

TANTRA  
and  
THE ROYAL PATH

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A series of talks given by Lee Timmerman at the August 16-19, 2007 Retreat and August 21 -24, 2008 Retreat held in Strawberry, AZ.

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*within  
the beauty  
of the dance  
and the love  
of the  
dancer  
is you*

## **Tantra**

Tantra is the study of the creative force or energy of existence. This energy manifests from the formless Consciousness into the Christ/Krishna Consciousness, and from this first form manifests into the ida and pingala dynamics of creation (form), including the male/female dynamics and procreation (sex) of the physical, and back to the Satyam Consciousness.

*and*

**The Royal Path:** *the dance of ecstasy and joy.*

Meditation Yoga: The art of peace and ecstasy.

Stillness; the attainment and realization of the oneness of life through the mysticism of vibration. Harmonizing with the vibration of *Om* brings the experience of the peace and ecstasy of our *Satyam* nature.

Jnana Yoga: The science of knowledge and harmony.

Harmony; the attainment of being in harmony with the Divine Will through the study of the sacred, contemplation, love of solitude, and meditation on the Christ/Krishna Consciousness.

Bhakti Yoga: The Passion of love and devotion.

Attainment of direct knowledge of love, compassion, and the beauty of all life. The awakening of the heart, and awakening into God.

Karma Yoga: The joy of giving and serving.

Serving through action. Attaining knowledge through life experiences, while living amongst society and doing our duties lovingly, joyfully, skillfully, and selflessly.

**The Royal Path** is the journey of striving to attain the balance of our Wholistic nature, and becomes a dance of peace, ecstasy, and joy.

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# One

*Retreat 2007  
Thursday 8/16/07 7 pm*

*Namaste*, welcome to all.

This retreat will be on the Royal Path and how it correlates to Tantra—Sex, Love, Prayer, Transcendence. Most importantly, the message of the retreat is that we are created in the image of God. It should be the goal of every devotee to realize and experience his or her oneness with the God Consciousness. Up until this realization and experience, it is just theology, which pleases the mind and allows for interesting conversations and study, but without the direct experience of God, life will remain incomplete.

We need to realize that the longing everyone has (the longing to feel connected or a part of something, to feel complete) is the longing of the Soul to realize its oneness with God. Shiva and Shakti are ever in union, but with cosmic ego (Mayac sheath<sup>\*</sup>) involved, the individual will interpret this longing, including the longing at the Physical, for connection with another human being, or the longing for love and beauty, even the longing for knowledge or truth, as a longing for external conditions. The Soul has the longing for completion within the creation, and also for the absolute peace of the *Om Satyam*, which is the absolute God Consciousness.

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\* The Mayac sheath is the universal idea of separateness.

Love, beauty, knowledge, truth, and *Om Satyam*, are all part of our nature, but under the influence of the Mayac sheath, they seem separate from us. If we are only aware of the Physical manifestation, or the material world, then this longing is interpreted as needing a connection with another person, and the need for love, beauty, and joy from others. A part of this is also longing for the truth, or the right practices, to help us live in harmony with our Wholistic Self (God), and the Divine will. The degree of our realization or awareness will be reflected in the degree to which we interpret what is natural to the human being or infinite spirit. Until we feel completion with the whole, we will be living an incomplete life, and there will always be a part of us that is calling out for completion.

A Physical incarnation is not meant to be forever, rather to be viewed as a temporary visit. The Physical body has a pattern and a lifespan. A healthy wholistic incarnation happens during the Satya Yuga<sup>†</sup> when the average lifespan is about 1200 years, yet this is still limited. The average lifespan during the Kali Yuga is approximately 35–45 years, which is even more limited. The degree of harmony or realization of our Wholistic Self will determine how much joy we have in living everyday life. This will determine how long we want to live on earth. It is difficult, but not impossible to enjoy everyday life when all those around you are suffering; it will just take discipline.

There is a harmony and balance that the spiritual path helps us to attain. Our journey is about finding that balance. We need to understand what is needed to be open to

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life, because each yuga and each generation has a different balance. And this brings us to spirituality as taught by the Realized Souls that incarnate. The Realized Souls take a living incarnation just like the rest of us. We walk the earth, and they walk the earth. They find a balance and a harmony for their

lifetime and culture. They vibrate out the message, and they teach the message of what it takes to be in harmony, which becomes the message of the time.

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<sup>†</sup> *Yuga* (Sanskrit): Age; cycle of approximately 24,000 years. This cycle is made up of the Satya Yuga, Treta Yuga(s), Dwapara Yuga(s), and Kali Yuga. The Satya Yuga is the most enlightened age.

Ancient holy books give the messages of different or former times, cultures, and people. These sacred messages found in the ancient holy books are universal to all times. The secular messages are appropriate during a different age or culture. For example, our morning routines or practices may be appropriate when we get up in the morning, but are not the same as for when we are preparing to go to bed at night. Our morning and nighttime routines are both true, but not necessarily appropriate when interchanged.

