tantric yoga.

During the dissertation phase of my education, it was an honor to have such a distinguished dissertation committee as Eugene Taylor, Jeanne Achterberg, and Stanley Krippner. Dr. Krippner's establishment of the course sequence in consciousness studies was the initial reason for pursuing my doctoral studies at Saybrook Graduate School. Dr. Achterberg has been a wonderful role model in emulating how science and the arts can be brought into balance through one's sense of being. Dr. Taylor was the primary impetus for my decision to conduct a study on the chakras, by clarifying how I could achieve this goal in a way that felt intuitively right. As the chair of the dissertation committee, he dedicated much time and effort in mentoring me through this project. Dr. Taylor has been the consummate teacher and a person who holds to the highest standards of scholarship. I have been the fortunate recipient of his guidance and support.

I would also like to thank my wife, Kathleen, for her unwavering support. Her love and emotional fortitude emulated by the anahata chakra has been a continual inspiration.

Table of Contents

Tables and Figures

CHAPTER ONE

THE CHAKRA SYSTEM OF TANTRIC YOGA

Introduction and Preliminary Investigation

The purpose of this study was to develop a psychological commentary on the chakra system of Hindu Tantric yoga. This commentary presents from the perspective of a humanistic and transpersonally oriented depth psychology using English translations of a primary Tantric text. The central feature of Hindu Tantric yoga is its emphasis on sadhana (practice), where all teachings and instructions are demonstrated through experience (Avalon, 1974; Bharati, 1965; Eliade, 1958; Mookerjee & Khanna , 1977). The core of these teachings include bringing one's conscious attention to the chakras. The purpose of this attention is to experience, understand, develop, and maximize the chakra system's functional capacity. This is viewed as a necessary process in the sadhaka's (practitioner's) overall psychological and spiritual development.

It is with trepidation that this attempt is made to interpret Hindu Tantric yoga. This author is not a Hindu, nor an Indologist, a Sanskritist, or a scholar of comparative religions. Having said this, the author does have certain credentials that qualify him for such a project.

These credentials include an extensive background in Western psychology at both the undergraduate and graduate levels. Additionally, there has been specialized training in humanistic and transpersonal psychology at the graduate level. Further, advanced training was attained in the fields of behavioral medicine and neuropsychology.

In addition to the professional training, a mentorship was conducted under the direction of a Hindu Tantric yogin, Sri Shyam Bhatnagar, for 7 years. Under this tutelage, a grounding was acquired in Hindu Tantra, especially as related to the chakras, the therapeutic use of sounds (mantra yoga), visuals (yantra), and breath (swar yoga). Through meditation and other practices, there was an opportunity to directly experience and personally validate various aspects of these teachings.

The knowledge gained from these practices (with modification as needed) has also been applied therapeutically over the past 18 years, such as in the rehabilitation of spinal and brain injured clients, and in the treatment of anxiety disorders, post-trauma, and cognitive deficits. These various experiences have led to a respect for and a belief in the clinical application of Tantric yoga, as well as its usefulness as a conceptual framework for understanding individual experiences.

While conceding the obstacles inherent in the accurate interpretation of this body of material, it is also recognized that these obstacles are largely due to a lack of development of this specialized field of Western psychology. Currently, there are few scholars possessing a sufficiently broad background to bridge Western psychology and Tantric yoga, a concern that is addressed in this study.

To overcome some of these obstacles, a preliminary investigation was conducted.[1] The requirement for this investigation was to meet a certain criteria for understanding prior to beginning the actual study. These criteria consisted of four factors:

1. To demonstrate a grasp of the central themes of Hindu Tantric yoga;

---

[1] This preliminary investigation served as the equivalent of a pilot study.

2. To delineate between the scholars, practitioners, and non-scholars of Hindu Tantric writings;

3. To demonstrate a basic acquaintance with and/or understanding of the historical and cultural period in which Hindu Tantra developed;

4. To demonstrate a basic acquaintance with and/ or understanding of the research methods of comparative religions.

The material that was developed in meeting these criteria has been incorporated into this study. Therefore, it would be redundant to present it here. The preliminary investigation was extremely helpful in developing a necessary understanding of the source materials and especially in clarifying how one might proceed in the development of a research project.

Having completed the preliminary investigation, the next step was to determine how to interpret this textual material within Western psychology. This meant identifying the schools of thought in Western psychology that theoretically support the type of data represented in the Sat-cakra-nirupana. After careful consideration, a humanistic and transpersonally oriented depth psychology (E. Taylor, personal communication, October 15, 1997) was selected as the theoretical context. This perspective and the rationale for its use will be discussed in Chapter Two.

A further step involved the development of an appropriate research method that would be used in the actual analysis of the Sat-cakra-nirupana. The method to be used

would be based on a philosophy of inquiry suited to the respective traditions in Tantric yoga and Western psychology. Included in this consideration was the need for a method that takes into account cross-cultural differences. Based on these concerns, the historical-phenomenological method was chosen. The specific reasons for choosing this method will be addressed in Chapters Two and Three.

Objective and Rationale

This study is a psychological commentary on a key Hindu Tantric text defining the chakras. In a larger context it is also a study of the influences of Asian ideas as a branch of Western psychology and also an investigation of how a spiritual statement can be translated into a psychotherapeutically useful one. There are three interrelated issues supporting the need for such a study. The first is related to methodology. A review of the psychological literature has revealed a paucity of clearly specified methods of interpretation by those who have interpreted the chakras. The few exceptions are those who are related to a certain historical lineage (and discussed in the literature review). These authors include Heinrich Zimmer, Mircea Eliade, Carl Jung, Joseph Campbell, Frederick Streng, and Eugene Taylor. Besides these authors, the literature review found that most investigators did not clarify how they arrived at their interpretations. If, instead, scholarly standards were used, the interpretations would be different and would more closely correspond to the original source materials. Issues relating to the need to use original source materials whenever possible will be addressed in detail in later sections. The point is that we need investigators to specify what procedures are being followed, to

clarify theoretical assumptions, and to indicate how they account for, and reduce, distortions and biases.

The next issue is that of translation. This has to do with the most desirable way to render the source materials that are addressed in this study into Western psychological and psychotherapeutic terms. Translation, normally a problem at any time, becomes more complex when scholarly standards of investigation are not followed. There are certain issues that will be particularly addressed in this study. The first has to do with the need to consider spiritual terms. Spiritual sources materials, like Western psychological source materials, contain a variety of assumptions, whether they be epistemological, ontological, or cosmological. These assumptions need to be understood, addressed, and compared with those assumptions found in Western psychology when such a translation is being made. Additionally, the language of Tantric yoga was intentionally encrypted (sandhsa-bhasa) to make it accessible only to those who were serious students of the discipline. Consequently, this language needs to be decoded, first in the spiritual language, and then in a psychological language.

A second issue related to translation has to do with the need to consider cross-cultural factors. For example, chakra is a Sanskrit term. There are also various definitions of this term in the Sanskrit language. Additionally, definitions of the chakras have changed over the centuries. Further, chakra is defined and described differently in the spiritual and philosophical schools, both within Hinduism and Buddhism; yet, interpretations of the chakras by the vast majority of Western writers assume that there is

only one definition, and that this single definition is agreed upon, not only by all Hindus or all Tantric schools, but even by Hindus and Buddhists. When Westerners use a Sanskrit term like chakra or kundalini, how do we ascertain whether these terms coincide with Hindu and Tantric perspectives, or whether Westerners are only projecting their personal and cultural views upon these terms?

A third issue related to translation has to do with Westerners who have not based their interpretations of the chakras on the original source material, but rely only on secondary or tertiary sources. Textual sources fall within different categories from the standpoint of methods in comparative religions and spiritual traditions. Primary source materials are the original texts. Secondary source materials emanate or are produced by scholars who utilize interpretive methods of research and have studied the history, culture, and language in which the text to be interpreted is located. And tertiary source materials originate with those who have interpreted the chakras based on their own theoretical or intuitive views, but are neither Tantric practitioners, nor have they attempted any kind of scholarly rendering of the subject. A separate source are those materials derived from life-long practitioners of Tantric yoga. In a phenomenological sense, these are also primary texts, but are in a category by themselves. Materials from this experiential tradition allow us to understand how the primary textual materials are related to actual experience in non-Western cultures.

Reviewing Western texts on the chakras, the majority of references that are used by authors turn out to be from tertiary source materials. In other words, most authors tend to

rely on sources that are considered the least reliable. Just as common are authors who state their views without any authoritative support.

In addition to the problems of methodology and translation, a third problem is associated with literature on the chakras that has found its way into Western psychotherapy (Rama, Ballentine, & Ajaya, 1976; Ruskan, 1993; Scotten, Chinen, & Battista, 1996). There are a number of concerns with this occurrence. From a therapeutic perspective, it seems that questions related to such issues as increasing a chakra's functioning or intentionally stimulating the kundalini would benefit from further exploration and discussion. Included in this exploration would be the examination of possible negative effects (Krishna, 1971; Sannella, 1992; and Scotten, 1996). Additionally, since scholarly investigations on the chakras are lacking, each psychotherapist is left to rely on views and opinions from highly questionable sources.

As the reader will see, this author has tended to rely on translations of primary source material when possible and on sources from scholars and practitioners who possess a background in Sanskrit and who have studied primary texts. Less reliable secondary sources will occasionally be used to support more reliable citations.

The purposes of this study were to resolve these concerns by: conducting this study within an appropriate Western theoretical framework; developing and utilizing a research method that will effectively interpret this Hindu Tantric material within Western psychology while maintaining the Eastern perspective; interpreting the chakras from translations of the Sat-cakra-nirupana; and applying these interpretations to the field of psychotherapy.

Limitations and Delimitations

Limitations are the limiting factors that exist inherently within the chosen topic to be studied and the method that is used. Delimitations relate to the restrictions this author has placed on the study.

Limitations

The difficulties inherent in attempting to interpret a religious text within the context of Western psychology are fairly obvious. The most basic challenge would be that ancient religious and spiritual materials from other cultures have nothing to do with modern scientific psychology. Additionally, the chakras, the topic area, have no equivalent in Western psychology and, therefore, have no known validity.

The treatment of this spiritual material as psychological is also open to challenge by those who may feel that this is either a distortion of the textual materials, or that it is not possible to interpret spiritual material within a psychological context.

The interpretation of Western psychology as a distinct tradition in this study is that it is one among many indigenous psychologies, rather than representing a universal standard. This view is not even considered by those who hold a positivistic view of the sciences (Nagel, 1961). From the positivistic position, the idea of a cross-cultural comparative psychology is not tenable, since Western psychological research methods represent a universal standard from which all psychological theories and data are tested.

The conceptualization of Jungian psychology as representative of a humanistic and transpersonally oriented depth psychology may be challenged because it is not necessarily an accepted one by the majority of psychologists within these fields. Further, Jung's conceptions of depth psychology as also possessing symbols related to growth and individuation may be challenged as unfounded.

The use of the historical method, while an acceptable research approach, is not commonly used in psychology (Borg & Gall, 1983). Although historical research is considered a disciplined method of inquiry, it may be considered less significant than, say, an experimental design.

Another limitation is the use of the phenomenological aspect of the research design as the scholar of spiritual studies interprets it. This method is used to reveal general and univeral structures of experience. Because it addresses inner experiences, it may be criticized as being overly subjective. At most, one may be able to attain intersubjective agreement with other researchers.

Finally, because this author is not a Sanskritist, it was necessary to conduct the study from English translations of the text, rather than from the original language. This resulted in two levels of analysis: 1) the text itself and 2) English translations of all of the non-English materials that were used in this study. This is a clear weakness, causing the interpretations to be easily challenged by Sanskritists, Indologists, and linguists.

Delimitations

The study was restricted to only one text on the chakras, the Sat-cakra-nirupana. There are other important Indian texts available on the chakras which were not considered in this study. Although the author has studied many of these other texts, the decision to focus the commentary on only one text was made so that a more detailed description could be provided. However, a more comprehensive study of the chakras would benefit from an inclusion of other texts. Especially useful would be a comparison between the texts on the chakras from the different Tantric schools.

Additionally, the interpretation of the text was limited to a macroanalysis of the text rather than a line-by-line interpretation. This approach, while necessary for a project of this length, limited the ability to interpret the material in detail. The attempt at generalization may be criticized as being vague, or as failing to directly relate the interpretations to the text.

There was a limited immersion into the historical, cultural, and linguistic factors surrounding the development of Tantrism and texts of the chakras. Some scholars may believe that a greater immersion would be necessary before attempting an interpretation. This is a valid issue, but, again, the time and space constraints of a project of this nature required one to limit the breadth of the various aspects of the study.

Nevertheless, given these limitations and delimitations, there is optimism for the potential contribution offered by this study, and that it can serve as an example for others who are interested in similar research projects.

Definition of Terms

The Sanskrit definitions were taken from several sources. Each of the translations start with primary source materials: the Mahanirvana-Tantra (Avalon, 1913/1972), Sat-cakra-nirupana (Avalon, 1919/1974), Yoga Sutras of Patanjali (Woods, 1914/1992; Mishra, 1973). Samkhya Karika (Radhakrishnan & Moore; 1958), Hatha-yoga-pradipika (Iyengar, 1981; Rieker, 1971). Shiva-samhita (Vasu, 1990), and selections from the Upanishads (Hume, 1921/1996; Radhakrishnan & Moore, 1958). Following these definitions, either explanations from secondary sources and/or examples or metaphors are used. The purpose of this approach was to help make the terms more understandable for the reader.

Akasha

Akasha is sometimes related, cosmologically, to a continuum and consists of a kind of cosmic webbing or lines of force called dishah, meaning directions or pointers (Chatterji, 1992). Akasha is also related to the "hairs of Shiva" (Johari, 1987, p. 74). According to this view, there is no empty space anywhere in the universe because akasha fills all space.

The idea of akasha has been around since the Vedas. An effective explanation of akasha is difficult within a Western conceptual framework. The old physics concept of "ether" relates somewhat to akasha. But the Western theory that seems to come the closest is from current theoretical physics. It is called "super string" theory (Lightman & Brawer, 1990). For example, as Ferris (1997) explains, based on super string theory,

subatomic particles are understood to be tiny strings made of curved space, which vibrate constantly in an infinite number of frequencies. And cosmologically, the entire physical universe is viewed as part of a vast webbing of curved space and vibration. Super string theory, like akasha, also represents a unified view of the universe, in which all physical laws are brought together under one set of laws.

In this author's studies with Sri Bhatnagar, strategies for sensing and hearing akasha were taught. Experiencing stillness, the expansion of one's space, and listening to silence, for instance, were taught as a way to experientially access this element.

Atman: Self, and Jivatman: self

Atman is Self, the wise one (Katha and Prasna Upanishads, Hume, 1921/1996); Brahman (Hatha-yoga-pradipika, Iyengar, 1981; Mundaka Upanishad, Hume,1921/1996); I (Hatha-yoga-pradipika, Iyengar, 1981); Supreme soul (Mahanirvana-Tantra, Avalon, 1913/1972). Jivatman is the empirical individual (Yoga Sutras, Woods, 1914/1992); self (Chandogya Upanishad, Hume, 1921/1996); elemental self (Maitri Upanishad, Hume, 1921/1996); personal soul (Mahanirvana-Tantra, Avalon, 1913, 1972). Jivatman is sometimes defined as the psychologically-derived self, whereas Atman is the spiritual Self.

A degree of correspondance can be found with Jung's (1953; 1960a) view of ego and jivatman, and Self and Atman. One difference is that Jung did not refer to Self as spiritual, but psychological and the center of all of the archetyes related to the Self, as well as the end result of the process of individuation.

Chakra: center, wheel

The chakras are centers; in other words, centers of consciousness; seats of Shakti (Sat-cakra-nirupana, Avalon, 1919/1974); wheels (Hatha-yoga-pradipika, Iyengar, 1981; Yoga Sutras, Woods, 1914/1992); vital centres of radiating energy; subtle centers in the body (Hatha-yoga-pradipika, Iyengar, 1981); and where the nadis ida, pingala, and shusumna cross at the vertical spinal axis (Hatha-yoga-pradipika, Iyengar, 1981). Aurobindo (1970) refers to these centers as command centers of the various planes of consciousness (mental, vital, physical, etc.); the vast ranges of human experience; and systems of psychological powers, energies, and operations. These various definitions are hypothetical constructs by those who have attempted to understand the chakras.

According to the Tantra-Loka the nadis start from the chakras and permeate the whole body. The Hatha-yoga-pradipika (in Rieker, 1971) also states that the prana or vital energy of the subtle body originates in the chakras. This is why the chakras are often interpreted as generators and regulators of the subtle body's energy system and related to personality

factors. From the Tantric yoga perspective, when these descriptions of the chakras are integrated with other psychological descriptions, such as the gunas and tattvas from Samkhya-yoga, a more complete understanding of personality becomes possible.

Consciousness/Unconsciousness

Tantric yoga takes its view of consciousness primarily from Samkhya-yoga. This perspective starts from the premise of Purusha as Pure Consciousness. At this level of

consideration, all is consciousness. The manifestation of Purusha as Prakriti, however, causes consciousness to takes different forms. One manner of demarcation that has greatly influenced Indian thought is the spectrum of four states described in the Mandukhya Upanishad (Hume, 1921/1996): waking, dreaming, deep sleep, and a fourth state called turiya. To relate these four states to Western psychology, waking corresponds to the alert state of everyday awareness and dreaming to the processing of images and narratives during sleep. Deep sleep can be related to a third state referred to as non-dreaming sleep, and a fourth state, turiya, which is related to samadhi.

Eliade (1958) refers to the yogic view of the unconscious as "stored consciousness" (p. 225) and means by this that the unconscious is the source of everything that manifests itself, through taking form and displaying its power (as Shakti). The dynamism of the human unconscious, from the yogic perspective, is the result of subliminal latencies (vasanas) seeking actualization. These latencies, including memories and genetic factors, are conditioned states that constantly manifest themselves through, and impact upon, the conscious psychological states (vrittis). From the standpoint of the Yogas, these unconscious tendencies need to be consciously revealed, self-regulated, and transcended if self-realization is to be attained.

These views may also be compared to more current views in Western psychology. For a general discussion, for example, see Hilgard (1977), Natsoulas (1978), Ornstein (1973), and Wolman and Ullman (1986). For discussions related to sleep and dreams, see Foulkes (1966), LaBerge (1985), and Woods and Greenhouse (1974). For discussions related to altered or non-ordinary states, see Krippner (1972) and Tart (1977). Although

there is no general consensus on the concepts of "conscious," "unconscious," and subconscious," as Hilgard (1980) has pointed out, the number of journals and publications oriented toward consciousness issues in more recent years gives an indication of the increased interest in this topic area.

Gunas: force, quality

The gunas are an important postulate of Samkhya. This delineation of Prakriti is not so much a focus on the ontological issue of beingness, but more on Prakriti as force (Samkhya Karika, Radhakrishnan & Moore, 1958). This force is explained as a state of tension of the tri-gunas, or sattva, rajas, and tamas. Sattva is defined as potential consciousness (Samkhya Karika, Radhakrishnan & Moore, 1958); rhythm (Shiva-samhita, Vasu, 1990); knowledge, illumination (Aurobindo, 1973, p. 120). Rajas is the source of activity (Samkhya Karika, Radhakrishnan & Moore, 1958); and energy (Shiva-samhita, Vasu, 1990). Tamas is the source which resists activity (Samkhya Karika, Radhakrishnan & Moore, 1958); inertia (Shiva-samhita, Vasu, 1990); and lethargy (Aurobindo, 1973, p. 120). The gunas, according to Aurobindo (1973), are three different ways that Prakriti can be oriented and represents the basis for psychological variation and personality factors. A psychological metaphor that may be helpful is that of a candle, in which the wick and wax represents the human body, or tamas guna; the fire represents the activity of the mind-body states, or rajas guna; and the light represents insight and illumination of mind, or sattva guna. When these three are brought into perfect harmony, such as metaphorically when a

candle is burning bright, ordinary conscious activity ceases, allowing Purusha to be directly experienced.

Kundalini, Kundali: serpent power

Kundalini is the Supreme Goddess; the power of Shakti; represents the creative force of the world; seed (vija) (Shiva Samhita, Vasu, 1990); and Divine Cosmic Energy (Hatha-yoga-pradipika, Iyengar, 1981). It is symbolized by a coiled and sleeping serpent. It is also referred to as the static principle of human energy from which prana, as the dynamic principle, manifests. Aurobindo (1970) states that the greatest potential of human energy exists as the kundalini which "is lying asleep and inconscient in the depths of our vital system" (p. 516), that is, until we awaken it through our efforts.

In the human being, the microcosm, Shakti as energy and power, is called kundalini (Varenne, 1976):

> The divine power, the kundalini, shines like the stem of a young lotus; like a snake, coiled around upon herself, she holds her tail in her mouth and lies resting half asleep at the base of the body (p. 164).

Avalon (1919/1974) states that the coiled form is also related to Shakti's power:

> Her power is spiraline, manifesting itself as such in the worlds--the spheroids or "eggs of Brahma" (Brahmanda), and in their circular or revolving orbits and in other ways (p. 35).

Avalon (1919/1974) also refers to a static potential energy when describing kundalini. And according to the Sivasutravimarsini (in Silburn, 1988):

> It is in the root center that lies, prior to its awakening, the coiled one, inert and unconscious, resembling someone who has absorbed poison. There she is coiled three and a half times round the bindu, a point of power which symbolizes Siva, and the essence of virility (virya). With her head she blocks access to the median channel. Her sleep is the bondage of the ignorant, making him blindly mistake his body for his true Self (p. 27).

A central focus of Tantra involves the awakening and raising of the kundalini energy upward through the spinal chakras, the result being the re-absorption of Shakti with Shiva and the attainment of spiritual liberation.

Mandala: circle; Yantra: diagram

Mandala means circle; center (Eliade, 1958, p. 219); ring; circle; and magic circle (Jung, 1996, p. 12). Tantric sadhana places a great emphasis on the use of form. According to Avalon, nada assumes form as bindu. Bindu means a point or dot (Avalon, 1919/1974, p. 36) and the creation of all forms are considered to be derived from bindu, in which the center or bindu is either noted or assumed.

Mandalas are circles or representations of different states or levels of consciousness, and are iconographic schemas of usually immense complexity. A similar term, yantra, is a linear geometrical diagram that is drawn, painted, or constructed on the ground, paper, cloth, etc. The yantra is usually a very simple diagram that is used for a particular

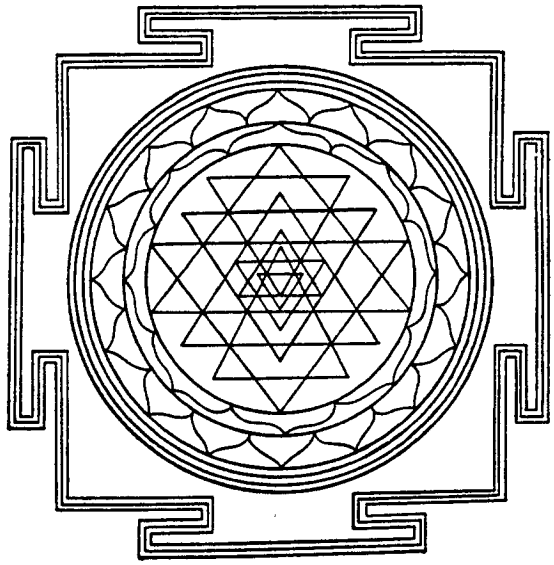
meditation or method of teaching. The Tantric practitioner Johari (1986) states that mandalas represent the cosmos and yantras represent a particular diety. For example, a yellow square, surrounded by four lotus petals, represents the yantra for the muladhara chakra. This yantra represents the diety Bala Brahma. This is why, in depicting a particular chakra, a specific yantra is always indicated. In the complex Sri Yantra, all of the chakras are said to be represented (see Figure # 1).

Since the primary focus is the chakras, the term yantra is used in later sections; but, since the discussion here is more general, both terms are used. According to Tucci (1961), a mandala or yantra:

> is a geometrical projection of the world reduced to an essential pattern. Implicitly it early assumed profound significance, because when the mystic identified himself with its centre, it transformed him and so determined the first conditions for the success of his work. It remained a paradigm of cosmic involution and evolution (p. 25).

Mandalas and yantras generally contain an outer enclosure and one or more circles enclosing a square divided into triangles. Within the triangles and in the center of the mandalas and yantras are various images. Some mandalas and yantras are constructed like labyrinths, others like temples, and most contain images of deities. Based on the view of the individual as microcosm, the Tantric yogin transfers the externally constructed mandala and yantra to its proper place within the internal mandala and

Figure #1: Sri Yantra



yantra system, which is the elaborate and subtle energy system: nadis, kundalini, and the chakras.

The role of mandala and yantra is particularly unique to the Tantric tradition. Zimmer (1926/1984) was the first Westerner to write extensively on mandala and yantra. Jung was the first Westerner to discuss the mandala/yantra from a psychological perspective. In this iconography, Jung (1965, 1968) accorded it a central role in the process of individuation: "Unless everything deceives us, they [mandalas] signify nothing less than a psychic centre of the personality not to be identified with the ego" (pp. 98-99). Jung recommended that his patients draw their own mandalas/yantras for the purpose of understanding and resolving psychological conflicts.

Jung (1968) states that the Eastern mandalas were not deliberately invented, but

originated in visions and dreams and he states that they are among the oldest religious symbols of humanity. Jung (1996) also recognized the important role the mandala and yantra played in Tantrism, referring to Tantra yoga as "mandala psychology" (p. 3).

Like mantra, there is also an understanding of the effects of mandala and yantra on psychophysiology, such as the attempt to stimulate the cerebral cortex (Johari, 1986). Included in this self-regulational process is the concentration and imaging of the mandalas and yantras and corresponding mantras within the subtle body at their proper spatial locations (Eliade, 1958). Varenne (1976) states that, by the use of mantras and mandalas and yantras, the Tantrika is able to shift his/her consciousness to those chakras within him/herself that correspond to specific chakras existing in the outer cosmic wheel. Therefore, mantras, mandalas, and yantras are seen as revealing the interface or essential link between the microcosm and the macrocosm. Through extensive and intensive sadhana there is an identification of one's consciousness with this interfacing system at the level of the chakras, resulting in essentially a dissolution of separateness between the inner and outer.

Mantra: mystical sound

Avalon (1974) defines mantra as a "power (mantra-shakti) which lends itself impartially to any use" (p. 83). Bharati (1965) states that while no definition of mantra is really possible, he calls mantra a magical formula, but states that mantra needs to be

thought of as a syndrome because of its complex role in Tantra. He states that mantra is the nuclear element in all processes of Tantric initiation, as well as other Tantric disciplines. Eliade (1958) mentions two functions of mantras in Tantra: As a support for concentration and the elaboration of an interiorized liturgy through a revaluing of the archaic traditions concerning "mystical sound" (1958, pp. 212-213). This second aspect is considered unique to Tantra.

Alper (1989) states that mantras are quintessentially Vedic and can only be understood against the preliterate and pastoral society of the time, especially in their attraction to ritual. The original emphasis of the Vedas was on poetic inspiration. But the Vedic texts also indicate that this inspiration through sound was the basis for ritual utilization. Mantra as ritual became an important historical development.

Most of the mantras used throughout India over the last 1,000 years are considered Tantric (Alper, 1989). Even during the Tantric period, the Vedic mantras never fully disappeared, but were reincorporated and formed a substratum with Tantrism. From the Vedic period to the Tantric period, the mantras changed in certain distinct ways. As Padoux (1989) states, the mantras became more repetitive, with a reduced linguistic content, and an increased tendency toward silence. And explaining the mantras following the Vedic period, Sri Johari (1986) states that the Shastras, Upanishads, and Smriti are mantras that may explain truth, advise, promote healing, and serve other functions.

The role of mantra is so important that Tantra-shastra is sometimes referred to as

mantra-shastra. As Bharati (1965, p. 101) relates, mantra is Tantra's "chief instrument." But this emphasis in Tantra is also pervasive. As Alper (1989) states, India "is the land of mantra. To know and to love Indian religious life means coming to terms with mantric utterance" (p. 13).

Eliade (1958, p. 214) states that Tantra's use of mantra as an initiatory language is a "tendency toward a rediscovery of language" for the purpose of reawakening the "primordial consciousness and rediscovering the state of completeness that preceded language." This view of mantra may also be compared to Rudolph Otto's (1958) idea of numinous sounds.

Mind-Body

Whether this term is followed by the terms "system," "matrix," or "states of consciousness," mind and body are seen as part of an overall unity. However, this does not mean that mind and body cannot be discussed separately as if distinct or even in opposition. The reader may review the definition of prana, as provided, to help clarify how, in yoga, both views are possible. From this perspective, although mind and body are part of an overall unity, it is often useful to make distinctions for the sake of clearer understanding. For example, mind relates to the four psychological faculties or instruments of Samkhya-yoga: buddhi, ahamkara, manas, and chitta, and correspond to such abilities as comprehension and attaining of knowledge; a sense of individuality, sensori-perceptual abilities, and memory.

Nadis: subtle energy network

Nadis are defined as vessels (Shiva Samhita, Vasu, 1990); tubes (Yoga Sutras, Woods, 1914/1992); channels in the human body (Hatha-yoga-pradipika, Iyengar, 1981); subtle nerves (Sat-cakra-nirupana, Avalon, 1919/1974). The number of nadis existing in the human body is not clear, since different numbers are often given. For example, the Bhuta-suddhi-tantra states 72,000, while the Shiva-Samhita states 350,000. The nadis that are related to Tantric yoga are the channels in which the pranic energy is said to flow. The nadis are considered part of a mystical physiology and do not possess an equivalent in Western physiology. The nadis are believed to form a vast energy network throughout the body and especially correspond to the brain and nervous system (Johari, 1987). Sri Johari further states that the subtle nadis generally run together; and: " Yoga nadis and nerves of the autonomic nervous system work together in the same way the psyche works with physiology" (p. 20). Sri Johari's comments may be compared with current research on the body's neuropeptide system, what Pert (1997) calls "informational substances." Pert's research suggests the existence of a vast psychosomatic network in which physiological and psychological processes interact as part of a unitary mind-body system.

All aspects of the psychophysiological system are seen as dependent on the life force or prana existing in the nadis; therefore, health, vitality, and spiritual advancement are related to the degree of purity or functioning of this subtle system (Avalon, 1974). The Sat-cakra-nirupana states that there are 14 principle nadis and, of these, there are three that are particularly significant, especially from the standpoint of Tantric practices:

Ida, pingala, and sushumna. These three nadis are said to correspond, spatially, with the spinal column. The sushumna is said to reside within the center of the spinal column, the ida on the left side, and the pingala on the right side of the spine. According to various sources, such as the Shiva-samhita, Kalicarana's commentary on the Sat-cakra-nirupana, and interpretations made by Eliade (1958), the caduceus of Mercury, axis mundi, Mount Meru, and other symbols correspond to these three nadis and the spinal column.

Prana: life energy

Prana means life force or life energy (Hatha-yoga-pradipika, Iyengar, 1981). It is the pranic force that is believed to give life to all breathing creatures (Kaushitaki Upanishad, Hume, 1921/1996). Although prana is related to the breath and air (vayu) it is not equated with air or oxygen; rather, air is one major source of prana (Hatha-yoga-pradipika, Iyengar, 1981). Prana takes five different forms as vayus in the body (Shiva Samhita, Vasu, 1990). Prana is considered the dynamic manifestation of static kundalini. Silburn (1988) says that: "The Kundalini of vital breath precedes the emanation itself, from which emerge the levels of reality (tattva)" (p. 27). And the author goes to say:

> Having made vital energy (pranasakti) its own during a gradual descent, consciousness rests at the stages of intelligence [chakras], body, etc., following the course of thousands of channels (nadi). (p. 23)

This idea seems to indicate that prana is a form of kundalini, but in its more active aspect. Avalon (1919/1974) also states that prana is a manifestation of kundalini.

There is no exact equivalent of prana in Western sciences, although the Jungian (1960a) concept of "life-energy" comes close. This is discussed in a later section. Prana unifies the idea of mental and biological energies by placing them on the same continuum. However, this unification is also viewed as possessing tri-polar features through the affects of the three gunas, the three major nadis, and the three Shiva lingams.

Because of these polarities, psychic and physiological energies can appear quite different and distinct; yet, from another perspective, the two appear unified. This is why, from the yogic point of view, it is pragmatic and heuristic to view mind and body as both a unity and as a duality, as long as the distinction is understood from the standpoint of polarities and dimensions of consciousness.

By including the concept of polarities in our view of prana, we are then able to understand that prana is based on the idea of relation; in other words, the relation that exists between mind-body states of consciousness. Because of this, while we can, at times, speak of prana in a quantitative manner, such as in discussing the intensity of a physiological response, we have to be careful about qualitative descriptions, which can limit prana to a particular drive, force, etc. For example, when one describes a particular chakra, one could discuss the qualitative manifestations of prana. But this specificity is not meant to deprive prana of its broad-based and relational conceptions which defy an overall qualitative description.

Prakriti: lifeless inert matter

Prakriti means Nature; maya (Svetasvatara Upanishad, Hume, 1921/1996); Supreme

Nature; primeval matter (Kaivalyadhama, 1972, p. 186); Kala; possessing the constituents of the three gunas (Mahanirvana-Tantra, Avalon, 1913/1972). Prakriti is also viewed as the manifestation of the mind-body system and the physical universe. While Prakriti is considered to exist as a duality with Purusha, this opposition can become a complementarity and unification at the level of human consciousness, which is the goal of Tantric yoga.

Psychospiritual

This term is primarily related to the historical development that took place when scholars began translating and commenting on traditional religious texts. As discussed in the "Literature Review" section, this historical development was one in which a religious language was translated into more of a psychological language. This author uses the term "psychospiritual" to indicate the particular scholar's subjective comments on the religious texts. In other words, the translations of the texts are of a religious nature, while the commentaries, since they are subjective and idiosyncratic, are of a psychospiritual nature.

Purusha: pure consciousness

This term refers to supreme consciousness and conscious noumenon (Yoga Sutras, Mishra, 1973). It is also referred to as Self (Bhagavad-Gita, 1948/1993); Atman; Brahma (Brihad-Aranyaka; Chandogya Upanishads, Hume, 1921/1996). While Purusha is said to exist as pure consciousness, Prakriti is said to be inert without the contact of Purusha. As Aurobindo (1973) states, that while the Samkhya views Prakriti and Purusha as in polar

relationship, at a higher consciousness, "we find that this duality is only a phenomenal appearance" (p. 726).

Sadhaka and **Tantrika**

These terms relate to the spiritual aspirant of Tantrism and to the Tantric practitioner. They usually indicates someone who is guided by a guru in his/her spiritual practices.

Sadhana

Sadhana relates to the spiritual practice of the sadhaka or Tantrika.

Scientific study of religions

Various titles have been used to designate this field of study, such as the history of religions, science of religions, religious studies, and comparative religions. These different terms are associated with subtle differences in how this area of study is viewed and the kinds of research methods that are used. History of religions has been the most common

term to designate this field in a general sense, although this title is sometimes confused with the idea that only a historical method is used. The preferred term that is primarily used in this study is comparative religions.

Self-Realization

This term is associated with the philosophical views of Tantric yoga, on which the Sat-cakra-nirupana text is based. For example, in the preliminary verse of the text, the statement "complete realization of the Brahman" is found. The commentary by

Kalicarana that follows this statement defines this as meaning "the accomplishment of the immediate experimental realization of the Brahman" (p. 318). One of the most common terms in Tantric yoga for self-realization is moksa (liberation or deliverance). This liberation, which is designed to take place while one is living, represents a realization of Self (jivatman) with the universal (Pure consciousness, Brahman, Purusha). A psychology of self-realization would then represent a psychological understanding of this process.

Shakti: mother goddess, power

Shakti is the great goddess; Kundalini; Ishvari (Hatha-yoga-pradipika, Iyengar, 1981); Brahman; Shiva-Shakti revealed in Its Mother aspect; Ananda-rupini-deva; Maya; Mahamaya; Goddess; Prakriti (Mahanirvana-Tantra, Avalon, 1913/1972); Power; Mother of the Universe (Sat-cakra-nirupana, Avalon, 1919/1974).

Shakti exists at both a macrocosmic and microcosmic level. At the macrocosmic level, she is the Mother of the Universe, the Universal Life-force, Mind and Matter, Prakriti-Shakti. At the microcosmic level, she is the kundalini and in the form of the seats which represent the chakras.

Spiritual, Religious, Sacred

The term "spiritual" is used in this study in relation to an individual's inner experiences and as corresponding to what is ultimately important to a person, or what Tillich (1955) refers to as "ultimate concern." Included in this view is Stewart's (1998) and Westphal's (1995) contention that such experiences involve both a sense of union and

self-transcendence. These experiences may take different forms, such as the complete loss of self, or the transformation of self. James (1902), Otto (1958), and others have attempted to provide descriptors related to spiritual experiences, such as "ineffability," "noetic quality," "transiency," "passivity" (James), and "numinous" (Otto).

The term "religious" is used in this study in two ways. First, it denotes a particular denomination or creed in which a person may place his/her understanding of his/her spiritual experiences. Second, it refers to particular texts that have been translated and commented upon by Western and Eastern scholars.

The term "sacred" is closely related to "spiritual," and refers to a heightened, elevated, or expanded awareness and in which one experiences a transformation of consciousness and reality. Like "spiritual," "sacred" refers to ultimate concern. In this study, the term also corresponds to Eliade's (1958/1996) usage, as well as Smith's (1992) use of "holy." Both of these terms are used to delineate between the "profane," or one's ordinary state of awareness and what is obvious and manifest, and what is "sacred" (or "holy"), or the ability to attain a deeper ontological reality, what Eliade referred to as a "sacred mode of being." This distinction between "profane" and "sacred" is not viewed as a separation or

disconnection of states of consciousness or reality, but more in the sense used by Otto (1958) to mean "other than," not "wholly other." In this study, all states of awareness and reality are viewed as being experienced either in an ordinary and mundane manner, or in a transformed, spiritual manner.

In psychology of religion, as well as comparative religions, spiritual experiences are included as part of religion. This author will retain this historical and academic usage. However, this does not resolve the complexity and confusion that is involved in the use of these terms since a person can be religious without being spiritual, spiritual without being religious, both, and neither.

The field of comparative religions serves as an extremely important example of how scholars have approached the terms "religious" and "spiritual." First of all, it is significant that the term "comparative" is used to delineate this field. This connotes a non-denominational and disciplined attitude on the part of the scholars. It is also significant to note that these scholars did not necessarily favor the use of one term over another, but relied on history and culture to indicate how and when "religious" and "spiritual" were to be used in translation. For example, scholars of comparative religions, in translating texts and in studying the history and culture, discovered that Tantrism was primarily viewed as a religion. In other words, this is how Tantrics view themselves. Unless a researcher has conducted similar translations and studies, and has arrived at a different point of view, then the view of Tantrism as a religion needs to serve as our starting point in any discussion on Tantrism. This was the reason that this author took this particular view in the study.

One of the reasons why this author has challenged transpersonal psychology is because transpersonalists often subjectively favor the term "spiritual" over "religious," whether this view matches history or has academic support. If one chooses to call, say,

Tantrism a spiritual discipline, it is important that one clarifies that this is a deviation from historical sources.

Tattva

Samkhya-yoga views are based on an intense observation of the world. This observation has revealed that cosmic creation can be categorized as tattvas (Samkhya-karika, Radhakrishnan & Moore, 1958). The tattvas are essences, universal principles (Sat-cakra-nirupana, Avalon, 1919/1974), and elements (Shiva-samhita, Vasu, 1990). These essences are considered to be both cosmic and psychological. According to Parrot (1986), the tattvas are the materials out of which the world is made, and are the relatively stable states from which less stable states manifest. All psychological and material manifestations are considered minor alterations of tattvas.

Table # 1: The Tattvas of Samkhya (Radhakrishnan, 1923/1997)

Purusha	
Prakriti	
Buddhi or Mahat	Manas
Ahamkara	Five Senses
Five Tanmatras	Five Organs of Action
	Five Gross Elements

From the Samkhya-yoga perspective, creation proceeds in an orderly and organized manner, with each tattva being produced from the tattva that preceded it. For example, the first manifestation of tattva is Mahat, usually referred to as buddhi. Out of buddhi,

the first sense of a distinct self, called ahamkara manifests. The manifestation of the entire mind-body matrix proceeds as each tattva evolves out of the one preceding it.

Tantrism extends the Samkhya view to a larger number of tattvas (36), so that they correspond with their conceptions of Shakti. The tattvas, according to Avalon (1974) have centers of predominance and influence, called the centers of consciousness, or chakras.

Transcendence

This concept is defined in three ways. First, it is found in existential psychology, where Rollo May (1958) defines it as "to climb over or beyond" (p. 71), and states that it means the ability to go beyond one's immediate situation. He further states that self-awareness implies self-transcendence, because the ability to transcend the immediate situation presupposes the ability to be aware of one's self. May (1958) also states that "this capacity for transcending the immediate situation is the basis of human freedom" (p. 76). And Binswanger (1958) states that transcendence "implies potential modes of being for the self" (p. 198).

The second definition is Jungian and is related to what he calls the "transcendent function." Jung (1960a) states that transcendence occurs when the unconscious behaves in a complementary manner towards the conscious. He further states that when this occurs, it is not partial, but "a total and integral event" (p. 296). The result is a transition from one psychological attitude to another. As Jung relates:

> [The transcendent function is preceded by] a tension charged with energy and creates a living, third thing.... a movement out of the suspension of opposites, a living

birth that leads to a new level of being, a new situation. The transcendent function manifests itself as a quality of conjoined opposites. So long as these are kept apart--naturally for the purpose of avoiding conflict--they do not function and remain inert (p. 298).

Jung (1968) also made an in-depth study of religious symbols and myths, which he felt tended to represent a reconciliation of psychic opposites, and could be used to achieve growth and realization of the self through the transcendent function (p. 51).

The third definition is related to the Tantric yoga view that transcendence eventually leads to self-realization and the attainment of spiritual realities. For comparison, one may review Wilber's (1980) definition of transcendence, which includes this spiritual component. All three definitions are integrated in this study. As such, transcendence is then viewed as a process in which the self naturally attempts to go beyond the immediate situation. This involves gaining self-awareness and represents a state of freedom when the process is able to occur. We are led to new levels of being in which the oppositional tendencies of the unconscious and conscious attain a complementary relationship. As individuals go through various stages of development, and if they are able to realize their highest potentials, the transcendent function eventually brings one's consciousness to the level of the sacred or spiritual. This is the assumption of Tantric yoga and, therefore, represents the view taken in this study.

