

Part 2

CYCLE OF LIFE

(1)



The Buddhist wheel of dharma symbolizes the universal law. This key to liberation shows the dynamic balancing of the 3-fold spiral, positive, negative, and equilibrium.

(2)



This painting by Eiki Kano hangs in the Imperial Palace in Kyoto, Japan. The human soul to the Japanese is three interlocking spirals.

(3)



A drawing of the same tripartite aspects of life uniting in an equilibrium in the centre.

(4)1:09



Lama Govinda has summarized the 8-fold path to samadhi as being a balance of will, sensuality and wisdom, the 3 aspects of life.

(5)



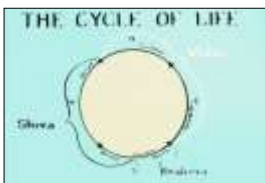
The yin-yang symbol is itself the third principle that of equilibrium, formed by the dynamic balance of the opposing two-fold principle. It is surrounded by the eight trigrams, like the eight spokes of the dharma wheel.

(6)



Here Carl Jung shows the dynamic cycling of life from thought to intuition to sensation to feeling.

(7)



The cycle of life starts at conception from Brahma's perfect form to birth, fades into Vishnu's realm of growth to the sustaining of life. As time accumulates, the purifying effort of decay sets in, supervised by Shiva, until death carries us into the blackness of non-existence.

(8)



Brahma is the origin of creation. From his eternal form flows all forms, creatures and knowledge. Brahma's form is like a template which stamps out copies or duplicates.

(9) 2:56



The Egyptian equivalent of Brahma is Ptah, shown here on the left. From the earth, Ptah using his staff formed all creatures in his own image and breathed life into them.

(10)



The DNA molecule is based on the divine form. Here the DNA is unzipping, then it gathers additional pieces from the environment.

(11)



Thus the world is brought into order.

(12)



And now Ptah or the creative pattern has duplicated itself. Brahma has created a creature.

(13)



One half of the DNA is encapsulated in the female egg or ovum. Note the three small round bodies to the right of the ovum. They are polar bodies.

(14)



The other half of the DNA is contained in each of the thousands of male eggs or sperm, shown here rushing on one direction toward an ovum out of the picture on the right.

(15) 4:31



Here is a single sperm cell with its attached whipping tail starting to penetrate an ovum.

(16)



Fertilization happens when the head of the sperm cell succeeds in penetrating the ovum membrane and the two halves of the DNA unite.

(17)



After 7 weeks the eye spots are visible in the inch long human embryo.

(18)



Krishna here protects the embryo of Uttara by his own energy. This avatar of Vishnu is doing his duty of sustaining life.

(19)



Still in the womb of the mother, a four-month old is more than 6 inches long.

(20)



Human birth is usually difficult, as is another kind of birth, the birth of urge for the Absolute.

21)



Lord Vishnu, born up from the cosmic waters maintains all the affairs of the entire universe. The two main parts of Vishnu's duty are discipline and sustenance.

(22)



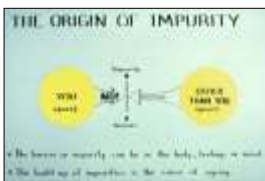
Surya, God of the Sun, is the personification of discipline. The concentrated effulgent sun is his halo. The conch is his mantra, Gayatri, his banner, the gold of God. In his other left hand is the pink lotus of creation. In his upper right hand is the discus of light, his power. Riding across the sky on his chariot, the Sun God has been worshiped the world over. Using one's will to discipline oneself leads to growth and success in life.

(23) 6:48



To sustain one's success is the duty and nature of Narayana, floating on lotus leaf Narayana sustains the world by sucking on his left big toe. Note the four stars placed vertically on the centre line of his forehead. Why is it that once success is attained it cannot be permanently kept?

(24)



If any impurity was involved in achieving the growth or in sustaining the success, that impurity must be removed. The removal of impurity makes the heaven of success unstable. This diagram shows the origin of impurity. If in any activity the eternally pure you at any point resists or tries to force that which is the eternally pure other than you, the refusal of that other forms an impurity, an apparent existence. The build-up of such impurities is the cause of aging, decay and death. Thus the cycle of life goes into its decline.

(25)



Shiva is the Purifier. The trident the crescent moon, in his hair, the cobra around his neck, the earrings, conch in his left hand, the marked bands of collected prana or life energy on his arms all signify different modes of purification. His power of purification is the divine Uma. The Purifier dissolves impurity.

(26) 8:54



The female equivalent of Shiva is Amba. She is loaded with weapons meant for the destruction of impurities. Her tiger mount symbolizes her mastery over the animal quality of life. Amba is fierce, but benevolent; however, she has a more impatient form, Kali.

(27)



Kali is the personification of time. Her bloody sword attests to the death of many impurities shown as heads and skulls. Her lolling tongue and blazing eyes depict the intensity of her energy on destroying impurity. The final destruction leads to death for the impure.

(28) 10:12



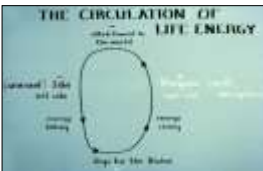
The goddess of death is Yamari, or Durga, the killer of the buffalo demon, animal power. She is also crushing a man who from his ignorance has generated impurity by his ego centered activities.

