

Seek God Now

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This morning: "Seek God Now," "Seek God Now."

We should ask the question, "Well, why should we?" Why should we "Seek God Now?" There are many reasons why we should. Course the most important one is that within us, within the Soul of each one of us is that desire to return home to God from whence it has come, and it will never be satisfied until we do just that.

I remember in high school time, I was very interested in Hindu philosophy and such things, or the mysterious I guess it was. But there was something that was always pulling me. Of course, I thought probably it was the Hindu philosophy, and such things. But it was not that. It was the Soul wanting to return home to God.

And I remember when I met the Master, long time ago in 1920, I had been searching for this something, and I went to him, and the first day I asked him, I said, "Sir, I've been trying to find out these things, such as the Spiritual Eye spoken of in the Bible, but no one can seem to tell me." I asked everybody, ministers, and priests, and so forth, but I couldn't seem to get any satisfaction, so I asked him, "Do you know about those things?" He says, "I think so." I said, "Well, why can't I be told?" He says, "...Can the blind lead the blind, they both fall into the ditch?¹" Well that impressed me 'cause they were Jesus' words. And then in American form, I said, "Do you see those things, or do you know those things?" He said, "I think so." And I said, "Do you think I could?" He says, "I don't see why not." Well, I said, "Show me," which was the natural answer. And then later he showed me things of which I have told you.

But that urge even then, although it took a different form, was this urge which is in each and every one of us, to seek our home, or to seek God. That's the main reason, and as I have said, we'll never be satisfied until we attain it. But attaining it, we will wonder why we were so foolish not to have searched it out before. "Seek God Now" is a very important subject, and we must do that.

¹ Luke 6:39, "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?"

There are two main reasons why we should “Seek God Now,” and the first isn’t, is to attain Salvation and the next is Liberation, which, when you analyze those two propositions mean that we can return home to God. Because there’s no Salvation and there’s no Liberation in worldly consciousness, because worldly consciousness had a beginning, just like our bodies have had a beginning, and anything that had a beginning must end. And that isn’t what we want. We want that Eternal part of us, which always was and always will be, God’s Consciousness Himself, beyond this creation’s dream. There’s no Salvation in here; there’s no Liberation in this worldly consciousness. Look about you. Is it anything you want? You know it isn’t. There’s nothing but misunderstanding, delusion, and Maya. And yet, we’re made in the Image of God, we should not be satisfied by following this Maya, with all its trouble, and all that goes with it. It is not necessary.

The most wonderful part is, even though the Gita said “all men walk the earth wholly deluded,”² in the next line or so it says, “get out of that delusion.” And we can, even in the midst of this turmoil, we can rise above it in a conscious way and know God even while we’re forced, so to speak, to play our part in this drama of delusion, and trouble, and uncertainty. That’s the most wonderful thing. The thing is we can do it. If we can do it, so the saints tell us – and those who have meditated have found it to be so – why shouldn’t we do it? That’s the true reason why we should “Seek God Now.” If it were impossible, naturally, we’d be foolish. It is not impossible. It is possible, and it can be done. And when you make up your mind to do it, God, in His Own Time and His Infinite Wisdom and Grace, will take care of you. So, “Seek God Now” is a really, our first necessity, for the simple reason we will never be satisfied, we will never have peace and fulfillment, except we find and know Him. That’s the most wonderful thing.

And so, the main reasons, metaphysical reasons if you wanna call them that, are that we attain Salvation and Liberation from this unsatisfactory life in which we find ourselves. But with the Presence of God, it isn’t half so unsatisfactory. It’s quite bearable. But without Him, it must be a mess. Well, you read the papers. Just look about you. It surely is a delusion. The way people act. Why do they act that way? Because they do not feel God in one another. They feel anything but that in one another. But through God’s Grace, which has come to us through

² The Bhagavad Gita or The Lord’s Song, Translated by Dr. Annie Besant, 1939, 7th Discourse, 27th Line, “By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhārata, all beings walk this universe wholly deluded, O Parantapa.”

the different Great Rays of Light and Channels which he has sent to us, we can, we can avoid that and be one with Him. So that's why we should "Seek God Now."

