



115 The vehicle of the God of Will, the sustainer Vishnu, is Garuda, who is here genuflecting over a cobra. Garuda's hands are clasped in reverence to Vishnu and they hold an emblem of Vishnu, a shalagramashila, sheltered by another hooded cobra. On his forehead are the marks of ida, pingala and sushumna. Garuda is prana, the energy of breath and the force used by Vishnu to master the serpent. Garuda is the power of the sky, prana, and the serpent is the power of the earth, apana. Here, prana is victorious over apana. Prana is the substrata of the mind, the mount of Vishnu.

Garuda is the vehicle of Vishnu. He is the strength of prana (the flow of contact between us, in the body). He is the means by which that aspect of God which is will, discipline and concentration (Vishnu) carries out those actions that come from His nature.



116 Shiva's mount is the bull, Nandi. This huge stone Nandi near Mysore, India, has the sign of Shiva across his nose: three horizontal white bars. Nandi is Sanskrit for joy.

Nandi is Shiva's vehicle: joy (vibrant energy).



117 Just inside the entrance of a Shiva Temple sits Nandi, astride the sushumna of the Temple, gazing at his master, Shiva.

Nandi sits on the sushumna line of the Kayavarohana temple staring into the eyes of Shiva. Joy vibrates between them.



118 The central line of the temple symbolises not only the sushumna of the human body but also the middle path of yoga. The use of will causes one to vary from the middle way. Discipline to the right and indulgence to the left. Surrender leaves one in the middle.

The central line of the temple symbolises not only the sushumna of the human body but also the middle path of yoga. The use of will causes one to vary from the

middle way. Discipline to the right and indulgence to the left. Surrender leaves one in the middle.



119 The temple soars into the sky, joining Earth to Heaven. This is God's gift, prasada: God's grace.

When the sushumna is upright, one's body becomes the connection between Earth and Heaven. Because Man stands upright he is connected to the energy of the Sky and evolves rapidly.



120 Nimrod built the Tower of Babel hoping to provide a pathway for the gods to come from Heaven down to Earth.

The Tower of Babel symbolises the pathway of the Descent of the Gods. That is the means by which the spiritual entity (the individual) is grounded (unconsciously joined with Earth or the goddess, the Other).



121 This restoration painting of the Babylon of Nebuchadnezzar II is dominated by a ziggurat at center left. The ziggurat is built to heal the break between Heaven and Earth.

The schism between us is bridged by the ziggurat at Babylon, symbolising the susumna.



122 The minaret of the mosque of Samana, Iraq, is the Moslem symbol of expansion, evolution of consciousness and the flame of wisdom. Spiralling up this holy mountain the pilgrim travels toward God, so his receptivity is met by the descending spiral, the manifestation of the spirit.

The Islamic minaret provides the connection to resolve the three conditions: separated, grounded and transcendent.



123 In the Divine Comedy, Dante stands at the gate of hell and at the foot of the Mountain of Purgatory on the summit of which is paradise in the figure of a sacred marriage. Dante holds a book of scripture in front of a church, both of which are to save

him from hell.

Dante in front of the Mountain of Purgatory. Purgatory is the process of life. Study the Cycle of Life Chart before proceeding.



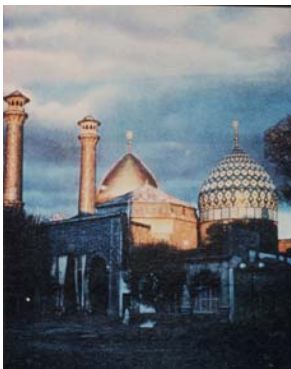
124 The multi-towers of Tiruvannamalai Temple is seen from a higher sacred mountain of Shiva, Arunachaleshvara. On this mountain is the ashram of the famous "Who Am I?" yogi, Ramana Maharshi.

South Indian Shiva temples stress the gateways around the ritam square.



125 Now we are in the courtyard of the same temple. Nandi faces the entrance to a temple of his lord outside the picture on the left. In the background towers a temple gate symbolic of the world mountain, supporting on its summit the high chamber of Shiva and his consort, Parvati.

One can pass through the gates onto the pathway to paradise only by the initiation process.



