

## How to Evolve Soul Qualities Or Involution

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Subject this evening: "How to Evolve Soul Qualities," "How to Evolve Soul Qualities, or Involution."

I believe last week I said one or two things about evolution. Man has reached as far as he can go on the evolutionary side – that is, through the senses, mind, and intellect – developing reason, inference. Those things he can go only so far, because they are emanations of the Soul. So we cannot know the Soul through rays of the Soul.

So never mind if a person is smarter than you are intellectually. Forget it. Doesn't count, when you try to go beyond. But what does count, is an attribute of the Soul itself, intuition, the knowing power of the Soul. That's how you know the Soul. Therefore, "involution" is what? Knowing the Soul – how to know your own Soul. I will not be able to cover it all tonight, so we'll have one or two lectures on this subject.<sup>1</sup>

So first, what is the Soul? What is this thing called the Soul? The [Bhagavad] Gita says this: "The Soul is never born, neither does it die, nor having been, ceases anymore to be. Unborn, perpetual, eternal and ancient, it perishes not in the perishable body."<sup>2</sup> And so, the Soul is not born, otherwise, it would pass away. It must be, we can understand through even reason, it must be, have something to do with Spirit Itself, because Spirit is Eternal. So the Soul, we can reason right in the beginning, is something different from the body, because the body, as we know, is born, and everything that is born must die and pass away. And the body is composed of what: physical elements. And those physical elements are subject to change. They pass away. So the Soul must be something different from this changeable body.

Although this body seems to do things – I seem to play the organ; I talk to you; you talk at the end of the meeting – but behind that, behind that is the Real Doer.

The body has nothing to do with it. Behind that is the imperishable Soul. But the coat, so to speak, the vehicle, the vehicle does change and pass away – like moving from one house to another. The house, they wear out, fall down, but the tenant, as he goes from one to another – doesn't change, so to speak – but the house does change.

Now, the nature of matter is always change, and the body appears and does exist under certain conditions. You must understand this simple point. The body exists under certain conditions, and those conditions are God's Dream. That's all. In His Dream is a certain cycle allotted to the body. Each and every one of us comes within a certain cycle. Some live a little longer than others; some a shorter time. But in God's Dream, that is pretty well cut out, that cycle of life. And so, the body exists due to certain conditions; in this case, God's Dream.

Now, what happens? If you remove the conditions, and the conditions of the Dream is simply that you live about so long, this vehicle will exist about so long. If you have good health; you had good strong parents, so to speak; and good impulses; you may live longer. But, the body, being born, will pass away. And so, when those conditions, which are simply the impulse of God's Will to keep His Dream going, so to speak, when those are withdrawn for your particular case, the body will pass away.

We can remember this, if you remember the simple illustration of the cake of ice. It's a simple thing. You all know what ice is. You know that ice has form, and shape, and temperature, under certain conditions. Now you remove those conditions, what happens to the ice? It melts. It melts into its matrix underneath, which, in this case, is water. So with us; when the conditions are withdrawn, the vehicle melts away. But the element underneath, the matrix, which is God's Presence within us, the Soul, does not pass away. Remember that simple illustration. Don't make it complicated. It isn't necessary to complicate matters. Remember, the ice is there due to certain conditions. So we are here, this body, I mean, due to certain conditions. But underneath that, the Soul always was, always will be, because, as I will point out, it is a ray of Spirit. It is not matter at all. It is, it belongs to the noumenal region, not the phenomenal region; the underlying region; the Cause of the phenomena; that's where the Soul belongs and is found.

And so, broadly speaking, then the Soul is what? The Soul, coming right down to brass tacks, is the Consciousness and Energy of God. That's all. But that's everything. That's what the Soul is, Consciousness and Energy of God. Just because it doesn't seem so when we walk around, we see this physical body, and feel it, and everything. But behind that is the Great Cosmic Energy of God, held here under certain conditions – God's Dream.

And so, broadly speaking, the Soul is nothing but Consciousness and Energy – the Great Eternal Flame of God split up into rays. Each one of us is a little ray of God's Great Eternal Flame from which all things have come. Each one of us is a beam of that Great Flame; but, if you know that Beam, you can know the Flame. Remember the illustration of the moving picture? As the beam of light hits the screen, and all

those actors are running about doing this, many things; they represent the body. Now, when you withdraw the beam, the bodies pass away, but the light doesn't. The light returns to its source. And so, each one of us, each Soul, remember, is a ray, a Beam of God's Great Spirit. And as that Spirit – this is the important point, now – as that Spirit is Eternal, so each one of us is Eternal. As each one of us is a ray of that Great Eternal Flame of God, individualized as a Soul, each one is Eternal, just as the Great Ocean Itself is Eternal.

