

# Yoga Explained 18

## The Astral Body – Feeling, the Bliss of the Soul

Dr. M.W. Lewis  
Encinitas

The word “yoga” means “Union,” and when we are discussing yoga we are referring, more especially, to the Yoga of Salvation, Raja Yoga, in which the Union between our consciousness and God’s Consciousness consciously takes place. That’s the highest goal of yoga, or that’s the goal which we want.

There are different phases of yoga: Karma Yoga, Gyana Yoga of Wisdom, Karma Yoga of action, Hatha Yoga, bodily activity, perfection of the body, but unless you find the Infinite and Salvation and Illumination and Liberation, you have not Union. So always remember that when you hear anybody discussing yoga. Yoga means “Union,” not just bodily yoga – Hatha Yoga or the various aspects – they are stepping stones towards the highest yoga, Raja Yoga, especially, Kriya Yoga.

And so, tonight, we can remember that as we discuss the different aspects of the Electronic Body, or the Astral Body, which yoga uncovers. The Science of Yoga uncovers the different aspects of the Electronic or Astral Body.

Just to review, there are 19 Elements: 10 Senses, 5 of Knowledge, 5 of Action, the 5 Pranas, Mind, Intellect and Ego, and Chitta, or higher Feeling in contrast to the feeling of sensation and the little happiness that comes from the stilling of the waves of the mind are the freedom from the restlessness of the mind – mental turmoil. That gives us a little happiness, but the, the happiness, or the Bliss of the Soul is something else. And that’s what we are discussing tonight.

Last time we discussed this we will remember Ego, which is the pseudo-self – the false self. And what is the Soul as Ego? It is the Soul attached to the body, remember that. That’s all. There can be no difference between that thinking principle within us and that feeling principle, and that understanding principle and the Soul. There’s no real difference. There is a “formal” difference. Because, you know when you’re in Ego, many times you’re not in Soul Consciousness.

And so, when you’re in Ego, you are simple, are in your Soul Consciousness, attached to the body through likes and dislikes. That’s all there is to it. If you

can remove those oscillations of likes, likes and dislikes, then you have the Soul, full and proper. And so, tonight, we are talking about the Ego Consciousness with its Feeling. When you see a flower and you say, "I like that flower." Well, what is it that likes the flower? It is your Soul. "I love this rose, here." Why? Because your Soul is perceiving the rose, but there's a little attachment, because if that rose were something else you might say, "I, I don't like that flower as the rose." It's still the Soul attached to the body through likes and dislikes.

Those are the worst things. If we could do away with those things, we'd have the Peace of the Soul right with us, most of the time. It's very difficult to do away with bodily consciousness so that you can be unattached completely, that's not necessary. But at will, at will, you must be able to rise above likes and dislikes and feel the Bliss of the Soul. At will! That's the point. If we can't do it at will, get busy – do more yoga and pray to God this His Grace be upon you. That's what we all have to do until likes and dislikes do not trouble us; they cannot disturb us. And with that comes the Joy of the Bliss of the Soul.

And so, this Chitta, c-h-i-t-t-a, the last, so to speak, of the Elements of the Electronic or Spiritual Body is very important. It is none other than your Soul attached to the Ego. Understand that. Your Soul, attached to the Ego. If you can just do away with the force of likes and dislikes then the Soul will be free. But whenever it is attached, even with the greatest good as a like, or the greatest evil as a dislike, even then, it is not the Soul, it is the Ego.

So, I remember the Master gave us this definition of Chitta, or the Feelings: "It is the feeling of ego consciousness." It is the feeling of ego consciousness. Or it is the feeling of the Soul attached to the body through likes and dislikes. Now, that's a simple thing to remember. There's so much complication in psychology and philosophy and the study of metaphysics. It's all confused. If you simplify your understanding, then it'll be much easier.

So, realize, that the Feeling of Ego, or Chitta, the last Element of the Subtle Body of the 19 Elements, is Ego Consciousness. Or another way to say it, it is Soul Consciousness attached to likes and dislikes. So there you have what remains after the Physical Body is finished, or we're through with it, so to speak. Those 19 Elements remain in subtle form, and unless the Soul is fully realized you carry it on as the Ego Consciousness in subtle form, just like the seed produces the big tree. And so, within us, is the feeling of some entity as the Ego Consciousness, because there is still an attachment to the other Elements of the Subtle Body and we are not fully free.

So, only in the realm of waking consciousness and in the subconscious dream state, are we conscious of this Feeling, this Chitta, c-h-i-t-t-a. Only in waking consciousness, or in the subconscious dream states, because you know in this waking consciousness we have plenty of likes and dislikes and in the Dream, also. We don't like some of the dreams, do we? And some were, they're all right. Why, because the Chitta is there. But in the deep, the state of deep sleep, while there are no subconscious dreams, then the Feeling of the Soul is there as Bliss, but mostly we are unconscious.

