



89 Vishnu reclines within the Golden Womb of Brahmani in his threefold aspect: as the sustainer; the serpent Ananti-Shesha who forms his bed; and as the Cosmic Ocean, the sky, upon which he and the serpent float.

Vishnu is the next stage of evolution of beingness. He represents the wilful. The will rests on the snake ananta (desire that creates infinity, that is, desire itself). This, in turn, is the ocean of potential action (not action itself) or ability.



90 Vishnu presses his left palm down on his war club. In his other left hand he holds the conch of yogic sleep. The upper right hand grasps the wheel of fire, while he graces us with the remaining hand.

In yoga, Vishnu is manifest when the prana is active in the chest. In this stage the yogi presses down on the center of his left palm, this induces yoga nidra (the conch). His right hand holds the wheel of liberation and the mudra abhaya, sealing the prana in the upper half of the body.



91 A Meso-American counterpart of Vishnu is carved on an Olmec stone tablet from the La Venta site near Tabasco, Mexico. The god reclines on a feathered serpent, not unlike Vishnu's animal vehicle, Garuda.

This Olmec carving near Tabasco, Mexico tells the same story as visnu. Did the Olmecs understand the inner teaching of yoga, as we have been discussing them, or did they have only the forms left?



92 Vishnu, the dreamer, lying on the serpent of desire, has Brahma rising out of his navel seated on a lotus flower. His spouse, Lakshmi, holds his right foot, while he floats above the five heroic Pandu brothers and their wife, Draupadi.

Though we go through the evolutionary process from Brahma to Vishnu to Shiva, the structure of god is existent independent of time or creation. So, the Sky god, Vishnu is just here, with his off-spring, Yudhisthira, Bhima, Arjuna, Nakula, and Sahadeva, Draupadi, Bhvama, Garuda, etc. Look up the root meaning of these names.



93 The Egyptian counterpart of Vishnu is Osiris, shown here dreaming while sleeping on the back of a Nile crocodile, the god Sebek of the primordial abyss. At Osiris' feet in place of Padma-Lakshmi, is Isis, the mother of Osiris' dream, springing from the Nile lotus, giving birth to the Sun-god, Horus the Child.

Correlate this drawing with drawing (89) in writing and give to your course instructor.



94 The Bhagavata Purana tells of a mighty elephant ranging in a mountain forest with his herd, who, upon entering for a cooling bath a delicious lotus lake, became ensnared there in the coils of a serpent king. The trapped beast struggled long, unable to break free, and at last sent forth a prayer remembered from a former lifetime, to which the god whose dream is the universe immediately responded. The serpent king and his queen worshipfully surrender their victim to Vishnu, who has soared in on his sun-bird, Garuda.

Write the esoteric meaning of this relief to your course instructor.



95 The living ground of all being is Shiva Maheshvara, the Great Lord, who is personified in a sublime triadic image in a cave on Elephanta island in Bombay Harbor. The profile at the viewer's left is male; that at the right, female; the image at the center is of the eternal source whence all pairs of opposites proceed: female and male, peace and strife, creation and annihilation.

This trimurti of Shiva symbolises the third stage of beingness. Usually only yogins or saints enter this state.



96 This staff-holding personage from an Olmec Stele stands surrounded by a company of which he is obviously the lord.

The Olmec Shiva. Why are different traditions different?



97 In Europe Odin is surrounded by his night-flying hosts.

Odin of Northern Europe is the dissolver of existence.



98 In India the same dissolving principle is Rudra and his young wind gods, the Maruts.

Rudra (a terrifying version of Shiva). Why is that aspect of god that dissolves existence called the auspicious (Shiva)?



99 Shiva expresses this as Nataraja, in the exterior of the Great Temple at Mathura. In Shiva's left hand is the flame of yoga held in an arati lamp and moved circling his head in the rising cycle of birth and the descending sensual flow of impending death. Shiva tramples the demon of desire under foot, resulting in the upward flow of the creative force into the sushumna, the pillar of fire.

Nataraja, the king of dance, is the kriya aspect of the sakticalana mudra.



100 The Shiva Purana tells of a debate between Brahma and Vishnu as to which was superior. They fight each other on their respective vehicles: the Swan for Brahma and Garuda for Vishnu. The attendants of each join in the clash. Gods in aerial chariots come to witness the wondrous fight. Vishnu, in his great fury and mental agitation and breathing hard, discharges his Great Lord weapon on Brahma. Annoyed, Brahma fires the terrible Lord of Animals weapon at the chest of Vishnu. The gods are disturbed by this awesome uproar, and appeal to Lord Shiva to end the war.

The pillar of fire is the sushumna with the kundalini flowing through it. If you have not yet, read the Shiva Purana now.



101 Arriving in a chariot shaped like OMKAR (), Shiva transforms himself into a Pillar of Fire into which the weapons of Brahma and Vishnu fall. In awe, the two arguing heroes say jointly, "What is this that is beyond the range of the senses? We must find its top and bottom." So, Vishnu assumes the form of a Boar and goes in search of the root of the Pillar of Fire and Brahma, in the form of a swan, flies up in search of the top. Neither succeeds.

