

Eternal Way of Truth
Part Two
50 - 70

Cycle of Life
Exoteric and Esoteric Text



50 Contact, lovers.

contact with lovers by which we seek



51 Sensation, a man with his eye pierced
by arrows.

sensation and from its impression is formed



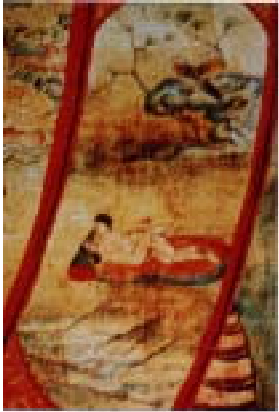
52 Desire, a man drinking.

desire which leads to



53 Attachment, a man picking fruits.

attachment to life, so one wants to



54 Survival, the reproductive act.

survive, through children which leads to



55 Birth, a woman giving birth.

birth, which leads to



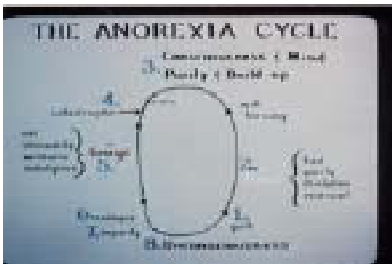
56 And finally old age and death, a corpse being carried away to be eaten by jackals and vultures.

old age and death, which in the presence of anger and desire lead back to ignorance.



57 All of this is held by Kala, the goddess of time.

Thus, one is held in the grip of time, by Kala.



58 The same pattern is illustrated in the anorexia cycle. At one, one feels guilt for over-eating and decides to fast. At two, one purges out the body by fasting and forced restraint. The willful acts of discipline succeeds and at three purity is attained. However, a build-up of having said “no” has occurred in the body, feelings and mind. Eventually one can’t stand saying no any longer, begins to feel denied and that life is useless. At four the slipping leads to a catastrophic breakdown, five, gorging in a wild indulgence of eating. As the collapse at six is complete, and the impurity at seven of overeating is dominant, the ardent victim of anexoria falls at eight, unconscious. Eventually regaining consciousness, he feels guilty for

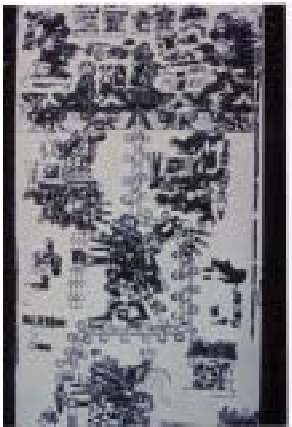
what has happened and willfully decides to fast again, and so on endlessly. Is there any hope?

Write an interpretation of this diagram, but in terms of sex instead of eating.



59 In Genesis, 28, the story of Jacob's dream gives us some hope. Jacob left Beersheva in haste for Haran, and at the close of the first day of travel, he lighted upon a certain place and tarried there a night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it and said, 'I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee I will give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east and the west and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blest...' And Jacob awaked out of his sleep, and he said, 'How dreadful is this place! This is none other than the house of God, and this is the gate of heaven.' And Jacob...took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el, the house of God." Jacob's ladder provided a connection between heaven and earth.

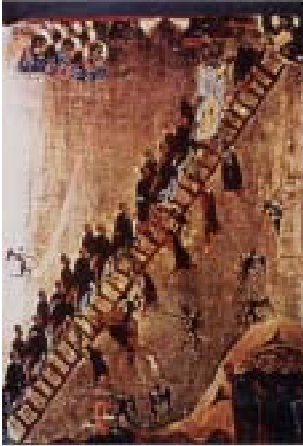
The key to the golden door is in this biblical passage. Reread it knowing that the pillar, El, is the linga, the tree of life.



60 Here Quetzalcoatl is descending from

Omegocan, the "Place of Duality," at the summit of the world mountain. At the top we see Quetzalcoatl as a child receiving instruction from the Lady and Lord of that highest place, and then descending to earth as an incarnation of the message. Those two aloft were addressed as two aspects of the one substance of all life: Lady-of-our-flesh, Lord-of-our-flesh; and recognized also as, She-who-is-clothed-in-black, He-who-is-clothed-in-the-color-of-blood," which is to say, the night sky and the sun.

The ladder or golden door is a strange situation.