CHAPTER TWO:

A HUMANISTIC AND TRANSPERSONALLY ORIENTED DEPTH PSYCHOLOGY: THE JUNGIAN MODEL

Introduction

In this section, the psychological tradition that will serve as the theoretical context for this study is presented. Because of the nature of the study, it was not immediately clear which tradition was most suitable. There are many models of consciousness, and many epistemologies and disciplines, such as existential, phenomenological, psychoanalytic, historical, comparative, and empirical. One may also think of these different models as a spectrum of methodologies. In considering the complexity of the project at hand, it seemed that some kind of novel approach to these different schools of thought was needed. For example, in this study there is a need to utilize humanistic and transpersonal principles; conceptualize an appropriate depth psychology; provide an empirical basis for the study; take into account different historically and culturally based epistemologies and ontologies; and to interpret religious texts and ideas within a framework of Western psychology. In other words, a pluralistic model seemed essential, so that different espistemologies and disciplines could be integrated into a single system of thought, or language of discourse.

The Western psychological tradition that is used in this study may be referred to as a humanistic and transpersonally oriented depth psychology. This terminology has been

used by the historian of psychology, Eugene Taylor. Taylor has provided a list of textual sources related to various models of consciousness implied in such a psychology (Taylor, Martinez, & Piedilato, 1998), and has proposed a reading list related to certain contributors (Taylor & Kimsey-Siegel, 1998). However, Taylor has not defined the concepts, except in terms of their possible multiple epistemologies. In addition, concepts need to be operationalized, and the overall parameters supporting such a psychology need to be more clearly elaborated. This has yet to be done.

It is helpful to discuss some of the central issues involved in such a psychology, and these issues are addressed in this section. It is somewhat unrealistic, however, to take on the tremendous challenge involved in defining and operationalizing the concepts of such a psychology in a research project of this nature. Instead, it is far more pragmatic and efficacious to search for an existing model that would serve a similar purpose. What is needed is a model that captures many of these pluralistic features. That is, there is a need for a Western model already oriented to humanistic and transpersonal perspectives, possesses a view of depth psychology, uses empirical approaches, has shown promise in the area of comparative psychology, and has developed ways of interpreting religious texts within a Western psychological context.

There are many reasons to believe that such a pluralistic model already exists (S. Krippner, personal communication, July 22, 1998). Jungian psychology possesses many of the parameters of such a model. Additionally, parts of Jungian psychology are currently well-entrenched in the disciplines of humanistic and transpersonal psychology.

Consequently, this school of thought, as a viable theoretical model for this project, is a logical one. Eugene Taylor (personal communication, July 26, 1997) considers the Jungian model as the most appropriate bridge between the epistemologies of Eastern and Western psychology.

However, before considering Jungian psychology directly, there is a need to discuss the historical background of views that, when brought together, help formulate at least some of the core parameters supporting a humanistic and transpersonally oriented depth psychology. In this way, the Jungian model may be compared against these core features.

The Unconscious and Depth Psychology

From the standpoint of mainstream Western psychology, depth psychology over the last several decades has most often been related to psychoanalysis. However, if we consider the issue of depth psychology historically, as well as currently, we find that these psychoanalytic conceptions are quite limited and, in many ways, open to challenge.

Henri Ellenberger (1970), in The Discovery of the Unconscious, a massive text covering almost 1000 pages, traces historical sources related to the unconscious and what led up to the modern development of depth psychology. The author states that a continuous chain of ideas can be traced from age-old concepts of traditional healing to modern dynamic psychology. As Ellenberger relates:

> Historical and anthropological research has brought forth important documents and revealed evidence of the use among primitive and ancient peoples of many of the methods used by modern psychotherapy, even though in a different form, as well as

evidence of other subtle therapeutic techniques for which present-day parallels can hardly be found. (p. 3)

It might also be mentioned that this historical research indicates that, prior to the more modern approaches to depth psychology, the older approaches of non-technological cultures typically included spiritual factors and the healer's emotional strengths more than rational strengths.

According to Ellenberger, modern dynamic psychology is clearly an extension of the dynamic theories developed during the period from 1775-1900 in Europe. There are two streams of development that took place during this time. The first was the development of hypnotism, which include views on the duality of the "conscious" and "unconscious", the postulation of "subpersonalities" underlying the waking conscious personality, and theories on the pathogenesis of "nervous illness."

The second development was Romantic philosophy, which reached its height during the mid-1800s. According to Ellenberger, Romanticism, which accepted the main tenets that were derived from the research in hypnosis, additionally emphasized: A deep reverence for nature; an openness to all manifestations of the unconscious, including dreams, mental illness, genius, parapsychology, and folklore; a view that humans were in a process of spontaneous unfolding and metamorphoses; an openness to other cultures and past histories; an emphasis on individualism; a holistic view of life; and an acceptance of a basic principle of polarities in nature. The influence of the Romantic movement on dynamic psychology could not be more strongly emphasized by

Ellenberger: "There is hardly a single concept of Freud or Jung that had not been anticipated by the philosophy of nature and Romantic medicine" (p. 205). While it is rather obvious how many of Jung's views could have developed from Romanticism, attaching Freud to these same views is not quite as obvious. One way to clarify this apparent discrepancy is through understanding that Freud was attracted to particular theorists or ideas found in Romanticism, but not to the movement as a whole.

Positivism and the Inner Sciences

When we consider the philosophies on which Western psychology as a science are based, there are two that are particularly dominant. The first is primarily grounded in a positivistic view of science. This view states that only objectively based research methods are appropriate to help us validate particular kinds of hypotheses about reality. Research is dominated by experimental methods that rely on quantitative and statistical measurements. Because the human condition is studied and understood through external and objective means, terms like "consciousness" or "pure experience" tend to be rejected in academic psychology in favor of terms like "observable behavior." Subjective experience is rejected as unreliable and metaphysical. At most, such experiences are considered anecdotal or

projective data that may be used to support more objective data. The focus on the external has led to theories and methods designed to control behavior through the outside milieu.

A positivistic orientation represents ordinary thought in which one's existence is "denied any ontological meaning" (Heidegger, 1972, p. 58). The external orientation is

what Husserl (1970) also referred to when he talked about the natural attitude of the everyday social world. The significant feature of the sense of reality that comes from the external orientation is that it is not derived from an individual's own experiences. On an individual basis, such an external orientation leads to an acceptance of knowledge or reality from others, such as from religious, educational, and scientific institutions (Rothberg, 1986).

A second philosophy that is less dominant than the positivistic orientation, although it continues to gain adherents, is existential-phenomenology. This perspective takes as its central issues the human condition and the temporality or historicity of the human being, and believes that psychology is best studied from the standpoint of inner experience. Because the research data is derived from personal experience, this approach is sometimes referred to as person-centered (Rogers, 1951, 1964; see also Allport, 1961; and Taylor, 1996a).

Historically, the philosophies of phenomenology and, especially existentialism, are considered pessimistic in the sense that they tend to focus on the idea that humans are and can only be what history makes of us. To give clarity to this idea, Heidegger (1962), for example, used terms like "being-in-the-world," "thrown," and "lifeworld." Especially from the perspective of existentialism, a person is considered a product of history and culture, and any attempt to challenge or go beyond this state of chronic conditioning is typically viewed as idealistic, naive, and even self-defeating (Ricoeur, 1981).

This unwillingness to go beyond the idea of conditioning and history prevented a consideration of such important concepts as "deconditioning" (Eliade, 1958, pg. xvi). But when we can include the possibility of challenging our conditionings, we are then able to shift toward a more positive attitude of the human condition as a whole.

Fortunately, this shift in pessimistic thinking took place when existential-phenomenology was applied to psychology, especially as it developed in the United States. This psychology was the hybrid of existential-phenomenology and the discoveries related to the dynamic theories of the unconscious, such as from the work of Jean-Martin Charcot (1890), Theodore Flournoy (1900), Sigmund Freud (1938), and Carl Jung (1953, 1960a). The earliest researchers in this field include Eugene Minkowski (1970), V. E. von Gebsattel (1958), Erwin Straus (1965), and Karl Jaspers (1954). These researchers believed that the zones of the unconscious could be explored and better understood by relying on phenomenological methods, although the use of the term unconscious was not agreed upon by all of these researchers.

The more distinctive American character of this psychology can be found in the work of Rollo May (1953, 1958), Henri Ellenberger (1958), Carl Rogers (1951, 1961), Abraham Maslow (1954, 1976), and James Bugental (1967, 1987). Rather than relying solely on the European contributions, these investigators further developed certain themes already existing in American academic psychology. Starting with William James (1890, 1902), this tradition included, among others, Gordon Allport (1961), Gardner Murphy (1968), Henry Murray (1943), and Karl Menninger (1963).

From this psychological perspective, psychotherapeutically directed inner exploration served to yield important insights related to the multitude of conditioned states of consciousness. In attempting to better understand and explain these psychological states, constructs were borrowed from such areas of study as gestalt, organismic, and systems theory. But the most significant aspect of this research was not limited to these explorations and postulations, but something far more pragmatic. It was how this new knowledge could be applied to the deconditioning and self-regulation of these states of consciousness (Green & Green, 1977; Luthe, 1969; Miller, 1978). It is also at this level of development that we begin to see strong parallels with the Eastern psychologies.

The focus on self-regulation is highly significant for two reasons. First, it allows a shift from the more pessimistic philosophies of existential-phenomenology toward a more positive direction.[2] Second, the philosophical orientation of self-regulation is the polar opposite of the positivistic orientation of external regulation. Rather than a belief that the health care practitioner or society at large should control human behavior, the belief is that the focus of control, and related issues of responsibility and moral behavior, are placed upon the individual. The external environment is viewed as either a support or hindrance to self-regulation, but never as the ultimate determining factor.

---

[2] This optimism is also embedded in American folk psychology. For example, see Taylor (1993).

Humanistic psychology is considered an anti-positivist movement. As Polkinghorne (1983) states, this psychology is primarily "concerned with the individual, the exceptional, and the unpredicted rather than with general laws that describe only what is regular and repeatable" (p. 55). Shaffer (1978) states that humanistic psychology addresses human experience, emphasizes whole and integrative aspects of experience, as well as autonomy, choice, and meaning in human action.

The birth of transpersonal psychology was established by those within humanistic psychology, particularly Abraham Maslow and Anthony Sutich, who launched the Journal of Transpersonal Psychology in 1969. However, the cultural themes of transpersonal psychology have a long history, which Taylor (1996c) traces to American folk psychology. As he explains, this tradition is a blending of rationalism and mysticism and is distinctly psychological. According to Taylor (1993), current transpersonal psychologists represent

an integration of the Early American mystical communities, Transcendentalism, spiritualism and mental healing, the spiritual psychologies, the counter-culture movement, and alternative medicine and holistic health.

A transpersonal psychologist explores areas not pursued within the usual range of psychological investigation (Sutich, 1969). The primary focus is an orientation toward "beliefs or realms greater than oneself" (May, Krippner, & Doyle, 1992, p. 308). Walsh and Vaughan (1993), in their review of transpersonal definitions, explain that various definitions of transpersonal psychology exist and have continued to evolve over the last 25 years. For example, there are ontological views, such as the idea of a transcendental

reality underlying all phenomena, or the view of a transcendent "Self" (p. 201). Still other definitions relate to an exploration of the perennial philosophy (Rothberg, 1986); a concern for altered and anomalous states of consciousness (Krippner, 1972; Tart, 1977), transcendence (James, 1902; Jung, 1965; Taylor, 1993; and Walsh & Vaughan, 1993), developmental structures of consciousness (Wilber, 1980); and the spiritual (Lukoff, 1988; Maslow, 1969; Vich, 1988; Walsh & Vaughan, 1993). Walsh and Vaughan (1993) conclude their review by defining transpersonal experiences as "experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, or cosmos" (p. 203). They go on to define transpersonal psychology as:

> The area of psychology that focuses on the study of transpersonal experiences and related phenomena. These phenomena include the causes, effects, and correlates of transpersonal experiences and development, as well as the disciplines and practices inspired by them (p. 203).

Another closely related term, "transpersonal studies" is also used. Stanley Krippner (1998) defines this as:

> the disciplined study of observed or reported human behaviors and experiences in which an individual's sense of identity appears to extend beyond its ordinary limits to encompass wider, broader, or deeper aspects of life or the cosmos--including divine elements of creation. Transpersonal studies may center on the ethical and moral implications of such behaviors and experiences; cultural and text-related

themes; developmental and evolutionary processes; applications to education, health care, social change, and other areas; or a host of other topics (p. ix).

In relating transpersonal psychology to humanistic psychology, this author's own position is aligned with Maslow's (1969) view that the transpersonal, or what he called the "transhumanistic," occurs naturally through the achievement of the higher growth needs.

Summary of Other Approaches

Other historical contributions may be mentioned as related to those who have attempted to include both positivism and inner experience in their theories. William James's approach, occurring nearly a century ago, postulated a radical empiricism. In radical empiricism, James (1904) states: "To be radical, an empiricism must neither admit into its constructions any element that is not directly experienced, nor exclude from them any element that is directly experienced" (p. 53). Although it is acceptable to think of discrete events or objective realities, James argued that such factors need to be understood as merely tools for designating functional distinctions of elements that exist within the stream of experience. In actuality, facts, values, events, etc., are all a part of this heterogeneous stream without any real boundaries existing between them. Radical empiricism essentially dissolves the dichotomy between such dualistic concepts as objectivity and subjectivity. Therefore, they are not believed to arise as an obstacle in psychological research.

Behavioral medicine (also called health psychology), while grounded in Western

medicine and its emphasis on externally-oriented treatment and objective measurement, also focuses on inner experience. There is a recognition that mind can be used to help heal the body, as well as a recognition that body therapies can have positive affects on the mind. The mind-body issue, as well as internal-external issues are somewhat circumvented: First, by utilizing the theoretical model of psychophysiology; second, by using an applied psychophysiological approach; and third, by placing the emphasis for treatment change on the client, rather than on the physician or psychotherapist.

Clinical strategies generally center around the development of self-awareness and skills directed toward self-regulation. Various relaxation techniques (Benson, 1975; Jacobson, 1938; Luthe, 1969); biofeedback modalities (Basmajian, 1963; Green & Green, 1977; Schwartz, 1987); therapeutic imagery (Achterberg, 1985, 1994; Ahsen, 1984; Singer, 1974); breathing techniques (such as diaphragmatic breathing), etc., are used in teaching clients how to increase their awareness of particular functional aspects of the mind-body system and, further, how to re-regulate these functions for the purpose of symptom reduction and/or optimal performance. One of the more exciting areas of behavioral medicine is the potential to more closely integrate quantitative measurement with qualitative description and interpretation. This is particularly apparent in the use of various biofeedback modalities. For example, during, say, EEG brain-wave training (Fehmi, 1978; Kamiya, 1969), the therapist may interact with the client while monitoring the instrumentation. In this way, quantitative physiological measurements may be correlated

with the client's reported experiences, as well as impressions and interpretations by the therapist. Another example is that, during psychotherapy, a client (or even a couple or whole family) may be monitored by biofeedback during a session. Neil Miller (1992) refers to this approach as psychophysiological psychotherapy. In both approaches, there is a simultaneous elicitation of both qualitative and quantitative data. Behavioral medicine represents an example of the integration of empirical and phenomenological approaches, both in terms of research and clinical practice.

Other recent approaches to the integration of positivism and inner experience is Amedeo Giorgi's (1970) use of his empirical phenomenological method of research. In the scientific study of religion, researchers such as Joachim Wach (1958, 1988), Joseph Kitagawa (1959, 1960), Mircea Eliade (1959, 1969), and Wilfred Cantrell Smith (1975, 1979) have integrated historical methods with phenomenological research. Eugene Taylor (1988, 1996b) has made similar attempts in his integrative use of historical and phenomenological methods in the field of psychology.

In returning to the earlier discussion on the differences between the positivistic orientation and that which focuses on inner experience, only a broad-based psychology could sufficiently integrate both points of view. Although the traditions of humanistic and transpersonal psychology have tended to emphasize inner experience, it is believed that these schools of thought are theoretically broad-based enough to include both positivism and inner experience. And it is further believed that Jungian psychology represents a similarly broad-based philosophy.

Even though the two orientations of positivism and inner experience are represented in Jungian psychology, they are not equally emphasized. The reason is that positivism is limited only to the single reality of the outer milieu. Jung (1953, 1960a, 1965) often challenged the prevailing view of positivistic science, which asserts that there exists only a unidimensional reality, a reality that is grounded in physics and that can be understood objectively. The scientific orientation of inner experience, on the other hand, is related to a world of multiple realities. Rather than accepting the limitation of a single reality, Jung strove to explore these different realities. While Jung did not reject the positivistic orientation, he also recognized its limitations. Jungian psychology is not so limited because, at least in theory, it remains open to all potential realities and human experiences. It is for this reason that it serves as the model for this study.

Jungian Psychology

Jung, in contrast to Freud, appears to have accepted the more general philosophy behind the Romantic movement, along with other views, which he then conceptualized from a psychological perspective. It is these psychological conceptions that need to be addressed.

Before he had become aware of Freud and his ideas, Jung had already developed a wide variety of psychological theories, views that he would continue to develop over his life span. As Ellenberger (1970) explains, these included his interest in religion and mythology, his recognition of the importance of dreams, his view that psychotherapy should be reality-based, his view of psychological complexes, the Word Association Test,

his interest in hypnosis and somnambulism, and his belief that contents in the unconscious could become split-off. Some of these views were already at odds with Freud by the time they initiated their association, but as Jung began to assert his ideas more clearly, the differences became increasingly obvious.

Jung broke away from the psychoanalytic movement in 1913. Especially by 1916, Jung openly criticized Freud. For example, he rejected the view of libido as a sexual energy, infantile sexuality, and the Oedipal complex as a universal phenomena (Ellenberger, 1958). Jung was also the first to propose that psychoanalysts needed to undergo analysis as part of their training; he emphasized the role of dream interpretation; he had developed his active imagination technique in conjunction with the analysis of symbols and myths; and he had developed many of his theories on which he continued to build in the years to come (Ellenberger, 1958). It is at this point that a discussion of some of these core psychological constructs that underlay Jung's psychology is helpful. Occasionally, certain ideas will be pointed out as they correspond to Tantric yoga.

Life-Energy and Empirical Methods of Psychophysiology

Jung was deeply concerned with resolving the mind-body issue in the development of his psychology. One of the ways he approached the problem was through his discussions of psychological and physical energies. Jung (1960a) states that while there is obviously a close relationship between physical and psychic energies, they cannot be equated. He approached the problem from the point of view that the mind and body are not two independent parallel functions, but exists in some kind of reciprocal relationship, similar

to how Bergson (1911) arrived at a conception of elan vital. To conceptualize this relationship in a way that avoided reductionism, vitalism, or pure rationalism, Jung (1960a) postulated a "life-energy":

> We enlarge the narrower concept of psychic energy to a broader one of life-energy, which includes "psychic energy" as a specific part. We thus gain the advantage of being able to follow quantitative relations beyond the narrow confines of the psychic into the sphere of biological functions in general, and so do justice, if need be, to the long discussed and ever-present problem of "mind and body" (p.17).

Jung appeared to view the mind and body as two experientially distinct aspects of an ontologically homogenous totality. Dual features of mind and body were viewed as manifestations of an underlying unity. It seems that Jung (1960a) saw mind and body as two ends of a continuum and, at the center of this continuum, there exist some kind of connection. This connective realm might constitute what we currently refer to as the field of psychophysiology. For example, Jung (1960a) often related the body to biological functions and the mind "as [a] series of images of the vital activities taking place within [the body]" (p. 326).

Jung was also one of the early Western investigators in the field of psychophysiology. This interest evolved through his interest in demonstrating a quantitatively measurable relationship between psychological and physical processes. Jung (1960a) felt that one way to study the psychological was to focus on the energetic aspect of a person's moral and aesthetic value system. This value system was directly

related to a person's affective responses (Jung, 1960a). The more intense the subjective value of something, the more intense the affective response would be and, therefore, its energetic potential. In order to determine the intensity of affective phenomena, Jung (1960a) used three electrical instruments for measuring physiological data: heart rate, respiration, and electrodermal activity. Using these instruments, along with his Word Association Test, he was able to demonstrate correlations between the intensity of affective responses and physiological changes. Although Jung (1960a) felt that these experiments were useful, he made it clear that he did not like the term "psychophysiological" as any kind of inclusive term for resolving the mind-body issue. This was a reaction against those scientists who tended to use this term reductionistically and viewed all psychological processes as epiphenomena of physiological processes: a view that Jung rejected. In this study, Jung's view is supported; in other words, that there is a need to resist the idea that the entire domain of psychology could be conceptualized as psychophysiological. Jung successfully avoided the reductionistic view while bridging mind-body as a unitary system.

Jung's concept of life-energy comes very close to the yogic concept of prana (Coward, 1991) and, therefore, serves as a conceptual link between Tantric yoga and Jungian psychology. Because Jung started from a broad-based conception of energy, he did not fall into the trap, like Freud did, of limiting it to a particular quality (i.e., the libido). Jung (1960a), in a way that parallels Tantric yoga, recognized the need to postulate a pure or absolute concept of energy (the ways the yogas view prana), before

attempting to specify it. By holding such a broad conception of life-energy in our minds, we are less likely to limit psychological processes to a single force, drive, etc. For Jung, the postulation of specific drives or forces are permissible only when we do so within this larger context. The other advantage of maintaining this larger perspective is that we can understand that the dynamic transformations of one mind-body state to another can take many forms, without viewing the process as a sublimation of a single drive or force. For example, Jung (1960a) took the position that spiritual factors appear in the psyche in the same way as instinctual drives and that this appearance exists from birth.

Personal and Transpersonal Unconscious

Starting with his most basic conception of what he means by the unconscious, Jung (1960b) states:

> Since we perceive effects whose origin cannot be found in consciousness, we are compelled to allow hypothetical contents to the sphere of the non-conscious, which means presupposing that the origin of those effects lies in the unconscious precisely because it is not conscious (p. 140).

What is not immediately present in our awareness would then be considered unconscious, such as memories, physiological processes, repressed experiences, or subliminal perceptions. However, Jung also believed that all psychic contents are, to some extent, always partially unconscious.

Jung (1960a) goes on to explain that the psyche does not function as a unity, but possesses autonomous features, what he termed "complexes." As he states: "I am... inclined to think that autonomous complexes are among the normal phenomena of life and... make up the structure of the unconscious psyche" (p. 104). Although complexes are

usually unconscious, they can become conscious and, occasionally, a complex may function much of the time as partially conscious. Such is the case with the ego, which Jung also saw as a complex, albeit the most dominant and enduring of all complexes. Jung (1960a) also spoke of complexes as subpersonalities, "fragmentary personalities," and focal points of unconscious psychic activity that are highly emotionally charged and possess thoughts, memories, and images (p. 97). Jung's use of the complex as a psychological term became readily accepted by others in the field (although not always in the same sense as Jung), and even Freud (1938) accepted its use (such as with the Oedipal complex), although he criticized it as an overly general term.

There are two features of a complex: the personal features, which are a constellation of immediate experiences, associations, and affect; and a second, deeper aspect, which Jung called the nuclear core, or transpersonal feature. Jung viewed the complex as a single image with an overall feeling-tone that possessed its own wholeness and autonomy. He (1960a) also related that complexes appear to function in action-cycles possessing wave-like features, lasting hours, days, or weeks.

To understand what Jung means by the nuclear feature of the complex, we need to delve further into Jung's depth psychology. For Jung, the unconscious consists of two levels. One level is the personal unconscious, which represents a kind of "upper" region; meaning that it is in closer contact with the conscious mind; and the collective or transpersonal region, which is deeper and further from the conscious level (1960a). The collective unconscious represents the universal, homogenous, and primordial unconscious, out of which develops the individual, heterogeneous, and historical unconscious.

Just like the universal features that make up the physical body, Jung felt that it was quite logical that the psyche also possessed universal features. These features were general patterns related to sensation, perception, and cognition, and were common, regardless of culture and history. Jung (1965) termed these universal patterns "archetypes": "The archetypes are as it were the hidden foundations of the conscious mind.... They are inherited with the brain structure--indeed, they are its psychic aspect" (p. 31).

Both the instincts and the archetypes are seen as a part of the collective or transpersonal unconscious. Like instincts, a term used by Jung to mean inherited dispositions toward certain behaviors when activated by environmental stimuli, archetypes are also tendencies toward certain patterns of behavior when environmentally stimulated. Jung (1953) goes so far as to state that "there is good reason for supposing that the archetypes are the unconscious images of the instincts themselves" (p. 44). The complex represents the personal unconscious, whereas the center, the archetype,

represents the collective (i.e., transpersonal) unconscious. The archetype is a dynamic nucleus and may be thought of as existing in a state of readiness to respond to environmental cues. Jung also saw the archetype as having psychosomatic features, where the physical body and the instincts were linked to the core image. Because of this view, Jung felt that there existed within the psyche as many archetypes as there were typical daily living situations. This allowed a person to draw upon these universal ways of responding. Jung did not believe that the psychological contents of archetypes were inherited. Instead, he believed that archetypes represented the different ways that human adaptation and behavior can manifest. It is through experience that a person provides the content to these inborn universal patterns of behavior. We may also think of the archetypes as representing ontological modes that orient us toward reality, but do not determine the actual personal experiences.

According to Jung's archetypal theory, a person born into this world is already in possession of these latent transpersonal structures and adaptational responses that precede the emergence of ego structures. These archetypal structures, being the source for all the individual's creative and spiritual impulses, possesses a determining influence on how the ego is structured and how it will function.

When Jung (1953) contemplated where the archetypal forms originated, he arrived at the view that they came into being as products of ancestral history that developed through the cumulative experiences of past generations. The entire realm of the collective unconscious essentially consists of the archetypes.

Turning to Jung's (1970) view of symbols, we find that he rejected the idea that a symbol stood for something else that was known. This, he called a "sign." Instead, he believed that the symbol represented the best possible expression of something essentially unknown. He also found that symbols, which often had the quality of images, had a natural tendency toward integration and unification, especially when they occurred between the collective unconscious and personal conscious. For example, the archetypal images were seen by Jung (1970) as possessing a highly symbolic nature, and he even referred to archetypes as "symbolic formulas" (p. 377).

Jung also studied myths, which he felt were expressions of the archetypes and the collective unconscious. Mythological motifs are, in actuality, viewed as significant archetypal images. Myths serve as vehicles for numinous and symbolic manifestations from the transpersonal aspects of the unconscious (Jung, 1959). The role of myth is to guide the individual toward certain key patterns of behavior. As Paden (1992) points out, Jung found that the language of myth is a part of the natural language of the psyche and reveals the way the mind symbolizes itself. This led Jung to study myths from many indigenous cultures, as well as Gnosticism and Western alchemy so that he could understand the full range of psychic symbols and myths, and how they have related to psychic function and development through human history. Many of Jung's (1968) writings have focused on his interpretation of these symbols and myths.

In a general sense, it may be said that Jung saw spiritual and mythical experiences as representative of a variety of transpersonally oriented psychological experiences. This may be compared to Tantric yoga, which sees transpersonally oriented psychological

experiences as representative of a variety of spiritual experiences. In other words, where Jung places spiritual and mythic experiences within a psychological framework, Tantric yoga places psychological experiences within a spiritual framework.

Another comparative difference has to do with Jung's singular view that the archetypes originated from ancestral history and developed through cumulative experiences. Tantric yoga is more aligned with Eliade's (1996) conception that the comparative study of myths and spiritual symbols reveal two distinct features. One feature corresponds to the historically derived hierophanies and symbols, this feature being similar to Jung's view. The second feature corresponds to the universal and ahistorical features which have always existed and which can be found in the earliest of cultures. For Eliade (1958/1996), as well as for Tantric yoga, this second feature relates to an ontologically and epistemologically distinct spiritual aspect of life that includes psychological or sociological aspects, but cannot be reduced to these aspects alone.

Regardless of these differences (and others that I have not addressed), Jung's interest and interpretations of Eastern religions, philosophies, myths, and symbols have provided a number of important comparative avenues between Eastern and Western psychology.

The Ego, Transcendent Function, Self, and Individuation

For Jung, the ego represented the dominant complex and is naturally situated at the junction of the interior psychic world and the exterior social world. The ego is immersed in a world that is surrounded by subpersonalities (i.e., complexes). These subpersonalities exist internally, or intrapsychically, but they also exist interpsychically,

in other words between the ego of one person and the subpersonalities of another. Internally, the "shadow," "anima," "animus," "archetypes," and "Self" are all Jungian concepts related to human consciousness. And externally, the "persona" represents the social facade and the conventional attitudes that a person develops to cope with the cultural milieu.

The ego did not represent the final development of the human personality for Jung (1965). Instead, this role was given to what was called the "Self." The Self was seen as the most central of all the archetypes and stood in great contrast to the ego. If we conceive of the ego as the central complex of the psyche, its archetypal core or nuclear element would represent the Self. Whereas the ego is personal and immediately available to consciousness, the self is impersonal, more inclusive, and not immediately available to consciousness. The psychological development from the experience of ego to that of self was referred to as the process of "individuation" (Jung, 1953). Jung felt that individuation made itself felt within a person particularly during the second half of life. Ego begins to lose its dominance and control over personality and slowly gives way to newer, more integrated patterns of behavior as represented by Self. During this phase of personality development, a person becomes unique, being less affected by cultural standards and more open to fulfill the universal and spiritual propensities of humankind as a whole. A person becomes no longer personal, but transpersonal in nature. Jung also understood that this process may become one-sided

and unrealistic; or it may remain under-emphasized, leading to a sense of alienation from Self.

Other psychologists have also discussed how we can repress the more healthy aspects of the unconscious, not only in the second half of life, but throughout human development. Frank Haronian (1967), in The Repression of the Sublime, addressed the kind of guilt that comes from repressing one's own sense of reality in favor of the social environment. Freud only addressed the kind of guilt that comes from ignoring social views of reality.

But Haronian gives equal credence to a different kind of guilt that comes from ignoring one's own intuitive sense of reality, what R.D. Lang (1969) called "authentic guilt" (p. 132). Other views include Rollo May's (1950, 1953) discussion of anxiety as related to psychological and spiritual emptiness, and Roberto Assagioli's (1965) discussion of how conflicts that clients experience are often related to moral crises that have come about because of the growth needs of personality. All of these views correspond to a failure to acknowledge and activate the deeper transpersonal self.

It was mentioned earlier that the influence of the archetypes is considered to be present at birth. This would also hold true for the most central archetype, the Self. The unitary Self, with its propensities toward creative and spiritual actualization, is viewed as the primary source for the development of the ego structures. This is an extremely important postulation when we consider human development from a transpersonal

perspective. There are also many parallels to Tantric yoga regarding Jung's construct of a transpersonal Self.

The resolution of psychological issues, as well as psychological growth, is possible only when the archetypal images and personal myths are acknowledged, understood, and integrated at the conscious level. Jung (1960a) further believed that the mind possessed a natural function which enabled this growth process to occur; he termed it the "transcendent function" (p. 67). Transcendence was viewed as a natural and necessary component of the psychodynamics of personality (see also "Definition of Terms").

Jung (1960a, 1971) believed that the concept of life-energy implies a polarity, because energy presupposes poles or states; therefore, the psyche also presupposes polar features. The primary polarity responsible for the dynamic features of the psyche is the unconscious-conscious. The on-going relation between the conscious and unconscious is one of either compensation or complementarity. Compensation represents a failure of oppositional forces to be resolved, causing human development to become thwarted, whereas complementarity represents a resolution and moving forward of the psychic growth process. The role of the transcendent function was to bring about complementarity and, therefore, personal growth.

Finally, it may be noted that, besides Jung's contribution in understanding the psychological significance of spiritual symbols and myths, he also contributed to an understanding of the important role played by spiritual and mythic practices. For Jung, the goal inherent in these practices represented the higher potentialities of human growth.

For example, as Paden (1992) states, for Jung, religion can be part of the same process as that brought about in psychotherapy. Jung (1965) also believed that many people who sought psychotherapy were searching for spiritual significance in their lives.

In this section, Jungian psychology was presented as a sufficiently broad-based model to serve as the theoretical context for this study. However, the effective use of Jungian psychology in interpreting textual materials that are cross-cultural and religious is somewhat less clear from a methodological standpoint. The issue of methodology will be addressed more thoroughly in later sections.

CHAPTER THREE:

REVIEW OF THE LITERATURE: PARTS I AND II

Part I: The Religious Context

Introduction: The Dialogue Between East and West

The earliest Western interest in Eastern thought took place primarily through such fields as comparative religions and philology. This served to establish a scholarly dialogue for the exchange of ideas. Part one of the literature review begins with what is essentially a religious focus. First, the section on "The historical and cultural context for Tantric yoga" and the "Tantric literature on the chakras" are presented. These two sections provide an introductory background on Tantric yoga. Next, the section on the "Phenomenology of religion" is presented. This section provides a brief survey of the field of comparative religions, with the focus on the kinds of research methods that are used.

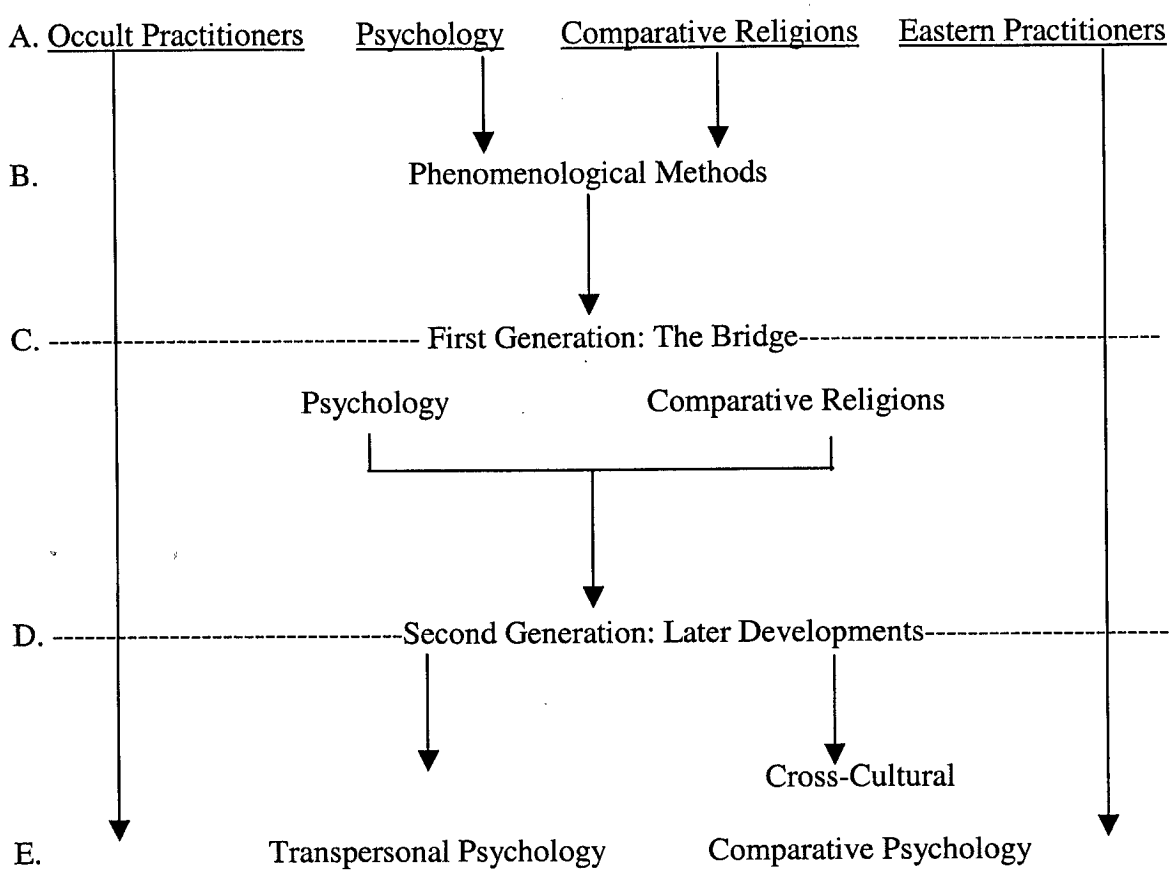
Part two of the literature review shifts to a dialogue between Western psychology and Eastern religions. The focus is on the nature of this dialogue, which is somewhat complex. To help the reader, a chart, depicting these historical developments, is presented (see Table 2).

The bulk of the contribution of source materials on Eastern religions and spiritual philosophies has evolved from the field of comparative religions. Two other contributors are also noted: Eastern practitioners and occult practitioners.

There was a need to separate the first generation of psychological inquiry from the second generation of inquiry. The rationale for this is explained in part two. Additionally, this second generation of source materials is further delineated into transpersonal psychology and a cross-cultural comparative psychology. The rationale for this is also explained.

Table # 2

The Historical Progression of Texts on Psychospirituality



A: Four strains of thought that have led to current conceptions on psychospirituality; B: Psychology and comparative religions primarily relied on phenomenological philosophy and approaches to research that provide an avenue for these ideas; C: First generation of thinkers from psychology and comparative religions who were largely responsible for formulating a psychospiritual view of religious texts; D: Second generation of thinkers who represents a more recent development of the psychospiritual emphasis; E: Indicates two strains of thought: transpersonal psychology and a cross-cultural comparative psychology.

The Historical and Cultural Context of Tantric Yoga

The following is an inquiry into the historical and cultural context in which the Sat-cakra-nirupana was written. The purpose of this inquiry is to establish a historical, empirical, and philosophical basis for the psychological commentary on the chakras.

Presented first is a time line illustrating when the bulk of the Tantric materials were written, as well as the place of the text to be interpreted. Also presented in this time line are

the major religious and philosophical periods up to the seventeenth century AD.

Table # 3

Important Dates Related to Tantric Yoga

Vedic Period	1500-600 BC

Rg Veda, Yajur Veda, Sama Veda, Atharva Veda

Epic Period 500-600 BC. to 200 BC

Ramayana

Mahabharata

Bhagavad Gita

Sutra Period 200 BC. to Early AD

Nyaya

Vaisesika

Samkhya

Yoga

Purva Mimamsa

Vedanta

Scholastic Period 300 AD. to 1600 AD

Majority of Tantra Texts 300 AD. to 750 AD

Sat-cakra-nirupana 1577 AD

The primary source for most psychological commentaries on the chakras is the Sat-cakra-nirupana, a text written in the 16th century by Purnananda and translated into English by Arthur Avalon (also known as Sir John Woodroffe). According to Chakravarti (1983), Purnananda Paramahamsa Parivrajaka was a well known compiler of Tantric texts in the 16th century, his best known works being the Syamarahasya, Sri-

tattva-Cintamani, Tararahasya, and the Tattvavananda-Tarangini. His works focus on the worship of Shakti. Avalon (1974) states that Purnananda was celebrated as a Tantric sadhaka of Bengal and was a Rahri Brahmana of the Kasyapa Gotra. His worldly name was Jagadananda and he took the name of Purnananda upon initiation from Brahmanananda. He is said to have attained spiritual perfection at the Vasisthasrama in Kamarupa (Assam) and lived the life of a Paramahamsa. Purnananda composed the Sri-Tattva-Cintamani in AD. 1577 (Avalon, 1974; Chakravarti, 1983). The sat-cakra-nirupana forms the sixth chapter of this work; prior to this chapter is an extensive treatise on Tantric ritual.

The English title of the text containing the Sat-cakra-nirupana is The Serpent Power, first published in 1919. The author, Arthur Avalon, or Sir John Woodroffe (1865-1936), was born December, 15, 1865 (London Times, January 18, 1936). He was the eldest son of James Woodroffe, Advocate-General of Bengal and member of the government of India. Woodroffe was educated in law at University College, Oxford, and later served as fellow of the Calcutta University and appointed Tagore Law Professor, where he was appointed Standing Council to the government of India in 1902 and, two years later, was raised to the High Court Bench, where he served for 18 years. In 1915, he officiated as Chief Justice. He was also knighted by the British government in 1915. From 1923-1930, he was Reader in Indian Law at the University of Oxford.

Avalon has translated many of the major Tantric texts and is well recognized as a Tantric scholar. Heinrich Zimmer (1951) states that Avalon's studies "are the most important examinations of the Tantra published in modern times" (p. 570). And Sarvepalli Radhakrishnan (1927) states that, thanks to Avalon, "the chief of the available Tantra texts are now published" (p. 735). Avalon's English translations of Principles of Tantra, Sakti and Sakta, Garland of Letters, Tantra of the Great Liberation, and The Serpent Power have provided Westerners with many of the core themes underlying Tantric thought.

The majority of the Tantric materials were compiled during the Gupta period, from the beginning of the 3rd century AD to the middle of the 7th century AD. This period began with the emperor Chandragupta. The name for this period refers to the family of emperors who continued the use of the affix "gupta" (meaning "protector") (Edwardes, 1961, p. 74). This empire was vast, covering the entire northern half of India and reaching south to the Deccan plateau.

By 100 BC, the Bharata, or history of the Bharata clan, had been expanded into the massive Hindu epic, the Mahabharata, and between 200 BC and 200 AD, the Sutra period brought what retrospectively are considered the six orthodox systems of Indian philosophy. By the start of the Gupta period, the Hindu society had access to a comprehensive compilation of religious, ethical, and philosophical expositions.

The Gupta age represented an enduring, unified, peaceful, and prosperous period of growth. The contributions of this era were so great that it has been described by many

historians as the Golden Age and the Classical period of Indian history (Majumdar, 1962). The establishment of Sanskrit over Prakrit as the court-language served as the medium of a cultural unity for future generations, even in the face of cultural diversities and political struggles. The highest development of Sanskrit literature, prose, poetry, and drama occurred during this time. Sculptures and paintings also set the standard for future generations.

The sciences, such as mathematics, physics, medicine, chemistry, and astronomy offered important contributions. For example, there was the discovery that the earth rotates on its axis and moves around the sun, the fairly accurate calculation of the diameter of the earth, a law of gravity, an atomic theory, the discovery of the decimal system of notation, and major developments in metallurgy. In medicine, there were new developments in the use of surgical techniques and the cleaning of wounds, and in the use of ointments, herbs, poultices, and purges (Edwardes, 1961; Majumdar & Altekar, 1954).

The rulers of the period established standards related to such things as social policy, ideals of leadership, the use of the military in times of peace and war, and attitudes toward the different religions. For example, a new system of economically self-supporting village settlements developed that encouraged agriculture and enabled the emperors to build a strong tax base (Edwardes, 1961). During this time, the government developed a well thought-out and highly efficient system of administration that became a standard for future leaders over the next several centuries.

