

# Worship That Touches God

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*Note: Not given before an audience.*

“Worship That Touches God.” You cannot worship God with full loving attention, which is really what touches Him, unless you first come in His Presence. The Presence of God is in the Holy Vibration. This is the first law we must follow, if we at all hope to move God through our love. We cannot ever hope to touch God unless we first merge in the Holy Vibration, which is His Presence in the body. If we can do that, then there is some chance of our moving Him.

All religions stress this attaining the Presence of God, this oneness with God. This is the Holy Vibration within us, the Holy Ghost, spoken of by the many religions under different names – as in the Gita, which represents the Vedas: the Om; in the Bible, the Amen, “the faithful witness,” the beginning and end of the creation of God. The Mohammedans call it the Amin; the Tibetans’ the Om; and the old religion of the Persians, Zoroastrianism, speaks of the Holy Vibration as the Ahunavar.

In St. John, the 1<sup>st</sup> Chapter, the 1<sup>st</sup> Verse we read about the Word. “In the beginning was the Word; and the Word was with God, and the Word *was* God.” Surely there cannot be any question as to this being the Presence of God. Now, we simply have to merge in that to be one with that Holy Vibration, because from that Holy Vibration comes all things. Everything is made from that. Therefore, in that, is the Presence of God.

Now comes the question, how to obtain the Presence of God? In the Gita, 5<sup>th</sup> Discourse, we read as follows: “Having external contacts excluded, with the gaze fixed between the eyebrows,” – in other words, these are the conditions. “Having the external contacts excluded,” means removing from our consciousness every vestige of outward, or intellectual consciousness, and material consciousness. Having done that, then we fix our attention on the Christ Center at a point between the eyebrows.

In the 15<sup>th</sup> Discourse of the Gita we read the words of Krishna when he says: “A portion of Mine own Self, transformed in the world of life, into an immortal Spirit, or soul, draweth around itself the senses, of which the mind is the sixth, veiled in matter.” Now you can see that that portion of God Himself is what has created all things. And remember, that Holy Vibration *is* a portion of God, the manifested portion. And so we must never forget that if we contact that portion of God – that Holy Vibration, we are surely in His Presence.

And then in the 18<sup>th</sup> Discourse we read as follows – Krishna says: “Merge thy mind in me. Be my devotee. Sacrifice to me. Thou shalt surely come to me.” In our own Bible in St. John the 1<sup>st</sup> Chapter, the 33<sup>rd</sup> Verse, we have almost the same words: “On whom

you see the Spirit descending and remaining,” – it is on those who merge in the Holy Vibration – “it is they who baptizeth ~~by~~ [with] the Holy Ghost.”

In Matthew, the 6<sup>th</sup> Chapter, the 6<sup>th</sup> Verse we read as follows: “But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret...” “Enter into the closet” can mean nothing else but entering into the Presence of God, which is found at the Christ Center at the point between the eyebrows. “And when thou hast shut thy door...” Now this means when thou hast shut out all vestige of worldly consciousness, material consciousness. Then pray to God.

In St. John, the 1<sup>st</sup> Chapter, 1<sup>st</sup> Verse, once again to repeat, to show that there is no question of what the Presence of God is within the body: “In the beginning was the Word; the Word was with God, and the Word *was* God.” Also David speaks about this secret place in the 91<sup>st</sup> Psalm: “He who dwelleth in the secret place of the most High, shall abide under shadow of the Almighty.” How can there be any question as to the Presence of God being in the “secret place” – the point between the eyebrows, where the Divine Consciousness can be contacted. In here we are surely in the Presence of God because we “shall abide under the shadow of the Almighty.”

Now going back to more ancient times, we read about Buddha. Buddha practiced asceticism, but Buddha found that all these austerities were not enough – he had to get into the Presence of God. And so he sat under the Bodhi tree, and he said, “I will sit here until I find God. Let the skin flee from the flesh, and the flesh from the bones; still I sit here in the Presence of God until I find that which touches Him.”

In the Koran we read: “We must live in the world as if we were in the Presence of God.” In other words, all the scriptures point to the necessity of being in the Presence of God. And then in the Avesta of the Zoroastrians, the old Persian religion we read practically the same thing: “Live in the world, but take your mind from the world.” And the great Babaji said to Lahiri Mahasaya, “Go and be in the world, but not of it.” In other words, the removing from our consciousness of all worldly consciousness – all outward consciousness – is the first requisite to truly worship God.

