

## Yoga Explained 3

### Yoga Will Secure Your Life in God

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Going on now with our discussion of Yoga Explained: tonight's subject will be, "Yoga Will Secure Your Life in God." That's why yoga is so important. It is absolutely necessary. Yoga means union, as I'm sure you know by now, and that the practice of yoga will secure your life in the Presence of God. So then yoga takes on an entirely different hue, so to speak, than that which we are apt to think as yoga as the perfection of the body, and such things. Yoga means union, and the true concept of yoga is that, by its application, plus full surrender to God, we can be saved from this delusion.

Now last week we quoted our Master's words: "Our job is first, last, and always to get released from this jail." Undo the thought consciousness that binds you to the body. Get rid of the idea that you are the body, because it is that idea, and that idea alone, that enslaves us. Master calls it a "jail," which is quite appropriate. We must get out of it. And we can get out of it through the right practice of yoga; the practice wherein, by merging in the Holy Vibration, we are baptized continually, until we can register the Presence of God, His High, Spiritual Consciousness, within us.

So, we ask the question, how can it be accomplished? First, there are three things that are very essential: first, continual baptism in the Holy Ghost, the Holy Vibration, the Comforter, of which Jesus spoke. We must do that before we can take the next two steps. We must, day-in and day-out, receive the uplifting, liberating vibrations of the Holy Ghost. We must do that. If we do that, then the second step is to expand that Consciousness of the Holy Vibration within us, as the Christ Consciousness, into the Great Cosmic Presence of God, the Eternal Consciousness – Cosmic Consciousness.

These are the two steps so far: first, by continual baptism in the Holy Vibration, which is Christ Consciousness within us. Whenever you hear the Cosmic Sound, do not just hear it and forget it, merge in it. Whenever you see the Light of that vibration at the Christ Center, do not just pass it away, but merge in it. And when you feel the Feeling of the Holy Vibration as God's Love within you, or, as

it is called, "superconsciousness," don't just pass it by lightly, merge in it. Merge in it. Then, finally, you will be one with, one with the Holy Vibration.

That's the first step, to merge in that; continual baptism is the first step. And then, having received the baptism of the Comforter, of which Jesus spoke; then, through the Grace of God, you can expand that vibration until it is one with the Great Cosmic Presence of God's Cosmic Consciousness.

Then the third, and perhaps, the greatest step, is after you have received the baptism – first of the Christ Consciousness within you – and then through the Grace of God, if He expands your consciousness into the Great Cosmic Light around, and the Consciousness of His Presence in all creation and beyond – the third thing is, hold to that calm Presence of Christ and God. Hold it. Don't let it go. If you can do that, it's yours.

These are very important steps, as to how we can secure our life in God. Three steps; I'll repeat them once more. First, continual baptism in the Holy Vibration, the Holy Ghost, the Comforter, of which Jesus spoke. How? By daily being in it. And even you can find, you will find after a while, that your work will go on, and you will feel the Presence of the Holy Vibration as you work. That's the Christ within.

Then, by deeper concentration, merging your consciousness, which has been speeded up by the Holy Vibration, merging that in the Great Expanded Consciousness of the Cosmic Consciousness, the Presence of God beyond creation, having those two things, hold to the calm effect which comes. Even when you hear the Cosmic Sound, or see the Light at the Christ Center, or feel the tingle of God's Presence as the superconsciousness within, with a Great Peace; hold that. Then, as you merge more, and more, and the Grace of God lift your vibration so that you can know Him as the expanded Christ Consciousness, or Cosmic Consciousness, words cannot describe that. Hold to these different states which you have; and, finally, one day, there'll be no returning, even though you are busily engaged in your worldly affairs. That's what the Presence of God will do, and that comes through the practice of yoga plus, plus the Grace of God.

Now, the regular meditation is very important. Regular meditation is very important, because many of the saints have pointed this out. For instance, Lahiri Mahasaya, Patanjali, Ram Gopal, all said practically the same thing; that, even if one hour a day, or rather, one hour – we can't get off as easily as that – one hour

in the morning and one hour at night; if this is done with intensity, you will realize God. So, there we have the testimony of some of the Great Ones: Lahiri Mahasaya, Patanjali, the Father of Yoga, and Ram Gopal, the great saint of India. They all agree that, if one hour in the morning, one hour at night, if practiced regularly, with intensity, we will know God. No delusion can long remain, if you'll do this much. No delusion can long remain, and the remembrance of God comes by continually being baptized in the Om vibration. How? Because it speeds up the vibration of your mind and consciousness.

