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Dancing in the Rainbow Sky – the fertile mother, open and grounded

When I first took the book *Lady of the Lotus-Born – The Life and Enlightenment of Yeshe Tsogyal*, I thought my reading would be an unsuccessful adventure since it seemed to be full of secret qualities of teachings that would require previous fundamental notions of Mahayana and Tantric Buddhism. I spent hours trying to figure it out. Reading the glossary and notes as well as making connections between the Sanskrit words and their concepts throughout the book, as it was a huge mandala full of details and associations compounded with my ignorance and confusion. I asked for patience. My persistence was to hold to the belief that somehow this basic confusion, as in art, would reveal a deeper sense of awareness, bringing about the dimension which is developed into beautiful transcendent works of art in an imaginary world devoid of inherent existence. I am glad to read:

The mental state of nescience and dullness
 Is Primal Wisdom, All-embracing Space.
 The clouded mind enwrapped in ignorance:
 From nowhere else comes constancy in Dharma.
 Watch this ignorance,
 For there is Vairochana¹.
 Do not cling to mental sharpness;
 And allow whatever comes, to come. (Lady of the Lotus-Born 48)

In the course of this adventure, the concepts and the Sanskrit words are still a challenge but not a barrier to a basic understanding of these symbolic letters of feminine wisdom. Lady Yeshe Tsogyal's language of song and poetry is outside time. It liberates one's mind from the binding notion that one needs to be liberated from the body to move towards the reality of the soul. Yes, body, mind and soul are all involved and not adverse to one another.

In homage to the Guru Dakinis², the Buddha, the Mother of all Buddhas, and in praise of the dancing transmutation of Her form, the book *Lady of the Lotus-Born* is opened. In chapter three, on Perfect Enjoyment, in the form of *Vajradhara*³, Guru Rinpoche appears and introduces *Trikaya*, the transcendent reality described in terms of Five Bodies⁴. I took some time to realize that form is emptiness and emptiness is form and one does not differ from the other; that Perfect Enjoyment could not be more than spontaneous clarity; and that compassion is also one of the aspects of the Immutable Diamond or *Vajra* Body, also called Rainbow Body⁵ that merges into the Body of Complete Enlightenment. Along the pages, I discover that together with the Five Bodies there are many other fives – five elements, five principles, five eyes, five emotions, five wisdoms, five paths, five buddhas and five hundred periods multiplied by five. Then I realized the atemporal reality of being, which transcends the frontiers of time and eternity. I find ultimately that there are not five forms, definitive or individual, but all are aspects of the totality from different angles composing a cosmic kaleidoscope.

Yet, it is the body, which is a microcosm of the world (with all the exuberance of the blood and cells) that is first responsible for involving the entire being in refining the mind from the senses to the depths of the soul. The body is the temple of the soul and it cannot be separated from the mind nor can the mind be separated from the soul. The experience of the miraculous powers of the body, of the subtle energies circulating in the subtle channels, manifesting the quintessential element⁶, is only possible if it is grounded – grounded in primordial purity and the void bridging the outer and the inner all the way from the bottom of the womb⁷ to the open sky.

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Today is the last day of the year 2000, and I reserved this day to review those pages you just finished to reading. I would like to discuss some points in hopes that I can clarify some of the concepts discussed above. I will bring up some considerations, mainly about *chakras*, since it is related to the subtle body. Also, I would like to discuss how those concepts can be related to science, more specifically with physics.

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The word “tantra” is derived from *tonati*, which means expansion, and *trayati*, meaning liberation. Thus, it is related to a spiritual practice in expanding the consciousness and liberating the mind⁸. Mind is termed as *chitta*, meaning awareness, encompassing it to different levels of existence. Mind, different from our usual concept, is not related to thought, emotion or memory, but related to the universal mind which the individual mind is part of, including objective, subjective or absence of awareness. According to Tantra, consciousness is considered a homogenous entity and to activate it, it is necessary to achieve the homogenous state of the universal mind or total awareness. For tantrikas, there is an enormous source of energy in the physical body and it is necessary to practice *yoga*⁹ in order to liberate this energy and to bring light to the entire consciousness, making the bridge to psycho-physiological existence.

