

The Reward of Sin

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On the recording Doctor play "Sweet Hour of Prayer" on the organ.

Before discussing our subject this morning, I would like to introduce to you at this time, young man from the Washington Center, Swami Premananda's Center in Washington – Mr. Dale Hooper would you kindly rise? Glad to have you with us and give our love and regards to Swami Premananda.

Subject this morning is "The Reward of Sin," "The Reward of Sin."

I like to think of sin rather as delusion, because the sin comes only with delusion. We must remember that. Of course, sin is a conscious Force, but it operates only in outward consciousness, in the consciousness of delusion, not in God's Unity of Consciousness, in His Love.

Now the reward of following outward consciousness, or sin, is trouble – uncertainty – we're bound by the law of opposites: pain and pleasure; health and disease; opulence and want; likes and dislikes govern the realm of sin. And that's why the frustrations come, all kinds of states of uncertainty, because that's the nature of the consciousness in which delusion is found. And so, that is the reward, in a few words, of what will come, by following, or perhaps being dominated, I might say, by delusion, or sin.

In the realm of sin, remember this, karma operates. The law of cause and effect operates. And that's why we have to work out these things, and that's why the trouble comes. Because through desire, we lay up a cause, and it has to be worked out, it has to be fulfilled. Sometimes it gives pleasure, sometimes not. But when that desire is fulfilled, that doesn't satisfy us. We must have another desire. There's no end to it. And so, that is the reward of following sin, or delusion. I will come to that more explicitly in a few moments, but remember, we have troubles, and all sorts of uncertainty, lack of peace of mind, because we are living in that consciousness where those things work out. The karma is in outward consciousness; in God, there is no karma. No cause and effect, because He is a Unit of Consciousness. In outward consciousness there is a duality of consciousness.

Now at this point I'd like to take up a few definitions, and in those definitions we will find the answer to our question. First, "sin," and this is what I read in the dictionary: "Sin is any lack of holiness, any defect of moral purity and truth, whether of the heart, or life; whether of commission, or omission."

Now first, "sin is any lack of holiness." Our holiness is in God. Holiness is in the Unity of God's Consciousness at this point [Spiritual Eye]. That is the Seat of Holiness – that is holiness itself. Therefore, any consciousness outside of that means a lack of holiness. So you can see sin comes, because we do not dwell in God's Holy Consciousness. And so, right in this ordinary reference – definition in the dictionary – we find one of the greatest answers. "Sin is lack of holiness." And that is found only when we're not in God's Consciousness; when we're not fixed in His Consciousness. Lack of holiness means outward consciousness.

Now going on; in 1st John, the 5th Verse, or the 5th Chapter, the 17th Verse, we have a very short definition of sin, which is very much to the point. He says, "All unrighteousness is sin." "All unrighteousness is sin." Now let us just take the definition of "righteousness" to see what unrighteousness really means. We find this: "Righteous, Conforming in disposition and conduct to the divine standard of right and justice; upright; virtuous; blameless."

"Conforming...to the divine standard." There is the key of right and wrong. Where can that standard be? Only one place, only one place. The Divine Standard of right and wrong can only be found in God's Consciousness – in the Unity of Consciousness of God's Presence. And we have that right with us, if we seek it out. Therefore, righteous actions are those which conform to the Divine Standard of God's Consciousness. Therefore, all other action, except that grounded, and based, and permeated by God's Presence, is unrighteous action. And, therefore, worldly consciousness, delusion, is simply unrighteousness.

But, when it becomes organized, through the conscious Force of the Devil, then it becomes really vulgar, distasteful, and then perhaps we think of it as sin. But remember, everything that is not founded, and based, and governed by God's Consciousness, the Divine Standard of that Consciousness, in His Unity of Consciousness, is unrighteousness. And that's why, as it says in the Bible, we'll be saved, "not by works of righteousness," but by merging in the Holy Vibration, which is the Consciousness of God, and in that is the Divine Standard.

Now let us take the word "virtuous." Righteousness means virtuousness. Now the ancients said the Seat of Virtue is where? From a point in the forehead, ten fingers length, width, to the crown of the head. Now that's the Seat of Virtue, and that seat is in the Thousand-rayed Lotus, the brain, where God's Consciousness dwells. That's the Seat of Virtue. Therefore, virtuousness, or righteousness is found at this point. It is perfectly plain. We should lift our consciousness from outward consciousness to this Seat of Virtue, and the techniques of Self-Realization, the way of life of Self-Realization, takes you, without question of a doubt, to the Seat of Virtue.

And finally, in that definition of righteousness, blame. Righteous actions are those which are blameless. There can be only one place where there is no blame, and that's in God's Consciousness. He's the only one that is blameless. For when we come out in duality of consciousness, and cause and effect work, through likes and dislikes, through ego consciousness, then we can say that, because of this action, you are to blame. But in God's Unity of Consciousness, there is no cause and effect and therefore, righteousness, or blamelessness, is only in God's Consciousness.