And so, one other thing, which the Master brought out many years ago when he gave a lecture in Boston, or series of lectures, was this; and I think it is well to remember it. The Soul, though unborn – the Soul though unborn – has a, some formal sort of existence. It's a little different. It's a little different. I said to the Master – we were riding across the desert – I said, "Well," I said, "now you, as Yogananda," I said, "when this is withdrawn, will that be the end of it?" He said, "No, no. That can always be remembered, recollected, as the incarnation of Yogananda."

Although the Soul is one with Spirit, still it has some sort of a formal existence. It has some – just like the gas burner, the little flames coming up, each one has a separate formal existence, hasn't it? But when it retreats into the great reservoir, then that formal existence is lost. But that can be recalled. Everything that ever happened, will happen, can be recalled.

Just like in your own dream. Now, you think about your own dream. You're dreaming now, and you create me standing up here – anything you want. All right, in the morning you wake up. Forget the whole business. Then you go to sleep the next night. Before you go to sleep, you can recollect every bit of that can't you? So God can do the same thing. But we have to be one with Him to do the recollecting. So remember that, though although the Soul is unborn and eternal, still it has some formal separate existence. And remember the illustration about the Master. That although he's gone, still, still that incarnation as Yogananda can always be remembered. So watch out what we do, and always remember.

So going on just a bit; what are Souls? Souls, remember this, Souls are radiating rays of Spirit. Radiating, radiating rays of the One Great Flame of God. Now, as the Flame is Eternal, so every Soul is Eternal.

Now going on; another thing the Master pointed out was this. That the Souls are the atom, the atom, so to speak, the Tissue of Spirit, and they are coextensive with Spirit. As every atom in our body is coextensive with the whole of our being, so every atom as a Soul, a ray of spirit, is coextensive with Spirit, and as Spirit is Eternal, every Soul is Eternal. That's the important thing to remember. We're not just here today and gone tomorrow, but we are Eternal, because of the nature of Spirit.

And finally, Souls are nothing but formally individualized Spirit – formally individualized Spirit. Therefore – now, this is important, because we're trying to find out what the Soul is – the Souls have the characteristics of the Eternal Flame of God, because they're nothing but individualized Spirit Itself. Therefore, they must be made up of the same characteristics and qualities that God's Eternal Flame has within Himself. You can say, “Well, you get rid of the ego, and what's left is the Soul.” That's right. But that's a negative statement. The positive statement is, for instance is, “God is Omniscient Soul so each Soul of ours is Omniscient.” So try and separate the negative from the positive.

And one other note here that is interesting, because of their coexistence with Spirit, although Souls have a formal separate existence, when they are not punished by oblivion – like matter is, when the body passes away, it passes into oblivion – but the Soul, even though it has a separate existence from God, is not punished that way, because it was never completely alienated from God. That's an important thing. Those words of the Master are wonderful. Let me read them to you.

“Because of their coexistence with Spirit,” referring to Souls, “those Souls exist in formal separateness.” We're separate from God. How can we...we can't imagine, sometimes, ever being one with God. But still those Souls exist in formal separateness. “...still they are not punished by death like material things...” Why? “...because material things live in complete alienation from Spirit.” We are never separated from God. Every night we have to go back to Him, whether we like it or not. And every time we eat food, God's there to digest it. So we're not really ever separated from Him, and because of that, we do not suffer death like material things do.

Now going on, what are the characteristics of the Soul? Characteristics of the Soul, besides those spoken of in the Gita, which I read just a minute ago, besides those things, the Soul belongs to the noumenal region. That is, the noumenal means, “that which underlies phenomena.” You see this rose here. That's the phenomenal region. But behind that, behind that rose is the vibrating Spirit, or Astral Energy, Subtle Energy, Electronic Energy – whatever you call it. So that's the region the Soul belongs in. Not the phenomenal – not the outward region.

Remember the moving picture. As the light hits the screen, the Soul does not belong to the shadow on the screen at all. The Soul belongs to the region of the Light or the noumenal region. The shadow on the screen is the phenomenal region, and behind every phenomena, including our bodies is the Soul, or the noumenal part of us – the underlying, the unseen, the real part – body passes away, the noumenal part does not.