There is a struggle in the both the East and West to incorporate the old traditions and the new. Many people do not feel that the old religious teachings apply any longer, and so they reject religion, formal theology, or spiritual based education. This leaves them with no hope for a better day. It leaves them without an ideal or an ideology to strive after. It is a trying time for humanity because the eleven major religions have not yet built a bridge to a new day, the new yuga. The Realized Souls have come back to build that bridge. Paramahansa Yogananda talks about the harmony between East and West, between Hinduism and Christianity. Swami Rama brings the message of the Himalayas, the teachings of the saints and sages. Swami Satchidananda brings messages of wholisticness, and Sai Baba brings messages of harmony. Gurudev Chitrabhanu brings the message of Jainism—non-violence, non-acquisition, relativity, and the law of karma. Hazrat Inayat Khan brings a message of Sufism for East and West. And this names just a few. They are all building the bridges from the past to the current age. The East has the tradition of teacher and student, and when the teachers from the East come with their messages, they bring their tradition with them. The West also has as its teachings of teacher and student. The Judaic scriptures mention prophets with students, like Moses and Aaron, Elijah and Elisha, also Christ and his students. So the idea of a Realized Soul passing on information directly to students comes from both the East and West.

In both the East and West societies are rejecting traditional religions, and are also beginning to reject anything that uses religious terminology. Some people are blaming religion for their problems, for the wars, for all the ignorance and suffering. We need to realize that coming into a new day or new age, the bridge that is being built will need to be wholistic. We don't need to condemn the traditional religions; rather we need to build a vision to a new age, one that helps us live in harmony with our Wholistic nature and with life around us.



## THE EIGHTFOLD PATH

We need to accept the responsibility for our happiness rather than blame tradition for our suffering. We can look to traditions like the Eightfold Path, for a healthy view of guidance. The Eightfold Path is a process of practices and disciplines, which leads to realization of our Wholistic nature. These eight practices and disciplines are: *yama*—moral conduct (truthfulness, non-injury, non-stealing, non-coveting, continence or self-restraint), *niyama*—religious observance (reverence for all life, contentment in all situations, self-discipline, self-analysis, love and devotions to God and guru), *asana*—right posture, *pranayama*—control of prana, breath, *pratyahara*—withdrawing the senses from external objects, *dharana*—concentration, *dhyana*—meditation, *samadhi*—superconscious experience. As you work up to the eighth step of the Eightfold Path of Yoga you will come to samadhi, which is oneness with God Consciousness. As with most religions, the Eightfold Path begins with the small ego and states what should and should not be practiced. As the person or humanity matures, the guidance evolves until it brings one to the state of practicing a healthy lifestyle, of having a healthy ego, and of identifying with Satyam, Shivam, Sundaram rather than identifying with the four primal instincts (the need/desire for survival, food, sleep, procreation). Then, withdrawing from the senses or the external, we begin to go inward and concentrate on our inner nature or the consciousness-nature that permeates the nature of life or God.

This process allows us to take control of our small ego, then to identify with the observances, then to identify with our pure Self, then to the realization that we are created in the image of God. With concentration, affirmation, and meditation, we then go on to have more and more experiences with our Wholistic Self, the Christ/Krishna Consciousness, and the God Consciousness, until we are able to go beyond the idea of unique self and immerse into the God Consciousness as our identity. This is not a new process. It is not something the Realized Souls are just now bringing to humanity. The Realized Souls have always brought this message to humanity, but humanity has not always understood the whole message.

***Four Natural Inclinations:*** While exploring and expanding their vision and knowledge, the Realized Souls discover that the human being has four natural inclinations. 1) The first inclination is the desire to experience peace, love, or ecstasy. This is the *Om Satyam* nature and correlates to the eternal nature of the Soul. 2) The second inclination is the desire to know and attain knowledge and power. This correlates with the *Om Shivam* and the Causal body or the mind. 3) The third inclination is to enjoy, appreciate, and experience beauty, which correlates to the *Om Sundaram* and the Astral body. 4) The fourth inclination is action. We want to do, explore, and wholistically experience the Satyam, Shivam, Sundaram nature of all life, which is possible in the Physical body.

As examples of study, I recommend four areas of study, one for each of the bodies. Each of these studies can be done wholistically.

- 1) The first area of study is photography, which is for the *Causal body or mind*. This study will help us to look for and see the beauty and symmetry in life.
- 2) The second area of study is the appreciation of music, which is for the *Astral body or senses*. Music that a person finds enjoyable stimulates the entire brain.
- 3) The third area of study is dance, which is for the *Physical body*. Dance helps us to become sensitive to vibration and rhythm, and helps us to harmonize with the vibration or rhythm of life.
- 4) The fourth area of study is meditation, which helps us be aware of our *Wholistic Self*, and bring us to the state of the *Soul*...Satyam, Shivam, Sundaram (peace, love, and harmony).

These four inclinations are natural, and are the reason why meditation alone will not bring fulfillment. It is through meditation that we discover our nature and the nature of our Soul, but as we then go outward with right activity, we add to our life the fulfillment of learning and growing through knowledge, delight, beauty, and joy. Meditation is the worship of God without form. Karma Yoga, Bhakti Yoga, and Jnana are worship of God with form.

The Royal Path was developed and built around these four inclinations. It adds the intent of doing for others to the four natural inclinations. The Royal Path includes Meditation Yoga, Jnana Yoga, Bhakti Yoga, and Karma Yoga, and is the dance of ecstasy and joy.

## THE ROYAL PATH

The Royal Path is the utilizing and combining of the four main paths of: Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga to attain moksha or liberation.

Karma Yoga: The path of action, which leads to the attainment of knowledge through accepting responsibility of self, home, family, one's community, and the international community; the experience of living and learning amongst society, and doing one's duties joyfully, skillfully, and selflessly.