Culturally, the Manava-Dharma-Shastra, and also known as Manu Smriti and Laws of Manu, prescribed procedures for daily life. The people were to practice good hygiene, with daily bathing, washing before eating, cleaning the teeth, and using oils and perfumes. The types of foods to be consumed were also recommended, leading many people to follow a lacto-vegetarian diet. Rites and ceremonies were also stipulated. Ceremony and ritual played a significant role, beginning with ceremonies for the pregnant mother, a christening (namadeya) at birth, and other ceremonies throughout established life events (Saletore, 1943). Feasts and celebrations were also very popular.

There were also discussions on the four castes: Brahman (religious class), kshatriya (noble warrior class), vaisiya (merchant class), and sudra (servile class). The government during this time saw it as their duty to enforce the caste system. For example, in the Brahman caste, there were clear guidelines for how males were to function in life. There were four stages (asramas) of life: Brahmacarin or pupil-bachelor, householder, hermit (varaprastha), and finally that of a religious mendicant (sanyasi). Although caste stipulations were made clear, the people were often willing to risk social admonishment to challenge these guidelines. The intermingling of castes, for example, occurred commonly and continued for many centuries.

During the Gupta period, amulets were worn to heal or fend off evils, and palmistry, astrology, and fortune-telling were very popular. The interpretation of dreams was also practiced.

Four religions were dominant: Bhagavatism, Saivism, Jainism, and Buddhism. Bhagavatism, with its focus on bhakti worship, is related to later developments of Vaisnavism. This religion was revived from earlier times by the Guptas and became the religion practiced and fostered by the emperors. Jainism diminished in popularity during this time, while Saivism remained strong. Buddhism slowly declined in popularity in India.[3]

This period is particularly marked by harmony and tolerance of other religious faiths and philosophical teachings. Even within the same family, different religions were practiced. As Majumdar and Altekar (1954) state:

> In spite of the controversies...society as a whole had come to take the commonsense view that there was a substantial uniformity underlying their fundamental principles; an individual may make such a synthesis of their principles as appealed to his temperament (p. 336).

The Arrival of Tantric Yoga

These historical and cultural developments created a religious and philosophical milieu for Tantrism to manifest and flourish. The specific influences have not yet been explained, but, before this is possible, there is a need to understand the core features of Tantric yoga.

---

[3] I am referring only to India proper. Buddhism continued to develop and grow outside of India, spreading into Tibet, China, and eventually into Korea, Japan, and other countries.

Tantrism's main emphasis is on sadhana (practice), while philosophical issues are only of interest as they can be tested by experiential experimentation. Tantra utilizes the yogic spiritual methods of inner exploration related to mystical sounds, or mantras, and visuals, or mandalas and yantras (see Definition of Terms), pranayamas (respiratory training), dharana (attentional strategies), and dhyana (meditation). As may be noted, these yogic practices are grounded in an applied psychophysiology, along with strategies for directly stimulating certain core mental functions and processes, such as those involving attention. These methods enable the spiritual aspirant to self-regulate mind-body states, purify and stimulate the nadis and the chakras, and stimulate the kundalini to ascend from the muladhara chakra at the base of the spine to the sahasrara chakra at the crown of the head. Through this process, Shakti is said to unite with Shiva and self-realization is attained.

When we consider these aspects of Tantrism, the question that arises is: What historical and cultural influences led to the development of this tradition? In a review of the literature, it became clear that there is no simple answer to this question. Instead, we can only consider certain obvious influences and how they may have impacted on this school of thought.

Tantric development is sometimes related historically to the Vedas because of the similarities in the use of ritual, sacrifice, and mantra. While similarities do exist, it is questionable whether these uses can be traced to the Vedas or other, more indigenous practices. Both in the Vedic and the indigenous practices, there was more of an organic

relationship and sense of oneness with the forces of nature, along with the desire to overcome the dependency on these forces. In these earlier practices, this was achieved in a more exoteric manner, particularly through the use of ritual and sacrifice. In comparing this with current Tantrism, we find that the exoteric approaches are still used, but more in the beginning stages of sadhana, while the more advanced stages emphasize an esoterically oriented practice.

From Samkhya-Yoga, Tantra took its psychology of ethics: categories such as the tattvas and gunas; states of consciousness; the psychological faculties; an emphasis on dharana, dhyana, and self-discipline. It also took its practical understanding of the inherent difficulty each individual faces in having to make use of psychological states of consciousness, while attempting to attain self-illumination (Bhattacharyya, 1983, p. 54).

Although Samkhya-Yoga has a theistic tendency, it does not emphasize God (as Purusha) as much as it emphasizes self-knowledge that is attained through insight into the nature of self. Samkhya-Yoga also does not emphasize the active forms of sadhana like mudra or even Hatha yoga beyond a few asanas, since its greater emphasis on raja and jyana yoga. The same is found for mantra, ritual, and worship, the emphasis on the chakras, nadis, and kundalini, or the extreme emphasis on the importance of the spiritual teacher (Bhattacharyya, 1983). Thus, one must search elsewhere for these influences.

Shaivism offered many contributions, not only to Shaivistic Tantrism, but to Tantrism in general. As Bagchi (1983) states, the development of Tantra is intimately connected with the rise of Shaivism in northern India. One example of its influence is

that the tattvas of Samkhya were expanded from 24 to 36 in Tantrism, an expansion attributed to Shaivism (Avalon, 1987, p. 6). The emphasis in this expansion was on the most subtle aspects of Prakriti. Shaivistic Tantrism was also influenced by the Advaita Vedanta of Shankara. This is especially evident in the teachings that flourished in Kashmir (Majumdar, 1983).

In general, Tantra's emphasis on worship and the spiritual teacher appears to be related to Vedanta, especially through the popularity of the Bhagatava religion during this time. While accepting the pragmatics of the dualistic philosophy of Samkhya, Tantra also accepted, with qualification, the Advaitic (monistic) view of Vedanta and its emphasis on theism (but more in the sense of Purusha). Importantly, the Tantra Agamas forged a middle path between these two extremes (Avalon 1987). A point of conflict exists, however, on which Vedantic teachings most influenced Shaktism. For example, Das (1983) states that Shaktism was not influenced so much by the absolutist view of a nondifferentiated Brahman as taught by Shankara, but more through the Visistadvaita Vedantic teachings of a personal God as taught by Bhaskara, Ramanuja, and Madhva (Das, 1983). This personalization of God, paralleled with the assimilation of Shakta ideas,

> was responsible for the personalization of the power (Sakti) of God into a female principle.... The flood-gates of emotion were opened by this conjugal relationship of God, and a sanctification of human passions and sentiments overlaid the calm resignation, absolute trust, and perfect self-surrender, which characterize a life of austere spiritual devotion (Das, 1983, pg. 21).

Whether this view of Das is correct is not clear. Avalon (1987) has not made this kind of distinction in relating Tantrism with Vedanta. It is probable that Avalon relates the personalization of God and emotional out-pourings with the Bhagavata religion and not so much with the philosophical views of Vedanta. In other words, to the extent that Tantrists are philosophical monists, and accept the authority of the Vedas, they have been influenced by Vedanta.

The most significant point that Das makes is that the Tantrikas did not focus so much on an absolute Brahman, but on an emotional out-pouring; the personalization of God was directed more toward the form of Shakti. The worship of God as Divine Mother and other feminine aspects has been a minor theme throughout the history of Hinduism, but became a major theme during the Gupta period (Payne, 1997). The emphasis on bhakti worship during the Gupta period, which is an emphasis on emotional devotion, would seem to logically coincide with an increased emphasis on Shakti.

The popularity of the Bhagavata religion during this time may be significant in at least one other important way. As Rangacharya (1983) states when referring to this school:

> The arcavatara (the theory of the presence of God in images) was also elaborated in order to illustrate His easy accessibility. The science of iconography was consequently perfected in connection with the temple worship, and the popular mind was captured in the Agamas and the Tantras (p. 164).

The use of iconography as employed in psychospiritual practices was developed to its highest level in Tantrism. But we may conclude from the above quote that this aspect of Bhagavatism probably helped foster this emphasis in Tantrism.

From the Gupta period, on through the writing of the Sat-cakra-nirupana text in 1577 AD, the Tantras continued to evolve. According to Bagchi (1983), the next phase of development after the Guptas may be traced to a class of literature called Yamala. There are eight principle Yamalas, one of the principle texts being the Brahma Yamala, dated 1052 AD. The Yamalas represent the Bhairava tradition. The Bhairavas are considered to be human teachers who had attained spiritual emancipation. The bulk of the Yamalas appears to have been written between the 6th and 9th centuries AD. As Bagchi (1983) states, the Yamalas point to a tremendous development in Tantric practices, not only in defining the different Tantric traditions, but also by adding a variety of new gods and goddesses. We find that, for the first time, there is a well-developed Tantric pantheon and a large number of local cults, as a great openness to Tantric sadhana to people of other castes. They were able to preserve the orthodox tradition of the earlier period, while assuming a heterodox character (p. 217).

This literature also indicates an increased orientation of Tantric culture toward Shaktism, the worship of the feminine principle. The emphasis of this orientation was experiential experimentation related to understanding and gaining control over the forces of nature. As Bagchi states, the character of Tantra as Shaktic was clearly evident by the 10th century.

From the 7th to the 10th centuries AD, major texts of Buddhist Tantra were also written. One form, the Vajrayana, also attached great importance to the feminine principle (Prajna) and to the use of mantra, mudra, and mandala.

Bagchi (1983) states that after the 10th or 11th centuries, the Buddhist and Hindu Tantras became somewhat fused and a new synthetic Tantra developed. This is evident in such texts as the Sammoha Tantra, which appears to have assumed its final form by the 14th century. Many of the old cults had become obsolete and there was an increase in the development of vidyas, mantras, and mandalas. Tantrism had assumed an almost complete Shaktic character by this time, although there remained sects which laid a little more emphasis on Shiva or Vishnu.

Conclusion: Tantrism's Emphasis on Shakti

Historians have not been able to clarify exactly why Tantrism became increasingly Shaktic in nature. The Shaktic characteristics are not found to any extent in the Vedas or other earlier Brahmanic literature. As Cornelia Dimmit and J. A. B. van Buitenen (1978) state:

> An explanation for this [Shaktic influence] may lie in the undocumented religious practices of the indigenous, agricultural peoples of India who inhabited the Indus Valley long before the proto-Sanskrit speaking nomadic Aryans invaded northwest India (pp. 220-221).

These authors go on to say that it may be that the remnants of the fertility worship of non-Aryans became slowly absorbed into the Brahmanic tradition.

Through this historical period, there developed commonly-held conceptions of Shakti as "Power" (Avalon, 1974, p. 23) "God the Mother" (Prabhavananda, 1963, p. 145), "Goddess" (Zimmer, 1951, p. 62) or "mother of all things" (Radhakrishnan, 1927, p. 736). Shakti became viewed as the polar opposite of Shiva; together they represented a unity of consciousness. Where Shakti represents the movement or principle of force and form, Shiva represents the principle of stillness and formless.

From ancient times to the present, the hallmark of Tantra is the rediscovery of the mystery of the Great Goddess, Shakti (also as Kali, Durga, Devi, etc.). Shakti is a way of interpreting the universe, seen as the Goddess. And although most of the Indian schools of thought have made important references to the role of Shakti in her many forms, it is in Tantra where she is given a prominent role. She is no longer viewed primarily as the consort and wife of a deity, but as the central spiritual issue with which the Tantric yogin must contend. Rituals, sacrifices, visualizations, and meditations have Shakti as their primary focus.

It is, however, difficult to speak of Shakti without also speaking of Shiva, one of the oldest gods in Hinduism. Shiva and Shakti are seen as counterparts of one another: husband-wife, Purusha-Prakriti, Undifferiented-Differentiated, Stillness-Divine Energy. Where Shakti is viewed as the manifestation of matter, energy, space, and time, Shiva is viewed as unmanifested and undifferentiated. Where Shiva is said to sit in quiet meditation as pure consciousness or dance, Shakti is said to spin and weave her forms as energy and matter, thought and desire.

Whether greater emphasis is placed on Shiva or Shakti depends on whether the Tantric sadhaka leans more toward Shaktism, Shaivism, or Vaisnavism. But regardless of the emphasis, there is a general view that Shiva and Shakti, while separated in a kind of bipolarity, may be thought of as longing for each other and desiring to re-unite. The Tantric belief is that inherent in all human desire is the need for Shakti to return to union with Shiva (Avalon, 1974).

Recognizing that it is not the natural impulse of desire that is a problem (since desire is seen, in essence, as a spiritual predicament), but how this impulse is managed (i.e., the issue of uniting Shiva-Shakti), the Tantric yogin handles this predicament by treating desire with an attitude of sacrifice. The sacrifice is not a giving up of the particular desire, but the transformation of it. By holding in one's mind the essential feature of Shakti inherent in all desires, the yogin then experiences desires as essentially a mimicking or reenactment of the Shiva-Shakti desire to reunite.

Because of the respect given to Shakti, women's role in spiritual practices is elevated in the Tantric scriptures (Zimmer, 1951). Avalon (1972), for example, says that only in the Tantric texts is it stated that women may be spiritual teachers (gurus); thus, women are viewed equally with men in all practices. And Shaw (1994) in her book, Passionate Enlightenment, offers historical evidence that women have played a significant role in the development of Tantric practices. Because of the role women have played in its development, and the emphasis on the female principle, Shaktism is largely a matriarchal spirituality.

The respect given to women by the male counterpart would be natural when one considers that Tantric males believe that their entire mind-body existence, as well as the physical universe itself, is essentially feminine in nature. To deny or to show disrespect to females would be equivalent to disrespecting themselves and the physical universe. Additionally, the female represents Shakti incarnate and so respect for the female is only natural. This view, while consistent with Tantrism, is understood to be idealistic, at least in the beginning of the sadhaka's practices. It is to be expected that the male Tantrikas would struggle with their attitude toward women in ways similar to other men.

This is also why the role of sexual union is elevated in status to a type of sadhana. The actual act of sexual union, when performed with dharana, dhyana, and bhakti enables the male yogin to identify with Shakti and the female yogin with Shiva, an act of sacrifice in which sexual union is elevated to God-union or Shiva-Shakti union.

Finally, geographically, the Shaivic school of Tantrism was most dominant in northern India, especially Kashmir. The Vaisnavic school of Tantrism developed mostly in South India. Shaktism was most dominant in Bengal and Assam. Arthur Avalon, as mentioned earlier as the translator of the Sat-cakra-nirupana, lived and studied in Bengal for 30 years. The Shaktic character of the Sat-cakra-nirupana text corresponds with the increased emphasis on Shakti worship by the time this text was written, along with the fact that the author, Purnananda, resided in Bengal, the major region of Shaktism.

Tantric Literature on the Chakras

The Sanskrit word chakra (root: "cak: be able") can be traced to the Vedas (Whitney, 1997). The use of the term in these Vedic hymns is related to a wheel (such as the wheel

of a chariot) and the sun. Levitt (1987) and Wayman (1988) have both traced the earliest textual use of chakra, as it parallels the similar usage as is found in Tantric yoga, to certain Upanishads, such as the Dhyanabindu, Yogasikha, Saundaryalahari, and the Trisikhibrahmana. Both authors trace the dates of these texts to the early Gupta period.

From the standpoint of Indian symbolism, the chakras are also related historically to such symbols as Mount Meru and the lotus. In the Upanishads, Mahabharata, and other texts, Mount Meru not only stands for the cosmic mountain and center of the universe, but also for the spinal column and sushumna nadi; the lotus is often used interchangeably with chakra. The symbolism of Mount Meru and the lotus can be traced to the later Vedas, but are first elaborated upon in the Puranas and certain early Buddhist texts. In these and later Indian texts, there is a great significance placed on these two symbols. In fact, Mabbet (1983) states that Mount Meru and the cosmic lotus constitute important organizing principles in Indian religious symbolism. Therefore, there is a recognition that, although the chakras are not directly discussed in many of the Hindu and Buddhist texts, they none-the-less can be directly traced to important and pervasive Indian symbols.

Emphasis on the chakras are found throughout the different schools of Hindu Tantrism. The most comprehensive text on the chakras available in English translation has been the Sat-cakra-nirupana. However, an equally comprehensive text has been located. This is a Kubjika text from Shaivic Tantrism entitled Kubjikamatatantra. This text was translated in 1992 by Dory Heilijgers-Seelen as her doctoral thesis at the University of Utrecht. It is was published in 1994 as The System of the Five Cakras in

Kubjikamatatantra. This text is highly significant because, not only is it comprehensive, but it is derived from a different Tantric tradition, the Shaivic school of Tantra. This allows for a comparative analysis of the chakras from the two perspectives of Shaivic and Shaktic Tantra.

Besides the Kubjikamatatantra, there are a number of texts that help provide supportive and contrasting views to the Sat-cakra-nirupana. For example, Pandit Rajmani Tigunait's (1998) recent publication, Sakti: The Power of Tantra, is a study of Laksmidhara's commentary on the Saunaryalahari. This text is important in that it is also from the Shaktic Tantra tradition; in this case, the Samayacara school of Srividya. Tigunait believes that Laksmidhara's commentary is highly significant for its clarification of the Shakti concept in Indian philosophy and religion. But the text is also important for its discussion of Laksmidhara's view of the chakras, kundalini, the nadis, yantra, mandala, and mantra. Other texts in this same tradition are Netra Tantra, Svacchanada Tantra, Nityasodasikarnava, and Yogina Hrdaya.

Two other texts in the Shaivistic tradition, but from different schools of thought than the Kubjikamatatantra, are worth mentioning. Lillian Silburn (1988), a scholar of Kashmir Shaivism, draws together passages from three different systems in her text, Kundalini: Energy of the Depths. In this translation and commentary on kundalini, the chakras, the nadis, and mantra, Silburn presents a clear analysis of concepts that are significant to Tantric studies. Another text on Kashmir Shaivism is Mark Dyczkowski's (1987) The Doctrine of Vibration. This text is helpful for its chapter devoted to the chakras from the Shaivic perspective.

Three other texts that are often cited for their emphasis on the chakras are the Hatha-yoga-pradipika, Shiva-samhita, and the Gheranda-samhita. Even though all three of these texts are based on hatha yoga, they support the Tantric yoga emphasis on nadi purification and the stimulation of the chakras and kundalini.

There are a number of authors who have helped provide various perspectives on Hindu Tantrism and the chakras. One is P. H. Pott's (1966) Yoga and Yantra, which provides a clear introduction to yoga's use of yantra. Included is the relationship of yantras and the chakras. Another author of Tantra is Ajit Mookerjee, who has published a number of texts on Tantric yoga, Kundalini: The Arousal of the Inner Energy (1982), and The Tantric Way (Mookerjee & Khanna, 1977). David White's (1996) The Alchemical Body is of interest as a historical-phenomenological study of the medieval Siddha tradition of Hindu alchemy and hatha yoga, which forms two important fields of theory and practice in Tantra. And, Georg Feurstein's (1998) Tantra: The Path of Ecstasy represents a good introduction to Tantrism, the chakras, and kundalini.

Summary of Hindu Tantric Yoga

The Tantras are lean on philosophical commentary, but are rich in practical considerations related to sadhana. Of all the Indian traditions, the Tantras most firmly believe that contained within our own awareness and around us in the concrete environment are the stimuli needed to transform consciousness. The role of the practitioner of Tantra is seen as bringing about the unification of the sacred and the profane through the physical and mental consciousness in the act of sadhana. An

extension of this is an accepted recognition of individual differences, where the spiritual teacher (guru) recommends particular practices to fit the personality of the sadhaka. Thus, each student of Tantra not only makes real the central concerns of Tantra through his/her own experiences, but also makes new (i.e., becomes a novel expression of the self-Purusha union) because of his/her unique personality.

The approach of Tantric yoga to spiritual illumination necessitates a reconceptualization from the world as illusion or delusion (maya) to a view of the world as more positive. In this Tantric conception, the idea of illusion or delusion is not a focus. Not because it is denied, but because it is not seen as fruitful to approach life this way. Where other Indian schools see personal desires, eating certain foods, sexual activities, etc., as detrimental to spiritual growth, in Tantra, these activities are actually a potential source of power. As Bharati (1965, p. 290) states: "The tantras do not teach to subdue the senses, but to increase their power and then to harness them in the service of the achievement of lasting enstatsy [ecstasy]." Eliade (1958) calls this the living rite in Tantric sadhana. All such experiences represent a kind of initiation and vehicle for attaining transcendence.

Out of this perspective has grown a highly complex system of teachings in which daily experiences are treated as ritual; and through the use of specific sounds, visuals, body postures, foods, concentration techniques, affective responses, etc., daily activities are transformed into "transpersonal dynamisms" (Eliade, 1958, p. 72). Rather than relying only on one's own mental efforts and physical energy for transcendence as we

find with the Yogas, it is as if the Tantric yogin has discovered how to become empowered from whatever is available in and around him/her. The result is that the yogin is able, by the use of the Tantric method, to shift consciousness and center oneself within the now highly-functioning chakras. All aspects of life, cultural, linguistic, affective, cognitive, and physical form a playground (leela) of experience within the chakras. The result is that one's sense of reality (the ontological), one's knowledge and understanding (the epistemological), and one's motives and attitudes (the moral) are transformed by this process.

The Phenomenology of Religion

The primary source and information related to the chakras is found in the religious texts of Indian Tantrism. Additionally, these texts come from a historical, cultural, and linguistic context quite different from the one in which Western psychology has currently developed. Consequently, it seems that if one wishes to interpret the chakras accurately, in other words, in a manner consistent with Indian Tantrism, it would be of great benefit to consult those research methods that were designed for this very kind of endeavor. It is with this motive in mind, that sources related to the scientific study of religion are considered.

The study of religion by objective methods is usually traced to Max Muller (1898), who first used the term Religionswissenschaft to indicate a new discipline of scientific inquiry. The scholarly study of religion is generally divided philosophically along the lines of those who argue for a positivistic approach and those who favor a more

phenomenological approach. The positivistic view is one that is grounded on religio-historical data, the method of inductive reasoning and empirical verification. There is no attempt on the researcher's part to understand the lived experiences of those within a particular religion.

The phenomenological approach, while it usually makes use of the empirical method as a starting point, is inherently person-centered, taking as subject matter for research the actual religious experiences of a person (Smith, 1959). Wach (1958) traces the founding of phenomenology and its impact on the study of religion to Edmund Husserl. Husserl's (1931) views on intentionality, transcendental subjectivity, eidetic reduction, and bracketing (epoche) were extremely useful in developing methods for the study of religion. The most extreme area of application was in developing methods for studying religious experiences.

Early uses of the phenomenological method can be found in the work of Rudolph Otto (1958) who is best known for his book, The Idea of the Holy. G. van der Leeuw (1967) was one of the first to use the term "phenomenology of religion" in his interpretive schema and, although he did not take his phenomenology from Husserl, he did borrow some of Husserl's terminology. Van der Leeuw is also important because of his influence on Eliade, who is discussed later.

In the late 19th century, the psychology of religions developed as a formal discipline in America. There were two general approaches to the study of the psychology of religion. One was reductionistic and interested in reconstructing religion according to

social and personal factors. This view was represented by G. Stanley Hall (1924). The other approach was antireductionistic and was more interested in understanding the meaning inherent in religious experiences. This view was represented by William James (see next section).

The use of phenomenology by James and others to study religious experiences has also been effective in studying the Asian religions because it very closely parallels approaches that have been used by Asian scholars (Dudley, 1977; Kitagawa, 1959). Consequently, the assumption could be made that in the interpretation of Asian texts, one is using a method that is more likely to correspond to the Asian way of thinking.

It needs to be mentioned that although phenomenology have been widely used in studying religious experiences across different cultures, there has been on-going disputes among phenomenologists on what constitutes phenomenology. There are those, for example, who are more strictly Husserlian in their use of the term. But, in general, the issue has not been resolved.

Historically, a major focus for the study of comparative religions took place at the University of Chicago. Beginning in the late 19th century and through the middle of the 20th century, the University of Chicago became recognized as a fountainhead for Religionswissenschaft throughout the world, especially at the level of graduate programs (Dudley, 1977). Important figures in the development of the school's program were Joachim Wach, who joined the university in 1945 as chair of the History of Religions Department and Joseph Kitagawa, who joined the faculty in 1951. When Wach died in 1955, Mircea Eliade was named his successor.

Wach, Eliade, and others were also extremely interested in better understanding hermeneutics as it related to their phenomenological system of inquiry. Historically, hermeneutics developed in the eighteenth century as the science or as the disciplined approach to Biblical interpretation (Grondin, 1994). It is generally viewed as the theory of interpretation. Having its origins in the Greek educational system where it was used to interpret the poets, it emerged again in the Renaissance where it was used in scrutinizing both profane and sacred texts (Grondin, 1994).

The central issue for hermeneutics is linguistic in that the researcher attempts to render subjectively intended meaning of a text as accurately as possible. This includes the issue of translation and interpretation between different languages. Additionally, accurate renderings of text are naturally constrained by the interpreter's own subjectivity (Bleicher, 1980). The successful rendering of a correct meaning is called understanding or verstehen. The method of hermeneutics does not aim at pure objective knowledge. It strives to describe and explain the lived experience, typically within its own historicality and temporality. This concern with lived experience, which is also a central focus of phenomenology and existentialism, was termed Leben by Dilthey (1900/1976), Lebenswelt by Husserl (1931), and Dasein by Heidegger (1962).

Eliade was particularly concerned about the use of hermeneutics because he felt that it was not yet well developed in the field. His early works, such as The Sacred and the Profane (1959) and Patterns in Comparative Religions (1996) reflected his concerns with

interpretation. An important part of this concern had to do with what he called the existential value of religious symbols, myths, and rituals. Central to this issue was the stated assumption that religious symbols and myths should not be reduced through interpretation to the level of historical, sociological, or psychological phenomena. Instead, it is essential to recognize the transcendent and existential value of sacred material.

Part Two: The Transition Toward a Psychospiritual Orientation

Introduction

A significant transition took place when a particular lineage of scholars, such as Arthur Avalon, Heinrich Zimmer, and Mircea Eliade began to apply the phenomenological method to the Eastern texts. In distinct contrast to positivistic approaches, these scholars believed that to understand the Eastern texts from the viewpoint of Eastern practitioners, they needed to approach the texts in a manner similar to the practitioners. In essence, they realized that they needed to at least partially experience what the texts were describing. In many ways, the commentaries of these scholars were an attempt to mimic the same time-honored student-adept tradition that the Eastern texts represented.

For these scholars, the texts not only revealed the religious language of these Eastern adepts, but also revealed a language of inner exploration. And when they began to

translate and interpret this language, their commentaries were heavily laden with psychological concepts and metaphors. One of the most important contributions of these scholars is that they represent the transition from a purely religious language to the beginnings of a psychospiritual language.

Following closely behind these scholars were contributors from the field of psychology. In particular, they represent such schools of thought as Jungian psychology, the psychology of religion, and psychical research.

First Generation: The Bridge

Arthur Avalon represents one of the first scholars in this tradition. His writings, cited in Chapter Three, reflect his attempt to understand Tantric yoga from the perspective of the Tantric practitioner. And, his scholarly rendering of this subject matter served as a model for others during this time period.

One of the first authors to make extensive comments on Avalon's translation of the Sat-cakra-nirupana was M.P. Pandit (1959) in his text, Kundalini Yoga: A Brief Study of Sir John Woodroffe's "The Serpent Power." The purpose of Pandit's short text was to provide readers with an introductory discussion of the central topics found in Avalon's text.

After Avalon, Vasant G. Rele (1927) was one of the early Westerners to write on the kundalini in his text, The Mysterious Kundalini. Avalon also wrote the forward to Rele's text. The author relied on the Sat-cakra-nirupana, the Shiva Samhita, and the Hatha-yoga-pradipika for his interpretations, which attempts to relate kundalini to the vagus nerve.

Earnest A. Payne (1933/1997) was one of the first Westerners to make a comparative study of Hindu Tantrism in his text The Saktas: An Introductory and Comparative Study. His analysis of different Tantric schools, as well as his detailed discussion of Tantric sadhana (practice), were a valuable addition to the early translations of Tantrism into English.

An early scholar of Indian philosophy was Heinrich Zimmer. Zimmer published 13 texts on Indian philosophy, edited or translated another 7 Eastern texts, and wrote another 50 articles on topics related to Eastern philosophy. Zimmer's interpretations of the chakras and other Indian ideas are based on a background in philology and Sanskrit. He is important, not only for his interpretation of Eastern ideas, but also for his influence on other Westerners interested in Eastern philosophies. For example, according to Joseph Campbell (1984, p. xv), Carl Jung was deeply impressed with Zimmer's (1926/1984) text, Artistic Form and Yoga in the Sacred Images of India in which Jung was first introduced to a Western perspective on the mandalas. Upon reading it, the two authors began a friendship and interchange of ideas that would span four decades.

Mircea Eliade represents the University of Chicago school of comparative religions. As a scholar, whose background was discussed earlier, he presented a comprehensive discussion of the chakras and Tantric yoga. In Yoga: Immortality and Freedom (1958), he contextualizes his understanding of the chakras from the standpoint of a psychology of self-realization. This is particularly evident in his conception of cosmicization. Eliade's use of research method, as well as his theoretical orientation, will be addressed further in a later section.

In addition to the contributions by scholars from other disciplines, there are also contributions from those who are more aligned with psychology. There are three contributors to this first generation that represent one more step in the transition from purely religious interpretations of religious texts to a psychospiritual language. These are William James, Carl Jung, and Joseph Campbell.

James's (1902) The Varieties of Religious Experiences is considered one of the classics in the psychology of religion. James, as a psychologist, felt that inner spiritual experiences could be studied in terms of their value as expressed in individuals' lives. In fact, to separate the religious from the psychological was seen by James as an unnatural and false distinction: "To the psychologist, the religious propensities of man [and woman] must be at least as interesting as any other of the facts pertaining to his [or her] mental constitution" (1902, p. 22). What is particularly significant about his work was James's ability to recognize that psychology and religion offered two distinct, yet equally valid, aspects of human experience. The bringing together of psychological and religious perspectives within a phenomenological viewpoint by James is highly relevant because it parallels a similar effort by others in this first generation of contributors.

Carl Jung, whose psychology was discussed earlier, was a Swiss psychiatrist who also made contributions to philology, folklore, and medieval medicine, was one of the first Westerners to conduct a psychological commentary on the chakras. As early as 1912, Jung began interpreting passages from Indian texts. His focus on the chakras culminated in a series of lectures he gave with Wilhelm Hauer at the Psychological Club in Zurich in October, 1932. This approach by Jung constitutes a psychological

commentary. Jung has written other psychological commentaries on a variety of Asian texts, such as in Richard Wilhelm's (1950) translation of the I Ching, and in Wilhelm's (1931/1962) translation of The Secret of the Golden Flower.

The significance of Jung's commentary is twofold. Not only does it represent the first attempt by a prominent psychiatrist to interpret the chakras from a Western perspective, but the way he went about his interpretations established a methodological point of view similar to that employed in this study.

Jung based his interpretation on the Tantric text, the Sat-cakra-nirupana, translated by Arthur Avalon (1919/1974). Wilhelm Hauer then made his interpretation of this material within its own sociohistorical context. Jung followed Hauer's lectures with psychological talks in which he interpreted the chakra material from the perspective of his own psychology of individuation. Thus we have three levels of analysis: The first level being the English translation of the text by Avalon, a scholar of Indian Tantra; the second level is the sociohistorical commentary by an Indologist; and the third level was provided by Jung, who proceeded to interpret this material from his own perspective. Jung's method is useful for anyone interested in Western interpretations of the chakras or interpretations from the Jungian perspective.

Joseph Campbell was not a psychologist, but he follows in the tradition of those who have oriented their writings toward a psychology of self-realization. Campbell, a leading authority on comparative mythology, served as the primary English translator and editor of some of Zimmer's most important texts. He also represents one of the visionary heirs of the archetypal motifs of Jung. Campbell's commentary on the chakras are found in

such sources as Myths to Live By (1973), The Mythic Image (1974), and The Inner Reaches of Outer Space (1988). Campbell relies on his background in comparative mythology to interpret the chakras.

Texts by Practitioners: Eastern Practitioners

Many of these first generation of contributors were influenced by Eastern practitioners. Beginning in the late 1893, Eastern practitioners began lecturing in the United States: Swami Vivekananda brought the Vedantic tradition to the United States; Anagarika Dharmpala brought Ceylonese Buddhism; and Soyen Shaku and D. T. Suzuki introduced Zen Buddhism (Taylor, 1988). These teachings were particularly popular with pragmatists like James and Royce. Eastern philosophy had been around since the 1840s, and transcendentalists, like Emerson and Thoreau, were well read in these early translations of Eastern texts.

Texts by Practitioners: Occult Practitioners

Outside the objective disciplines of comparative religions, such as Indology, near and far Eastern studies, Sanskrit, and sinology, the general public was first made aware of the chakra system through the Theosophical movement. Names like H. P. Blavatsky, C. W. Leadbeater, Annie Besant, and Arthur Powell became popular through their writings on various philosophical and religious teachings. The Theosophists were particularly attracted to the philosophies and religions of the East, and their writings are largely oriented in this direction. Two authors especially interested in the chakras were C. W. Leadbeater and Arthur Powell. For example, Leadbeater's (1927/1994) book on The

Chakras is an in-depth discussion of the author's personal experiences, as well as his attempt to integrate his ideas with Eastern views. Arthur Powell's books, such as The Astral Body (1927/1973) include discussions on the chakras and kundalini.

The Second Generation of Texts with an Emphasis on Psychospirituality

As indicated in Table #2 (presented in the beginning of this literature review), the second generation of developments are varied. In this section, a review of more current Tantric and occult practitioners are discussed, as well as two schools of thought that relate directly to psychology: transpersonal psychology and a cross-cultural comparative psychology.

Tantric Practitioners

The emphasis on spiritual practice forms the most central core of Tantric yoga teachings. Therefore, some of these practitioners can be mentioned for their contributions to the literature. This is a special category because, although they are not considered scholars, their contributions are, nonetheless very important as narratives, bibliographies, or even case histories.

One of the more recognized practitioners was Sri Aurobindo, who made many comments on Tantric yoga and the chakras. These are found in the Letters on Yoga (1971); Synthesis of Yoga (1971); and the Hour of God (1971). A life-long student of Aurobindo, M. P. Pandit, who was mentioned earlier, discusses Aurobindo's views on the chakras in Sri Aurobindo On the Tantra (1970). Aurobindo was also a major influence on 1) Michael Murphy, the founder of Esalen Institute and 2) the intellectual tradition at the California Institute of Integrated Studies.

Harish Johari is a Tantric practitioner and author of several books on Tantric yoga, including The Chakras: Energy Centers of Transformation (1987); Tools for Tantra (1986); and Leela: The Game of Self-knowledge (1975). He is also an artist and sculptor of Indian art, and his drawings of the chakras are highly original. Sri Johari's textual materials, as representative of a Tantric practitioner, are particularly relied upon in this study.

Gopi Krishna has gained some familiarity in the West through his publications on kundalini, such as Kundalini: The Evolutionary Energy in Man (1971) and The Awakening of Kundalini (1975). Serpent of Fire by Darrel Irving (1995), which is based on interviews with Krishna, is also relevant. Much of Krishna's writings are based on his own experiences of kundalini. His descriptions of the possible negative affects of raising kundalini energy are an important contribution to clinicians workings with individuals who have had similar experiences.

One yoga organization that places a central interest on kundalini is the 3HO, which stands for "happy, healthy, holy." Yogi Bhajan is the recognized spiritual master for this organization. A chapter by Singh Khalsa (1979) entitled "Exploring the myths and misconceptions of kundalini" is of particular interest in its critique of other teachers of kundalini.

Two hatha yoga practitioners who have been well received in the West are B.K.S. Iyengar and Swami Vishnudevananda. Although they are not Tantric yogins, Iyengar's

Light on Yoga (1965) and Light on Pranayama (1981) and Vishnudevananda's The Complete Illustrated Book of Yoga (1960) provide useful discussions on the chakras, the nadis, and kundalini from a practitioner's perspective.

Swami Sivananda Radha (1981) was a Western practitioner of Tantric yoga. Radha has published a helpful text, Kundalini Yoga for the West, which is especially designed with practical exercises for stimulating the development of each of the chakras. As the author states in her book, most of the views on the chakras are derived from her own experiences as a practitioner.

Hiroshi Motoyoma is not Indian, but Japanese; he is mentioned because he is a life-long practitioner of spiritual disciplines and has focused much of his personal and professional interest on the chakras. Motoyoma's (1981) text, Theories of the Chakras: Bridge to Higher Consciousness, besides reviewing various texts on the chakras, discusses his own scientific experiments designed to show the existence of the chakras. The text also has many practical exercises for stimulating the nadis and the chakras.

Rammurti Mishra is a Western trained physician with a master's degree in oriental languages. His translation of the Yoga Sutras: The Textbook of Yoga Psychology (1973) is significant in its correspondence to Western psychology. Mishra's (1959) text, Fundamentals of Yoga is helpful in the way he relates yoga concepts to Western psychology, especially his discussions of hypnosis and the subconscious.

A final practitioner mentioned here is Swami Rama, who had a varied background. He grew up in India, studying at different Hindu ashrams and Buddhist monasteries. He was also educated in Europe, receiving advanced degrees in psychology and medicine. He has published several books on yoga and related topics. His discussion of the chakras is found in Yoga and Psychotherapy by Rama, Ballentine, and Ajaya (1976). The co-authors: Rudolph Ballentine is a psychiatrist who received a postgraduate fellowship in Ayurveda, an ancient system of Indian medicine; Swami Ajaya is a Western trained psychologist who has studied yoga at various ashrams in India. In this text, there is a fairly dense chapter on the chakras. Most of the material on the chakras is taken from Rama's own studies and experiences.

Occult Practitioners

There are also a number of self-proclaimed psychics who have written of their experiences related to the chakras. Three examples are given. Jack Schwarz has written a number of publications that describe the chakras: one example is Human Energy Systems (1980). Rosalyn Bruyere's (1989) Wheels of Light: A Study of the Chakras attempts to relate the chakras to other spiritual and occult traditions. And Barbara Brennan's (1987) book, Hands of Light: A Guide to Healing Through the Human Energy Field, is a text oriented more toward her perspective than toward Eastern viewpoints. For many years, Brennan has also conducted an extensive training program designed to teach therapists how to sense and work with bodily energies, including the chakras.

Two Schools of Thought: Transpersonal Psychology/Studies and a Cross-Cultural Comparative Psychology

Transpersonal Psychology/Studies

From a historical standpoint, one of the first contributors from the transpersonal movement were Jose and Miriam Arguelles who published Mandala (1972). This text is mentioned because of its comprehensive study of the mandala and related ideas, including the chakras. A large bibliography also accompanies this text. The authors describe the chakras according to views that they state are derived from the Hindus, Tibetans, and Hopi Indians.

Charles Tart was one of the earlier Western researchers who focused on consciousness studies. His 1975 text, Transpersonal Psychologies, is significant because it was an early attempt to bring together transpersonal thinkers who could share their ideas in a single volume. Such chapters as "Yoga psychology," by Haridas Chaudhuri is particularly germane because it includes a discussion on the chakras. Chaudhuri views the chakras from the standpoint of Aurobindo and Tantrism, and makes various attempts to relate them to certain Western conceptions. For example, he equates prana with Henri Bergson's elan vital.

Another important publication is the text Kundalini: Evolution and Enlightenment (1979). This book, edited by John White, is comprehensive, containing 39 chapters on kundalini, the chakras, and related topics. This text is highly significant because it was one of the earliest attempts to present a wide-range discussion on these topics by both

Easterners and Westerners. It may be noted that no bibliography is provided, only a suggested reading list.

Jeffrey Mishlove's (1975/1993) The Roots of Consciousness is one of earliest texts to discuss a wide-range of topics related to consciousness studies. His presentation on the chakras is primarily from the point of view of the Theosophists, especially Leadbeater.

A fairly novel book is Lee Sannella's (1987) text, The Kundalini Experience. This text has interested many transpersonal psychologists because the author is a psychiatrist who has specialized in treating individuals who have had both positive and negative experiences surrounding the stimulation of the kundalini. He is also past director of the Kundalini Clinic in San Francisco. Sannella attempts to relate his conception of the chakras to Tantric yoga and, in this regard, makes reference to Avalon's translation of the Sat-cakra-nirupana. He also makes considerable mention of Jung's lectures on kundalini yoga.

Along this same vein, the reader is directed to "The phenomenology and treatment of kundalini," an article by Bruce Scotten (1996), from The Textbook of Transpersonal Psychiatry and Psychology. This article presents case studies and various treatment approaches for those who have needed help in understanding or handling the kundalini experience. The article makes use of Tantric terms, but does reference primary texts.

Emotional clearing by Ruskin (1993) is important because it is a text designed for psychotherapists. He is not a psychologist, but he does state that he is a minister and healer, and has worked as a group therapist with drug addicts. His conception of the chakras use Tantric or hatha yoga terminology, but primary texts are not referenced.

Another discipline closely related to transpersonal psychology is parapsychology. Beginning especially with J. B. Rhine (1937/1972, 1964), this field has made research a central focus in attempting to validate phenomena ranging from extrasensory perception to psychokinesis. Two examples of noted current authors are Stanley Krippner (e.g., 1980, 1987) and Rhea White (1977, 1990).

A small number of dissertation studies have investigated the chakras. One example is Richard Sword's (1977) dissertation from Saybrook Graduate School entitled Rolfing: An Investigation Toward a Wholistic Experience of Change. The study attempts to correlate positive clinical changes induced by rolfing with positive changes in the chakras. Besides being based on a clearly defined research method, the use of the visual depictions of pre/post changes are worth noting. In particular, the pre/post color chakra drawings are highly original in nature and indicate one practitioner's reflections of change in the chakras as a result of clinical intervention. A second dissertation study is by Kent-Ulman (1984), but a discussion of this study is reserved for a later section.

One of the best known popular authors of transpersonal topics is Ken Wilber. His work is reviewed because of his prolific writings on transpersonal psychology, Asian philosophies, and the Indian chakra system. Wilber does not possess a professional background in psychology, but in chemistry. He is primarily a free-lance writer and, starting with Spectrum of Consciousness (1977), became popular because of his talent at being able to integrate a variety of psychological perspectives within a model based on multiple realities and extraordinary states. Wilber has attempted to integrate a wide range of viewpoints in Western psychology, although it remains unclear to this author what he

means by his form of psychology. Wilber has also sought to integrate ideas and perspectives from Asian religions and philosophies within a Western psychological perspective. It is in this context that he has added his interpretations of the chakra system.

