

Exploring Inner Space

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We have an interesting subject this morning: "Exploring Inner Space."

We hear so much about outer space – everybody's talking about it, and I imagine our minds are becoming quite tired of it, with space business, and traveling in space, and so forth. But in this traveling of inner space, it's a different proposition, because in inner space, we really know our destination. But in outer space – the stuff I read and don't understand – I don't know that anybody knows the destination. It's quite ambiguous, I'm sure. But this inner space traveling is something that is exact, and absolute. And so, I want you to try and be interested this morning, to get just a simple understanding of inner space.

Now this definition of what I say about inner space is not absolutely scientific, because I don't know enough about space to tell you that. But I do know something about traveling inwardly in the search of the goal which lies hidden within us.

First I'll give you a definition of space, so as to show you, or give you an idea, of what this space business is. The definition of space, which I have taken from the dictionary, is this: "space: that which is characterized by extension in all directions; boundlessness." Space is boundlessness, yet it is not infinite. Realize that; "that in which all physical things are ordered." So you can just think about space. The sun, and the moon, and the planets, move in an ordered way. Space is boundlessness. And yet Einstein's theory, if you follow that, if a ray of light starts at a point traveling – as it does 186,000 miles per second – in five hundred billion years, that's all, it will come back to the place from which it started. That'll give you an idea of space.

But that idea is not concrete enough for us, for our little brains, so to speak. But this which I will give you now, is something I'm sure that you can remember. Outer space is what? Outer space is the receptacle of phenomena. The sun, and the moon, and the planets, and each one of us, and houses, and ships, and automobiles, are all things of phenomenon. And the receptacle of those things is outer space.

Now inner space is what? Inner space is the receptacle of not phenomena, but of Noumena, the Noumena of inner space – the underlying cause of things. Behind our sun is the great Spiritual Sun from which our sun borrows its light.

And so, realize that inner space is the receptacle of the cause of things. Our bodies are here before us in outer space. In inner space, so to speak, is the cause of those bodies – the thought-form from God's Great Consciousness. And that thought-form, projecting the great Forces of the Universe, produced the Spiritual part of us – the Astral part of us. That's the Noumena of this outer phenomenal body. So you see, there's a direct difference, contrast, between outer space and inner space, and I put it in a simple way that you can remember it. Outer space is the receptacle of phenomena. Inner space is the receptacle of the Reality of Noumena, or the Cause of things.

And so where is our Soul, so to speak? Our Astral body is in inner space. It's in inward, toward the Cause of this physical body. Our Souls are in inner space; inner space – the cause of outward things. Realize that, and you'll have no trouble in understanding the few things which I tell you this morning.

Now inner space cannot be known through the senses, mind, or intellect. Can you think of knowing your Soul, now that you have practiced perhaps a little meditation through the senses, mind, and intellect? You cannot see the soul. You cannot reason it, even. But, if you project yourself in inner space, "when the thoughts have gone to rest," and you've risen above senses, mind, or intellect – there you will find the Soul, easily, through the intuition of its own power. Through love and affection we can know even the pinnacle of power and consciousness of inner space, which is the Holy Mountain of God, the City of Zion spoken of in the Bible, the Sun of Righteousness upon the summit of that Holy Mountain. That's the epitome of inner space – the Power and Consciousness of inner space.

And so, by intuitional realization we can know about inner space. To know about an atom, you become the atom itself. To know about God, and inner space – and there's power in that inner space – you become God Himself; because we are one with Him, but we feel apart from Him. We can remove that idea of separation. Then we can realize ourselves as one with Him, in inner space.

Now, the appearance of truth is phenomena. The appearance of truth – you see me and I see you. That's not truth – that's the appearance of truth. The truth is the underlying Noumena which causes your body, and causes the expression of your Soul through your body, and all that pertains to you. That's the Noumena of inner space – that's the Reality. Seemingly reality is phenomenal, but truth is the Noumenal region – Reality. And so, as Master used to say, "Things are not as they seem." They're quite

different. The Reality is the Cause, the underlying Noumena – and that is not found in outer space, in the phenomenal world. It is found in inner space, in the Nouemenal world.