Bhakti Yoga: The path of love and devotion, which leads to attainment of knowledge of divinity through the experience of love, beauty, compassion, and having reverence for all life. This path is one of awakening of the heart and going beyond the ego through love for others, for all life both great and small, and ultimately God.

Jnana Yoga: The path of harmony, which leads to the attainment of harmony of the Soul and God through direct knowledge and understanding of the Divine Will or Christ/Krishna Consciousness. This path is one of being a student of life, and being in harmony with the wholistic life.

Meditation Yoga: The path of stillness, which leads to the attainment of the realization of the oneness of life through quieting the body, mind, breath, and ego. This path is one of utilizing and focusing on the *Om* to attain stillness: "Be ye still and know that I am God."

The Royal Path is the realization that we are created in the image of God. This realization comes with samadhi. Meditation leads to samadhi, or the realization of our oneness with God. The realization of our oneness with God leads us to living the Royal Path. The Royal Path's premise is that we are created in the image of God, that we have the pure God Consciousness within, that we have the Christ/Krishna Consciousness, the Holy Spirit, the Soul, the Causal body, the Astral body, and the Physical body. We need to discover and live in harmony with our whole Self.

## TANTRA

We must understand that in order to move forward on the path, we need to be open. We don't reject life, or say "no" to life. We open our self up to become more inclusive to **Sex** (Physical), **Love** (Astral), **Prayer** (Causal), and **Transcendence** (pure Consciousness). Tantra is the awareness and surrender to the harmony of the Divine impulse, as it flows from formless to form, and is the dance between form and formless.

sex: We don't say 'no' to sex, but rather we add love. **Sex** is when we are trying to get our own needs met, when we are only concerned about our self.

Love: **Love** is when our thoughts and feelings are concerned with others. We aren't concerned only with our self, but also with other people. When we add love, it doesn't mean we give up sex, or stop taking care of our body, or stop eating properly, or stop doing the things that are beneficial for the body. It doesn't mean we stop enjoying the senses. Adding love simply means we now think of others first.

Prayer: We then add **Prayer**...we begin to identify with, and appreciate, Satyam, Shivam, Sundaram in both form and essence. We begin to harmonize with the Divine Will. We begin to understand how this unique Soul is part of the wholistic wave, or God Consciousness, and how we fulfill our dharma or purpose. Now we have gone beyond just Sex and Love and have included Prayer, or what is beneficial for others in our thoughts and actions, but it doesn't mean we no longer have sex or love. It means that we have added a higher or greater awareness that is more inclusive. Once we realize we are created in the image of God and begin to experience it, we find that the creation, within the Mayac sheath or cosmic play, is delightful, beautiful, and enjoyable, yet there will still be times we want more. We will want more than to be eternally busy, eternally active, so we will also want peace. This is when we will seek transcendence, which is beyond prayer, love, and sex.

Transcendence: **Transcendence** is the direct experience of God the Absolute that is without form or activity. This is where freedom or liberation truly begins. When we realize our nature is Satyam (eternal love), Satyam without the need for any other person or activity or anything, this liberates us. First, it liberates us *from* the idea of incompleteness and the idea of separation. These ideas of incompleteness and separation always have us seeking someone or something outside of our self to complete us, to help

us feel connected. Ironically, as long as we are seeking fulfillment, connection, or a sense of fitting in externally, we will never attain those things. The realization of our nature as Satyam then also liberates us *into* the continuous experience of Satyam, Shivam, Sundaram. This is the meaning of the poem *it is better to call out to Divine Mother in your aloneness than to seek shelter in someone else's arms*. It is better to call out to the God Consciousness to try to experience this Satyam Consciousness. Once we do this, freedom begins and we are now on the path to ecstasy, and joy, and ultimately liberation.

Now that we have the Satyam, have experienced God that always has been, is now, and forever shall be, we come back, and realize it is also our nature. This state of pure Satyam is the greatest ecstasy, the greatest joy we can ever have. As we come back out to our unique Soul or self, we come under the influence of the idea of separateness again. This idea of separateness, or the Mayac sheath, allows us to see the dualistic nature of the creation. We can call it the cosmic play and delight in it, but there may also be the feeling of two again. We realize that in reality there is only God, but we have accepted the illusion that we are separate again, and the ecstasy is not there. However, we also realize that we can still experience joy and delight in the creation. There is the absolute God Consciousness without form (ecstasy), and then there is the absolute God Consciousness with form (bliss), manifested all the way through the creation (joy and delight).

*This state of pure Satyam is the greatest ecstasy, the greatest joy we can ever have.*

As we come back out from **Transcendence**, we come out to **Prayer**. Now we have appreciation or thankfulness. We see divinity, the *Om Satyam, Om Shivam* everywhere. We see that everything is made up of the *Om Satyam*, because it is the very nature of creation. Seeing this, we strive to see the harmony and appreciate life. Then we come back down to the spirit body or Astral, and we add the senses. Now we have the joy and delight of the five senses, and we can enjoy the pleasure of them. Finally, we come all the way back to the Physical, knowing that it is the most limited form of Satyam

Consciousness, but still we can enjoy our life when we identify with our Wholistic nature.

Samadhi is when we experience Satyam, or God Consciousness (without form) in our meditation. Then we come back into the cosmic play and fulfill our interests, desires, or the dharma of the Soul, the expression of God through the creation of the unique Soul. This is the Royal Path, a complete inhalation and a complete exhalation. We do all we can to be in harmony, to enjoy, delight, and work to be a pure, healthy, and happy vibration while on earth.