A number of Wilber's books address the chakras. One of the first is a 1979 article entitled "Are the chakras real?" In this article, Wilber briefly quotes from one Buddhist text and two Hindu Upanishadic texts in reference to the granthis (defined as "knots"). Much of the article is a psychoanalytically oriented discussion, in which he attempts to relate Freudian concepts to the chakras. Additionally, he relates the chakra system to "energetics" and, in this regard, equates such concepts as prana, chi, ruh, and ki.

In the Atman Project, Wilber (1980), makes a number of short references to the chakras, as well as correlates the chakras with other views in a chart. In this text, for example, he relates the first three chakras to the early stages of child development.

In Up From Eden: A Transpersonal View of Human Evolution, Wilber (1996) correlates the first chakra (muladhara) to food, the second chakra (svadhisthana) to sex, and the third chakra (manipura) to power. He also states that kundalini yoga's emphasis is on the body and bodily energies, not the subtle realm.

In a more recent publication, The Essential Ken Wilber (1998), the author describes seven stages of human development, in which he includes the chakras. In this schema, for example, he relates the first and second chakras to an archaic stage and states that they parallel Piaget's sensorimotor stage and Maslow's physiological needs.

Finally, there are large numbers of books related to the chakras that have been published in recent years. A few of these are mentioned: Roland Hunt's (1973) The Seven Keys to Colour Healing; Bernard Gunther's (1983) Energy Ecstasy and Your Seven Vital Centers; Mary Scott's (1983) Kundalini in the Physical World; Anodea Judith's (1987) Wheels of Life: A User's Guide to the Chakra System; and Eastern Body, Western Mind: Psychology and the Chakra System (1996); Alex Grey's (1990) impressive artistry is depicted in Sacred Mirrors: The Visionary art of Alex Grey, and in which his drawings of the chakras are found; Werner Bohm's (1991): Chakras: Roots of Power; John Selby's (1992) Kundalini Awakening; John Mumford's (1994) A Chakra and Kundalini Workbook; Ambika Wauter's (1996) Chakra Oracle.

A Cross-Cultural Comparative Psychology

Alongside the development of transpersonal psychology, another school of thought related to psychospirituality has existed. This movement, although it has not received the attention of transpersonal psychology, is also an outgrowth of the first generation of contributors that was mentioned previously. There is no clear designation for this other movement and it may best be referred to as cross-cultural comparative psychology, although its inclusion of psychospirituality is an important feature.

There are important differences between the fields of cross-cultural comparative psychology and transpersonal psychology. While a more detailed discussion of these differences is reserved for a later section, there are two issues that need to be mentioned here. First, although transpersonal psychology is confined to the discipline and profession of psychology, the Association for Transpersonal Psychology is open to lay

people and non-psychologists. Within transpersonal psychology, the discipline is largely divided between two factions: those who argue for academic standards that would guide this discipline and give it credibility in the field of psychology, and those who have neither the knowledge nor interest in the establishment of such standards.

The quasi-field of a cross-cultural comparative psychology, on the other hand, has remained fully entrenched in the field of psychology. This psychology grew out of an openness to cross-cultural issues as related to the unconscious as established by James, Flournoy, Myers, and Jung in the 19th century. This tradition, which largely grew out of the Romantic movement, relied on disciplined methods of investigation.

Another issue, and an extension of the first, is that cross-cultural comparative psychology has been consciously aware of, and concerned with, psychologies from other cultures. Because of this, this field has made great strides in addressing the kinds of issues that exist when attempting to compare Western psychology with views from other cultures.

The second generation of contributors in this lineage of cross-cultural comparative psychology include such authors as Murphy and Murphy (1968), in their text, Asian Psychology. Other important texts following this tradition are Enrique's (1982) Towards Filipino Psychology: Essays and Studies on Language and Culture; Paranijpe's (1984) Theoretical Psychology: The Meeting of East West; Marsella, De Vos, and Hsu's (1985) article, "Indigenous psychology: Science and applications"; Sinha's (1986) Psychology in a Third World Country: The Indian Experience; and Shouksmith and Shouksmith's

(1990) Psychology in Asia and the Pacific: Status Report on Teaching and Research in Eleven Countries.

One of the clearest examples of how some of these cross-cultural issues have been addressed is Paranjpe, Ho, and Rieber's Asian Contributions to Psychology (1988). This work represents a conscious attempt to discuss how ideas from Eastern religions may be applied to Western psychology. One article by Eugene Taylor (1988), entitled, "Contemporary Interest in Classical Eastern Psychology," is particularly germane. There are certain points brought forth in this article that are highly relevant to this discussion.

Taylor first traces several historical connections between psychology and religion. He then takes the position that there is a need for a greater recognition of a cross-cultural comparative psychology similar to that of comparative religions. Western psychology as a science is not homogenous, universal, value-free, and applicable in all times and places. Like religion, Western psychology is indigenous and possesses its own historical, cultural, and linguistic views and assumptions about human nature. Therefore, we need to develop scientific standards that will allow us to make useful comparisons between different indigenous psychologies. The author then appeals to the researcher to continue to adopt the kinds of scholarly standards that have already been established in the field of comparative religions to the field of cross-cultural comparative psychology.

Conclusion

As has been discussed, a historical tradition, beginning over a hundred years ago, approached psychology from the standpoint of a cross-cultural and comparative psychology. Although no clear discipline or field became established, this tradition has

continued in some form or another. It is important that this tradition be recognized for its contributions and for the issues that have been raised.

CHAPTER FOUR:

METATHEORETICAL CONSIDERATIONS

Introduction

In Chapter One the theoretical context for the study was presented. Also presented were the core reasons for selecting a humanistic and transpersonally oriented depth psychology. First, this psychology historically supports the application of existential-phenomenological approaches to psychotherapy. Second, it incorporates a psychology of the transcendent and, based on this view, it indicates a historical and philosophical connection with the field of comparative religions. Third, this psychology, which actually represents several psychologies, has demonstrated a capacity to integrate objective methods of research with phenomenological methods. Fourth, however, it remains unclear what particular method would best support a study of this nature.

In this chapter, there is further discussion of these views as they apply to the development of a research method for interpreting a Hindu text within the context of Western psychology. The overall concern is how research methods from the field of comparative religions may be used in the field of comparative psychology. In this regard, the work of Mircea Eliade is referenced to exemplify this transition. Next, it is explained how one can apply the descriptions from the Sat-cakra-nirupana within the context of a humanistic and transpersonally oriented depth psychotherapy. Finally, there is a discussion of what constitutes a psychological interpretation or commentary.

Application of Methods from Comparative Religions to a Cross-Cultural Comparative Psychology

In this section, the concern is how to apply those methods that have been effective in the field of comparative religions to the developing field of a cross-cultural comparative psychology. Centering this discussion around Mircea Eliade's work, we find that his contributions fit within the tradition of the historical and phenomenological approaches established at the University of Chicago over the past four decades. This research makes use of a wide-range of historical, existential, and phenomenological approaches. These include historical inquiry, the attempt to view a tradition from the standpoint of its adherents, and the search for universal generalizations.

Historical Inquiry

Following in the tradition of Wach and Kitagawa, Eliade (1969) first applied the phenomenological attitude when conducting historical inquiries, what he called an immersion or initiation into the particular history, culture, and language to be studied. By starting from this position, he felt that he was able to develop a greater sensitivity and appreciation for the material. Consequently, subjective biases related to his own history and culture were less likely to occur.

Historical inquiry is equally significant for psychology. As Borg and Gall (1983) state: "Any competent researcher is a historian" (p. 802). A similar historical attitude is used as applied to comparative psychology and as reflected in the presentation in Chapter Three on the history and culture of Tantric yoga.

Besides the use of the historical inquiry, the phenomenological approach is also used. To help in this regard, Twiss and Conser's (1992) use of three categories to describe the way phenomenological approaches have been applied by investigators in religious inquiry is presented. These categories are: structures of meaning and recurrent patterns, typological views, and existential themes.

Structures of Meaning and Recurrent Patterns

Here the fundamental concern is with the essential and universal structures of religious experience. By discovering those traits or characteristics of religious activity, the researcher is able to clarify what is unique about this dimension of human experience. As Twiss and Conser (1992) state, this approach attempts to understand the particular structures of meaning inherent in religious traditions, such as ritual practices, doctrinal beliefs, and codes of conduct. The focus, dating back to Wilhelm Dilthey (1957), is to recover how participants of a religion see the world and what meaning they derive from their own experiences.

By applying this approach to a cross-cultural comparative psychology, an interest exists in revealing the unique traits or characteristics of psychological activity in terms of dimensions of human experience in Tantric yoga. Also of interest is a comparison of these views of Tantric yoga with Western psychology to determine what similarities and differences exist.

Typological Views

Phenomenological research in comparative religions is also typological, meaning that there is an interest in identifying universal structures underlying different religions. The

typological approach is very evident, for instance, in Eliade's comparative studies. This approach is exemplified in his recognition that no matter how primitive and elementary religious symbols appeared, they represented a part of a system of symbols that were ultimately unified at the level of the sacred. This view helped to challenge prior conceptions that the so-called primitive religions were less developed or evolved than modern religions.

An important parallel here is the issue of whether primitive and archaic symbols also reveal fully developed and evolved psychological dimensions along with this spiritual dimension. Such typological issues are as significant for a cross-cultural comparative psychology as for comparative religions.

Existential Themes

In addition to these two approaches, researchers in cross-cultural comparative religions also make use of existential inquiry. This inquiry is most concerned with the structures and themes related to the experience of reality and beingness, and that this beingness is attainable through the sacred experience. Eliade (1958/1996), for example, felt that a scientific study of religions needed to recognize the existential reality inherent in all symbols, myths, and rituals at the level they exist for the person having the experience. For instance, to reduce the sacred experience to psychological or sociological levels results in the elimination of the sacred experience as possessing its own fundamentally distinct and unique mode of being.

From the existential viewpoint, such broad concerns as temporality, freedom, corporeality, and intersubjectivity are addressed, as well as specific issues like anxiety,

guilt, and caring (Twiss & Conser, 1992). The existential approach is also an oriented inquiry. In other words, there is an interest in describing and analyzing the existential orientation to the sacred in terms of the normative categories (pre-given existence, temporality, etc.). The goal is to describe and interpret a person's self-understanding of their experiences from the standpoint of these existential categories. These findings are then further explored to discover what they may reveal about religious dimensions of human existence.

Through research extending across various cultures, different religious practices, and through different periods in history, Eliade found a definite pattern of what is essentially a dualistic ontology. From this discovery, he formulated the view that all humans are situated within a reality that is at once sacred and profane.

What is significant for the purposes of this study is Eliade's view that it is a psychology of the transcendent that enables humans to overcome this ontological dialectic and attain a unity between the sacred and profane.[4] In these discussions, Eliade (1958) makes mention of such methods as intentionality, self-interpretation, imagination, and choice; but his clearest explication of this psychological process is in relation to the Yogas. His term for this yogic process is "cosmicization" in which "the yogin works on all levels of consciousness and of the subconscious, for the purpose of opening the way to transconsciousness" (p. 99).

---

[4] It may be added that Levi-Strauss (1963) felt that cultural myths were successful if they resolved this polarity, a view that Eliade shared.

Conclusion

Eliade and others have made a significant contribution to the field of comparative religions by emphasizing the importance of a psychology of the transcendent. This conceptualization provides a clear entry for those interested in building a connection between religious ideas and psychological concepts. Eliade (1969) has even appealed to others to take up such endeavors.

Jung was one of the first from the field of psychology to take up this challenge; thus he provides a bridge between a predominately religious interpretation of myths, symbols, rites, and rituals, and a psychological interpretation of the same material. Instead of a religious language, Jung used other terms to elaborate his psychology, such as "archetypes" and "symbols of transcendence."

Applying the Sat-cakra-nirupana to Psychotherapy

In this section, the focus shifts to psychotherapy and how the psychotherapist may apply the interpretations of the Sat-cakra-nirupana to the clinical setting. This discussion is centered around the perspective of assessment.

Assessment is the psychotherapist's primary method of data collection used to gain information. Regardless of the assessment approach, the psychological data obtained becomes the basis for diagnostic conceptions, clinical decision-making, and the development of therapeutic strategies. Assessments are used in psychotherapy to gain information about such psychological factors as intelligence, achievement, interest, behavior, activity, habits, traits, or character structures. As Pervin (1975) states, all

personal assessments involve, at a minimum, placing the person under some specific condition or situation, and then observing and determining the person's response. Results are then used to develop treatment plans and goals.

There are various ways of categorizing different kinds of assessment, but the approach that most applies to this research project is the projective method. The more commonly used methods are the Rorschach and the Thematic Apperception Test. There are also other projective methods in which the stimuli come from within the client and not from the therapist. A common example of this method is dream analysis in its several variations, such as developed by Jung (1960a).

Within the projective assessment milieu, projections are believed to relate to unconscious complexes or contents. In this psychology, the projections relate to debilitating complexes which have been repressed and are causing neurotic symptoms. From the perspective of this study, a central problem with projective methods is that they were developed from within a theoretical framework that focuses on psychopathology. This perspective cannot fully serve the humanistic and transpersonally oriented depth psychologist whose understanding of personality includes a psychology of transcendence. As discussed in Chapter Two, according to Jungian psychology, symbols from the unconscious can relate to either psychopathology or transcendence.

In a psychology of self-realization, the projective stimulus comes mainly from the client rather than the therapist, such as we find in dream analysis. Such stimuli are usually in the form of metaphors and symbols and correspond to a language of inner

experience that the client relies on to navigate the inner domain. The humanistic and transpersonally oriented depth psychologist will attempt not only to bring out those experiences that have wounded the client, but also experiences that have come from an inner exploration-- experiences which involve symbols or metaphors that are numinous in nature. Many such clients have developed a language of inner experience that is so idiosyncratic and so highly symbolic that only a psychology of self-realization can capture the full range of these unique and individual experiences.

Unfortunately, the current field of humanistic and transpersonal psychology has not yet fully formulated its own dynamic psychology of the individual.[5] And, although an initial movement towards the development of a comparative psychology has taken place, we have not reached the point in these comparisons to postulate a cross-cultural dynamic psychology. Therefore, it is in our interest to research these other indigenous psychologies to determine if there exist examples of a kind of dynamic psychology suited to our current clinical needs. This is the focus of the research project.

The Sat-cakra-nirupana represents a way of teaching a system of self-realization. From within the milieu of Tantric yoga, the text represents a mythic, visionary, and intuitive system which has been codified over the centuries as a method of inner exploration. It is not necessary that clients become Hindu sadhus or Tantric practitioners to take advantage of this material. Rather, this text presents a system of inner exploration

---

[5] However, my use of Jungian psychology is one such attempt. Other laudable attempts are Maslow's (1971, 1978) psychology of self-actualization; Assagioli's (1965) Psychosynthesis; and, more recently, Feinstein and Krippner's (1988) Personal Mythology, and Taylor's (1997) A Psychology of Spiritual Healing.

for applying a set of projective symbols and metaphors to the process of self-realization. It comes from a tradition of inner experience, a language of inner experience considered by many to be far more sophisticated than anything we have established in the West (e.g., Eliade, 1958; Jung, 1996).

What the Sat-cakra-nirupana means to the Tantrika and to the Western client is different in terms of specific applications. However, there is something general, basic, and essential that can be carried over. This is the language of inner experience that is sufficiently functional that the client may use it in helping him/her navigate the interior domain and move toward the transcendent rather than the pathological. Therefore, it is well worth our effort to consider the material from this standpoint.

The Psychological Interpretation or Commentary

The Sat-cakra-nirupana may be interpreted from many points of view. The commentary presented by Kalicarana and translated by Avalon was written by a spiritual practitioner of Tantra. This type of commentary is primarily religious. Most commentaries of Indian texts are from Sanskritists, Indologists, philologists, anthropologists, and scholars from comparative religions. For example, Arthur Avalon (1955, 1974) was a Sanskritist and Indologist; Mircea Eliade (1958, 1959) was a religious scholar; Heinrich Zimmer (1951) was an Indologist; and A. Bharati (1965) was a Sanskritist and Indologist. These commentaries, while significant, are limited by their particular field of study; as such, they do not address important experiential or psychological considerations.

Perhaps the best example of the use of psychological commentaries as applied to Eastern texts are those of Carl Jung. For example, his commentary on kundalini yoga is directly relevant to this project.

In the most general sense, a psychological commentary forms a relationship of any material to the domain of psychology. It begins when a psychologist selects a textual translation. He/she will spend a period of time reflecting on the text. Afterwards, he/she presents his/her projective analysis. In essence, the psychologist filters the text through his/her own theoretical perspective as, for example, when Jung (1950, 1996) based his interpretations on his analytic psychology.

One may reasonably ask what allows someone such as this author to conduct a commentary on the Sat-cakra-nirupana? In this particular case, it is based on different interrelated factors: A background in psychology, a historical grounding in Tantric yoga, and the experience of having lived and studied under the direct guidance of a Hindu tantric yogin. These different areas of knowledge have provided a standard from which ideas as a professional can be projected.

CHAPTER FIVE:

RESEARCH METHOD AND DATA ANALYSIS

Introduction

In this chapter, the research method is presented. Because this method relies on conceptions from comparative religions, there is a necessary overlap between this discipline and psychology. This overlapping portion is where a humanistic and transpersonally oriented depth psychology can be found. Because it represents a theoretical common ground between psychology and religion, this psychological perspective serves as a useful context for anyone who wants to conduct research involving an integration of these two disciplines. It is also within this overlapping portion that research methods from comparative religions can be applied to a cross-cultural comparative psychology.

The interpretative process has four stages or segments: explications of the Sat-cakra-nirupana and its historical context; an understanding of commentaries on the text from scholars in comparative religions and from Tantric practitioners; a psychological interpretation of these religious ideas; and the application of these ideas to Western psychotherapy.

The Historical Context of the Sat-cakra-nirupana

In this initial phase, the study addressed three historical issues. First, it addressed the history and culture in which Hindu Tantric yoga developed. Second, there was a

discussion of the author who has translated the text into English, Arthur Avalon (Sir John Woodroffe). Third, there was a discussion of the author of the text, Purnananda. These histories were already presented in Chapter Three.

A central concern in the evaluation of historical sources is "historical criticism" (Borg & Gall, 1983). Historical criticism is based on an evaluation of the historical sources that were used by the historians. This evaluation includes external criticism, or the validity of the source materials, and internal criticism, or the accuracy and worth of the historical documents that were used. By relying on primary texts and recognized scholars in the field, problems related to historical criticism can be largely avoided.

Besides historical criticism, other issues include: the need for the researcher to demonstrate, when possible, objective support for the interpretations; the need to rely on, not only the most representative samples, but a sufficient number of samples; and the need to recognize the differences between the history and culture in which the texts were written and that of the researcher.

Religious Commentaries on the Text

Before conducting a psychological interpretation of the text, various sources on the topic were researched. The major sources were translations of primary Sanskrit texts. Additionally, various textual analyses of Tantric yoga by scholars in the field were reviewed. This included their analyses of Indian symbols, myths, rituals, initiations, and mystical physiology.

Some of this source material will also be used in the form of commentaries in the actual study. First, Avalon's commentary on the chakras will be given. This is followed by Sri Harish Johari's commentary on the chakras. Occasional reference will also be made to Sri Shyam Bhatnagar, with whom this author has directly studied.

The Psychological Commentary

The next step in the inquiry is to take the historical and religious material, along with the Sat-cakra-nirupana, and begin to apply the existential-phenomenological analysis. The purpose of this method is to reflect on the Sat-cakra-nirupana as a system of projective symbols of inner experience and self-realization. This is also the same method that can be used in clinical practice in revealing a client's projections as they occur as part of his/her inner experiences. Therefore, the method enables a humanistic and transpersonally oriented depth psychologist to directly apply the material from the Sat-cakra-nirupana to the clinical setting.

The psychological commentary represents an integration of theoretical, comparative, and applied approaches. There was also a decision to reserve the comments to groups of textual verses from the Sat-cakra-nirupana, rather than conduct a line-by-line commentary. A line-by-line microanalysis would most likely make the length of this project prohibitive. Consequently, it was a pragmatic decision to conduct a macroanalysis.

One of the most difficult tasks is in separating religious commentary from psychological commentary. The challenge is to continually shift back and forth within

one's mind between the two, while remaining clear on each perspective and not mixing them together, thereby diluting both views.

An example may be helpful. Mount Meru can be related to our spiritual consciousness. It is often described as rising up through various dimensions, piercing the heavens, transcending time and space, and rupturing the various planes. This would constitute a religious interpretation of the text. While this level of understanding is highly relevant in the development of a psychological commentary on the Sat-cakra-nirupana, for most psychotherapists, such discussions would be overly abstract. Additionally, it might not be apparent how these ideas could be applied to a clinical setting. Instead, these ideas could be interpreted within a psychological language. For example, Mount Meru represents the pluridimensionality of consciousness that exists in all clients, with each dimension representing a unique aspect of personality. This means that each person possesses experiences that correspond to different states of consciousness. And one common variability in subjective experience is spatiality-temporality.

The psychological commentary is based upon three parameters: the historical sources, as mentioned; the phenomenological approaches, which include the existential themes; and the psychotherapeutic milieu, toward which the commentary is directed.

There are three components within the phenomenological approach, as discussed in the previous chapter. These are the structures of meaning, the typological views, and the existential themes. Additionally, there is the need to consider these components from the standpoint of a particular attitude.

The phenomenological attitude is used to bracket out preconceived judgments about the material, allowing one to be present with the text as it is given. The phenomenological attitude requires that the researcher be self-conscious of one's biases when relying on such things as current psychological theories, or viewing the material from a particular point of view. While maintaining this self-conscious attitude is not easy, the use of this approach does help reduce prior unconscious assumptions.

To help maximize the phenomenological attitude, specific techniques need to be developed by the researcher. Consequently, this method necessitates training and practice because of the high level of skill required to approach the data as objectively as possible and to reach the depth of analysis that is needed. There are three stages in this process: empathy, imaginative reenactment, and eidetic intuition.

Although this method has not been used by this author in conducting research, it has been applied over several years within the therapeutic domain. For example, after an initial objective inquiry (i.e., taking the client history, administering psychometric tests), the phenomenological attitude is employed. The use of empathy, in which the mind is open to the givenness of the subject matter, corresponds to the kind of attitude found in Carl Rogers' (1951) concept of unconditional positive regard. In working with clients, one learns not to pre-judge or go into a session with preconceived theories in mind. One attempts to be open to and accepting of the client's unique personhood and life situation.

After this open, empathic attitude is established, imaginative reenactment is used in

an attempt to understand the lifeworld of the client. Various strategies are employed to stimulate this process, but the goal is to gain insights into the client's experiences and perspectives. When this process is working effectively, one begins to access strong visual images or develop intuitive understandings related to the client's situation. It may be added that intuitive understandings often occur without the use of imaginative reenactment, but such imaginative processes frequently help stimulate and prolong the intuitive process.

It is naturally difficult to define what is meant by eidetic intuition (Husserl, 1931, 1970), but, it appears to be reached when disparate or vague cognitive and emotional factors become integrated through a state of clarity and understanding. An image or idea may come to the client or therapist that serves to provide the solution or understanding to something with which the client is struggling. Thus, eidetic intuition is directly related to therapeutic outcome.

These same three phenomenological approaches are used in studying the historical sources and in interpreting the text. Through empathy, imaginative reenactment, and eidetic intuition, an attempt is made to reach a level of psychological understanding related to the textual materials. This understanding is described in terms of the three components of the phenomenological approach; in other words, the structures of meaning, typological views, and existential themes.

In this study, there is a particularly strong emphasis on the existential themes. These themes are dominant orientations toward reality that become revealed through analyzing

the text. While the intent was to let the text speak for itself, it was pragmatically impossible to conduct such analysis without some prior assumptions related to ontological categories. For example, the early existential-phenomenological psychologists found that all human experiences involve issues of temporality, spatiality, causality, and materiality (Ellenberger, 1958, p. 101). Two other common existential themes that were relied upon in this study are multiple realities and transcendence.

Even though these existential categories represent assumptions, they may be interpreted in any manner. In this way, the text is seen to possess its own unique explication of these themes. Additionally, these themes are used only as a starting point from which to begin the investigations. Other themes may be revealed through the process of inquiry.

An example of this process may be helpful. There is a beginning assumption that the chakras relate to human experiences involving temporal and spatial factors. However, besides these themes, other themes may become apparent as they correspond to a particular chakra, or in terms of the chakras as a system. To achieve this, there is a need to avoid existing assumptions from Western existential psychology.

Additionally, there is a need to remain open to the possibility that other ways of understanding reality may exist as revealed by this text. An example is the ontological status of the yantra. The yantra may be externalized and drawn, painted, etc., and viewed as representing symbolic space; or it may be internalized and meditated upon as representing sacred space. In Western existential psychology, there does not exist any clear existential theme that sufficiently explicates the way Tantric yogins view the

ontological status of the yantra symbol, except through the very general category of spatiality. Western existential categories form a starting point, but then can be modified or added to as needed so as to provide an interpretation that is more aligned with the perspective of Tantric yoga.

Applications to Psychotherapy and Personal Growth

The primary interest in this research project was in how this material may be applied to psychotherapy and personal growth. Therefore, in conducting the analysis, the material was interpreted with this ideal in mind. Since the material on the chakras is related to a psychology of self-realization, this forms the theoretical context for the psychotherapist. The language of the chakras represents a language of inner experience. And, because the chakra system is presented as a functional system in Tantric yoga, it means that the chakras also represent a way to navigate the inner domain. By understanding the language and the functional features of the chakras, we are provided with a way to explore the client's inner domain, as well as in helping clients as individuals understand and overcome the psychological obstacles on the path of self-realization.

CHAPTER SIX:

A PSYCHOLOGICAL COMMENTARY ON THE CHAKRAS OF THE SAT-CAKRA-NIRUPANA

Introduction

The format for this commentary is arranged so that it follows the natural progression of ideas as presented in the Sat-cakra-nirupana. To add clarity to this progression, the commentary has been separated into sections containing particular ideas. The first section is related to the preliminary and first three verses of the text. Each section afterwards focuses on a particular chakra, beginning with muladhara, the first chakra in the descriptions. It may be noted that not all of the verses in the Sat-cakra-nirupana are directly related to the chakras, but are related in indirect ways.

The rationale for the organizational framework of this commentary is based on the need to follow certain steps from the original text to the final commentary of this author. These steps are necessary because the descriptions in the Sat-cakra-nirupana are not only written in a religious language, but encrypted in the intentional language (sandhsa-bhasa) of Tantrism (Eliade, 1958). The task, then, follows three steps: First, is a description of the chakras from the standpoint of the encrypted language; second is a deciphering of this language within a religious language; and third, is the interpretation of the religious ideas within a psychological language.

Four commentaries are provided in each of these sections. First is Arthur Avalon's commentary, which is taken from the Serpent Power (1919/1974). Avalon makes very little attempt to decipher this intentional language, but continues its use in his descriptions. This is followed by Sri Johari's commentary, from his 1987 text, The Chakras. These descriptions are significant because the author has not only interpreted this material into a religious language, but has also made an attempt to use psychological concepts in his

discussion of the chakras. Next, is Jung's commentary from his 1932 lectures and as is found in the 1996 text, The Psychology of Kundalini Yoga. Jung's ideas are particularly germane to his psychology of individuation. The fourth and final commentary is from this author, which, like Jung's, is based on a psychological understanding of the text.

Finally, as a reminder to the reader, this commentary is based on a psychology of self-realization which, from a Western perspective, is contexualized as a humanistic and transpersonally oriented depth psychology. Within this context, there are two interrelated themes that will be particularly addressed: consciousness, viewed primarily as self-understanding; and reality, viewed primarily as mode of being. Additionally, discussions draw upon Jungian psychology, which serves as the primary Western model for this study.

PRELIMINARY AND FIRST THREE VERSES:

MOUNT MERU AND THE MAJOR NADIS

Avalon's Commentary

Avalon (1919/1974) refers to Meru as Meru-danda and spinal column, extending from the muladhara chakra to the base of the head (p. 147). Within and around Meru are located the three principle nadis: ida, pingala, and sushumna. The nadis are believed to be conduits of prana, and through them, the solar and lunar currents run (p. 110). The chief factor in the early stages of kundalini yoga is the purification of the nadis.

Avalon states that Tantric yoga consists of both a physiological side and a subtle side, and that the two should not be confused. He further explains, however, that there is an intimate correspondence between the two systems, such as between the spinal column and the three major nadis, and the chakras and the spinal nerve plexi. He further provides an in-depth description of these two aspects (pp. 103-115).

Avalon states that kundalini yoga represents the attainment of the highest Samadhi,

Figure # 2: The Chakras of the Sat-cakra-nirupana

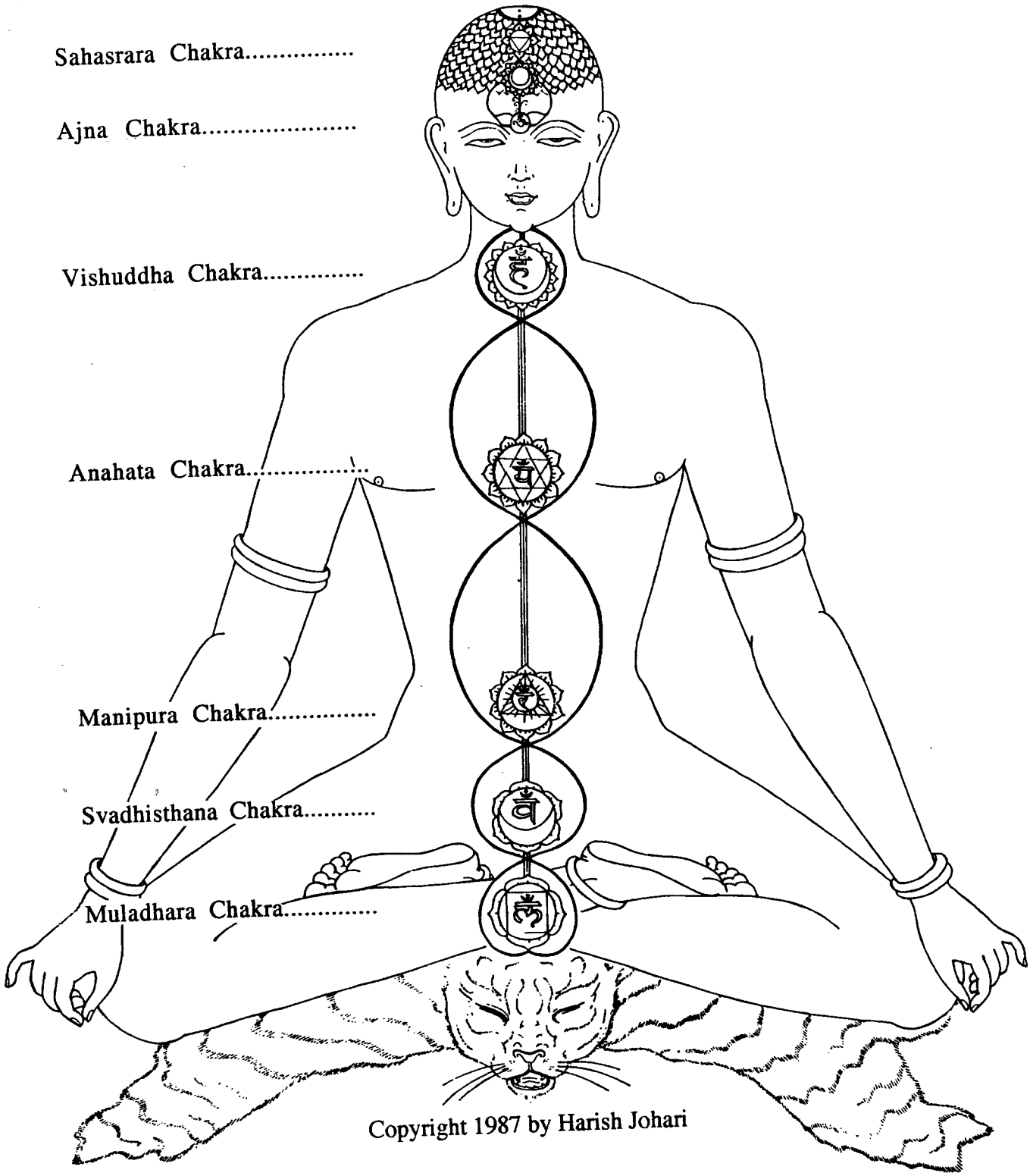


Table # 4

The Attributes of the Chakras

[These descriptions are taken from Harish Johari's (1987) text.]

Muladhara Meaning of Chakra: Foundation

Yantra: Yellow square with four vermilion petals

Bija Mantra: Lang Deity: Bala Brahma Shakti: Dakini

Spatial Location: Pelvic plexus; between anus and genitals; base of spine

Tattva: Prthivi (earth) Lingam: Svayambhu Loka: Bhu

Dominant Sense: Smell Animal Symbol: Elephant with seven trunks

Svadhisthana Meaning of Chakra: Dwelling place of the self

Yantra: Circle with crescent, with six mercury oxide colored petals

Bija Mantra: Vang Deity: Vishnu Shakti: Rakini

Spatial Location: Hypogastric plexus; genitals

Tattva: Apas (water) Loka: Bhuvar

Dominant Sense: Taste Animal Symbol: Crocodile (makara)

Manipura Meaning of Chakra: The city of gems

Yantra: Downward pointing red triangle, surrounded by 10 petals

Bija Mantra: Rang Deity: Braddha Rudra Shakti:

Spatial Location: Solar plexus; epigastric plexus; navel

Tattva: Agni (fire) Loka: Sva

Attributes of the chakras (continued)

Dominant Sense: Sight Animal Symbol: Ram

Anahata Meaning of Chakra: Unstricken

Yantra: Grey-green hexagram with 12 vermilion petals

Bija Mantra: Yang Deity: Ishana Rudra Shakti: Kakini

Spatial Location: Cardiac plexus; heart

Tattva: Vayu (air) Lingam: Bana Loka: Maha

Dominant Sense: Touch Animal Symbol: Antelope or deer

Vishuddha Meaning of Chakra: Pure

Yantra: Silver crescent within a white circle, with 16 petals

Bija Mantra: Hang Deity: Panchavaktra Shakti: Shakini

Spatial Location: Carotid plexus; throat

Tattva: Akasha Loka: Jana

Dominant Sense: Hearing Animal Symbol: Elephant with one trunk

Ajna Meaning of Chakra: Authority, command, unlimited power

Yantra: White circle with two luminescent petals

Bija Mantra: AUM Deity: Ardhanarishvara Shakti: Hakini

Spatial Locations: Medulla oblongata; pineal gland; between eyebrows

Lingam: Itara Loka: Tapas

Sahasrara — Meaning of Chakra: Thousand petaled; shunya (empty, void)

Yantra: Circle as a full moon

Bija Mantra: Visarga Deity: Guru within Shakti: Chaitanya

Spatial Location: Top of cranium

Loka: Satyam

such as hatha, mantra, raja, and jnana.

Sri Johari's Commentary

Sri Johari's (1987) description of the nadis parallel that of Avalon, but his descriptions are more in-depth (pp. 20-32). For instance, he states that the sushumna divides into two branches within the head. The anterior branch goes to the ajna chakra and then up to the Brahman Randhara. The posterior branch passes from behind the skull to the Brahman Randhara. The meeting place is a hollow opening known as the Bhramara Gupha, meaning "cave of the bumble bee" (p. 22). The location corresponds to the fontanel, the soft spot of newborn babies. Sri Johari states that later in life, through special yoga practices, this area is once again physically opened up.

Tantra is considered a holistic approach for the study of the universal aspects of life from the point to view of the individual. Its aim is to expand the awareness of the individual in all states of consciousness.

Jung's Commentary

Jung refers to the nadis as "serpent lines" (p. 75). He states that it is through the sushumna that liberation is gained in the form of knowledge and insight.

For Jung, kundalini yoga presents a model that is lacking in Western psychology, in other words, a description of the developmental stages of higher consciousness. In this yoga, he saw a tremendous depository of symbols and inner processes that were universal in nature, especially as they related the process of individuation. As Shamdasani (1996) states, "Jung's aim was to develop a cross-cultural comparative psychology of inner experience" (p. xxix). Thus, kundalini yoga served as an important representation and preliminary framework for the development of such a psychology.

Author's Commentary

In the preliminary verse, Purnananda states that this text represents the first sprouting shoot of the yoga plant. This statement suggests that the ideas in this text form the beginning stages of yoga. This reference to yoga is further understood to correspond to the Tantric perspective, which places an emphasis on the chakras. Through the chakras and Tantric yoga, complete self-realization is believed to be possible. Purnananda obviously accords a highly significant role to this material in that he takes the position that an investigation and ascertainment of the chakras, nadis, and kundalini are a necessary first step in self-realization.

Next, Purnananda makes a point to describe the physical location of the three nadis. There seems to be at least two reasons for this emphasis. First, is that Tantric sadhana

includes a meditation on Meru, the three major nadis, and the chakras ("string of blooming flowers," verse one). Understanding these locations in the body is considered important because of the belief that the mind and body are not unrelated, but have a correspondence. Therefore, the spatial location in the body also focuses our attention on the psychological aspects.

Second, one of the purposes of Tantric practices is to orient ourselves from the point of view of the spinal column, the chakras, etc. The first verse focuses on the view that we possess a psychological center, Meru (see discussion of this symbol in Chapter Three, "Tantric literature on the chakras" section), from which all experience is derived. By bringing our awareness to this center, we develop an understanding of our relationship with the outer phenomenal world, the inner psychological world, and, finally, with the stages of self-realization. Turning to the three major nadis, we see that they possess the same kind of status as that of Meru. But they also provide additional imagery and concepts. The nadis represent a way to expand the single psychological orientation as provided by the symbol of Meru into a three-fold orientation: descension, ascension, and transcendence.

The downward arc of the pingala nadi suggests the intentionality of consciousness toward the material plane. Our attention is directed downward and outward, which is essential for adaptation and self-regulation of our material awareness. Our experiences and interpretations of reality are within the realm of the exoteric, from which we are motivated toward the outer, corporeal, and social realities. Additionally, because this

orientation represents an initial expression of consciousness, the intentionality would be primarily instinctive and unconscious, and would be largely governed by genetic factors and individual temperament (and related to karma and samskaras in Tantrism).

The upward arc of the ida nadi represents the intentionality of consciousness toward the psychological realm. Our attention is directed more inwardly toward the symbolic and imaginative realities. The ida nadi represents, in a very general sense, the realm of the esoteric. It also represents a more conscious awareness, in which we have the ability to make choices related to our personal growth.

In many ways, the two orientations (of pingala and ida) appear oppositional in nature. Therefore, there is a need to bring them into balance and harmony, as well as the need to progress along the path of self-realization. This is possible only when we achieve the third orientation, corresponding to our intentions being directed toward the sushumna nadi.

The emphasis on the sushumna (with the three delineations of the gunas) in verse two has to do with being consciously oriented toward self-realization. This psychospiritual orientation is achieved only after the exoteric-esoteric tendencies (and represented by the pingala and ida nadis) are brought into balance. A conscious connection is then achieved between individual consciousness and the universal. The statement, "subtle as a spider's thread" in verse two refers to the subtly of this experience and the difficult nature of understanding and attaining this mode of being. But, by attaining this level of consciousness, we become connected at a deep and primary level of beingness, in which

life possesses self-understanding ("pure intelligence," verse two) and emotional contentment ("She [Citrini] is beautiful," verse two).

The third verse is a continuation of verse two, which emphasizes the subtlety and difficulty of this Tantric practice. Also emphasized is the attainment of self-understanding ("pure knowledge") and emotional contentment ("embodiment of all Bliss") that is possible when reaching the final stages of self-realization, as represented by Citrini.

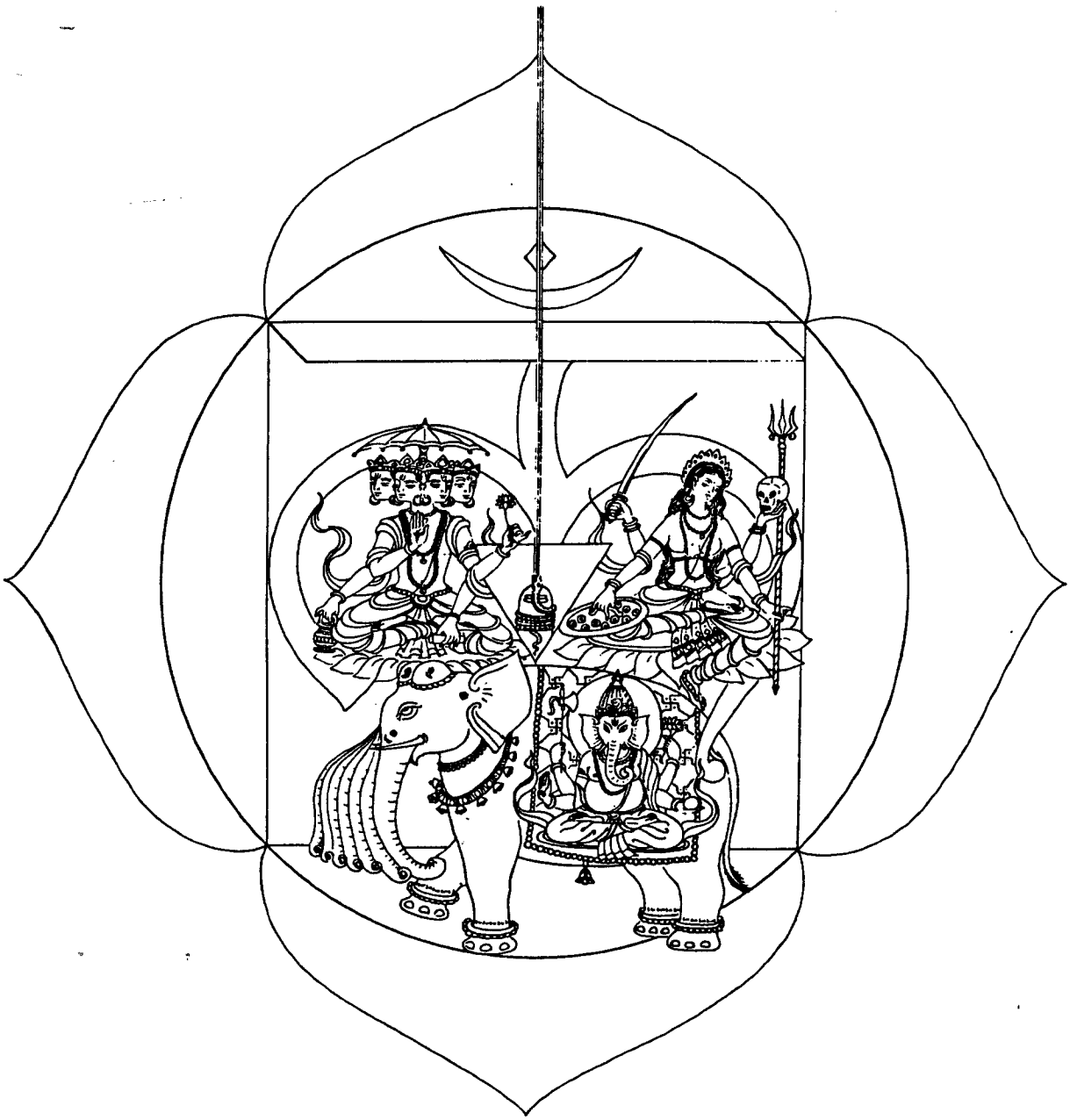
THE MULADHARA CHAKRA

Avalon's Commentary

Muladhara's name comes from it being the root of sushumna where kundalini rests and where all of the nadis meet (p. 115). The spatial location is in the center of the spinal column and half way between the anus and genitals. Avalon goes on to say that the four lotus petals that form the outer yantra are configurations made by the positions of the particular nadis related to the first chakra. Further, these nadis consist of prana, which is a manifestation of kundalini. Also located here is the first of the Shiva lingams, Svayambhu. It is at this lingam that the kundalini, or coiled serpent, is said to be wrapped three-and-a half times around the lingam, with its head hanging downward (p. 118).