In attaining Salvation and Liberation two things are necessary. First, through the science of yoga we must attain the Presence of God. That's very important – first; we must get into His Presence, which you can do through the science of Self-Realization Yoga, Raja Yoga, which will give you the Presence of God in a conscious, real way. That's the first thing that's necessary, but that isn't all. It isn't as easy as that.

The next thing is that that attainment of the Presence of God must be followed by full surrender to God; and then when you do that, then His Grace will flow upon you. All the great sages have said the same thing. Our Master said "You cannot command God."³ You cannot command Him. That last step of full surrender and His Grace must come through His Grace. It must come from Him. *You* cannot do it. But you can attain the Presence of God through the science of union or yoga. That first step you can do; but the second step depends on God, because He's the One. He's in each and every one of us. He has created all things, and it's up to Him to give you that last part of His Great Being.

Yoga is absolutely necessary, but the full surrender must follow it, otherwise, how can you receive the One Consciousness of God when there's another state of consciousness within you? God cannot come in to some space that's filled up with something. And when you have not fully surrendered to God, there's a vibration within you, a movement, of whatever is left in your consciousness. But when you want one thing and one thing alone – the Presence of God – then, that is removed, by His Grace, and He flows in upon you. These two steps are very important. Two steps to attain Salvation and Liberation.

We cannot expect; although sometimes it does happen that the Grace of God spontaneous will comes in upon us – it does, it's waiting there to come. But this first step must be consummated through your feeble effort, if it be. The motive is what counts. And getting the Presence of God, attaining the Presence of God, feeling His Peace and His Bliss through His Word within you – the Holy

³ Yoga Explained 19-The Astral Body... Dr. M.W. Lewis, 1959, "And yet Master once said – I remember distinctly – he said: "You can't command God, but He does listen to His humble devotees sometimes." Why? Because we are part of Him, and if we remove the obstructions through love and through lack of ego, then we can feel His Great Being flowing through us and carrying on the various functions of all the three bodies which hide the Soul."

Vibration – then, if somehow you can fully surrender to Him, then, you have conformed to the necessary requisites for the God’s Grace to flow in upon you.

As I said, our Master said, ya cannot command God. But he also said in the same breath, “He does respond to His devotees.”⁴ I should add His true devotees. Because a true devotee realizes his nothingness; realizes that only God exists. But, if His Grace flows in upon him, he can realize he’s a ray of that God, and with that comes His Grace. But as long as there is any other consciousness within us, any mental reservation whatsoever, God cannot get in. So realize that. That’s why it says “the pure in heart shall know God.”⁵ “Be as little children.”⁶ The humble are those who will reach, or receive, rather, God’s Grace.

As I have said, all the great saints say the same thing. A Fourteenth Century saint, of which I was reading not too long ago, he said you can’t even think of God, because God is above thought⁷. And yet on the other hand, he says, by affection and love, He is easily attained and kept. How simple it is, but how metaphysicians make it so complex. If it is so, that God comes to the pure in heart and the humble, surely, it can’t be a complex thing. And yet, it is most difficult to those who have not cleansed the body consciousness and the mind from all delusion. It is very difficult to be without pride, to be truly humble, and as little children.

Lahiri Mahasaya said the same thing – one of our Masters. He said Kriya Yoga will take you into the Presence of God. Do your Kriya Yoga. Do it regularly, a little each day. But, he says, it must be followed by full surrender to God. It must be followed by that, otherwise, the law is not fulfilled, and the Grace of God cannot descend upon you.⁸

Also, Guru Nanak, one of the great Indian saints of the Middle Ages, he had this to say, showing you how important it is to fully surrender to God that you

⁴ Ibid.

⁵ Matthew 5:8, “Blessed are the pure in heart: for they shall see God.”

⁶ Matthew 18:3-4, “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

⁷ Guru Nanak, Granth Ang 2-9, one translation by SearchGurbani.com “Even knowing God, I cannot describe Him; He cannot be described in words.” Also, “Of God Himself can no man think,” says the writer of the *The Unknowing Cloud*, “And therefore I would leave all that thing that I can think, and choose to my love that thing that I cannot think. “The universes which are amenable to the intellect can never satisfy the instincts of the heart.”