Now, Master has said this: “We, being children of Omnipresence, might be likened to the chick of Omnipresence, imprisoned in the bodily cage, which pecks, through intuition, at the shell of finiteness.” You know how the chicken pecks; finally gets out; but he pecks at the right place. And that right place is what? The Spiritual Eye within us; the Door to Infinite Space. Realize that little illustration about the chick and the shell. The chick of Omnipresence – that’s us. We are Omnipresent. We have the Omniscience of God, and we’re encaged in this finite cage, corresponding to the shell of the egg. And through intuition, we begin to peck, not through mind, or senses, nor intellect, but through the Intuition of the Soul. And we peck at the right place, at the Spiritual Eye of which Jesus said, the Door to Infinite Space.

And so, you can see that Infinite Space is very much related to our freedom – freedom from being encased in this worldly consciousness of this body. And we will peck our way, so to speak, through the Spiritual Eye, until, as Lahiri Mahasaya says, “penetrating the little star in the center of the Spiritual Eye,” which those who meditate can see, we enter the Realm of the Infinite – we know inner space.

Now, the goal – the goal of inner space is, as I have said, the Holy Mountain of God, the Supreme Consciousness of God, which is in each and every one of us, because we’re little miniature universes, made just like the Great Universe, the epitome of which is the Spiritual Sun of Righteousness. And that is within us, that is within us in the Supreme Center of the brain. “The Kingdom of God is with men.” “The Kingdom of God is with men.” In inner space that Great Power, Spiritual Power and Consciousness of God as Love, is right within us, and that’s what we are searching for. That’s the goal of life.

Now when you take ordinary travel, when you travel in an ordinary way, there are many different paths which lead to a common destination. And as you travel, you may have pleasures, and see different scenes, and, sometimes, you’ll have hardships. And so it is with the travel in inner space. We’re traveling to a common destination. And that common destination is the Presence of God in us – the Holy Mountain of God right within us in the Supreme Center of the brain, because in that Holy Mountain, on its summit, is the Sun of Righteousness – the Presence of God, completely, and fully.

And so, there are many paths leading to, say, the base of that mountain; paths of good works, church associations, and devotion. But, if we are to reach the summit of the Holy Mountain, there is one common, Universal path, which must be followed – the path of Self-Realization, along the Royal

Highway of the spine, to the Supreme Center in the brain. Everybody must pass through that Highway. Along that Highway, when we approach near and to the Holy Mountain of God, which is within us – we must travel on the same Universal Highway. Traveling that Universal Highway brings to all people the Universality of Religion, because it cannot be traveled unless you know the Word of God within the Holy Vibration; the Cosmic Sound of Om spoken of in St. John: “In the beginning was the Word; the Word was with God, the Word was God.” That is the Presence of God within us. Having that, we travel the one common highway to the summit of the Holy Mountain, the Sun of Righteousness, the Supreme Presence of God within each and every one of us; not something far off – something attainable, something knowable.

Now, I have a reference, which says just what I have spoken to you, about the Holy Mountain of God – imagine it! – right in our own Bible, in the 48th Psalm [1st, 2nd, and 3rd Verses]: “Great is the Lord.” That’s Christ Consciousness or Cosmic Consciousness within us. “Great is the Lord, and greatly to be praised in the city of our Lord, our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth,” earth means body here, “is Mount Zion, on the sides of the north, the city of the great King.”

“Sides of the north;” this is the north of the body [Doctor points to the top of the head]. This is the east [Doctor points to the Spiritual Eye], as I have explained several times. The west is the posterior part. And so, on the north part of the body, or in the Supreme Center of the brain, in the Thousand-petal Lotus, is the Holy Mountain, spoken of right in our own scripture. And, as it says, “Beautiful for situation,” the sight of the Supreme Center of the brain is very beautiful; and Joy, the Joy, or Bliss of God fills the devotee when, through the Grace of God, he perceives it.