This is also *the process of Tantra*—Sex, Love, Prayer, Transcendence, *and* Transcendence, Prayer, Love, Sex. It is incomplete if you only go upward, or only inhale. To make it complete is to come back outward with bliss-bestowing hands, with joy, delight, selfless service, and compassion. This becomes the goal of living. The Soul once born, lives forever, on a daily basis of inhalation and exhalation, and on an incarnation basis of inhalation and exhalation, and including a creative day of manifesting out and then back to a creative night of absolute peace, and also beyond, depending on how large our vision is of the inhalation and the exhalation. How much we will enjoy and delight in life depends on how large our vision, our understanding, how much harmony we have, and how much love we feel.

## **Pranayama**

We begin our practice with Pranayama (breath control), which is the fourth step of yoga. We start with diaphragmatic breathing with a complete inhalation and a complete exhalation. We do this until we have retrained our self so that we are continuously using diaphragmatic breathing in everyday life. Deep, diaphragmatic, and calm breathing allows for a longer and healthier life. It also prepares one for samadhi. Samadhi can actually change your karma, and will give you a larger vision to change your life. It will prolong your karmic lifespan because the clock winds down depending on the length of your breath. Shallow and incomplete breathing will result in a shorter life, more discord, mental distress, and disease. Diaphragmatic breathing will allow for a longer more harmonious life.

The amount of prana, calmness, health, and balance you receive while doing diaphragmatic breathing is phenomenal. The most important nutrient for the body, spirit, and Soul, is prana—life force. (Prana also comes in through the medulla oblongata.<sup>‡</sup>) The next important nutrient for the body is water. Following that is food. We need to understand the importance of breath and pranayama in a healthy life.

The yoga tradition says that if you know prana, you know God. Prana is the Word, the Christ/Krishna Consciousness, the first manifestation all the way to the Physical. The Christ/Krishna Consciousness is prana; prana is intelligence, harmony, and bliss. To harmonize with our Wholistic Self depends on how much prana we can utilize and identify with. Communion with God is not done in English or Sanskrit, but is done with vibration. This vibration is the life force, the Word. God Consciousness is vibrating as the manifested creation. The Word, *Om*, and prana are all different names for the same God Consciousness in form.

The Royal Path is about living a balanced and wholistic life. We enjoy the Physical, but do not limit our self to the Physical. We enjoy the Physical and Astral (senses), but do not limit our self to the senses. We enjoy the Physical, Astral, and Causal (mental), but do not limit our self to getting caught up in the knowledge or truth. We also dive into the God Consciousness, and then come back out again to the Physical.

To live a natural life, we follow the longing of the Soul's calling out for more by adding more. We seek fulfillment at the Physical by living a balanced and healthy life. We seek fulfillment of the Astral body by adding the enjoyment of the arts (that which is harmonious and uplifting for humanity), the beauty, and the delight of the senses. We seek fulfillment of the Causal body by including and appreciating the harmony, by understanding the harmony of the small will and the large Divine Will, by understanding how Shiva and Shakti are ever in union. We experience harmony and live harmoniously at the level of the Soul in a state of pure Satyam, Shivam, Sundaram. We also experience the Holy Stream, the Christ/Krishna Consciousness, and the pure God Consciousness. The experience or realization of each of these qualities reveals what it means to be

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<sup>‡</sup> The *medulla oblongata* is located at the base of the skull, where the skull and spine meet. Prana directly enters the body through the medulla, in association with the breath and samadhi.

created in the image of God. At the Physical level, the chakras regulate specific functions and organs within the body. They also correspond to the realms of the seven levels of creation. The knowledge of the chakras and levels of creation helps us to understand that we are created in the image of God.

To practice the Royal Path is to continue to increase our awareness of what already is, being inclusive of what we accept in life without getting stuck or stopped at any particular place along the way. We practice non-attachment when it is time to continue on our journey of learning and growing.

As Swami Rama says, the goal of life is to touch and perfect the inner life, and to touch and perfect the outer life, and this is how we can delight in life. This is the Royal Path. The goal of every devotee is to realize their Wholistic nature, not just realize their unmanifested nature. The

unmanifested without the manifested is incomplete, and the manifested without knowledge of the unmanifested is also incomplete.

*The knowledge of the chakras and levels of creation helps us to understand that we are created in the image of God.*

The realization of the inhalation and the exhalation starts with Self-awareness, Self-realization, with the practices of the yamas and niyamas. It starts with taking control of the small ego. There cannot be any real progress as long as we are only working on our small self. We need to work on the wholeness of our life and existence. This means that instead of saying, “I need to feel love. I need to purify,” we think instead about *Om Satyam*, “I would like to experience *Om Satyam*.” Then we begin to work towards the experience of *Om Satyam* by focusing on *Om Satyam* in association with all life. We do this practice until we are saturated with *Om Satyam*. We work on experiencing our higher nature by focusing or concentrating on the harmony and Satyam of life around us. We don’t think about what we don’t have, or what we would like to have because this is all about the small ego, which will keep us locked in or imprisoned in the idea of incompleteness. It doesn’t matter how much knowledge we gather, as long as we are thinking about only our self, it is a prison, and the Soul will continue to call out for more.

We need to focus on the virtues during our active times, and focus on Satyam, Shivam, Sundaram during our quiet times. Real spiritual progress comes at those times



we go beyond our small self. When we are thinking about our self, we have only self-awareness, and then we are not progressing towards God. We need to see the difference between whether we are aware of and appreciating beauty, or whether we are thinking about how to possess or own something for our happiness and security, and this difference can sometimes be very subtle.