(29)



This graphic representation of the cycle of life has in the upper left examples of the different lifetimes one might live through. The life energy circulates over and over through the cycle of life.

(30)



If one looks at the human body from the back, the circulation of the life energy moves counter-clockwise. When energy rises up the pingala energy channel, through wilful actions, one succeeds and gets attached to their life and possessions. When one tries to enjoy them, the energy starts moving down the ida energy channel on the left side of the body. Through sensual enjoyment, one's success and possessions are consumed until one has nothing. The latent urge for the divine in each of us is all that is left. Lacking wisdom one begins using one's will to achieve divinity and the cycle starts over.

(31) 12:00



In the Chinese text, the Secret of the Golden flower, the circulation of life energy is described. The rising and falling of the energy are counted by kwei or rhythms and measured by hoi or intervals. Washing is the purification associated with energy rising and the deluge of bathing is the energy descending. What causes the circulation?

(32)



This remarkable view of Vishnu in the Lakshmi Narayana Temple in Bombay, India, shows the image as it is worshipped. The image is dressed and the principle face of Vishnu is painted. The ornaments completely obscure the figure underneath.

(33)



With ornaments taken off the beatific form of Vishnu is revealed. This life sustaining or positive aspect is balanced by his other aspect on the opposite side.

(34)



This is the death aspect. For every positive, willful, constructive action the nature of life is such that it is balanced by a negative, sensual, destructive action.

(35)



The Mayan equivalent of Vishnu is the Lord of Life, Quetzalcoatl, the positive lifter of his people. When Quetzalcoatl accomplished his life-season and the time for his predestined fall drew nigh, he made no move to delay or evade it; and though he must have known his destiny as written in the stars, he was strangely taken by surprise. There came to his palace a young god, Tez Catlipoca, bearing a mirror wrapped in the skin of a rabbit. He said to the palace servant. "Go tell your master I have come to show him his own flesh". Informed of this, Quetzalcoatl answered. "What does he call my own flesh? Go and ask." But when the vigorous young god came in; "Welcome youth, whence do you come?" the elder said in greeting. "You've put yourself to much trouble. What is this my flesh that you would show me?" "My Lord and my priest." the youth replied, uncovering his mirror. "Look now upon your flesh. See yourself as you are seen."

(36)



And when Quetzalcoatl beheld his face, wrinkled, aged and full of sores, he was appalled. This rear view is Quetzalcoatl, the Lord of Death. It is the positive and negative aspects of life that keep the cycle of life turning.

(37) [15:48](#)



How can we overcome this potentially endless cycle?

(38)



The Tibetan Wheel of Becoming. In the center revolve the motivating three poisons.

(39)



Ignorance the pig, desire the cock, hostility the serpent.

(40)



In the next arch, souls ascending and descending in rounds of rebirth.

(41)



Next, the six realms of rebirth, a teaching Bodhisattva in each. From the top, circling clockwise, this is the realm of the gods.

(42)



Then, on clockwise, are the Titans.

(43)



The next realm is the hungry ghosts, followed by hell-beings.

(44)



The beasts and finally the realm of mankind. In the rim, holding all enclosed, are the twelve interdependent causes.

(45)



Clockwise from the lower left are ignorance, the blind woman being led.

(46)



Karmic formations, the potter.

(47)



Consciousness, the monkey.

(48)



Mind and body, a man ferrying others.

(49)



The senses, a house with windows.

(50)



Contact, lovers.

(51)



Sensation, a man with his eye pierced by arrows.

(52)



Desire, a man drinking.

(53)



Attachment, a man picking fruits.

(54)



Survival, the reproductive act.

(55)



Birth, a woman giving birth.

(56)



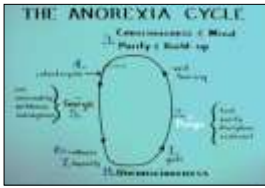
And finally old age and death, a corpse carried to be eaten by jackals and vultures.

(57)



All of this is held by Kala, the Goddess of Time.

(58) 18:54



The same pattern is illustrated in the anorexia cycle. At 1, one feels guilt for over-eating and decides to fast. At 2, one purges out the body by fasting and forced restraint. The wilful acts of discipline succeed and at 3, 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 4, the slipping leads to a catastrophic breakdown of, at 5, gorging in a wild indulgence of eating. As the collapse at 6 is complete, and the impurity at 7 of overeating is dominant, the ardent victim of anorexia falls at 8, unconscious. Eventually regaining consciousness, he feels guilty for what has happened and wilfully decides to fast again, and so on endlessly. Is there any hope?

(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 up 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 shall 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 blessed. And Jacob awaked out of this 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.

(60) 22:66



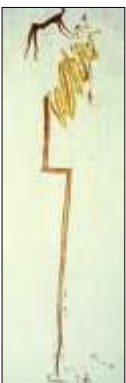
Here Quetzalcoatl is descending from Omegacon, the "Place of Duality," at the summit of the World Mountain. At the top we see Quetzalcoatl as a child receiving instruction from the Lady and Lord of that highest place, and then descending to earth as an incarnation of the message. In prayer, these two 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.

(61)



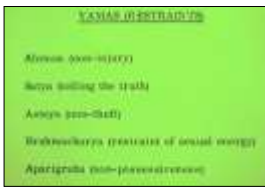
Trying to ascend the ladder to heaven is subject to the judgment of past karma. This painting from St. Catherine's Monastery in the Sinai from the 7th Century A.D. shows the many that fall because of their sins

(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?

