

## Great Saints and Their Mission

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Note: Not given before an audience.

The subject this morning is, "Great Saints and Their Mission." "Great Saints and Their Mission."

Great saints are such, because all of them have aroused the sleeping Presence of God within – the great Spiritual Force sleeping quietly at the base of the spine. It is because this power has been awakened, and then, according to natural spiritual law, surges upward through the spine, awakening the Centers of the spine, and finally surcharging the Thousand-Rayed Lotus, it makes saints different from ordinary people.

We read in St. John, the 3rd Chapter, the 1st, 4th Verse, "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up." When this sleeping Presence of God within us is aroused, and surges up through the spine, the spine and spinal Centers, are awakened, and then Illumination comes, and the bonds of the limiting body consciousness can be expanded into the All-Pervading Presence of God in all Creation, the Christ Consciousness. Now it is this fact that the saint have one common attribute, namely, Oneness with the Christ Consciousness within. It is this, as I have said, which gives the saints something which ordinary humans do not have.

We read a similar scriptural reference found in Ezekiel, the 20th Chapter, 46th to 48th Verses, wherein we are admonished to put our attention at the base of the spine where the sleeping Presence of God is found. Put our attention there – awaken it, arouse it – and we are told, when we do that, what happens? Here we read, "Son of man, set thy face," – that is, set thy attention – "toward the south. . . ." The south of the body is the base of the spine, the lower part of the body. The north is in the region of the Thousand-Rayed Lotus. The east is the front, and the west is the posterior part of the body. So it says, "Set thy attention toward the south, and drop thy word toward the south, and prophesy against the forest of the south field."

Now the "forest" simply refers to latent impulses – both good and bad, both mental and discriminative – which are found in the three lower centers of the spine. If this Presence of God is aroused and

awakened, it will burn up, destroy, these latent impulses, and forces of habit which keep us tied to body consciousness.

Going on, we read in the 47th Verse, "Say to the forest of the south, Hear the word of the Lord; thus sayeth the Lord God; Behold I will kindle a fire in thee, and it shall devour every green tree, and every dry tree: . ." And then it goes on to say, ". . .the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein."

Now, when the scripture refers to "every green tree," it means every latent impulse of a recent date. When it speaks of "every dry tree," it means all those old, longstanding impulses, and habits of incarnations. But the "flaming flame" shall not be quenched until all – all – of these things are eradicated from our consciousness, and, as it finally says in verse 48, "And all flesh shall see that I the Lord, have kindled it: and it shall not be quenched."

That is, "all flesh" means thy whole being will be pervaded by the Presence of God as the Christ Consciousness within, "and it shall not be quenched." Through the Grace of this Illuminating Spiritual Power, the saints can break the bonds of the little body consciousness, and they can expand that consciousness, as the Master often said, "Into the All-Pervading Presence of God in all Creation."

Christ Consciousness is the common attribute of all saints. This Christ Consciousness – pervading as it does, all saints – has taken over their being. And when they speak – although they may say, "I say unto thee," – it does not mean the outward body consciousness, it means the Christ Consciousness within them speaks. And so, when Jesus said, "I say unto you that heaven and earth shall pass away, but my words shall not," he means that the Christ Consciousness is speaking through him, speaking through him as it does through all saints – utilizing their vocal chords, their hands, their feet, and their hearts.

In St. John, the 8th Chapter, the 58th Verse, Jesus said, "Before Abraham was, I am." It is the Christ Consciousness, which always was, and always will be, while Creation is, that speaks through the saints. In St. John, the 12th Chapter, we read this, "For I have not spoken of myself," said Jesus, "but the Father which sent me. Whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Lord Krishna, simply means "Jadava, the Krishna." King Jadava, who manifested Christ Consciousness, and who was [is], as you know, the Babaji of ages. Krishna says in the [Bhagavad] Gita, the 4th Discourse, "Many lives have been left behind me and thee. I remember mine, but thou, O Arjuna, rememberest not

thine." Lord Krishna was pervaded [Doctor meant to say "pervaded"] by the all-knowing, omniscience of Christ Consciousness, and, therefore, he could speak as he did.

King Solomon was pervaded by Christ Consciousness, for in Proverbs, the 8th Chapter, the 22nd Verse we read, "The Lord possessed me. . ." "The Lord," is Christ Consciousness. "The Lord possessed me in the beginning before His works of old." That is, I was one with the Consciousness of God as the Christ Consciousness throughout Creation, even before Creation, I was one with Thee. King Solomon remembered his heritage of Christ Consciousness. King Solomon, as other great saints, was pervaded by Christ Consciousness.