The process of appreciation will help us to go beyond the small self and begin to be more inclusive. The more inclusive we are, the more joy, happiness, beauty, love or Satyam we will experience. It will take our willful effort, especially with most of humanity still caught in “I-centeredness,” and this ego-consciousness makes it more difficult to go beyond the small ego and expand our vision to include the whole.

We must also look to understand that the most precious thing we have is the present moment. No matter how enlightened, realized, rich, poor, angry, pleasant, demanding, or charismatic, no one can ever

*The process of appreciation will help us to go beyond the small self and begin to be more inclusive.*

get back yesterday or even the last hour. It is gone. You only have so much time on earth. You can spend it chasing after false illusions, or you can spend it seeking your Wholistic nature (Satyam, Shivam, Sundaram), seeking God. No matter what you may have, you can't get the past back. You cannot get the moment back—it can't be bought or recreated or resurrected. The past is gone. Knowing that, we work towards a greater awareness of the moment, and what we give to life, to others, and to our self in thought, word, deed. Each moment of the day we are attracting more of what we are vibrating out, so our thoughts, words, and our actions are what we use to create a better day and a better tomorrow.

If you want more love, beauty, and joy, you begin looking for it. You must quit thinking, “I want to have more love and joy and beauty, but I don't have the time because I have to go to work.” Everyone has to go to work. The Physical body cannot live without some basic necessities, and it takes work to provide for the survival of the Physical body. Whether someone is gathering nuts and berries, or is punching a time clock so they can buy nuts and berries, everyone has to work. Working has nothing to do with whether you are looking for love, joy, and beauty.

“Well, it would be easy to have Satyam, Shivam, Sundaram if everyone loved and appreciated me. Then I could feel at peace.” This isn’t likely to happen. To truly appreciate people, you have to be beyond the ego, to a state of Love and Prayer, which most people are not living in. Waiting until someone else appreciates you before you can feel the love and joy is another limited idea that we need to go beyond. We must go inward and begin appreciating that we are created in the Divine image, and that the love, harmony, and beauty of life is also our nature.

Inclusiveness: To be inclusive means we begin to add the Divine qualities. We begin to repeat the name of God (mantras), or identify with the qualities of God (utilizing the sacred vibrations). We begin to identify with our Divine nature. We begin to go beyond the four primal instincts of food, sleep, procreation, and self-preservation. These instincts can be healthy and Divine qualities for the nurturing of a baby or a young person. These qualities are needed so we can survive long enough to realize that there is more to life than just being a body, that beauty, joy, love, and divinity are what truly nurture our whole self. The four primal instincts are not bad, just limited. Even when they are natural and healthy, they only nurture our Physical body. However, if we only work on the four primal instincts, we will not get to Love, Prayer, and Transcendence.

We must be inclusive. We include the four primal instincts, but we don’t limit our self to the four primal instincts. We include love that is for others, but not love that is *only* limited to others. Our very nature is Love, and we need to experience our nature of Love with or without others. We *can* experience Love (Satyam) deep in meditation, when we are alone, when we are peaceful. The expression of our appreciation or reverence for all life, both manifested and unmanifested, become our state of Prayer. We make each step of our spiritual journey more inclusive. We include more joy, more beauty, more understanding and harmony with all life, and more Satyam. To do that, we simply begin to make the effort to expand and experience a larger vision. We must be willing to look for the Divine Will and essence that permeates all life. When we are

*We make each step of our journey more inclusive. We include more joy, more beauty, more understanding and harmony with all life, and more Satyam.*

looking for the divinity, we will be learning, growing and enjoying. Seeking Self-realization, and God-realization, will be an ever-expanding, learning, and realizing experience.

If you do not feel a personal relationship with God, you can still be inclusive by having a personal relationship with Love or Satyam. Work to feel love at all times and in all situations. If you truly pay attention, you will notice that the feeling of love comes in all situations, sometimes with a child, a puppy, a lover, a friend, with an idea, while watching a movie, or while walking in nature. The feeling of love will be there in all different situations. The feeling of love experienced in different settings or situations is proof that you don't need a certain type of love or a certain type of relationship. It is proof that love is your nature and you are simply experiencing it in all kinds of situations. Now the goal becomes to experience it in all different kinds of situations. We start with the goal or desire to experience more love, more happiness, or more God in our life. Most people want more joy, happiness, and love, and we can have more by working towards constant remembrance of our Satyam, Shivam, Sundaram nature.

The main thing that will take away the joy, happiness, and love, is the ego (I-ness, I-centeredness). The mind may rationalize the I-ness of the ego, but we can control the mind so that we can go beyond the limitations of the ego. The ego will limit spiritual progress and the amount of love you feel. It will limit your experience. As soon as you are thinking about only your self, you have left love behind. Constant remembrance of Satyam is the desire and the practice of wanting more love in your life.

The goal of the Royal Path is to be more inclusive in life. "More inclusive" includes the Physical, Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness, and God Consciousness. We strive to spend more time being inclusive until it becomes a continuous process of being open to life, or our wholistic life. This process of experiencing Satyam is one that can be experienced going into meditation, and coming out of meditation, being active all the way to the Physical, and calming down all the way to the formless. The awareness and

*The goal of the Royal Path is to be more inclusive in life.*

delight in this inhalation and exhalation is what is traditionally called Tantra. This awareness, and control of the life force that one gains in this awareness, is not only Tantra, but is also referred to as Mastery and the Path of Mysticism.