And so, Souls belong to the noumenal region. Remember a ray comes in through the Medulla Center. That ray, which is the Individualized Spirit, the Soul comes in and we're born; and in that ray is the wherewithal to make a complete body. Imagine it! With all its intricate, all its powers, and functions, come in through a little ray of Spirit known as the Soul. And from that is produced, on the screen of space, this body, with all its functions, and troubles, and pleasures, and everything. Imagine that! Imagine the Power of your Soul. We cannot imagine it until we become one with it. So remember that the Soul does not belong to the outer region – phenomena. You won't find it there. You won't find it in life, and so forth. But you'll find it beyond that, in the Causal Region, in the noumenal region.

And so, going on, we have to know the Soul by the Soul. That's a mistake people make. We read about "mind power," dionetic...daa...yeah...Dionetics. I was gonna say dietetics. Not that. Dionetics; power of the mind. The mind is a ray of the Soul. How can it know the Soul? Psychology cannot give you information about the Soul at all. Why? Because it is a ray of the Soul. How can the whole be known by the part? It cannot. And so the senses, mind, and the intellect, being rays; now, some wise person comes, and begins to talk to you through his intellect. Just stop and think of this: that the senses, the mind, and the intellect, are rays of his Soul, and as such, they cannot know the Soul. But the Soul is known Spiritually, cannot be known intellectually. It cannot be known through reason; it cannot be known through mind, or sensation. Manifestation of it can be known. But the Soul itself must be known Spiritually. How? Through intuition; intuition is the Power of the Soul, Power of God within you. So that's how we must know the Soul. Not through its rays, but through the Power of the Soul itself – Spiritual Power in the Soul, the intuition.

And so, realizing that, although we have to get beyond ego, as I was reading here, the Upanishads say this: "To know our Soul apart from the self," or ego, "is the first step toward realization, or deliverance from delusion."<sup>3</sup> So we know that we have to get beyond the ego, but how to do it? That's the point, how to do it? So the Upanishads say that the first step is to go beyond ego consciousness, because ego is a ray of the Soul. Still, ego is the highest, if I may use that term, highest ray, most subtle ray of the Soul in the body, because the ego is the "I" in you that stands up and serves and does things. Still, that ego is a ray of the Soul. Now the Upanishad, Upanishads say that we must first, first we must go beyond ego to understand the Soul, and realize, or be delivered from, delusion.

Now, another great Indian philosopher says this: "When we are conscious of our Soul, we can perceive the inner beam that transcends our ego and has its deeper affinity with the all."<sup>4</sup> So once more, there he is, speaking about the Soul being a ray of Spirit, its affinity with the All. In other words, Soul is a ray of the Great Flame of God, and it must be known through intuition.

Now these things about first eliminating the ego, those are rather negative statements. Now the positive characteristics of the ego are what? That is what we must understand. The positive

characteristics of the ego, what are they? Stop and think now – or rather the Soul. What are the positive characteristics of the Soul? Someone make a venture. [Doctor and the audience begin interacting]  
Positive characteristics of the Soul...

Huh? [audience] "Love" That's good, that's a good thing. Of course, that's a uh? That's all right. Huh?  
Wisdom, that's right. Huh? "Loveliness." [??] That's right. [audience] "Bliss." That's the same as  
Omniscience. All right, any more?

[audience – tape skip] “intuition”[??] That's the Righteous Power, like a fire and the burning power. You can't separate them. So the intuition is the Power of the Soul. Any others? Characteristics – positive characteristics of the Soul.

Well, that's pretty good, that's a, a really...I can see that you've been at least meditating, and thinking this thing over.

Well, let's see what Lahiri Mahasaya said about it. He spent 12 hours every day for 12 years, and the rest of the time, when he wasn't one with the Omniscience of God within him, he was...he had it on the fringe of his consciousness. He said it was necessary to have it there in order to lead a worldly life. That is he had to give some time to his family, so. But, imagine, 12 hours a day he was, as he says, he was, “surrendering himself completely to the Presence of his Soul.”

In other words, at his “rest point,” you've heard me speak of Lahiri Mahasaya's rest point...rest from what? From movement, that's all, movement of the body, mind, and spirit, or Astral movement. It is at those rest points that we contact the Presence of God within us, or our Soul. And so, he found out – and the rest points you know after good Kriya meditation, or even Hong Sau – you know there comes a time when the breath slows down, the heart slows down; they're perfectly still. That's the rest point. There, there you contact your Soul. There you contact the Soul, and, if you notice, you find the characteristics of the Soul at that time. What are they?

