

Purgatory

A Buddhist gardener compared earth to hell and the astral plane to purgatory.

When young, you want things: work, love, and children. When you reach middle age, you want to want things.

When you are unhappy, you no longer want anything. Desire, hope, the future itself—all seem to vanish, as they had for Dante.

He at least wanted to know whether there was a way to change his past. He hoped Virgil would give him the signs of a returning brighter future. There was an adventure in a period of profound crisis.

Purgatory relates the second part of the poet and narrator Dante Alighieri's depiction of his fictitious imaginary Spiritual Journey into himself. It is definitely not authoritative and does not give one a holistic view of man and his universe. It also does not support the principles of natural living in body, mind and soul!

Yet the spiritualism of his religion is rooted in the deepest truths of all religion.

He is undergoing evolution of consciousness but is unaware that he is dealing with an indestructible Energy which spontaneously delineates itself into physical, mental, moral and spiritual principles that govern human consciousness.

He has paused at mid-life when all is done and there is the question: "Now what?"

He argues that he is an 'en-souled' non-coherent egoistic self. During his earlier years before arriving at this point in his life, he intermittently stumbles on some particular perception or other, of heat or cold, light or shade, love or hatred, and pain or pleasure. Such 'moments' happen in most lives: at any time without giving it a depth in perception; but then who knows how to pause and unravel, a "fleeting perception?"

Purgatorio narrates the tale of Dante climbing up the Mount of Purgatory with his companion and mentor, Virgil.

The seven deadly sins are universal in ALL religions.

In the eyes of westerners, Kali is a goddess dark of mind, body and soul, a mysterious goddess of death and destruction. However, her story is far more complex and far-reaching; she cannot be easily fitted into a typical western narrative of good versus evil, and in fact transcends both.

It is likely that Kali's origins begin with tribal folklore deeply rooted in the history of humankind in the Atharva Veda, published between 1200 BC and 1000 BC. She appears around 600 BC in the *Devimahatmya* as a battlefield goddess personifying the

wrath of Durga wearing animal skins and carrying a garland of beheaded Seven Sins. They are the seven beheaded sins in the arms of the goddess Kali.

In *Inferno*, Dante wants to overcome sin and experiences the nature of sin by traveling through Hell, where evil receives punishment according to God's justice.

Purgatorio picks up right where *Inferno* left off:

Dante and Virgil have just emerged from their tour through Hell.

The two travelers find themselves on the island of Mount Purgatory at the dawn of a new day. On the shores of the island, Dante and Virgil watch a boat arrive. Guided by an angel, the boat shuttles a new batch of penitent souls to Purgatory.

Like these batch of souls, Dante is about to climb Mount Purgatory; at the same time learning lessons, and cleansing himself of sin in preparation for ascending to Heaven.

Before beginning to scale the mountain, Dante and Virgil must first pass through ante-Purgatory.

They meet a variety of souls, most of whom are shocked to see that Dante casts a shadow (Chhaya), showing that he's *alive*. Chhaya or Chaya are 'shadow' or 'shade' of the Hindu personification or goddess of shadow, who are the consort of Surya, the Hindu sun god. Manu's two daughters: Tapti and Vashti, who was dark blue in colour are personification of Kala (Time or **Death**) who dwells in Hell.

Even so, when Virgil and Dante are along their travels they pass through the First Spur of the Indolent and the Second Spur of the Late-Repentant.

They travel to the Valley of the Rulers and meet a bunch of deceased kings.

In the valley, a serpent appears at dusk, only to be driven away by two angels.

The penitent souls are unable to travel in Purgatory at night, so, although Virgil is in a hurry, he and Dante rest until morning.

Dante sleeps and dreams about an eagle abducting him.

Eagle conveys the powers and messages of the spirit; it is man's connection to the divine because it flies higher than any other bird. ... If eagle has appeared, it bestows freedom and courage to look ahead. The eagle is symbolic of the importance of honesty and truthful principles.

In the Indian context, the eagle (Garuda) is also a religious symbol as it is considered to be the vahana of Lord Vishnu. If you dream of an eagle flying high in the sky it means that your fate shall improve. In the Rigveda the sun is compared to a bird in its flight across the sky, and an eagle carries the ambrosial soma plant from heaven to earth.

When he wakes up, he finds himself at the entrance to Purgatory proper.

Virgil informs him that St. Lucia came while he slept and carried him to the gate to Purgatory.

St. Lucia was widely revered in the Middle Ages. She is a 4th-century martyr from Syracuse. She was said to have had her eyes gouged out, and thus she is the patron saint of the blind. Similar Hindu equivalent is Sant Surdas (1478-1581 AD.) who was born blind, and neglected by his family. He left his home at the age of six and found his refuge in Lord Krishna. Due to his dedication and inclination towards music and fine poetry, the Mughal emperor Akbar became his patron.

Dante and his guide, Virgil, arrive on the shores of the Island-Mountain of Purgatory, located in the southern hemisphere, on Easter morning, 1300. They climb the mountain, from base to summit, over the course of three full days.

Back to the climb up the three steps to the gate, and the angel guarding the entrance carves seven P's into Dante's forehead.

Now in Purgatory proper, Dante and Virgil have seven terraces to pass through, each of which corresponds to one of the seven deadly sins.

On the first terrace of the Proudful of self-pride or self-esteem (*abhimān.*) Dante and Virgil observe in the wall of the cliff sculptures representing humility.

They come across the Proudful penitents, who are being punished for their sin of pride by carrying massive weights on their backs. The penitents are permanently hunched over and are reciting the Lord's Prayer for the benefit of the person behind.

Dante takes on their bent position in order to speak with them. Humility is a 'good' kind of pride; if we recognize God working through us, and do not take the 'credit' except for participating in His work through our free will.

It must have taken Courage and Strength which is lasting and true whereas Pride is fleeting.

Dante remains in this position through the entire first terrace, identifying with the Proudful in humility, until they reach the exit, where an angel erases one P from Dante's forehead. An **angel** is stationed at the end of the curve of the first level, who **erases one "P" from Dante's forehead** with his wing and makes the remaining Ps fainter.

Allegorically, the *Purgatorio* represents the penitent according to Yogananda

Dante and Virgil climb to the second terrace of the Envious. Voices there call out examples of fraternal love. They witness the Envious penitents being punished by having their eyelids sewn shut with iron wire.

Voices call out examples of punished envy or jealousy. Dante and Virgil exit the second terrace, and another angel removes a P from Dante's forehead.

Now in the third terrace of the Wrathful, Dante has a vision containing examples of gentleness. Black smoke, the punishment of the Wrathful, envelops them, rendering them blind. In the smoke, they meet a man named Marco Lombardo, who discourses on free will and political corruption. Dante and Virgil meet the angel who removes the third P from Dante's forehead.

As they travel to the fourth terrace of the sluggish and idle Slothful, Virgil explains how love determines the structure of Purgatory.

He continues to lecture on love and free will.

The Slothful penitents, meanwhile, shout examples of zeal and show that their punishment is to run without rest.

Dante has a nightmare about a Siren.

Dante is seduced by a woman, one who calls herself the siren who seduced Ulysses. The siren is then unmasked by another woman, who rebukes Virgil for not being more attentive; but the next morning, they exit the terrace and an angel removes Dante's fourth P.

Dante and Virgil ascend to the fifth terrace of the Avaricious and Prodigal, where they witness the penitents' punishment: lying stretched face down on the ground and bound by hand and foot.

The penitents shout examples of poverty and generosity.

In Sivananda's words: "Love-Serve-Give"

"Life is a pilgrimage. The wise man does not rest by the roadside inns. He marches direct to the illimitable domain of eternal bliss, his ultimate destination."

"Forget like a child any injury done by somebody immediately. Never keep it in the heart. It kindles hatred."

"Love, serve, give, meditate, purify, realize."

Suddenly, Mount Purgatory trembles. We learn that this happens every time a penitent soul becomes completely purged and ready to ascend to Heaven.

An epic poet named Statius (45 – 96 AD) joins Dante and Virgil.

He turns out to be a big fan of Virgil; and he is also the purged soul for whom the mountain trembled. The trio meets an angel who erases Dante's fifth P.

Man is like a puppet.

The strings of his habits, emotions, passions, and senses make humans dance to the spiritual act of dying to the world, but Purgatory coincides with the season of Jesus' own death.

Meanwhile Dante, Virgil, and Statius climb to the seventh terrace of the Lustful (kama). Reflecting on the thin penitents he encountered in the terrace of the Gluttonous (lobha).

Dante asks how souls their bidding and bind the soul. Even while fleeing from the forest of purgatory, old habits can't run away. Striving sometimes continues through and beyond living.

Our greatest enemies are our bad habits. They will follow us from one incarnation to another until they are overcome.

Dante's Purgatory: Good company is one of the best medicines against suffering from ill health. Associating with those who have the consciousness of success, brings change. On the sixth terrace of the Gluttonous, they encounter a strange tree. A disembodied voice cites examples of temperance.

They encounter a man named Forese Donati, who explains the punishment of the Gluttonous as agonizing thirst and hunger. He points out the poet Bonagiunta da Lucca, who chats with Dante about poetry. At the exit of the sixth terrace, an angel removes Dante's sixth P.

Dante's journey through Hell represents the can grow lean if they don't need food.

Virgil cedes the floor to Statius, who explains the generation of the soul and their aerial bodies. Here among the Lustful, however, they witness the punishment of the penitents, who walk in flames. The Lustful shout examples of chastity.

Dante meets the poet Guido Guinizzelli, whom he reveres, and also the poet Arnaut Daniel.

At sunset, the travelers reach the exit to the seventh terrace, and an angel removes Dante's final P.

However, to leave the terrace, Dante must first walk through a wall of flames. He hesitates with fear, but Virgil lures him through with the promise that he will see Beatrice on the other side.

Past the fire, Dante sleeps. In the morning, Virgil announces Dante's readiness for the Earthly Paradise.

In the Earthly Paradise, Dante meets a woman named Matilda, who explains the origins of wind and water in the forest of the Earthy Paradise.

The beautiful young woman who appears in the forest at the top of the mountain guides Dante through ritual bathing in the rivers Lethe and Eunoe.

Dante draws comparisons between Matilda and the classical goddesses Proserpina (Persephone) and Venus, as well as indirectly) with the pagan priestess Hero and Matilda also bears resemblance to the virginal figure of justice (Astraea) during the Golden Age.

Dante's Matilda's name is withheld until Beatrice refers to her. She embodies the pure beauty and innocence of this terrestrial paradise, which was the home of Adam and Eve before they disobeyed God and were cast out.

Matilda sings as she gathers colorful flowers, like Leah of the dream, and she moves like a graceful dancer as she approaches the bank of the river across from where Dante observes her.

Her shining eyes and dazzling smile are almost too much for Dante to bear.

At the banks of the river Lethe, an extraordinary procession of earthly paradise passes by, halting before Dante.

Matilda chants blessings on those whose sins are forgiven, and moves upstream the river Lethe. Dante, filled with rapture, keeps up with her, walking on the other side.

Soon he sees the approach of the Heavenly Pageant: triumphal procession was a lavish parade conducted in Rome to celebrate great victories in significant military campaigns. In purgatory, it is a religious procession. The conception of purgatory as a physical place dates to the 12th century, the heyday of medieval otherworld-journey narratives and of pilgrims' tales about St. Patrick's Purgatory.

On a small island in the middle of an Irish lake called Lough Derg, there is a gateway to hell. The story goes that Jesus showed St. Patrick a cave on Station Island (sometimes described as a "pit" or "well", of which there are a few shallow ones remaining), in which the saint received visions of the punishments of hell, and was subsequently able to use the site as proof of a Christian afterlife for his wavering followers.

Actual history does not confirm whether the saint truly visited the island, but the monastic compound constructed on the island exists to this day. Much expanded from its founding in the 15th century, some of the foundation still remains, and the bare stone style of the existing priory buildings recalls the site's ascetic Christian roots. Swami Chinmayananda compared earth to man-made hell and the astral plane to **purgatory**.

While casual visitors are not generally allowed on the island, yearly pilgrimage to the site continues to this day where devout worshippers come in droves to take a three-day sojourn of contemplation through the holy site, all while barefoot. The local Lough Derg website even touts the pilgrimage as "the toughest in all of Europe, perhaps even in the whole Christian world," thus keeping the "purgatory" in St. Patrick's Purgatory.

According to the verses in Ezekiel and its attendant commentaries, his vision consists of a chariot made of many heavenly beings driven by the "Likeness of a Man". The base structure of the chariot is composed of four beings. These beings are called the "living creatures" Merkabah: 100 BC and according to the Prophets: 800–400 BC is the chariot of heavenly ascension.

Merkabah is the divine Light vehicle used by Ascended Masters to connect with and reach those in tune with the higher realms. Mer-Ka-Ba means the spirit/body (soul)

surrounded by counter-rotating fields of light, or spirals of energy which transports spirit/body from one dimension to another.

The soul is the Spirit's reflection, and therefore has the same qualities as Spirit. Dante refers to himself in nature as the body, but it is Virgil who inspires him with courage and all other noble qualities. Virgil knows Dante has too close an identification with the body-mind-intellect prison and prevents him from finding freedom in realm of eternal bliss.

The ego attempts to satisfy the soul's age-old longing for God through material channels and increases human misery. The soul's hungers but he can never be appeased by indulging in bodily demands, running off tangent with sensory emotions or having feelings against and for those he has cantered with and during his different contacts throughout his life.

Made in God's image, the soul has in it the seed of omnipresence. The soul has forgotten its omnipresent nature which is hidden in the little soul just as a potential tree is hidden in a small seed.

Beatrice will inculcate in Dante meditation, self-control, and spiritual living so that his soul manifests its omnipresent nature.

Like age-long buried gold, the soul always remains unpolluted. All one has to do is wash off the dirt, and the spiritual rays shine forth joyfully. When Dante realizes this truth and masters his ego he will achieve self-control. His attention can be transferred to the heart of omnipresence.

In the ultimate experience of omnipresence, we only expand to become the vast Ocean of Spirit.

The center is the Chariot, guarded by four Gospels (Matthew, Mark, Luke, and John), and attended by three Theological Graces (Faith, Hope and Charity and four Cardinal Virtues ((prudence, temperance, fortitude, justice).