And so remember, the seat of sin, the reward of which we are trying to escape, is not in God's Consciousness, but in outward consciousness. And so, let us get into the Consciousness. That's the only escape from the, the reward, or as I like to say, the loss suffered by following sinful, or actions of delusion.

So, the reward of sin is what? Let us look at it this way. Not the reward of sin, or rather, what is our loss by following sinful action, or actions of the outward consciousness? Or we might say, by being attached to that realm where sin is found. What is the reward, or rather what are we going to lose? This is what we will lose.

A few lines from Ezekiel, the 28th Chapter, 14th to 16th Verses, this is what we read. "Thou art the anointed cherub," – the anointed cherub simply means an angel of God – "Thou wast upon the Holy Mountain of God..." That is, we had the Great Divine Consciousness at this point [Spiritual Eye]. This is the Holy Mountain spoken in the Bible, many times, because it's the upper part of the body, it is the Seat, as I said, of Holiness. This is where God dwells. And so he says we had that. "Thou wast upon the Holy Mountain of God, and thou hast walked up and down in the midst of the stones of fire."

Now, “the stones of fire” are simply the Centers of the spine, as I have explained many times. They’re the Centers of the Unity of God’s Consciousness in the body; the six Centers of the spine, this is the Holy Mountain. This is the Seat of Virtue. That’s what we’ve lost. Now, the Centers of the spine, concentrations of God’s Great Energy and Love, are connected with this Holy Mountain by Pods of Spiritual Energy. The great Lahiri Mahasaya has drawn a chart¹, and he has shown, definitely, how they are connected – each petal of each Center of the spine – with the Great Thousand-rayed Lotus.

And so, remember that the seat of God’s Consciousness within you, the Seat of Virtue, is the Thousand-rayed Lotus, plus the concentrations of His Great Love in the spinal region, that’s where you feel things. You don’t feel things any other place. When you feel, when I feel the pulpit, I feel it in the spinal region where God’s Consciousness is. I think I feel it here, because that realm of delusion says, no, there it is. Those are attributes of the mind. But I really feel it right within, in God’s Consciousness.

And so, remember that is the real place. That’s where we must dwell, in His Great Consciousness, in His Seat of Virtue. We had that. We had the Consciousness of the Thousand-rayed Lotus, the Holy Mountain, the brain. The Kingdom of God is here, not far off. Right here. We had that plus the Consciousness of the stones of fire, the Centers of the spine. We had that. That is what we have lost.

And now going on; “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” We had that Perfect Consciousness of God, until duality came in; until that duality of consciousness, caused by attachment to outward things, led first by desire, we had that, until, we had that Unity of Consciousness, until we became attached to outward consciousness. For then it says, “By the multitude of thy merchandise thou hast filled the midst of thee with violence, and thou hast sinned.” That is, by following desire, attachment to outward consciousness, it has snowballed, until we can hardly get out of it. But we can, thank God, get out of it.

But that is what has happened. We’ve lost the unity of God’s Consciousness by this snowball of attachment to outward consciousness. “Thou hadst my great power...” until this happened, and, therefore, because of this “I will cast thee as

¹ There is a copy of this chart in the illustrations of [Treasures Against Time](#), by Brenda Lewis Rosser, and also Volume II of [The Bhagavad Gita](#) by Paramhansa Yogananda, page 1121.

profane out of the mountain of God." Because we were attached to outward consciousness, we have been cast out. We might say we have lost this Great Consciousness of God which we had. That's the reward of sin. That's our loss; suffered by being attached to outward consciousness.

Now going on; still the greatest sin, remember, is ignorance. The greatest sin is ignorance. Why? Why? Because ignorance prevents us from knowing that we are a child of God; from realizing our oneness with Him. That's why it's the greatest sin. And the Bible is full of proof that we were one with Him, just as I read in Ezekiel. We had that Consciousness, but through attachment to outward consciousness, which is ignorance, the greatest sin, we have lost it. We had that at one time, for we read in the Bible in Genesis, the 1st Chapter, 27th Verse, "So God created man in His own image, in the image of God created He him."

We are created in God's Image. Why are we sniveling around, crying here and there? Why have we lost our peace of mind? Why have we lost our magnanimity? Why have we lost that greatness of Soul? Because we've forgotten that we are His children. Then it says in St. John, the 12th Chapter, 1st Chapter, 12th Verse, "But as many as received Him, to them gave He the power to become..." once more conscious "...sons of God, even to those who believe on His name." That's where Self-Realization comes in, because it gives you the ways and the means to contact the name of God, which is the Holy Vibration.