According to Hiroshi Motoyama¹⁰, in his book *Theories of the Chakras: Bridge to Higher Consciousness*, he shows how mythology is behind the existence of tantra yoga, taught to humankind by the Lord Shiva:

Lord Shiva, known as the *Destroyer*, ranks with Lord Brahma, the *Creator*, and Lord Vishnu, the *Maintainer*, as one of the three great Gods of Indian religious teaching. The tantra yoga given by Shiva provides the means whereby a man can transcend himself and attain a state of being unified with and equal to that of God, the Absolute, Himself. (21)

A human being has three bodies and three associated minds. Increasing his awareness, a person can liberate herself from the limitations of the three bodies and minds, to reach the state of oneness. The three bodies and minds are:

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- (a) the physical body and its mind, i.e., the consciousness that operates in association with the physical body;
- (b) the astral (subtle) body and its mind, i.e., the consciousness that we experience primarily as emotions and feelings; and
- (c) the causal body and its mind, i.e., the consciousness that is expressed mainly as intelligence and wisdom.

Of these three, the physical body and its mind exist and work in the tangible world. This set, then, might be termed yang in relation to the other two, those that cannot be known by either the physical senses or the thinking rooted in physical sensations. This yang part, however, is in fact sustained and kept alive by the hidden yin aspects – the astral and the causal. (22)

The Yoga Cudamani Upanishad explains the significance of the three bodies, as described in Motoyama's *Theories of the Chakras*:

It records that at primordial creation, an empty space (or ether) was created from Brahman, the One, the highest principle of the universe. From this, air, fire, water, and earth were consequently created. These five "elements," pervade all things and underlie their manifest form. The presiding deities of these five realms are Shiva, Ishvara, Rudra, Vishnu, and Brahma respectively. Brahma, the lord of the earth, is believed to be the creator of gods, angels, human, plants, and the like. Lord Brahma, endows man with a body composed of the five elements and divided into three parts. The portion composed of physical elements is called the "gross body" (sthulasharira); that portion made up of subtle elements is called the astral (or subtle) body (sukshmatharira); that part which contains the causes of all that each human being is as an individual, is known as the causal body (karanasharira). It is said that all things in existence possess these three bodies. Within the causal body, the three gunas (qualities) – sattva (purity, wisdom, peace), rajas (activity, passion), and tamas (inertia, lethargy) – exist in a harmonious state of perfect equilibrium. However, in the astral and physical bodies, this balance among the gunas is lost, resulting in dynamic interaction among the three. (131)

It is in this way (not meaning that each body-mind are separate entities, but rather they are parts of the organic whole), that it is believed that for each body-mind there is energy centers and a system of energy channels. The channels are called *nadis* and the centers, *chakras*. The seven *chakras* are the centers of the energy system in the astral body, and the *nadis* are the channels that distribute this energy. Motoyama explains:

In the physical body, the channels are represented by the cardio-vascular, lymphatic, and acupuncture meridian systems, and the centers are represented by

the brain, the nervous plexuses, and the acupuncture points. The corresponding centers and channels of all three bodies are closely interrelated. Besides being a control center in each dimension, a chakra works as a center of interchange between the physical and the astral, and between the astral and the causal dimensions. Through the chakras, subtle prana¹¹ in the astral body can be transformed, for instance, into energy for the physical dimension, thereby providing the physical body with essential life energy. (23)

In this way, Motoyama defines the existence of the *chakras*, which act as switches for the higher centers in the brain. There is no general consensus concerning the number of *nadis* which exist in the body. The number varies from 1,000 to 350,000 and they are an intrinsic element of the astral body, because, as Motoyama says, “*nadis* are composed of subtle matter” (135). Although it can be related to the cardio-vascular and nervous system, this theory does not show evidence for a correspondence with the traditional descriptions of the *nadis*:

Jaba Darshana Upanishad states that *ida*¹² starts at the *muladhara*¹³, goes up the left side of *sushumna*¹⁴, and ends in the left nostril. Actually, though, the upper ends of the sympathetic nerve stems lying on either side of the spine do not terminate anywhere near the nostrils. Likewise, the *sushumna*, although it could possibly lie in the central canal of the spinal column, cannot be the same as the nerve itself. It is said that all *nadis* originate at the *kandasthana*¹⁵, a spherical region centered around the navel. From there, the other *nadis*, follow paths on all sides of the *sushumna* – right and left, from and back. Some terminate in the eyes or ears, others in the genital or perineal area, still others in the mouth or tongue. (138)