The Great Presence of God is right here [at the Spiritual Eye], with us, vibrating all the time. But we do not perceive it, because of a lower rate of our consciousness and mind. But by merging in the Holy Vibration, day-in and day-out, the mind and its Consciousness, or Consciousness operating as mind, increases its vibratory rate that you perceive the higher vibration. Just like x-rays passing through here, but we do not see it. So the Great Light of God is passing here [the Spiritual Eye], but we do not see it. When your mind vibrates to that same velocity, so to speak, then you will be one with it and easily perceive it. So, with that comes a remembrance of God. And in the final analysis it is the Grace of God that does it.

No one, no one can speed up your consciousness to perceive God except God Himself. Even Lahiri Mahasaya, the great saint that he was, said, "Yoga will give you the perception of the manifestations of God, but only full surrender to God will give you oneness with Him." So let us not forget these things. Yoga is necessary. It takes us as far as it can go. It makes us ready to receive the Grace of God. But in the finality, it is God's Good Grace that lifts us into His Presence.

That's why Master once said to me, he said, "Never mind what happens to me." Now, this does not mean that the Master wasn't necessary. I don't know where I would have been, if he didn't happen to be around. He prepares us to receive the Grace of God. By following his example, through the practice of yoga, and emulating him, with his great Love, and understanding, and compassion, which he has for all of his devotees, then we are fit to receive the Grace of God. But in the end, it's between each one of us and the Great Eternal Father. Master always said, "I came alone. I will take nothing from India or America when I go. I came alone. I will go alone with God." If the Guru has to do that, so, each one of us has to do that. So let us realize that's the final step – when the Grace of God comes.

Now, one or two other things: there are certain augmenters, so to speak – that is, things which help us as we travel this path of Self-Realization trying to realize the Self – practicing our techniques every day, merging more and more in them. There are two important things: first is absolute surrender to God – absolute surrender to do His Will. This is important, because if we do this, then there are no obstructions to the continual baptism by the Holy Ghost. If there is an obstruction, there's always a reservation in your mind, "Yeah, I'll follow God all right, but just give me this on the side," so to speak; or, "Do this for me..." That will not do. Full surrender to God to do with you what He wants you to do with you, is very important. No matter what He wants you to do – to be the sweeper, so to speak, in the kingdom – what of it? If we can have God, I'd rather be the sweeper than anything else.

So, let us understand, absolutely, absolute surrender is very important, because then there is no obstruction to the flow of His Great Power, the Holy Vibration, to cleanse us, take away the low vibrations of karmic impulses, and such things. And then, we can merge in His Great Presence.

So, the first thing to remember is the thing that augments us, or helps us along the path, is full surrender to God. No mental reservation. "Yes, I'll follow you, Father, but there's a little reservation there. I'm gonna keep one little place, I want to do what I want to do." It will not go, because God's Consciousness is in each one of us, and it is He who is playing the part of each one of us. How can we fool Him?

Full surrender is first; but secondly, intense devotion. Intense devotion! There's nothing like intense devotion to still the waves of the mind. You can try and crack your head to still the lake of the mind, and you cannot do it, because I've tried it, and I know you all will agree with me. But by intense devotion to God, really having a great affection for God as you do your meditations, that will calm the lake of the mind; that will still the lake of the mind; and when the lake of the mind is still, the Light of God flows easily.

And so, intense devotion is very important, because there's no power that will stop the thoughts; and we cannot know God by thought. There is no Power that will still the waves of the mind like the Great Love for the Infinite Father – affection for Him – because He has everything but that, the Master used to say. And, if we can give Him that, then he cannot refuse us. And so, intense devotion is very important.

Ramakrishna, by intense devotion, received oneness with the Infinite Father in three days, when it took a practitioner of yoga forty years. [Dr. Lewis refers to himself.] So, I think, if we combine the two, it will get us perhaps, in the right way. 'Cause sometimes we do not have that intense devotion. But we can try. And when God sees His devotee trying, He can't refuse him. The Master said, "Divine Mother cannot refuse the child who is struggling." And so, these are very important things – absolutely, absolute surrender to God, and intense devotion. Stilling the waves of the mind by intense devotion allows you to be baptized fully in the Holy Vibration.

Now those are the, the things that help us. What are the things that hinder us in our search to secure our lives in God? First, too much involvement in worldly affairs; too much involvement in worldly affairs; too much worldly talk; these things prevent us from giving more time to searching God, or receiving His Holy Vibration. Your occupation, my occupation is enough. Your occupation in worldly things takes time enough. Give the rest to God. So, one of the greatest hindrances is too much involvement in worldly affairs.