According to Avalon, the qualities of muladhara can be found in the animal symbol of the elephant and the element of the first chakra (prthivi tattva). These qualities are related to strength, firmness, and solidity (p. 117).

Figure # 3



Muladhara Chakra

मूलाधार चक्र

Sri Johari's Commentary

Sri Johari (1987) states that the square shape of the yantra is related to earthly awareness and to a strictly linear conceptualization of reality (p. 47). The seven trunks of the elephant, the animal symbol of muladhara, correspond to the seven desires found in muladhara: security, procreation, longevity, sharing, knowledge, self-realization, and union; desires that are also associated with all seven chakras (p. 50). According to Sri Johari, a person who has activated the first chakra walks with the steadfast, assured gait of an elephant, will endure great burdens, and will work with a sense of humility.

Sri Johari states that there are particular psychological obstacles that must be overcome if self-realization is to be achieved. This is based on the Tantric yoga view that there exist two levels of functioning in every chakra: a general level of functioning, in which the chakra is only partially active; and a higher level of functioning, in which the chakra has become highly activated.

At the lower level of functioning, that there will exist a fear of physical death, which is the basic psychological block of the first chakra. Additionally, a person must learn to ground him/herself to the earth and its laws and learn to regulate patterns related to physical survival. Security as a physical body is the overriding problem at the general level of chakra functioning (p. 52).

The higher level of functioning is dependent on the awakening and transcendence of the seven desires, as represented by the symbol of the seven trunks. At this level, a person begins to develop an increased awareness, lightness, inspiration, vitality, vigor, stamina, security, and an understanding of inner purity (pp. 52-53).

Jung's Commentary

Jung states that "muladhara is a whole world; each chakra is a whole world" (p. 13). He goes on to say that muladhara represents our root support in the world, the earth upon which we stand as a conscious, personal being. Jung states that being in the muladhara means that we have made a conviction to be born, to be part of this world, to make our roots in this world, and to believe that this world is definite and that it matters.

Author's Commentary

There are three interrelated themes that correspond to the first chakra. The first centers around muladhara as a psychological base or foundation. This has to do with an identification as a material being. Our human existence, the ability to say that we exist and that we are here in this space and time, is essential. Otherwise, we are insubstantial and without stability. Materiality serves to bring us down to earth, grounds us (downward pointing triangle in verse 9), and gives us our first identity. This allows us to have a purpose, a meaning in our life, because we have a beginning, a starting point from which to orient ourselves in life. We represent the "child Creator" (verse 6), which means that this is the beginning stage of self-realization and in which we are creating our own destiny.

The second theme relates to a concrete consciousness. Our thought processes and the kinds of knowledge that are available to us at this level of consciousness correspond to a concrete and linear way of thinking. When we identify ourselves as a material being, and when we interpret our experiences from the perspective of concrete thought, we are experiencing life from the muladhara chakra.

The symbol of Shakti being depicted as wrapped around the Shiva lingam (verses 10-11) suggests that human consciousness is still largely governed by unconscious factors. The consciousness of materiality is a highly contracted consciousness, which is necessary for us to maintain a sense of physicality and corporeality. While this is essential, it also causes other dimensions of consciousness to remain mostly unconscious. Consequently, we are largely guided by our instinctual drives.

According to Sri Johari, the primary drive of muladhara is physical survival. To assure survival, this drive produces a fear of physical annihilation. When the body is challenged, or if one loses conscious connection to the body and the physical world, one's most basic psychological orientation to life is threatened. Although some degree of fear appears to be found in most of the chakras (hence, the frequent use of the mudra symbol of dispelling fear throughout the verses), in the first chakra, the central fear is of losing our identity of being a body that is anchored to the physical plane.

Another symbol of this chakra is the elephant. The characteristics of the elephant are supposed to emulate personality characteristics of the muladhara consciousness. The elephant's heavy body and the pounding of the earth indicate the dominance of corporeality at this level. The symbol of the seven trunks, each a different color, would suggest, at this level of consciousness, that a complete array of basic psychological attributes are found. The rationale is that, since muladhara is our starting consciousness, it is limited to a unidimensionality. In other words, we only have the benefit of linear, concrete thinking, and do not benefit from the consciousness of the other chakras. As such, there would need to be a full range of psychological attributes in the first chakra,

however basic they may be, so that adaptation, self-regulation, and transcendence become possible.

Other Tantric symbolism related to the chakras are those that emphasize a spatial orientation. In the muladhara, this corresponds primarily to being physically oriented around a solid base, as the symbol of the yellow square (verse 5) indicates. The first chakra consciousness is further experienced from a central location within the body, the spine, which forms a central axis through our body, and to the earth and underworld beneath us. Extended out from this vertical orientation is a spatial orientation to the physical environment, in which we project our bodily experience outward and orient ourselves vertically and horizontally to the outside environment. This spatial consciousness is essential in maintaining an orientation to a material reality.

A consciousness grounded in materiality understands life as determined and controlled by the body and external forces. In a general sense, a material and corporeal consciousness is one in which we can have direct perceptual experiences without first filtering them through particular emotions or thoughts. While not attempting to make any kind of direct correspondence, there are certain features of Jung's (1971) sensation function which also exist with the muladhara, such as the tendency to be present-oriented, factual rather than imaginal, and concrete in thinking rather than abstract.

Each of the first five chakras are related to an extroceptive sense. Corresponding to a material existence, the sense found in muladhara is smell. Smell (as gandha tattva) relates to the earth element (prthivi tattva), because smell keeps us anchored to a material and corporeal existence. Psychologically, this sense connects us to our basic needs, such

as smelling the purity of foods. Also, when the environment has a clean and pleasant smell, it would encourage a relaxation of first chakra. Each of the chakras are also related to an endocrine gland. In the muladhara, this is the adrenals. The adrenals are involved in the fight-or-flight stress response, a response that is particularly related to the first chakra.

It may be helpful to provide an example of how one can directly work with the muladhara. In this author's own training with Sri Bhatnagar, an emphasis was placed on the importance of beginning new activities from the first chakra. Starting from a base in which our psyche is anchored to the present moment and place, thoughts, feelings, plans, etc., can establish a substantiality and will more likely have a lasting affect. If we start a new activity from another chakra first, we lack the benefit of the empirical realm and, therefore, our thoughts may remain in the realm of the abstract, without relation to anything concrete. To help assure this shift to the muladhara, we can evoke this chakra by visualizing the yantra of the yellow square as being centered beneath us; vocalize mantras related to this chakra, such as hil (vocalizing as low of a pitch as possible); visualize Ganesha or other deities of the muladhara; or directly intuit the earth element (prthivi tattva).

If we were to limit the entire personality to the first chakra, its emphasis on the validity of an external, concrete reality would remind us of the behavioristic theories in psychology. In general, the epistemological presupposition of a psychologist who takes a

position from the level of the muladhara would be that only observable behavior is valid. Inner feelings, purposes, and meanings, since they cannot be easily observed and measured, should be excluded from scientific study. From the perspective of chakra psychology, this presupposition is only valid at the level of muladhara. From the perspective of other chakras, it is more easily recognized that philosophical assumptions are only projections of people's own subjective experience of what is real.

The third central theme found in the text on the muladhara is the emphasis on the coiled serpent, kundalini. The awakening of kundalini represents an increased awareness, self-regulation, and transcendence of the muladhara. This represents a new level of psychological functioning. We shift from a limited level of psychological functioning, and one that keeps us unconscious of anything other than a material reality, to a higher level. From the standpoint of the chakras, the goal is to optimize the functioning of muladhara so that the reality of materialism may be revealed through self-understanding.

When we exist in a state of unconscious attachment to the muladhara, or when we project concepts or images from this chakra, we continue to experience a duality of consciousness between inner experience and the outer material reality. Instead, we want to transcend this duality and attain a transpersonal reality. This is only possible when we take upon ourselves the unique opportunity to participate in, and fully optimize, the muladhara dimension of consciousness. The upward movement of kundalini represents the self-regulation and relaxation of the muladhara consciousness, allowing our consciousness to naturally ascend to the next center of awareness.

THE SVADHISTHANA CHAKRA

Avalon's Commentary

Avalon (1919/1974) states that the spatial location of the svadhisthana is in the spinal column and at the root of the genitals (p. 118). The yantra shape is that of a crescent moon surrounded by a lotus of six petals. The element of svadhisthana is water (apas tattva)(p. 118). The deities Hari (Vishnu) and Rakini Shakti, with a furious aspect, are found here (p. 119).

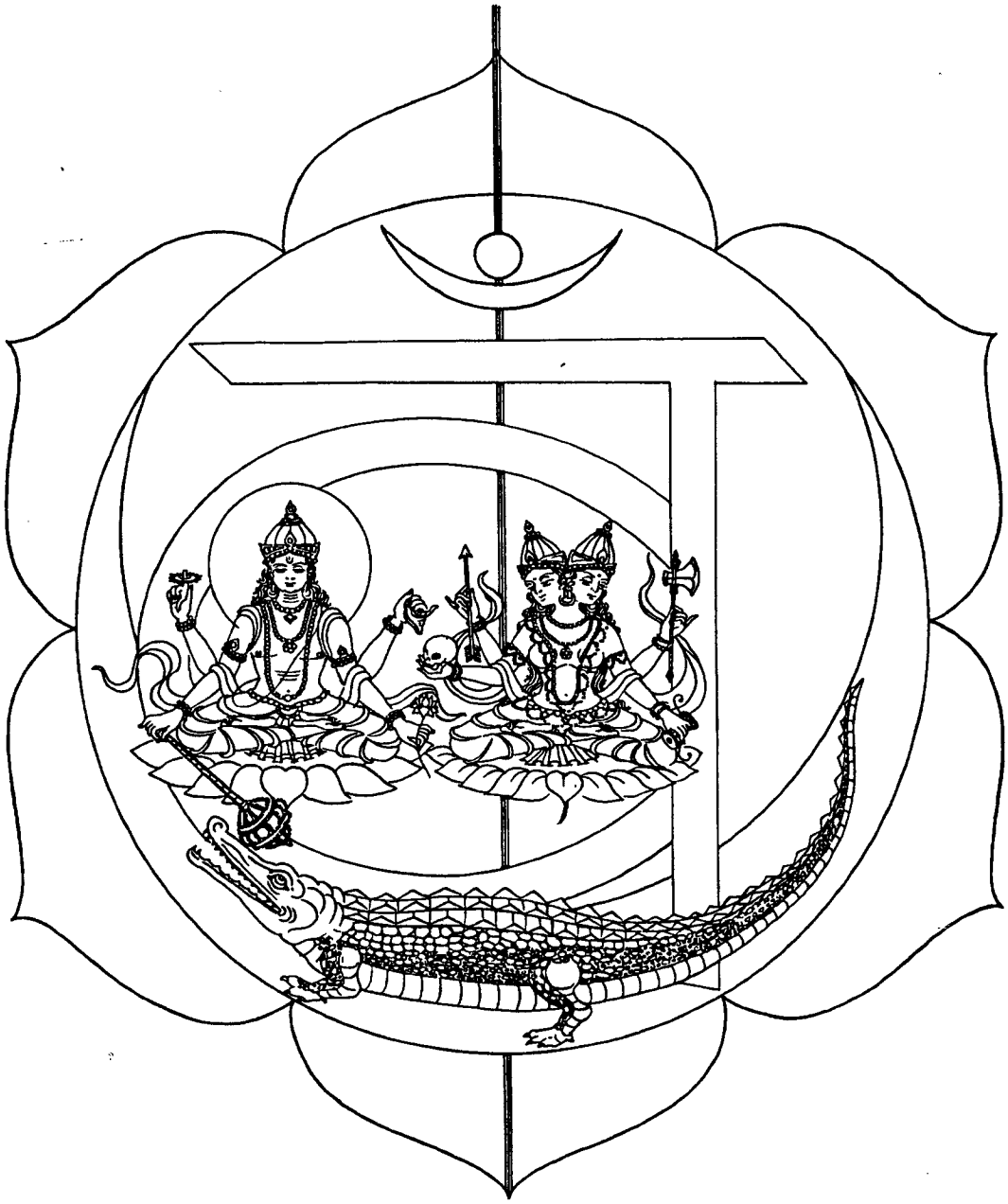
Sri Johari's Commentary

According to Sri Johari (1987), the moon plays an important role in the emotional life of a person dominated by svadhisthana. The moon is also related to the water element (apas tattva) in that both symbols relate to the emotional nature of a person (pp. 55-56).

The animal symbol is the makara or, in modern terms, the crocodile. The crocodile lives in the water and, therefore, takes on certain qualities of the water element. As Sri Johari states, this animal is associated with the sensuous nature of this chakra. He also describes the crocodile as capturing prey through trickery, enjoying floating and diving deep beneath the water, and possessing strong sensual power (p. 56).

The instinctual drive of svadhisthana is procreation, which serves to preserve the continuation of human life. In this chakra, we find the diety of preservation, Vishnu, representing this power. Besides procreation, Vishnu represents balanced living and the enjoyment of leela, the cosmic play. Finally, svadhisthana represents the planes of fantasy, jealousy, nullity, entertainment, mercy, joy, and envy. Whether the more positive

Figure # 4



Svadishthana Chakra

स्वाधिष्ठान् चक्र

or negative characteristics manifest will be determined on how well one has understood and mastered this chakra (p. 58).

Jung's Commentary

The svadhisthana relates to the unconscious nature of a person and is symbolized by the sea and the animal of the second chakra. The svadhisthana also corresponds to the idea of baptism by water, which enables us to pass from the first chakra to the second chakra consciousness. Jung relates both the water and moon symbols to female symbols and to rebirth.

Jung believes the muladhara can be experienced at the conscious level, but that the svadhisthana is mostly below the level of conscious experience. Consequently, we are less aware of the motivations of the svadhisthana chakra, as compared to muladhara.

Author's Commentary

There are two interrelated themes of svadhisthana. The quality of water (apas tattva, verse 15); the moon (verse 15); and the crocodile (makara, verse 15), all relate to these two psychological attributes. One is the identification as a sensual being, and the other is that we understand the world from an imaginative consciousness.

Phenomenologically, sensuality causes us to attend to and become conscious of those aspects of life that are more fluid, flowing, and cyclic in nature. In muladhara, we also possess affects, but there is a kind of raw and instinctual quality to them, corresponding predominantly to issues related to the physical body. But in svadhisthana, the affects become more differentiated and developed. Rather than being primarily attuned to a

corporeal and material environment, we attune more to our feeling nature and the feelings of others. At the second chakra, there appears to be an unconscious identity of ourselves as a fluid-like and emotional personality.

Unlike Jung's view on the second chakra, this author's interpretation is that all of the chakras, even the svadhisthana, possess a conscious aspect, even when the activation is at the lower level of functioning. The potential conscious awareness of the svadhisthana is believed to surpass the muladhara, since it represents a higher level of consciousness. Admittedly, the principle symbols of the second chakra clearly relate to motivations that are often unconscious, but this simply indicates the potential power of this chakra.

From a temporal standpoint, we find that human experience shifts from a more static sense of time in the muladhara to the experience of time as more of a flow. The metaphor of time being a river that flows on and on suggests a view derived from a second chakra consciousness. William James's (1890) stream of consciousness, as well as Henri Bergson's (1911) concepts of duration and vital impetus, also give us an idea of this kind of experience of time. We are like the crocodile, the animal of svadhisthana, totally immersed in this temporal flow as if it were water, finding great enjoyment in the experience of this flowing temporal state. The animal form has evolved from the heavy elephant, who is attuned to the solidity of earth, to the sensual crocodile attuned to the flowing nature of water. In the first chakra, time was static and more present at the level of a material, concrete existence. But at svadhisthana our feeling nature and, therefore,

our sense of time, is intensified. In general, temporality at the svadhisthana serves as a phenomenological measuring gauge for the experiential movement through time, a living time governed by a law of periodical change.

Because there is an expansion of time at svadhisthana, we are also able to project somewhat into the future. Here, we possess the power of going beyond the concrete reality and are able to develop other realties within the mental realm, such as the creation of a fantasy world in which we can pretend to live.

Intimately connected with the temporal dimension is the spatial dimension of svadhisthana. This spatial dimension is less static and contracted than in the first chakra, and may be compared to the difference between the flow of water to the immovable quality of rock. Consequently, when we attune to this dimension, we find our consciousness and reality taken over by fluid-like structures. Like a large body of water, there is a great depth to this spatial dimension, but it is largely devoid of form. Phenomenologically, our sense of space waxes and wanes, forming temporary images, like waves that rise up and then disappear.

The next central theme related to the second chakra is that we interpret our experiences through an imaginative consciousness. When the temporal and spatial features are considered jointly, they provide an expanded mental ability as compared to the first chakra; one manifestation is that the sensual realm stimulates new kinds of mental images, leading to a much more vivid and flexible imagination.

In the first chakra, the imagination would maintain a fairly close correspondence to a concrete reality, and the images would tend to be experienced as if they were coming into the mind from the outside, like a mysterious force. The first chakra is considered by Sri Johari to be a "solar" chakra, which means that our orientation to life is more objective and requires that we actively operate on and in the environment. Because of this, our attitude is largely empirical in that we believe that it is the external physical environment that is real. Because of this, we do not give any real credence to images, because these are not a part of the outer physical environment. Inner images can only be representations of something concrete, or something subjectively created and, therefore unreal.

The svadhisthana is a "lunar" chakra, which means that our orientation to life is largely subjective and feeling-based. We might think of this orientation as a kind of emotional intelligence. Our experience is much more passive and receptive, causing us to experience life as coming more into us from the outside. This also includes images. At the second chakra, images are given more validity, being experienced as possessing a somewhat independent reality and existing along with the outer physical reality.

At the second chakra, our imagination, because of its emphasis on sensuality, would be especially dominated by fantasies, wishes, and hopes having to do with satisfying certain feelings. We would find that the unknown, with its many possibilities, can be partially manipulated and used as a source of pleasure and recreation ("drinking ambrosia" in verse 17). In svadhisthana, we "play" with these mysterious forces that appear to come to us from the outside. We might enjoy magic and horror shows, reading

adventure novels and science fiction, and recreational activities such as gambling. An attraction to such activities demonstrates that, in a sense, we do not take the unknown seriously in this reality state, but more as a source of sensual pleasure unless it becomes a source of difficulty, such as when one develops an addiction of some sort.

Corresponding very closely to the water symbol is the symbol of the moon. Much like water, the moon relates to rhythm, periodicity, regeneration, fertility, femininity, and rebirth. For example, at svadhisthana, we begin to understand the nature of rebirth more consciously, although at this level, this would appear to relate to rebirth experiences induced by ritual and felt as though they were derived from outside of him/herself (Jung, 1959). Overall, svadhisthana represents, metaphorically, a kind of lunar consciousness, in which we attune to the waxing and waning of our sensual nature.

Svadhisthana's emphasis on sensuality and imagination reminds us of certain cognitive and emotional experiences that develop during preadolescence and manifest at adolescence. During this early period of life, and corresponding to hormonal changes, individuals tend to experience intense waves of feelings flowing and pulsating through the body. In 1921, in Psychological Types, Jung was one of the first psychological theorists to recognize the differentiation of feelings as a distinct function, and termed this the feeling function. In svadhisthana, a distinct shift in consciousness occurs where feelings take on a reality of their own. In the muladhara, a person is not able to consciously sense what others are feeling and so is quite self-centered. But in svadhisthana, one of the important transformations is the development of sympathy.

The sense corresponding to the second chakra is taste. At this level of consciousness, it could be said that we taste life. In particular, we learn to savor the pleasures of life. This consciousness causes us to be very active in the world, seeking sensual experiences through material pleasures, human relationships, etc. Our tastes also become more refined than at the first chakra and we take more pleasure in preparing and making such things as our home, clothing, and food, more attractive and sensual. The endocrine gland of svadhisthana are the sex glands, the ovaries and testis.

It was mentioned that the drive of the second chakra is procreation. However, this requires some explanation since procreation is related to the first chakra as well. In the first chakra, the need for food, clothes, and shelter, and the survival of our species serve our basic needs, and this keeps us anchored to a material existence. The reason that procreation is centered in the second chakra is because procreation is only a very small part of the sexual experience. Sex is related to the second chakra because the primary attribute of a sexually active person is sensuality. Of all our basic needs, only procreation requires that two people come into physical contact with one another. The sexual experience at the svadhisthana causes us to attune to and maintain and enjoy the rhythmic, flowing, fluid-like quality of the sexual experience. This leads to a new kind of human relationship as compared to the first chakra. When sex is more brief and physical, it often indicates that the experience is occurring more from the first chakra, since the sensual aspect is missing.

If we were to limit the entire personality to this one chakra, its emphasis on sensuality and sexuality would remind us of Freud's (1938) emphasis on the role of sex on personality development. Of course, since there are six other chakras, we can see why different theorists, through recognizing the role of other personality factors, have challenged this emphasis by Freud.

Because of the nature of this chakra, the emotion of fear, while existent in most of the chakras, would be particularly prominent here. In muladhara, we have the basic fear related to physical survival: the fear of annihilation. But in the second chakra, our fears are not as much related to survival as in protecting our perceptions of who we are as sensual and sexual beings. And because of our sympathy and sensitivity to other people's feelings, we become very concerned with what others, particularly our peers, feel toward us. Due to the dominance of imagination in this chakra, we find that most fears are imagined fears and even the fight-or-flight response is usually triggered by imagined threats.

These various attributes of the second chakra may also be likened to the "trickster archetype" (Jung, 1959). There exists a psychological struggle between leaving the simplicity and instinctual nature of the muladhara chakra and taking on the challenges of a civilizing consciousness. Jung (1959) offers various descriptors that remind us of the svadhisthana. For example, Jung mentions the malicious tricks played by poltergeists on preadolescent children. We also find that preadolescents can be quite malicious toward one another and often play tricks and become involved in mischievous activities.

Children of this age are also fascinated by ghosts and other similar phenomena. This can also be related to the strong fear response found in this chakra. Additionally, the body type of preadolescents are often lanky with a tendency toward clumsiness. In general, the trickster figure represents a person who has learned to have fun with the mental powers of the new-found svadhisthana, but is caught between not yet self-regulating this mode of being and losing the instinctual powers of the muladhara, causing him/her to often act clumsy, foolish, and cruel. In modern times, the comedian often emulates these trickster qualities and Jung (1959) states that in medieval Italian theatricals, the trickster was represented by "those comic types who, often adorned with enormous ithypallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style" (p. 140).

If we develop a healthy and effective coping style in svadhisthana, we can develop many psychological abilities and strengths not offered by any other chakra. We would be able to sympathize with others and to notice and enjoy the rhythm or flow of life. We would become more gentle, more attracted to humor, make many friends, and become more involved socially. While creativity appears more related to vishuddha chakra, the source of much creativity would seem to also exist in the second chakra. This is due to the power of the imagination and the ability to express one's feelings openly and freely.

When we become conscious of the symbols of svadhisthana on our path to self-realization, we find that we begin to accept the temporariness and cyclic nature of experience. We see life as more of a play or drama and learn to enjoy the various roles required to give life meaning. We better accept loss, obstacles, and temporary

discouragements, because we now see the bigger picture beyond dualities and opposing modes of experience by our ability to attune to larger rhythms and cycles of life. In Hindu mythology, this cycling of time that we find in svadhisthana is well described through such descriptions as the four cosmic yugas (time periods), in which each yuga follows the next again and again through time.

At a certain stage in the development of the second chakra, we move beyond the limitations of a personal focus on sensuality. Sensuality remains, but we begin to understand how sensuality is a part of something more primary and essential to our beingness. Our motivation becomes one in which we seek to merge sensuality with this larger sense of beingness. This indicates that kundalini has been activated, allowing the drive toward self-realization to continue its upward journey.

THE MANIPURA CHAKRA

Avalon's Commentary

Owing to the presence of the fire element (tejas, agni), manipura possesses the luster of a gem, according to Avalon (1919/1974, p. 119). The yantra is a triangle, surrounded by 10 lotus petals. The animal symbol is the ram. Also here is old Shiva (Rudra) smeared with white ashes, and Lakini Shakti, who is the devata of this digestive center (p. 119). From these three lower chakras, the waking body is evolved.

Sri Johari's Commentary

Manipura chakra is governed by the fire element (agni tattva), according to Sri Johari (1987). Corresponding to this, we find this chakra spatially related to the solar plexus and the upper digestive tract (p. 59). The fire element is seen as actively involved in the digestion and assimilation of food. Externally, this chakra corresponds to the sun or solar energy. The heat and light of the sun stimulate the manipura, making this consciousness more active in a person (p. 59). The movement of the third chakra energy is downward.

The sense organ of the manipura chakra are the eyes, which make us aware of the light spectrum. Here, we are drawn to the light and rely heavily on this sense for awareness, understanding, and sense of reality.

The animal symbol is the ram. The third chakra person acts much like a ram, charging with his/her head and with the power of intellect and fire.

The Shakti of manipura is Lakini. Her symbol represents independence, power, fire, goal-directedness, and fearlessness.

Meditation on the manipura brings an inner understanding of physiology, helps heal diseases of the digestive tract, gives long life, decreases egotism, causes the fluidity of the second chakra to take the form of practicality, develops the power to command and organize, and achieves the ability to express ideas clearly and effectively through speech.

Jung's Commentary

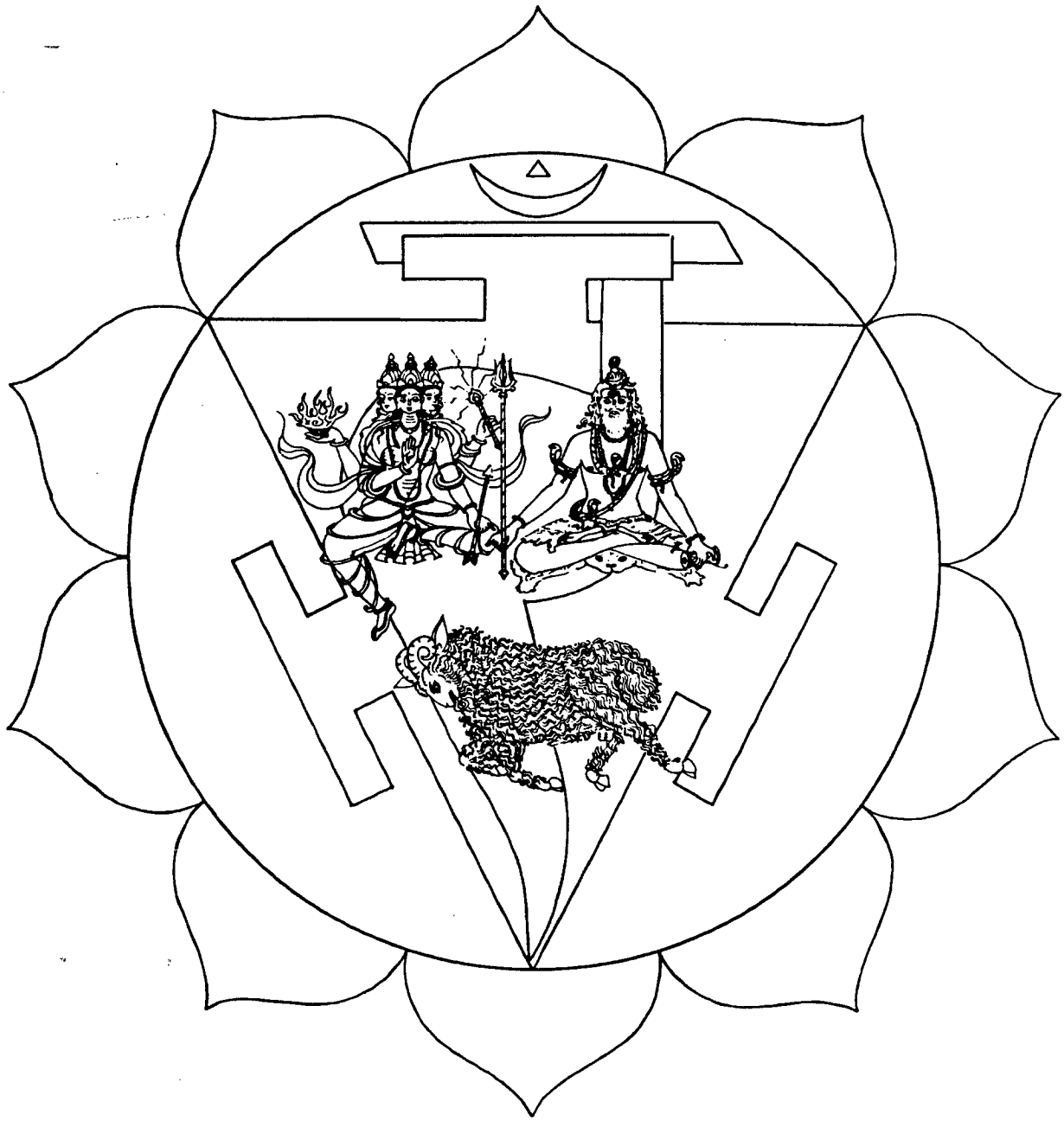
Jung (1996) relates the sun and fire to the first light that comes after baptism (having first been initiated by way of the water of the second chakra). As Jung explains, these symbols represent an opportunity for a person to let go of his/her personal power in favor of higher knowledge and power.

The manipura is a new source of energy and, as related to the symbology of fire, indicates a greater potential for destruction. Destruction also allows the breaking up of the old patterns, especially as related to the whole emotional world of desire and passion, and allows a person to better see these qualities within him/herself. According to Jung, this can lead to abstraction as a way to protect us from the power of these emotional experiences that originate from the unconscious. When we give language and conception to what we do not understand, we feel that we have more control over it, and that its influence will not be as strong.

Author's Commentary

Of the three lower chakras, the manipura suggests a peak or culmination of certain psychological attributes. The drive toward survival, adaptation, and the protection of the sense of self has moved through three stages. This began as an identity as a material being, then shifted to that of a sensual being. Finally, at the third chakra, this emphasis on the personal self reaches its highest point of achievement. The symbols of fire (verse 19), sun (verses 18, 19, 20), downward pointing red triangle (verse 19), ram (verse 20), etc., all point to psychological attributes of this level of consciousness.

Figure 5



Manipura Chakra

मणिपूर चक्र

The manipura chakra reveals various interrelated ideas. For example, the animal symbol of the manipura is the ram. This symbol relates to the ram's ability to climb over difficult terrains with a steadfast gait to attain desired goals. The ram is also seen as butting its head through obstacles that are in the way. Finally, the ram is seen as independent and self-assured. When this quality is found to a negative degree in humans, it would manifest as an overbearing sense of pride and conceit. At this level of consciousness, we often emulate the ram, pressing our will and mind against whatever object, event, or situation is in our way.

The symbols of the sun, fire, and the triangle have to do with a third major shift of consciousness. In the first chakra, there is a psychological progression from the depths of materiality and the deepest layers of the unconscious underworld, upward, to the surface of the earth and conscious awareness. At the second chakra, the waters of the earth are included in this psychological journey, where we gain the sensual and imaginative powers of a flowing, rhythmic consciousness. At the third chakra, we stand just above the surface of the earth. Here, the warmth of the sun can be deeply absorbed, and the light from the sun enables us to see great distances. This causes us to be more influenced by the symbols of fire and sun. The symbol of the downward pointing red triangle has to do with the idea that our motivations are still directed toward the personal realm.

Above the surface of the earth, we would become much more aware of everything that exists on and above the earth. In particular, at the third chakra we begin to include the vertical plane along with the extensive awareness of the horizontal plane. This increased awareness is highly significant. In particular, it would cause us to become more

aware of our bodies in ways not found in the first two chakras. For example, our awareness of balance and posture increases. We become more aware of how we stand, walk, and maintain balance. This is especially so if we possess the full range of diaphragmatic breathing, which stimulates the solar plexus region and, therefore, the manipura. This, in turn, increases our activity level and causes the body to feel lighter and less affected by gravity.

The exteroceptive sense of manipura is vision. This causes us to become highly dependent on this sense at the physical, cognitive, and emotional levels. For instance, our ability to achieve balance and proper posture has to do with the relationship that exists between the horizontal and vertical planes. One of the primary contributors to balance and posture is the visual-motor system. Although other mechanisms are involved, balance is primarily achieved through feedback mechanisms between the eyes focusing on outer objects, and the vestibular system making adjustments based on this visual information.

We are also more visually attuned to the vast array of structures that are spread out all around us in every direction, from the earth beneath us, to the heavens above us. At this level of consciousness, though, we are concerned neither with the heavens (the spiritual), nor the earth (the material); instead, our concern is with everything in between heaven and the earth. This is quite different than in the first chakra, where we exist in a kind of dual ontology consisting of material and sacred realities, or in the second chakra, where our relationship with objects are part of a sensual flow and rhythm.

In manipura, our visual dominance creates a sense of reality in which we maintain a certain distance from the objects in our environment. But, because of our need for survival, as well as for balance and stability, we are physiologically and emotionally dependent on these objects. At the conscious level, this causes us to want to better understand the outer world so that our sense of dependency can be reduced. As Jung has clarified, to gain more control over physical and emotional dependencies, we become more abstract and begin to rely more on language and conceptions to reduce this outer power over us.

The result is that our attitude toward the outer environment becomes dominated by reflection and abstraction. Although this further increases our sense of objectivity and, therefore, our separateness from the world, we also develop novel ways of understanding and controlling this outer environment.

The symbolism of manipura suggests that when a person functions from the manipura, he/she feels a strong sense of individuality and will power. Such a person would identify with a mode of being that relies on personal power, and an interpretation of experiences from the perspective of a rational consciousness.

A clear psychological ambiguity exists in the manipura consciousness. On the one hand, the drive for personal power leads to an emphasis on longevity and even immortality. Individuals dominated by the third chakra want to live forever and one way to do this is through social recognition, building empires, having personal monuments, etc., erected that remain long after they are gone.

In contrast to this drive for longevity and immortality, however, there is also a challenge related to how to handle the stress that is increased from this personal drive. An emphasis on manipura is an emphasis on the sun, fire, heat, and combustion. The phenomenology of fire particularly relates to mental activity. We become mentally active and intense, utilizing mental concentration for long periods of time to accomplish goals. In keeping consciousness directed at the mental level, the body would naturally need to be controlled and kept fairly inactive for the purpose of sustained concentration, problem solving, organization and planning, etc. Heat is potentially very destructive ("He [old Shiva] is the destroyer of creation," verse 20). The old Shiva symbol at manipura relates to the idea that our very desire for personal power and immortality becomes the profoundly unconscious drive that leads to aging and premature death; hence, the psychological ambiguity of the third chakra.

Additionally, in an effort to maintain personal power and control, a person governed by the manipura chakra would probably turn to anger, an emotion that Sri Johari especially relates to this chakra. Anger is a powerful emotion for controlling others, but it creates tremendous amounts of heat and tension in the body. It can also destroy relationships and can cause one to sabotage his/her goals.

Placing together the emphasis on individuality, personal power, and rational thought, we can see why, historically, the elite would be attracted to these attributes. By utilizing the power of the mind, and through possessing great personal power, a person would be able to socially separate him/herself from the masses, while gaining their respect and

approval. Additionally, since the masses tend to emulate the elite, we would expect that modern civilized cultures would reflect many of these manipura features.

When we compare this reality with the first two chakras, we find that consciousness has evolved from an emphasis on a concrete, empirical reality of muladhara to a more subjective and imaginative reality of svadhisthana. At the third chakra, there is a further development of certain aspects of both of these chakras. Similar to the first chakra, manipura is considered a solar chakra; therefore, it is more objective in its orientation. And like the second chakra, manipura makes use of mental phenomena. But, instead of relying on images and the imagination to understand and experience life, there is a greater reliance on concepts and the use of rationalism. Instead of a reality of physical objects and events, there is a greater belief in a rational existence, such as mathematical laws, logic, etc. It may also be noted that in Western philosophy, the reality of an emotional intelligence, as found in the second chakra, is not acknowledged to the same extent as that of a more rational intelligence, as found the first and third chakras. This is due to Western philosophies being based on the realities of the "solar" chakras. In Tantric yoga, solar energy is related more to male qualities, whereas lunar energy is related more to female qualities. Thus, we see the correlation of Western philosophy with male qualities in terms of the chakras. Although not yet discussed, we also find that Western philosophy has not included the qualities of the fourth chakra, also considered to be lunar in nature.

Carrying the central theme of personal power and conceptualization forward, one of the central adaptive and functional features of manipura is the mental tendency toward

structure. This type of person wants to understand structure and so is constantly analyzing structures presented to it, or is actively constructing concepts so as to maintain a conceptual view. Naming, categorizing, generalizing, deducing, etc., are adaptive and heuristic methods in the manipura chakra.

If we integrate this emphasis on structure with the increased awareness of balance, posture, and movement, we find that in manipura there is an increased awareness of the body's form in space. In dance, yoga, and the martial arts, for example, this awareness has led to the development of forms (such as asanas and mudras in yoga), in which the body is placed in particular structural positions. Although the actual creation of these forms corresponds more to the fifth chakra, some degree of awareness of these forms occur at the third chakra. One highly structured bodily form, ballet, particularly reflects the third chakra consciousness.

Temporal experience is related more to the future at this level, where our thoughts are governed by future possibilities. Spatial and temporal features correspond to our ability to project our mind beyond the zone of fantasy and wishes (second chakra) to a zone of concepts and ideas. Our mind can range far back into the past either through personal memories or through studying past histories and far into the future by building up and manipulating mental constructions. If we were to limit the entire personality to this one chakra, its emphasis on logic and rationality would remind us of George Kelly's (1955) personal construct theory of personality. We can also consider Jung's concept of the thinking function as it corresponds to some extent to this chakra. For example, Jung (1971) explains that the thinking function "brings the contents of ideation into conceptual

connection with one another" (p. 481). This constitutes a rational process for Jung. Thinking, as a function, forms one of four aspects of every person's temperament. To make a comparison with the chakras, a person who is largely governed by the third chakra would likely display dominant features as related to the thinking function.

In the muladhara, one is just learning how to exist as a personal self, an identity largely developed in relation to the environment. In the second chakra, through expanding our reality, we find a consciousness that is more flexible and offers more possibilities, although we continue to make use of the structures brought over from the muladhara. Upon reaching the manipura consciousness, we find a need to challenge the old psychological structures that once served us well, but many of which were provided by parents, teachers, etc. We find that many of these reality structures are no longer adaptive, but need to be challenged, disassembled, and new ones created. Of the first three chakras, it is at manipura where a person would most likely consider searching for new identities. These may be identities offered by friends, other cultures, rock stars, sport heroes, or religious and political affiliations. It would also involve a recognition that true individuality necessitates a development of inner strengths. One of the great powers of this chakra would be the ability to access inner strengths through the development of self-discipline.

When there are weaknesses in this chakra, one could project that this would create a desire for either extreme domination and control, or submission of personal power, depending on whether there is an active or passive response. These tendencies remind us

the theories of Alfred Adler (1927). There would also tend to be an extreme lack or overuse of logic and objectivity, and a tendency to live in the future. Jung (1996) explains that one purpose of initiation into the manipura is to provide a means of escape from the futility of personal existence by accepting one's identification with the gods. But when we examine modern cultures, it seems that, starting with the elite, entire cultures have fallen prey to the desires of personal accomplishment and power.

In contrast to this, what if the manipura becomes highly adaptive, regulated, and directed toward self-realization? Rather than attempting to rule over the other chakras and, externally, over the environment, the third chakra consciousness would become a willing participant in the achievement of this higher goal. When we are able to integrate the manipura consciousness within the context of the entire chakra system, this chakra would seem to offer the important abilities of sustained concentration, goal-directedness, logical analysis, strong memory, rational comprehension, and self-discipline.

Using Freudian psychoanalytic terms, we could say that manipura represents the seat of ego, or where ego and superego structures manifest. In Jungian psychology, it is believed that the ego complex needs to be eventually integrated into the core Self as part of the natural process of individuation.

It would seem that at the third chakra, more than any other chakra, we must face our personal self and the issue of self-discipline. Otherwise, rather than being the conqueror and controller of our own consciousness, we become the conquered. A self-realized manipura consciousness, in which we have conquered these weaknesses, would seem to especially possess the quality of nobleness.