St. Paul says these following words in 1st Corinthians, 2nd Chapter, 4th and 2nd Verses. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:" "For I determined not to know anything among you save Jesus Christ. . ." That is, what I say unto you, what I preach unto you is the Christ Consciousness, using my vocal chords to give you the eternal truths therein. St. Paul was pervaded by Christ Consciousness.

St. Francis, as you have read, was so pervaded by Christ Consciousness, that his body was considered so secondary that he called it, as you will remember, "Brother Donkey."

St. Teresa, also, was one with the Christ Consciousness within. For, as she said, "I not only heard these words more distinctly than even a bodily ear can hear, I saw and recognized more unmistakably than ever a bodily eye. or physical perception was able to do, that it was the Lord Himself who spoke to me." The Lord Himself had granted St. Teresa guidance. St. Teresa was pervaded by Christ Consciousness.

Now going on to the aspects of Christ Consciousness, which accounts for the various manifestation of the different saints, but they are simply different aspects of the One Presence of God within them. The aspects of Christ Consciousness are multitudinous. Why? Because the Fullness of God is in Christ Consciousness. Jesus manifested, so completely, Love and Compassion. St. Francis manifested the Spirit of Love. In fact, the lives of Jesus and St. Francis were parallel. "Father, forgive them for they know not what they do." "Come unto me ye who are heavy laden, and I will give you rest." There we find the aspects of Love and Compassion of Christ Consciousness.

In Lord Shankara we have another aspect, when he said, "I am He, I am He, Blissful Spirit, I am He." Here we find an Expansion of Consciousness from the limitations of the body to the All-Pervading

Omniscience of God's Consciousness to the Fullness of God. "I am He, Full Spirit, I am He." Jesus said the same thing, "I and my Father are one."

In the saint, Sri Yukteswarji, we find the epitome of Wisdom. As all Wisdom is in God's Omniscience, so he, being one with the All-Pervading Consciousness of Christ within himself, the Presence of God, manifested Wisdom to its fullest extent.

Our own Guru, Paramhansa Yogananda, his life manifested the aspect of Christ Consciousness of Sacrifice and Love. He said many times, when he was hard pressed by taking the karma of so many people, he said, "My life is a ransom for many." "My life is a ransom for many." He also showed his Great Love for his brothers and sisters when he said, "Though people hate me, still I give them Love, and then I wait for them to change."

Ramakrishna manifested the aspect of Divine Mother's Love in Christ Consciousness. When even the "word" of Divine Mother was mentioned, Ramakrishna went into ecstasy.

In St. Ignatius we find the epitome of Will. A tremendous Will was manifested by St. Ignatius, and God's Great Will naturally is found in Christ Consciousness.

In St. Augustine we find a tremendous manifestation of Intellect and Reason. With its great difference from the ordinary intellects and those giants of reason, is that St. Augustine's Intellect and Reason was impregnated with Christ Consciousness – with the Intuition of Christ Consciousness.

And in St. Anthony, we find the aspect of Renunciation testified to by the tremendous trials poor St. Anthony endured.

Now let us come to the part of our subject this morning – the mission of saints. The fundamental purpose of all saints is the same. The general characteristics of their mission is to influence human progress – to set the example. But greatest of all, the fundamental purpose of the saints is to show the way of Salvation from delusion – to show the way of Salvation.

In the little book, *The Master Said*, on page 87, we read as follows – and the Master was speaking of the mission of saints – he said, "Could you, or anyone else, achieve God contact, if generous Master's had

not been willing to convey their knowledge to others?" Now, achieving God contact means that we have found the way to Salvation, and that way is shown by saints.

Coming now to concrete examples of the mission of saints. Let us first take up the mission of the Great Babaji, the Great Avatar who is beyond even human comprehension. Babaji gave Kriya Yoga. He gave it ages ago, long before our time. And you will read in the Bhagavad Gita that he gave it to the rishi's of old. And finally, as Lord Krishna, we read in the Bhagavad Gita, who was Babaji? – he gave Kriya Yoga to Arjuna – and then down unto the present time through the different saints of India – different great yogis. His mission is to keep alive that sacred process of Kriya Yoga whereby spiritual evolution is speeded up, so that man can comprehend, as the saints do, the Presence of God within them as the Christ Consciousness.