Now, that may be, that may be of a, a wonderful nature to raise money for this or for that, or to do some great work in the name of religion, but that isn't enough. "Not by works of righteousness... shall you be saved but by the washing and regeneration... of the Holy Vibration."<sup>1</sup> (*Sic*) So, too much involvement, even in these things which are noble, is not what God wants. He wants us – wholly us.

Secondly, or before I go on to the next one, too much involvement in worldly activity dilutes your Spiritual effort by strengthening your ego. Too much activity, worldly activity, dilutes your Spiritual effort, because it strengthens the ego. And the Spiritual effort is for what purpose? To eliminate the ego, to do away with it. It takes a million years. Let's do what we can with our methods of Kriya Yoga, and other techniques, and get rid of it sooner. But you can see that, if you are involved in too much outward activity your ego is strengthened, and so the path is more difficult.

Secondly, wavering and doubt – wavering and doubt – they're very important. And it is very difficult not to doubt, because we look about us, and we see such paradoxes and injustices it seems impossible sometimes that there is even a God. These things are known by everybody, and so these waverings and doubts are

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<sup>1</sup> Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

great obstructions. First someone will impress you this way; along comes somebody else who impresses you this way. You do not know which to believe, what to believe. But the Master said, "There is a way out, and that is never doubt God." Never doubt God, no matter what comes. I cannot afford to doubt Him, and I know you cannot afford to doubt Him. We cannot afford to doubt the One who has created us and gives us all things. Never doubt God, no matter what happens, because in the finality we've got to go to Him consciously. How can we afford to doubt Him? We cannot. And so, wavering and doubt prevent us in our search for God, to secure our life in Him.

Bodily and worldly consciousness keeps returning, and thereby keeps the mind in a state of unrest. You know how you meditate and you feel pretty well fixed in God; it isn't long before you're doubting. And what's the state of your mind? It is unsettled; it's, it is wavering because you returned to ego consciousness – back and forth. And so waverings and doubts really hinder us in our search for God.

And sec, and finally – lack of effort, really, lack of effort. Lack of effort, it's very important. We must have that determination that come what will we're going to somehow find God. You know the story that Master used to tell about the two frogs in the pail. I'm sure everybody knows it. The big frog gave up, and the little frog says, "Well, if I've got to die, I'm gonna die fighting." So it is with meditation. Sometimes you feel you're going to die fighting to do your meditation. Keep on! And as the little frog finally got his feet on the pat of butter he had churned, and then jumped out, so we will do the same thing. There'll come a little pat of Spiritual butter, so to speak, and you get your feet on it, and you'll jump out into freedom. And so, these are the main hindrances in our effort.

One other thing comes to my mind – never mind if it kills you – do your meditation. I, it nearly killed me on the breakwater back in New England the first time I sat with the Master – five hours. I was sure I was dead. But by that effort, I was able to sit any length of time without much trouble. So make the effort. And realize one thing: you may be sitting there hour after hour; you think, "I am not getting anywhere." You are getting anywhere. You are getting somewhere, because by that sitting you are being baptized, even though you don't know it, in the Holy Presence of God. Nothing done with a pure motive toward God is ever, is never without a great result.

So let us remember these two things, as we make the effort to secure our lives in God. That's what we're here for. And at this Christmastime, when hearts and minds are lifted up toward the Great Light of the Infinite, as the Christ Consciousness within, it's easier. Make the effort at this time. Attend the long meditations at the different churches. Make the effort. Some day, we'll all be thankful we did make the effort to secure our lives in God.

Well, I have a few references, and then I'll be through. First from Titus, which I repeat many times, one of the greatest, the 3<sup>rd</sup> Chapter the 5<sup>th</sup> Verse: "Not by works of righteousness shall you be saved, but by the washing and regeneration of the Holy Ghost,"<sup>2</sup> (*Sic*) which is within us. That Holy Vibration, the Om sound, the Light of God at the Christ Center, the Great Feeling of His Love – that's the washing and the regeneration that will save us. Not these other things, but that, because that's God's Presence. That can save us.

Also in the, in Psalms, the 116<sup>th</sup> Psalm, 4<sup>th</sup> and 13<sup>th</sup> Verses; and this speaks definitely about the washing and regeneration as a necessity of securing our life in God. The 116<sup>th</sup> Psalm, 4<sup>th</sup> and 13<sup>th</sup> Verses: "Then I called upon the name of the Lord; O Lord, I beseech thee, deliver my soul."<sup>3</sup> (*Sic*) What is the name of God? What is the name of the Lord? It is the Holy Vibration. You know me as so-and-so by the vibration I give off, my name and so forth. God gives the Holy Vibration off; that's His Name. Merge in that. As it says: "...O Lord, I beseech thee, deliver my soul." That's the way the Soul is saved, by merging in the Holy Vibration.