THE ANAHATA CHAKRA

Avalon's Commentary

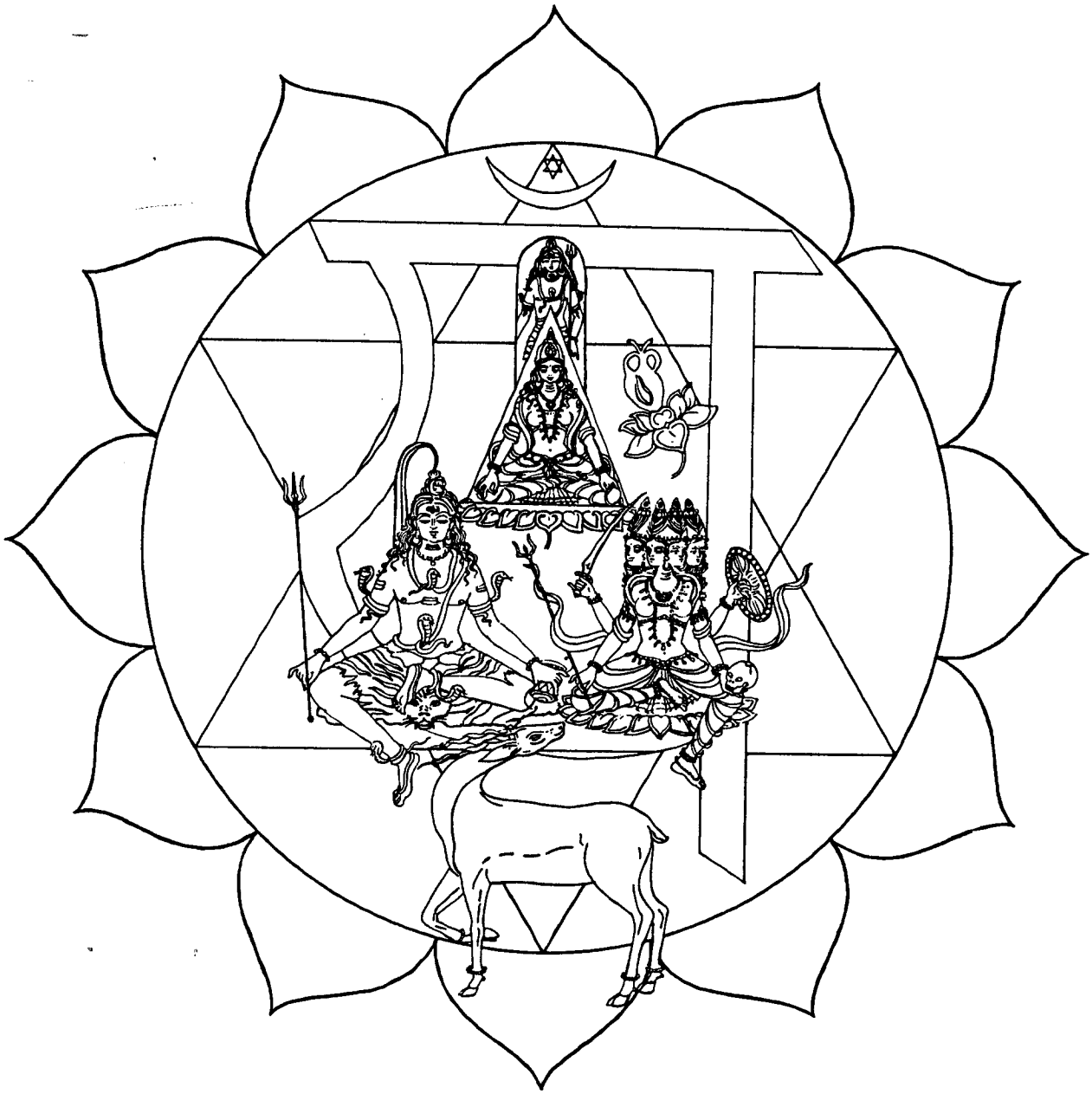
According to Avalon (1919/1974), anahata is the place where "sound" (Sabda-Brahman) occurs without the striking of two things together (pp. 119-120). The Tree, with a jeweled altar beneath it, exists at the fourth chakra, granting all desires. "Anahata is the great chakra in the heart of all beings" (p. 120). The yantra is six-pointed and formed by triangles, one inverted. It is surrounded by 12 petals, as well as by masses of vapor. The animal is a black antelope, representing air and motion and noted for its fleetness. Here, the Atman (higher self) is unaffected by the motions of the world (p. 121).

Sri Johari's Commentary

For Sri Johari (1987), anahata represents the second Shiva lingam, Bana. Where in the first chakra, the lingam related primarily to an intentionality of consciousness that was directed toward the physical plane, in the fourth chakra, Bana lingam corresponds to "conscience": "The force of the lingam acts as one's guru" (p. 67). At this level of consciousness, one begins to function more transpersonally, guided by an inner sense of dharma.

The animal of anahata is the deer, antelope, or gazelle (p. 66). The gazelle, especially, can leap high into the air, appearing to defy gravity. It's quick movements are quite angular, enabling it to change directions extremely well. The eyes of these animals symbolize purity and innocence.

Figure 6



Anahata Chakra

अनाहत् चक्र

The physical element is vayu, or air, and corresponds to prana and vital life-breath (p. 63). The Shakti form at the level of anahata is Kakini, with four heads and representing four different qualities of consciousness. Kakini is said to inspire the fine arts of music, poetry, painting, sculpting, etc.

The yantra-mantra of the anahata chakra creates a state of reality and consciousness that is related to our higher emotions and thoughts. The intersection of triangles, forming a six-pointed star, represents the balancing of the two major orientations of consciousness: the spiritual and the material.

Jung's Commentary

Jung (1996) relates anahata to the psychical realm. Where consciousness is more physiologically based in the first three chakras, at the fourth chakra, one becomes much more aware of a psychological reality that exists distinct from the physical. Jung states that the diaphragm, as related to breathing, represents a cross-over from the visible and tangible to the almost invisible and intangible. The invisible is the psychic aspect of things. The fourth chakra represents the realm where feelings and thoughts come together in the form of a "breath-being" (p. 44).

Jung particularly relates emotions to the heart region. He states that everywhere in the world, emotions are associated with the heart. Things are not really learned or felt until it reaches the anahata. Related to this are values and convictions, which are recognized more fully here. It is here that the invisible world of thought, feeling, and values become visible and, therefore, emphasized in consciousness.

Author's Commentary

Some of the key symbols and concepts related to the fourth chakra are: the six-pointed star; sense of touch; heart; lungs; thymus gland; air element; and deer (and gazelle and antelope). Human consciousness here is related to the phenomenology of air. The central idea associated with anahata is mature emotion ("the abode of Mercy" in verse 23).

At the physiological level, air relates to respiration and the intake of oxygen for the purpose of providing, in conjunction with food, energy for the body. The respiratory system is regulated by the lower brain stem region (and related more to the fifth chakra). The actual mechanisms of respiration are found mostly in the fourth chakra region. Verse 26, which states that the anahata is "illuminated by the solar region" is interpreted as meaning that a healthy manipura is important for the realization of the anahata. It would seem that this illumination would first assume a healthy physiological state, including proper diaphragmatic breathing. Respiration is mentioned because Tantric yoga relies on this highly important hatha yoga method for stimulating chakra functioning. An extension of this is that a person needs to first achieve proper functioning of respiration before more advanced training of breath is possible.

The quality of the air element, as compared to the first three elements, is more flexible, tending to move, expand, and possess little weight. The phenomenology of air is that which causes our consciousness and sense of being to be expanded, uplifted, spread out, and lightened. A discussion of these qualities begins with the emotional component

of anahata, then the cognitive component and, finally, the consciousness that is elicited from the integration of emotion and cognition. In terms of emotions, we find that the feeling-tone of svadhisthana is "lightened" and expanded. The water element of the second chakra is still very much affected by instinctual drives related to the personal self. But, at anahata, other attributes of these same emotions are revealed. It is understood that the change in emotionality, which occurs in the first four chakras, takes place along an emotional continuum. The changes along this continuum are delineated in terms of dimensions of consciousness. In particular, the change in our emotionality from the second to the fourth chakra is sufficiently unique that it would seem to warrant thinking of the fourth chakra as a distinct dimension of consciousness. One reason appears to lie in the dramatic difference in maturity between these two chakras. This difference may be compared to the disparity between the consciousness of a preadolescent and that of a more mature adult. Drawing from the Jungian typology, which has been reapplied in a growth-oriented framework, there seem to be certain qualities of anahata which relate to Jung's feeling function. But, from this perspective, the feeling function is conceptually too unidimensional, even though Jung (1921/1971) differentiated between introverted and extroverted feelings. For example, Hillman (1979) makes an excellent point in his discussion of the feeling function, in that we tend to treat all feelings only on the personal and sentimental level, a tendency he calls one-sided. Hillman goes on to say that Jung considered the feeling function to be manifested by a quality of loving at its highest level of development. This is a revealing comment because it provides a way to extend Jung's

ideas. The second and fourth chakras can both be associated with the feeling function if we consider this function to be pluralistic.

The nature of anahata generates emotions that are more inspirational and directed toward the environment in a caring and altruistic manner ("the charming Lotus," verse 22; "sweet and excellent," verse 23). Loving and altruistic feelings are difficult to keep to oneself because, from this perspective, they posses the quality of air and, therefore, would naturally expand outward in every direction. For example, we could presume that a person functioning from anahata would love to give "psychic space" to others, to lighten their load, to see their joy, and to see consciousness expanded ("the abode of Mercy," verse 23; "Her heart is softened," verse 24). Of course, this giving would, in actuality, be a mirror-image of their own desire for joy. In the fourth chakra, this desire to help others would not be because of obligation or guilt, but because of the inner joy that comes from human relationships. This tendency to love without conditions would also correspond to Carl Rogers' (1951) insight on the significance of unconditional positive regard.

The exteroceptive sense of anahata is touch. Where in the feeling consciousness of the second chakra, the sense of taste causes us to want to taste life, in anahata, the sense of touch would cause us to want to touch life and be touched by it. Additionally, our hands would literally want to reach out and embrace life, to display the love of our craft and, when someone comes to us in physical or emotional pain, to naturally want to lay on our hands to try and heal.

In terms of perceptual and cognitive factors, the phenomenology of anahata suggests that our attention is directed toward what exists between everything: between objects, events, people, situations, etc. At the fourth chakra, a direct perception of what exists between things can be summed up as "relations." Relations are found between all objects or events: between the subjective and objective, the knower and known, and the physical and mental. Relations, as applied here, are not something abstract, but more in the Jamesian (1902) sense of "experienced relations." Where, for example, rationality was suggested as the source of manipura's epistemology, relations are the source of anahata's epistemology; they are what orients our attention and the basis for knowledge. For comparison sake, we can consider this view with such ideas as the relational self, relational humanism, and mutual interconnectedness in feminist psychology (O'Hara, 1992; Wright, 1998), as well as the existential view of being-in-the-world (Heidegger, 1962).

The anahata represents a fourth way to gain knowledge. In the first chakra, it was empirical; in the second, imaginative; and the in the third chakra, rational. A fourth chakra person is perceptually and cognitively oriented toward finding relations, interconnections, and harmony. Because anahata is a lunar chakra, the relational process corresponds to an emotional intelligence and would necessitate a receptivity and passivity on one's part, and would be experienced as more subjective than objective. However, this subjectivity has become so expanded that it could almost be called a metasubjectivity. The reason is that a fourth chakra person is not motivated toward the personal self, but toward something in between the personal and nonpersonal. This represents a major step

toward a transpersonal way of cognizing events and situations, and represents a unique use of the intellect.

The overall attitude of a fourth chakra person is that relations, and the emotional counterpart, love, are the most important factors in lived experience because, to use a metaphor, they are the glue that holds everything together. A fourth chakra person possesses a dominant characteristic that is like glue, because he/she can directly perceive and cognize relations, and attune to loving emotions potentially inherent in experience.

The phenomenology of the fourth chakra possesses yet a third characteristic that is elicited when the emotions and cognitions of this chakra are used together in an integrated manner. What is suggested by this integration is an aesthetic consciousness. This is a unique manifestation of consciousness that comes from blending mature emotions with a relational understanding of life. An aesthetic consciousness is one in which we naturally attend to and are interested in life from the perspective of its beauty or artistic value.

Maslow's (1971) conceptualization of mature love and the metaneeds of seeking goodness and beauty are closely related to this aesthetic consciousness. It may be noted that Maslow's theories on self-actualization are sometimes criticized for overemphasizing the individual self, as compared to the social realm. But, when we understand self-actualization as it relates to the fourth chakra, we find that such an over emphasis does not exist. At this chakra, self-actualization is incorporated within a relational context.

The phenomenology of the anahata consciousness is further understood through the symbol of the six-pointed star, which is formed by intersecting triangles; one indicating a

movement downward, the other a movement upward. This represents the balancing of three orientations toward life: the downward pointing triangle is oriented toward the physical mode of being, the upward pointing triangle is oriented toward the spiritual mode of being, and the crossing of these two triangles creates a third orientation toward the psychological mode of being. A person who has successfully developed the fourth chakra would possess a kind of an ambassador quality about them because of this balancing of the three major chakras below and the three above. Such a person would also strive for balance between the inner and outer realms of life, and between introversion-extroversion (Jung, 1921/1971).

Fourth chakra characteristics are further understood through the symbols associated with the three Shiva lingams. At the first chakra, Shakti is still wrapped around the lingam in a state of ignorance. And at the sixth chakra, Shakti becomes unified with Shiva. It is only at the fourth chakra where we find that Shakti sits independently from Shiva. What can we make of these metaphors as they relate to self-realization? One interpretation is that it is at the fourth chakra where we attain a real independence between the dominance of the physical mode of being and the dominance of the spiritual mode of being. What we have at the fourth chakra then (and corresponding to Bana lingam) is the dominance of the psychological mode of being. This is partially supported by Johari when he calls the Bana lingam the arrival of a "clarity of conscience" (p. 69). Conscience is derived from the Latin word "conscientia," meaning "knowledge within" (Websters, 1988). It is related to a knowledge of right and wrong, with a desire to do

right. It means fairness, reasonableness, and moral judgment. As Johari explains, conscience is the force to act as one's guru, meaning that here one develops an understanding of how to make the right rational and moral judgments in life.

The reality offered by a focus on such experiences as relations, or a reliance on one's own conscience, necessitates the realization that one creates his/her own reality through thoughts, images, and actions. Prior to this chakra, one often functions under the illusion that outside factors are responsible for life experiences. Accepting this new challenge offered by the fourth chakra requires tremendous courage and humility, but the result is that one achieves the transition from a personal self to the beginnings of a transpersonal self.

THE VISHUDDHA CHAKRA

Avalon's Commentary

The yantra of vishuddha is a circle, surrounded by 16 petals of a smoky purple hue, according to Avalon (1919/1974). The circle represents akasha, the element of the fifth chakra (p. 122). The name of the chakra comes from a person (Jiva) being made pure (Vishuddha) by seeing the Hamsa. Akasha is said to be dressed in white and seated on a white elephant. The Shakti manifestation is the white Sakini, whose form is light (p.122).

Sri Johari's Commentary

According to Sri Johari (1987), the significance of the 16 lotus petals is their representation of 16 dimensions. Here all the lower elements are refined and made pure at this chakra through the akasha tattva (p. 72).

The crescent moon at vishuddha symbolizes the nada, a pervading sound vibration that can be heard at the fourth and fifth chakras. This sound is supposedly heard once the yogin has sufficiently purified his/her mind and body. At vishuddha, there is a great significance placed upon sound and hearing (p. 53). The primary perception and work organ of this chakra is hearing and speech. Therefore, there is a natural attraction to sound and speech in their various forms. Sri Johari explains that the diety of this chakra is Panchavaktra, the Great Teacher or Master Guru. The primary mode of initiation and teaching between the guru and practitioner is through speech.

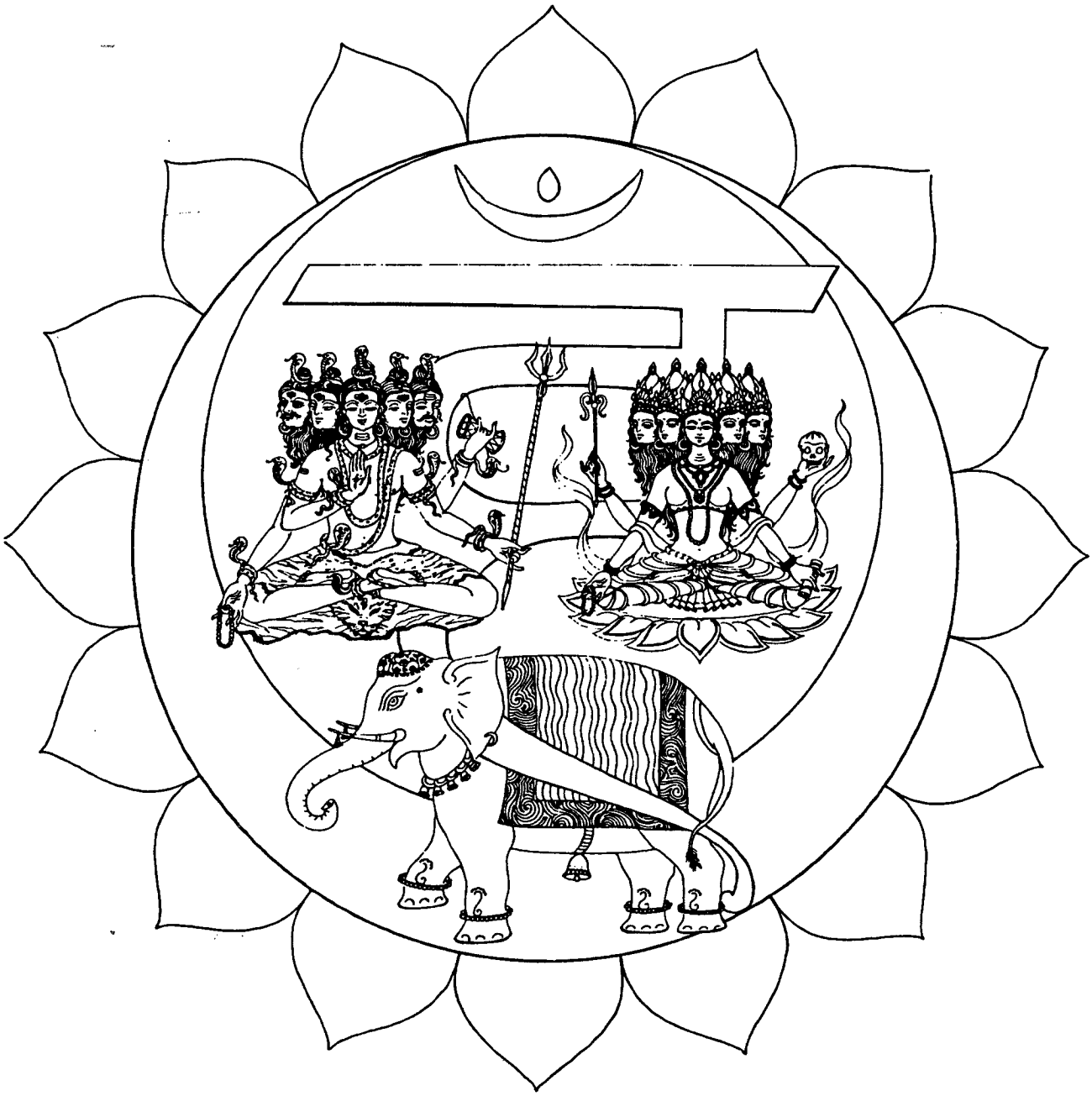
The animal of the fifth chakra is the elephant, as we found in muladhara; but here, there is only one trunk, representing sound. According to Sri Johari:

> Meditation on the hollow space in the throat gives calmness; serenity; purity; a melodious voice; command of speech and of mantras; and the ability to compose poetry, interpret scriptures, and to understand the hidden message in dreams. It also makes one youthful, radiant (ojas), and a good teacher of spiritual sciences (brahma-vidya). (p. 74)

Jung's Commentary

In reference to vishuddha, Jung (1996) states: "The reality we reach here is a psychical reality" (p. 43). Although the fourth chakra also represents this shift in consciousness, according to Jung, it is not until we reach the fifth chakra that we begin to trust in the security of psychical existence. Not only do we encounter the reality of

Figure # 7



Vishuddha Chakra

विशुद्ध चक्र

cognitions at the fifth chakra consciousness, but we also recognize that these cognitions can only be validated through experience, because, as Jung states, a psychical reality can only be known through subjective experience. Upon arrival to the fifth chakra, Jung states:

> You begin to consider the game of the world as your game, the people that appear outside as exponents of your psychic condition. Whatever befalls you, whatever experience or adventure you have in the external world, is your own experience. (p. 49-50)

Author's Commentary

Significant symbols and concepts of vishuddha are: moon (verse 30), elephant (verse 28), akasha element (verse 28), and 16 lotus petals (verse 28). The crescent moon and elephant also relate to other chakras. This is because all of the chakras possess an integration and synchronicity with one another, but as our consciousness moves from the lower to the upper chakras, a more encompassing and deeper understanding of these symbols are revealed.

For example, the elephant is also the animal symbol of the first chakra. The supposed ability of the elephant to remember is expanded here, providing a person with the ability to

grasp and retain vast amounts of knowledge. Knowledge is particularly related to this chakra, in the sense that a person more governed by vishuddha is highly attracted to knowledge, although the type of knowledge is significant. At the fifth chakra, we tend to

be more interested in knowledge that leads to self-transformation and realization ["whose mind (Buddhi) is illumined," verse 28].

The symbol of the moon corresponds to a deeper awareness of the rhythms and cycles that are first experienced at the second chakra. When we proceed along the path of self-realization, we eventually gain a deeper understanding of our relationship with the surrounding environment and cosmos. The idea of purification is included in reference to both the elephant ("elephant white as snow," verse 28) and the moon ("the whole region of the moon without the mark of the hare," verse 30), and has to do with the idea that the mind and body need to be purified so that we can increase our sensitivity to the deeper understanding that is possible at this chakra.

The fifth chakra corresponds to the cervical region, ears, vestibular system, proprioception, and the thyroid and parathyroids. Our psychological reality and understanding has many correlates to these physical regions. For example, at vishuddha, our experience of reality is one that is essentially "vital" in nature. To understand this, we start with the endocrine gland that corresponds to the fifth chakra, the thyroid. This gland helps regulate the body's metabolism and is considered a master gland. Metabolism is directly associated with the body's ability to function as an energy system. Western understanding is also supported by Eastern views, such as when Sri Johari states that the vishuddha regulates the prana or vital force throughout the body. Additionally, the source of all of the physical elements (tattvas), akasha, is found at this chakra. Thus, we find that the fifth chakra controls a wide range of functioning in the physical body.

Psychological correlates of vitality are such characteristics as mental vigor, power of enduring, and being lively and animated. Vitality is also related to the experience of life as abundant, rewarding, and inspiring. We might think of the vishuddha as the cornucopia, or horn of plenty of the chakras.

Another physiological correlate of the fifth chakra is proprioception. Besides our exteroceptive and interoceptive sensory systems, we also possess an awareness of the spatial orientation of our body to the environment, our sense of physical movement, changes in temperature and pressure, and sensations of pain. For most people, there is only a partial awareness of this sensory system, but it is possible to increase our awareness of this system for various purposes. When we work consciously with proprioception, we are utilizing a fifth chakra function and are, thereby, increasing our awareness and potential control of this dimension of consciousness. One of the benefits of hatha yoga practices, such as yoga asanas, mudras, pratyahara, low-arousal training, breathing exercises ("breath controlled by Kumbhaka," verse 31A), etc., is an increased awareness and control over the proprioceptive system.

The spatial dimension of human consciousness is not limited to the sense of the body in space. Visuo-spatial functioning, for instance, has to do with our ability to locate and perceive objects in space, as well as our ability to visualize and manipulate images within the mind. At vishuddha, there is a great emphasis on our conscious experience of spatiality in ways unique to this chakra. As mentioned, a dominant theme of vishuddha is

is gaining of knowledge related to self-transformation. One of the ways that this knowledge is achieved is through the use of the spatial dimension.

In the first chakra, we are oriented to physical space and concrete objects, and the knowledge that is derived is empirical in nature. In the second chakra, our spatial orientation is toward images and the use of the imagination, and the knowledge gained is related to our sensual nature. When we reach the third chakra, our spatial orientation is toward a conceptual sense of space, and our knowledge is rational in nature. And, when we reach the fourth chakra, we become more oriented toward a relational spatiality, and our knowledge becomes more aesthetic in nature. At the fifth chakra, another kind of knowledge is found.

In anahata, cognitions correspond to experienced relations, which leads to an understanding of the interrelationships within experience. Vishuddha suggests a further expansion of these experienced relations. In the Jamesian (1902) sense, because relations are valid aspects of experience, they can be considered a form of knowledge which extends across the stream of consciousness or, in existential terms, across the horizon of lived experience. But, experienced relations serve only to bring objects, events, etc., into relation. Regardless of the significance of the knowledge gained from experienced relations, this knowledge is still limited. At vishuddha, we achieve a more primary and unitary understanding of life events.

There are two levels of this understanding. One level is our ability to observe life events as gestalts and wholes, which is a cognitive ability that enables us to achieve a deep insight into the spatial dimension. A second and deeper level is one in which more

complex wholes and gestalts are understood as existing around a center (bindu). We might think of this manner of cognizing as "mandala-like" because highly complex ideas form a single "circumvolutionary" process around a center point (Jung, 1965, pp. 196-197). This second level of understanding is one more step along the path of self-realization and brings us very close to the kind of awareness that we find at the next chakra, ajna.

For example, as Guenther and Trungpa (1975) point out, "In making a pot, the importance is not so much on making the pot itself, but on shaping the space" (p. 24). As these authors go on to explain, by focusing on the space, we begin to gradually relax and experience a greater sense of release and expansion, which is essential to the creative process. In this example, the relational aspect has been deepened to a more subtle level. Rather than a perceptual attention to the relationship between objects, this new kind of perception allows us to perceive the space or background from which these objects and events have manifested. When shaping a pot, our focus is no longer on the relationship between ourselves and the medium of clay, but on the larger space that includes both ourselves and the clay. At vishuddha, we realize that we achieve only a partial unity in a relational consciousness, because a subject-object still exists, even if it is brought into a satisfactory relation. At the fifth chakra, this attempt at unity is more successful and complete (although not as complete as at the sixth chakra).

In considering what term may best denote the kind of cognitive process that occurs at vishuddha, this author arrived at the term "contemplative." This term, which has to do with thoughtful study, or intense observation, seems very apropos in describing, not only

the kind of mental process that is involved, but also the kind of knowledge that is derived from this process. We attain an inner or esoteric knowledge. This knowledge is not mere information, such as we might gather from reading a book, but knowledge that is derived from a particular cognitive process and level of consciousness.

For example, such complex or difficult to grasp constructs as mandalas, yantras, and mantras would necessitate an inordinate amount of intense study to be understood. The knowledge gained from such a study is one that allows us to grasp highly unifying conceptions. It may be noted that Jung referred to kundalini yoga as a mandala psychology. The vishuddha consciousness would likely be the chakra from which much of this esoteric knowledge was derived. At the fifth chakra, we are able to understand the meaning inherent in these kinds of complex and unifying forms ("a great Sage eloquent and wise," verse 31; "sees the three periods," verse 31). Further, it may be noted that the inspiration behind, and the idea of, Maslow's (1954) theory of self-actualization suggests an understanding derived from the vishuddha consciousness. It is at the fifth chakra where we first become deeply aware of the process of self-actualization, which continues into the sixth chakra.

Reflections on the vishuddha suggest that it is at this chakra that many people are first attracted to stillness, quietude, and meditation. The mindfulness approach that is emphasized in many meditative practices is very much related to this chakra. For instance, when we become more mindful of our day-to-day activities, it means that we are approaching life in a contemplative manner. We are highly observant and more aware of

habitual ways of perceiving and responding. This leads to insight, the deconditioning of these habitual states, and greater spontaneity.

The use of a certain type of sound and music, such as chanting and repeating mantras, would relate to this chakra. For example, in this author's studies with Sri Bhatnagar, a tremendous emphasis was placed on the use of sound for stimulating all of the chakras, but especially the fifth chakra. It was explained that sounds that stimulate stillness and quietude are especially effective (Bhatnagar, 1980). The use of long-sustained sounds, such as can be made with the human voice, conch shell, bells, gong, and the tamboura (an Indian drone instrument), was considered especially effective. Additionally, we were taught to practice listening to the tonal quality of people's speech; the "sound quality" of rooms and various environments, etc., and to be aware of the knowledge that such sounds can elicit. These practices were designed to shift our awareness to the fifth chakra, so as to perceive reality from this vantage point.

In a general sense, the efforts of the personal self to hold on to a contracted consciousness as a self-protective barrier are reversed at Vishuddha where, instead, there is a need to sense oneself as expanded and spontaneous. And the tendency to separate life into demarcations, convenient categories, and the like, appear increasingly ludicrous and limiting.

At vishuddha, the personal aspect of self is no longer viewed as the center of being, vying for self-aggrandizement. Rather, we become increasingly aware of a larger consciousness. And, we realize that we have finally discovered the way to eliminate our

sense of separation from life, and the deep sense of anxiety that this has caused us to feel ("the gateway of great Liberation," verse 30).

THE AJNA CHAKRA

Avalon's Commentary

Ajna refers to the command of the guru that is received from above (Avalon, 1919/1974, p. 126). At the sixth chakra are the tattvas of mind and of Mahat and Prakriti. The Mahat tattva represents the mental faculties (antahkaranas) and the gunas. The yantra of ajna is a lotus of two white petals between the eyebrows. The great mantra "OM" exists here (p. 126). At ajna is where the three groups of tattvas and the three "knots" (brahman-granthis) merge. As Avalon states: "The light of this region makes visible all which is between the Mula and the Brahman-randra" (p. 127).

Sri Johari's Commentary

According to Sri Johari (1987), ajna refers to authority, command, and unlimited power (p. 77). Its spatial location is the medulla oblongata, pineal gland, point between the eyebrows, and occipital region. This is the seat of Itara lingam, in which Adhanarishara, the half-male, half-female Shiva-Shakti is depicted. The bija mantra is the most revered mantra in Hinduism, AUM (or OM).

Prior to the ajna chakra, there was an increase in the number of lotus petals that were described for each chakra. But here, the psychological polarities that existed in the lower chakras come to an end, and there is only the single issue of Shiva-Shakti in union (pp. 78-79).

This is the plane of liberation (Moksha). Here one is said to gain total command over both the personal and transpersonal self to the extent that all duality ceases in consciousness. This shift from duality is also represented by the form of Shiva here, which is referred to as the "third eye" (sva-netra), and representative of clairvoyance (p.78).

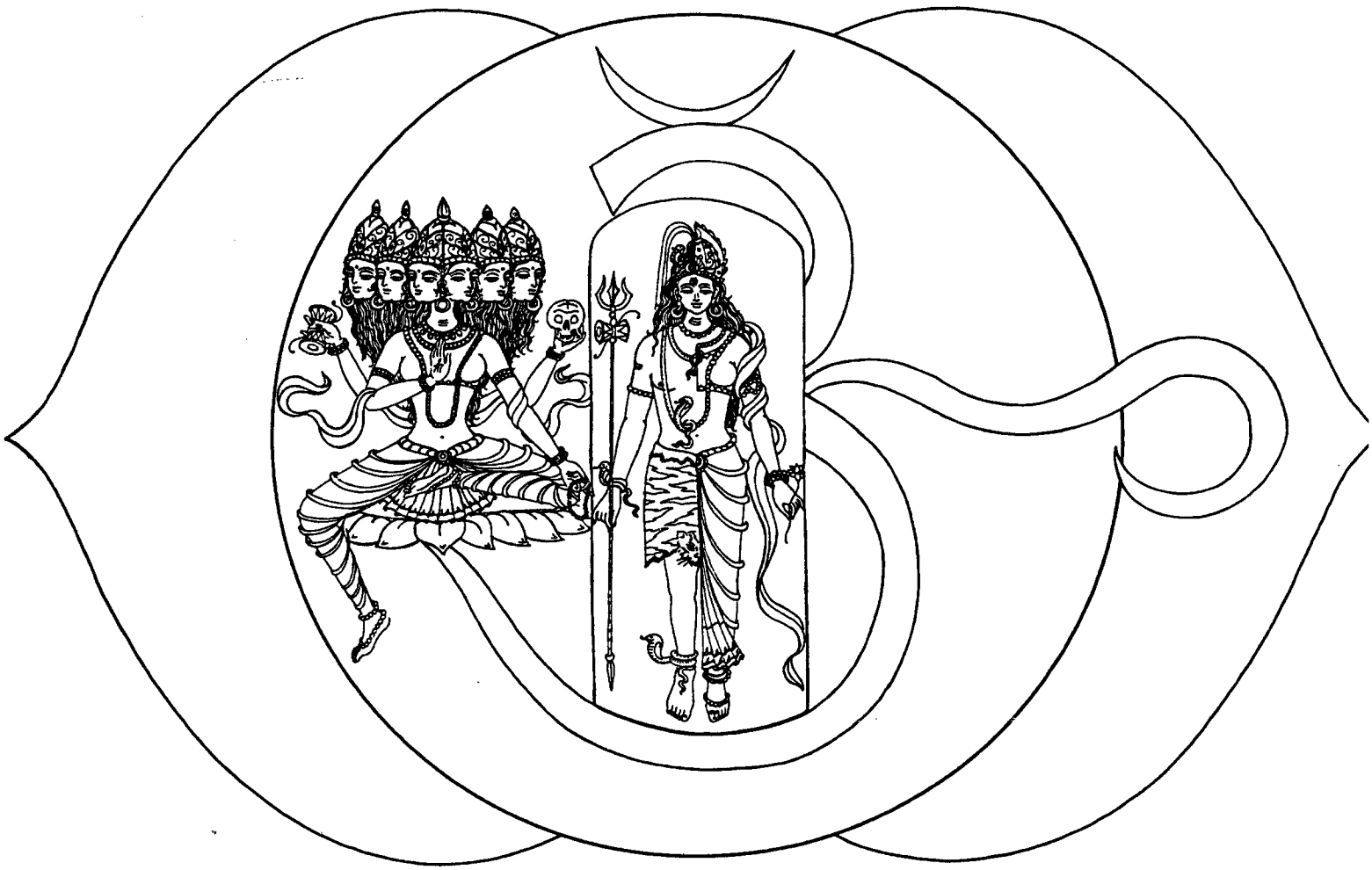
Ajna is also called the seat of mind. This refers to the four faculties of mind (antahkaranas) of Samkhya-yoga. These mental faculties consist of buddhi, ahamkara, manas and chitta.

One of the symbols of the ajna chakra is the swan (hamsa). When the aspirants achieve certain spiritual progress at this chakra, they may be given the designation of a Paramahamsa.

Jung's Commentary

Jung (1996) states that the lingam of the fourth and fifth chakras is found here in a new form as a white and blazing light. Here one is fully awake and conscious and has the experience of this being the only reality. He goes on to say that, at this chakra, one is at the center of the mystery union; here one experiences him/herself as being nothing but a psychic reality and, at the same time, recognizes the eternal psychic reality that one is not. For Jung, this eternal psychic reality, which is a non-ego state, is what is referred to as God. At this state, there is no opposition to other lower realities, such as materiality, because the ego is transcended and we become a part of a larger psychic reality.

Figure 8



Ajna Chakra

आज्ञा चक्र

Author's Commentary

The ajna chakra is described as existing outside of the influence of the physical laws (Maha tattva), as well as outside the limitations of language, thought, symbols, and metaphors. Consequently, one can be only partially successful when attempting to describe this dimension of consciousness.

The petals of the different chakras indicate, as supported by Sri Johari, that from the first through the fifth chakra, there is a steady increase in the complexity of consciousness. At vishuddha, for instance, the contemplative process makes use of a complex mental state to arrive at understanding. But, at the ajna, a great simplicity of consciousness is found, where the two lotus petals suggest a state of mind that is more primary, general, and uncomplicated.

To understand the fundamental nature of ajna, we start with the chakra's characteristics. Ajna represents the seat of mind, which means that all mental functioning (the antahkaranas from Samkhya-yoga) is derived from this dimension of consciousness ("dwells the subtle mind [Manas]," verse 33). Because mind first manifests within human consciousness at this chakra, when attention is centered here, it is presumed that the ability to completely regulate the mind becomes possible. Regulation of mind is primarily developed through meditation at the ajna chakra, as described in many of the yoga disciplines.

By centering ourselves at ajna, mind is transformed. All of the other "minds" as related to the lower five chakras are transformed into a single continuum of mind. Jung

states that there is a simultaneous experience of all the chakras at ajna. However, this can occur only when the chakra is brought to a high degree of functioning. For example, the mental processes associated with experienced relations at the anahata is transformed into the contemplative process at vishuddha. Both of these mental processes, while involving advanced mental abilities, also require highly complex mental processing. This necessitates significant mental effort and is time-based. For example, a student of Tantra may be given some philosophical idea by his guru on which he/she is to contemplate. The aspirant may spend days, weeks, or months of intense contemplation on this one idea. Much mental effort is spent before the practitioner achieves a deep understanding.

But, when the sixth chakra is brought to a high level of functioning, such complex mental processes are often not necessary, and the speed of processing is not a factor. With mind being able to function as a continuum, simultaneousness and instantaneousness would be suggested. This ability is possible only when ajna is developed to its highest degree. Until then, contemplation and meditation are necessary training methods.

The sixth chakra represents a highly discriminating intelligence (tattvajnana; and "all- knowing and all-seeing," verse 34). At this chakra, there is an ability to consciously grasp the polar features inherent in all facets of life. For example, Sri Bhatnagar once used the metaphor of a coin, stating that at ajna, one does not view the head or tail of a coin separately, but sees both simultaneously.

What is this novel perceptual and cognitive process at ajna? It has often been associated with a unique type of intuition. At ajna, it is associated with spirituality and

with a highly transpersonal sense of self. This kind of intuition might be comparable to that described by the neo-Platonist, Plotinus (1952), and the kind of intuition that Kant said would be necessary if we were to go beyond the limitations of reason. Of course, Kant did not believe that such an intuition was possible, but it is the belief and use of such an intuition that, to a large extent, is the hallmark of Indian philosophy (Radhakrishnan & Moore, 1957).

Intuition begins at the sixth chakra, then "filters" down through the other five chakras, manifesting in ways unique to each chakra. As such, all other kinds of intuition, as found in the other chakras, would then correspond back to this chakra. In the first chakra, this is usually referred to as common sense or pragmatism. In the second chakra intuition is often called "gut" reactions (and related to the lower abdomen) or an intuitive feeling. In the third chakra, one experiences a rational intuition. In the fourth chakra, we have the stereotypical parental intuition, which is associated with compassion. And, at the fifth chakra, we have what might be called intuitive insight.

It may also be noted that most individuals think of intuition as a singular function, and assume that only one form of intuition exists. This is the result of people being more aware of the particular intuition that manifest at the chakra where they are the most dominant. The type of intuition favored by a person is a clue to the chakra a person relies on and trusts for their intuitive judgments. These various aspects and dimensions of intuition form a single intuitive consciousness. The ajna chakra would correspond to the highest level of functioning of this consciousness.

Rather than thinking of this as the intuitive chakra, however, another, more general view, is that ajna represents a nondual consciousness. When we compare this kind of consciousness with the other chakras we find, for instance, that in the muladhara, and corresponding to the Svayambhu lingam, a dual reality exists between the spiritual and the material. At the anahata, and corresponding to the Bana lingam, a triadic reality exists between the spiritual, psychological, and material. At ajna, and corresponding to the Itara lingam, these realities are finally dissolved into a single reality.

The Indian concept of dharma also suggests a correspondence to this chakra. There are different ways of interpreting this Sanskrit term, but one aspect of dharma relates to the ability to intuit the universal laws, especially as they relate to one's path of self-realization. This includes finding and studying under one's guru. Our dominant orientation of consciousness at ajna is one in which we are totally given over to a higher purpose and a complete transpersonal existence.

It was mentioned that, at the fifth chakra, there is a great attraction to knowledge, both in terms of learning and teaching others; this includes learning and teaching scriptures, myths, initiations, rites, and rituals. However, at vishuddha, we do not create these teachings, but only possess the ability to pass them along to others. But, when we continue on the path of self-realization to the sixth chakra, we possess the consciousness to actually generate scripture, create rites and rituals, etc. In other words, we have now reached a level of consciousness where the transcendent is directly revealed to us. We are

also in the position in which we can reveal the transcendent to others, either through teaching, or directly through the projection of our beingness and consciousness. Here, we embody being-consciousness-bliss (sat-chit-ananda).

Each stage of self-realization also represents an integration of prior stages of growth. This process enables a person to achieve a fuller, more complete relationship with the environment, as well as a transformation of the self. A transcendent sense of self is able to be revealed only if there is sufficient integration of the different chakras.

In a way, it is as if we are once again at the stage when, as an infant, we began to develop object relations (Blanck & Blanck, 1986). However, the psychological process is now somewhat reversed. Instead of identifying with, and entering into, emotional and cognitive relationships with objects, we now challenge these psychological relationships and the sense of identity related to them.

During this phase of self-realization, we discover a level of consciousness more primary, enduring, and unified than the level of object relations. And, rather than identifying with outer objects and events, we shift our identity toward the observing, witnessing state which resides within the sense of "I-ness" of the personal self. This witnessing state is one in which we identify with and function from a spiritual reality.

Tantric yoga is grounded in practice (sadhana); therefore, all of these discussions on the ajna chakra are directly related to practical experiences. To provide the reader with an example of this, a discussion of an early stage in the practice of meditation, tratak, is described.

In the endocrine system, the pineal gland is associated with the sixth chakra. It has long been known that the pineal gland is sensitive to light, despite its location in the center of the skull. Further, light stimulates the pineal's secretion of melatonin. There is an understanding of this in certain yoga teachings, such as hatha yoga (Iyengar, 1966), and forms the basis for the purification and meditation technique tratak; one of the variations of this technique being meditation on light for stimulating the pineal gland (Sri Bhatnagar, 1973). This practice of meditation involves concentration on a candle flame (made from a cotton wick and clarified butter). Staring at the whitish flame at eye level and at a specific distance, one stares until one or both eyes tear. Then, the eyes are brought upward to a point just above the eyebrows and concentrated there on the after-image of the flame. Sri Bhatnagar explains that these two steps cause the pineal gland and the ajna chakra to be stimulated. Tratak meditation on light is also related to those meditation experiences in which we spontaneously see a white light. The physical materials that make up the ghee lamp for tratak are supposed to produce a spectrum of light very close to this inner light. In essence, tratak on light is designed to produce a highly lucid image of something that we want to occur spontaneously in consciousness. Consequently, over time, the use of the candle flame becomes unnecessary because the white light eventually becomes a natural part of the inner visual domain, something that this author discovered through the use of this method.

This meditative practice is mentioned to indicate the direct correlation of theory with practice. This is the role of sadhana. Sadhana represents a detailed and logically ordered plan of action to help bring such experiences about. At the ajna chakra, theory and

practice have merged into a single process. Because of this, a sixth chakra person would approach all aspects of life as spiritual practice.