(63)



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

YAMAS (RESTRAINTS)

Ahimsa (non-injury)

Satya (telling the truth)

Asteya (non—theft)

Brahmacharya (restraint of sexual energy)

Aparigraha (non-possessiveness)

(64) [24:30](#)



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

(65)



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

NIYAMAS (OBSERVANCES)

Shaucha (purity)

Samtosha (contentment)

Tapas (austerity)

Svadhya (self-study)

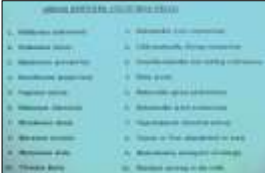
Ishvara—pranidhana (surrender to God)

(66)



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

(67)



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

(68)



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

(69)



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

(70)



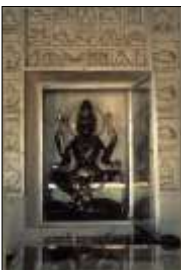
These murals show the basic pranayamas.

(71)



Pratyahara means the withdrawal of the attention from each of the five sense organs.

(72)



This step cannot be completed without facing up to the temple Kali, the Purifier of the Senses.

(73)



The step of concentration involves the purification of the brain and attention. The power necessary to succeed with these techniques depends on the element of air.

(74)



The monkey god Hanuman, is the son of air and must be worshiped to achieve concentration.

(75)



Meditation is the steady flow of attention on an idea or object for a long period of time. It purifies the personality or sense of self and removes the attachment to the act of viewing.

(76)



The most difficult step up the ladder depends on the union of the female and male principles symbolized here in the yoni and the linga.

(77)



Samadhi results when thought is purified.

(78)



The linga is the symbol of the Great God, Mahadeva, the top rung of the ladder. Can one remain at this peak of achievement if it has been attained willfully.

(79) [27:34](#)



The story of Nahusha in the Mahabharata illustrates the point. Nahusha was the famous son of Vayu. Through sacrifices, austerities, the study of scripture, self control and prowess, he became the undisputed sovereignty of the three worlds.

(80)



Because the King of the Gods, Indra, had killed a Brahmin priest, the gods sent Indra to the depths of the waters and decided to anoint the human Nahusha as the new king. He was granted the boon that he would assume the power of anyone he looked at.

(81)



Nahusha turned libertine and coveted Indra's wife Indrani. Indrani agreed but cleverly said, "Lord of the World come to me on a wagon carried by the Brahmin seers. That way I shall be pleased and will submit to you."

(82)



The seven Brahmin seers agreed and carried Nahusha on their shoulders, however in his pride. Nahusha touched the great seer Agastya's head with his right foot, thereby using up his merit.

(83)



Agastya then tested Nahusha's wisdom with this question. "The mantras that have been promulgated by Brahma for the Sprinkling-of-the-Cows, are they authentic or not?" Nahusha, his wits befuddled by ignorance, replied "Ahhhh no."

(84)



Then Agastya pronounced this sentence. "For as much as you have despoiled the pure Brahman that was uttered by the Ancients and has been observed by the Brahmin seers; as you have touched me on the head with your foot; and as you have made the unassailable seers, the likes of Brahma, your beasts of burden to carry you about, therefore, VANISH FROM HEAVEN! Deprived of light, evil one, fall down to the flat of the Earth with your merit exhausted. For ten thousand years you shall wander in the shape of a large snake, and when the years are full, you shall regain heaven." Nahusha was a king and therefore of the Baronage caste.

(85)



His technique of growth had been discipline, unattachment, willful Hatha Yoga and his goal was success. He followed Pravritti Dharma, or that way of living in which one uses a part of the mind to control the rest of the mind. How can one break out of the seemingly eternal cycle of life?

(86) [31:06](#)



The entire universe is expanding and has been for about 20 billion years. It will continue expanding for about another 42 billion years. This is the dissolving or Shiva part of the cycle.

(87)



Then it will contract for about 62 billion years. This will be the Vishnu part of the cycle.

(88)



When it explodes again in a cosmic fireball, the apparency of creation will be presided over by Brahma. The cycle or impulse of the universe repeats itself 28 times in a lifetime of God or Brahman. A lifetime of Brahman is made up of 100 god-years of activity and 100 god-years of inactivity. Each god-year is 8.64 billion years long.

(89) [32.17](#)

Name	Duration	Subdivisions
Yuga	4,320,000	4 Ashvini, 4 Treta, 4 Dvapara, 4 Kali
Manvantara	71,782,080	71,782,080 god-years
Chalukya	1,728,000,000	400 Manvantara
Brahma Year	4,320,000,000	1000 Manvantara
Brahma Kalpa	4,320,000,000	1000 Manvantara
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Brahma Kalpa	4,320,000,000	1000 Manvantara

Each god year is made up of 720 kalpas. A kalpa is about 12 million years long and is made up of 1000 mahayugas. A mahayuga is 12,000 years long and is made up of a Golden Age, a Silver Age, a Bronze Age and an Iron Age. A mahayuga is one evolutionary cycle. In other words, it takes 12,000 years to make a major step forward in evolution. In one impulse of the universe there are 5,164, 560 evolutionary cycles.

(90)



One human cycle is one day and night.