Namaste

## Two

*Friday 8/17/07 1 pm*

“The realization of our nature” is a term you hear from all Realized Souls. They say we must realize our nature, realize who we are, and realize what we are. In order to understand what they mean by “our nature,” we need to start from the beginning...

In the beginning there was only God (Satyam Consciousness), who always has been, is now, and forever shall be. This is the source or nature of all things. From this source the Word, or creation, begins to manifest. This Word is the Satyam Consciousness manifested (Shivam), the Christ/Krishna Consciousness. As it continues to manifest, it becomes the Sundaram, the Holy Stream of Consciousness that manifests all the way to the Physical. This Satyam, Shivam, Sundaram is the building block of everything that is created.

The Satyam Consciousness is the essence of everything. When the Holy Ones say we must realize who we are, they are talking about realizing our nature of God Consciousness because we are created in the image of that. They are talking about realizing that we are the Satyam Consciousness without form, the Shivam Consciousness,

the Sundaram Consciousness, the Soul, the Causal body, the Astral body, and the Physical creation/incarnation.

The realization of who we are is the realization of our Wholistic Self. However, most people get lost along the way because of Original Sin or the Mayac sheath, which is the idea of separateness. This brings with it time and space, the higher mind and lower mind, an idea of individuality, and the feeling of separateness from the rest of life. To realize who we are, we must go all the way to the source so that we can look through the

*The realization of who we  
are is the realization of our  
Wholistic Self*

eyes of God. We can go beyond Original Sin, beyond the ego. What we see with the individual ego and the cosmic ego is an illusion, or an incomplete view of reality. When most people work on who they are, they think in terms of philosophy, theology, psychology, or self-definition. The proper way to work on who we are is to go beyond the limited and experience the whole.

Meditation is the only tool that will take us to our eternal nature, the source of all. Meditation is defined as the calming down the body, mind, breath, and ego and experiencing our oneness with God. In today's society, you hear about people who take meditation walks, or say their work is their meditation, or say their lovemaking or sex is their meditation, or their child rearing is their meditation, or their contemplation is their meditation. This is not the definition of meditation that the Realized Souls are talking about. Meditation is when you calm the body so it is still, when you calm the mind so it is quiet and is not bombarding you with either conscious or subconscious thoughts, when you calm down the breath, which is what links the body to the spirit, and when you calm down the ego, which is the idea of individuality. When the body, mind, breath, and ego are calm, then you experience God Consciousness, and this is meditation.

Once we get to the state of God Consciousness without form, then we have reached the state of pure meditation, samadhi, the oneness or union with God. We then come back out of meditation with a new perspective or awareness and try to let "Thy Will be done on earth as it is in heaven." We try to see the harmony, the Shivam aspect, the Christ/Krishna Consciousness, the truth that permeates this God-conscious essence all the way to the Physical. We try to be aware, and we look with *the eyes of God* as we come

back. This brings us from Transcendence to Prayer where we are appreciative and thankful of all that we are aware of. We see the beauty, the harmony, the love, and the joy that permeates everything.

As we continue to come back from Transcendence through Prayer, we experience Love, love that is for others. The Word and our awareness comes through the cosmic ego, like through a prism, and reflects into different vibrations or unique Souls. We begin to appreciate the diversity. We don't just acknowledge that there is diversity, we actually feel delight because we see it as another aspect of God, or of our Wholistic Self. We delight and are in love with the other, with the diversity. Then we come all the way back to the Physical and keep the remembrance of Transcendence, and continue to have the appreciation of Prayer, and the Love for others, at all times. It will take our focused effort to do this, but the awareness of our nature is possible and can be attained.

Once at the Physical, we again become aware of the idea of separateness or incompleteness. At the Physical are the four primal instincts (the need for self-preservation, the need for food, the need for sleep, and the desire for procreation), and it takes discipline to not again identify with the individual ego that wants what it wants, when it wants it. The lower ego is only concerned with itself...self-fulfillment, self-growth, self-satisfaction, self-pleasure. "I want what brings *me* security, what brings *me* joy, what brings *me* happiness." The lower ego is about the "*I*" and "*me*," the idea of ownership. We are able to keep Prayer and Love while fulfilling our goals at the Physical by utilizing self-discipline, and by doing the practices that enlarge our vision.

When the Holy Ones talk about realizing our nature, they aren't talking about just the formless nature. They are also talking about the nature of the Christ/Krishna Consciousness, the nature of the Holy Stream, the nature of the Soul, the nature of our Causal body, the nature of our Astral body, and the nature of our Physical body. If we pay attention, we can see what nurtures us, what is healthy for us at each of these levels. Although the chakras correlate with the seven levels of creation, the chakras are also about the seven aspects of the unique spirit and physical body.

## **SPIRITUAL UNFOLDMENT: FIVE STEPS OF SPIRITUALITY**

The process of the spiritual unfoldment or journey begins when we leave behind the small ego, and begin to think of others rather than our self. The spiritual journey begins with the desire to know about God. The Sufi<sup>§</sup> tradition talks about five steps of spirituality. The desire to know God is the beginning or *first step*. The *second step* would be finding a competent teacher or guru to help us unlearn the idea of incompleteness or limitation, to help us go beyond our self-centered identity. Unlearning is about *Nahum*—“Not this, not that. Don’t dwell on this issue, don’t dwell on that problem.”