THE SAHASRARA CHAKRA

Avalon's Commentary

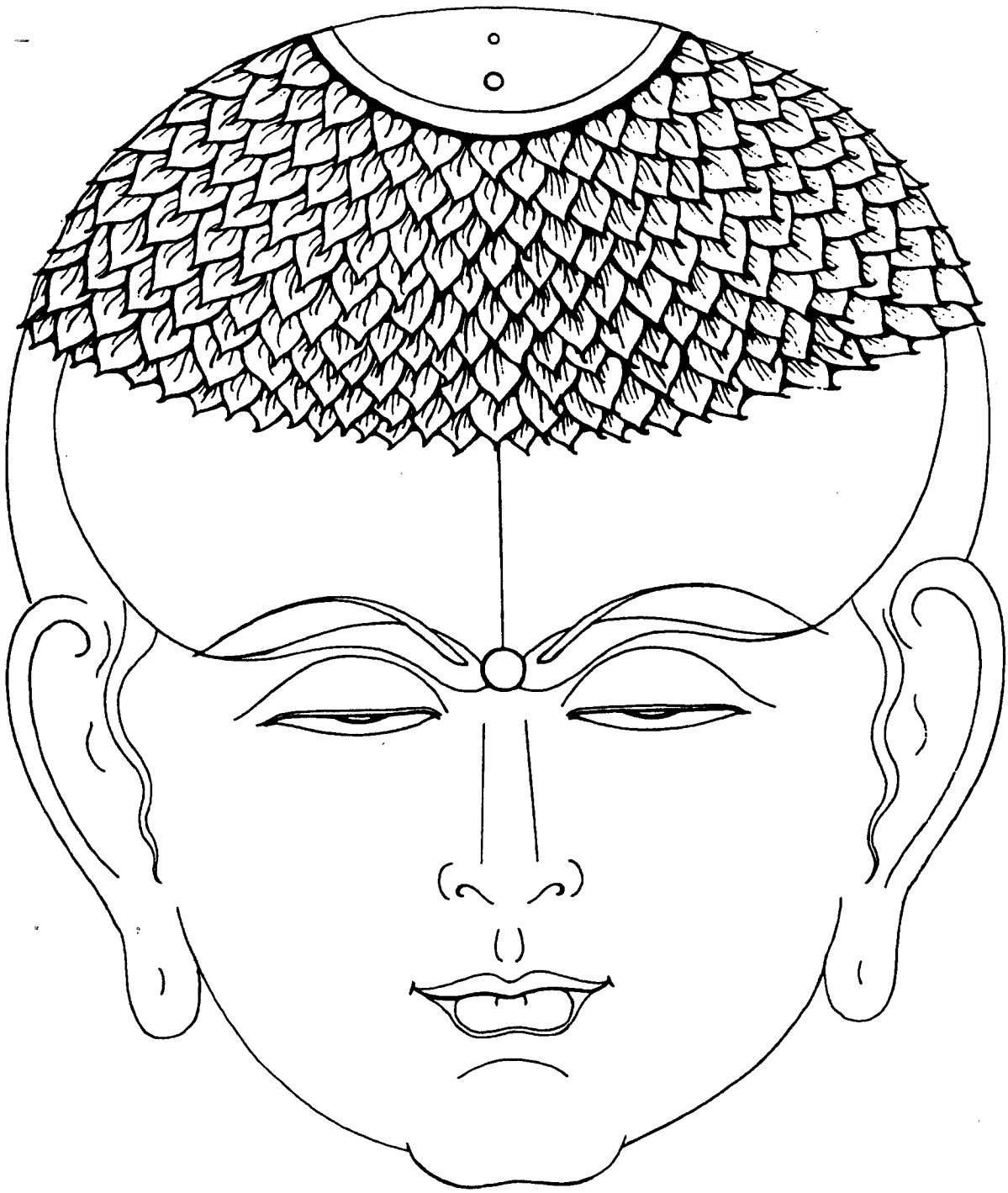
Avalon (1919/1974) states that sahasrara is the abode of Isvara, who is Shiva-Shakti (p. 143). This is also where Para-bindu is found. Here is the seat of the aggregate kundali or jiva. All of the chakra sounds, which are distributed throughout the spinal centers of the sushumna exist here in multiplied form. At this chakra is the supreme Nirvana-shakti, Nirvana-Kala, Ama-Kala, and the fire of Nibodhika. "In the Para-bindu is the empty void (Sunya) which is the supreme Nirguna-Siva" (p. 143).

Sri Johari's Commentary

Sri Johari (1987) states that sahasrara not only refers to the thousand-petaled lotus, but as shunya (empty, void) and Niralambapuri (dwelling place without support) (p. 87). The seventh chakra is also the place of two minor chakras, the soma and kameshvara chakras. These are described in Sri Johari's text (pp. 81-85).

Sri Johari explains that there are six planes encompassed in the seventh chakra which the yogin will realize when he/she has attained this state: The planes of radiation (become illuminated like the sun); primal vibrations (the sound of AUM manifests within); gaseous (obtains supremacy over prana); positive intellect (all dualistic perceptions are

Figure 9



Sahasrara Chakra

सहस्रार चक्र

brought in balance to prevent the negation of the divine; happiness (arises when a proper balance in the body, psyche, and mind is established); and lethargy (which may occur when the yogin attains the state of bliss, because the physical body becomes inactive) (pp. 87-88).

When kundalini is raised up to the seventh chakra, the illusion of the individual is dissolved and the yogin becomes realized and one with the cosmic principles which govern the entire universe within the body: "Sahasrara is the seat of the Self-screen upon which the reflection of the cosmic self is seen, and through it the divine is reflected" (p. 89).

Jung's Commentary

Jung (1996) says that the sahasrara is a purely philosophical concept and beyond any possible experience; therefore, it is not necessary to discuss it. Here, one is not different from God; one has attained Nirvana. For Jung, there is no practical value to this idea (p. 57).

Author's Commentary

The sahasrara is referred to as the "Lotus of a thousand petals" (verse 40). The full spectrum of human potential is represented here and one is able to attain the final stages of self-realization. There is no physical tattva or animal symbol associated with the sahasrara chakra. Spatially, this chakra corresponds with the crown of the head, the parietal cortical region, and the pituitary endocrine gland.

The seventh chakra, like the sixth chakra, does not rely on symbols, metaphors, etc., to understand or experience life. Like the sixth chakra, we can be only partially successful when we use words, images, sounds, etc., to describe this consciousness. This is especially the case with the sahasrara, which is sometimes not included in descriptions of the lower six chakras. One reason is that the seventh chakra is described as existing only partially in the body (crown of head); but, mostly above the body. Another reason is that the seventh chakra represents the complete transformation of personal consciousness, culminating in a realization of self ("realizes the oneness of the Jivatma and the Paramatma," verse 43). This new sense of self is sometimes referred to as "cosmic consciousness" (Avalon, 1919/1974).

We can think of the sahasrara as representing, among other features, the most highly developed attributes of the ajna chakra. At the sixth chakra, spiritual awareness is the driving force of motivation, and one's highly developed intuitive and nondual consciousness serves as the particular intellectual force that is used to attain and maintain the spiritual mode of being. Sahasrara also utilizes the intuition of ajna. But, where in ajna, one is still learning to work with the highest stages of intuitive knowing, in the seventh chakra, we can more easily maintain what constitutes a highly lucid state of mind. Consequently, at the seventh chakra this drive and motivation can be relaxed.

Another aspect of this consciousness is related to the highest experience of emotion that is possible in the chakras, bliss (ananda: "the absolute bliss," verse 40; "the ever-flowing and spreading current of all manner of bliss," verse 43; "the bliss of Liberation," verse 51). Bliss is experienced when our intentionality and motivation enable us to reside

in the highest level of consciousness, sahasrara. Since no higher emotion is sought, with bliss comes contentment and self-acceptance. Because of the features of this consciousness, we might refer to the sahasrara as the contentment consciousness.

While the identification of a personal self (ahamkara) still exists at sahasrara, it is as if the mental structures supporting this sense of self have become integrated into a larger system, coming into play only as we choose or need to use them. This state, even more so than the sixth chakra, represents a highly developed "witness" consciousness (Eliade, 1958). In this state, the personal self, rather than functioning as the master of our fate, gives way to a higher consciousness that witnesses and regulates the roles and actions played by the less aware personal self.

When we consider the seventh chakra as the contentment consciousness, we would conclude that it is here that we finally achieve freedom from the drives that keep us in a tensed state of contracted consciousness. Even the more subtle self-actualization process, such as described by Maslow (1954), is viewed as a drive that eventually comes to rest in the stillness of contentment. While we may continue to work, create, socialize, etc., we are no longer driven to do so. There is no need for anticipations, fantasies, or past memories that block this immediacy of experience.

Self-realization is no longer a goal. Now, the mind takes an entirely different approach, one that may seem contradictory at the lower levels of consciousness. A seventh chakra person (i.e., when consciousness is centered in the sahasrara state) takes on a kind of "disinterested" consciousness ("the Great Void," verse 41) and one which

allows a person to relax and accept life exactly as it is given. Psychologically, we are free.

CHAPTER SEVEN:

DISCUSSION

The Commentary and the Transpersonal Writings: A Comparison

In the Literature Review, a historical presentation of significant transpersonal authors were presented. This discussion began with Arguelles and Arguelles, followed by Tart, White, and Mishlove. Various perspectives were noted, such as Sannella's, Scotten's, and Ruskin's approaches to clinical intervention related to kundalini and the chakras. Additionally, a number of Wilber's books were mentioned, in which he offers his own interpretations of the chakras. This discussion ended with a listing of several authors who have published books on the chakras.

This review of transpersonal authors was presented and contrasted along with those who have published articles and texts related to what was termed a cross-cultural comparative psychology. It was stated that these two schools of thought represent the second generation of authors who have addressed psychospiritual issues.

The first generation of authors who spearheaded the discipline of psychospirituality, such as Avalon, Zimmer, and Eliade, were largely scholars, in other words, Sanskritists, Indologists, etc. Those who followed closely behind, like Jung and Campbell, with further contributions from the fields of psychology, comparative mythology, etc., acknowledged and attempted to honor these scholarly methods. For example, since Jung was not a Sanskritist or Indologist, he relied on the texts of such scholars when developing his own commentaries.

In reviewing the Western textual sources, it was assumed that each writer's interpretation of the chakras is equally valid since it represent an author's self-reflections. Rather, there is a concern with a broader issue. We find, for example, that Western views of psychology, especially those of the United States, have slowly dominated the teaching and research programs throughout the world (Kao & Sinha, 1997). The indigenous psychological traditions in these other countries, especially those of the East, have largely been ignored, even by Eastern psychologists teaching and conducting research in their own countries. Over the last two decades, there has been a growing protest to this development, mostly because of the recognition that Western psychology is culture-bound and even culture-blind (Diaz-Guerrero, 1993), representing what could be called a monocultural and ethnocentric view (Kennedy, Scheirer, & Rogers, 1984). Because of this, some psychologists have begun to question the external validity and generalizability of mainstream Western psychology to other cultures (Ardilla, 1993).

When we examine the differences between the field we have called a cross-cultural comparative psychology with transpersonal psychology, we find that the transpersonalists have not effectively addressed these cross-cultural issues. This is particularly disconcerting since most of the transpersonal writings include ideas that are derived from other cultures. Given these concerns, a review of the literature includes determining if an author has met at least three basic criteria:

1. That he/she has relied on primary source material for his/her interpretations.

2. That he/she has demonstrated an understanding of the historical, philosophical, and religious contexts in which the texts containing material on the chakras are found.

3. That this understanding, as related to # 2, is also derived from two secondary sources: scholars with a background in pertinent areas related to the textual materials, such as Indology, comparative religions, or Sanskrit; and life-long practitioners of Tantric yoga.

Unless an author has demonstrated that he or she has followed these three criteria, we are left with two concerns. First, we cannot be assured, even minimally, that a transpersonal author's interpretations represent a self-reflection on the chakras, or whether he or she represents something entirely different. Second, we cannot be assured that the author possesses an understanding of the philosophical and religious context of the chakras; and, further, that he or she has utilized this knowledge when comparing the Eastern material on the chakras to theories and concepts in Western psychology.

The review of the literature revealed that many of the source materials from the field of transpersonal psychology in relation to descriptions of the chakras did not meet these three criteria. Examples are reviewed.

Consideration of History and Culture

One pervasive problem is that many of the texts from transpersonal psychology take the position that a psychology of self-realization, regardless of the culture or time period, possess the same structures of meaning or views of reality. Both Rothberg (1986) and Taylor (1992) reject this idea. Instead, they believe that there are a multitude of experiences contained in indigenous practices that are quite distinct or unique and,

further, that at least one reason for this is that one cannot ignore the role of history and culture.

This issue is really an extension of a larger issue, which is the lack of objective cross-cultural methods for the interpretation of textual materials in psychology. What has been uncovered in the review of the literature are attempts to integrate ideas from various cultures and time periods while neglecting to consider the cultural, historical, and linguistic context from which these various ideas and concepts were derived. To give clarity to this issue, two examples are provided.

In the introduction to The Serpent Power, Avalon (1919/1974) reviews some of the Theosophical conceptions of the chakras, especially those of C. W. Leadbeater. Avalon points out various errors and misconceptions that are found in these writings and considers them "confusing and misleading" (p. 15). He states that such problems would have been avoided if the Theosophists had developed their own nomenclature and definitions. In other words, Avalon states that when one lacks a sufficient understanding of Tantrism, the Sanskrit language, etc., misconceptions are likely to occur. Therefore, one may be better off using Western terms and conceptions, rather than Eastern ones.

Another example is found in the article, "Are the Chakras Real?" by Wilber (1979), who states that the works of Freud provide an explanation of the evolution of the chakra knots (granthis). Wilber attempts to explain the chakras by relying on Freudian assumptions. His discussion includes such Freudian ideas as "polymorphous perversity," "sublimation," and "libido," which are grounded in a Western epistemology and Freud's

own self-reflections. Wilber believes that Tantric ideas can be equated with Freudian concepts that are derived from a radically different epistemology and from lives quite different from the unique life experiences of Tantric practitioners. There is no attempt to account for these very real differences, even though the differences are highly significant. Even in Western psychology, these Freudian concepts have been challenged. Adler (1927) broke with Freud, challenging what he felt was an overemphasis on instinctual urges and a failure to recognize the significance of the ego and social urges. Assagioli (1965) challenged Freud's view of spiritual experiences as related to neurosis. Jung (1960a), for example, rejected libido as too limited of a concept for psychic energy. Jung's own concept of life-energy comes must closer to views in Tantric yoga than does the Freudian libido. Additionally, as was mentioned in an earlier discussion, Jung did not view the transpersonal as a sublimation of the instincts. Instead, in a view that he felt was more aligned with Eastern conceptions, Jung believed that the transpersonal existed from birth along with the instincts. Yet, Wilber, in his own writings, continues to support Freud's theory of sublimation and concept of libido and tries to fit Eastern views within them.

Similar concerns are extended to Wilber's (1998) use of other Western concepts as, for example, when he relates the first and second chakras to Piaget's sensorimotor stage. Piaget's (1970) sensorimotor construct is grounded in Western biological evolutionary theory and is based on an epistemology that views cognitive structures as biologically derived and epiphenomenal in nature. There is no attempt on Wilber's part to resolve the

theoretical differences between Piaget's postulations and those from Eastern perspectives. He, instead, appears to be either unaware that theoretical contradictions exist, or that the differences are not important. (For a similar discussion of this issue, see Rothberg, 1986, p. 6.)

In relation to these above reviews of Western approaches to Eastern ideas, the central issue is that we need to take philosophical and theoretical differences into account. To simply extend Western ideas, like psychoanalysis, or Piaget's cognitive theories, by attaching Eastern views, is to make the mistake of Westernizing Eastern concepts. The result is a reduction in the uniqueness and value of the Eastern perspectives.

Borg and Gall (1983) state that, in historical research, one form of researcher bias is called "presentism" (p. 820). This is the tendency to interpret events from the past using concepts and perspectives that originated in more recent times. As these authors state: "the historian needs to discover how the various concepts were used in their own time and settings, rather than attaching present meaning to them" (p. 820). And since the current discussion involves another culture, we would include cross-cultural bias along with presentism. Additionally, Eliade (1969) has stated in no uncertain terms that for any researcher to attempt to discuss ideas from another time, culture, or language, without first immersing him or herself in that historico-cultural context, is irresponsible.

Use of Primary Texts and Secondary Sources

The lack of sufficient historical grounding in Eastern ideas by Westerners is often made worse when there is no attempt to rely on original texts as the primary source

material for one's interpretations. For example, the preponderance of references on the chakras by transpersonal authors are not only from tertiary sources, but are often by Americans who have no particular connection to the culture or language. They often represent inaccurate viewpoints from the standpoint of how the Tantrics view themselves.

Returning to the various comments on Eastern teachings addressed previously, there is a further need to question why these Western authors' self-reflections on the Eastern texts have yielded views more consistent with Western philosophy than Eastern. One conclusion is that these authors did not use the primary textual sources as the projective stimuli for their interpretations. Rather, it seems more likely that their interpretations are based on their own ideas which are biased toward Freudian ideas, Western evolutionary theory, and the Western analytical tradition in philosophy. This conclusion is supported by the lack of documentation and reference to primary textual source materials on the chakras, or of scholarly secondary sources. For example, primary source materials on the chakras are almost completely lacking in Wilber's books.

As pointed out in Chapter Five, from the standpoint of historical data collection, failure to rely on original texts, or texts from scholars, result in a weakness in the research design. This is referred to as external criticism. And, further, unless a researcher avoids external criticism, internal criticism cannot even be broached. Consequently, when these failures occur, as Borg and Gall (1983) clarify, interpretations are viewed as biased or prejudiced because there has been no attempt to rely on original sources. Thus, although all interpretations are subjective, the researcher has a responsibility to use whatever

original source materials are available to support his or her views so as to maintain linguistic and historical accuracy.

When primary source material is not used, the interpretation can also lead to errors and inaccuracies. For example, Wilber (1979) states that all of the chakras are called "granthis" (knots). He does not reference where he obtained this view. In contrast, in both Shaktic Tantra, for example (as located in the verses of the Sat-cakra-nirupana), and Shaivistic Tantra (as located in the verses of the Kubjikamatatantra), we find that only three chakras, those that contain the three Shiva lingams, are related to the granthis. This is clearly an error by Wilber who purports to write knowledgeably on the chakras, but apparently has an incomplete knowledge of the Hindu Tantric tradition.

Wilber (1979) further states that kundalini yoga places an "exclusive emphasis on the ascending Kundalini current" while ignoring descending currents and is "a phenomenon of the subtle body only" (pp. 130-131). However, in a later reference, Wilber (1996), states that the emphasis of kundalini yoga is on the body and bodily energies and not on the subtle realms. This is a contradiction. First of all, one can only wonder what he means by the ascending and descending currents. If he is referring to the nadi system, then there is absolutely no basis for his statements because the pingala and ida nadis (as related to descending and ascending currents respectively) are clearly addressed through the use of the hatha yoga practices of pranayamas, bandhas, and asanas. Additionally, it is highly problematic to separate yoga disciplines into "gross," "subtle," and "causal." For example, the Hatha-yoga-pradipika and the Shiva-samhita devote much of their texts to exercises that purify the nadis and raise the kundalini. Therefore, it is unclear why one

would separate hatha yoga and kundalini yoga into "gross" and "subtle" approaches respectively. Further, Douglas Brooks (1987), a scholar of the Srividya school of Shakti Tantrism, states that there is a simultaneous emphasis on the "gross," "subtle," and "transcendental" (or "causal") approaches in the practices related to kundalini. This clearly contradicts Wilber's claims. Again, Wilber offers no textual sources to support his statements.

Even when many Western authors reference primary sources in their writings on the chakras, their choice of textual sources are questionable. The vast majority of Eastern texts that focus directly on the chakras and possess the most comprehensive descriptions are Tantric in nature. The bulk of these texts were written after the 5th century. If one peruses the bibliography of texts by transpersonal authors, however, one finds that many of these authors have neglected the key textual sources and have tended to rely on older texts, such as the Vedas and Upanishads, or on more recent non-Tantric texts. It needs to be understood that views on the chakras within Hinduism have changed over time. Additionally, even within Hindu Tantrism, views on the chakras differ, such as between Shaktic and Shaivite schools. And the attempt to equate Hindu and Buddhist conceptions is even more problematic.

The failure to rely on representative samples of original texts, or the most germane texts, can also result in weaknesses in an author's attempt to make generalizations of the topic that is being discussed (Borg & Gall, 1983). It is the responsibility of the researcher to search for as many representative texts as is possible. Even if only one text is being

interpreted, it needs to be demonstrated to the reader that the selected text represents a key sample of those texts that are relevant to the topic area.

Occasionally, we find exceptions to the kinds of issues revealed in this discussion. One such example is Kent-Ulman's (1984) dissertation, entitled, The Body-Mind Relationship: A Descriptive Study of the Correspondence Between the Hindu Tantra Theory of the Chakras and Subjective Reports of Inner Experience. This dissertation is based on a quasi-experimental design that investigated where various inner experiences are felt in the body, as well as what kind of experiences were elicited when attention was placed on the bodily regions as associated with the seven chakras.

The author presents the basic translations on the chakras from the Sat-cakra-nirupana and makes it clear that most of the interpretations are taken from this text. He also utilizes the interpretations from various Indian and Western scholars. Overall, the author attempts to stay close to the original textual materials and to present the material from an Indian Tantric perspective.

In spite of its weaknesses, such as not clearly defining certain terms, this study represent a commendable attempt at an accurate presentation of the chakra system from the Tantric point of view. In particular, the review of the literature, in which the author analyzes the textual materials on the chakra system, is quite thorough and indicates an excellent understanding of which textual sources are the most relevant.

CHAPTER EIGHT:

CONCLUSION:

TOWARD A CROSS-CULTURAL AND COMPARATIVE PSYCHOLOGY OF RELIGION AND SPIRITUALITY

The present study contributes to the art of the psychological commentary. A primary text, the Sat-cakra-nirupana, served as the projective stimulus for self-reflection and was supported by the knowledge gained through personal work with the Tantric yogin, Sri Shyam Bhatnagar. The commentary was further supported by a progression of commentaries from Avalon to Sri Johari to Jung, which was also a progression from a religious and encrypted language to an intelligible psychospiritual language. This procedure enabled this author to stay close to the textual verses, while being able to restrict the commentary to a psychological analysis.

There are two issues that are addressed in this chapter. The first has to do with the contributions offered by the commentary on the chakras and the second is the legitimacy of transpersonal psychology.

Contribution to an understanding of the chakras

This study afforded the opportunity for experiential self-reflection on the chakras. It is this author's belief that the commentary offers a unique understanding of the chakras when compared with other interpretations. One example is that most interpretations relate the lower chakras to rudimentary and "instinctual" attributes, with higher attributes found only in the higher chakras. This author's commentary has challenged this view to

some extent. It was explained that each chakra possesses two levels of functioning. One level is the ordinary level, in which a person is still largely governed by instinctual drives and conditioned states. The other level is a transformed level, in which a chakra is brought to a high level of functioning. This view dispels the idea that only in the higher chakras are we able to attain a spiritual reality. This also led the author to use the term "chakra system," to indicate that, at the highest level, the chakras function as a systemic whole, consisting of the material, psychological, and spiritual attributes of consciousness.

Another example has to do with an understanding of the chakras from the standpoint of certain Tantric categories or themes. In particular, the categories of temporality, spatiality, and materiality were emphasized. These categories are related to central and broad-based psychological processes which govern human experience. This author's own contribution has been to emphasize this Tantric approach. Not only was this an attempt to interpret the textual material from the standpoint of how the Tantrics view reality, but, in addition, is believed to offer a novel perspective which may be applied to psychotherapy and human growth.

For instance, assessment techniques have been developed by this author to reveal dysfunctional patterns in the chakras. In work with mild to moderate traumatic brain injury, for example, the majority of clients report a shift in their experience of time. These clients experience time as more static, causing life events to become disjointed and lacking a sense of integration and temporal flow. These symptoms suggest difficulties in the second major chakra (svadhisthana). Therapeutic strategies, such as modified Tantric yoga techniques, have been developed to help clients regain normal functioning. These

include strategies designed to produce necessary changes in particular chakras. In this example, there is a necessity for the svadhisthana to be properly stimulated so as to regain its temporal flow. Therapeutic imagery, especially related to the water element, has been particularly helpful. Anecdotal evidence has verified pertinent cognitive-affective improvements when these changes are made.

A third example is more broad and has to do with viewing the Sat-cakra-nirupana from the standpoint of a psychology of self-realization. This is an important conceptualization because of the way it can be applied psychotherapeutically. As stated in an earlier chapter, this approach not only allows us bring out those experiences which have wounded the client, but also to explore the personal symbols and metaphors that are more numinous in nature. Such a psychology helps us capture the full range of these unique and individual experiences. The position taken in the commentary is that the Sat-cakra-nirupana in its description of the chakras represents a system of inner exploration for applying a set of projective symbols and metaphors to the process of self-realization. This language of inner exploration is sufficiently functional that the client may use it in helping him or her navigate the interior domain and move toward the transcendent rather than the pathological.

These are extremely limited examples of how an understanding of the chakras may be applied within a clinical setting. They are mentioned here only to demonstrate that such applications are not only possible, but currently exist. A more complete guide to clinical applications must, however, be reserved for future texts.

The legitimacy of transpersonal psychology: New directions

A review of the Western literature, especially that of transpersonal psychology, revealed a number of significant problems related to the interpretation of the chakras. These problems were discussed, especially in the last chapter. For the transpersonal psychologist who desires a more disciplined and scholarly approach to understanding, not only the chakras, but other concepts and ideas from different cultures, languages, and time periods, certain guidelines have been addressed. These guidelines may be reduced to three essential features: the overall philosophical and historical context in which a study is conducted, the particular theoretical context from which the researcher explains the relevance of these ideas for Western psychology, and the method of research that is to be used.

Guideline Number One: Transpersonal psychology as representative of a cross-cultural and comparative psychology of religion and spirituality.

When a transpersonalist investigates ideas or concepts that are derived from other languages, cultures, and time periods, it is essential that he or she assume that his or her own historical, cultural, and philosophical background and view of reality are biased and represent limited conceptions and experiences. This awareness is more likely if the researcher starts from the perspective that transpersonal psychology is cross-cultural and comparative in nature. This perspective will help guide the researcher in circumventing many of the mistakes that now dominate the transpersonal literature.

The elucidation of the historical lineage supporting a cross-cultural and comparative psychology of religion and spirituality enabled this author to understand, both the relevance of this theoretical approach to research, as well as how this approach can still serve current researchers. This lineage of Western scholars and psychologists, as discussed, included Zimmer, Jung, Campbell, Eliade, Streng, and Taylor. Since this author studied under Eugene Taylor, this tradition is being continued. And it can be continued by others who recognize the significance of the ideas and views contained in this perspective.

The central issue found in this perspective is how to translate religious and spiritual ideas into a psychological language. Because of this, the author saw a need to establish a clear connection between psychology and the field of comparative religions. This connection is currently not found in transpersonal psychology, even though the transpersonalists are oriented toward spiritual issues. Few references are made to comparative religions by transpersonal writers, even when discussing issues pertinent to both disciplines.

This problem seems to have arisen because transpersonal psychologists tend to be oriented toward spiritual issues and not religious issues. They naively assume that the field of comparative religions is not relevant. They fail to understand that the writings found in this field have tended to clearly delineate between the terms "spiritual" and "religious" as discussed in the "Definition of Terms" section. However, as discussed, this delineation is done so only when it can be supported historically and academically, and not based on the subjective bias of the individual investigator.

Because of this subjective bias, transpersonal psychologists often discuss ideas and issues as if they were being discussed for the first time. There is frequently a failure to recognize that many of these discussions have long been addressed within comparative religions. Transpersonal psychologists need to consider the voluminous contributions from scholars of Sanskrit, Indology, philology, and other disciplines which can be found in the journals, articles, and books in the field of comparative religions regarding such issues as appropriate research methods, ways of handling cross-cultural issues, and the language of religious and spiritual experiences. This text has clearly indicated ways in which these contributions can be of tremendous use and, further, how a connection with comparative religions can be established.

There also has been little attempt on the part of transpersonal psychologists to connect themselves with other traditions within psychology. For instance, while it would seem that transpersonal psychology might be considered part of the field of psychology of religion, adherents in the two disciplines have not made a clear effort to establish any kind of relationship, except for the transpersonalists' unsuccessful attempt to assert their expertise in areas such as shamanic studies (e.g., Noel, 1998).

Guideline Number Two: Defining the parameters of one's theoretical context: The Need to Establish a Growth Oriented Depth Psychology

To further establish the legitimacy of transpersonal psychology, it seems that the consideration of such concepts as the subconscious, subpersonalities, creative states, and alternate states of consciousness from the standpoint of human growth, requires the development of a depth psychology capable of handling these conceptions. In this study,

a humanistic and transpersonally oriented depth psychology was postulated. In essence, this is a growth oriented depth psychology. This view is clearly distinct from a depth psychology that primarily addresses pathology and the kind of depth psychology that has dominated mainstream Western psychology over the last 100 years.

There was a need, however, to first establish the historical tradition and lineage of a currently existing growth oriented depth psychology. Because this lineage is primarily grounded in humanistic and transpersonal psychology, this author chose to call it a humanistic and transpersonally oriented depth psychology to clarify the tradition. The historian of psychology, Eugene Taylor, is credited with first understanding and articulating this tradition and encouraging this author to review this history before conducting the present study.

A growth oriented depth psychology provides the researcher with a much needed theoretical base from which to conduct his or her investigations. Without such a theoretical model, one's research is constrained and is left open to challenge by those assuming other theoretical views about psychology. In the previous chapter, for instance, examples were given that had to do with the kind of problems that can arise when one attempts to make interpretations related to growth oriented issues from the standpoint of a pathologically oriented depth psychology.

Mainstream Western psychology is in desperate need of a major revision in its limited conceptualization of depth psychology. It is true that there are many researchers, such as found in the fields of behavioral medicine, psychical research, and transpersonal psychology, that assume a growth oriented view of the unconscious and alternate states.

However, a growth oriented depth psychology needs to be more clearly articulated and concepts operationalized before mainstream psychology will view it as possessing any legitimacy.

Guideline Number Three: Clarification of the method of investigation.

Transpersonal psychology is currently too theory-driven. No matter how intriguing such theories may be they have little merit unless they can be supported by research. Transpersonal psychologists need to recognize that in the sciences, research is essential if we wish to challenge long-standing ideas.

Too much emphasis on theory has also moved transpersonal psychology away from its initial focus: understanding human experience. Focusing research on human experience also reveals the need to move more in the direction of historical, phenomenological, and hermeneutic methods. The disciplined use of these methods are fairly lacking in the field of transpersonal psychology at present.

The current study exemplified the use of the historical-phenomenological method. Although this method has been used extensively in the field of comparative religions, its application to psychology is novel. There are several benefits to this method for psychology, especially in the way it was used in this study. First, it is effective in studying textual source materials across different cultures and histories. Second, it is designed to study religious materials and religious experience. Third, it allows the researcher to translate religious ideas into a psychological language. Fourth, the method can be used both as a way to study textual materials and to understand a client's

experiences. The use of historical information and the phenomenological use of empathy, imaginative reenactment, and intuition are applied to all investigations, whether they are textual or therapeutic in nature. The result is that we are able to reveal general structures of experience: those revealed in the verses of the Sat-cakra-nirupana and the client's inner experiences. Next, since the Sat-cakra-nirupana represents a system of self-realization, we are then able to directly apply this knowledge to the therapeutic setting of humanistic and transpersonal psychologists for the purpose of healing and self-growth.

This research method is only one example of how historical, phenomenological, and hermeneutic methods may be used within the field. If the field of transpersonal psychology is to gain greater respectability, we need many other such examples.

It is this author's hope that the articulation of these above concerns will help raise the intellectual discourse of transpersonal psychology and inspire researchers to challenge current weaknesses found in the field. To facilitate these changes, we need to appeal to those who are directly involved in the editing of journals, organizing conferences, and teaching college-level courses, to insist on scholarly standards in their selection of source materials from transpersonalists. Through these and other approaches, transpersonal psychology could slowly transform itself. The central focus of transpersonal psychology would remain intact. However, its mission would be broader and more scholarly in nature.

References

Achterberg, J. (1985). Imagery in healing: Shamanism and modern medicine. Boston: Shambhala.

Achterberg, J. (1994, Spring). Healing images and symbols in nonordinary states of consciousness. ReVision, 16, 148-156.

Adler, A. (1927). Practice and theory of individual psychology. New York: Harcourt & World.

Ahsen, A. (1984). ISM: The triple code model for imagery and psychophysiology. Journal of Mental Imagery, 8 (4), 15-42.

Allen, D. (1978). Structure and creativity in religion: Hermeneutics in Mircea Eliade's phenomenology and new directions. New York: Mouton.

Allport, G. W. (1961). Pattern and growth in personality. New York: Holt, Rinehart and Winston.

Alper, H. P. (1989). Introduction. In H. P. Alper (Ed.), Understanding mantras (pp. 1-8). Albany: State University of New York Press.

Ardilla, R. (1993). Latin American psychology and world psychology: Is integration possible? In U. Kim & J. W. Berry (Eds.), Indigenous psychologies (pp. 170-176). Newbury Park, CA: Sage.

Arguilles, J., & Arguilles, M. (1972). Mandala. Boulder, CO: Shambhala.

Assagioli, R. (1965). Psychosynthesis. New York: Viking Press.

Aurobindo, S. (1970). The synthesis of yoga: Vols. 20, 24. Pondicherry, India: Sri Aurobindo Ashram.

Aurobindo, S. (1971). Letters on yoga. Pondicherry, India: Sri Aurobindo Ashram.

Aurobindo, S. (1971). Hour of God. Pondicherry, India: Sri Aurobindo Ashram.

Aurobindo, S. (1973). The essential Aurobindo. New York: Shocken Books.

Avalon, A. (1955). Principles of Tantra: Volumes I & II. Madras: Ganeshan.

Avalon, A. (1972). Tantra of the great liberation. Madras: Ganeshan. (Original work published 1913)

Avalon, A. (1987). Sakti and Sakta. Madras: Ganeshan. (Original work published 1918)

Avalon, A. (1974). The serpent power. New York: Dover. (Original work published 1919)

Basmajian, J. V. (1963). Conscious control of individual motor units. Science, 141, 440-451.

Benson, H. (1975). The relaxation response. New York: Morrow.

Bergson, H. (1911). Matter and memory (N. Paul & W. Palmer, Trans.). New York: Macmillan.

Bhagavadgita (1993). (S. Radhakrishnan, Trans.). New Delhi: HarperCollins. (Original translation published 1948)

Bharati, A. (1965). The Tantric tradition. London: Rider.

Bhattacharyya, H. (1983). Yoga psychology. In H. Bhattacharyya (Ed.), The cultural heritage of India, Volume III: The philosophies (pp. 53-90). Calcutta: The Ramadkrishna Mission Institute of Culture. (Original work published 1937)

Bhattacharyya, N. N. (1982). History of the Tantric religion. New Delhi: Manohar.

Bhatnagar, S. (1973). Tratak: Meditation on light. Princeton, NJ: SRI Center.

Bhatnagar, S. (1980). InnerTuning: Synchronizing the self. Paper presented at the 57th annual meeting of the American Othopsychiatric Association, Toronto, Canada.

Blanck, R., & Blanck, G. (1986). Beyond ego psychology: Developmental objects relations theory. New York: Columbia University Press.

Bleicher, R. (1980). Contemporary hermeneutics: Hermeneutics as method, philosophy, and critique. London: Routledge & Kegan Paul.

Bohm, W. (1991). Chakras: Roots of power. York Beach, ME: Samuel Weiser.

Borg, W., & Gall, M. (1983). Educational research. New York: Longman.

Brennan, B. (1987). Hands of light: A guide to healing through the human energy field. New York: Bantam.

Brooks, D. (1987). The Sri Vidya school of Sakta Tantrism: A study of the texts and contexts of the living traditions in South India. Unpublished doctoral dissertation, Harvard University, Cambridge, MA.

Bryere, R. L. (1989). Wheels of light: A study of the chakras. Sierra Madre, CA: Bon Productions.

Bugental, J. (1967). Challenges of humanistic psychology. New York: McGraw-Hill.

Bugental, J. (1987). The art of the psychotherapist. New York: Norton.

Campbell, J. (1973). Myths to live by. Princeton, NJ: Bollingen.

Campbell, J. (1974). The mythic image. New York: Bantam.

Campbell, J. (1988). The inner reaches of outer space. New York: Harper-Collins.

Charcot, J. M. (1890). Complete works: Lessons of the illnesses of the nervous system (T. Savill, Trans.). Paris: Progres Medical.

Chakravarti, C. (1937/1983). Sakti-worship and the Sakta saints. In H. Bhattacharyya (Ed.), The cultural heritage of India, Volume IV: The religions (pp. 408-420). Calcutta: The Ramadkrishna Mission Institute of Culture.

Chaudhuri, H. (1975). Yoga psychology. In C. Tart (Ed.), Transpersonal psychologies (pp. 231-280). New York: Harper & Row.

Coward, H. (1991). Jung and eastern thought. Albany: State University of New York Press.

Danielou, A. (1991). The myths and gods of India. Rochester, VT: Inner Traditions.

Diaz-Guerrero, S. (1993). Mexican enthnopsychology. In U. Kim & J. W. Berry (Eds.), Indigenous psychologies (pp. 44-55). Newbury Park, CA: Sage.

Dilthey, W. (1957). The essence of philosophy (S. Emery & W. Emery, Trans.). Chapel Hill, NC: University of North Carolina Press.

Dudley, G. (1977). Religion on trial: Mircea Eliade and his critics. Philadelphia: Temple University Press.

Dyczkowski, M. (1987). The doctrine of vibration: An analysis of the doctrines and practices of Kashmir Shaivism. Albany, NY: State University of New York Press.

Edwardes, M. (1961). The history of India. New York: Grosset & Dunlap.

Eliade, M. (1958). Yoga: Immortality and freedom. Princeton, NJ: Princeton University Press.

Eliade, M. (1959). The sacred and the profane. New York: Harcourt Brace.

Eliade, M. (1969). The quest: History and meaning in religion. Chicago: University of Chicago Press.

Eliade, M. (1996). Patterns in comparative religion. London: University of Nebraska Press. (Original work published 1958)

Ellenberger, H. (1958). A clinical introduction to psychiatric phenomenology and existential analysis. In R. May, E. Angel, & H. Ellenberger (Eds.), Existence: A new dimension in psychiatry and psychology (pp. 92-124). New York: Simon & Schuster.

Ellenberger, H. (1970). The discovery of the unconscious: The history and evolution of dynamic psychiatry. New York: Basic Books.

Enriquez, V. G. (1982). Towards Filipino psychology: Essays and studies on language and culture. Quezon City, Philippines: Psychological and Research and Training House.

Fehmi, L. (1978). EEG biofeedback, multichannel synchrony training and attention. In A. Sugarman (Ed.), Expanding dimensions of consciousness (pp. 155-182). New York: Springer Press.

Feinstein, D., & Krippner, S. (1988). Personal mythology: The psychology of your evolving self. Los Angeles: Jeremy P. Tarcher.

Ferris, T. (1997). The whole shebang. New York: Simon & Schuster.

Feurstein, G. (1998). Tantra: The path of ecstasy. Boston: Shambhala.

Finegan, J. (1989). An archaeological history of the religions of Indian Asia. New York: Paragon House.

Flournoy, T. (1900). From India to the planet mars: A study of a case of somnambulism with glossolalia. New York: Harper.

Foulkes, D. (1966). The psychology of sleep. New York: Charles Scribner's Sons.

Freud, S. (1938). The basic writings of Sigmund Freud (A.A. Brill, Trans.). New York: Modern Library.

Giorgi, A. (1970). Psychology as a human science: A phenomenologically based approach. New York: Harper & Row.

Green, E., & Green, A. (1977). Beyond biofeedback. New York: Delta.

Grey, A. (1990). Sacred mirrors: The visionary art of Alex Grey. Rochester, VT: Inner Tradition.

Griffin, D. (1997). Parapsychology, philosophy, and spirituality. Albany, NY: State University of New York Press.

Grondin, J. (1994). Introduction to philosophical hermeneutics. London: Yale University Press.

Grof, S., & Bennet, H. Z. (1990). The holotropic mind. San Francisco: Harper Collins.

Guenther, H., & Trungpa, C. (1975). The dawn of Tantra. London: Shambhala.

Gunther, B. (1983). Energy ecstasy and your seven vital centers. North Hollywood, CA: Newcastle.

Hall, G. S. (1924). Life and confessions of a psychologist. New York: D. Appleton.

Haronian, F. (1967). The repression of the sublime. New York: Psychosynthesis Research Foundation.

Heidegger, M. (1962). Being and time (J. Macquarrie & E. Robinson, Trans.). San Francisco: Harper & Row.

Heidegger, M. (1972). On time and being. New York: Harper & Row.

Heidegger, M. (1993). Basic concepts (G. E. Aylesworth, Trans.). Bloomington, IN: Indiana University Press.

Heilijgers-Seelen, D. (1994). The system of the five cakras in Kubjikamatatantra. The Hague: Netherlands: Egbert Forsten Groningen.

Hilgard, E. R. (1980). Divided consciousness: Multiple controls in human thought and action. New York: Wiley.

Hillman, J. (1979). The feeling function. In J. Hillman, Lectures on Jung's typology (pp. 75-149). Irving, TX: Spring.

Hume, R. E. (1995). The thirteen principle Upanishads. Oxford: Oxford University Press. (Original work published 1921)

Hunt, R. (1973). The seven keys to color healing. London: C.W. Daniel.

Husserl, E. (1931). Ideas: General introduction to pure phenomena. New York: Macmillan.

Husserl, E. (1960). Cartesian meditations: An introduction to phenomenology. The Hague, Netherlands: M. Nijoff.

Husserl, E. (1970). The crisis of European sciences and transcendental phenomenology. Evanston, IL: Northwestern University Press.

Irving, D. (1995). Serpent of fire: A modern view of kundalini. York Beach, ME: Samuel Weiser.

Iyengar, B. K. S. (1966). Light on yoga: Translation and commentary of the Hatha-yoga-pradipika. New York: Schoken.

Iyengar, B. K. S. (1981). Light on pranayama: The yogic art of breathing. New York:

Crossroad.

Jacobson, E. (1938). Progressive relaxation. Chicago: University of Chicago Press.

James, W. (1890). The principles of psychology. New York: Henry Holt.

James, W. (1902). The varieties of religious experience. New York: New American Library.

James, W. (1904). Does consciousness exist? Journal of Philosophy, Psychology, and Scientific Methods, 1, 477-491.

Jaspers, K. (1954). Way to wisdom: An introduction to philosophy (R. Manheim, Trans.). New Haven, CT: Yale University Press.