(91)



One divine cycle is one year. The year also has a day and a night. Due to the 23 degree tilt of the earth's axis of rotation, as the earth travels around the sun, the sun appears to move toward the North Pole for six months and then appears to drop lower in the sky towards the South Pole for six months. When the sun is moving northward, or apparently higher, from December 22nd to June 22nd in the northern hemisphere, people find it easier to discipline themselves and to concentrate. This is because the human body follows the same cycling pattern as the earth and sun. Because language is one of the most difficult things for man to learn, the sacrament for learning Sanskrit is given during the northern path of the Sun. This is the six months of Vishnu or Surya, the Sun-God. After June 22nd, the summer solstice, the nights start to get longer. This is Shiva's six months, the time of dissolution, sensuality and death. December 22nd is the instant of rebirth, the moment of Brahma.

(92) [34:52](#)



In yoga the front of the body is esoterically known to be the East, the back is the West, the lower part of the body is the south and the upper part the North.

(93)



When energy is rising, it flows through the pingala. When energy flows down or southerly, it flows through the ida. This up and down flowing makes cycling inevitable.

(94)



If one uses one's will, the energy cycles up the front of the body and down the back. If one surrenders, the energy will flow up the back and down the front. However unless there is at least some restraint of sexual energy, there is no flow at all.

(95) [35:52](#)



The yogi best known for his restraint was Dattatreya. He was the great uncle of Lakulisha. By his austerity and celibacy, he was able to qualify himself to end the seemingly endless cycle of birth and death. He was able to slay the dragon of the creative force, sexuality.

(96)



St. George is the western equivalent of Dattatreya. Only a saint can achieve the feat of slaying the dragon, sex.

(97)



Here, Arjuna, the perfect disciple, standing on one foot as an austerity, holds the right foot up. This causes an upward flow of energy. Such austerity and upward flow results in attaining powers or siddhis.

(98)



Lord Krishna is holding up an entire mountain with his power. Thus, with the little finger of his left hand Krishna protected all the inhabitants of the village of Vrindavana from the deluge of rain and the thunderbolt of the angry god, Indra.

(99) [37:26](#)



There are three categories of powers; (1) material, attained by the discipline of concentration (2) spiritual, attained by being kind to others and surrendering to God, and (3) divine powers, attained by union with God.

(100)



Vishvamitra, as you know, performed such huge austerities that Indra, chief of the gods, feared that he would be toppled from his throne. Therefore, he spoke to Menaka requesting that she go to Vishvamitra's hermitage, Kaushika, and seduce him with her beauty, youth, sweetness, fondling, smiles, and flattery.

(101)



The buxom apsara or celestial nymph who is the ultimate temptation went to Vishvamitra and looked at him with timid eyes. Vishvamitra, having burned off all his evil by austerities, was engaged in even more in his hermitage.

(102)



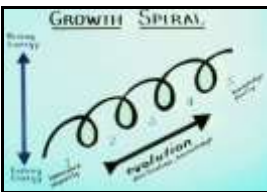
She greeted him and began to play in front of him. Off with the wind went her moon-like skirt and so that strictest of seers saw Menaka nude, nervously clutching at her shirt, indescribably young and beautiful.

(103)



Remarking on the virtue of her beauty, Vishvamitra fell victim to love and lusted to lie with this slim-wasted Menaka. He asked her, and she was blamelessly willing.

(104) 39:35



If each time we rise up, we only fall again, is there any use in trying? Yes. Each time there is a small step forward in purification or in knowledge. This is growth. By this process, we gradually progress. Still we are on the cycle of death, rebirth, life, death, rebirth but eventually we gain enough purity and enough knowledge that our interest is only in Absolute Truth only in Divine Love, only in God Almighty.

(105)



This drawing is of the mosaic floor in the 6th century A.D. Bethlehem Synagogue near Galilee. It tells the story of Abraham's willingness to sacrifice his son, Isaac. Amazingly in the very center is the Roman sun-god, Helios (or is it Surya?) driving his heavenly chariot surrounded by the zodiac. At the bottom is Abraham with Isaac.

(106)



At the left stand two young servants. Then Abraham said to his servants. Stay here with the ass, and I and the lad will go yonder and worship and come again to you. The altar already blazing is at the right. Abraham is placing his bound-up son on the altar. Then the hand of God reaches out of a dark cloud and tells Abraham that his willingness to sacrifice all is enough. He can substitute the ram tied to the tree in the center. This willingness on Abraham's part to give up his son in surrendering to God is the symbolic key to liberation from the cycle of life. This willingness enables one to accept and benefit from God's grace which is constantly pouring on each of us.

(107) [42:09](#)



Jesus was a willing sacrifice. Being forced to sacrifice does not open the golden door to transformation and freedom from the cycle of life. Only a conscious and willing surrender to the Absolute enables the grace of God to be effective.

(108)



On the temple wall at Borobudur, in Java, is a Bodhisattva giving food to the poor.

(109)



A bodhisattva takes this vow, "Sentient beings are numberless. I vow to save them. The deluding passions are inexhaustible. I vow to destroy them. The gates of dharma are manifold. I vow to enter them. The Buddha way is supreme. I vow to complete it." The spirit of sacrifice leads to liberation.

(110)



Sometimes sacrifice has been forced. In these Mayan scenes from Chichen Itza, Yucatan, the victims are held.