In our present time, Kriya Yoga has been handed down through one of our gurus, who received it in about 1861 from the Great Babaji. That saint was Lahiri Mahasaya. It was his mission to hand that down through the succession, the link of the Masters – Sri Yukteswarji, and finally, Paramhansa Yogananda – that all, irrespective of race, color, or creed, could, if they would, by the practice of sacred Kriya Yoga, realize, contact God within – the Presence of God, as the Christ Consciousness.

Another concrete example we find in St. Augustine. As I have said, St. Augustine, through his tremendous Intellect and Reason impregnated by the Intuition of Christ Consciousness as it was, was a great influence on western thought.

Such men as Spinoza, we find there the underlying unity of religion amongst men. Spinoza's words, "Peace and equality by all men of good will, regardless of race, nationality, or creed," reflects the influence of St. Augustine on western thought. Then again in these words, "The finite and the infinite are one in God."

And now in our time we have the ways and the means to make that assertion, that eternal truth, our own, by realizing that we are one with the Infinite Father – our Common Father.

St. Francis showed fulfillment in human lives, in spite of all the reverses, the paradoxes. He found that there was one common bond of Joy, which dissolved all contrasts and contradiction. St. Francis, in spite of his weak body, was able to manifest the Christ Consciousness, even in the latter days of his life – even

when his sight was impaired, and his body was terribly weak – still he manifested Christ Consciousness, showing of the Joy and Bliss of Christ Consciousness dissolved all contrasts and contradictions.

Now, in our time, as a concrete example, let us turn to two of our own Masters – the link of the Masters – Sri Yukteswarji, and Paramhansa Yoganandaji, who, through the edict of the Great Babaji, were admonished to show the universality of religion. That is, beyond thought, in the realm of intuition, we find the Unity of the Light of God – the Light of the Holy Vibration, the Holy Ghost, seen at the Christ center between the eyebrows.

We also find that all men, when they turn their attention inward, will hear the Great Cosmic Sound, irrespective of race, or creed. And in their hearts they will feel the Love of Christ Consciousness, no matter from what country, no matter of what race, or what language. The universality of religion is found when, through the techniques of Self-Realization yoga, we rise above the limitations of body consciousness; we rise above thought; and when the lake of the mind is still. All, all, irrespective of race, and creed, see the same “Light beyond the atoms” spoken of by the Beloved Master. They hear this Cosmic Sound of Om, and they feel the All-Pervading Love of Christ Consciousness.

Now, going on, let us discuss for a moment, or two, the mission of saints from a practical viewpoint. How can we utilize the mission which the saints have performed in giving us these eternal truths of setting the example to mankind to influence human progress – but, greatest of all, to show the way of Salvation from delusion.

Now the mystics of all ages, and all faiths, assure us that the True Union with God is attainable only: first, in solitude; and secondly, through an ascetic mode of life. “Of solitude” simply means by spiritual discipline – to lay aside one part of the 24 hours of the day that we may go within, to the silence within – still the waves of the mind, still the thoughts – and there perceive the Presence of God as the Christ Consciousness within us. We can do that. We all can do that, if we will.

Now the second requisite is that we lead an ascetic mode of life. That is, “an ascetic mode of life” is one given to self-denial through the control of the senses, especially for religious reasons. Now we can do that. We do not have to go to a monastery to do that. Most of the people living cannot do that. But they can, they can, follow an ascetic mode of life, by practicing self-control, spiritual discipline, whereby we rise above the influence of the senses, and then, as we practice our solitude, through the techniques of Self-Realization Fellowship yoga, then we can attain God contact, and through that God contact, Salvation from delusion.

All can do that. All can give an hour or two a day to God, which He certainly deserves – He being the Giver of all things. We can do that. And that is just what can be done through following the Dispensation of Paramhansa Yogananda, wherein he gives the ways and means where all who will, irrespective of race, or creed, can contact the Presence of God within as the Holy Vibration – the Light, the Sound, and the Love of which can be contacted right within our own being.

And so, in conclusion this morning, I would like to read excerpts from one of the Master's letters to me, entitled, perhaps, "Faith," faith. I read this as a tribute to him. "And those who follow will find that faith is perhaps the greatest requisite to attain Christ Consciousness, which is manifested so wonderfully by the saints."