⁸ [Autobiography of a Yogi](#), by Paramhansa Yogananda, First Edition 1946, (available Free on the Internet), Chapter 35, “The Christlike Life of Lahiri Mahasaya.”

receive His Grace. He said this: “Were one to win good name and praise and approbation of the entire universe, and yet, if he cometh not under the Glance of Thy Grace, he is as a worm, and even the criminals point to him as worse than they.”⁹ That simply shows that how necessary it is to fully surrender to God to receive His Grace. Unless you receive His Grace, you cannot know the kingdom of heaven. You cannot be free from this delusion, truly, and be liberated unless somehow you receive the Glance of God’s Grace. That’s why it’s so important.

The mind says, “Oh, you can attain it through yoga, and all these processes, and meditations,” but you find in the end you cannot. You can receive some of the manifestations of God, as His Word, His Light, His Sound, and the Love in your heart, but you cannot receive God fully, until you fully surrender, and He gives you it – He gives the realization of your oneness with Him. That’s His Gift. And you cannot attain it by your own powers. You cannot realize it, and that’s why in your deep meditations when you begin, begin to get glimpses of God. You feel such a love for Him, because unless He Loved you, you couldn’t have gotten it. That’s His Gift, the Grace of God.

I have a little reference from Master’s, one of Master’s writings, The Master Said, which let us read here: “The Lord cannot be bribed, by the size of the congregation in a church, or by its wealth or by its well-planned sermons.”¹⁰ (Sic) Well, we’re not trying to bribe God this morning, we have a few. But I’ll bet you, that He is more here this morning, in the hearts of us, because of our loyalty to Him, and because of our full surrender to Him, than He is in some of the churches that are filled to overflowing. That I know. That I know you know. “God visits only the hearts, on the altars of hearts that are cleansed by the tears of devotion.”¹¹ (Sic) That is, when people really want God and feel that they want and need His love, that’s when He comes. He visits then, and on those hearts, the altar of hearts lighted by the candles of love.

⁹ Op.cit. Guru Nanak, “Even if you could live throughout the four ages, or even ten times more, and even if you were known throughout the nine continents and followed by all, with a good name and reputation, with praise and fame throughout the world – still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use? Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt.”

¹⁰ The Master Said, Self-Realization Fellowship, 1952, Page 31, “The Master always stressed the necessity for absolute sincerity with God, and on one occasion he said: “God can never be bribed by the size of the congregation in a church, nor by its wealth, nor by well-planned sermons. God visits only the altars of hearts that are cleansed by tears of devotion and lighted by soul-stirring love.”

¹¹ Ibid.

Love is the thing. The two Commandments are what? First, "Love the Lord thy God with all thy strength and Soul and might."¹² And the second, love all others because God is in them.¹³ But how can you do them any good unless you feel the Presence of God? That's why we should "Seek God Now," that we know Him, then, we can help others. You cannot help another person unless God, through His Grace, will flow through you as He sees fit, to others; then, He helps them. You're the instrument, that's all. That's why these two Commandments are so important.

And so, because of the exactness of this Spiritual Law of full surrender and Grace – it's a very important thing – God seems to test us almost too much. Even to the point of forgetting us completely – deserting us – because the Law is so exact, and we do not play our part, even up to the point of forsaking us. As we sang the chant this morning, that's why I sang it, it seems as if God forsakes us. But Master wrote me one time, I think I was passing through perhaps that state of consciousness. He said, "Don't fear," he says, "God will never forsake you. How can He forsake His own?" And yet He does test us severely. So, let us re-remember the words of our own saintly founder, "God will never caste you into oblivion," not one of us. But as long as we are in outward consciousness, we feel He will. Don't you see the point? Get out of it. Get out of it into His Presence. He will never forsake you. How can He forsake His own? We are rays of His Consciousness. If a good parent is thinking about his child, can he or she forsake that child? How much more so will our Father never forsake us. But when we're in delusion, we cannot think that way, or otherwise, we cannot feel that way, so strong is the delusion. And that's why people who follow worldly consciousness, when they come to the end of the trail, they'll have nothing to hang onto, because they've forgotten the Giver. They've forgotten the One Eternal Father.