(111)



Here the Mayan Cinteotl, Goddess of Maize, is waiting for a sacrifice before she will produce an abundant crop.

(112)



The principle of sacrifice has sometimes been perverted to selfish ends. This South Rhodesian rock painting has the female victim, sacrifice at the base of the tree, while the man with upraised hands conjures heaven for rain. The Sky Goddess complies, bending forward over a slanting field of nine parallel lines, beneath which rain descends. Such sacrifices produce material results, but when the sacrifice is forced on another or on oneself, it does not lead to liberation.

(113)



As late as 1818 A.D. forced human sacrifice was practiced in Polynesia.

(114) [44:50](#)



The human was trussed like a pig and then buried. Many human skulls are on the altar in the background.

(115)



The Eye of Horus. Horus had sacrificed his eye in a battle with Seth who had killed his father, Osiris. By presenting the eye to the dead Osiris as an offering, Horus won eternal life for his father.

(116)



Seth was then transformed in a whirlwind of fire into a black pig.

(117) [45:31](#)



Pigs have been connected with sacrifice the world over. In this 4th century B.C. panel, Odysseus is forcing Circe to restore his men to human form. She had turned them into pigs because of their worldly behavior.

(118)



Another Greek pig sacrifice along with a basket of sacra.

(119)



On this 5th century B.C. Greek vase is Apollo holding the pig of purification above the head of Orestes to save him from the Furies who have arrived to avenge Orestes' murder of his mother. Even the worst of sinners can be saved by willing sacrifice.

(120)



Having descended to Hades, Persephone returns to life because of her willing sacrifice to protect the grain crops.

(121)



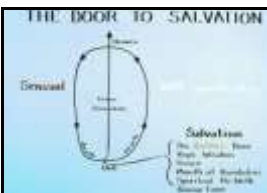
Senta's love for the God-cursed Flying Dutchman saved him from eternal suffering on his ghost ship.

(122) [46:49](#)



Vishnu, the incarnation as the Cosmic Boar, rescued the Goddess Earth from the waters of the cosmic Serpent-King.

(123)



The doorway to salvation lies at the bottom of the cycle of life, at the face of hell. Instead of beginning a new cycle, through Grace, Divine Love or Yogic Wisdom, the golden door may open, the mouth of kundalini may move, unblocking the opening to the sushumna, and spiritual rebirth begin.

(124)



Christ's willing sacrifice, repeated by us, leads to salvation. The three crosses correlate to the sushumna, pingala and ida nadis or energy channels

(125) [47:59](#)



This figure from Tibet is a type of Buddhist Savior known as Tara, said to be the personification of divine compassion. She has come to liberate our hearts and minds from the binding spell of illusory joys and fears.

(126)



Another form of Tara sometimes known as the Morning Star.

(127)



The Conception of Christ in the Virgin's Womb. Mary's virginity is God's door, heaven's gate. Her divine motherhood is the spiritual vessel, the Vessel of Honor, the singular Vessel of Devotion, the Mystical Rose, the Tower of David, the Tower of Ivory, the House of Gold, the Ark of the Covenant, and like the Buddhist Tara, the Morning Star.

(128)



The Annunciation of Christ's birth to Mary. The little savior conducted by the Holy Spirit in the shape of a radiant white dove, already bearing his cross, comes flying to his intended mother on a beam of light that illuminates her face, while the angel equipped with a wand of entwined serpents, speaks to her those famous winged words;

"Ave, gratia plena, Dominus tecum."

"Hail, full of grace, the Lord is with thee."

(129) [50:01](#)



The veiling power of the female principle, or Maya, is symbolized in Eve holding the apple. By sacrifice of sustained virginity, the veil is rent.

(130)



God's hands holding the Savior. The revealing power of the female principle is declared in a popular Catholic hymn;

Ave maris stella
Dei mater alma
Atque caeli porta!

Hail, bright star of ocean
God's own Mother blest,
Ever-sinless Virgin
Gate of heavenly rest!

(131)



On the Cathedral of Autun in France is this stone carving of woman, the Devil's Door. A woman's Divine Love is the door to liberation; a woman's worldly love is an invitation to continue the cycle of life. Here a naked heroine casts an eye on her victim. The devil grips the hair of the young man and is henceforth his master. St. Bernard said, "To live with a woman without incurring danger is more difficult than to resuscitate the dead."

(132)



This painting by Franz Stuck portrays woman as sin, with a giant snake wrapped around her body. The root meaning of the word 'sin' is 'missing the target'.

(133) 53:14



After praying to Krishna, the great archer, Arjuna was able to hit the whirling target while looking at its reflection in a pool of water and thereby win the hand of Draupadi. The Grace of God is necessary to transform lust into Divine Love.

(134)



Mary, as the Queen of Heaven, was transformed and physically assumed into heaven by the words of her son. "Whoever drinks from my mouth shall become as I am, and I myself will become he, and the hidden things shall be revealed to him."

(135)



Divine Love is the transforming power. Gauguin's Mary reflects that Divine Love.

(136)



The transformation of lust to divinity is also accomplished by Wisdom. The ancient seers or rishis taught this yogic wisdom only to those who could understand it.

(137)



After 12 years of having renounced all possessions and sexuality and having served his Guru faithfully, the knowledge of transformation would be given to such a deserving disciple. This Shaivite aspirant has evidence of having received yogic wisdom as shown by the three white streaks across his forehead.