In the 13<sup>th</sup> verse, "I will take the cup of salvation, and call upon the name of the Lord." Salvation is in the Holy Vibration, and your cup of perception will increase as you merge in that, and give you Salvation.

From the 118<sup>th</sup> Psalm, 27<sup>th</sup> Verse, and 5<sup>th</sup> Verse: "God is the Lord..."<sup>4</sup> God is Christ Consciousness. He in us and in His creation is the same. God's Consciousness beyond creation is God the Father; in the creation, the Christ. "God is the Lord," as Christ Consciousness, "which hath shewed us light." The Light of Christ at this point [between the eyebrows the Spiritual Eye] is God within us, or in us, as the Light of the Spiritual Eye.

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<sup>2</sup> Ibid.

<sup>3</sup> Psalm 116:4, "Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul."

<sup>4</sup> Psalm 118:27 "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."

And the 5<sup>th</sup> Verse: “I called upon the Lord in distress: the Lord answered me, and set me in a large place.” If you call upon God at the Christ Center, and merge in Him, in time you will expand your consciousness to that large place, which is the Cosmic Realm. Then, instead of being confined narrowly to this little place, which is wonderful, but God will set you in a large place, your heavenly home of Cosmic Consciousness.

And then in Luke, Luke the 12<sup>th</sup> Chapter, 29<sup>th</sup> Verse, we read as follows – and this refers to doubt. This is a very familiar passage: “And seek not what ye shall eat, nor what ye shall drink neither be ye of doubtful mind.<sup>5</sup>” (*Sic*) We cannot afford to doubt God. Doubt everything else, but never doubt God, because He’s all we have. We may think we have money, but we may not have it tomorrow. We may think we have friends; we may not have them tomorrow. But we’ll always have God, if we do not doubt Him. A very important reference.

Finally from Matthew, Matthew the 18<sup>th</sup> Chapter the 20<sup>th</sup> Verse, as we read as follows: “For when (*sic*) two or three are gathered together in my name, there am I in the midst of them.<sup>6</sup>” I know you all know that in these meetings, and similar meetings, when we gather together sincerely and humbly in the Holy Vibration, which we feel here, God is with us. There’s no question of that. So let us not doubt God any more, no matter what comes. Even though we’re seemingly forsaken, we cannot afford to doubt Him.

And then, from the Hindu philosophy, one or two short references; first, from the 18<sup>th</sup> Discourse, the 73<sup>rd</sup> Line<sup>7</sup>, when Arjuna said: “Destroyed is my delusion.” Why? Because he meditated on the Holy Vibration. “Destroyed is my delusion. I have gained knowledge through Thy grace... I am firm, my doubts have fled away. I will do according to Thy Word.<sup>8</sup>” (*Sic*) In the Holy Vibration is God’s Presence. Merge in that. You will do His Will.

And finally, from a, a word from Kabir. Kabir says: “Hear, O man and brother; without the name of Ram...<sup>9</sup>” that is without the Holy Vibration, “no one has obtained salvation.” (*Sic*) And then he goes on again to say in another reference,

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<sup>5</sup> Luke 12:29, “And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.”

<sup>6</sup> Matthew 18:20, “For where two or three are gathered together in my name, there am I in the midst of them.”

<sup>7</sup> The Bhagavad Gita or the Lord’s Song, Translated by Dr. Annie Besant, 1939.

<sup>8</sup> 18<sup>th</sup> Discourse, 73<sup>rd</sup> Line, “Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy Word.”

<sup>9</sup> The Adi Granth, Trumpp, Page 666, “Day and night I utter the name of Ram. With dye-stuff I color, a seam I sew. Without the name of Ram I do not live twenty minutes.”

“By the power of the Word,” which is the Holy Vibration “the sin,” delusion and separateness, “of this world is destroyed.<sup>10</sup>” If you can merge in the Holy Vibration you will not feel separated from God. There’ll be no delusion.

And finally, from the Vedas: “He who knows Om” who knows the Amen, the Holy Vibration, “knows God or Brahman,<sup>11</sup>” because God is in that Holy Vibration.

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<sup>10</sup> Undetermined reference.

<sup>11</sup> Taittiriya Upanishad, Second Valli, or Second Chapter on Ananda, First Anuvaka, “He who knows Brahmin, which is, which is conscious, which is without end, as hidden in the depth, in the ether, he enjoys all blessings, at one with the omniscient Brahmin.”