There is another requisite in God-moving worship; that is, having gained the Presence of God, then we must remember that full surrender, and the trust of a child is absolutely necessary. That’s why Jesus said, “Thou dost not reveal Thyself unto the prudent and the wise, but unto babes,” because they have their full surrender in their consciousness, and they have the trust of a child.

Lahiri Mahasaya observed the same thing, for he said, “Full surrender to God, full trust in God, produces great changes in our being, not only in the physical, but in the psychological; and the whole nervous system is held in abeyance. All the bodily cells are kept in a state of rest – there is no decay.” Full surrender is absolutely necessary to worship God with that worship that touches Him.

And then our own Master, Paramhansa Yogananda, says beautifully in the Self-Realization Magazine of the September-October 1952 issue, on page 4, which I would like to read at this time – he says: “Wait patiently for Him. Don’t demand that God appear before you just because you have meditated ten years, or whatever you consider a proper time. God has disappointed many saints who have meditated incarnations. But as soon as you make no demand, and just say, ‘God I will wait for you, no matter how long it takes,’ He will come. Just as the prophets of old said, ‘Wait patiently for Him, and He will give you your heart’s desire.’” And that heart’s desire is to be one with God – God alone.

This leads us to the final requisite in worshipping God in such a way that you can touch Him, that you can move Him. That is, we must worship Him with loving attention. And loving attention means complete and perfect attention. There can be no vestige of outward consciousness, or worldly consciousness. Otherwise we cannot give Him our full, perfect, loving attention. This attitude of loving attention is best illustrated by the guru-disciple relationship. If the Master were here right before you now, there would be not, you would not have any trouble in giving him your perfect and loving attention. And so we must, as we worship God, have the same attitude, the same loving attention.

If we read The Holy Science of Sri Yukteswar, page 36 and 37, we have given to us the illustration of the guru-discipleship relationship. He says, “To keep company with one is not only to be with him in person,” in other words, applying this to our subject this morning, to be in the Presence of God is not enough alone, but he goes on to say, “We must associate with him with heart’s love, and be one with him in principle. To keep company, therefore, with a God-like object is to associate him with heart’s love intensified, in the sense above explained, by conceiving him, his appearances and attributes fully in mind, and reflecting on the same, and affectionately following his instructions, lamb-like.” And so you can see that you cannot associate with God with heart’s love unless you have full surrender and child-like trust.

I would like at this time to give a personal experience which will show the necessity of worshipping God, after first gaining His Presence, by absolutely ridding your own consciousness of every vestige of outward consciousness and worldly consciousness.

At this Christmastime, my thoughts have been on the Master – how this year we would not be together - that is, physically - and how for many years I have always been with him. I know he used to say, “Christmas will not be Christmas unless you two bozos are with me.” And so, I was feeling that in my consciousness – I was missing him considerable. I went to his study to meditate; meditated deeply, following the instructions which we have talked about this morning; seeing the Light of the Holy Vibration; and then merging in that Light. And then going deeper, merging more, and more in the Holy Vibration. And yet as I concentrated, deeper, and deeper, I could see that underneath, there was still a re-enactment of various scenes of life coming up from deep within in the emotional part of me.

And then I remember making an extreme effort, saying, “I don’t want those outward things. I just want God alone.” And with my deepest attention, summoning my greatest concentration, I was able to eliminate even that undercurrent going on deep within my Soul. And when that came about, then I realized there was no subject and object of my meditation, but just the Great Stillness of God alone. All diversity vanished, and Unity of Consciousness alone was left – just God alone. And then as soon as I, my Soul realized that, then in the Light just to one side a little bit, came the image in golden Light of the Master.

And so, you can see that that worship, wherein you eliminate all outward consciousness – that worship, whereby then you give *everything* – all your concentration and attention to God – that touches Him. You do not have to tell Him what you need, because then you become one with Him, and He knows what’s in your heart. And knowing what is in your heart, He will answer. Wait patiently for Him, and He will give you your heart’s desire. And so worship that touches God is just that.

First, we must attain His Presence – we must be in His Presence. Through the techniques of Self-Realization Fellowship we must merge in the Holy Vibration. We must be one with God. Having attained that, then we must give Him our undivided, loving attention, by eliminating the last vestige of all outward and worldly consciousness. Having done that, then we realize God alone. It is this worship that touches God.

Doctor plays “Come Unto Me” from Handel’s “Messiah”.