The pillar of fire is the sushumna with the kundalini flowing through it. If you have not yet, read the Shiva Purana now.



102 Vishnu admits his failure, but Brahma lies, as creators are apt to do, and says he has evidence of the top. For lying, Shiva curses Brahma not to be worshipped or have his own Temples. But at Vishnu's request, Shiva forgives Brahma and makes him the presiding deity at all sacrifices!

sacrifices!

The pillar of fire is the sushumna with the kundalini flowing through it. If you have not yet, read the Shiva Purana now.



103 Raphael's rendering of the crossing of the Red Sea shows a Pillar of Fire descending from heaven to stop Pharaoh's pursuit of Moses and his people during the exodus from Egypt.

What is the esoteric meaning of the event depicted here?



104 This fresco from the ceiling vault of the nave of the Cathedral of Saint Savin shows the Angel of God leading the Hebrews to freedom with the protection and guidance of the Pillar of Fire.

All ancient traditions knew of the personal meaning of the pillar of fire.



105 When the kundalini fire enters the central energy channel, the sushumna, it becomes the Pillar of Fire, leading the yogi to the promised land.

The goddess Flow in the physical world is called sakti in Sanskrit, in the body prana, in the sushumna, kundalini.

TYPE OF ENERGY	GOD	TYPE OF ACTION
Kundalini	Shiva	Evolution
Prana	Vishnu	Will
Apana	Brahma	Sensual

106 Brahma presides over the energy of elimination, apana. Vishnu is the God of Prana, the elevating energy that results in the discipline of willful action. While Brahma's energy is sensual, Shiva is the lord of Kundalini, the evolutionary force.

Why should pravrittis not worship the god Brahma?



107 When prana flowing down through the pingala channel unites with apana flowing through the ida, the kundalini is awakened. The union of the female and male energies is yoga and starts the evolutionary force flowing up the sushumna.

Why do you think the kundalini is not awakened by the guru until a student of the sanatana dharma is at least half way through the priesthood course?



108 This same union is shown on this 3rd millennium B.C. Sumerian seal of the Marriage of Heaven and Earth. Here is the holy moment on the mystic bed where the god of the sky and the goddess of earth are joined in divine union.

The marriage of Heaven and Earth from a Sumerian seal is not easy to accept. Earth-oriented people consider heaven unreal and heaven-oriented people resent coming to earth. However, the kundalini is not awakened until these two are joined.



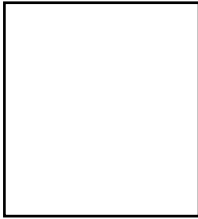
109 This multi-storied ziggurat of Nippur in Sumeria has on its top a temple where the healing of the break between sky and earth occurs. According to the Greek historian Herodotus, "Inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied at night by anyone but a single native woman, who, as the Chaldaens, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land. The priests also declare but I do not believe it that the god comes down in person into this chamber, and sleeps upon the couch."

The Sumerian temple wherein Earth and Heaven are joined. The wall around the temple keeps the process sacred.



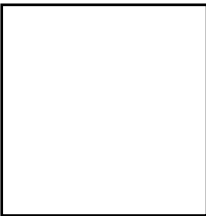
110 Herodotus goes on to say, "This is like the story told by the Egyptians that a woman always passes the night in the Temple of Amon at Luxor. In each case, the woman is said to be debarred all intercourse with men."

The Luxor temple gate, the passing through of which required initiation and sacrifice.



111 The union of apana and prana creates fire and is symbolised by an aspect of Shiva, the god of fire, Agni. This temple sculpture is from the Rajarani (Queen's) Temple in Bhuvaneshvara in India.

Agni is the fire of yoga (kundalini) that purifies the mind, the emotions and the body.



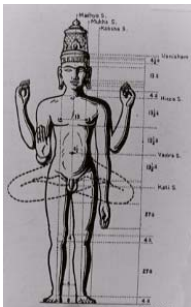
112 When the fire principle is concentrated, it becomes the sun. Surya, shown here with two shaktis, is the god of the sun, riding on his chariot like the Greek sun god, Apollo.

Agni is the fire of yoga (kundalini) that purifies the mind, the emotions and the body.



113 Surya is concentrated fire. He is the god of willful action, the god of discipline, the god of concentrated attention.

When you have had the darsana of surya in your energy mastery technique you are probably ready to receive saktipata and begin a controlled practice of sahaja yoga.



114 The portrayal of gods and goddesses in India is guided by divine order. The height of the face is the basic measure or tala. The tala is divided into 12 equal units, angulas. In this drawing, the exact number of angulas are given for each part of the body. A goddess or god is 10 talas high, a human 8 talas. Minor gods are 9 talas high.

Art, science and religion are artificially separate in the kaliyuga. They should be one and not different at all in the other ages.