All those ideas don't agree with Western medicine, which considers the brain and the spinal column to be the nervous system. For evidence that *nadis* are not identical with the nervous system, Motoyama brings an interesting connection to embryology following

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anatomical structures developed from the endoderm and mesoderm at the embryonic stage:

From the point of view of embryology, as well, it is clear that the navel and the formation of the nervous system are not related. The navel and its surrounding organs develop from the endoderm and mesoderm. For example, the connective tissues of the following anatomical structures develop from the mesoderm: kidneys, adrenal glands, sexual glands, uterine tubes, womb, vagina, notocord, supporting structures (bone, cartilage, and connective tissue in the broad sense), dentine, heart, blood vessels, lymphatic vessels, lymph nodes, hemolymph nodes, spleen, striated nervous system develops from the ectoderm. Thus, even at the embryonic stage, the navel and the nervous system are not closely related. This evidence leads me to believe that the *nadis* are not identical with the nervous system (138)

These contradictions were put in this way: there are two types of *nadis*, gross and subtle. “The former are said to correspond to the nervous and vascular systems of the physical body, while the latter are composed of subtle matter and belong to the astral body” (139). Acupuncture meridians, like the *nadis*, are also deemed to be channels for the circulation of vital energy. For the Chandogya Upanishad:

Gross *nadis* (those of the physical body) are filled with a body fluid which is responsible to the suns rays. The number of *nadis* and meridians may be similar. Although there are twelve ordinary and eight extraordinary meridians, vast numbers of minor meridians also are said to exist. It is quite possible that if all these were counted, the total number of meridians might reach 72,000, the figure usually associated with the *nadis*. (140)

It is indispensable for the activation of the *chakras* to reach the true wisdom, and for that, there are techniques for *chakras* awakenings, a part of tantra yoga, developing *siddhis*¹⁶. Although we cannot say that *chakras* really exist, rigorous disciplines for the body are attained through physical energy, which is transformed into astral energy through the work of the *chakras*. They were first codified by Patanjali, who compiled his

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Yoga Sutras in the fifth or sixth century B.C., based upon the teachings of various Yoga sects. There are eight types or disciplines:

- (1) Yama (abstention from evil conduct);
- (2) Niyama (virtuous conduct)
- (3) Asana (physical postures)
- (4) Pranayama (regulation of the breath)
- (5) Pratyahara (withdrawal of the senses)
- (6) Dharana (concentration)
- (7) Dhyana (meditation)
- (8) Samadhi (union of subject and object)

These disciplines may be classified into five groups:

- (1) Moral training: Yama, Niyama. Purification and harmonization of the mind.
 - (2) Physical training: Asana, Pranayama. Regulation of vital energy and blood circulation; regulation of nervous and muscle function.
 - (3) Mental training: Pratyahara, Dharana. Breaking through the shell of the self through introversion and the control of consciousness.
 - (4) Spiritual training: Dhyana. Attaining superconsciousness and contact with spiritual beings.
 - (5) Samadhi: Oneness with the Divine, the highest stage of spiritual development.
- (32)

In practice, tantra employs asanas, pranayama, bandhas¹⁷, and mudras to purify the mind and body. Asanas is “posture” – a pose in which mind and body are relaxed and composed. It is believed that asanas are a discipline of the body which affects the mind, and in turn, the mind affects the body. Body, mind, and spirit have, in the West, been separated into distinct areas, but it is not the case here:

Physical exercises generate physiological effects on the muscles and bones, while the purpose of yoga asanas in to foster mental and spiritual – as well as physical – health.[...] According to tradition Lord Shiva, who is worshipped by yogis as the deity who releases human beings from this world, created yoga and the asanas. He is said to have devised 8,400,000 asanas and taught them to the goddess Parvati, his first disciple. In the ancient tradition, the practice of asanas is said to release one from the bonds of karma. Each person is thought to reincarnate 8,400,000 times, and the practice of each asana supposedly releases him from one incarnation. However, in reality no more than a few hundred asanas have come

down to us after several thousand years, and only 84 of them are described in detail in the scripture. (39)

The meaning of Yoga is to bring together the various polarities in order to reach a state of balance and transcend our limited vision. To Swami Sivananda Radha, it works in this way:

The interplay of forces between the body and the mind is undeniable, even if imperceptible for a long time. We cannot see our physical body grow, and yet it DOES grow. There is also no doubt that bodily activities do influence the mind. Running, swimming, or dancing give a lift, while chanting, singing, or laughing bring about a more subtle influence. When an asana is mastered, intelligence serves a new purpose as awareness streams with its help into every fiber, every cell of the body. There is a new sense of being united with one's body and self. (Hatha Yoga 22)

Pranayama. "Prana means vital force [...] and ayama means expansion, and has overtones of restraint and control. Thus pranayama means 'techniques for controlling prana'" (77). The aims of pranayama include:

- (1) the absorption of prana into the subtle energy (astral) body through the visualization of the process;
- (2) the increase of prana flow through the subtle nadis;
- (3) the conversion of this subtle energy into vital energy of the physical dimension through the functioning of the chakras, which connect the subtle nadis with the physical body;
- (4) and the increased circulation of this energy through the blood vessels, nerves, and meridians. (77)

Pranayana is the science of breathing, which connects the macrocosm with the microcosm and vice-versa. It is also interesting to observe that these disciplines are practiced together with mudras. As Motoyama defines, mudras are:

Mudras are types of gestures which generate great psychic power and deeply "spiritual" emotions. Certain mudras are used to control involuntary, normally subconscious physiological processes. They develop awareness of the flow of vital energy (prana) in the astral body, and allow the practitioner to gain conscious

control over it. Once this has been achieved, prana may be sent to any part of the body, or even transmitted to others (this is what makes psychic healing possible). Many of the mudras combine asana, pranayama, and bandha practices into one. Since each of the constituent part generates its own beneficial effects, the cumulative effect can be tremendous. The mudras are important as preparation for pratyahara and dharana practices; in fact, they are the core of the techniques for awakening the chakras. (33)

Not being less important, the recitation of sacred sounds is another extremely powerful practice: “At first the practitioner is conscious of sound as it arises in his throat; as the awareness deepens, his consciousness becomes increasingly clear and unifies to become the sound itself. The mind is purified and becomes tranquil” (37). Speech is more than the exchange of words with others, it is also talking to one’s self. In the learning of each asana there will also be a learning of dependence, interdependence, and interaction related to body, mind and speech. Each *chakra* has its own sounds.

We could go much further considering each *chakra* with their particular exercises and their localization, functions and implications. However, I could already conclude that *chakras* exist in three different dimensions, being physical, astral and causal and that they are all closely related to each other, converting the energy of one dimension into another. The *chakras* are also intermediaries between the physical body and consciousness, and it is possible to reach enlightenment through the awakening of the *chakras*. The microscopic body would meet with the universal mind, reaching the spiritual liberation. Motoyama says: “As the *chakras* are activated and awakened, man not only becomes aware of the higher realms of existence, but also gains the power to enter those realms, and then, in turn, to support and give life to the lower dimensions.” (23)

James Hillman asks:

To take the sense of in-ness literally is to be caught in the ancient dilemma about the soul's location: is it in the heart, in the humors, or the nervous system? It is in the pineal gland, the carotid artery, or dispersed through the cells of living tissue? Is it information inside genes? [...] we realize body also as a subtle body – a fantasy system of complexes, symptoms, tastes, influences and relations, zones of delight, pathologized images, trapped insights – then body and soul lose their borders, neither more literal or metaphorical than the other. (Re-Visioning Psychology 174)

All these studies on *chakras* seem to be very reasonable, understandable and even logical for our abstract knowledge. However, I wonder how science could take this kind of study. Living in the Ojai Valley, I came across an extraordinary book, *The Ending of Time*, where the Indian philosopher, Jiddu Krishnamurti, and the physicist, David Bohm, have a very interesting and exciting dialogue around subjects like matter, soul, mind, time, consciousness, universe, The Ground, and so on. I started, then, a new journey through physics in an attempt to see how Western culture could approach this kind of knowledge, which is yet far from our ordinary touching.

In physics, reality cannot be said to exist in any forms that are fixed, and even the physical nature of matter is questionable. Consciousness was introduced into physics, in a sense, because the relativity theory requires that the frame of reference¹⁸ of the observer must be taken into account. In classical physics, they consider that there is a real world out there, acting independently of human consciousness, and it is constructed from real objects, such as neurons and molecules. However, quantum physics, doesn't agree with this theory. For physicists, consciousness is deeply and inextricably involved and not a byproduct of materiality. Exactly how the relationship between consciousness and matter occurs is still an open question.

