

Yoga Explained 29
The Soul - Reascension
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Encinitas, (no date)

Going on with "Yoga Explained" this evening. We have two more lectures in this particular series, one tonight and one next week, which has to do with the instrument of Intuition, by which we know Soul Knowledge.

You've heard me say and I know you've read thoughts about it, but God is not known through the senses, mind, nor intellect. But easily He is known through the Intuition of Soul, which is Love. Let us remember that as we discuss a little bit, review last, last week; how the Soul can be realized, or perhaps, we might rather say, how we can attain that state of consciousness whereby we can in the next step realize the Soul, because the Soul can be realized only through Intuition. But sometimes, you cannot utilize Intuition until you reach that state of consciousness where it flows through you.

And so, how to do that, how to take the preliminary steps? Well first, people who think that you can sit down and that's all that's necessary to realize God, they are mistaken. Action is necessary. Action is necessary. As our Master said and all the scriptures say, "meditation, plus activity is necessary." And the action, to be sure it is not binding you to the body, or to this worldly existence, the action must be unattached. Now how're you gonna do that? How're you gonna be sure of that? Very easy; in a very easy way. What, whatever action you do, do to please God; that's the safest way. Whether it be plowing a field, or working, or whatever it is; do it to please God. Even if, if it's action you do not like; do it to please God. So that's the first step.

And the next step, of course, is meditation, because God is a Spirit, and must be known through Spirit. And meditation means contact through the concentration of God. So don't, don't think that sitting down, and meditating in a haphazard way, or anything less than a scientific way, will take you into the Presence of God. It will not. But right meditation will; that meditation in which you use your concentration to get into the Presence of God. That's the second step.

And the third step is yoga practice. Because not many people, or not the majority of people, at least, can have a tranquil mind which is so important to

practice yoga, or to do anything, that is leading toward the Soul. If the lake of your mind is restless, you cannot approach the Presence of God. That's why Master was always saying, "The lake of the mind must be still." "The lake of the mind must be still." Analyze yourselves, introspect yourselves, and you'll find, find in your daily work there's a restlessness there, do something about it. Take your yoga into your daily activity, practice it. We have many medi, many meditations and techniques which help the devotee to attain tranquility of mind. That's why you practice yoga, for that purpose.

Of course, yoga means "union," but you cannot attain union without tranquility of mind. So, we must realize that, that yoga practice will give you tranquility of mind which is so important to realize what one thing? "Yes," you say, "the Presence of God." That's right. Yes, but in that Presence of God, when you feel that, there's no separation between you and your Father. Is there any separation between us here in the ordinary sense of the word? You see me, I see you. We're in each other's presence. So, if you can do that with your Father, and attain that tranquility of mind, and then you will attain His Presence, and there'll be no separation. But, if your mind, my mind, is restless now, and moving back and forth, and I can't see you even. So, it's the same with the Father. Attain that tranquility of mind by the practice of yoga. And then you can meditate on God and attain His Presence. Yoga is the first step. One of the greatest actions is the practice of scientific yoga, which means "union with God."

Now, going on a little further; the Soul must reascend. Sorry for us, but we have, we have descended down to where we find ourselves. We, the children of God, who had His Own Consciousness and lived as one in His Consciousness, or one with His Consciousness, have lost it, and we have descended down through various steps. And so, to regain that, we must reascend through these various steps. One of the great saints of India said that all steps are necessary. Some people want to jump right into the Presence of God and land right there ready for business. But you cannot do it that way. You have to step-by-step attain His Presence.

And so, every Soul has to reascend, or go through the same steps which that Soul passed through as it attained ego consciousness. That's all. Because when you're in ego consciousness you know you're separated from God. You do not feel that oneness with Him. And so we have to reascend, step-by-step through the same steps which we lost contact with God; since we left, as it says in the

scripture, “our first love¹.” That’s why we’re in trouble. We have to once more be able, at will, to feel oneness with Him.

So, what do we have to do? First, the three bodies with the limited consciousness. Every consciousness is limited unless it’s one with God’s Omnipresence; it’s limited. And so, these three bodies, with their limited states of consciousness – the Physical Body, the Subtle Body, or the Electronic Body, plus the Causal Body – they have to be superseded. We have to rise above them, step-by-step. And, also, in so doing, we have to rise above the three Macrocosmic States of Consciousness, or world states – or world isn’t the word – Universal States of Consciousness, or the corresponding three Macrocosmic States of Consciousness: the Physical Universe, the Astral Universe, and the Causal Universe.