Johari, H. (1975). Leela: The game of self-knowledge. New York: Coward, McCann & Geoghegan.

Johari, H. (1986). Tools for Tantra. Rochester, VT: Destiny Books.

Johari, H. (1986). The chakras: Energy centers of transformation. Rochester, VT: Destiny Books.

Judith, A. (1987). Wheels of life: A user's guide to the chakra system. St. Paul, MN: Llewellyn.

Judith, A. (1996). Eastern body, Eastern mind: Psychology and the chakra system. St. Paul, MN: Llewellyn.

Jung, C. G. (1950). Forward. In R. Wilhelm, The I Ching or book of changes.

Princeton, NJ: Princeton University Press.

Jung, C. G. (1953). Two essays on analytic psychology. New York: Pantheon.

Jung, C. G. (1958). Psychology and religion: West and East. New York: Pantheon.

Jung, C. G. (1959). Four archetypes. Princeton, NJ: Princeton University Press.

Jung, C. G. (1960a). The structure and dynamics of the psyche. New York: Pantheon.

Jung, C. G. (1960b). The psychogenesis of mental disease. New York: Pantheon.

Jung, C. G. (1965). Memories, dreams, reflections. New York: Vintage Books.

Jung, C. G., von Franz, M. L., Henderson, J. L., Jacobi, J., & Jaffe, A. (1968). Man and his symbols. Garden City, N Y: Doubleday.

Jung, C. G. (1971). Psychological types. New York: Pantheon. (Original work published 1921)

Jung, C. G. (1996). The psychology of kundalini yoga. Princeton, NJ: Princeton University Press.

Kaivalyanandaji, S. M. (1972). Yoga Kosa. New Delhi: Model Press.

Kao, H. & Sinha, D. (1997). Asian perspectives on psychology. New Delhi, India: Sage.

Kamiya, J. (1969). Operant control of the EEG alpha rhythm and some of its reported effects on consciousness. In C. T. Tart (Ed.), Altered states of consciousness (pp. 519-529). New York: Wiley.

Kennedy, S., Scheirer, J., & Rogers, A. (1984). The price of success: Our mono-cultural science. American Psychologist, 39, 996-997.

Kent-Ulman, A. (1984). The body-mind relationship: A descriptive study of the correspondence between the Hindu tantra theory of chakras and subjective reports of inner experience. Dissertation Abstracts International, 2672, AAI8425964.

Kim, U. (1990). Indigenous psychology: Science and applications. In R. W. Brislin (Ed.), Applied cross-cultural psychology (pp. 142-160). Newbury Park, CA: Sage.

Kitagawa, J. (1959). The history of religion in America. In M. Eliade & J. Kitagawa (Eds.), The history of religions: Essays in methodology (pp. 1-30). Chicago: University of Chicago Press.

Kitagawa, J. (1960). Religions of the East. Philadelphia: Westminster.

Krippner, S. (1972). Altered states of consciousness. In J. White (Ed.), The highest state of consciousness (pp. 1-5). Garden City, NY: Anchor Books.

Krippner, S. (1980). Human possiblilities: Mind exploration in the USSR and Eastern Europe. New York: Anchor Books.

Krippner, S. (Ed.). (1987). Advances in parapsychological research, (Vol. 5). Jefferson, NC: McFarland.

Krippner, S. (1998). Forward. In D. Rothberg & S. Kelly (Eds.), Ken Wilber in dialogue: Conversations with leading transpersonal thinkers (pp. ix-xi). Wheaton, IL:

Quest Books.

Krishna, G. (1971). Kundalini: The evolutionary energy in man. Boulder, CO: Shambhala.

Krishna, G. (1975). The awakening of kundalini. New York: E. P. Dutton.

LaBerge, S.P. (1985). Lucid dreaming. Los Angeles: J. P. Tarcher.

Lang, R. D. (1969). The divided self. New York: Penguin.

Leadbeater, C. W. (1994). The chakras. London: Theosophical Publishing House. (Original work published 1927)

Levi-Strauss, C. (1963). Structural anthropology (C. Jacobson & B. Schoepf, Trans.). New York: Basic Books.

Levitt, S. H. (1987). Chakras--Hindu and Buddhist. Journal of Indological Studies, 2, 99-106.

Lightman, A., & Brawer, R. (1990). Origins. Cambridge, MA: Harvard University Press.

Lott, E. (1980). Vedantic approach to God. New York: Harper & Row.

Lukoff, D. (1988). Transpersonal perspectives on manic psychosis: Creative, visionary, and mystical states. Journal of Transpersonal Psychology, 2, 111-139.

Luthe, W. (1969). Autogenic therapy (Vols. 1-6). New York: Grune & Stratton.

Mabbet, I. W. (1983). The symbolism of Mount Meru. Journal of History of Religions,

15, 65-83.

Marsella, A., De Vos, G., & Hsu, F. L. (1985). Culture and self: Asian and Western perspectives. London: Tavistock.

Maslow, A. (1954). Motivation and personality. New York: Harper & Row.

Maslow, A. (1969, Spring). The farther reaches of human nature. Journal of Transpersonal Psychology, 1, 1-10.

Maslow, A. (1971). The farther reaches of human nature. New York: Penguin.

Maslow, A. (1976). Religions, values, and peak experiences. New York: Penguin.

May, R. (1950). The meaning of anxiety. New York: Norton.

May, R. (1953). Man's search for himself. New York: Norton.

May, R. (1958). Contributions of existential psychotherapy. In R. May, E. Angel, & H. Ellenberger (Eds.), Existence: A new dimension in psychiatry and psychology (pp. 37-91). New York: Simon & Schuster.

May, R., Krippner, S., & Doyle, J. (1992). The role of transpersonal psychology in psychology as a whole: A discussion. Humanistic Psychologist, 20, 307-317.

Menninger, K. (1963). The vital balance. New York: Viking.

Merleau-Ponty, M. (1962). Phenomenology of perception. New York: Humanities.

Miller, N. E. (1978). Biofeedback and visceral learning. Annual Review of Psychology, 29, 373-404.

Miller, N. E. (1992). Some examples of psychophysiology and the unconscious. Biofeedback and Self-Regulation, 17, 3-16.

Minkowski, E. (1970). Lived time: Phenomenological and psychopathological studies (N. Metzel, Trans.). Evanston, IL: Northwestern University Press.

Mishlove, J. (1993). The roots of consciousness (rev. ed.). Tulsa, OK: Council Oak Books.

Mishra, R. S. (1973). Yoga Sutras. Garden City, NY: Anchor Books.

Mookerjee, A. (1982). Kundalini: The arousal of the inner energy. Rochester, VT: Destiny Books.

Mookerjee, A., & Khanna, M. (1977). The Tantric way. Boston: Little, Brown, & Company.

Motoyoma, H. (1981). Theories of the chakras: Bridge to higher consciousness. Wheaton, IL: Theosophical Publishing House.

Muller, F. M. (1898). Lectures on the origin and growth of religion: 9 Volumes. London: Longmans, Green.

Murphy, G., & Murphy, L. (1968). Asian psychology. New York: Basic Books.

Murray, H. (1943). Thematic Apperception Test Manual. Cambridge, MA: Harvard University Press.

Natsoulas, P. (1978). Consciousness. American Psychologist, 33, 906-914.

Nagel, E. (1961). The structure of science. New York: Harcourt, Brace, & World.

Noel, D. (1998, Fall). Republishing transpersonal shamanology: A response to Roger Walsh. Journal of American Academy of Religions, 66, 641-645.

O'Hara, M. (1992). Relational humanism: A psychology for a pluralistic world. The Humanistic Psychologist, 20, 439-446.

Ornstein, R. E. (1973). The nature of human consciousness: A book of readings. San Francisco: W. H. Freeman.

Otto, R. (1958). The idea of the holy. New York: Oxford University Press.

Padden, W. (1992). Interpreting the sacred: Ways of viewing religion. Boston: Beacon.

Padoux, A. (1989). Mantras--What are they? In H. P. Alper (Ed.), Understanding mantras (pp. 295-318). Albany, NY: State University of New York Press.

Pandit, M. P. (1993). Kundalini yoga: A brief study of Sir John Woodroffe's "The serpent power." Twin Lakes, WI: Lotus Light Publications. (Original work published 1959)

Pandit, M. P. (1970). Sir Aurobindo on the Tantra. Pondicherry, India: Sir Aurobindo Ashram.

Paranjpe, A. C. (1984). Theoretical psychology: The meeting of East and West. New York: Plenum.

Parrot, R. J. (1986). The problem of the Samkhya tattvas as both cosmic and psychological phenomena. Journal of Indian philosophy, 14, 55-77.

Payne, E. A. (1997). The Saktas: An introductory and comparative study. Mineala, NY: Dover. (Original work published 1933)

Pert, C. (1997). Molecules of emotion. New York: Simon & Schuster.

Pervin, L. (1975). Personality: Theory, assessment, and research. New York: John Wiley & Sons.

Piaget, J. (1970). Piaget's theory. In P. Mussen (Ed.), Carmichael's manual of child psychology (Vol. 1, pp. 733-772). New York: Wiley.

Polkinghorne, D. (1983). Methodology for the human sciences. Albany, NY: State University of New York Press.

Pott, P. H. (1966). Yoga and yantra. The Hague, Netherlands: Martinus Nijhoff.

Powell, A. E. (1973). The astral body. London: Theosophical Publishing House. (Original work published 1927)

Prabhavananda, S. (1963). The spiritual heritage of India. Garden City: NY: Doubleday.

Prabhupada, A. C. B. (1978). Srimad Bhagavatam. New York: The Bhaktivedanta Book Trust.

Radha, S. S. (1981). Kundalini yoga for the West. Boulder, CO: Shambhala.

Radhakrishnan, S. (1927). Indian philosophy: Vol. II. New York: Macmillan.

Radhakrishnan, S., & Moore, C. (1957). A source book in Indian philosophy. Princeton, NJ: Princeton University Press.

Rama, S., Ballentine, R., & Ajaya, S. (1976). Yoga and psychotherapy. Glenview, IL: Himalayan International Institute.

Rele, V. G. (1960). The mysterious Kundalini. Bombay, India: D. B. Taraporevala Sons & Co. (Original work published 1927)

Rhine, J. B. (1962). Extra-sensory perception. Boston, MA: B. Humphries.

Rhine, J. B. (1972). New frontiers of the mind: The story of the Duke experiments. New York: Toronto, Farrar, & Rinehart.

Ricoeur, P. (1981). Hermeneutics and the human sciences. Cambridge, MA: Cambridge University Press.

Rieker, H. U. (1971). The yoga of light: Hatha-yoga-pradipika. New York: Seabury Press.

Rogers, C. R. (1951). Client-centered therapy: Its current practice, implications, and theory. Boston: Houghton Mifflin.

Rogers, C. R. (1961). On becoming a person. Boston: Houghton Mifflin.

Rogers, C. R. (1964). Toward a science of the person. In T. W. Wann (Ed.), Behaviorism and phenomenology (pp. 109-133). Chicago: University of Chicago Press.

Rogers, C. R. (1968). Man and the sciences of man. Columbus, OH: Merrill.

Rothberg, D. (1986). Philosophical foundations of transpersonal psychology: An introduction to some basic issues. Journal of Transpersonal Psychology, 18, 1-34.

Ruskan, J. (1993). Emotional clearing. New York: R. Wyler.

Sannella, L. (1992). The kundalini experience. Lower Lake, CA: Integral Publishing.

Saraswati, S. (1973a). Dynamics of yoga. Bihar, India: Bihar School of Yoga.

Saraswati, S. (1973b). Tantra of kundalini yoga. Bihar, India: Bihar School of Yoga.

Schwartz, M. S. (1987). Biofeedback: A practitioner's guide. New York: Guilford Press.

Schwarz, J. (1980). Human energy systems. New York: E. P. Dutton.

Scott, M. (1983). Kundalini in the physical world. London: Routledge & Kegan Paul.

Scotton, B. (1996). The phenomenology and treatment of kundalini. In B. Scotton, A. Chinen, & J. Battista (Eds.), Textbook of transpersonal psychiatry and psychology (pp.261-270). New York: Basic Books.

Scotton, B., Chinen, A., & Battista, J. (Eds.). (1996). Textbook of transpersonal psychiatry and psychology. New York: Basic Books.

Selby, J. (1992). Kundalini awakening. New York: Bantam.

Shaffer, J. (1978). Humanistic psychology. Englewood Cliffs, NJ: Prentice-Hall.

Shamdasani, S. (1996). Introduction. In C. G. Jung, The psychology of kundalini yoga (pp. xvii-xlvi). Princeton, NJ: Princeton University Press.

Shaw, M. (1994). Passionate enlightenment. Princeton, NJ: Princeton University Press.

Sherwood, K. (1996). Chakra therapy. St. Paul, MN: Llewellyn.

Shouksmith, G., & Shouksmith, E. (1990). Psychology in Asia and the Pacific: Status report on teaching and research in eleven countries. RUSHAP Series on Occasional Monographs and Papers, No. 34, Bangkok: UNESCO.

Silburn, L. (1988). Kundalini: The energy of the depths: Selected translations and interpretations of the Tantra-Loka, Vijnanabhairava, Paratrimsika, and Malinivijaya. Albany: State University of New York Press.

Singer, J. L. (1974). Imagery and daydream methods in psychotherapy and behavior modification. New York: Academic.

Singh, K. (1975). Surat shabd yoga. Berkeley, CA: Images Press.

Sinha, D. (1986). Psychology in a third world country: The Indian experience. New Delhi, India: Sage.

Smith, J. (1959). Comparative religion: Whither--and why? In M. Eliade & J. Kitagawa (Eds.), The history of religions: Essays in methodology (pp. 31-58). Chicago: University of Chicago Press.

Smith, J. (1992). The experience of the holy and the idea of God. In S. Twiss & W. Conser (Eds.), Experience of the sacred: Readings in the phenomenology of religion (pp. 234-253). London: Brown University Press.

Smith, W. C. (1975). Methodological issues in religious studies. Chico, CA: New Horizons.

Smith, W. C. (1979). Faith and belief. Princeton, NJ: Princeton University Press.

Smuts, J. (1926). Holism and evolution. New York: Macmillan.

Stewart, D. (1998). Exploring the philosophy of religion. Saddle River, NJ: Prentice Hall.

Straus, E. W. (1965). Phenomenology: Pure and applied. Pittsburgh, PA: Duquesne University Press.

Streng, F. (1967). Emptiness: A study in religious meaning. Nashville, TN: Abingdon.

Sutich, A. J. (1969, Spring). Some considerations regarding transpersonal psychology. Journal of Transpersonal Psychology, 1, 11-20.

Sword, R. M. (1977). Rolfing: An investigation toward a wholistic experience of change. Unpublished doctoral dissertation, Humanistic Psychology Institute, San Francisco.

Taimni, I. (1975). The science of yoga. Wheaton, IL: Quest.

Tart, C. T. (1977). Transpersonal psychologies. New York: Harper & Row.

Tart, C. T. (1977). Science, states of consciousness, and spiritual experiences: The need for state-specific sciences. In C. Tart (Ed.), Transpersonal psychologies (pp. 9-58). New York: Harper & Row.

Taylor, E. (1988). Contemporary interest in classical Eastern psychology. In A. C. Paranjpe, D. Y. Ho, & R. W. Rieber (Eds.), Asian contributions to psychology (pp. 79-119). New York: Praeger.

Taylor, E. (1992). Transpersonal psychology: Its several virtues. The Humanistic Psychologist, 20, 285-300.

Taylor, E. (1993, Fall). Our roots: The American visionary tradition. Noetic Sciences Review, 1-12. Sausalito, CA: Institute of Noetic Sciences.

Taylor, E. (1996a). An intellectual renaissance of humanistic psychology? In E. Taylor (Ed.), The meeting between Sigmund Freud, William James, and Carl Jung: A question of evidence in the history of American psychology (pp. 51-62). Cambridge, MA: Essene Press.

Taylor, E. (1996b). William James on consciousness beyond the margin. Princeton, NJ: Princeton University Press.

Taylor, E. (1997). A psychology of spiritual healing. West Chester, PA: Chrysalis Books.

Taylor, E., & Kimsey-Siegel, H. A. (1998). Proposed reading list to understand the tradition of a humanistic and transpersonally oriented depth psychology at Saybrook. Unpublished manuscript.

Taylor, E., Martinez, M. A., & Piedilato, J. (1998). Models of consciousness implied in a humanistic and transpersonally oriented depth-psychology. Unpublished manuscript.

Tigunait, P. R. (1998). Sakti: The power in Tantra. Honesdale, PA: Himalayan Institute Press.

Tillich, P. (1955). Biblical religion and the search for ultimate reality. Chicago: University of Chicago Press.

Tucci, G. (1961). The theory and practice of the mandala. London: Rider.

Twiss, S., & Conser, W. (1992). Introduction. In S. Twiss & W. Conser (Eds.), Experience of the sacred: Readings in the phenomenology of religion (pp. 1-74). London: Brown University Press.

Twitchel, P. (1971). The far country. Menlo Park, CA: IWP.

van der Leeuw, G. (1967). Religion in essence and manifestation: Volume two. Gloucester, MA: Peter Smith.

Varenne, J. (1976). Yoga and the Hindu tradition. Chicago: University of Chicago

Press.

Vich, M. (1988). Some historical sources of the term "transpersonal." Journal of Transpersonal Psychology, 20, 107-110.

Vishnudevananda, S. (1960). The complete illustrated book of yoga. New York: Bell Publishing.

von Gebstattel, V. E. (1958). The world of the compulsive. In R. May, E. Angel, & H. Ellenberger (Eds.), Existence: A new dimension in psychiatry and psychology (pp. 170-187). New York: Basic Books.

Wach, J. (1958). The comparative study of religions. New York: Columbia University Press.

Wach, J. (1988). Introduction to the history of religions. New York: Macmillan.

Walsh, R., & Vaughan, F. (1993). On transpersonal definitions. Journal of Transpersonal Psychology, 25, 199-207.

Washburn, M. (1994). Transpersonal psychology in psychoanalytic perspective. Albany: State University of New York.

Washburn, M. (1995). The ego and the dynamic ground. Albany: State University of New York.

Wauters, A. (1996). Chakra oracle. Berkeley, CA: Conari.

Wayman, A. (1988). The age of the chakras. Journal of Indological Studies, 3, 99-102.

White, D. (1996). The alchemical body: Sihha traditions in medieval India. Chicago: University of Chicago Press.

White, J. (1979). Kundalini: Evolution and enlightenment. Garden City, NY: Anchor.

Whitney, W. D. (1997). The roots, verb-forms, and primary derivatives of the Sanskrit language. Delhi: Motilal Banarsidass Publishers.

Wilber, K. (1977). The spectrum of consciousness. Wheaton: Quest.

Wilber, K. (1979). Are the chakras real? In J. White (Ed.), Kundalini, evolution, and enlightenment (pp. 120-131). Garden City, NY: Anchor Books.

Wilber, K. (1980). The Atman project. Wheaton, IL: Theosophical Publishing House.

Wilber, K. (1996). Up from Eden: A transpersonal view of human evolution. Wheaton, IL: Theosophical Publishing House.

Wilber, K. (1998). The essential Ken Wilber. Boston: Shambhala.

Wolman, B., & Ullman, M. (Eds.). (1986). Handbook of states of consciousness. New York: Van Nostrand Reinhold.

Woods, J. (1992). The yoga-system of Patanjali. Delhi: Motilal Banarsidass. (Original work published 1914)

Woods, R., & Greenhouse, H. (Eds.). (1974). The new world of dreams. New York:

Macmillan.

Wright, P. A. (1998). Gender issues in Ken Wilber's transpersonal theory. In D. Rothberg & S. Kelly (Eds.), Ken Wilber in dialogue: Conversations with leading transpersonal thinkers (pp. 207-236). Wheaton, IL: Theosophical Publishing House.

Zimmer, H. (1926/1984). Artistic form and yoga in the sacred images of India. Princeton, NJ: Princeton University Press.

Zimmer, H. (1951). Philosophies of India. New York: Princeton University Press.

APPENDIX A

ARTHUR AVALON'S (1919/1974)

TRANSLATION OF THE SAT-CAKRA-NIRUPANA

PRELIMINARY VERSE

Now I speak of the first sprouting shoot (of the Yoga plant) of complete realization of the Brahman, which is to be achieved, according to the Tantras, by means of the six Chakras and so forth in their proper order.

VERSE ONE

In the space outside the Meru, placed on the left and right, are the two Siras, Sasi, and Mihira. The Nadi Susumna, whose substance is the threefold Gunas, is in the middle. She is the form of the Moon, Sun, and Fire; Her body a string of blooming flowers, extends from the middle of the Kanda to the Head, and the Vajra inside Her extends, shining, from the Medhra to the Head.

VERSE TWO

Inside her is Citrini, who is lustrous with the lustre of the Pranava and attainable in Yoga by Yogis. She (Citrini) is subtle as a spider's thread and pierces all the lotuses which are

placed within the backbone, and is pure intelligence. She (Citrini) is beautiful by reason of these (Lotuses) which are strung on her. Inside her (Citrini) is the Brahma-nadi, which extends from the orifice of the mouth of Hara to the place beyond, where Adi-deva is.

VERSE THREE

She is beautiful like a chain of lightning and fine like a (lotus) fibre, and shines in the minds of the sages. She is extremely subtle; the awakener of pure knowledge; the embodiment of all Bliss, whose true nature is pure Consciousness. The Brahma-dvara shines in her mouth. This place is the entrance to the region sprinkled by ambrosia, and is called the Knot, as also the mouth of Susumna.

TRANSLATIONS RELATED TO THE MULADHARA CHAKRA

Beginning in this section, the verses that describe a particular chakra will be grouped together.

VERSE FOUR

Now we come to the Adhara Lotus. It is attached to the mouth of the Susumna, and is placed below the genitals and above the anus. It has four petals of crimson hue. Its head (mouth) hangs downwards. On its petals are the four letters from Va to Sa, of the shining colour of gold.

VERSE FIVE

In this (Lotus) is the square region (Cakra) of Prthivi, surrounded by eight shining spears. It is of a shining yellow colour and beautiful like lightning, as is also the Bija of Dhara which is within.

VERSE SIX

Ornamented with four arms and mounted on the King of Elephants, He carries on His lap the child Creator, resplendent like the young Sun, who has four lustrous arms, and the wealth of whose lotus-face is fourfold.

VERSE SEVEN

Here dwells the Devi Dakini by name; her four arms shine with beauty, and her eyes are brilliant red. She is resplendent like the lustre of many Suns rising at one and the same time. She is the carrier of the revelation of the ever-pure Intelligence.

VERSE EIGHT

Near the mouth of the Nadi called Vajra, and in the pericarp (of the Adhara Lotus), there constantly shines the beautifully luminous and soft, lightning-like triangle which is Kamarupa, and known as Traipura. There is always and everywhere the Vayu called Kandarpa, who is of a deeper red than the Bandhujiva flower, and is the Lord of Beings and resplendent like ten million suns.

VERSE NINE

Inside it (the triangle) is Svayambhu in His Linga-form, beautiful like molten gold, with His head downwards. He is revealed by Knowledge and Meditation, and is of the shape and colour of a new leaf. As the cool rays of lightning and of the full moon charm, so does His beauty. The Deva who resides happily here as in Kasi is in forms like a whirlpool.

VERSES TEN AND ELEVEN

Over it shines the sleeping Kundalini, fine as the fibre of the lotus-stalk. She is the world-bewilderer, gently covering the mouth of Brahma-dvara by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round Siva, and Her lustre is as that of a strong flash of young strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees. She produces melodious poetry and Bandha and all other compositions in prose of verse is sequence or otherwise in Samskrta, Prakrta and other languages. It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root (Mula) Lotus like a chain of brilliant lights.

VERSE TWELVE

Within it reigns dominant Para, the Sri-paramesvari, the Awakener of eternal knowledge. She is the Omnipotent Kala who is wonderfully skillful to create, and is subtler than the subtest. She is the receptacle of that continuous stream of ambrosia which flows from the Eternal Bliss. By Her radiance it is that the whole of this Universe and this Cauldron is illuminated.

VERSE THIRTEEN

By meditating thus on Her who shines within the Mula-Cakra, with the lustre of ten million Suns, a man becomes Lord of speech and King among men, and an Adept in all kinds of learning. He becomes ever free from all diseases, and his inmost Spirit becomes full of great gladness. Pure of disposition by his deep and musical words, he serves the foremost of the Devas.

TRANSLATION OF VERSES ON THE SVADHISTHANA CHAKRA

VERSE FOURTEEN

There is another Lotus placed inside the Susumna at the root of the genitals, of a beautiful vermilion color. On its six petals are the letters from Ba to Puramdara, with the Bindu

superposed, of the shining colour of lightning.

VERSE FIFTEEN

Within it is the white, shining, watery region of Varuna, is the shape of a half-moon, and therein, seated on a Makara, is the Bija Vam, stainless and white as the autumnal moon.

VERSE SIXTEEN

May Hari, who is within it, who is in the pride of early youth, whose body is of a luminous blue beautiful to behold, who is dressed in yellow raiment, is four armed, and wears the Sri-vatsa, and the Kaustubha, protect us!

VERSE SEVENTEEN

It is here the Rakini always dwells. She is of the colour of a blue lotus. The beauty of Her body is enhanced by Her uplifted arms holding various weapons. She is dressed in celestial raiment and ornaments, and Her mind is exalted with the drinking ambrosia.

VERSE EIGHTEEN

He who meditates upon this stainless Lotus, which is named Svadhisthana, is freed immediately from all his enemies, such as the fault of Aha Karma and so forth. He

becomes a Lord among Yogis, and is like the Sun illuminating the dense darkness of ignorance. The wealth of his nectar-like words flows in prose and verse in well- reasoned discourse.

TRANSLATION OF THE MANIPURA CHAKRA

VERSE NINETEEN

Above it, and at the root of the navel, is the shining Lotus of ten petals, of the colour of heavy-laden rain-clouds. Within it are the letters Da to Pha, of the colour of the blue lotus with the Nada and Bindu above them. Meditate there on the region of Fire, triangular in form and shining like the rising sun. Outside it are three Swastika marks, and within, the Bija of Vahni himself.

VERSE TWENTY

Meditate upon Him (Fire) seated on a ram, four-armed, radiant like the rising Sun. In His lap ever dwells Rudra, who is of a pure vermilion hue. He (Rudra) is white with the ashes with which He is smeared; of an ancient aspect and three-eyed, His hands are placed in the attitude of granting boons and of dispelling fear. He is the destroyer of

creation.

VERSE TWENTY-ONE

Here abides Lakini, the benefactress of all. She is four-armed, of radiant body, is dark (of complexion), clothed in yellow raiment and decked with various ornaments, and exalted with the drinking of ambrosia. By meditating on this Navel Lotus the power to destroy and create (the world) is acquired. Vani with all the wealth of knowledge ever abides in the lotus of His face.

TRANSLATIONS RELATED TO THE ANAHATA CHAKRA

VERSE TWENTY-TWO

Above that, in the heart, is the charming Lotus, of the shining colour of the Bandhuka flower, with the twelve letters beginning with Ka, of the colour of vermilion, placed therein. It is known by its name of Anahata, and is like the celestial wishing-tree, bestowing even more than (the supplicant's) desire. The Region of Vayu, beautiful and with six corners, which is like unto the smoke in colour, is here.

VERSE TWENTY-THREE

Meditate within it on the sweet and excellent Pavana Bija, grey as a mass of smoke, with four arms, and seated on a black antelope. And within it also (meditate) upon the Abode of Mercy, the Stainless Lord who is lustrous like the Sun, and whose two hands make the gestures which grant boons and dispel the fears of the three worlds.

VERSE TWENTY-FOUR

Here dwells Kakini, who in colour is yellow like unto new lightning, exhilarated and auspicious; three-eyed and the benefactress of all. She wears all kinds of ornaments, and in Her four hands She carries the noose and the skull, and makes the sign of blessing and the sign which dispels fear. Her heart is softened with the drinking of nectar.

VERSE TWENTY-FIVE

The Sakti whose tender body is like ten million flashes of lightning is in the pericarp of this Lotus in the form of a triangle (Trikona). Inside the triangle is the Siva-Linga known by the name of Bana. This Linga is like shining gold, and on his head is an orifice minute as that in a gem. He is the resplendent abode of Laksmi.

VERSE TWENTY-SIX

He who meditates on this Heart Lotus becomes (like) the Lord of Speech, and (like)

Isvara he is able to protect and destroy the worlds. This Lotus, is like the celestial wishing-tree, the abode and seat of Sarva. It is beautiful by the Hamsa, which is like unto the steady tapering flame of a lamp in a windless place. The filaments which surround and adorn its pericarp, illuminated by the solar region, charm.

VERSE TWENTY-SEVEN

Foremost among Yogis, he ever is dearer than the dearest to women, He is pre-eminently wise and full of noble deeds. His senses are completely under control. His mind in its intense concentration is engrossed in thoughts of the Brahman. His inspired speech flows like a stream of (clear) water. He is like the Devata who is the beloved of Laksmi and he is able at will to enter another's body.

TRANSLATIONS RELATED TO THE VISHUDDHA CHAKRA

VERSES TWENTY-EIGHT AND TWENTY-NINE

In the throat is the Lotus called Vishuddha, which is pure and of a smoky purple hue. All the (sixteen) shining vowels on its (sixteen) petals, of a crimson hue, are distinctly visible to him whose mind (Buddhi) is illumined. In the pericarp of this lotus there is the Ethereal Region, circular in shape, and white like the Moon. On an elephant white as

snow is seated the Bija of Ambara, who is white of colour.

Of His four arms, two hold the noose and goad, and the other two make the gestures of granting boons and dispelling fear. These add to His beauty. In His lap there ever dwells the great snow-white Deva, three-eyed and five-faced, with ten beautiful arms, and clothed in a tiger's skin. His body is united with that of Girija, and He is known by what His name, Sada-Siva, signifies.

VERSE THIRTY

Purer than the Ocean of Nectar is the Sakti Sakini who dwells in this Lotus. Her raiment is yellow, and in Her four lotus-hands She carries the bow, the arrow, the noose, and the goad. The whole region of the Moon without the mark of the hare is in the pericarp of this Lotus. This (region) is the gateway of great Liberation for him who desires the wealth of Yoga and whose senses are pure and controlled.

VERSE THIRTY-ONE

He who has attained complete knowledge of the Atma (Brahman) becomes by constantly concentrating his mind (Citta) on this Lotus a great Sage, eloquent and wise, and enjoys uninterrupted peace of mind. He sees the three periods, and becomes the benefactor of all, free from disease and sorrow and long-lived, and, like Hamsa, the destroyer of endless

dangers.

VERSE THIRTY-ONE-A

The Yogi, his mind constantly fixed on this Lotus, his breath controlled by Kumbhaka, is in his wrath able to move all the three worlds. Neither Brahma nor Visnu, neither Hari-Hari nor Surya nor Ganapa is able to control his power (resist him).

TRANSLATIONS RELATED TO THE AJNA CHAKRA

VERSE THIRTY-TWO

The Lotus named Ajna is like the moon, (beautifully white). On its two petals are the letters Ha and Ksa, which are also white and enhance its beauty. It shines with the glory of Dhyana. Inside it is the Sakti Hakini, whose six faces are like so many moons. She has six arms, in one of which She holds a book; two others are lifted up in the gestures of dispelling fear and granting boons, and with the rest She holds a skull, a small drum, and a rosary. Her mind is pure (Suddha-Citta).

VERSE THIRTY-THREE

Within this Lotus dwells the subtle mind (Manas). It is well-known. Inside the Yoni in the pericarp is the Siva called Itara, in His phallic form. He here shines like a chain of

lightning flashes. The first Bija of the Vedas, which is the abode of the most excellent Sakti and which by its lustre makes visible the Brahma-sutra, is also there. The Sadhaka with steady mind should meditate upon these according to the order (prescribed).

VERSE THIRTY-FOUR

The excellent Sadhaka, whose Atma is nothing but a meditation on this Lotus, is able quickly to enter another's body at will, and becomes the most excellent among Munis, and all-knowing and all-seeing. He becomes the benefactor of all, and versed in all the Sastras. He realizes his unity with the Brahman and acquires excellent and unknown powers. Full of fame and long-lived, he ever becomes the Creator, Destroyer, and Preserver, of the three worlds.

VERSE THIRTY-FIVE

Within the triangle in this Cakra ever dwells the combination of letters which form the Pranava. It is the inner Atma as pure mind (Buddhi), and resembles a flame in its radiance. Above it is the half (crescent) moon, and above this, again, is Ma-kara, shining in its form of Bindu. Above this Nada, whose whiteness equals that of Balarama and diffuses the rays of the Moon.

VERSE THIRTY-SIX

When the Yogi closes the house which hangs without support, the knowledge whereof he has gained by the service of Parama-guru, and when the Cetas by repeated practice becomes dissolved in this place which is the abode of uninterrupted bliss, he then sees within the middle of and in the space above (the triangle) sparks of fire distinctly shining.

VERSE THIRTY-SEVEN

He then also sees the Light which is in the form of a flaming lamp. It is lustrous like the clearly shining morning sun, and glows between the Sky and the Earth. It is here that the Bhagavan manifests Himself in the fullness of His might. He knows no decay, and witnesseth all, and is here as He is in the region of Fire, Moon, and Sun.

VERSE THIRTY-EIGHT

This is the incomparable and delightful abode of Visnu. The excellent Yogi at the time of death joyfully places his vital breath (Prana) here and enters (after death) that Supreme, Eternal, Birthless, Primeval Deva, the Purusha, who was before the three worlds, and who is known by the Vedanta.

VERSE THIRTY-NINE

When the actions of the Yogi are, through the service of the Lotus feet of his Guru, in all

respects good, then he will see above it (i.e., Ajna-cakra) the form of the Mahanada, and will ever hold in the Lotus of his hand the Siddhi of Speech. The Mahanada, which is the place of dissolution of Vayu is the half of Siva, and like the plough in shape, is tranquil and grants boons and dispels fear, and makes manifest pure Intelligence (Buddhi).

TRANSLATIONS RELATED TO THE SAHASRARA CHAKRA

VERSE FORTY

Above all these, in the vacant space wherein is Sankhini Nadi, and below Visarga is the Lotus of a thousand petals. This Lotus, lustrous and whiter than the full Moon, has its head turned downward. It charms. Its clustered filaments are tinged with the colour of the young Sun. Its body is luminous with the letters beginning with A, and it is the absolute bliss.

VERSE FORTY-ONE

Within it (Sahasrara) is the full Moon, without the mark of the hare, resplendent as in a clear sky. It sheds its rays in profusion, and is moist and cool like nectar. Inside it Candra-mandala), constantly shining like lightning, is the Triangle and inside this, again, shines the Great Void which is served in secret by all the Suras.

VERSE FORTY-TWO

Well concealed, and attainable only by great effort, is that subtle Bindu (Sunya) which is the chief root of Liberation and which manifests the pure Nirvana-Kala with Ama-Kala. Here is the Deva who is known to all as Parama-Siva. He is the Brahman and the Atma of all beings. In Him are united both Rasa and Virasa, and He is the Sun which destroys the darkness of nescience and delusion.

VERSE FORTY-THREE

By shedding a constant and profuse stream of nectar-like essence, the Bhagavan instructs the Yati of pure mind in the knowledge by which he realizes the oneness of the Jivatma and the Paramatma. He pervades all things as their Lord, who is the ever-flowing and spreading current of all manner of bliss known by the name of Hamsah Parama (Paramahamsah).

VERSE FORTY-FOUR

The Saivas call it the abode of Siva; the Vaisnavas call it Prama Purusa; other again, call it the place of Hari-Hara. Those who are filled with a passion for the Lotus feet of the Devi call it the excellent abode of the Devi; and other great sages (Munis) call it the pure place of Prakrti-Purusa.

pureplace of Prakrti-Purusa.

VERSE FORTY-FIVE

That most excellent of men who has controlled his mind and known this place is never again born in the Wandering, as there is nothing in the three worlds which bind him. His mind being controlled and his aim achieved, he possesses complete power to do all which he wishes, and to prevent that which is contrary to his will. He ever moves toward the Brahman. His speech, whether in prose or verse, is ever pure and sweet.

VERSE FORTY-SIX

Here is the excellent (supreme) sixteenth Kala of the moon. She is pure, and resembles (in colour) the young Sun. She is as thin as the hundredth part of a fibre in the stalk of a lotus. She is lustrous and soft like ten million lightning flashes, and is down-turned. From Her, whose source is the Brahman, flows copiously the continuos stream of nectar (or, She is the receptacle of the stream of excellent nectar which comes from the blissful union of Para and Para).

VERSE FORTY-SEVEN

Inside it (Ama-kala) is Nirvana-kala, more excellent than the excellent. She is as subtle

as the thousandth part of the end of a hair, and of the shape of the crescent moon. She is the ever-existent Bhagavati, who is the Devata who pervades all beings. She grants divine knowledge, and is as lustrous as the light of all the suns shining at one and the same time.

VERSE FORTY-EIGHT

When its middle space (i.e., middle of the Nirvana-kala) shines the Supreme and Primordial Nirvana-Sakti; She is lustrous like ten million suns, and is the Mother of the three worlds. She is extremely subtle, and like unto the ten-millionth part of the end of a hair. She contains within Her the constantly flowing stream of gladness, and is the life of all beings. She graciously carries the knowledge of the Truth (Tattva) to the mind of the sages.

VERSE FORTY-NINE

Within Her is the everlasting place called the abode of Siva, which is free from Maya, attainable only by Yogis, and known by the name of Nityananda. It is replete with every form of bliss, and is pure knowledge itself. Some call it the Brahman; others call it the Hamsa. Wise men describe it as the abode of Visnu, and righteous men speak of it as the ineffable place of knowledge of the Atma, or the place of Liberation.

VERSE FIFTY

He whose nature is purified by the practice of Yama, Niyama, and the like, learns from the mouth of his Guru the process which opens the way to the discovery of the great Liberation. He whose whole being is immersed in the Brahman then rouses the Devi by Hum-kara, pierces the centre of the Linga, the mouth of which is closed, and is therefore invisible, and by means of the Air and Fire (within him) place Her within the Brahmadvara.

VERSE FIFTY-ONE

The Devi who Suddha-sattva pierces the three Lingas, and, having reached all the lotuses which are known as the Brahma-nadi lotuses, shines therein in the fullness of Her lustre. Thereafter in Her subtle state, lustrous like lightning and fine like the lotus fibre, She goes to the gleaming flame-like Siva, the Supreme Bliss and [all] of a sudden produces the bliss of Liberation

VERSE FIFTY-TWO

The wise and excellent Yogi rapt in ecstasy, and devoted to the Lotus feet of his Guru, should lead Kula-Kundali along with Jiva to Her Lord the Para-siva in the abode of Liberation within the pure Lotus, and meditate upon Her who grants all desires as the

Caitanya-rupa-Bhagavati. When he thus leads Kula-Kundalini, he should make all things absorb into Her.

VERSE FIFTY-THREE

The beautiful Kundali drinks the excellent red nectar issuing from Para-Siva, and returns from there where shines Eternal and Transcendent Bliss in all its glory along with the path of Kula, and again enters the Muladhara. The Yogi who has gained steadiness of mind makes offering (Tarpana) to the Ista-devata and to the Devatas in the six centres (Cakra), Dakini and others, with that stream of celestial nectar which is in the vessel of Brahmanda, the knowledge whereof he has gained through the tradition of the Gurus.

VERSE FIFTY-FOUR

The Yogi who has after practice of Yama, Niyama, and the like, learnt this excellent method from the two Lotus Feet of the auspicious Diksa-guru, which are the source of uninterrupted joy, and whose mind (Manas) is controlled, in never born again in this world (Samsara). For him there is no dissolution even at the time of Final Dissolution. Gladdened by constant realization of that which is the source of Eternal Bliss, he becomes full of peace and foremost among all Yogis.

VERSE FIFTY-FIVE

If the Yogi who is devoted to the Lotus Feet of his Guru, with heart unperturbed and concentrated mind, reads this work which is the supreme source of the knowledge of Liberation, and which faultless, pure, and most secret, then of a very surety his mind dances at the Feet of his Ista-devata.

APPENDIX B

SANSKRIT PRONUNCIATION GUIDE

This guide to the pronunciation of the Sanskrit terms used in this study is offered for those who are interested. It may be added that the ancient grammarians of India strongly emphasized correct pronunciation because of the belief of the power inherent in the Sanskrit terms. This is especially evident in the use of mantra, where articulation, the muscular action of the body, the pitch, volume, and duration are considered important for effective attainment of the particular psycho-spiritual experience (Danielou, 1991). According to this view, correct pronunciation of the Sanskrit terms constitutes a psychospiritual exercise. It can also be added that correct pronunciation is important when two words are very similar; for example, sari and sari, which have two completely different meanings. This particular pronunciation guide is from Prabhupada (1978).

The vowels:

a like the "a" as in "organ" or the "u" in "but"

a – like the "a" in "far" or "father" but held twice as long as short "a"

i like the "i" in "pin" or "lily"

i like the "i" in "pique" or "police" but held twice as long as short "i"

u like the "u" in "push"

u like the "u" in "rule" but held twice as long as short "u"

r like the "ri" in "rim" or "rip"

r like "ree" in "reed"

l like "l" followed by "r" (lr)

e like the "e" in "they"

ai like the "ai" in "aisle"

o like the "o" in "go"

au like the "ow" in "how"

m (anusvara), a resonant nasal like the "n" in the French word "bon"

h (visarga), a final "h" sound: "ah" is pronounced like "aha"; "ih" like "ihi"

The consonants:

k	as in "kite"	jh	as in "hedghog"
kh	as in Eckhart	n	as in "canyon"
g	as in "give"	t	as in "tub"

gh	as in "dig-hard"	th	as in "light-hearted"
n	as in "sing"	d	as in "dove"
c	as in "chair"	dha	as in "red-hot"
ch	as in "staunch-heart"	n	as "rna" (prepare to say the "r" and say "na")

t as in "tub" but with tongue against teeth

th as in "light-hearted" but with the tongue against teeth

d as in "dove" but with the tongue against teeth

dh as in "red-hot" but with the tongue against teeth

n as in "nut" but the tongue between teeth

p	as in "pine"	l	as in "light"
ph	as in "uphill"	v	as in "vine"
b	as in "bird"	s	(palatal), pronounced "sh"
bh	as in "rub-hard"	s	(cerebral), as the "sh" in "shine"
y	as in "yes"	s	as in "sun"
r	as in "run"	h	as in "home"

There are no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long or whose short vowel is followed by more than one consonant.