Another point is this; it is the body consciousness, with its limitation and the delusive attachment to worldly living, that are the greatest enemies to Salvation and Liberation, as I have just pointed out. Because when you're attached to outward consciousness, you cannot realize through the Soul, and that's why you think you're forsaken, and that's why you think there's no sense, rhyme, nor reason to this worldly existence. And there isn't without God; but with God there is. Because then, knowing Him, you realize that the dream, or the worldly

¹² Mark 12:30, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

¹³ Mark 12:31, "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

consciousness, is His Dream. And just as you, when you wake from your dream, can snap out of it, so to speak, when you awake in God, this dream consciousness is snapped from you; then, you can understand. Only then can you realize these eternal truths. That's another point we should remember.

And the third point, perhaps, is this, that separation from God, separation from God can never be dispelled until bodily consciousness, and the mental consciousness associated with this outward existence, is dispelled. And when that flies away, so to speak, then you can realize the Eternal part of yourself; and realizing that, there'll be no separation between you and the Lord. There is no separation. But we think there is, because of our attachment to this transient worldly consciousness.

Those three points are worth remembering, especially the one about the separation. Because if we realized our oneness with God, anything that happened to us here would be bearable, because we'd know it was the Dream Consciousness of our Father. Let us understand that. And so, the mind and the body, being impermanent, when you're attached to it, you feel separated from that which is permanent – the Presence of God within.

Another word or two from Master's little book, The Master Said. "God tries us in all ways." I'll say He does. "He exposes our weaknesses that we may become aware of them and transmute them into strengths." You're attached to worldly consciousness, you'll be aware of your weaknesses, and you will, in time, if you do not do it now, be forced to turn toward the Eternal part of yourself. "He may send us ordeals that appear insupportable. He may sometimes seem almost to be pushing us away, but the clever devotee says, Lord, that won't do. I want Thee. Nothing shall deter my search for Thee, but, O Father, never put me through the test of oblivious (sic), oblivious (sic) to Thy presence." Never cast me into oblivion.

And I remember Master wrote the letter in which he said "He will never cast you into oblivion.¹⁴" I breathed a sigh of relief, because we all feel that way. When you're in outward consciousness, there's nothing but emptiness in the end. How

¹⁴ Treasures Against Time, by Brenda Lewis, Chapter 3, Encinitas, 1945, "When devotees sincerely work they sure get Divine Grace. But God never surrenders until He is thoroughly and completely sure of the devotee. That's why it takes so long because He is sitting behind all things.

He will never throw you into oblivion. You will be consciously ushered out of body by Guru. You have earned it by all these years of Kriya Yoga practice. I don't know yet about Mildred, but your good Karma will help her and I will help her."

can you fathom the Eternal Life with your faculties of senses, mind, and intellect? You cannot do it, and there you have the testimony going on all about us of what's happening in this world. No wonder we feel we're gonna be cast into nothingness. That's natural. "God made us," the Master says, "from the rays of immortal light, and encases us in the bulb of flesh. We have placed our attention on the frailty and fragility of the perishable bulb, rather than on the eternal life energy within." And so, if we can, somehow, know God to be the Light, and the Love from which all things have come, and that we are a part of it; then, we will understand, and I know we will know why we should "Seek God Now" – right now.

And so, if you wanna know God, remember these few things – especially, always remember that the needle of the compass always swings to the north. And so, we should, even in our busyness in this worldly existence, keep the needle of our attention on God. That's the only way you can defeat this outward consciousness, is to keep – no matter what you're doing – keep your attention at this point [the Christ Center], and keep saying in your Soul: God, God, God, God, God. How can anything else stay in you? It cannot. And with that, with that will come His Response; and, gradually, little by little, as Lahiri Mahasaya says, "Striving, striving, striving, one day the Divine Goal."¹⁵ (*Sic*) There'll be no separation between you and your Father. And so, let us keep the needle of our attention always on the stable part within us, the Eternal Presence of God.