The *third step* is the actual putting into practice the guidance or instructions of the teacher or guru. This is not the same as the unlearning of step two. Practicing the guidance is about dwelling on the positive and uplifting rather than dwelling on the limited. It is about looking beyond the small ego to identify with Satyam, Shivam, Sundaram. At a minimum we are looking to identify with the Soul. We will be aware of things along the way, which is our nature because we do have a Causal mind. We will enjoy things along the way, which is part of our nature because we have the five senses. We will be active along the way, and this is part of our nature because we have a body. We still have to nurture all our bodies, but we don’t get stuck dwelling on the negative or incompleteness. We practice the guidance of the Satguru in order to identify with our unlimited potential.

The *fourth step* is when we become one with the teachings and begin to experience Satyam, Shivam, Sundaram. We begin to experience our Self as completed in the image of God, and we are able to do this through our own efforts. We begin to experience Satyam, Shivam, Sundaram in our meditation, in our time by our self, and also while interacting in our everyday life. When we do this, we become Self-realizing. We realize that we are eternal Satyam, Shivam, and Sundaram.

The *fifth step* is the enjoyment of our oneness with God. The fourth step would be considered the transcendent state, realizing and experiencing in meditation our nature of pure Satyam, of Shiva (essence) and Shakti (form) being ever in union. The fifth step is

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<sup>§</sup> *Sufi* tradition: A path of mysticism. Hazrat Inayat Khan and Pir Vilayat Inayat Khan are of the Sufi tradition.



the coming back to the Physical and enjoying everyday life. We are able to enjoy life because we have awareness of our wholistic Satyam nature.

The only thing that will add to our Satyam nature would be Satyam in motion, or the sharing of the love, harmony, and beauty. This is done through selfless service, without any thought of getting something in return, without any thought of individual self. We are only thinking of God, we are only thinking of the Satyam, Shivam, Sundaram that we are experiencing. We are sharing something we truly delight in, and this delight is the Satyam, Shivam, Sundaram. This sharing is done through Jnana Yoga, Bhakti Yoga, and Karma Yoga, or more simply put, through the enjoyment of everyday life.

Now we have become one with God. We have become the Shiva and the Shakti. We have become the inhalation and the exhalation. There is no longer any struggle with individual identity. We are only identified with the cosmic wave, the Christ/Krishna Consciousness. In the beginning was the Word, the Christ/Krishna Consciousness, the pure prana. The Christ/Krishna Consciousness is the beginning and the end, the Shiva and Shakti principle. We become one with the God Consciousness. This is the Royal Path and the Path of Tantra.

## **TANTRA AND THE ROYAL PATH**

Tantra is Sex-Love-Prayer-Transcendence, and Transcendence-Prayer-Love-Sex. Bhagwan Shree Rajneesh talked about this process of growth that humanity goes through. They start with Sex, with just awareness of the material and the lower ego... "I want what I want. I want self-gratification. I want self-pleasure." This is what he defined as Sex. He said it was legitimate, just not complete. When we are no longer satisfied with the lower ego and the material world, we want more. We then go to the higher nature, that of Love, where we think of others first, rather than our self. There is no concern for "me" or "I" when it comes to Love. Love is always unconditional. Most people can experience Love and throw conditions around it, but once again, the problem comes not from Love, but from our definitions of Love and the conditions we place on it. We have gotten used to accepting our own definition of "love," just as we have for "meditation." People have

gotten used to saying “meditation” for everything they do because it pleases the mind to think they are meditating. Most people want to think they have love, but are unwilling to give up their conditions.

SEX: The nature of the four primal instincts is to keep us alive while we learn and grow. The nature of the procreation instinct is to keep humanity alive. It is a drive for completion. Most of us have felt this as a need to feel completed by another person in the sexual union. We have had the idea or belief that this connection or intimacy we may feel with another person would somehow complete us. The nature of the procreation instinct is that it will complete us in the sexual union by bringing the sperm and egg together to allow a Soul to come down through pregnancy and birth. It is for the preservation of the species. This is a very strong desire and instinct.

Many people confuse the nature of the procreation instinct with their own nature and think that is who they are. “I need to have offspring. I need to feel connected with another person so I feel worthwhile, or so I feel good, or so I feel love.” This is an incomplete view. This is what Bhagwan Rajneesh meant by Sex...the material world. It is something we all go through, but at some point it is not enough and we want more. We want more than just a connection through sexual sensual pleasure, more than just an idea that the small biological family should be enough. We want to experience love at all times for we have discovered that love goes hand-in-hand with happiness.

LOVE: We have all noticed that we can experience love, not just in an intimate or sexual union, not just in a small biological family, but have also felt it with strangers, in our thoughts, with animals, with sunsets, in meditation when we think of the Holy Ones. We have felt it in all different situations. We must take this awareness of love at different times and in all situations and use it to re-educate ourselves with the knowledge that love does not come from a relationship, the proof being that we have felt it in all kinds of situations. We begin to affirm that Love (Satyam) is our nature, and we begin to see that our ideas about relationships are what limits us in how much love we can experience.