The Chariot itself is drawn by a Griffon (legendary creature with the body, tail, and back legs of a lion; the head and wings of an eagle; and sometimes an eagle's talons as its front feet), who represents the two-fold nature of Christ as Man-and-God.

Before this central group walk 24 Elders representing the books of the Old Testament. Behind the central group walk 7 Elders representing the New Testament.

And the entire procession is led by seven enormous candelabra, whose candles trail a rainbow canopy across the sky.

When the Chariot reaches a point directly across from Dante, a thunderclap resounds, and the entire pageant halts upon this signal.

According to Vedic interpretation of the 24 elders: they are in each of us and made up of: (5 elements + 5 senses + 5 physiological prana (life-forces) + 5 organs of action + Mind + Intellect + Ego + Om).

As the procession halts, the Prophets turn to the chariot and sing.

They were divine being who speak on Beatrice's behalf, and serving as an intermediary by delivering messages from the supernatural source to Dante. They are summoning Beatrice, who appeared on the left side of the chariot. She is showered by blossoms poured from above by a hundred angels. Dante turns to Virgil to express his overflowing emotions, but realizes that Virgil has vanished.

Dante bursts into tears for having lost Virgil, and Beatrice reprimands him. Beatrice details Dante's offenses in not making use of his great gifts. Rather than make use of the talent he had been given, he had buried it in the ground. When Beatrice learns this, she condemns him for being lazy servant who wasted away the gifts that had been placed in his care.

Virgil disappears, to Dante's distress, but Beatrice appears.

Beatrice, however, rebukes Dante for crying over Virgil's disappearance. She continues accusing him of his sins and faults.

Dante confesses to his sins, then faints at the sight of Beatrice's beauty.

Matilda immerses the unconscious Dante in the waters of the Lethe and he wakes up.

Dante is not allowed to drink the waters of Lethe, in order to wash all memory of sin from his soul, before he had shed the tears of repentance.

Beatrice continues to reprimand Dante until he confesses to his faults and swoons with grief and pain at the thought of his sin. He wakes to find himself in Lethe, held in the arms of Matilda, who leads him to the other side of the stream. There she immerses him in the water, so that he may drink the waters that will wipe out all memory of sin.

Matilda then leads him to the four cardinal virtues, who dance around him and lead him before the Griffon, where he may look into the eyes of Beatrice. In them Dante sees the radiant reflection of the Griffon, who appears both in his human and godly forms: as lion (human) and eagle (the Divine).

Beatrice removes her veil, and Dante beholds the splendor of the unveiled shining of Divine Love

Dante falls asleep at 8:30 PM; his dream takes place just before the dawn of Easter Monday and he awakens just after 8 AM.

When he wakes, Beatrice charges him with a mission: to observe and write down everything he sees here for use in his poetry when he goes back to earth. Dante witnesses the procession's chariot attacked by an eagle, a fox, the eagle again, and a dragon. Then the chariot turns into a whore, courted by a giant. Beatrice prophesies God's vengeance on the dragon, whore, and giant.

At the closing of *Purgatorio*, Matilda leads Dante to the river Eunoe, and immerses him in the water. He is now ready to ascend to Heaven, with Statius and Beatrice as his guides.

A Pause before the Final Conclusion:

It is in Purgatory that Dante begins his journey as a mortal.

His is a journey of Self-discovery that he is a 'divine being' like every one of us. He begins by understanding that humans come with tendencies or *vasanas*.

The personality or *Chitta* comes with desire/lust-greed-anger-covetousness-pride-jealousy-"I-Me-Myself."

His responses to his adversaries through the Journey of Life were governed by his lineage, ancestors, historical environment, and bygone circumstances.

He realises he is spiritual by nature and discovers has an inborn capacity to live within his human experiences.

He is superstitious and believes in some a 'spiritual magic' to renew him. He knows he can take part in developing his self-discovery if he follows the call of his need for Happiness. His journey is not hindered by his education, but by political history, and a church's disoriented confusional pressures of the Middle Ages.

He writes about his violent experiences in Hell (Inferno). He experiences self-cleansing in Purgatory and restores his mental-intellectual perturbed disposition.

A recurring character in Divine Comedy is Beatrice who appears at the end of Purgatory as a pure figure made ready to live in the company of those dedicated to Divine Love.

She guides Dante through Heaven only after Dante has grounded himself through bodily, mental and intellectual cleaning.

While Inferno features Dante traipsing around after Virgil and trying not to step on burnt, frozen and wounded bodies of condemned sinners, Purgatory is about afterlife¹ (life-hereafter after physical death in conditional immortality). Thoughts of Beatrice (guru) keep Dante going through trials of agitations on spiritual life through Hell and then Purgatory. Beatrice replaces Virgil as Dante's guide into Heaven.

Ante-Purgatory is on the Second Spur of the seven terraces of Purgatory. It holds those who died by Violence and without Last Rites. The First Terrace holds the proud (self-satisfied with possessions and achievements); the Second Terrace holds the envious (unhappy because of jealousy and wishing misfortune on others); the Third Terrace holds the wrathful (feeling intensely angry and expressing wrath).

Dante and Virgil leave Inferno and arrive at the Mount of Purgatory, which is surrounded by an ocean. Mount Purgatory is split into different terraces for beings made ready to enter heaven.

At the top of Mount Purgatory is the Garden of Eden. On ten terraces running up the side of the mountain are souls purging themselves of less serious sins of negligence, pride, jealousy, sloth, or political intrigues.

Dante exults in the Light of Self-Realization at the first meeting with the state of Reality here. He confidently hopes his wants will have the resources to help him through his spiritual practices. Trust and inner conviction will greet him after leaving Hell. Through Inferno Virgil helps Dante experience the darkness (materialism) and spiritual death (Romans 5:125).

At the entrance to Purgatory, Dante and Virgil meet Cato. An ancient Roman Marcus Porcius Cato Uticensis (184 BC) – was a censor who tried to root out immorality and corruption in Roman life.

Normally the seven deadly sins include (1.Kama: Want and Lustful cravings for the sensory pleasures of the body; 2.Krodha: Anger, fury and Wrath; 3.Lobha: Greed for material wealth while ignoring the realm of the spiritual. It includes Gluttony to consume more than one requires; 4.Moha: delusion of control over another and material covetousness; 5.Mada (pride) in the pleasure of self-importance; 6.Matsarya: Envy for another's' traits, status, abilities, or situation. They are regarded Arishadvarga (six passions of mind) or enemies of desire); 7. Ahamkara: Ego expressed through mind-intellect-memories. Vision of the ego expresses as creativity (rajas), harmony (sattva), or sloth (tamas).

Eastern Thought analyses of Inferno and Purgatory:

Similarities about afterlife abound between Historic Vedic/Buddhic Hinduism and Kabbalist Judaism.

Both groups of "religions" generally agree that salvation comes from a combination of being a good person and a devout religious follower through spiritualism.

Religions seek answers from sacred texts and rituals. There is a well-defined idea of what individuals must do in life to ensure they are redeemed in death.

The Gita also concludes there are many different, but acceptable paths to salvation: meditation, duty, and personal devotion to a god.

Additionally, the Old Testament states that "through righteous living a person can look forward to God's kingdom....but Judaism rather distinctively has emphasized that personal fulfilment comes through daily life."

Faith alone does not guarantee a person's eternal salvation. Moral obligation is imperative for both religions to gain admission into the afterlife.

Heaven and hell are also referenced in the scriptures for both Hinduism and Judaism. Those who are good ultimately move to a realm of paradise; those who are bad find themselves stuck in damnation.

For Hindus the possibility of going to heaven or hell depends on action or Karma. Judaism also makes a clear distinction between what happens with those who are good and those who are wicked. Both reiterate that it is not just religious piety that enables individuals to be saved and live after death.

"The notion of salvation in Hinduism is that of release from a cycle of life, death, and transmigration. The solution is to meditate until we realise our spiritual identity and escape the hold of karma."

Judaism believes there will be a battle between good and evil that will end the world. All who are saved will go with God. Each religion-through its teachings and rituals-offers followers answer to the question of what happens and how to flourish after death.

Guru: Personal spiritual teacher and guide who has already attained spiritual insight;

Trust in God and guru through duration of trial period towards spiritual well-being and advancing maturity;

Purgatory: Abrahamic: State or place of temporary punishment; Hindus call it Naraka which is beneath the earth: between the seven realms of the underworld (Patala) and the Garbhodaka Ocean, which is the bottom of the universe. It is located in the South of the universe where the dead ancestors are also located in this region. Yama, the Lord of Naraka, resides in this realm with his assistants.

Sin: once introduced comes with a spread of spiritual death;

Cato: a Roman senator who penned a Collection of proverbial wisdom and morality from 4th century AD author;

River Lethe: River of Forgetfulness. Is one of 5 rivers in the Underworld whose waters cause drinkers to forget their past through oblivion. The other four being Styx (the river of hate), Acheron (the river of sorrow), Kokytos (the river of lamentation) and Phlegethon (the river of fire);

Earthly Paradise: Garden of Eden before the expulsion of Adam and Eve;

Sacrament of Confession: One of seven sacraments of Catholic Church teaching sinner is forgiven for past, present and future sins;

Muses: are goddesses of inspiration believed to preside over minds of poets, philosophers and musicians in all sciences, literature and arts;

Calliope: eldest of the Muses - goddess of Music and gift of eloquence;

Mars: Source of Cosmic Fuel to reach the fourth stage of spiritual and philosophical purposes towards spiritual gold (Sun);

Pope Clement IV: Before, became a priest in 1256 (when his wife died). He was a respected jurist under King Louis IX. After his ordination, he quickly climbed the Church hierarchy and was appointed bishop in 1257. As pope, Clement IV had the opportunity to end the Great Schism between Eastern and Western Christianity. Emperor Michael Palaeologus had declared a willingness to bring about a reunification but Clement demanded grovelling submission, a price too high to pay. After Clement died, the cardinals required nearly three years to elect a successor.

Intense Thought exhibits itself in an intense life as a high quality of action which is so concentrated, strenuous and earnest that its discovery is connected with culture and creativity;

Spiritual Climb is hard: Spiritual journeys require innovative anchoring solutions to humility, self-rescuing with solutions based on ethics, climbing rocks before reaching the climbing route;

Time: Hindus do not believe in the concept of Time; they believe the process of Creation moves in Cycles of Four epochs each; it exists as long as humans are bound to the things of this world and the senses;

Any mountain of this life, the mountain of accomplishment, the mountain of obstacles, of difficulty to climb, has to be worth dying for, to brave wind and cold and storm, symbolic of adversities. But on the mountain top alone, one feels close to the Lord. The voice of His Spirit there is so loud it is like it is a thundering! But the voice of the multitude is so loud in the valley; one cannot hear the voice of God. The silence on the mountain peak is deafening. The thrill is almost terrifying!

Contemplative Spirituality: life of Faith in the inner submission to God and Guru pervading in the soul's life of prayer, motivation and behaviour;

Seven chakra symbols are vital to health. Negative feelings hamper the spin of these chakras, resulting in physical and emotional sickness. A chakra is a vital energy center that resides in our bodies, that is not detectable by most modern medicine means. Eastern nations, as well as aboriginal people all over the world are aware of these chakra symbols and what they are capable of doing.

Climb gets one in touch with our core, the deeper or higher self. It nourishes and feeds a part one has cut off from. It is like finding a long lost friend. The core is ultimately connected to the source of creation. When one reaches those depths we experience a taste of the divine. The spiritual path is not a place you arrive at and stay put. It is not stagnant. It is flowing, growing and ever changing and expanding. There's no hurry to get there. It's a journey.

Belacqua: Shade with arms wrapped around knees and head lowered who epitomises lazy spirits who wait till the last moment of a slothful life to repent for a useless life lived. He was a Florentine lute maker in Dante's times who gave up on ever reaching heaven;

Antepurgatory is where souls wait before entry into Purgatory; It is where Hell opens into a reed-grown shore with mount Purgatory looming above;

Psalm 62:1: My soul finds rest in God alone; my salvation comes from Him through prayer;

Lazy Seeker: Faith is needed to create a relationship with God; Scriptures are helpful to find Knowledge. Being lazy is selfishness in disguise. Such people are convinced they are secure whether disagreeing or ignoring God's wisdom;

Final Moments of Life: For Catholics Lent is a time for Repentance and Renewal; the final moments of life is a simple belief and a childlike faith of that all sins are forgiven at any time before Judgement.

Repentance: - To feel remorse, contrition, or self-reproach for what one has done or failed to do; be contrite. By doing so, Christians believe God will not mention such sins when judged; (Ezekiel 33:15-16).

"Miserere mei Deus": Hymn set in Psalm 51 during reign of Pope Urban VIII and composed by Gregorio Allegri: it is a prayer for mercy;

Links between Living and Dead: When a Christian of the Middle Ages, or even a Christian of recent centuries, turned his thoughts in prayer to the dead known to him, his prayers and feelings bore him upward to the souls of the dead with much greater power. The souls of the dead feel warmed by the breath of the love streaming from those who looked upwards or sent their thoughts upward to them in prayer. If we allow external culture to be our guide, Pitra Shanti Puja is performed by Hindus for the living for departed souls who have not attained peace at death.

Jacopo del Cassero (1260-1298) was Son of Ugucione, belonging to a noble family of Fano and a brave man of weapons and a political essay; in 1288 he took part with the Guelphs marches to the wars between Florence and Arezzo. In 1296 he was Podesta of Bologna and opposed with violence the ambitious aims of the Lord of Ferrara, Azzo VIII d'Este. These facts sent assassins who killed him at Oriaco, on the banks of the Brenta, while Jacopo was trying to reach Milan in 1298 to assume the post of Mayor of the city. The body was brought back to Fano and buried with great honour in the Church of St. Domenico. The memory of that horrendous crime was still alive in the memory of Dante and his contemporaries. Jacopo did not omit to mention "serious offenses" of violence that had marked his life. He recognizes violence practised and violence suffered, maintains itself in the futility of human hatred and desire for revenge

Buonconte: Son of military strategist Guido da Montefeltro, he helped expel the Guelph party from Arezzo in 1287. His army was defeated by Guelphs from Florence at the Battle of Campaldino in 1289. Dante fought for Florence in the battle. Buonconte's body was not found after the battle. Dante encounters Buonconte waiting to enter Purgatory among the souls who died violent deaths and repented in the final moments.