We have to reascend, because we came down through those steps. It’s not so difficult, if you’ll just think of your body as the Microcosmic Aspect of God, the Physical Universe, as the Physical Universe. And then within you is an Electronic Body, which has a, a universal correspondence in the Astral Universe, or the Astral Macrocosm. And then you know within yourselves, that you have the ability to form ideas, and thoughts, and so forth, and sometimes, you can manifest it. That’s the Causal Body.

Now, just remember, there is corresponding to those three states, the Universal State of Consciousness, as the Physical Universe, the Astral Universe, and the Causal Universe. We have to pass through those, those states of consciousness, to be free from them. We have to reascend the way we came down. And within you, you have the material consciousness of the body, and then you supersede that. And you have the, in the body, you have the subconsciousness, and finally, the superconsciousness – which is the ego consciousness, or Soul Consciousness – attached to the body. We have to reascend, through those different states of consciousness, so that we know them. That’s all.

And, as you meditate, you easily rise above bodily consciousness – and many of you rise above the consciousness of the Physical Universe – because it doesn’t exist. Then, if you keep on, you’ll supersede the Astral Body, and then the Astral Universe, and finally, the Causal Body, where no thought exists; just the feeling of God’s Love. And then, if you can expand that, so that you feel it above, beneath, on the left, and on the right, without end – eternity – then, you have

¹ Revelation 2:4, “Nevertheless I have somewhat against thee, because thou hast left thy first love.”

reached freedom. That's God's Presence within you. It doesn't take us long to get down and limited again, does it? We just have to make it our second nature. Having that, you'll want nothing else, because having God's Presence, you have all things.

So how should we do this? Well, as I have said, we practice yoga. You cannot overcome the mind by just sitting down and saying "thoughts stop." They won't stop, and you know it. But by the practice of yoga, by the different techniques which have been given to us by our Master under the title of Self-Realization Fellowship Yoga, you can do it. You can reach that point where the Grace of God can come into you, and stop your thoughts, and give you freedom from the turmoil of a racing mind. And that's the first thing we have to do.

It's very difficult to do it without developing concentration through the practice of yoga. Some people can do it, some business people, but they've, they've developed that concentration. All can develop that concentration through the practice of yoga. That's first. That's why concentration is so important in the finding of the Presence of God, because we have to be able to one-point the mind on one thing. And in the final analysis the goal of life is to unite our consciousness with God's Consciousness. How can you do it unless you have concentration? Having concentration, then you've got a chance.

So yoga is very important. And those who practice it will find a steady growth toward lack of restlessness, and a feeling of a peace within, and finally, a feeling of the Love of the Infinite. If you once taste it, you'll never want anything else. Yoga is so important.

And so, yoga helps us to, say it this way, to un, unattach, or unattach the Soul, which has become the ego consciousness. The Soul's all right. The Soul is God Himself; a ray of the Infinite Spirit. But when it becomes attached, it's anything but right. You take a person, sometimes you've seen them. Ordinarily they're, they're calm, quite calm, and they're easy to get along with 'em, with them. But if you let restlessness get in there, and anger, and greed, and such things, then you look at them. It's still the Soul, but it's, it's mighty muddy; it's covered over. That's what we have to avoid. Avoid those things, and to release the Soul from attachment.

The story of the prodigal son², which you've read in the Bible, is none other than the Soul returning home to his Father's house. He went out, and he got into a mess and with riotous living, and all sorts of things. But then again, he was ashamed, and he came back to his Father, and his Father received him, just as our One Eternal Father will receive us when we turn back to Him. I know Master told me many times, he says, "there's great rejoicing in heaven when a prodigal Soul returns."

And so, that's what the Soul has to do. It wants to. But sometimes it has to pay the price of its being separated from God. And, as it says in the, the Bible, when the prodigal Soul encountered all the remorse of separation³; that's what will do it. When you feel the remorse of separation from God, and you feel it enough, then you'll get down and do business with yoga and your meditation.

That means that deep within your Soul is the recollection, doesn't it, that you were once with your Father. Otherwise, how could such remorse come? When you feel that, just a little taste, the Lord'll give it to all of us, I guess, when we've suffered enough, and then, we will really get down and do something with our yoga, our meditation, and with our determination to find that which is our birthright: oneness with the Father. No separation. That's the worst sin, the separation from Him. And so, when we have recovered, when we have, been subjected to so much tribulation that we feel the remorse of being separated from Him whom, whose Love we had. Then, we will turn with real effort back to God.

And so, the prodigal son comes home to his Father's home. And what's His home? Divine Love, that's all. Divine Love is the greatest thing. The Nations need one thing, as you all know, and that's God's Love. Those who have habits which seemingly cannot be overcome, they need one thing. They need to feel the remorse of separation from God, and throw themselves at His Feet, and then they will win.