When we wake up in the morning, we know we slept well. We feel a great Peace. Why? Because we've been in the Soul Consciousness, even though we were not really conscious of it in the waking state. So there things show that within us are these subtle parts of our makeup as the Astral Body. And the consciousness of that Astral Body is none other than the Soul attached to likes and dislikes of the Physical Ego.

Likes and dislikes – another way to remember it is this – are of Ego Consciousness; Peace and Bliss are of Soul Consciousness. And so, if you are set-to by likes and dislikes go within, meditate, lift your consciousness to the Spiritual Eye – look there, see the Light of the Infinite – and I'll wager that Peace and Bliss will be there. You have to be able "at will" to do it. That's all. When you come down, and you have to fight the battle of life, there'll be plenty of likes and dislikes. What of it? At will you can be in the Presence of God. Isn't that living like a child of God? Isn't that the way we should live instead of being cowed-down by likes and dislikes, and being subject to them? And that applies to the likes as well as the dislikes.

If you are attached to likes you are still bound, as well as when you're attached to dislikes. But when at will you can supersede those – it takes practice – and feel the Presence of God as you feel now. That's the Bliss of the Soul. It's easier when we gather together in a group like this. Still, you can do it at will. Try it! Don't be satisfied until you can do it through the practice of Self-Realization Fellowship Yoga, its various techniques, of which, with which many of you are familiar.

Now, within us, within us there is a great magnet, like a horseshoe magnet – you know the horseshoe magnet. On one pole is the Mind; the other pole is the Intellect. These two poles are pulling us. First one way to the positive side of the Intellect then – or I'd say to the negative side of the Mind, and then to the

positive side of the Intellect. And that pull, back and forth, is what causes our restlessness. If we can join those two poles, first towards Mind and outward object of senses and the other pulls us towards reasoning and so forth. But God is not known through reasoning. But if we join those two forces, then it loses, the magnet loses its power. Understand this. And then the Feeling is a neutral part between the two poles of the magnet. The neutral part is the Feeling; and when you're pulled to Mind and then to Intellect the Feeling is of Ego Consciousness. When you join those two forces so that they won't pull you this way and that way then the Feeling of the neutral part is Soul Consciousness.

So understand, Master said this, I like to give you his words, "It is important, the word, the work is to join the mind and the intellect and then they will not fight." Or they will no produce within us likes and dislikes and duality. If the two poles are joined, then the power is gone. Realize the positive pole pulls us this way, the negative pole pulls us that way – likes and dislikes. Oscillation – Stop it! Stop the oscillation. By the Power of Will at the Christ Center and the magnet is neutralized and the Feeling is Peace and Bliss of the Soul. That's why we practice these things. That's why we follow the Master, because he was able to do that, and has left the techniques to stop this oscillation, which renders us worse than animals. The animal follows instincts, we follow likes and dislikes. We must realize that.

And so, a few other points which I might give you this time; when the Mind is disciplined, and the Mind is the worst offender because the mind pulls us outward into sensation. The Intellect pulls us inward and toward reasoning. Not so bad as the Mind. But when the Mind is disciplined and the Ego, the Mind and Ego run toward the Soul. You're disciplined, if you stop one pole, the pull of one pole even. As Intellect has the Intuition of the Soul in it, you were drawn to the Soul automatically. Discipline the Mind. Be in control of the Mind. And when the Mind is disciplined, then both Mind and Intellect run towards the Soul. You cannot run towards the Soul with your consciousness if you're oscillating with likes and dislikes. That produces what? Restlessness, that's all. Restlessness of the Mind – the worst thing.

So Master used to say, "The mind, the lake of the mind, must be still." The oscillation caused by the pull of the Mind and Intellect must be stilled – that oscillation must be stilled – "then, we can see the reflection of the Sun of Righteousness, which we are, in the Moon of the Soul." Master used to put it that way.

So, when, when the Senses and Mind are disciplined, through in, through will, you can stop their oscillation. Then, you are free. Then you are free, because God is in us as the Soul. The only thing is the Soul is attached to likes and dislikes, as Ego Consciousness, and we oscillate, we're not free. Stop that! Stop that through the practice of yoga and allow the Grace of God to come in; then, the Soul will be free.

And so, gradually, by this practice, stilling the waves of the mind, the Omniscience of God spreads over your Soul and you are perfectly free. So we have to be able to do that at will. It's a wonderful lesson, tonight. That's why I'm dwelling on it a little longer. At will, you must be able to still the waves of the mind, so that mind and intellect, and the living of this world, does not exist. God exists; He's the One. You can do it. Why? Because we're made in the Image of God.<sup>1</sup> God has made it possible for us, we're made in His Image.