“God is known in her palaces for a refuge.” So God is not far off in inner space. He is right within us. But He is knowable only through the vehicle, travel vehicle, so to speak, of inner space – the intuition of your own Soul. Not through senses, mind, nor intellect.

And so, to find God, all devotees, regardless of church affiliation, race, or creed, must go within; must travel inwardly, in inner space, to find the Presence of God. All must go that way. He cannot be known unless you go within. And the way, or the method of inward space travel, so to speak, is meditation, that’s all. Meditation is the vehicle. Meditation means what? Concentration on God. Not through senses, mind, or intellect, or reason, but through the intuition of your own Soul. And that comes by meditation.

Meditation, so to speak, is the spaceship to travel inner space. Realize that. And right meditation means not only introspection. Introspection is the negative approach, so to speak. In introspection you sit calmly, and you look within, so to speak, and evaluate what you have done – say the last day, or the last week, or the last year, or the last life, even. But that’s a negative approach to exploring inner space.

The positive approach is to do something positive – to do Pranayama. “Yama” means control of prana, or scientific meditation. That’s the inner space mode of travel, so to speak. That is what we must do. Introspection is all right. But it’s negative. The positive, the positive way to travel in inner space is through scientific meditation – scientific meditation. And that is made up, especially, of Patanjali Yoga, of which I have spoken many times, with its eight-fold steps. I’ll come to that in a minute.

Speaking about introspection, that’s sort of a negative approach, as I have said, and a negative approach brings to my mind a little story of this minister’s son. He was a very naughty little boy, and he did lots of things he shouldn’t be doing. And so, to punish him, they wouldn’t let him eat at the family table. They set a little table on one side. He sat there. And so, when he sat down, and his food was brought to him, the little fellow solemnly said, he says, “Lord, I thank Thee. Thou preparest a table in the presence of mine enemies.”

So that’s a negative approach, isn’t it? So introspection is a negative approach. The positive thing is to do something definite, and positive, toward finding God. Not just to think about it. Introspection is necessary, but it must be followed by that positive thing.

And so, as we follow this positive state of exploring inner space, as we do that, then we will attain the Presence of God. Attaining the Presence of God, then we can merge along this...by following this common highway in the Supreme Center of the Holy Mountain of God in which is... or in which resides the Sun of Righteousness. That’s the positive aspect. That’s what we must do.

And so, about the – I was going to speak about the eight steps of Patanjali Yoga just, just for a moment or two. First we have the Niyama and Yama: the do’s and the don’ts, that’s all. You must live a good life; you must not steal; and things like that. We all know those moral conditions. Those constitute the first two steps.

The second is Asana: posture. If you meditate, you cannot be slumped over. As I pointed out this morning, we will sit in the right posture. Very important, very important are these postures, so that the

spine be open, that we may travel the Royal Highway to the summit of the Holy Mountain, or the Presence of God's Consciousness within us. Those are the first three.

The next one is Pranayama, Pranayama, very important. Every technique of Self- Realization Fellowship is an exercise of Pranayama: control of Life Force – Pranayama. And the greatest of that Pranayama is Kriya Yoga. "Kriya Yoga is the fastest accelerator known to man" to take him to the summit of the Holy Mountain within, and to allow him to merge, through God's Grace, in His Holy Presence.

Next comes Pratyahara: which means interiorization. As you meditate, you know your consciousness is withdrawn from outward things, and goes inward toward the spine, and toward the Holy Mountain. That's called interiorization, or Pratyahara, is the Sanskrit word.

Then the last three steps are very important. You cannot follow those last three steps unless you have got interiorization. In other words, you cannot concentrate.

Dharana is the next step. You cannot concentrate unless you're interiorized. With your attention outward, can you concentrate inside and explore inner space?

No.