And that applies to everything that we cannot, seemingly cannot, control. That's the greatest – God's Love. There's nothing, nothing will touch it. Having that, we'll want nothing else, because you'll have everything. The only thing that we really lack is oneness with God. That separation which is the worst thing, but we attribute it to all sorts of things – lack of money, lack of this, lack of that – a

² Luke 15:11-32

³ Luke 15:21

million things. There's only one thing. The Presence of God is what we need, so we can say as Lord Shankara said, "I am He, I am He, Blissful Spirit, I am He."

Well, we have a few references from Hindu philosophy first. From the Self-Realization Fellowship Lessons, which I know many of you subscribe to. If you don't, you should. You find the epitome of truth there in these Lessons. So there we find that the Soul is Immortal and that the conservation of Psychological Energy, so to speak, is just as much a law as the conservation of Physical Energy. Nothing is lost. This material universe, matter changes into electromagnetic force, and finally into light. So, if that is so, how much more so is it true that our Soul, with the Energy of God in it, His Consciousness plus His Cosmic Energy, nothing is lost? And so, we put on this vehicle a little while, and we get another one. But the Soul is never lost. Always was and always will be.

And so, in the Self-Realization Fellowship Lessons we have this pointed out clearly. "The Soul is Immortal and, therefore, the Soul, encased in a mortal body now, existed before and will always exist." Whatever state of existence that it is, it is in, covered up with some body or not, the Soul always was, and will be, because that's God Himself. Otherwise, how can I see that flower? How can I see you all? How can I hear? How can I think? How can I rise above the senses, thoughts, and senses, mind, thoughts, and intellect, and see, and you all can see the Spiritual Eye, if you'll try, or perhaps, see regions beyond? How? Because that Consciousness always was and always will be. We have to know it, and make it dynamic to our consciousness.

And so, we can realize these things, supersensuous phenomenon, or "Realization" as they call it. Just because you can't see it with the, all of it, with the, the physical eye, but you see it in a, a more direct way, in a more vivid way, than as you see with these physical eyes, because it's seen with the Soul's Power of Intuition. And that doesn't make any mistakes; which can be done by the practice of yoga, plus, in the finality, by the Grace of God.

And so, the Soul, in its perfect state is superconsciousness, or, as I have pointed out here, body-confined, body-confined Love and Joy – that's what it is – that's what the Soul is. If it wasn't confined to the body, it would just be overwhelming. But it is confined to the body, and, therefore, it's a little limited. But when you rise above the body, then, you'll know the Soul as Unconfined Love and Joy. And the Soul knows all these things through the Power of Intuition, which does not fail. It does not delude us.

We follow, in this life, and we think we're progressing nicely, and suddenly the bottom falls out. It doesn't make any difference what line you're in. Don't put any faith in it. Do your work. Do the best you can, otherwise, you won't please God. But don't put any faith in anything but God alone, and you'll never be disappointed. Master always told me, over and over again, and that's why I tell you. "Leave all else, but never leave God's side." Even if you have the money right in your hand, don't have any faith, "Father I want you," because the money has ways of getting out, slipping away. So do things of this life.

Now, the Bhagavad Gita says so much for Hindu philosophy; just a few little things, which I took from the Master's Lessons, Self-Realization Lessons. And from the Bhagavad Gita we read, do all things with the consciousness of God and Soul consciousness.⁴ Or as the Master puts it in a simple way: "Do all things to please God." You cannot fail. Then you will find, if you're honest with yourself, how the ego begins to let go. But if you're *not* honest with yourself, you will not get the results. But do everything – doesn't make any difference what it is – if it's the most disagreeable thing say, "Lord, I hate it but I do it to please Thee," and it will work, because you will feel in yourself, the desire to please God.

The show has its good parts, its tragic parts, its parts of comedy. If you know it's a show do you care what you play? Well, some of us do, but really we shouldn't. It's God's Play. Be satisfied, with us the play...what do we call those little parts in the, forgotten about the show business...you know, just a secondary part. Or He wants you to play the leading man. Fine, but don't be attached to either one, because the fulfillment is not in the playing of the show, but it's in feeling and knowing that it is a show, and that you are not a part of it.

Now, from the, the Bible one or two references: from first, from Luke the 15th Verse, the 21st, 23rd, and 24th Verses. This is just a little repetition of the prodigal son returning home. And here it points out that the, when the prodigal son came to the father, you can talk to the Father the same way. Father, I have sinned against Thee. Now, I'm coming back. You'll find He, He'll be very nice to you.

⁴ The Bhagavad Gita or The Lord's Song, Translated by Dr. Annie Besant, 1939, 12th Discourse 10th – 12th Lines, "If also thou art not equal to constant practice, be intent on my service; performing actions for My sake, thou shalt attain perfection. If even to do this thou hast not strength, then taking refuge in union with Me, renounce all fruit of action with the self controlled. Better indeed is wisdom than constant practice; than wisdom, meditation is better; than meditation, renunciation of the fruit of action: on renunciation follows peace."