And then in St. John, the 10th Chapter, the 34th Verse, "Jesus answered and said, Is it not written in your law, I said, Ye are gods?" We are that. But through this terrible thing of delusion, and sin, we've forgotten our birthright, because of ignorance. Ignorance is the greatest sin.

And, finally, in the 82nd Psalm, 6th and 7th Verse we read this, "I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men..." Why? Because we're attached to outward consciousness, and when the body passes away, our consciousness being one with it, passes away also. And so, he says, "Ye shall die like men, and fall like one of the princes." "The princes," they depend on outward consciousness. Their wealth is in outward things, material things, and when those material things are of no more avail, and when the end comes – the end of the drama of life – the prince has nothing. But the man of God will have everything. And so, remember, the greatest sin is ignorance.

And so, finally, we should remember that we must somehow get out of this delusion. We must somehow rise above this outward consciousness where sin

flourishes, and that's why Lord Krishna, in the [Bhagavad] Gita, says, "Get out, get out of my delusion, O Arjuna." Get out of it. If you stay in it, you will not escape the wheel of births and deaths. Jesus said the same thing, "Once overcoming death, ye will not suffer from the second death."

And so, Arjuna says, in the 3rd Discourse, 37th Line, "It is desire, begotten of the quality of motion" that's outward consciousness, "all-consuming, all-polluting, know thou this, as the foe here on earth." That's why he said, "Get out of that delusion, born of desire." There's no satisfaction. One desires fulfilled, you are not satisfied, because you'll get satisfaction only in God's Consciousness. And so, this is the greatest delusion we must get out of as Krishna says, "As a flame is enveloped by smoke, a mirror by dust, so is wisdom enveloped by the constant enemy of the wise," in the form of desire which cannot be satisfied.

Now Self-Realization Yoga enables you to compensate for your loss of following sin. It enables you to reap the harvest of your birthright. The harvest of these eternal truths, which I have spoken of in the Bible, that we are children of God. We are made in His Image. Self-Realization, if you follow it, its techniques, will take you into the Presence of God, where you can recoup your loss of following outward consciousness. For Jesus said, when his disciples were talking about the harvest, and he said, "the harvest is ready," right now. And they said, what does he mean? Jesus said, "The harvest is ready," right now. "The fields are white," ready to harvest. What is the result? Eternal Life; Peace of God. He meant the harvest, "the fields are white," the Light of God's Presence within you, which can be perceived and known through Self-Realization Fellowship. That Light he spoke of, "as the fields are White." But he also said "the laborers are few."

We have right within us the power, the ways, and the means, to make up that loss, which we have suffered – that we have forgotten our divine birthright. We have lost that Great Consciousness of God.

And, finally, in the Gita, this is the greatest thing. This is the greatest harvest that we can expect. I believe in following, and giving out positive Spiritual truths. The reward of sin is a negative thing. The loss suffered by following outward consciousness where sin reigns, is a negative statement. And so, I give the positive statement. The way to recoup your loss is by following Self-Realization, which will take you into the Presence of God, and then, then you can reap your greatest harvest, which is once more becoming, consciously, a child of God.

And so, in the Bhagavad Gita, this is, remember, is your greatest reward, that you will reap – greatest reward for it says, "The world, beginning with the world of Brahma, they come and go, O Arjuna." That is, the worlds with Brahma, are epochs in this Great Play of God. It takes millions of years for one day to pass – when His Spirit comes out in creation, and then it goes back into quiet.

"Even," I said to the Master, I said, "What is the use of following this path, of trying hard, getting above delusion into the Consciousness of God when once more He withdraws Himself into oblivion, so to speak, and then He comes out again? We have to come out once more into this mess." I said, "What's the use?" He says, "Not so." "Well," I says, "Even in Sri Yukteswarji's 24 thousand year cycle, 12 thousand out from the Great Spiritual Center, 12 thousand back." Thank God we're on the way back. But what's the use, if after that, even, 24 thousand years, when it comes back again, we have to come once more. He says, "That is not so," he says, "Once, once out of this delusion, out of this realm of sin, never more you come back." "Oh," I said, "That's different."

And in the Gita we read the same thing. "The worlds of Brahma may come and go, but he who cometh unto me, O Arjuna, he knoweth birth no more." Jesus said the same thing. "Once overcome death, ye shall not be troubled again." There will be no more sting. "He who cometh unto me, O Arjuna, he knoweth birth no more."

And so our greatest chance to recoup our loss, which is terrific. That we are God's children with all His Power, imagine it. As He controls, has made all things; we are gods, we are made in His Image. It is surely worthwhile to follow the channel which God has sent through the beloved Master, and once more, realize, consciously, that we are God's children.

Let us sit upright for a moment.