Battle of Campaldino: 1289 between pro-papal Guelphs and pro-nobility Ghibellines between Florence and Arezzo - two Tuscan towns fought close to the walls of the castle;

Banks of Archiano: Mortally wounded Buonconte arrived at the river bank and died with Mary's name;

La Pia de Tolomea: In 1260 in Siena, Ghino falls in love with Pia, wife of his cousin Nello, a Ghibelline lord. When she refuses his love, as revenge Ghino informs Nello that he has discovered a secret message proving that Pia has an adulterous relation. Ghino goes to the place described in the message, and does find Pia with a man with her brother Rodrigo, a Guelph, whom she is helping to escape from Nello's prison. Rodrigo manages to escape, but Pia is captured and imprisoned. Ghino again offers her his love, promising to give her freedom in exchange; but the woman still refuses. Impressed by Pia's virtue and informed of the true identity of her alleged lover. Ghino repents, is mortally wounded in battle, and reveals the truth to Nello. However, Nello had already given to his servant Ubaldo the order to kill Pia by poisoning. Nello rushed to stop the servant, but it is too late: he finds his wife is dying. On her deathbed, Pia forgives her husband, and effects a reconciliation between him and Rodrigo (Pia's brother). Dante is familiar with this tragedy during Pia's lifetime.

Power of Mantra Chanting uplifts the sound of mantra lifts the believer towards the Higher Self;

Will of Heaven: Hindus claim Desire to live as mortals drives human life. There are clear stipulations in the Bhagavad Gita about the kind of acts that can lead one to heaven or hell: ".those who worship the gods go to the gods; .those who worship the Bhutas (denizens) go to the Bhutas; and those who worship me (God) come to me."

Heaven and Hell: For some, heaven and hell are the ultimate destinations after death. However, in other religions that believe in the recurring nature of life or the belief in reincarnation, they are seen as a transitional environment. Some religions also suggest that heaven or hell are not a single destination, but have multiple realms, where a person can end up depending on his sins or actions.

Blacatz (1165-1237) was a French feudal lord of Aups and a troubadour. Sordello wrote a lament (poem) on his death;

Evil and Corruption in Italy - Middle Ages: Cycles of Societal and economic corruption led by a heretical Medieval Church and a strong series of secular rulers;

Bend the rule of Heaven: to cause a change in direction of the Law of Karma;The notion of God as a supernatural being preceded Christianity by thousands of years. The Christian God was stamped from a Pagan mold. The deities are conceived personally, as beings with intelligence and will, The Gods concern themselves with earthly society;

the aid or oppose man's plans and efforts; they reward men for fidelity and virtue and punish them for impiety and sin." [The Great Ideas, 1952, Ch. 29]

Light of Sun - Gayatri Mantra: is chanted to release the supreme solar power of the Inner Sun of Self-realisation and Cosmic Creation. It invokes the power and radiance to energise all earthly life, to destroy sin and to reveal the Supreme;

The Christ: is the experience of an inner anointing with the Living Christos Within. Messengers (Messiahs) like Jesus share their life experience of living the miraculous transformations through Knowledge, Wisdom and Meditation; supporters of the Christ Myth (Christians) continue to use Jesus' life as a means to overcome our sins;

Four Cardinal Virtues: In Hinduism: 1. Non-violence 2. Truth 3. Purity 4. Self-control; Plato: Wisdom, courage, self-control, and justice; Sioux: bravery, fortitude, generosity, and wisdom;

Salve Regina: known also as Hail Holy Queen, a Marian hymn and one of four sections sung at different seasons;

Holy Emperor Rudolf I of Germany: To win the approbation of the Pope, Rudolph renounced all imperial rights in Rome, the papal territory, and Sicily, and promised to lead a new crusade. Pope Gregory X, in spite of Ottokar II of Bohemia's protests, not only recognized Rudolph himself, but persuaded King Alfonso X of Castile to do the same. Rudolph surpassed the two heirs of the Hohenstaufen dynasty that he had earlier served so loyally. Rudolph was not very successful in restoring internal peace. Orders were indeed issued for the establishment of land peaces in Bavaria, Franconia and Swabia, and afterwards for the whole Empire. But the king lacked the power, resources, or determination, to enforce them, although in December 1289 he led an expedition into Thuringia where he destroyed a number of robber-castles. Dante finds Rudolph sitting outside the gates of Purgatory with his contemporaries, and berates him as "he who neglected that which he ought to have done".

Antaha Karana: Entry into the Path (Kundalini) exists at two places: i. Muladhara Chakra which takes the Kundalini towards Brahmanda (inner/outer cosmos); and ii. Agnya Chakra which gradually begins in the front from the Navel (navi chakra which is located lower than the manipura chakra) and ascends with continued practice towards supreme consciousness.

Nino de' Visconti was better known as Nino. He was a son of Giovanni Visconti and nephew of Ugolino della Gherardesca. He was the first husband of Beatrice, daughter of Obizzo II d'Este. His chaplain, a friar named Gomita, was caught taking bribes to release prisoners and so Nino had him hanged. Gomita was placed in the eighth circle of Hell in the Inferno and Nino was commended for the act of justice and piety. In 1288, he began to share power with his uncle in Pisa, but the two quarreled. Nino was an important patron of literary culture. Dante Alighieri was a friend, and, in the

eighth canto of his Purgatory, to his mild surprise, meets Nino in the region of Purgatory outside St. Peter's gate, where the souls of those who neglected their spiritual welfare for the sake of their country are detained for a period equal to their earthly lifetimes before beginning their purgation. Nino asks Dante to remind Joanna to pray for him, especially as his widow was remarrying into the Milanese branch of the Visconti.

Currado predicts an unexplained event that happened in 1306, during the early years of Dante's exile, when he was a guest of the Malaspina family

Sordello da Giotto in the Province of Mantua: spent a life of brawling and intrigue while serving at the court. Like other Italian troubadours before him, he wrote in Provencal. His best-known poem, Serventese (1237), is a bitter lament on the death of his patron. Dante gave Sordello a patriot's status in Purgatory. Robert Browning used him as the subject of a long poem, Sordello (1840).

The three stars represent Faith, Hope, and Charity. Knowledge helps to move forward with wishes. With knowledge, patience increases. With patience, any wish, becomes a commitment and resolution). Rooted in commitment moving forward is possible. In life, Yoga is essential, meaning to be one with the Self - the One Being. Surrendering all wishes and commitments, there is a realisation 'I want nothing.' The mind becomes stronger, the intellect becomes sharper, the body becomes healthier, and the spirit becomes gentle. This happens due to yoga. So stay in Yoga.

Saint Lucia stands for divine light. She is one of the three heavenly ladies in Inferno II. This is one of the many angels that Dante encounters throughout purgatory.

The first step represents confession; the second for contrition, third for penance: the 3 steps together stand forgiveness of sins.

The seven P's are the seven sins (peccata) or wounds to be wiped away or wounds (plagae) to be healed.

The two keys are the signs of papal power to bind or loose sin, the gold

Archangel Michael: Through succeeding Cycles of Time, he has provided The Pathway for the descent of new Spirits, as the Guardian Overlord of the Angelic Elemental Kingdom and of humanity. He will not fold his Cosmic Wings to return home until all angelic beings are freed; the last man is redeemed and returned to its perfect state. This is the love of Michael, who like many others, is a Prisoner of Love to the life he serves. Archangel Michael is referred to as the greatest of all angels in writings throughout the world, including Jewish, Christian and Islamic.

Karmic Debt is a means to learn lessons that allow the soul to evolve; it is not a punishment. Energy of action must be freed from the debts of destiny. It is the only way for resolving the negatives in life;

Spiritual Metamorphosis through Transcendental Meditation: self-development process which blends positive psychology with neuroscientific techniques to support, in practical

ways, the spiritual evolution of humanity. By moving from fear-based realities based on confusion, illusion, delusion, and conflict, transformation spiritual metamorphosis is a movement is towards clarity, authenticity, love and cooperation.

The Serpent Power (Kundalini) or Caduceus is located in the Ida or lunar channel on the left is associated with Shakti-rupa or the female principle; the Pingala or solar channel on the right with the masculine principle - purusha) The central channel or Sushumna is associated with fire and the union of the two.

Manna: miraculous food given to Israelites for 40 years while crossing the dessert;

Franco Bolognese is a minor artist, well known at the beginning of the 14th century. Vasari mentioned that he was appreciated by the popes. The painter was a friend of Giotto and Dante. Franco of Bologna was said to have been a pupil of Oderigi's. His talents were discovered by Cimabue, while he was tending sheep for his father in the neighbourhood of Florence, and he was afterward patronized by Pope Benedict XI and Robert, King of Naples; and enjoyed the society and friendship of Dante, whose likeness he has transmitted to posterity. Guido Cavalcanti, the friend of Dante had eclipsed the literary fame of Guido Guinizelli.

Probably Dante refers to Guido Cavalcanti (1300) who is mentioned in Inferno X, l. 60, and the other is Guido Guinizelli of Bologna (1276). He is in the seventh terrace of purgatory. The two poets were highly regarded by Dante for the innovations in their poetry.

Pride rears its head even in the most unsuspected corners. One is proud that he is proud, and another is proud that he is not proud. Learning may render one man proud, and yet ignorance can also be the source of pride for another man.

Sin is Karma: Sin is action causing harm in any manner to all others. Sin is wrong action based on 'thinking/thoughts that are carried out in action. It is a transgression of religion especially when it is a deliberate action, whether while asleep, awake or when sharing with anyone capable of using the gift in causing harm. Prayaschitta (atonement) does not actually destroy the karmaphala (reaction (fruit) of action) but allows the person to transact with society. Hinduism relates sin to karma: it is the harmful result of one's misdeeds in both the present life and in one's past lives. Most monotheistic religions believe that human sinning is volitional because of free will, while at the same time they attribute the power of sin to the works of the Devil.

In Hinduism, the term sin or is often used to describe actions that create negative karma, or violate moral and ethical codes adharma. Hinduism does not view sin as a crime against God, but as an act against dharma, meaning: moral order and against one's own self. Among many monotheistic religions, the chief among all sins is either rebellion against God and manifesting as pride, disobedience, or idolatry. Sometimes sexual transgression is placed at the top of the list. All religions teach that humans suffer a penalty for their sins, either through karma that "ripens" in a future life, through

some misfortune in the present life, or by being cast into Hell. All religions, however, teach their followers to avoid committing sin and prescribe a path to eradicate accumulated sin: a doctrine of atonement.

An adharmic action automatically brings negative consequences. The residue of sin is called sin conceived of as an astral substance that can be dissolved through penance (Prayaschitta), austerity (tapas), and good deeds (sukritya). Sin is also accrued through unknowing or unintentional transgressions of dharma, as in the term aparadha (offense, fault, and mistake).

Manu 11.228-239 makes the definitive declaration on the atonement of sin. " By confession, by repentance, by austerity and by reciting the Veda a sinner is freed from guilt, and in case no other course is possible, by penance. Its austerity is in proportion to the done wrong which he confesses - until he is freed from guilt, like a snake freed from its slough. In proportion his heart loathes his evil deed, his body freed from guilt.

Thinking negatively is Sin and includes: 1.Greed; 2.Comparisons through imagined Insufficiency; 3. Envy or Jealousy; 4. Negative Self-image and Self-Apprehension manifesting as Fear; 5. Selfishness through self-interest; 6.Frustrations with events and happenings; 7.Personal opinionated comments of prideful judgement or jealousy based on beliefs; 8.Insults both witty and cruel; 9.Lack of Self-belief and not achieving (sloth) purpose of being human;10.Anger tendency as reaction through retaliation; 11.Possessiveness through domination and ownership; 11. Pride in an imagined self-worth; 12. Ego in a distinct world of "I" personality; 13. Deception through lying and falsehood.

Lucifer's fall was due to his pride and rebellion. See Jesus' words in Luke 10:18: "I saw Satan fall like lightning from heaven." The first letters of lines 26 to 63 spell out "UOM" ("MAN").

Beati pauperes spiritu: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Prayer to Sun Consciousness

Orestes Lyric: The world is good and I made it according to my will and I am Goodness. But you Orestes you have done evil and the very rocks and stones cry out against you;

Medieval Hunting: necessity of hunting was transformed into a stylized pastime of the aristocracy. More than a pastime, it was an important arena for social interaction, essential training for war, and a privilege and measurement of nobility

Guido del Duca, a renowned nobleman of Ravenna and a Ghibelline of the Onesti family;

Rinier da Calboli (1296), a Guelph of the Paolucci family, a native Forl? & administrator of Ravenna

Fulcieri da Calboli, grandson of Rinier, a magistrate for Florence who persecuted the White Guelphs.

Pagano was a cruel leader who was just as unscrupulous in death. In his final will, he laid out very specific instructions for his tomb, located in the Abbey of Vallombrosa in Susinana. Although the tomb's exact location in the monastery remains a mystery even today, it is rumoured that he was buried with his famous golden sword and a treasure chest overflowing with jewels and coins. According to the legend that is still told by farmers in the area, on the nights of a full moon, Maghinardo Pagano rides through the countryside on his white horse, wearing his gold armor and carrying his golden sword. Dante called him a 'lion' and a 'demon';

Aglauros, daughter of King Cecrops of Athens, envied her sister Herse because Mercury loved her; the god turned Aglauros into stone.

The poet describes the sun's annual ecliptic course through the sky and concludes it is three hours before sunset on the mount and midnight in Italy

Calculating time of Day: An experiment from optics is used to explain the reflection of a ray of light

Mirror: The echo of the Self is moving closer - at first as flickering images of the old self and finally finding oneself in the mirror.

Moving closer to Light symbolising illumination and enlightenment;

Light: Representing rebirth from cleansing;

Beati misericordes is the beatitude the two poets hear after the angel gives them permission to proceed. The pilgrim refers to the words of Guido del Duca in the previous canto

128 Ecstatic Vision: Ecstatic Vision is an introceptive and extroceptive experience. The miracle happens as a physical/emotional encounter with a high degree of sensory recognition. Colour and detail are all magnified in strong positive resilience coupled with a sensation of communion with a divine force of almost overwhelming goodness.

129 The first whip of the third terrace for the wrathful is the example of Mary's meek remonstrance after finding Jesus in the temple (Luke 2:42-50).