(138)



Buddha achieved wisdom through meditation, done willingly as a sacrifice to Truth.

(139) 54:09



This White Tara, with an eye in her palm, is the Wisdom of Yoga, the Wisdom of the Yonder Shore...

Gate gate paragate, parasamgate, bodhi swaha.
Thou who are gone, gone,
gone to the Yonder shore.
Disembarked on the Yonder Shore.
Oh, Awakened One, `Hail'

How does one attain such wisdom by meditation?

(140)



This Bodhisattva sitting under the white umbrella diadem, shows the process of multiple looking, "I am looking; I will look at who is looking; I will look at who is looking at who is looking; I am now looking at who is looking at who is looking at who is looking; and so on. This process, followed while holding the world axis in the left hand, leads to Buddha consciousness, the key to the golden door.

(141) 55:35



This same principle is shown here in this drawing from Syria of an Eye Goddess dating from 2,800 B.C.

(142)



The principle of multiple looking is again shown in this 19th century A.D. Chinese print of Avalokiteshvara with one eye in the palm of each hand.

(143)



Mary dreams of Christ crucified on the Tree of Life growing from her side. Through celibacy an internal birth spontaneously occurs.

(144)



Buddha's birth as his mother holds the tree of life with her right hand. The frieze is from Kashmir, India, from about A.D. 200.

(145) [56:32](#)



Illustrated in a different style in northwest China about 800 years later is the same event. Buddha's mother is still holding the tree of life with her right hand.

(146)



In the first century B.C. from a stupa at Bharat, India, is a sculpture of a Tree Goddess holding a branch with her right hand while standing on a elephant, the symbol of desire.

(147)



Another tree goddess, her left heel lifted while standing on the head of a griffin, showing mastery over the animal element.

(148) 57:19



The upraised right arm occurs spontaneously in surrender yoga if a female aspirant is a celibate. This yogic mudra or seal signals the birth of wisdom and opening of the central energy channel, or the sushumna.

(149)



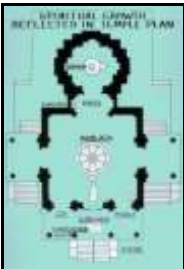
At the base of the spine is an energy center, the muladhara chakra. The kundalini snake wound three and one-half times around the linga is just removing its mouth from the opening of the grayish sushumna. Only by restraint of the breath, by celibacy, by worshiping Ganesha, by God's grace, by Divine Love, by yogic Wisdom will the slumbering Goddess Kundalini raise her head, and stretch out like a stick, leaving the way to transformation and liberation open.

(150)



The worshipping of the elephant headed god Ganesha is done primarily with the sound OM. Ganesha sits by the gateway to liberation. He collects a fee from all who would enter; all their possessions. Thus Ganesha is very rich and also very fat from gifts of food. In a yoga temple he is located just at the door to the inner sanctum on the left hand side of the kauli or antechamber.

(151)



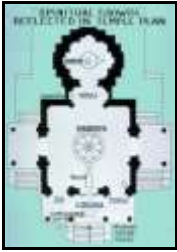
Only the priesthood and the nobility are allowed into the kauli, but the nobility, unwilling to part with their wealth, cannot enter the inner chamber, the garba.

(152) 59:27



Until one takes up the following of dharma and the following of yamas and niymas, one is considered to be pre-dharma or more bluntly an outcaste. Only one who tries to follow dharma desires to mount the temple steps.

(153)



At the next to the top step a servant or shudra stops and can just see over the bull, Nandi, into the temple.

(154)



The artisan, tradesman or farmer who follows dharma closely, enters the temple through the right doorway or pingala nadi. There he rings the temple bell, invoking the gods of discipline.

(155) [1:00:19](#)



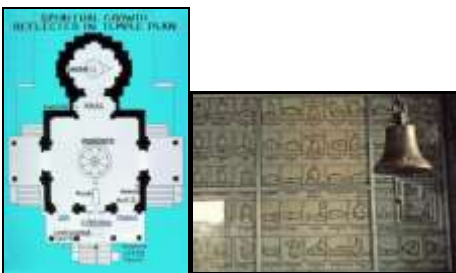
People of this vaishya caste can successfully practice willful hatha yoga.

(156)



Yoga postures or asanas purify.

(157-158)



Pictures of the asanas are located next to the temple bell.

(159)



After postures one moves up the pingala to breath control, pranayama.

(160)



At five, one has reached the forward wall of the main room, the mandapa. Here one meets an obstacle, Kali.

(161)



Confronted with Kali, one feels one's impurities are too many and too great.

(162)



Kali is at six and one feels one won't ever have enough time to succeed on yoga or life.

(163) [1:01:40](#)



So one moves over and looks on the inner sanctum at what might have been.

(164)



At seven, one can see God, Truth, Love but one can't reach it.

(165)



Determined, nevertheless, one resolves to purify oneself and one invokes the techniques or weapons of purification, Amba. Time is flying by and one feels more destroyed than purified.

(166)



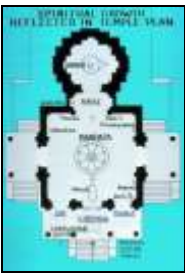
Amba is at eight in the temple main room. Cycling to the left one begins to weaken.