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Heisenberg described the hidden world beneath our phenomenal world, as one of *potentia*, a term first used by Aristotle. According to quantum theory¹⁹, mind gives form to *potentia*, which then exhibits the property of matter. This hidden field is not definable in mechanistic terms; it is a vast conglomeration of tendencies, contradictions, and probabilities. As a result of this dilemma, David Bohm, being influenced by Krishnamurti, was stimulated to expand his studies in quantum physics. Norman Friedman, in his book *Bridging Science and Spirit*, tells us about it:

David Bohm presents a new conception of order in which the nature of reality and consciousness are described as a coherent whole, consisting of an unending process of enfoldment and unfoldment from a hidden level called the implicate order²⁰. The implicate order, the underlying order from which the wave unfolds, is the nonmanifest aspect of reality; it is outside space-time. [...] His hidden variable theory evolved into his concept of the implicate order being engaged in a process of enfoldment and unfoldment. This concept, in turn, led to the postulations of a meaning or consciousness throughout nature, which Bohm called “soma-significance”. (42)

This concept of an inseparable quantum interconnectedness of the whole universe is the fundamental reality, and that relatively independently behaving parts are particular and contingent forms within this whole. Another attribute of the quantum potential²¹ is that it is multidimensional. We cannot “see” the effects of a fifth dimension, and according to the physicist Oscar Klein, this happens because it is rolled up into an exceedingly small measurement of about 10^{-33} cm. To Bohm, our three-dimensional realities contain aspects of a ground that is based on more dimensions than we normally perceive – that our everyday world is a three-dimensional projection of a higher-dimensional reality. He brings a new concept that is called holomovement:

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The holomovement is described as the infinite spectrum of generative orders. Remember that the generative order included the implicate order. The holomovement, then, is an infinite spectrum of implicate orders, an unbroken and undivided totality. In certain cases, we can extract or abstract particular aspects of the holomovement, but basically all forms of the holomovement is unlimited, indefinable, and immeasurable. It is the ground of everything. (63)

He suggests that empty space is a vast ocean of energy, which unfolds to form space, time, and matter. The ocean of energy, from which matter springs, is not primarily in space and time at all, and therefore it is not recognized in the mathematical formulations of physics. This vast energy pool is ignored because present-day physical instruments cannot measure it. But to Bohm, this ocean of energy – the implicate order – is not inert, it is conscious and alive, a continuum of consciousness. There are deeper and deeper orders, all merging into the holomovement, which is the infinite-dimensional ground of All That Is.

The soma-significance, soma (physical) and significance (mental), are two aspects of one overall reality. The whole idea of the somasignificant or signasomatic is that at no stage are mind and matter ever separated. All energy contains consciousness. It looks like we are physically composed of conscious cells that carry within themselves the realization of their own identity. Or as Norman Friedman says:

Perhaps another way of viewing it is that *all* gestalts of matter are actually manifest portions of quantum matter fields. Matter is an energy state of space itself, or of the implicate order, with atoms, molecules, and so forth representing increasingly complex systems of quantized fields. All matter, biological or not, is a manifestation of its own field. The implications of this are startling. Not only is an electron an explication of its own field, but a human cell can be viewed in a similar manner and, in principle, so can human beings. Our whole body is a manifestation of its own matter field. (235)

Marie-Louise von Franz, in her book *On Dreams and Death: A Jungian Interpretation*, recognizes the importance of David Bohm's research and relates it to Jungian psychology:

For the psychologist it is clear that his idea of an "implicate order" David Bohm has outlined a projected model of the collective unconscious, so that in his theory we have before us an attempt to outline a psychophysical model of the unity of all existence. The background of this existence, as Bohm expresses it, is an infinite reservoir – a "vast sea" – of energy which lies deeply behind/under our consciousness, which is unfolded in space-time. (153)