130 Pisistratus, tyrant of Athens (560-527 BC.), took no action, despite the urgings of his wife, against an unwelcomed suitor of his daughter after the young man kissed her in public.

131 Athena and Neptune both wanted Athens named for them.

132 Sleep walked crookedly: Dante's sad disappointment with life finds expression in magically transforming a devious sleepwalk into spiritual path of renewal.

- 133 *The third scene is of the stoning of Saint Stephen (Acts 7:54-60). Dante has daydreamed each of these scenes.*
- 134 *Wrathful Deities: Tibetan deities (Buddhistic bodhisattvas) manifest in wrathful forms and "are supposed to wage war without any mercy against the demons and enemies of moral ethics (dharma). Humans ask for gentleness by chanting 'Om mani padme hum.'*
- 135 *Left-right Symbolism: in science and society symbolize the "spiritual" right side is intact and the thought-provoking the Sinister Side is fanciful and confused.*
- 136 *Why Sin? Humans are free moral agents and have to make choices in all matters but do not take God's word seriously.*
- 137 *Lombardy between the Adige and the Po rivers was a battling-ground for Emperor Frederick II and the popes with their allies.*
- 138 *Currado da Piazza, a Guelph of Brescia, acted as Charles I of Anjou's vicar in Florence in 1276. Gerardo da Camino of Brescia and Guido da Castello of Treviso are here given as models of highborn generosity*
- 139 *The sons of Levi are ancestrally entitled to priesthood according to Moses. Jesus was a Levi.*
- 140 *Gerardo Suarez. It is called "El limbo" and represents the Fourth Song of Dante's Divine Comedy.*
- 141 *Gaia: Between goddess of Earth and the god Aither (primordial first-borns of elements) were born Lyssa (madness), Poena (vengeance), Lethe (Oblivion), Aergia (Sloth) and Hysminai (conflict) who were all personifications of battle.*
- 142 *Roman 12:11: Spiritual Slothfulness: Knowledge is not faith and principles are not Power. Never lack in zeal but keep spiritual fervour by serving the Lord.*
- 143 *Haman, favorite of King Ahasuerus of the Persians, was charged by queen Esther for persecuting Mordecai and the Jews; he was hanged*
- 144 *Ahasuerus is the father of Darius the Mede, who "was made king over the realm of the Chaldeans" after the conquest of Babylon and death of Belshazzar. Darius acted under Cyrus as governor of Babylon.*
- 145 *Lavinia, daughter of Latinus and Amata, was promised to Aeneas rather than Turnus; Amata in distress killed herself (Aeneid XII), The three reins or bridles come to the poet as visions of his imagination.*
- 146 *Maya: Hindu concept of illusions and delusions which blind mind and allow it to influence life, lives, senses, knowledge, desires, creativity and actions of the human.*
- 147 *Beati pacifici is the liturgical prayer Dante hears at the end of the third terrace to mean Blessed are the peacemakers.*

148 This angel, as in other passages from terrace to terrace, gives Dante directions to proceed, and wipes out one of the P's from his forehead.

149 Stairway to Heaven (Final Book of Daniel 12): "...but you Daniel, go your way, for the words are to remain secret and the book sealed until the time of the end, many shall run to and fro, and knowledge shall increase." (Daniel 12)

Yoga is not a religion. It is a pathway to self realization for truth and the life. It is the hard-core meditative process and methods of attaining Divinity. Awakening as an angel involves a sustained, awakened kundalini and possessing "miraculous" powers with ability to transcend awareness into the great beyond of Consciousness using the Word. All the seven chakras (energy centers) when unified, allows the power of kundalini - the serpent fire located at the base of the spine to rise and meeting the crown chakra. This blending of the seven centers creates a channel for the divine Spirit to flow and radiate dazzling Light, and the wings became visible for all to see. The Light is a tangible power which after awakening allows the seeker to attain degrees of transcendental Consciousness. It is achievable not for "just Jesus" but there would be others who would do the works he did to attain The Christ (*kutastha chaitanya*).

Seekers students of truth in all various faiths speak of the same God. Sameness is blocked by differences in narrow dogma preventing the way to wisdom and understanding divine universal truths. At the bottom 15% of the Universal Diamond are the atheists, agnostics and materialists and secularist humanists. Higher up in the diamond are the fundamentalists, extreme doctrinal and dogmatic with shallow rigidity who believe in God and have faith, but are generally lacking insight into the higher truths. Somewhere in the middle exists the bulk of humankind classified as "normal." They believe in the religion of the common man who believe mis-understood half-truths, are regular Church goers, and live a moral, charitable life who believe in a simplistic theology. They are resistant to change in beliefs or character, taking the path of conformity and security.

Bigger up on the scale of the diamond, are open-minded and tolerant of others' beliefs, and are continuously seeking internal and external truth, whatever the source may be. At the top, which contains even fewer souls, are the wise, intense seekers of truth and higher wisdom, knowledge and true reality. Far beyond bigotry and ignorance they seek liberation, but acknowledge that it must take effort on their part. The path is of much inner turmoil, contemplation, meditation, and transcendence. They intuitively know they must turn inward and do the rigorous spiritual work and become a one with God. Those who take the path (kundalini) must enter the narrow gate (*agnya chakra* or The Christ) that leads to eternal life. "No one comes to the Father but by...me," where "me" is the 'The Christ Way' at the *kutastha* in the 'Third Eye' between and above the eyebrows' This Knowledge of How to Experience is available to Sufi Muslims, Kabbalists Jews, Christian Gnostics, Nirvana seeking Buddhists and yogis of Hinduism. Yoga is the path to God-realization; there are infinite paths to the One Way. They are the mystical branches of the major religions. It is out of these you will find the Masters, the Christs,

the Avatars, the mystics and saints. These movements are identical in philosophy, just said differently.

Samadhi is enlightenment: Samadhi is periods of time-loss when a human loses awareness; Three samadhi experiences: Laya samadhi is potential level of samadhi; savikalpa samadhi is meditating through an object like Light; and nirvikalpa samadhi is experiencing enlightenment without the medium of object of concentration;

Two kinds of Love: The pilgrims arrive at the fourth cornice for the slothful. The poet is challenged to a probing study of love which is either natural or rational in human beings; rational or elective love can err in a number of ways.

Love defined in Ancient Greek distinguishes different senses with the word "love" is used. Agape is the verb I love refers to a "pure," ideal type of love, rather than the physical attraction suggested by Eros which is passionate love, with sensual desire and longing. Although Eros is felt for a person, with contemplation it becomes appreciation of beauty within that person. It contributes to an understanding of spiritual truth. Philia a dispassionate virtuous love as loyalty to friends, family, and community, and requires virtue, equality, and familiarity. Philia is motivated by practical reasons to benefit from the relationship. It is "love of the mind."

Storge is natural affection, like that felt by parents for offspring. Xenia is hospitality - a ritualized friendship between a host and his guest.

Ismenus and Asopus, rivers of Thebes where Bacchus was born, were the sites, along their banks, of the frenzied rites of his worship.

St. Zeno died in 380. According to legend, over his tomb, along the Via Gallica, the first small church was erected by Theodoric the Great, king of the Ostrogoths. The history of the present basilica and the associated Benedictine monastery begins in the 9th century, when Bishop Ratoldus and King Pepin of Italy attended the translation of the saint's relics into the new church.

Evil borders upon good and vices are confounded by virtues "and even though He is of necessity the ultimate cause of evil as he is of good" (Amos 5:15) says recognize good as good, evil as evil, and never confuse the two. When they pervert justice and ethics by its influence of becomes many do not even believe in the existence of good and evil. They consider them as moral standards on individual preferences or societal factors.

Here Virgil begins his analysis (based on Thomas Aquinas) of the operations of the human soul which transcends the body and yet operates with it. He integrated Aristolean philosophy to Christian thought

On the opposite side of the world, the moon appears moving west to east along the path the sun would take in Sagittarius or late November;

158 Mary "in haste" visited Elizabeth after learning of her cousin's pregnancy (Luke 1:38-40). Julius Caesar's speedy campaign against the forces of Pompey provides the second example of zeal, shouted by the sinners of sloth as they run past.

159 Gerardo abbot of San Zeno in Verona, died in 1187 during the reign of Frederick I who sacked Milan in 1162;

160 Alberto della Scala, lord of Verona, placed his bastard and deformed son Giuseppe as abbot of San Zeno in 1292

161 Two more examples of sloth are the Israelites who, after passing through the Red Sea, so grumbled and rebelled in the desert that they were denied seeing the Promised Land (Exodus 14:10-20, Numbers 4:26-34); and the followers of Aeneas who stayed in Sicily;(Aeneid V);

162 Dreams and the planet Saturn was thought to cause cold weather when close to the horizon; moonlight had the same effect. Geomancers or soothsayers would study patterns in the constellations, like the figure of Fortuna Major, to forecast the future.

163 Siren: Dante's second dream involves the Siren, representing the sins of the flesh that remain to be purged: avarice, gluttony, and lust. He is aided by the lady of good conscience.

164 Ulysses the Greek hero never refers to the Siren when he gives an account of his own death.

165 As in previous terraces, the angel performs the ritual that allows the passages to the next terrace by removing a P from the pilgrim's forehead and giving him directions. The beatitude here is Qui lugent

166 Right-hand Path and Left-hand Path: use of the terms originated in the West with Madame Blavatsky, a 19th century occultist who founded Theosophy. She claimed to have met with many mystics and magical practitioners in India and Tibet. She developed the term Left-Hand Path as a translation of the term Vama-marga, an Indian Tantric practice which literally meant "the left-hand way" in Sanskrit. Returning to Europe, Blavatsky began using the term and to associate left with evil in many European countries, where it already had an association with many negative things. Dave Evans referred to homosexuals as "left-handed" whilst in Protestant nations, Roman Catholics were called "left-footers". This association with negative aspects of society can be traced back to the Bible, in which it states:"And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right, but the goats on his left.

Matthew 25: 32-33

167 The Sheppard Adrian V is pope for five weeks in 1276. His uncle Pope Innocent IV appointed him cardinal. He was legate to England (1265-68), charged with establishing peace between the English king Henry III and the rebellious barons in

1265. He was elected as successor to Innocent V but died a little more than a month later before this want was fulfilled. He did however revoke the stern conclave regulations of Pope Gregory X. Because Adrian died even before he was ordained a priest or consecrated, Dante in his *Purgatory* portrays him as lamenting his avarice to become ordained and acknowledging vice "how the great mantle weighs" and "so justice here holds us close."

168 Pope Adrian V reigned for only one month before his death in 1276. He speaks in Latin: *scias quod ego fui successor Petri..* He was of the Fieschi family of Genoa, counts of Lavagna in Liguria. His niece Alagia was the wife of Morella Malaspina, a friend of Dante in exile.

169 The first King of Germany to claim Rome as part of his realm was probably Otto I in the 10th Century. Otto I overthrows the Germanic dynastic of Roman emperors and Italy is officially incorporated into the Holy Roman Empire. Then there follows years of Oligarchy by King and Popes.

170 Someone: Dante wished there was worthy King or pope to give Florence her rights and hoped there would be someone around. Therefore Dante sees Henry III ("the king of simple life") sitting outside the gates of *Purgatory* with other contemporary European rulers. Unlike the other rulers, who neglected their spiritual welfare due to preoccupation with worldly concerns, Henry appears to have been relegated to Ante-*Purgatory* for neglecting his kingly duties out of an excess of religious piety.

Then there was German Henry VII (1275-1313) who was Holy Roman Emperor from 1312. During his brief career he reinvigorated the imperial cause in Italy, wracked with the partisan struggles between the divided Guelf and Ghibelline factions, and inspired the praise of Dino Compagni and Dante Alighieri. His premature death undid his life's work. Henry is the alto Arrigo in Dante's *Paradiso*, and gives him a seat of honour that awaits Henry in Heaven. Henry in *Paradiso* is "He who came to reform Italy before she was ready for it". Dante also alludes to him numerous times in "*Purgatory*" as the saviour, who will bring imperial rule back to Italy, and end the inappropriate temporal control of the Church. Henry VII's success in Italy was not lasting, and after his death the anti-imperial forces regained control.

At Henry VII's death and for the following decades, the central figure Robert of Naples remained a nemesis in Italian policy. After Henry VII's death, two rivals, Ludwig of Bavaria and Frederick of the House of Habsburg, laid claim to the crown. The legacy of Henry remained successful in the careers of two local despots he made Imperial Vicars in northern cities. Pisa was a Ghibelline city, supported the Holy Roman Emperor. Boniface VIII (1235 - 1303).

Today, Boniface is best remembered for his feuds with Dante, who placed him in the Eighth Circle of Hell among the simoniac. Boniface placed Dante's city of Florence under an interdict and invited the ambitious French Count Charles of Valois to enter Italy in 1300 allegedly to end the feud of Black and White Guelphs, when the poet Dante

was in the party of the Whites. Boniface's political ambitions therefore affected Dante's life when the pope, who under the pretence of peacemaking, invited Charles of Valois to intervene in the affairs of Florence. Charles's intervention allowed the Black Guelphs to overthrow the ruling White Guelphs, whose leaders, including the poet Dante, were sentenced to exile. Dante settled his score with Boniface in the Inferno, by damning the pope, and placing him within the circles of Fraud.

The conflict between Boniface VIII and King Philip IV of France came at a time of expanding nation states and the desire for the consolidation of power by the increasingly powerful monarchs. The increase in monarchical power and its conflicts with the Church of Rome were only exacerbated by the rise to power of Philip IV. During his reign, Philip surrounded himself with the best civil lawyers and decidedly expelled the clergy from all participation in the administration of the law. Boniface took a hard stand against it. It was during hostilities between Boniface and Philip that Philip retaliated by denying the exportation of money from France to Rome, the funds that Church required to operate. Boniface had no choice but to contest Philip's demands, informing Philip that "God has set popes over kings and kingdoms."

Philip was convinced that the wealth of the Catholic Church in France should be used in part to support the state. He prohibited the export of gold, silver, precious stones, or food from France to the Papal States and blocking a main source of papal revenue. Philip also banished from France the papal agents who were raising funds for a new crusade in the Middle East. In the bull Ineffabilis amor of September 1296, Boniface retreated. He sanctioned voluntary contributions from the clergy for the necessary defence of the state and gave the king the right to determine that necessity. Philip rescinded his ordinances regarding the exports and even accepted Boniface as arbitrator in a dispute between himself and King Edward I of England. Boniface decided most of those issues in Philip's favour.