First, the Soul has the All-seeing Power of Sight – All-seeing – the Universal Power of Sight; to see in front, behind, above, beneath, in all directions. Your Soul can do that. Now, also, with that All-seeing Power of Sight is, as this gentleman spoke, the Omniscience, the Omniscience, All-pervading quality of the Soul. It is everywhere. Why? Why is it? Because the Soul is a ray of the Spirit – Understand?

Now that can be perceived. These characteristics can be perceived, as Lahiri Mahasaya said, in these rest points. And that characteristic of the Universal Inner Sight, or the Eye of your Soul, is known as the Kutastha, K-u-t-a-s-t-h-a, Kutastha. That's the All-seeing Eye of your Soul to see all around – everything. And as your meditations deepen, you'll begin to see out around. An awareness will come; you're looking through the Eye of the Soul. Now, also, with that, with that ability to see is the Omniscience, or the Presence of God, which is everywhere. In every atom, in every particle of creation, is the Omniscience of

God. That is the second positive aspect, or characteristic, rather, of the Soul: the Omniscient – All-pervading.

And so, if you can, as Lahiri Mahasaya says, contact these rest points, somehow, still the waves of the mind – and you can do it through the techniques of Self- Realization – if you can do that, and stay in those rest points; then you can see through the All-seeing Eye of the Soul, and you can feel the Omniscience of God. And being one with that Omniscience, or being one with your Soul – that's all it is – then you can see Christ; you can see Lahiri Mahasaya; any of the saints. Why? Because they are that. That's all. They went through and merged in that Soul. That's all there is to it. They merged in that Soul within them. It's the same Soul. There's no time or space in it. At every rest point, you still the movement – there is the Soul. Always was. Doesn't it say in the Gita? Always will be, wasn't born, will never die. So it's there. Now every saint that has liberated himself from delusion is that Soul. And so, if you can merge in that Soul, you can see Christ, Lahiri Mahasaya, any of the saints. In fact you can be, you can be, Jesus, Lahiri Mahasaya, Master, or any of them.

So you see this Soul business is quite different than you thought. You have to, through intuition, merge in your Soul. And, as your Soul is a ray of Spirit, or an atom of the Great Body of Spirit; as Spirit is Immortal, and Eternal, All- pervading; has the Universal Power of Sight in every atom; so you likewise, will have those positive characteristics of the Soul.

So next time we will go on with the second in the series, and I will describe the Single Eye of the Soul,<sup>5</sup> as to see, from the words of Lahiri Mahasaya, in a very unique way. You'll be surprised. The Eye of the Soul, the Single Eye, the real thing – it's a huge big eye, of course – and our little eyes are duplicates, so to speak, but in a very, very small way, because we see around a bit, but it's limited. So the Eye of the Soul, as Lahiri Mahasaya gave in his words, I'll give you next time.

#### Closing Meditation

Heavenly Father, we thank Thee for this meeting, in Thy Holy Presence. Father, help us to expand our consciousness, into oneness with Thee, that we may understand, true meaning, we are Thy children. Om, Peace, Amen.

Let us rise now and sing the closing song. Brenda plays and sings with the audience, “In the Beauty of the Lilies”

## Closing Prayer

Raise the hands.

Heavenly Father, Friend, Beloved God, Divine Mother. May Thy love shine forever, on the sanctuary of my devotion, and may I be able, to awaken Thy Love, in all hearts. Make my Soul Thy temple, make my heart Thy altar, make my love Thy home. Be Thou the only King, reigning on the throne, of all my desires. I bow to Thee O Father, I bow to Jesus, Babaji, Lahiri Mahasaya, Sri Yukteswarji, and with my deepest devotion, I bow to the beloved Master. Om, Om, Peace, Bliss, Amen.

Brenda plays a closing organ solo as people leave the auditorium.

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1 Although Doctor makes reference to the word —involution“ in a couple of other lectures, there is not a specific lecture yet found dedicated to this subject. Jeannette Sanders 5/28/08.

2 Discourse 2, Verse 20.

3 SADHANA, The Realisation of Life, by Rabindranath Tagore, Chapter II, —Soul Consciousness“

4Ibid

5 Once again, I searched all my libraries for this subject, and other than in the Yoga Explained #30 Series, did not find the other lectures. Many lectures are lost, alas. Jeannette Sanders.