(167)



In order to forestall the loss of energy, one practices mudras, or energy seals.

(168)



At nine, one has turned the corner and feels he is losing the battle of life. Aging becomes the main concern.

(169) 1:02:55



So now one takes up asanas again, but this time only to relieve stiffness and sickness.

(170-171)



At ten, one has descended the ida and is issued out onto the temple porch.

(172)



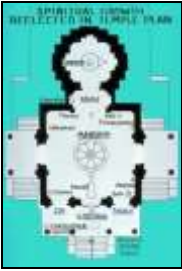
From here one may recycle again through the pingala, and repeat again and again the cycle of life.

(173)



However, if by Guru's wisdom, God's grace, or Divine Love one may be granted the power to understand the true meaning and action of Shiva's bull, Nandi, one can enter the temple.

(174) 1:04:05



Standing at twelve, one can meaningfully enter the center doorway, the sushumna and touch Nandi with the right hand.

(175)



Now the temple and life take on a different perspective.

(176)



At thirteen is Nandi. Nandi represents a basic kriya or purifying action in yoga.

(177)



Just in front of Nandi is Kurma.

(178)



Kurma is a turtle that represents spontaneous withdrawal of the attention from the sense organs. His nose just protrudes into the mandala or magic diagram set in the center of the floor.

(179)



The mandala is the main focus of the mandapa.

(180)



When one stands in this place, all energies are centered in one's heart and one has many visions and sees Heaven. Now one can pass the barrier of Kali and Amba and enter the kauli.

(181)



The monkey-god, Hanuman, is the mighty servant of God. Now one has evolved to the warrior or kshatriya caste, the baronage. Here, prana begins to dominate over apana; that is, up-flowing energy dominates down-flowing energy. Hanuman is the son of prana, or the god Vayu. One is now full of spontaneous ability and strength.

(182) 1:06:17



One has advanced to 16. After one or many lifetimes as a baron or administrator, one exhausts one's karma and can now see God.

(183)



By concentrating only on God,

(184)



From 17, one can qualify for the priesthood and enter the garbha.

(185)



By steady meditation on the divine form of God, one grasps the fundamental nature of the Universe.

(186)



At 18 one receives the prasada, or divine gift of God.

(187)



Then one is fixated on the linga, the universal, unmanifest form of the Infinite.

(188) [1:07:26](#)



At 19 one enters samadhi where one assumes the final stage.

(189)



Then one becomes one with God and sits in shambhavi mudra.

(190)



At 20 half merged onto the linga, is Lakulisha. The power behind Lakulisha is Shakti.

(191)



Shakti is located at 21. It is she who brings one to union with God.

(192)



Her intense but benign essence!

(193)



There is one catch. At 22 are the guardians of the doorway.

(194)



These monsters, or griffins, if you like, are that which must be faced if one is to gain entry to the path of transformation.

(195)



The timid back away from a temple guarded by a fierce demon such as this.

(196)



When people who are timid or who feel unworthy are faced with the fierce demon of animal lust on the spiritual path, they back away into the cycle of life.

(197)



From the South Gate of Tadaiji Temple at Nara, Japan, this guardian is known as Kongofrikishi, Thunderbolt Carrier.

(198)



This lion gatekeeper is from a Tibetan Temple in China.

(199)



Here the Golden Dragon guards the Pearl of Great Price in the center.

(200)



Lion gatekeeper of the Temple of the Azure Clouds.

(201) [1:09:39](#)



In Burma, this Buddhist stupa is guarded by two frightening lions.

(202)



The entrance corridor of the Temple of Amon at Luxor is lined with Sphinx. These half-animal half-man guardians are symbolic of the necessity for Man to master the animal body before he can enter the Temple of Transformation.

(203)



The Great Sphinx guarding the causeway to the Great Pyramid.

(204)



Adam and Eve were expelled by God from the garden of innocence and Yahweh placed a cherubim and a flaming sword at the east of the Garden of Eden to guard the way to the Tree of Life.

(205) 1:10:36



This is Shaivite image called Kirtimukha, or the "Face of Glory." The legend is that an ambitious king, through austerities, had gained the power to unseat the gods and was now sole sovereign of the universe. His name was Jalandhara, Water Carrier. He conceived the impudent notion of challenging even Shiva, the Supreme Sustainer of the world. His idea was to demand that Shiva should surrender to him the goddess Parvati, and to this end he sent as messenger a terrible monster called Rahu, the Seizer, whose usual role was to seize and eclipse the moon, Rahu approached the Lord of Life and Death, and when he had stated Jalandhara's demand, Shiva simply widened that third eye between his brows, whereupon a flash of lightning shot forth, striking the earth and taking the form of the lion-headed demon we see here. It was insatiable hungry; its throat roared like thunder; its two eyes burned like fire.

(206) 1:12:10



Kirtimukha, again, over the temple doorway at Panataran, Java. Rahu was aghast at the even greater monster and threw himself on Shiva's mercy, and the god, as was his way, granted protection. This, however, only created a new predicament. Since the ravenous half-lion, who was hunger incarnate, now had nothing to eat, and he too turned to Shiva, imploring him to furnish a new victim. Whereupon Shiva directed that the monster should eat himself, to which work the prodigy immediately turned and the gorgeous banquet began.