Medieval European History: The High Middle Ages started around 1000 AD, when the modern countries of Europe began to take form. After the Norman Conquest in 1066, beginnings of England, France, and Germany took shape. In Spain, the Reconquest begins to push out the Islamic rulers. Italy was still struggling between being part of the Holy Roman Empire and being a lot of independent cities, but kingdoms were also forming further east in Poland and Russia. In the Eastern Mediterranean, the past Roman Empire (now the Byzantine Empire) lost a lot of ground to the Seljuqs at the Battle of Manzikert in 1071, and Islamic rule became less powerful.

Throughout the High Middle Ages, Europe was fighting against the Islamic Empire and take back the Eastern Mediterranean - especially Jerusalem for Christianity. The First Crusade did manage to capture Jerusalem, but after that the Crusades were less successful, until finally people stopped trying.

In the Late Middle Ages, the Mongol Empire brought peace to most of Asia, and encouraged trade along the Silk Road. Poland, Russia, and Italy profited from this trade.

By the early 1300s, however, Europe suffered from both war and disease (plague). England and France began to fight the Hundred Years' War, which made both England and France poorer. Germany and Italy fought a long series of wars as well. The Black Death spread along the Silk Road from China to Europe starting in 1328, killing millions and causing the collapse of the Mongol Empire.

Like nearby Genoa, Florence got its independence when the Holy Roman Empire lost power over Italy around 1000 AD. By 1059, Florence was able to rebuild its Christian baptistery in a beautiful Romanesque style. By 1115, Florence established a republican system of government where many men had some voting rights. Most of the 1200s in Florence saw intense fighting between two rival political groups, the Guelphs and the Ghibellines. The poet Dante was exiled from Florence for being a Guelph. In the late 1200s, Florence began building a big new cathedral. Florence did even better after Genoa defeated Pisa, in 1284 AD. In 1293, Florence's government passed new laws protecting the rights of the citizens.

After the gap from 1254 to 1273 AD when there was no more Holy Roman Emperors once set up by Charlemagne, new emperors took charge, but never got back the power of the earlier emperors. The Holy Roman Empire had given up on controlling Italy, which now operated as a group of independent city-states like Florence and Genoa. Even though by 1338 AD, the Holy Roman Emperors had lost the power to choose their own successors, but a group of rich men, the Electors, met to elect an emperor. These Electors wanted to elect picked weak Emperors. The Electors formed their own governments that collected taxes, minted money, and ran their own court systems. Many of the Holy Roman Emperors stayed mainly on their own personal land, leaving the rest of their empire to run itself.

Moha: Attachment to any person or object is infested with delusion and becomes the root cause of most harm inflicted on 'self' and the society. One who leads a Life with unattached attitude is able to maintain a balance between the physical manifested Life (the mundane existence) and the Spiritual component propelled by Atman (the Self-soul) within.

173 God' Grace: There is nothing stronger than a humble man who renounces 'self' and yields to God;

174 The Samaritan woman at the well asks Christ for living water to drink (John 4:5-15).

175 On the day of his resurrection, Christ appeared to two disciples on the road to Emmaus (Luke 24:13-32).

176 Clotho Lachesis is the Fate who spins the thread of life.

177 Iris, the rainbow, is the daughter of the centaur Thaumias and Electra.

178 *Titus, son of Vespasian, razed Jerusalem in 70 A.D. The act was long regarded by Christians as a divine reprisal for the crucifixion of Christ.*

179 *Statius, a Roman poet born in Naples, authored the epics Thebiad on the siege of Thebes and Achilleid, which he left unfinished at his death in 96 AD*

180 *Avarice: Hindu texts reduce aspirations in life to three: dharma ("virtue"), material gain, and love or pleasure. Dharma is the underpinning for the others. Dharma establishes an ideal of behavior, religion, and ethics at each stage of living at the various stages of life, and always doing our dharma. Hinduism teaches the ultimate goal of life is to keep from being reborn. It is only by transcending selfishness that one can achieve that destiny. According to the Bhagavad Gita, the way to the cessation of the cycle of rebirth is to perform all of our actions just because such actions are our dharma, without egotistical concern for their fruits. The Law book of Yajnavalkya states: where there is a conflict between righteousness and material advantage, dharma and artha, dharma comes first. Reason ranks first among the four ends because it is a supervisor.*

Plato maintained 'reason' should be that faculty in the soul that controls appetite and desire. In Hinduism, dharma plays the same role that reason plays for Plato. Whatever one chases in life, reason or dharma function as a supervisor.

181 *Prodigal tendency: Hinduism maintains teaching dharma happens in are four stages of life by four types of gurus. Parents provide for the body and acquaint children with the problems of life. Worldly teachers at schools and universities help educate. The spiritual master knows the purpose of life and explains the way to self-realization. The fully enlightened cosmic guru is the final guru is introduced to this guru through the spiritual master.*

182 *Comparisons with Jesus: Comparisons to God and Jesus come from past Christian deeds by political and irreligious Freethinkers who exploit popular religion for selfish purposes.*

183 *Statius: (45-96 AD) was a Roman poet with versatile abilities. Taught by his educated father, Statius was familiar with classical literature and displayed his learning in his poetry. He produced deeply researched refined epics in a variety of themes. His poetic skill inspired the support of his patrons and the emperor.*

184 *The Beatitude, quoted in Latin by the angel, is "Blessed are they who hunger and thirst after justice, for they shall be filled." The phrase "they who hunger" is here omitted to reserve it for the gluttons on the terrace above.*

185 *Juvenal (140 AD) was a Roman satiric poet who mentions the poverty of Statius in his Satires.*

186 *Jocasta, mother and wife of Oedipus, saw her twin sons Eteocles and Polynices slay one another. And Clio, the muse of history, is invoked at the beginning of the Thebiad.*

187 *Parnassus : Mountain in Central Greece;*

188 *Before reaching the seventh book of the Thebiad, where the Greeks approach the Theban Rivers, Statius became a Christian. No historical evidence indicates that he was a convert. Euripides and the rest were Greek playwrights and poets.*

189 *Terence and the others here were Roman playwrights; Perseus was a satirist;*

190 *Five examples of fasting follow: Mary at the feast of Cana, noble matrons of Rome, Daniel at the king's table, primitive people, and John the Baptist who ate locusts and wild honey (Matthew 3:4 and Mark 1:6).*

191 *Angel of Justice: Raguel is angel of justice, fairness and harmony - the sixth angel (Rev 9:14) who works for God's Will in human relationships;*

192 *Mathew 5 Jesus' Sermon on the Mount: 'And seeing the multitudes he went up on a mountain: and when he sat down, the disciples came to him: And he taught them ...' these teachings transcend some aspects of the Laws of Moses. He commands the crowd to be perfect like their Father God because 'Blessed are the meek and humble for they shall inherit the earth.'*

193 *Insatiability: The right to livelihood must be earned for living but without avarice or greed. Such covetousness is a lust and gluttony - a sin of excess is the greatest calamity and one of Seven Deadly Sins in Abrahamic religions. Hinduism and Buddhism call avarice lobha which is an impediment to enlightenment. It is cited in the Mahabharata as one of five sins that cause spiritual ignorance.*

194 *Wastefulness: Fullness of Life reveals the Source of Life which is the ground of All Beings built upon virtues of speech, humility, peace, avoidance of wastefulness, practicality, application according to need with a freedom of adaptability, consistency and without abuse of the senses. Materialism associated with conformity associated with latest trends and extravagant display displays uselessness and in excess is wastefulness which leads to lack of contentment, destroys enthusiasm for work, and causes slothful and laziness. Eastern Philosophies and Quakers believe it leads to spiritual wastefulness - a sin.*

195 *Mahabharata and Sin: Yudhishtira said: I desire, O Bhishma to hear in detail the source of sin which becomes the foundation upon which it rests. Bhishma said: Hear, O King, what the foundation is of sin. Covetousness alone is a great destroyer of goodness. From covetousness emerges sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of all the cunning and hypocrisy in the world and makes men commit sin. From covetousness comes wrath; from covetousness flows lust. It is from covetousness that loss of*

judgment, deception, pride, arrogance, and malice, as also vindictiveness, loss of prosperity, loss of virtue, anxiety, and infamy spring. Miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging in passions, insatiable desire for indulging in ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act, - all these proceed from covetousness.

When humans are unable, whether infants or youth or adults, to abandon covetousness remember the nature of covetousness is that it never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even immeasurable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. Covetousness is never gratified by acquisitions and not satisfied by the accomplishment of desires. That is known to gods and power-seeking deities both good and evil. All classes of beings know this irresistible passion, and the folly which invites the heart to unrealities of the world. It should therefore be conquered by a person of cleansed soul.

Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices. These are seen in persons of unclean soul under the domination of covetousness. Even persons of great learning who bear in their minds have all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect. They are of weak understanding and feel great misery as a result of this passion. Covetous men are wedded to envy and anger and outside the pale of good behaviour. Of crooked hearts, their speeches utter sweetness. They resemble, dark pits whose mouths are covered with grass. They attire in the hypocritical cloak of religion. They rob the world of the standard of religion and virtue. Relying on the strength of reasons, they create diverse kinds of schisms in religion. Intent n accomplishing their purposes they destroy the ways of righteousness.

When wicked-souled persons under the domination of covetousness practice duties of righteousness, the results are the desecrations committed by them which soon become current among men. Pride, anger, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. Addressing King Yudhishtira, Bhishma continued and said:

The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others. Such persons think that their sins are witnessed by neither men nor the

deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being. The sins of such a man continually grow, even as the interests the usurer charges (on the loan he grants) increase from day to day. If, having committed a sin, one seeks to have it covered by righteousness that sin becomes destroyed and leads to righteousness instead of other sins. If a quantity of water be poured upon salt, the salt immediately dissolves away. Even so, when expiation is performed, sin dissolves away. For these reasons, one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good.

Religious Conversion: is the adoption of a different religion. Abrahamic Religions refer to it as a moral change and a turning to God of a true religion. Faiths are in a flux and roughly two-thirds of those who were raised Catholic or Protestant but now say they are not affiliated with any particular religion have changed faiths at least twice in their life, including those who have changed within the unaffiliated tradition (e.g., from atheist to agnostic). The same is true for roughly half of former Christians who have changed and have become affiliated with other faiths.

Hinduism does not practice Conversion, because it is the practice of "Sanatana Dharma": the righteous way of living. It encompasses the entire creation and is not founded by any one messiah.

Hinduism views itself in the vastness of its scope of practice and perception. The concept of one supreme God, who is amenable for worship in multitudes of names and forms, is one major aspect of religion that sets Hinduism apart from other religions. This has resulted in numerous sects and sub-sects in Hinduism. Hinduism is practiced at the grass root level and as is comprehended individually from a basic to the elevated spiritual and philosophical level with a vast difference in between. Hinduism is a multifaceted religion. Like a pyramid with multiple faces at the bottom, it culminates at a single point at the top. There is no "single point of entry" to the religion which accepts all. This being the reality how can one "convert" to Hinduism? One basic question must be answered. What is the motive of one to adopt Hinduism? If it is to reach the highest degree of self-realisation, it is made technically possible by Shuddhi Karma. Arya Samaj, a religious organization founded by Swami Dayananda Saraswati (1824-1883) offers service for procedural conversion to Hinduism. This conversion practice was originally started by the founder in 1877 to bring back Hindus who converted to some other religion by choice or by coercion, who were subsequently willing to come back to Hinduism.

The Vedic purification ceremony called "Shuddhi Karma" is possible in an Arya Samaj Temple by making a written application based on his/her free will, with proof of age and residence signed by the applicant before 2 witnesses. The Shuddhi Karma (purification ceremony) involves conducting a "homam" (ritual in front of fire) involving chanting of certain Hymns from the Vedas by the applicant, as guided by a priest. After the purification ceremony, a Certificate of Conversion to Hinduism is issued to the applicant.

Statius quotes the celebrated passage from Virgil's fourth Eclogue of his Bucolic which predicts the coming of a child to issue in a new age.

198 Domitian was emperor of Rome from 81 to 96 AD; Antigone and the others are characters in Statius' epics. Hypsipyle pointed out the spring of Langia in the Thebiad, and Manto is the daughter of Tiressias. Dante actually placed Manto not in Limbo but among the soothsayers

199 Homer an

d other pagan poets are in Limbo.

200 Upside-down Tree: A banyan is a fig that starts its life as an epiphyte (a plant growing on another plant like a child-foetus off its mother). Hindus compare the world to an upside-down tree (Pipal tree). Metaphorically, the Illusion of human existence is compared with such a tree. In Hinduism, the leaf of the banyan tree is the resting place for Krishna. He can see the tree reflected in the clear water below. In the Bhagavad Geeta (3:13:21) the tree is referred to as the Ashwatha. John,"

201 Mary is simply referred to as 'Jesus' mother' who refers to the 6 water pots that stood for imperfections in the first six of the chakra system. She saw only partial glimpses (in the guests)of union of the divine and human in their feminine form of their kundalini.

202 Marriage Feast of Cana: Has no logic of banqueting protocol. It has the religious symbolism of a marriage between soul and Spirit, which Mary noticed was empty in 6 water-pots. John 2:1-2 - On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding. The process of involution occurring within the body is like a wedding (sandhya). The bride (Kundalini Shakti) enters into Sushumna (the central nadi), pierces the first 6 chakras and finally meets and embraces the bridegroom (Siva) in the last chakra at the crown of the head. By this embrace, they make floods of nectar of immortality flow.

Bhagavad Gita 18:37-38: "That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness. That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion."

203 Turning of water into wine: The good wine in the Wedding at Cana represents the nectar that results from the awakening to self-realization. The pursuit of

self-realization is difficult, bitter like poison, but if one eventually achieves liberation, he begins to drink real nectar, and he enjoys life.