Another poi, another thing we must remember is not to put off, keep saying, "Oh, tomorrow I'll do a good meditation and make up for today." No. Not to, do not put off searching for God; saying, "Tomorrow, I will do it." Everything else can wait, but not your engagement with God, nor my engagement with God. That's the attitude we must have, if we are to win this battle. Never put off until tomorrow – our engagement with God is most important. "Other things can wait, but my communion with God cannot, and will not wait, if Thou wilt give me the strength to do it." That should be our attitude. And so, keep your daily, holy communion with God. That's all it takes. And in time, He will put aside all the mountains of delusion, and barriers, and walls of resistance, and His Love will be yours. We should remember these things.

Perhaps one of the greatest pois, prayers Master has given us – I was reading it in the Praecepta the other day. It says: "I want Thee, O God...I want Thee, O God

¹⁵ Op. cit. Autobiography of a Yogi, Chapter 26, '*Banat, banat, ban jai.*' "One of Lahiri Mahasaya's favorite remarks, given as encouragement for his students' perseverance. A free translation is: "Striving, striving, one day behold! the Divine Goal!"

that I may give Thee to all.” Realize that, you first have to have God, before you can give Him to others. But when you have Him, then you can give the other something tangible, and real – something worthwhile. And God does it so nicely. “I want Thee, O God that I may give Thee to all.” Don’t you see, then, you can carry out the second commandment. How can you carry out the second commandment fully, unless you know God, and unless you feel Him in the hearts of all? Then you can do it; then you can give them something worthwhile, through the Grace of God. “I want Thee, O God that I may give Thee to all.” And the true follower of Self-Realization will say that prayer, because he then is only a true teacher. Because only when God comes, through His Grace, He allows you to be one with Him, can you give Him to others. That takes the ego out of true teaching. There is no place for ego when God gives you the gift of His Love.

Let us see what the Master has to say on that subject. “No matter which way you turn a compass,” says the Master, “its needle points to the north. So it is with a true yogi, immersed he may be in many outer activities, but his mind is always on the Lord and his heart is always singing,” as I pointed out, “God, God, God.¹⁶” (*Sic*)

Now what is the way, what is the way to seek God? The way is through this physical being, through this physical instrument. Only through this can we attain contact with God. That’s why it’s so sad to see people destroying their bodies nowadays. They are to come again until they wake up to the fact that this is the instrument they use. God has endowed His children with the subtle spinal Centers, which, through yoga, can be awakened and aroused so that we can supersede this outward consciousness. That’s why we should not throw this body away. This body can express Divinity. Wasn’t Master a human being? Wasn’t Jesus a human being, walking about? Certainly the Christ Consciousness flowed through them both. And that same Christ Consciousness can flow through each one of us, through God’s Grace.

And so, we must not look upon this vehicle except in the highest way – that it can express Divinity. And it can, because we have been made a special creation with these spinal Centers, which, when aroused, can give us the Presence of God, the realization of His Presence within us. That’s a very important thing. That’s

¹⁶ Op. cit. The Master Said, Page 42, “Describing the saint’s love for God, the Master said, “The saint is like the compass – no matter which way you turn the compass its needle always points toward the north. So the yogi loves God. No matter what you do to him his mind is always on the Lord, and his soul is constantly humming: ‘My God, Thou art more loving than all loved ones!’”

the way, through the science of yoga, arousing within us, awakening the subtle spinal Centers, within which we have been endowed that we express Divinity. This body is very important. We should not overlook its importance.

And so, how to do it, how to find God? Seek God through the practice of yoga – through Pranayama – which simply means control of Prana: control of the Life Force in the body. Everything we do, we utilize Life Force. Everything we do is because of the Great Cosmic Energy of God in us. And in that Cosmic Energy, or with it, goes His Consciousness – Consciousness and Energy go together.

And so, the science of yoga is very important; especially Kriya Yoga, which is the fastest known method of realization and Salvation that there is. It controls the Life Force within us, and in that Life Force is God's Consciousness. That's why it is so important. And by this, by the practice, especially of Kriya Yoga, the body consciousness can be superseded. The body consciousness can be superseded, and the mind, with its unsettling power of disturbing us and its restlessness, can be overcome; and then, then we can realize the Eternal part within us – that which we truly are. And when we do these things, when we release our consciousness from attachment to this bodily vehicle, then we can prove immortality.