(207) 1:13:06



Kirtimukha guarding the stairway at Borobudur. As you can see, the monster ate his feet and hands, continued through his legs and arms, The monster, ravenous and unable to stop, let his teeth go right on chopping through his belly, chest and even his neck until there was nothing left but a face. Shiva, who was watching, smiled and said, "You shall hence forth be known as the "Face of Glory" and shall abide forever at my door. No one who fails to worship you will ever obtain my grace."

(208)



The Chinese "Glutton" from the Shang Dynasty of more than 1,000 B.C. has the "head but no body" consuming Man and, in a way, protecting him.

(209)



The central figure is Lucifer, the prince of hell. On the last fifteen days of the world, the sea rises up, then vanishes away. The fish roar. The waters burn. The trees sweat blood. Buildings fall. Rocks clash together. The earth quakes. The mountains are leveled. The bold come stumbling out of their hiding places. The dead rise. The stars fall. The people perish and the universe burns. Finally, there occurs Christ's Second Coming.

(210) 1:15:08



Christ of the Apocalypse from the West portal of Chartres Cathedral is surrounded by the bull of Luke, the lion of Mark, the eagle of John and the man-like angel of Matthew.

(211)



The guardians of the four quarters of the cycle of life must be passed through in order to enter the gate to paradise or nirvana from which Adam and Eve have been barred. God's Grace, in the end, is what reopens those gates, removes the fierceness of the guards and gives one strength and the willingness to surrender.

(212)



In China, the essence of Grace is Kuan-yin, of whose universal compassion the following legend is told.

(213)



In a certain rural western province of old China, there was a time when the Buddha, his Law and his Order were disdained and men devoted themselves rather to riding swift horses and to archery. But the merciful Bodhisattva showered her compassionate benevolence upon them and led them in the way of following Dharma.

(214)



In one of the villages of that province, situated on the banks of a remote upper reach of the Yellow River, there appeared early one summer day a strange young woman of the greatest beauty and most noble grace. Her almond eyes, jet black, flashed from beneath slender brows that were like little bows, and the lovely oval of her placid face was framed by soft waves of blackest hair.

(215)



She carried a basket in her hands, woven of bamboo, lined with green leaves of the willow and filled with fresh golden-scaled fish of the river. Moreover, as she called her wares her voice suggested the play of a breeze among jade beads. The villagers stared and questioned each other, but none could say whence she had come or who she might be.

(216) 1:17:58



She appeared this way every morning and as soon as her basket was emptied, she would disappear so quickly that the people would sometimes doubted that she had been among them at all. The young men, of course, had taken notice and daily watched for her appearances. Then one morning they would not let her pass. They began begging her to marry them, but she answered, "Oh honorable young gentlemen. I do certainly wish to marry, but I cannot marry you all. If there were one among you, however, who could recite by heart the entire Sutra of the Compassionate Kuan-yin, he would be the one I would wed."

(217)



So deep was the darkness of the minds of those young men that they had never even heard of that sutra. Nevertheless, when evening came they met and vied with each other, and when dawn broke there were thirty which had learned the text by heart. The young woman said, when these men accosted her, "But, O honorable young gentlemen, I am only one woman; I cannot marry thirty young men. However, if any one among you can explain the meaning of the sutra, he is the one I shall wed."

(218)



The following dawn found ten youths waiting to claim the young woman's hand for ten now understood. But she replied, "O young sirs, I am but one woman; I cannot marry ten husbands. However, if any one of you will in three days have experienced the meaning of the Sutra of the Compassionate Kuan-yin, him surely shall I marry gladly." And on the morning of that third day there was waiting for her just one, the young Mero. And when she saw him there, she smiled.

(219) [1:20:18](#)



"O son of the House of Me." she said, for she could recognize his bearing," I perceive that you have indeed realized the meaning of the blessed Sutra of the Compassionate Kuan-yin and do gladly accept you as my husband. My house you will find this evening at the river bend, and my parents there to receive you."

(220)



And so, when evening fell, Mero, alone at the bend of the shore, searched out and discovered her little house among the reeds and rocks. At its gate there were standing an old man and woman beckoning. He approached and said to them, "I am from the son of the House of Me, and have come to claim your daughter as my bride." The old man responded, "We have been waiting for you a long time." and the old woman, leading the way, opened the door to her daughter's room and Mero went in.

(221)



But the room was empty. From the open window he saw a stretch of sand as far as to the river, and in the sand the prints of a woman's feet, which he followed, to find at the water's edge two golden sandals. He looked about in the increasing twilight, and saw no house now among the rocks. There was only a cluster of dry bamboo by the river softly rustling in an evening breeze. And then suddenly he knew. The fishermaid had been none other than the Bodhisattva herself, and he comprehended fully how great is the merciful benevolence of the infinitely compassionate Kuan-yin.

(222) [1:22:35](#)



She made a bridge of love that he might cross to the shore of bodhi. Oh, Compassionate Avalokiteshvara, most benevolent! And ever since that time in that rural western province, many have known and revered the Dharma of the Buddha.

(223)



That same Grace came on the 50th day after Christ's resurrection, called Pentecost, when the Holy Spirit came down from God, as Jesus had promised, and opened the golden door of salvation to the first Christians.

(224)



The ending of the cycle of birth and death comes from the Grace of God, from the Grace of Guru. Swami Kripalvananda blesses us!

AUM