204 Water: Water as a symbol of life is a means of cleansing in the Old Testament. It was created on the first day (Genesis 1:2, 6-8). God commanded the water to bring out an abundance of living souls (Genesis 1:20-21). It is a powerful purifying element and can destroy evil and enemies as in the stories of the Flood and the flight of Israel from Egypt (Genesis 3:1-15; Exodus 14:1-15:21). According to Old Testament Law, it cleanses defilement (Leviticus 11:32; 13:58; 14:8, 9; 15-17; 22:6; cf. Isaiah 1:16) and Water is seen to heal the Syrian cured from his leprosy in the waters of Jordan (2 Kings 5:1-14). John the Baptist used the waters of Jordan to cleanse people's sins. In the New Testament the role of water seems more significant yet more symbolic. Jesus turns water into wine at Cana (John 2:1-11), saying water is a means to a new spiritual birth into the kingdom of heaven (John 3:5).

In Hinduism and other Eastern The symbol of the Water jars (John 2:6-7)"Now there were six stone water pots set there for the Jewish custom of purification, containing two or three firkins apiece. Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. The water jar (kamandalu) is one of the eight basic sacred symbols of Hinduism. The water jar originates from the churning of the Ocean of milk. Out of the water of the ocean appears a jar filled to the brim with the nectar of immortality carried by the goddess Varuni. She is the goddess of wine and intoxication in Hindu mythology and is the purifying nectar of immortality (amrita). On the microcosmic level, the ocean/water is a symbol of the human body and the wine is a symbol of the nectar of immortality. The waters of the lower body will eventually be turned into the Living Waters of the upper body (the wine/nectar of immortality).

The clay vessel refers to the vessel called the body. In the process of raising the Kundalini, as the water is raised along the length of the sushumna nadi, it is transformed into nectar. This process is consummated in the empty Brahma Randhra, the uppermost sahasrahara chakra located in the cranial vault. Here, the water transformed into nectar and the practitioner gains immortality. When allowed to flow back downwards, the nectar of immortality floods the yogi's body.

The Water turned into Wine: John 2:8-10 - And He said to them, "Draw some out now and take it to the headwaiter." So they took it to him. When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now."

In the Eastern tradition, the water in a jar represents the nectar of immortality (Amrita) - the elixir of life. In tantric worship the ritual requires five Panchamakara: madya (wine); mamasa (meat); mudra (bean); matsya (fish); maithuna (ritual embracing). In the symbolism of the Panchamakara, the wine (madya) stands for the nectar of immortality that is said to ooze down from the thousand petalled lotus at the crown of the head. The good wine as the nectar of immortality and the poorer wine represent the enjoyment perceived as pleasurable coming from the senses. The enjoyments coming from the passion of the senses seem pleasurable at first but do not last and eventually will not be satisfying.

205 Eli Eli: Matthew 27:46: My God, my God why have You forsaken me;

206 Fasting versus Starving: Self-starvation by fasting is supposed to shed karma according to some Eastern (Jain) philosophies. If it is a ritualistic practice it can be carried out to voluntary death. During absence of food (fasting) the body systematically cleanses itself of everything except the vital organs of the body. Starvation will occur only when the body is forced to use vital tissue to survive.

207 Jesus' disciples were given power to cast out demons (Matthew 10:5-8), but they could not do what Jesus did. They lacked faith and even with faith they did not have the power of Jesus for instantaneous healing. He said to them "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you. "But this kind does not go out except by prayer and fasting" Matthew 17:14-21. And He said to them, "This kind cannot come out by anything but prayer and fasting" (Mark 9:29).

208 Erysichthon is a Thessalian prince who makes the mistake of chopping down a goddess' sacred tree. She punishes him by making him starve, and he eventually gets so desperate that he tries to eat himself.

209 "Homo" is the Latin word for man, and medieval people saw it (minus the H) inscribed OMO on everyone's face. The two O's are the eyes, while the M consists of the lines from the two cheekbones connected to the nose. So these people's faces are so emaciated that the M shows more prominently than any of the other letters.

210 Forese Donati, a friend of Dante and fellow poet, died in 1296. A Black Guelph, he was related to Dante by marriage to his wife Giovanna ("Nella"). Dante and Forese exchanged sonnets of personal insults when they were young.

211 Ashwatha: The (banyan/fig) tree is considered sacred and worshipped as the abode of the Trimurti as stated in the verse:

Moolatho Brahma Roopaya, Madhyato Vishnu Roopini; Agratas Shiv
Roopaya, Vriksha Rajayte Namaha

Brahma shaped at the root, Vishnu shaped in the middle and Shiva shaped at the top, we salute you, the king of all trees.

Krishna extolled the Ashwatta tree in Bhagavadgita (Ch. 10. 26)

Ashwattah sarva vrikshanaam, devarsheenaancha naaradah,
Gandharvaanaam chitra ratah, siddhaanaam kapilo munihi.

Ashwatta the tree of trees, Naarada the supreme deva rishi Chitrarata the supreme Gandharva, and Kapila the supreme siddha.

212 Ubaldino della Pila (1291), a Tuscan Ghibelline and father of Archbishop Ruggieri, was a known glutton. Boniface is probably the member of the Fieschi family who was Archbishop of Ravenna from 1274 to 1295

213 Messer Marchese of Forl?, a magistrate for Faenza in 1296, explained his heavy drinking by an even heavier thirst.

214 Gentucca may be a lady from Lucca who befriended Dante in exile. Buonagiunta predicts her future kindness to the poet ;

215 This is the tree of knowledge of good and evil at the summit of the mount in the Garden of Eden. Other reins against gluttony include the examples of the drunken centaurs defeated by Theseus and Gideon who chose his troops by the way they drank from the stream: those who knelt were disqualified (Judges 7:4-7).

216 Midian (Genesis 25:1-4):Son of Abraham and his concubine Kenturah;. To them were born 5: Of them Midian reigned his city of Avith;

217 Piccarda Donati, Forese's sister, dwells in the sphere of the moon in Paradise).

218 Buonagiunta Orbicciani degli Overardi, poet, judge, and orator, came from Lucca;

219 Gideon: Son of Josh the Abiezrite from Ophrah (Judg 6:11); Israel's fourth major judge in the period between the death of Joshua and the institution of the monarchy. Fulfilling no judiciary role, the judges were individuals imbued with the spirit of God who headed military campaigns to free Israel from periodic foreign oppression. Gideon had several wives, and 70 sons, one of them, Abimelech, by a concubine in Shechem (Judg 8:30-31). He was also known as Jerubaal, "let Baal contend" (Judg 6:32; I Sam 2:11), a name he acquired after overturning an altar to Baal which had been built by the Israelites (Judg 6:24-32). For this idolatrous behavior, it was held, God had set the Midinites against Israel (Judg 6:11).

Gideon was called to be a judge by an angel and later by a miracle involving wet and dry fleece (Judg 6:11-24, 36-40). His task was to deliver Israel from the Midinites, the Amalekites and the children of the East (Judg 6:3). With an army of 300 men, selected out of 22,000 by means of several selective tests, Gideon defeated the Midinites in a night attack (Judg 7:3-25). The Midinites princes Oreb and Zeeb were captured and beheaded (Judg 7:25), and Gideon also pursued the kings Zebah and Zalmunna until he captured and killed them (Judg 8:5-21). His victory over the Midinites was remembered for many generations as the "Day of Midian" (Is 9:4). The men of Israel requested Gideon to be their ruler, but he refused saying that only God is the ruler of Israel (Judg 8:22). Instead he returned to his home and lived to an old age. He was buried in Ophrah in the sepulcher of Josh his father (Judg 8:29-32).

220 This is the angel who wipes out one more P from Dante's forehead and gives him direction to continue on his journey.

221 Dante paraphrases the beatitude *Beati qui esuriunt et sitiunt iustitiam* - 'Blessed are those who thirst for righteousness for they shall be filled' (Matthew, 5:6).

222 Stairway to Heaven: The 7th stairway or chakra connects seeker on the Path to the Divine Father (Shiva). Life force (Holy Spirit or Shakti) travels through the 'stairway of awareness' after aligning and balancing oneself at the root chakra (muladhara) through avoiding covetousness in all its facets. The crowning achievement is an awakening of Awareness to Consciousness through the sahasrahara (7th step of

purgatory).

223 Body and Soul: The medieval person needed the 'protection' of two securities: the body and the soul. Nourishment was used for elevation of the spirit by using the bodily experience. The body was meant to control the soul - which means the soul loses its power to control the bodily senses and organs of action.

224 Serpentine Path through Earth, Wind, and Fire: According to yogic terminology the force of Kundalini is raised through meditative exercises and activated within the subtle body barriers of energy of Earth/Water, Fire and Wind (first few chakras). Personal experiences in the various stages of Kundalini awakening is a kundalini meditation called The Great Invocation. Energy flow and subsequent manifestation of Kundalini experiences are understood in terms of the Hindu chakra system. It is the understanding of psycho-spiritual energy centers along the spine. According to Hindu tradition the Kundalini raises from the root-chakra (muladhara) up through the spinal channel, called sushumna, and is believed to activate each chakra it goes through.

225 A 7th century hymn GREAT GOD of boundless mercy hear; Thou Ruler of this earthly sphere; in substance one, in Persons three, dread Trinity in Unity! Do Thou in love accept our lays of mingled penitence and praise; and set our hearts from error free, more fully to rejoice in Thee. 3 Our reins and hearts in pity heal, and with Thy chastening fire anneal; gird Thou our loins, each passion quell, and every harmful lust expel. 4 Now as our anthems, upward borne, awake the silence of the morn, enrich us with Thy gifts of grace, from heaven, Thy blissful dwelling place! Amen. Hear Thou our prayer, Almighty King; hear Thou our praises, while we sing, adoring with the heavenly host the Father, Son and Holy Ghost.

226 Dare is to lose oneself: describes the razor's edge as the place "fools and dreamers dare to tread."

I would submit that it is more foolish to avoid the razor's edge because of a fear of failing. For the optimistic risk-taker, failure is not to be feared because it puts you one step closer to success. Real understanding of the effect of an individual's thoughts and beliefs gives power of change in life experiences.

227 Sodom: Biblical city, which during the Middle Ages, became associated in Christian thinking with the "sin" of homosexuality. Sodomy, like usury, was viewed as a sin against nature. It is used to locate the sodomites as being punished in the last ring of the seventh circle: "Sodom and Gomorrah" is recited penitentially by one group on the

terrace of the lustful.

228 Pasiphae: Wife of King Minos of Crete and mother of the Minotaur. According to Virgil's Eclogue she conceived by a bull while hiding inside a hollow wooden cow; Cited penitentially by souls on the terrace of the lustful.

229 Paternoster: The "Lord's Prayer" taught by Jesus to his disciples. Dante is asked to say the prayer when he returns home to assist the passage of souls in Purgatory;

230 Guido Guinizelli (1230-1276) Italian poet and founder of school of poetry and altering the prevailing local 'municipal' kind of poetry;

231 Giraut de Bornelh (1138-1215) nicknamed Bornell who performed (troubadour) at the court of Alfonso II of Aragon (Spain);

232 Guittone d'Arezzo (1235-1294) was a Tuscan poet who founded Tuscan School of Secular Love Poetry;

233 Daniel Arnaut: a troubadour praised by Dante as a great composer and grand master of love

234 Pyramus and Thisbe: Love story of ill-fated lovers between the handsomest youth and the fairest maiden in all of Babylonia; their families grew up in a one-room house. Youth committed suicide when he mistakenly thought his lover Thisbe was dead;

235 Shiva-Shakti: Jacob-Rachel: Force of empowerment of primordial passive transcendent male energy with active feminine principle;

236 Ganesha & Kartikeya: Ganesha is symbolic of Intelligence, patience and wisdom. Kartikeya has child-like love, is strong willed, and propels us on the righteous path;

237 Chastity and Celibacy: Terms of 'chastity' and 'celibacy' are misunderstood. 'Chastity' meaning 'cleanliness' does not necessarily mean the renunciation of all sexual relations. It is observance of moderation in sexual behaviour which in the ancient Greek world was the chief philosophical virtue. In the first century

Paul in Corinthians favoured celibacy. In the second century, Pope Clement of Alexandria said sexual intercourse should be undertaken in marriage in service of God and for the begetting of children. He was concerned about the continence of unmarried men. Clement was trying to accommodate Christian principles within the Roman and Greek household structure.

By the fourth century, celibacy was seen as decidedly superior. Many wrote on the importance of virginity. Only Augustine who himself advocated virginity wrote in support of chaste marriage outlining the three goods of marriage: offspring, fidelity, and the sacramental bond. The term chastity essentially has come to mean celibacy by the sixth century. In Hinduism, chastity (brahmacharya) is the substance of yoga and a vow of celibacy. Chastity is celibacy, and temperance; sobriety and continence is observed by students and married couples. For monks, the goal is to freely dedicate themselves to God and study. Celibacy is a symbol of living for the kingdom of God. It is recognition of the calling. Chastity and celibacy become witness of the Spirit that draws humans to prayer and devotion.

238 Corinthian desires a sort of wisdom dialogue with Paul with seekers still at an immature stage of spiritual development. The natural person's existence, perceptions, and behavior are determined by purely natural principles and the flesh of creatureliness. Such persons are only infants who remain on a purely human level. When animated by a higher principle, the God's spirit they are to become spiritual and mature in their perceptions and behavior.

Jealousy, rivalry, and divisions in the community are symptoms of arrested development; they reveal the immaturity both of their self-understanding and of the judgments about their apostles. Corinthians evaluate leaders by the criteria of human wisdom and spiritual gifts as gifts of grace through which God works and a form of service for the common good.

Diverse functions in the service of the community, is serious, and each stands accountable for the quality of contribution. On the Day of Judgment, Fire both destroys and purifies.

Although Paul envisions harsh divine punishment he appears optimistic about the success of divine corrective means both here and elsewhere. 1 Cor 3:15 is used to support the notion of purgatory.

239 Active & Contemplative Life: Action is the sine qua non of life in the body. The Gita says: no one can abstain from action even for a moment (3:5, 33). It is neither

possible nor desirable for living beings to renounce all actions. Therefore acts of sacrifice, gifts, austerity, and other duties must be performed in all circumstances (18:5-6). Such works are essential for purifying even a wise person and for maintaining him or her in a state of purity. The Gita contrasts sannyasa (a life of renunciation from the activities of the world) and karma-yoga (a life of involvement in the world). Krishna speaks of both of them in chapter 4:41. Sannyasa or contemplative life therefore cannot mean cessation of all action. He wants the sannyasi to be involved constantly in karma (action) performed in a spirit of detachment: "the sannyasa of The Gita is all work and yet no work."(6) This 'no-work' is not a state of 'not working'; but is a complete liberation from selfish motives and attachments. A karma-yogi works as God works, without any binding necessity. When a karma-yogi's egoism is removed, actions originate at the depths of his or her being, and they are governed by the Lord. The Gita describes this highest state of contemplative activity in these words: "He has no object to gain or lose by what he does in this world"(3:18).