And finally, being one with the Omniscience of God and the Soul; then, we can expand that consciousness through further techniques of yoga, until finally, by the Grace of God, we can be one with Him. That's why Brother Lawrence<sup>2</sup> said, "Practice the presence of God." We cannot practice the Presence of God with the mind going this way, but it will when you can still it. Then, you can feel the Presence of God within, and by His Grace, He will expand you into His Omnipresence. He's the one who does the really expanding. I found that out. We cannot do it ourselves. We can get in His Presence, by great effort of the practice of yoga, and especially Kriya Yoga, but, finally, the Good Lord has to come. And when His Grace falls upon you, He will expand you easily into Himself, because He is the Doer of all things.

Even my talking here, is why? Because, "God Is." Without Him I couldn't even open my mouth, and you couldn't hear me, and we couldn't feel the Bliss of God. Let us understand that. But Ego says: "Well, listen, I do lots of things. I do this. I do that. I run this store. I run that store. I ride in this nice automobile." The Ego doesn't do a thing about it. God is the Doer. He's sittin' in the car, driving the car. But we think we are driving the thing.

---

<sup>1</sup> Genesis 1:26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

<sup>2</sup> **Brother Lawrence** (c. 1614 - [February 12, 1691](#)) was a lay brother in a [Carmelite monastery](#), who is today most commonly remembered for the closeness of his relationship to [God](#) as recorded in the classic [Christian](#) text, [The Practice of the Presence of God](#).

So let us understand these simple things which Master has pointed out so wonderfully. I try to stick to the various notes he has given me because then I give you, unadulterated, his great wisdom, which is the reality. And when you have expanded, through His Grace, into His Omnipresence, then you'll feel God's Love in such a way that it is beyond words to give you any thought or an idea. That's why Jesus said: "...that peace which passeth all understanding."<sup>3</sup> So it's worthwhile. Practice your yoga. But above all be loyal to God so that in every action, great or small, you find it necessary to take Him with you. He likes that. He's got everything; world upon world, universe upon universe; and He's given us free-will; and He likes it, that is He has given us the idea that we think we are free. That's the point. And he likes it when we realize, we are not free. We want Him and Him alone. That's that lesson of yoga tonight.

I have one or two references I'd like to give you at this time; first from our own Bible. The Bible is full of psychological facts. The Eternal Truth is in all true scriptures, and our Bible is one of those scriptures, without questions of a doubt. But we get so taken up with the letter of the law. Just as it says in print, that's not the truth, aspect of the Bible is what the truth is underneath those words, what we have to realize.

And so, in Genesis the 49<sup>th</sup>, the 49<sup>th</sup> Chapter the 4<sup>th</sup> Verse, what do we read? "Unstable as water, thou shalt not excel..."<sup>4</sup> Attached to likes and dislikes; first likin' this person and then that person, and back and forth until you don't know, I don't know what I do like or what I dislike. How can we succeed, especially in trying to find God? So that's a pretty good reference, Genesis the 49<sup>th</sup> Chapter the 4<sup>th</sup> Verse.

In James, James, 1<sup>st</sup> James, 1<sup>st</sup> James the 8<sup>th</sup> Verse, what do we read? This is most wonderful. That is that is applies to the lesson tonight. Don't, don't feel bad if you find some of the things apply to you, because that's why we're here. That's why we're here! Sometimes people say, "Boy, you were talkin' to me right there." I says, "The Omniscience of God was talking to you, because we're all one in His Omniscience." And so it isn't so bad, see. It's a good thing that you feel this through yourself, applying to you, because you can correct yourself. God doesn't come until we correct ourselves.

---

<sup>3</sup> Philippians 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

<sup>4</sup> Genesis 49:4, "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.?"

And so in 1<sup>st</sup>-James, 1<sup>st</sup> Chapter the 8<sup>th</sup> Verse: “A double minded man is unstable in all of (*sic*) his ways.<sup>5</sup>” And so, if you are attached to likes and dislikes you’ll be unstable in your practice of yoga, without question of a doubt; “...is unstable in all of (*sic*) his ways.” Let us face the truth. The wise man is the one who faces the truth, and finding that he is deficient corrects him self. The fool is the one who says, “I’m all right. Everybody else is wrong.” That’s not so.

I have another reference in Matthew. Matthew the 14<sup>th</sup> Chapter the 31<sup>st</sup> Verse, and Jesus, who stretched forth his hand, and caught him, and said – this is the important part – “...O thou of little faith, wherefore didst thou doubt?”<sup>6</sup> Doubt is the result of what? Likes and dislikes – oscillations. He, Master comes to America and many follow, and in the initial enthusiasm they are thrilled to the brim. Suddenly, someone says, “Do you think he really knows?” Then the likes and the dislikes of doubt come in. And so doubt is one of the oscillations in the mind which we must fight against.