126 The domes of this Shiite mosque just outside Teheran are built over the tomb of a Moslem saint. The sky piercing domes reach for Moslem paradise.

The Shiite sect in Islam shows both the male phallic minaret and the female domed roundness.



127 The union of heaven, man and earth is represented here by the three golden balls on the finial or top of this Islamic dome at the Mosque of Madraseh-yi-Madar-I-Shah in Iran.

The domed mosque shows no representations of God, in accordance with Mohammed's injunction. Thus the formless nature of God is stressed.



128 The Javanese Buddhist temple at Borobudur soars like a mountain with ascending stages from earthly to transcendental concerns. Around its sculptured base are representations of the pleasures and sorrows of earthly life. The first gallery exhibits scenes from the life of the

Buddha Shakyamuni. Mounting further, we are inspired by the pictured legend of a princely youth in quest of illumination; higher still is the biography of the Buddhist sage Asanga. On the summit platforms, high above the earthly plane, are three circles of bell-shaped tabernacles enclosing meditating Buddhas.

This Buddhist temple at Borobudur, Java has around its base carvings of the first level of yoga; however, they are covered by the added first level terrace. This was not a later suppression; it was to symbolize the esoteric nature of yoga.



129 The temple palace at Angkor Wat in Cambodia shows the same square format of heavenly order, ritam.

This temple at Ankor Wat, Kampuchia, was the last great temple or shrine built of which the priests understood the inner meaning.



130 The plan of the temple grounds reflect the central channel and patterns set down in ancient yogic scriptures.

When the priesthood died, the formal holding of the light of truth was lost. In this priesthood, of the Sanatana Dharma Foundation, we are setting out to rekindle that flame of esotericism.



131 The round "Temple of Heaven" in Peking, China, seems an exception to our rule of squareness representing heavenliness; however, its actual name is the Hall of Prayers for an Abundant Harvest, a temple of the Earth.

The Chinese basic religion is "Taoism" and evolved from ancient Shamanism, the prehistoric medicine man. The Tao is the Chinese name for the Sanskrit brahman.



132 In the upper center, this aerial view shows the round, three-storied temple set exactly in the center of our heavenly square.

Did the truth that designed this lay out of temples evolve separately in each country or region or was it spread by missionaries?



133 A depiction of a Mayan holy mountain in Copan, Honduras, built around 300 A.D.

I used to live in Copan and was then an astronomer-priest. I argued with the establishment over a refinement in the meaning of the planet Venus, so they put out my eyes. Now, I don't argue anymore.



134 In Yucatan about A.D. 950, the Mayans built this temple of Kukulcan, the feathered serpent.

Maya, about 950 A.D. A handful or two of evolved people have moved around this planet and developed the basis for these various civilisations.



135 In this view of the same temple, a causeway leads to the circular sacrificial pool.

Now, it is time to leave these things.



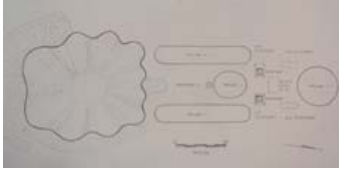
136 This detail of a Toltec Temple of Quetzalcoatl in Tehuacan, Mexico, gives several examples of the same feathered serpent.

And, to build our temple through sadhana.



137 2,000 years earlier at La Venta, Mexico, this Olmec pyramid was built.

Our holy mountain should just be a mountain made holy by our tapas.



138 It is the largest holy mountain built in the Americas. This drawing shows the plan of the Ceremonial Center with the pyramid at the left.

As this era ends, the subtle plan of each of our bodies has been shown to us by the ancients; let us not ignore that good karma.



139 The pyramids at Giza near Cairo. The largest, at the right, is not a tomb but part of a ceremonial center.

As ancient as these pyramids are (about 2700 B.C.) they represent the beginning of the decline of spiritual knowledge. Instead of being able to achieve the divine body, they began to try to suspend the body by the power of the pyramid shape, then they began to use them as preservation tombs.



140 The greatest of all man-made holy mountains contained the initiation and testing chambers of the Egyptian elite.

The great pyramid was the last used for spiritual initiation.