The Gita does not separate the way of sannyasa (contemplation) and action as two different ways opposed to each other. In the Gita's view, sannyasa is necessary for action because no one can rise to the stature of karma-yogi or active contemplative in the world without engaging in deep contemplation (6:1-2). Thus, if a person practices one or the other way fully, he or she attains the goals of both (5:4).

240 Subtle Rivers (nadis) are Spiritual Energy Channels that flow along and within the spinal cord. Three psychic channels are the left sided parasympathetic Ida, right sided sympathetic Pingala and the central Sushumna. Neither the left nor the right channel predominates, the sushumna stays closed and the power of kundalini remains dormant when not actively seeking the Highest. When these two nadis are purified and balanced, and the mind is controlled, the most important nadi, sushumna, begins to flow. Sushumna must be flowing if there is to be success in meditation. If pingala flows, the body will be restless; if ida flows, the mind will tend to think too much. When sushumna flows, kundalini rises through the chakras.

241 Heaven and Hell: According to Hindu cosmology, above the earthly plane are six heavenly planes and six hellish planes where souls migrate to for earthly deeds of good or bad during human expression.

242 Ceres: goddess of agriculture, grain crops, fertility and motherly relations;

243 Proserpina: goddess of springtime and queen of the underworld;

244 Greek mythology: Underworld ruled by sons of Kronos; the brother of Zeus; and the husband of Persephone. At the division of the universe after the overthrow of Kronos, Zeus took the sky, Poseidon the sea, and Hades the underworld 'The house of Hades' was the habitation of the Shades, the dead. They called him Pluto, 'the giver of wealth', because they dreaded name of Hades. This title refers of course to the blessings of the earth: crops, minerals, and clear water from springs. It was never a place of punishment or Hell as imagined by Churchians.

245 Venus: named after the goddess of love and beauty. Julius Caesar claimed to be her descendent through Aeneas;

246 Leander: Hero and Leander were famous lovers in Greek mythology. Hero, lived Sestos, served as a priestess of the goddess Aphrodite* (Venus). Leander was a youth from the nearby town of Abydos, located across a narrow strip of water called the Hellespont. Hero and Leander met at a festival and fell in love. However, because she was a priestess of Hero had to remain a virgin and was forbidden to marry. The two lovers decided to see each other secretly. Each night Hero would leave a lamp burning in a window of the tower in which she lived, and Leander would swim across the Hellespont, using the light to guide his way. One winter night, the wind blew out the flame in the lamp, causing Leander to lose his way and drown. The next morning, when Hero saw his lifeless body washed up on the shore, she killed herself by jumping out of the tower.

Several ancient poets, including Ovid* and Virgil*, told the tale of Hero and Leander.

247 Original Sin: or ancestral sin resulting from the Fall of Man stemming from Adam and Eve;

248 Psalm 92:4: For You O Lord have made me glad by what you have done; I will sing for joy at the works of Your hands;

249 He that soweth the good seed is the son of man (prophets); The field is the world; the good seed are the children of the kingdom (Matthew 13:37-38).

250 Seven most Sacred Cities (saptapuri) for Moksha (liberation) are scattered all over India and some found along India's sacred Rivers Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kauveri: These 7 sacred special rivers are recited by Hindus while bathing in the rivers: Gange cha Yamune chaiva Godavari Saraswathi;

Narmada Sindhu Kaveri Jale asmin sannidhim kuru.

Saptapuri is also referred along with Char Dhaams as 'mokshadayika.': The sacred cities in the Saptapuri are: Kashi, Allahabad, Kanchipuram, Hardwar, Ayodhya, Ujjain, Mathura/Dwarka. There is also a Sanskrit sloka referring to the seven great Tirthas: 'Kashi, Kanchi, Maya, Ayodhya, Avantika; Mathura, Dwaravati chaiva saptaita mokshadayika'.

Kashi also known as Varanasi is in Uttar Pradesh, Kanchipuram in Tamil Nadu, Hardwar also known as Mayapuri in Uttarakhand, Ujjain also known as Avantika in Madhya Pradesh, and Ayodhya, Allahabad and Mathura/Dwarka are in Uttar Pradesh. Kashi is associated with Lord Shiva and is on the banks of Ganga. Kanchipuram is the Golden city of Temples where Brahma worshipped Vishnu. Hardwar is the gateway to Lord Vishnu and also known as Ganga dwara as the River Ganga enters the plain here. Ayodhya is the birth place of Lord Ram while Ujjain is the place where Lord Shiva killed Demon Tripura. Mathura and Dwarka are synonymous with Lord Krishna.

Ganga, Yamuna and Sarasvati in Allahabad is the place of Triveni Sangam - a confluence of three rivers. Of these river Saraswati (sushumna) is invisible but it meets the other two rivers (Ida and Pingala) from the base (muladhara chakra). The point of confluence (agnya chakra) is a sacred place for all religions. Here lies The Christ or Krishna Centre in the Third Eye or kutastha. The site of Sangam is seen the muddy and pale yellow water of 4 ft deep Ganges merging with green water of the 40 feet deep Yamuna. The river Yamuna ends at this point and Ganges continues after this till it meets sea at Bay of Bengal.

The Triveni Sangam is where drops of Nectar fell out of the pitcher, from the hands of gods. The Sacred Kumbha Mela is held every 12 years (time needed to metamorphose through sadhana) at the banks of the Sangam. It represents the confluence of three subtle rivers (ida, pingala and sushumna). Legend has it that at the time of the great deluge which submerges the earth Prayag (Allahabad) remains intact and Vishnu resides here as a Yoga Murthy, on a banyan leaf. Shiva is believed to be personified here as the immortal banyan tree. Alongside this tree is a shrine to Shiva.

Prayag is associated with the Hindu Legend of Samudra Manthan and also the legend of the Churning of the Ocean for the celestial nectar of immortality - Amrita. A famous bas-relief at the temple of Angkor Wat in Cambodia depicts devas and asuras working together in a giant tug of war to stir up the nectar.

A variation of the legend has it that Jupiter, the guru of the Devas, picked up the pot of the celestial nectar as it emerged from the milky ocean and made off with it, to prevent the demons from having access to it. The enraged demons chased him. In the course of the chase, the pot Kumbha overflowed, and the nectar fell into four different places on earth, corresponding to Prayag, Nasik, Ujjain and Hardwar. Offerings are made to the souls of the departed by visiting pilgrims here as in Benares and in Gaya.

251 Four Creatures: body, mind, heart and soul to be a clear vehicle for the presence of Indwelling Spirit

252 Chariot: represents the vehicle of conveyance for consciousness.

253 Psalm 31:1 To David himself, understanding//Blessed are they whose iniquities are forgiven, and whose sins are covered//2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile//3 Because I was silent my bones grew old; whilst I cried out all the day long//4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened//4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened//5 I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin//6 For this shall every one that is holy pray to thee in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him//7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me//8 I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee//9 Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee//10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord//11 Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Psalm 32: 1 A psalm for David. Rejoice in the Lord, O ye just: praise becometh the upright//2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings//3 Sing to him a new canticle, sing well unto him with a loud noise//3 Sing to him a new canticle, sing well unto him with a loud noise//4 For the word of the Lord is right, and all his works are done with faithfulness//5 He loveth mercy and judgment; the earth is full of the mercy of the Lord//6 By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth//7 Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses//8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him//9 For he spoke and they were made: he commanded and they were

created//10 The Lord bringeth to naught the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes//11 But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations//12 Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance//13 The Lord hath looked from heaven: he hath beheld all the sons of men//14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth// 15 He who hath made the hearts of every one of them: who understandeth all their works//16 The king is not saved by a great army: nor shall the giant be saved by his own great strength//17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength//18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy//19 To deliver their souls from death; and feed them in famine//20 Our soul waiteth for the Lord: for he is our helper and protector//21 For in him our heart shall rejoice: and in his holy name we have trusted//22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

254 Seven lamps of Candelabra: Wise should discern between self and non-self: Non-self are 5 sheaths (koshas) or layers of the body and map for navigating the inner journey through (food, physiological, mental, intellectual, and causal layers) and to Awareness (chitta: mind/intellect/ego) before arriving at Consciousness (chit).

255 Twenty-four Elders: (5 elements + 5 senses + 5 physiological pranas + 5 organs of action + Mind + Intellect + Ego + Om). Sankhya philosophy from the beginning, describes two opposing forces (light and dark or attraction and repulsion) that cause everything created. The interaction produces a vibration of a peculiar sound 'Aum' or 'Om' in Hinduism, and the Word (Amen) in the Bible, and Amin in the Koran. This sound has three qualities: (Time, Space and Atom) and create four thought images of an Object (Word, Time, Space and the Atom). They are the building blocks from which everything in the universe is created.

According to Sankhya the human body is made up of three other bodies: the physical body, the astral body and the causal (or ideational body). These three bodies developed through the descent of the Spirit into the body, which is reflecting the ideas ever present in the cosmos. Nan, being the microcosm of the universe, reflects in his body the whole workings of the universe.

The physical body comprises of sixteen elements; the astral body comprises of nineteen elements, and the causal body, being the cause of the other two bodies, therefore consists of thirty five elemental ideas (16+19). The physical body is made up of flesh and blood. The astral body is composed of life force (prana) and the mind. The causal body is held together by wisdom and perpetual bliss. When creating a human, He decided on a matrix of thirty five ideas (the causal body). Then nineteen of

these ideas were utilized to form the astral body and the remaining sixteen the physical body. Both the causal and astral bodies are not visible to the naked eye. The nineteen ideas of the astral body are - ten senses, five life forces, the ego, feeling, mind and intelligence. The remaining sixteen ideas were converted into the gross physical body of sixteen basic elements, like iron, copper, calcium, carbon etc.

Each of these three bodies has its own distinguishing qualities. The physical body is the result of solidified physical vibrations. The astral body is the result of energy and mind vibrations, and the causal body is of nearly pure vibration of Cosmic Consciousness. The physical body is dependent on food, the astral on energy, will and evolution of thought. The causal body is dependent on wisdom and bliss.

The Universal Soul is reflected in the individual as the individualized soul. It is this individualized soul that is surrounded by the three bodies mentioned above. At death, the physical body is destroyed, but the astral and causal bodies are still held together by unfulfilled desires and unresolved karma. The individualized soul then, wearing these two bodies as garments, reincarnates again and again into new physical forms, until all desires are eventually conquered through spiritual activities like meditation, and liberation achieved.

The Soul (Purusha) is encased in five sheaths or koshas. Koshas are not physical things, but spiritual manifestations. The five koshas, beginning from the one closest to soul are as follows: The Anandamaya Kosha is composed of the four ideas and is the arena which feels or enjoys, and is the seat of supreme bliss or ananda. The Jnanamaya Kosha - this sheath manifests Intelligence, and determines what truth is. It is the seat of knowledge or jnana. The Manomaya Kosha - this sheath represents the mind, and is composed of the organs of the senses, through which the mind knows the outside world. The Pranamaya Kosha - This is the body of energy and life force (prana) composed in the organs of action. The Annamaya Kosha - is the grossest of all the sheaths. It is composed of the Atom's outer coating which becomes nourishment (Anna). It is this sheath that supports the visible world.

As a man develops spiritually, each of these koshas are eradicated one by one, starting with the lowest kosha, the Annamaya kosha. If a man meets death after he has effectively destroyed the Annamaya kosha, then he would most likely reincarnate in a planet where most of its inhabitants will have only the four of the higher koshas instead of the five. Present day medical science understands the physical body though it is often puzzled as to the cause of certain diseases or why it is extremely difficult to treat others.

By understanding of the Sankhya philosophy, one is able to know why this is so, and what measures can be taken to eradicate these hard-to-cure diseases. Even sub atomic levels, Western medical science has no power to reach beyond the molecular level. The healing science of ancient India, Ayurveda, which is now making a comeback all over the world, is curing hitherto ' incurable ' diseases. It has its foundation in the Sankhya philosophy. Besides using herbs, massages etc. this system of medicine also employs chants and the power of music to reach into the atomic and sub atomic levels to nip in the bud disease causing embryos, (which a seer can see), that have not yet manifested themselves as diseases in the patient's body.

Comprehension of the workings of the causal body requires a deep understanding of the concepts of the Sankhya philosophy. The astral body however is well understood by many who come across 'chakras' and the 'nadis'. As many of the alien races seem more advanced than us, it would be fair to assume that their souls are not screened in the five sheaths like ours, but encased perhaps only in the higher two or three sheaths. This would enable them to live with little food, and not expend too much energy in physical activities. Most of their physical work therefore will be accomplished through mental energy, including communicating through telepathy and constructing the fantastic crafts they fly in.

256 Ezekiel 10:5: "The sound of wings of the cherubim could be heard as far away as the outer court, like the voice of God Almighty when He speaks);

257 Psalm 91:4:He will cover you with His feathers and under His wings you will find refuge; His faithfulness will be your shield and rampart;

258 Argus: (All-Eyes) is a giant with 100 eyes;

259 Ezekiel 5:9: Is about 'Discerning the World' by Ezekiel and by John In Revelation 4 (John) saw "a door was opened in heaven." John says he heard "a trumpet talking with me" which said to him, "Come up hither" and is lifted out of 'self' into the Spirit. He immediately "saw a throne set in heaven, and a one sat on the throne." There was a Rainbow around the throne (Hope) and round about the throne were four and twenty seats. Upon the seats were four and twenty elders sitting, clothed in white raiment. There were Seven Lamps of Fire burning before the throne, which are the seven Spirits of God. In the midst of the throne were Four Beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face of a man, and the fourth beast was like a flying eagle. And the four beasts had each six wings about him; and they also were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is,

and is to come."