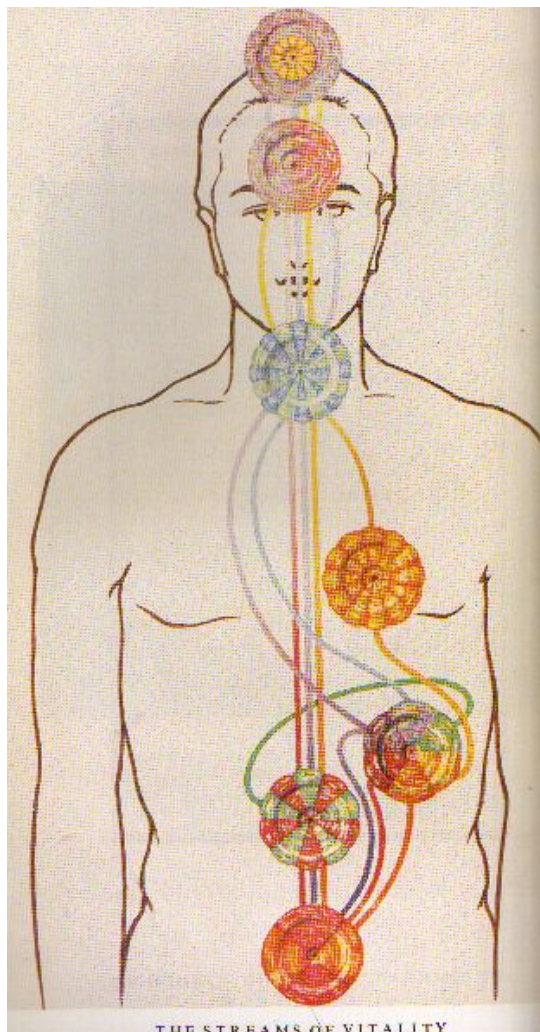
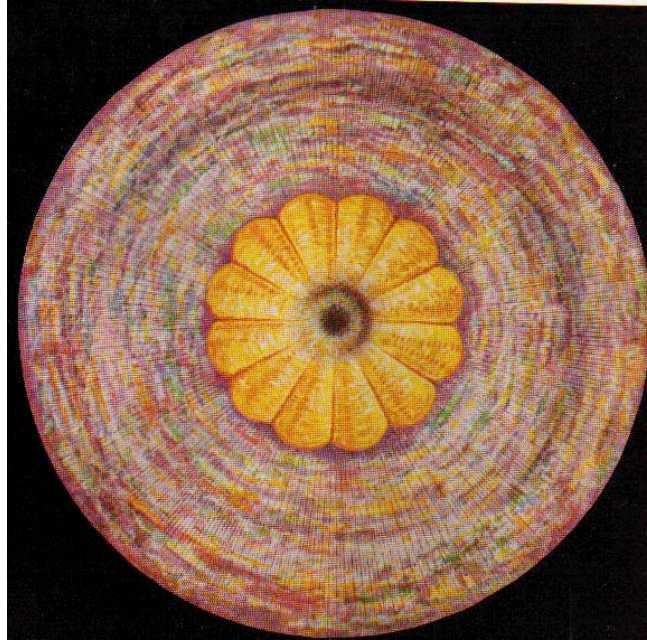
All this makes complete sense with Jung's studies, since he saw the unconscious as both personal and connected to the collective unconscious. To Jung, the collective unconscious is transcendental and, because of that, we have synchronicity as well as the archetypes. Unfortunately, most of the scientists have neglected most of those studies. I remember when I used to work at the International Center of Condensed Matter Physics in Brasilia and how hard it was to understand any of the subjects, since they were full of complicated and infinite mathematical equations. It looks like our science is now moving in a better direction- the purpose of physics is not to only make models and equations, but to also become a more communicative way on a subtle level. Although, subtle levels cannot be understood by concepts, logic or thought, they can be experienced in a direct and transcendental way, as through awakening the *chakras* or through Yeshe Tsogyal, experienced through dedication, persistence, courage, meditation, intuition and psychic powers. Huxley had already said: "operational calculus for the divine Ground is not possible." I arrive at the conclusion that Western and Eastern thought are not completely separate traditions of thought but, rather they are thought complementary have different aspects of the same whole. Everything is interconnected and interpenetrated.