And in St. Luke, St. Luke the 12<sup>th</sup> Chapter the 29<sup>th</sup> Verse, what do we read? Oh this is a familiar one: “And seek not what ye eat, nor what ye shall drink, neither be ye of doubtful mind.”<sup>7</sup> So there we have two references about doubt. And doubt will be stimulated beyond any amount that you can imagine through the practice of likes and dislikes. How can you, if you are following a like in one minute and the next a dislike, how can there be anything but doubt left in you? So let us realize this.

Now from the Bhagavad Gita<sup>8</sup> we have a reference in the 12<sup>th</sup> Discourse, 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> Lines, which applies to our lesson tonight. It’s very difficult to follow this when we’re in ordinary living, but we must learn to do it. “He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil...” renouncing good and evil – it’s rather difficult isn’t it? But in God there is no good or evil for you. He is the one Eternal Consciousness. He is all. “He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion...” If you have devotion enough for God, good and evil cannot exist in you – wonderful passage in the Gita – “...full of devotion, he is dear to Me.”<sup>9</sup>

---

<sup>5</sup> James 1:8, “A double minded man is unstable in all his ways.”

<sup>6</sup> Matthew 14:31, “And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”

<sup>7</sup> Luke 12:29, “And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.”

<sup>8</sup> The Bhagavad Gita or The Lord’s Song, Translated by Dr. Annie Besant, 1939

<sup>9</sup> Ibid, 12<sup>th</sup> Discourse, 17<sup>th</sup> Line, “He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.”

These are the words; this is the law, you might say, the Spiritual Law, I'll read it once more. My devotee is dear to Me. "He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me." "Alike to foe and friend, and also in fame and blame...of praise and blame...alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh..." (Sic) how hard that is. "...homeless," even, "firm in mind, full of devotion, that man is dear to Me."<sup>10</sup>

There we have the way. You can see; I can see that we have to substitute something for this worldly consciousness, and that substitution means the Love of God. Only in that can we reconcile these Eternal Truths.

I have a reference from Kabir, here. This is a very interesting reference. "On the day in which I died, on that day, Joy sprang up, and the Lord met me, met with me." St. Paul said the same thing. "Behold, I die daily."<sup>11</sup> (Sic) He died to outward consciousness. You can do it through the practice of Salvation Yoga, and when you can do it at will, then, you feel just like Kabir felt, and Paul. "On the day in which I died..." died to outward consciousness, that's all. Died to likes and dislikes; died to the oscillations of the mind which give us so much trouble; "...on that day, Joy..." Bliss, "sprang up and the Lord met me." Couldn't be anything better – meeting the Lord.

"Death of which the world is afraid is Joy to my mind." If you practice yoga, you go a little further, persist a little more, you'll reach that consciousness where there's no fear of death at all, just as Kabir said. "Death of which the world is afraid is Joy to my mind." Why? Because you will be free from this travail of this outward existence. Every one of us will be, because God is our Father. "By death the full perfect Joy is obtained." But you can obtain it even while living in this existence, so that you will not fear death. You will know that when death comes, as it must come to all, you'll be free; free in the Joy of the Infinite Father.

So these testimonies of the great souls who have gone before us, give us great solace, because these, these saints have stood the testimony, the test of time. But we must do something about it, so that we, too, can say that. Why can't we?

---

<sup>10</sup> Ibid, Lines 18 and 19, "Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me."

<sup>11</sup> I Corinthians 15:31, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

We're children of God. One from Nanak, just a minute, which is worth listening to, "All virtues are Thine, O Lord, none have I my own." That comes when Ego is eliminated. Because in the Presence of God, you know He is the one, and He is the Doer. "...none have I my own, and without Thy bestowing virtues spiritual devotion evolveth not." That's the Grace of God. The Grace of God must come! Ask Him for His Grace. Kabir said, "Even though I'm known throughout all the universes times ten, and am thought well of..." Just think of the importance of the Grace of God. "...and yet I received not Thy Grace...the glance of Thy Grace..." Not the whole, the "glance" of God's Grace, "...I am nothing, worse than a worm, and am thought worse than criminals by those who are criminals."

Now that's a terrific thing to realize. Therefore, when you reach the Presence of God, when you hear the Cosmic Sound of Om, you His Light at the Christ Center, you feel His Joy bubbling up within you, then ask for His Grace. If you receive it, it's the greatest thing there is.

So our lesson tonight on yoga has many points which can be very helpful to all of us.