Then the seventh is Dhyana: which means meditation.

And the final one is Samadhi.

So there you have the eight steps taken of Patanjali Yoga, as you travel in inner space.

Now I have a reference from our Master, which I might give you at this time, which is very apropos. And, as I have said, as you travel inner space, you will know you're in the Presence of God. You will know, so to speak, you are at the base of that Holy Mountain of God's Presence when you hear the Cosmic Sound of Om - understand that. And that means, when you hear the Cosmic Sound of Om, or when you see the

Light at the Christ Center, or when, greatest of all, you feel the Bliss of God, you are in His Presence! You have explored inner space to the extent that you are at the base of the epitome of your exploration – the Holy Mountain of God. You will know that by the Cosmic Sound, which you feel, and hear – realize that. In your meditation, when you hear that Cosmic Sound, see the Cosmic Light at this point [between the eyebrows], feel the Love of God, you're in His Presence. You have gone a long ways, but you must not stop there. But it is the Presence of God.

Patanjali says this wonderful thing – Patanjali speaks of God “as the actual Cosmic Sound of Om that is heard in meditation. Om is the creative Word – the whirl of the vibratory motor – the witness of Divine Presence. Even the beginner in yoga soon inwardly hears the wondrous sound of Om. Through this blissful spiritual encouragement the devotee becomes convinced that he is in communion with divine realms.”

So realize, exploring inner space means, we know where we're going. Millions of people do not know where they're going. They're taken up with this exploration and that, in outward living, making money, and all sorts of things. But the devotee of God knows where he is going. He is going back home to his Cosmic Home of Light from whence he has come. He is going back to God. He knows he's on the way, because he hears the Cosmic Sound of Om. That is what he follows. That's the Polestar, because that is God.

Patanjali says “Om,” or the Vedas say, “He who knows Om knows God.” Realize these important truths of inner space. And they are easily attainable, if you will follow one who had explored inner space and found God, as our beloved Master. He has given the techniques and the wherewithal to do likewise.

Now, one point I'd like to bring in, just in a brief way, but I think it is necessary, is this idea, or this point of restlessness that is within each one of us. Restlessness is the greatest deterrent to the exploration of inner space and the attainment of God. Why? Because breath ties the Soul to the body, and if your breath is restless, and your inner workings are restless, so to speak, you cannot concentrate and explore inner space. It's a very important point.

In the Autobiography [of a Yogi] – I will not read it all to you, but just point out to you that, on page 2481 there are many illustrations given there as to the mathematical relationship between the vibratory rate within you and full realization of God; about the respiratory rate, I should say, and the states of consciousness within us. Very important. When there's anger, lust, and anger and lust, and such things within us, what happens to the vibratory rate of your respiration? It soars. And remember, breath ties

the Soul to the body. How can you explore inner space and find God with restlessness of breath within? It's a very important point to understand that.

Now, when you are concentrating on something, some problem with deep concentration, or performing some physical task, which requires full attention and delicacy in handling it, what happens to your respiration? It slows way down, slows way down. And so, when you are concentrating on God, fully, and performing the greatest thing that you can, in delicacy, so to speak, your breath will slow way down, because breath ties you to the body. You cannot get out of this body while the breath is operating. It's a very important point. That's why the techniques of Self-Realization, especially those which control the Life Force and control the respiratory rate are very important – the highest technique of concentration. You see, there's a science between it which I would like to give to you.

And so, this respiratory rate is very important. You know the monkey, he's always jittering around, jumping around. His respiratory rate is thirty-some, thirty-two, I believe. Ours is eighteen. Why? Because he's jittery, he's always doing monkeyshines, and so forth - I suppose that's why it's called that. And yet, on the other hand, the elephant, and the tortoise, and such animals, they breathe with a very slow respiratory rate. The human is eighteen, as you know. And so, for instance, the elephant, the tortoise, and the snake, they live a long time. But their respiration is very slow. For instance, the respiration of the tortoise – he lives to the age of three hundred years – I don't know as I'd like to live that long, but he does. And his respiration is four times a minute. And so, breath ties us to the body, realize that.