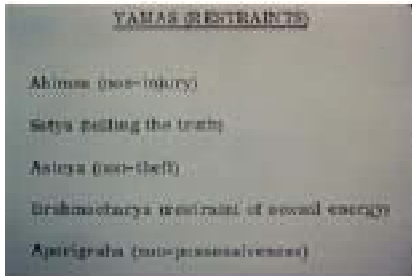
61 Trying to ascend the ladder to heaven is subject to the judgment of past karma. This painting from St. Catharine's Monastery in the Sinai from the 7th Century A.D. shows the many that fall because of their sins.

Many fall when trying to enter the golden door. Each one falls, because they feel in their heart of hearts that they do not deserve to enter.



62 In this east African Wahungwe painting the attempt to commune with the great spirit in the sky begins by burying a royal virgin alive at the base of the tree. Then at the top a snake crawls out of the branches. How does one climb the ladder or tree to commune with the ultimate?

One price to pay is the sacrifice of that which is valuable. Sacrifice atones for previous sins and cultivates detachment.



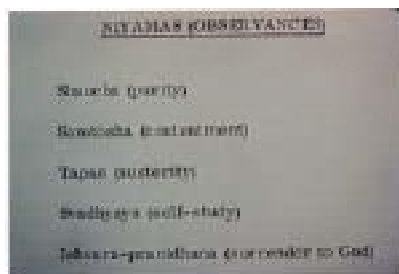
63 One's first step is to stop creating new karma by following the basic restraints.

Sacrifice of things is well enough; however, the most difficult and most effective sacrifices are personal. Each of the above yamas requires sacrificing the ego. The ego does not like this and will supply reasons for not doing so. Only your love, faith in and knowledge of God and guru will enable you to overcome this clever resistance of the ego.



64 These five steps are symbolized in the first five steps to the yoga temple. The upper steps represent the purification of speech and feelings.

The yogic journey begins with the first steps of the yamas. Without sincerely cultivating them your progress will be stopped.



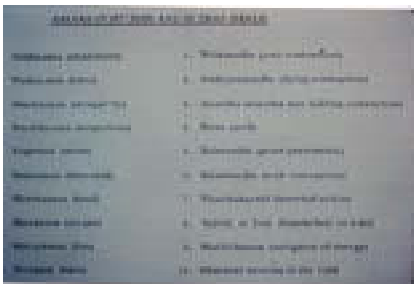
65 This purification comes from following the code of observances, in yoga, the niyamas.

You must take these niyamas seriously. Work hard on perfecting the ones you are good at.



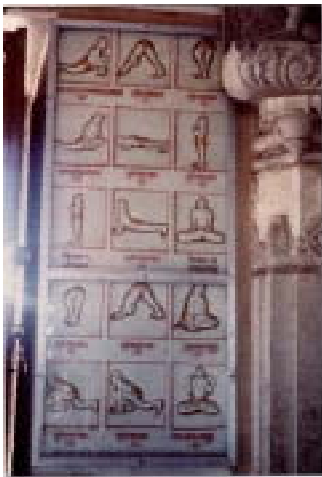
66 This takes us to the temple porch. To enter the temple one must take up yoga seriously.

The temple porch or mandapa is crossed by improvement in the niyamas. To pass through the wooden door of the temple and enter the mandala you must take up asanas and mudras. Study asanas and mudras.



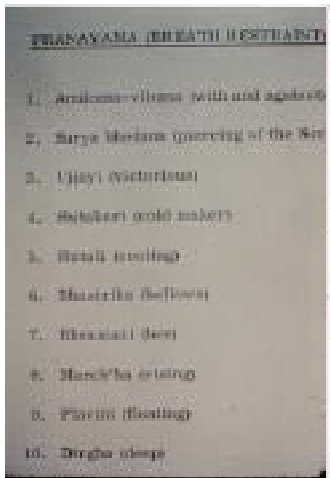
67 The next step then, is practising the basic postures and energy seals, asanas and mudras. These activities purify the muscles and body of the aspirant.

Master the first 18 on this list.



68 The postures are depicted on the walls of the temple's central room.

What is the name of this set of postures?



69 Breath restraint is the purifier of the blood and the internal energy channels.

You must also master, wilfully, these pranayamas. Do them wilfully. Through Natural Meditation, all these asanas, mudras and pranayama occur spontaneously. For now do them only wilfully.



70 These murals show the basic pranayamas.

The temple at Kayavarohana is a book of yoga. These pranayamas, perfected wilfully, qualify one to 'enter the kauli of the temple, signifying a kshatriya or leader.