Sankhyan holds there are separate purushas ("selves"). They draw into prakriti as facets of "spiritual awareness". A deep ego consciousness is evolved and faceted into five gross elements (space, air, fire, water, earth), five subtle (fine) elements (sound, touch, sight, taste, smell), five organs of perception (with which to hear, touch, see, taste, smell), and five organs of activity (with which to speak, grasp, move, procreate, evacuate), and mind (manas). Together they are twenty-four elements (principles, tattvas)...Philosophies of India [Phi]. Kaivalya (the soul's "divorce" from the universe) is liberation, and the goal towards heaven.

260 Chariot Allegory of Plato, which appears in the Phaedrus - is an important part of the Western spiritual and philosophical tradition. It presents a metaphor for the soul and its journey. The soul is portrayed as a charioteer (Reason), and two winged steeds: one white ('spiritedness' of boldness ;) and one black (desire). The goal is to ascend to divine heights but the black horse poses problems. The chariot figure leads to a revealing portrayal of the 'ups and downs' of the spiritual or philosophical life. The myth itself is not Plato's. It comes from the Eastern and Egyptian or Mesopotamia Civilisations but he adapted and reworked it.

261 Africanus: (236-183 BC) was a general, historian and traveller with human and ape-like features

262 Hippocrates (460-370 BC) ancient Greek physician;

263 Heaven: Dante compares his ascent to the Empyrean to dawn on earth. An hour before sunrise, it is noon six thousand miles to the east and already the stars begin to fade. The handmaid of the sun is dawn

264 Sparks and Flowers: The pilgrim sees the host of angels and the host of the redeemed in their glorified bodies. They are first pictured as sparks (angels) and flowers (saints).

265 Lethe: River of Oblivion - one of five underworld rivers and its goddesses;

266 Seven Stars: world-guardians; In Hinduism they Seven chakras for 1.Morality ethics of right living; 2. Duty and obligation rules; 3. Stillness; 4. Silence; 5. Contemplation; 6. Meditation; 7. Assimilation.

267 Song of Solomon 4:8: 'Come with me from Lebanon, my spouse, come with me from Lebanon: come with the flowing streams from the crest of Amana, and from the top of Senir and the summit of Hermon with the north and south winds. Come from the lions' dens and from the mountains of the leopards.' Solomon most likely wrote this song during the early part of his reign around 965 BC. The lyric poem extols the virtues of love between humankind and the Holy Spirit (Shiva and Shakti) or husband and his wife. It presents marriage as God's design for Matter and Spirit to live together within the context of 'marriage' because each is one-half of the other. By loving each other spiritually, emotionally, and physically, The Song of Solomon describes the experience of every believer in a place of great spiritual wealth and are covered by His love when he says, "My beloved is mine, and I am his," the experience of Oneness of Seeker and Sought in Meditation. This book combats two extremes: asceticism (the denial of all pleasure) and hedonism (the pursuit of only pleasure). The marriage profiled in Song of Solomon is a model of care, commitment, and delight experienced for the Sought by the Seeker.

268 She is an ancient woman of mystery with hidden knowledge, who guards a power older and greater than that of Immortals. No matter if the walls of her castle are upright or crumbled, her inner serenity is her strength, and to those who are troubled, she offers a refuge. She also guards ancient secrets and possesses magical powers;

269 Guru: Shows the path but refuses to be the crutch for his students. He shows the spiritual paths and philosophical positions of dualism and monism. The Guru's aim is to show there is only one kind of ultimate substance made up of unitary interdependent parts.

270 Water represents the "sea of the unconscious," in metaphysics, the ocean of pure, clear Light. It is where restoration of the Word, the "Voice of the Silence," which contains secrets incommunicable with human tongue. Occult speech (meditation) by passes the mind and influences the subconscious and Spirit then flows in abundance.

271 Memories in subconscious and unconscious sheaths;

272 Six priestess at the first six chakras watched by day and by night to make sure the sacred fire of Aspiration for the Path did not die out. Psychologically, this initiation meant that the temptations of the physical world were surmounted. They entered in Dante's service around the ages of six to ten years old and their term of active service lasted thirty years. They instilled him with the virtues of these goddesses and Dante received great honour and important public privileges. His person was

considered inviolable and spotless but he did not maintain it.

273 Repentance for Forgetting the Beloved: Mir Hadian, a Sufi teacher, tells students about his experiences while on his spiritual path which leads to self-change. He realises self-transformation is not sequential. The Spiritual Path is Circular. It begins with self arriving at the self, who is a part of the Beloved. This experience is neither linear nor can it be sequentially pigeon-holed. A Spiritual Journey begins with Repentance for neglecting the Beloved who is with us continuously. It is identifying, looking at and understanding the faults. Consciousness shows what is at fault. A realistic and sincere assessment is made with a detached awareness of the fault is recommended without making self-judgement is the first step. This is Continuous Reflection which begins with recognition of fault, and learning to detach and but not judge, knowing that nothing is perfect except the Beloved. Repentance comes with becoming aware of faults without guilt.

The Second Stage begins when developing Consciousness begins feeling the loving of the Beloved in the heart; meditation and prayer suddenly feels different and the heart is open to experiences. Even faults are attributes of the Beloved, of whom the seeker is part of. This stage is known as 'repentance of the repentance' wherein the Beloved loves the constantly repentant and purifies oneself. The seeker arrives at a stage of developed consciousness in which seeker knows and understands his or her shadows: bad and good points, and then detaches. The seeker's world expands but is too busy making and loving the horizon and making the cosmic connection. This is my positive shadow. You begin noticing the impact of your meditations, prayer, remembrances and attraction pulling you towards the Beloved.

In the Third Stage, prayers make demands for guidance to the right path towards what the seeker wants: the Beloved. But it is the Beloved who must pull the seeker towards Itself. This stage is of Humility and the Beloved is Merciful and accepts the repentance of the sin of forgetfulness. Once the Beloved's majesty is experienced as sensitivity, lovingness and tenderness

The seeker forgets itself and pulls itself from everything futile and worthless - this is a stage of detachment from covetousness. This is an intense stage of Loving Nothingness. It is a state of being transfused to the Higher Self. Consciousness talks about the intensity of love for Nothingness. It is beautiful, satisfying but the Beloved is Invisible and submission to the Invisible is not complete.

To suddenly trust and submit to One who is neither seen nor felt can be a hurdle. The seeker finds it difficult to submit to an unseen Beloved after all these steps

but finds it easier to His representative - the guru. This is because of the seeker's physical and intellectual boundaries created by the Ego.

These are steps to be followed by oneself and not to find faults in others. The main thing about a Spiritual Path is humankind's forgetfulness and neglecting the Beloved. A seeker is a 'child of the moment': past is dead and gone - only learn from it. The future is as yet unborn. Live the today alone.

274 Blade of Justice: Law of Karma;

275 Bhuvaneshwari: The Great Mother (Durga) and Queen of Nature whose Divine Plan for each of us is realised by slaying the seven sins.

276 The potency of the internal critic/voice of judgment is insidious. It creeps up, plays havoc and runs wild until disempowered. It can be a persistent experience and reappear after a long time being away.

277 Seventh chakra - a symbol of truth, consciousness and beauty;

278 Adherence to path and committing to God will send the Holy Spirit who will decide on the course of action. It takes 10 to 12 years to see the true nature of guides and helpers from the Spirit world.

279 Seven Divine Handmaidens: Sapta-matrikas are seven mothers who are Shaktis of Shiva who when invoked through Gnostic assist in combating eight mental qualities that are morally bad: Yogesvari negates Kama or desire; Maheswari, Krodha or anger; Vaishnavi lobha or covetousness; Brahmani, mada or pride; Kaumari moha or illusion; Indrani, matsanya or faultfinding; Chamunda pasunya or tale bearing;

280 Yama, niyama asana: Three qualifying steps to begin practice of spiritual path - ethical disciplines, self-observation, stillness in posture;

281 Nameless Lady: Kundalini or primordial psycho-spiritual energy of consciousness aroused from the root and up along the spine (Tree) when one awakens spiritually

282 Eagle: symbol of resurrection and ascension:

283 Seven Deadly Sins (transgressions fatal to spiritual progress) 1.Wealth without Work 2.Pleasure without Conscience 3.Science without Humanity 4.Knowledge without Character 5.Politics without Principle 6.Commerce without Morality 7.Worship without Sacrifice; and Seven Heavenly Virtues(1.prudence 2.temperance 3. courage 4. justice 5.love 6. hope, 7.faith;

Seven good works; 1.feed the hungry 2.give drink to the thirsty 3.give shelter to strangers 4.clothe the naked 5.visit the sick 6.minister to prisoners 7.bury the dead;

Live by: 1.prudence 2.temperance 3.fortitude (courage) 4.justice 5.faith 6.hope 7.charity.

284 Ancient Chinese Dragons are ultimate symbols of cosmic Chi (energy). Most potent symbol of good fortune for new beginnings; The Dragon also has the power to release water to parched lands, and which in turn stands for abundance and relief. Continued success, high achievement, and prosperity are also listed among the Dragon's arsenal of good qualities, which rank it one of the most popular of Asian signs.

285 Naked whore: desolate and found-out personality who struggles but is guarded by a giant (nightmares);

286 Revelation 17:God's covenant of salvation given to save mankind from the power of evil and destruction;

287 Lament by John in Revelation over Prophecy of Oligarchy Revelation 17 gives a picture of oligarchy to come: Dante experienced it as the true picture of a deadly evil power seeking to have the whole world "worshipping her". The "woman" is the 'harlot of Babylon' whose 'desire' led her true husband to sin. Revelation 17 shows what we can expect on the religious horizon. It is by placing, a genuine "Christian" system on the back of a dragon who is gathering nations to worship him. The woman on the dragon's back is the HARLOT, the one who has left her true husband and has joined herself with the "kings of the earth" and the princes of darkness. In Revelation 14 there is a call to worship the God who created the heavens and the earth. (Rev. 14:7). Prophesied Fall of Nations has happened: Ancient Babylon, Persia, Greece, and Rome have fallen. The Papal beast received is wounded is falling. A "new beast" the dragon's sixth head grows in an effort to help restore the first beast that was wounded. They attempt to form the "New World Order" to which all nations must bow or die. People worship the government they ordain. Disguised in the robes of "new Christianity" it has imposed its will on humanity for 1250 years. The world order of an ancient monotheistic

theological religion was and still is being overwhelmed. A new head of the dragon will appear as the eighth head and impersonate as the messiah! This will be the great overwhelming delusion to face the world. In Revelation 17.9 The seven heads are seven mountains, on which the woman sits. 17.10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

Revelation 11 gives us some interesting insights as to this beast from the bottomless pit.

288 Lament by John in Revelation over Prophecy of Oligarchy Revelation 17 gives a picture of oligarchy to come: Dante experienced it as the true picture of a deadly evil power seeking to have the whole world "worshipping her". The "woman" is the 'harlot of Babylon' whose 'desire' led her true husband to sin. Revelation 17 shows what we can expect on the religious horizon. It is by placing, a genuine "Christian" system on the back of a dragon who is gathering nations to worship him. The woman on the dragon's back is the HARLOT, the one who has left her true husband and has joined herself with the "kings of the earth" and the princes of darkness. In Revelation 14 there is a call to worship the God who created the heavens and the earth. (Rev. 14:7). Prophesied Fall of Nations has happened: Ancient Babylon, Persia, Greece, and Rome have fallen. The Papal beast received is wounded is falling. A "new beast" the dragon's sixth head grows in an effort to help restore the first beast that was wounded. They attempt to form the "New World Order" to which all nations must bow or die. People worship the government they ordain. Disguised in the robes of "new Christianity" it has imposed its will on humanity for 1250 years. The world order of an ancient monotheistic theological religion was and still is being overwhelmed. A new head of the dragon will appear as the eighth head and impersonate as the messiah! This will be the great overwhelming delusion to face the world. In Revelation 17.9 The seven heads are seven mountains, on which the woman sits. 17.10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

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289 Goddesses of outcome or Fate are white-robed incarnations of self-created destiny through eightfold spiritual path (yama-niyama-asana-pranayama-dharana-pratyahara-dhyana to reach samyama). They control the thread of life of every mortal from birth to death. They are independent and at the helm of necessity and directed fate assigned by eternal laws. Natural Laws take their natural course without obstruction. Both gods and men must submit to them. In the Kutastha (third eye) or

Christ, Love is portrayed in two ways: as the only one who can command the goddesses or as the one who is also bound to the goddesses in the incarnation of their fates. They are related with the limit and end of life. Prophets and gurus like Beatrice appear as the guider of destiny.

In the sacred texts the first three Muses are female deities of motherhood, love and the family who are personified, and are acting and influencing all the gods. Elevated daughters of the King of gods are embodiments of divine order and rule of law. Even the gods cannot alter what was and is ordained. The concept of a universal principle of natural order is similar to concepts in other cultures like the ancient Vedic, the Zoroastrian and the Egyptian religions. Even in earliest Greek philosophy, the cosmogony of existence is based on these beliefs. The goddesses justice and divine retribution (law of Karma) keep the order and sets a limit to any actions.

290 Lament by John in Revelation over Prophecy of Oligarchy Revelation 17 gives a picture of oligarchy to come: Dante experienced it as the true picture of a deadly evil power seeking to have the whole world "worshipping her". The "woman" is the 'harlot of Babylon' whose 'desire' led her true husband to sin. Revelation 17 shows what we can expect on the religious horizon. It is by placing, a genuine "Christian" system on the back of a dragon who is gathering nations to worship him. The woman on the dragon's back is the HARLOT, the one who has left her true husband and has joined herself with the "kings of the earth" and the princes of darkness. In Revelation 14 there is a call to worship the God who created the heavens and the earth. (Rev. 14:7). Prophesied Fall of Nations has happened: Ancient Babylon, Persia, Greece, and Rome have fallen. The Papal beast received is wounded is falling. A "new beast" the dragon's sixth head grows in an effort to help restore the first beast that was wounded. They attempt to form the "New World Order" to which all nations must bow or die. People worship the government they ordain. Disguised in the robes of "new Christianity" it has imposed its will on humanity for 1250 years. The world order of an ancient monotheistic theological religion was and still is being overwhelmed. A new head of the dragon will appear as the eighth head and impersonate as the messiah! This will be the great overwhelming delusion to face the world. In Revelation 17.9 The seven heads are seven mountains, on which the woman sits. 17.10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

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