And so it says here: "And the son said unto Him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called Thy son."

"But the father said unto his servants, Bring the best robe and put it on him; and put a ring on his hand, and shoes on his feet." And then, also, let us make merry, "...bring the fatted calf, let us eat and be merry:...for my son was dead."⁵ (Sic) This is the important thing. You might just as well be dead as to be separated from God. Isn't that so? To be one with God means Life Eternal; to be one with God's Love. Not to be one with His Love means death eternal. And so, these scriptures are true. When my son was dead, and he's alive again, he was lost and is found. And then they made merry. That's why Master said, "When we turn back to God," the prodigal son returns home, "there's great rejoicing in heaven."

And so, there we have the illustration of the prodigal son, right from our Bible. And then, one other reference from Revelation, which can be applied here – Revelation, the 2nd Chapter the 4th Verse. And this pertains to the fact that we find it very difficult to return home to God. It is very difficult. There's no question about it. We want to, but somehow we have to pay the price, so to speak. Why? Why? Because, as we spoke a few minutes ago, we have left our "first love."⁶ We have left God's side, and we've got to somehow get back there.

And so here we read: "I know thy works, and thy labour, and thy patience, and thou canst not bear those which do evil, thou hast tried those which say they are apostles and are not, and hast found them liars. And hast borne, and hast patience and for my name's sake hast labored and hast not fainted."⁷ (Sic) Now, that's doing quite a little bit for God, isn't it? But then it goes on: "Nevertheless I am somewhat against thee, because thou hast left thy first love."⁸ "...somewhat against thee." Let's rejoice He isn't wholly against us. "His mercy endureth for ever."⁹

And, finally, just a little inspiration from the great saint which I've spoke once in awhile. Kabir; Kabir says as follows; and this applies to every one of us. It

⁵ Luke 15:23, 24, "And bring hither the fatted calf, and kit it; and let us eat, and be merry:" "For this my son was dead, and is alive again; he was lost and is found. And they began to be merry."

⁶ Revelation 2:4, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

⁷ Revelation 2:2, 3, "I know thy works and they labour, and they patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and hast found them liars:" "And has borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

⁸ Revelation 2:4

⁹ Psalm 136:1-26, "...for his mercy endureth for ever." Is at the end of each verse.

doesn't mean we should be shirkers, it means we should do our duty to a greater extent when we are following the path home to God, because God doesn't like shirkers. I'm sure of that. I heard the Master say it.

And so we read from Kabir: "Remain apart from the world..." Now, that doesn't mean not to take, be active in worldly things. We have to do that. We have to more or less. But we can do it in a way in which we take God with us in everything we do. So Kabir says: "Remain apart from the world as water refuses to mingle with oil...¹⁰" You can put water and oil together and shake them up, but they won't mingle. So we must be with this worldly living. "...deposit your heart."¹¹ That's the key. Where the heart is, or desires to go, there the result will be. "Deposit your heart where is neither death, nor dungeons of Kal,¹²" or ignorance.

Where is that? With God; in the world, but not of it. Lahiri Mahasaya was the greatest example. He lived in the world but he was with God. So can each one of us. Doesn't make any difference what we're doing. We can do it, because God's in us. We can be with Him.

And one other, reference from Kabir, which is very applicable to tonight's discussion. And here we have the true value set before us of following the path which leads to God. First he says: "We shall not die, though all creation die;¹³" Think of it. We feel, "Well, they blow this planet up, where are we gonna be?" We're gonna be right where we are according to our consciousness of the Presence of God. And so Kabir says: "We shall not die, though all creation die; we have found one that quickeneth."¹⁴ That's the Lord.

And finally he says: "Whoever forsakes what is false and productive of pride, and becomes as dust on the road, he will find God."¹⁵ So let us bury our pride. Sometimes it's hard to do it, but, if we have God, who cares? I'd rather have nothing, as long as I felt one with God. Hadn't you? That's the lesson tonight.

¹⁰ KABIR AND THE KABIR PANTH by G. H. WESTCOTT, 1907, "(74) Remain apart from the world, as water refuses to mingle with oil; deposit your heart where is neither death nor the dungeons of Kal." (Note: "dungeons of Kal" means oblivion or ignorance, Jeannette StMichael).

¹¹ Ibid.

¹² Ibid.

¹³ Ibid, "(96) We shall not die, though all creation die; we have found one that quickeneth."

¹⁴ Ibid.

¹⁵ Ibid, "(97) Whoever forsakes what is false and productive of pride and becomes as dust on the road, he will find God."