And so, when you perform the techniques of Kriya Yoga and the other Pranayamas, you will find your respiration slows right down. Why? Because you are exploring inner space, and you cannot reach the pinnacle of inner space, the Royal, the Holy Mountain of God, until you have released the attachment of the Soul to the body. It's very important – very scientific. And as your breath slows down know, know, that you are traveling the right road in inner space, and you are nearing the Presence of God, which you long for so much.

And so, in the Autobiography: "Untying the cord of breath, which binds the soul to the body, Kriya Yoga serves to prolong life and enlarge the consciousness to infinity." If you travel inner space, one-pointedly, toward God, your consciousness will expand to Infinity, and to the Presence of God as your own Self. Such is the power of Kriya Yoga and the different techniques of Self- Realization Fellowship.

Now, going on just a bit, and then we will be finished. It takes a million years – not too long a time, considering I just was talking about five hundred billion years, or so. It takes a million years to travel

inner space, and reach the goal. In other words, it takes a million years to rise above ego consciousness, that's all. It is the consciousness of ego that separates us from the Presence of God. It takes a million years of ordinary living, and pretty good living, healthy living, to break the attachment of the Soul to the body as ego.

And yet, through the practice of Pranayama, and especially Kriya Yoga, that can be done, even in three years – but not ordinarily. But it can, without too much difficulty, be done in one lifetime. And you can reach the goal of the summit of the Holy Mountain, the Sun of Righteousness, in one lifetime, with not too much difficulty, if you follow the scientific way of meditation. Many devotees, even sincere devotees, are following the inner path, but they're not following it with the right method. That's why it takes so long. And that's why we should consider ourselves fortunate to have this right method, attested to by our Master's presence here on earth with us, and his great teachings, which he has left for us to carry on, and to do.

And so, as we travel inner space, instead of taking a million years to be freed from this bodily vehicle, we can do it in one lifetime. And so, it is something to look forward to. As we practice our Pranayama, and go within there comes a state of Divine certainty. That's the greatest thing. In this outward living, traveling in outer space, so to speak, there's no certainty. Look about you. How do you feel? How do the peoples of the world feel? No certainty whatsoever. But as you travel inner space, and push on toward the goal of oneness with God, there's a Divine inner certainty comes, which no one can shake? Why? Because the practice of right meditation bathes the cells of the yogi's brain, or the true devotee's brain, with the Spiritual Elixir of God's Great Presence. That's what changes our brain. It takes a million years to change the brain cells so that they will record the Consciousness of God. But as that Spiritual Power of God flows through the yogi's brain, or the devotee's brain, those cells are changed so that they can perceive the Consciousness of the Holy Mountain in which God's Consciousness dwells.

These are scientific facts, which are little known. But that is what happens to those who meditate regularly, and really want God. Not just think about Him. Really want Him, and really want to explore inner space.

And so, the fastest way to travel this inner space and reach the goal of life is through the practice of Kriya Yoga – Pranayama – the fastest known route of Spiritual progress. It is so fast that in the Bhagavad Gita we have it spoken of, distinctly, which I will give you at this time.

And I will quote: Referring to yoga, sure and methodical efficacy, Lord Krishna praises the technological yogi in the following words: “The yogi,” or one who explores inner space by using the right method of Kriya Yoga, as given to us by our Master, “The yogi is greater than body disciplining ascetics, greater even than those who follow the path of wisdom, or the path of action,” karma yoga. “Be thou, therefore, O Arjuna, a yogi.”

Explore inner space by the right method, and you will attain the goal, which is the realization of God’s Consciousness on the Holy Mountain. The Kingdom of God, the House of God, the City Four-square that they speak of, right within ourselves.

1 Autobiography of a Yogi, Chapter 26, —The Science of Kriya Yoga“