Notes:

1. Vairochana, Skt. (*rnam par sanmg mdzad*, Tib.). There are five Buddha Families (Tathagata, Vajra, Jewel, Lotus and Action) and they are presided over by the Dhyani Buddhas who are depicted in a mandala arranged with blue Vairochana in the center corresponding to the wisdom of all-embracing space, which is the pure nature of form and affliction of bewilderment.
2. Dakini, Skt. (*mkha' 'gro*, Tib.). A feminine personification of Wisdom.
3. Vajradhara, Skt. (*rdo rje 'chang*, Tib.). A Sambhogakaya form of Buddha representing the union of the five Buddha Families.
4. Five Bodies or Trikaya, Skt. (*sku gsum*, Tib.). According to the teachings of the Mahayana, the transcendent reality of perfect Buddhahood is described in terms of two, three, four or five bodies, or kayas. Dharmakaya (the Body of Truth is the absolute “emptiness” aspect of Buddhahood) and Rupakaya (the Body of Form) is subdivided into Sambhogakaya (the Body of Perfect Enjoyment) and the Nirmanakaya (the Body of Manifestation). There is also Svabhavikakaya (the Body of Suchness) referring the body’s union system. The Immutable Diamond or Vajra Body is the indestructible aspect of Buddhahood and finally, the Body of Complete Enlightenment .
5. Rainbow Body (*ja lus*, Tib.). Synonymous with the Diamond Body. There are three kinds of rainbow body: the rainbow body so called, the radiant body, and the rainbow body of great transference. There are specific practices according to the Nyingma school and when there is no further purpose for such a manifestation, the practitioner dissolves his or her body into a radiant body and merges into the Primordial Ground.
6. The subtle energies, conditioned by karma and the emotions, that course through the channels of the subtle body and have an effect on both the mind and the ordinary physical body. When these energies are purified and brought under control, they become the pure energy of wisdom. It is also called wind-energies, the subtle energies that circulate in the subtle channels of the body and acting as the vehicle of the essence-drops, the support of the mind. Essence-drop, on the external level, is regarded as the quintessential element of the physical

- body. On the subtle level, the term is used to refer to the “absolute bodhichitta,” in other words, the nature of the mind.
7. Womb or Bhaga, Skt. Secret space. Very often in the context of the Mantrayana this refers to the Dharmadhatu, the space of absolute purity and emptiness.
 8. Tantra is said to have originated from the secret body of knowledge, including the asanas, transmitted from Shiva to Parvati and taught in turn to her offspring.
 9. The Sanskrit word *yoga* has two meanings. The first is “union,” implying harmony, unity and stability. The second meaning is “yoke,” meaning the unification of the individual self with the divine. What distinguishes tantra from conventional yoga practice is that the inner awareness and conscious utilization of asanas, prannayama, bandhas and mudras, are a controlled activation of *shakti*, the female creative cosmic force which generates all manifest form.
 10. Dr. Motoyama is the founder of the Institute for Religion and Psychology in Tokyo. Author of over twenty books. He was selected by UNESCO in 1974 as one of the ten most excellent parapsychologists in the world.
 11. Prana: vital energy
 12. Ida: one of the three major nadis. It is on the left of sushumna, its mouth over Brahmarandhra; terminates in the left nostril.
 13. Muladhara chakra: in the perineum.
 14. Sushumna: one of the three major nadis. It is up the spine, to the top of the head.
 15. Kandasthana: the root of all nadis, kandasthana is nine fingerbreadths above the muladhara chakra and the center of it is the navel.
 16. Siddhis: although commonly defined as “miraculous powers,” siddhis are best understood as faculties bestowed upon the aspirant when he experience the divine realm of existence.
 17. Bandha: the word bandha means to hold or tighten. Bandhas help improve physical health through massage of the internal organs, stimulation and regulation of the nerves, and the removal of stagnant blood.

18. Frame of reference: a set of coordinate axes by which the position or location of an object may be specified.
19. Quantum theory: a mathematical theory that describes the behavior of all systems (in principle) but is especially useful in the atomic and subatomic realms. According to quantum theory, individual events are inherently unpredictable, nonseparable, and in the view of some physicists, observer-dependent.
20. Implicate order: the basic order, according to Bohm, from which our three-dimensional world springs. It is multidimensional, and its connections are independent of space and time. The implicate order is identified with the wave function (a mathematical description of the state of a quantum system – the smallest discrete unit of energy released or observed in a process) in quantum theory.
21. Quantum potential: according to David Bohm, a potential that acts on a subatomic particle in addition to normal classical potentials. When two particles are separated in space, interconnected by any classical potentials, they are still correlated through the quantum potential, which acts instantaneously. Instantaneous action violates the spirit of relativity, at the least. It is through the quantum potential that Bohm arrives at his concept of wholeness, wherein, the two particles are not seen as separate entities but as a projection from a higher-dimensional domain.



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