We begin to unlearn our ideas and beliefs. We begin to be more inclusive of life, God, and especially love. We move from the second chakra, which includes sexuality, to

the third chakra, which is expansive and includes harmony with all life, including the Causal and Astral. We begin to feel more love, and want to feel even more love without conditions. We stop putting conditions on love. However, we do put conditions or boundaries on *relationships*, because we need healthy boundaries in order to have healthy relationships. We don't allow people to say and do whatever they like and still be associated with us. Neither do we expect others to accept unconditionally all that we say or do. We can experience Love unconditionally; we just have healthy conditions or boundaries on our relationships. We need Love in order to truly enjoy Sex, but pretty soon even Sex and Love will not be enough for us. We will then move into Prayer.

PRAYER: When Sex and Love are not enough, we need Prayer. We need thankfulness and appreciation. We need to understand how to have Satyam at all times. To do this, we must go beyond our individual identity, because somewhere in our superconscious we know that our individual identity is limited and temporary. Just like the body has a birth and death, the ego also has a beginning and transformation. Prayer becomes the seeking after the larger Self beyond the small ego. This becomes the journey to the fourth and fifth chakras, and even up to the sixth chakra. This is where we begin to realize that we are created in the image of God. We begin to identify with Satyam, Shivam, Sundaram as our nature, rather than something we need to experience from the external.

TRANSCENDANCE: Then at some point we get tired of being active. Until now we have been active— active with the beginning of new patterns, the ending or the tearing down of old habits or ideas. Now we want to experience the stillness, the Satyam without form or activity. This becomes Transcendence. We reach this state of ecstasy when we are able to calm the mind, body, breath, and ego to experience pure Satyam, pure God Consciousness without form. After spending time in peace, we will go back out again, through Prayer, “*seeing through the eyes of God,*” or appreciation, then through Love and the delight of the diversity, and finally to Sex or the individuality/material creation. However, instead of identifying with the lower, self-centered ego, we identify with the higher Self, which is still individual and a unique vibration of Satyam, Shivam,

Sundaram. It is a unique vibration of the God-consciousness. Now it is our dharma, an expression of Divine Will. We begin to live the inhalation and the exhalation of our Wholistic nature and the Will of God..

**WILLPOWER: Individual, Universal, Divine\*\***

INDIVIDUAL WILLPOWER: Everyone has heard the expression that the road to hell is paved with good intentions. We know it isn't enough to just have good intentions; we must also have the right practices. Having good intentions may be "enough" in the Astral realm where all you have to do is think or have a desire in order to manifest or fulfill something, but what is natural in the Astral realm does not work at the Physical. To manifest our desires at the Physical, we need sustained willpower for concentration and focusing on our desires. Whether we want to build a business, create music, or realize our nature, it will take our willpower. We use our individual willpower to begin to develop our desires. It will take willpower and focused energy to fulfill our desires or karma.

UNIVERSAL WILLPOWER: When our individual will is in harmony with our higher nature, we then have universal willpower for the collective good, so it will have a greater strength added to it. When our individual will is harmonized with the universal will, we are able to accomplish almost anything because we have the power of the universal higher nature helping us. When we do things that are beneficial for the international community or other infinite spirits, we will be in harmony with the universal will. The universal will is that which is associated with Love and Prayer and with our own Divine nature.

DIVINE WILLPOWER: We then come to the Divine Will, which is the manifestation of the God Consciousness, which is the Shivam Consciousness. Obviously, the most powerful is when the focused individual will includes power of the universal will, and the Divine Consciousness or Will. Now, we not only accomplish our goals, but we delight in our work because we can feel the harmony and the Satyam. Regardless of whether it takes several years or several incarnations, we can feel the delight in this fulfilling of our goal or dharma (purpose).

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\*\* See also pages 124-126.

Most people do not think in terms of a lifelong accomplishment. Satya Sai Baba says he is going to take three incarnations to prove the power of: 1) the messenger of God, 2) the Master, 3) and the Prophet, which are three levels or steps of service of a Realized Soul, and he is going to do it all quite rapidly. He is now in his second incarnation. He says that after he leaves the body, he will come back six years later for the third phase of his desire or dharma. He has chosen to spread the project he undertook over three complete incarnations.

Once we decide to harmonize our individual will with the universal will and the Will of God, there is unlimited potential for what we can accomplish. When we do our practices, we must recognize that if we want to grow, develop and even become enlightened, it is through the individual will. If we harmonize with others through being virtuous, kind, and considerate, then we are utilizing the universal will. If we are able to calm down and experience the God Consciousness in meditation, then we are utilizing the Divine Will, and all things can be accomplished. As much as most people want love and happiness, they sometimes get stuck at their individual ego and do not harmonize with the universal will.

## Guidance from the Satguru or Realized Soul

To utilize the universal willpower on the spiritual path, to get help, we must attain the help of the Satguru or the realized teacher. It is difficult for people with a strong ego to accept guidance from anyone. But when you experience the darshan of a Realized person, you can feel their vibration, you can feel the truth of the teachings, and most importantly, you can feel your own Divine nature.

An initiation becomes the powerful reinforcement of the initiative that we have to grow and learn. Being in the presence of a Realized Soul is equivalent to sabikalpa samadhi. To realize how important this is, stop and think...how many times in your meditations do you attain sabikalpa samadhi, awareness of your superconscious state beyond the senses, to the point you no longer breathe and your heart no longer beats? The equivalent of this state of super consciousness, sabikalpa samadhi, is what is possible in the presence of a Realized Soul. If you have the opportunity to spend time in the presence

of a Realized Soul, utilize your opportunity to experience super consciousness, or sabikalpa samadhi.

Your Guru may not be on the planet, but there are Realized Souls on the planet to help humanity. I had visions of Holy Ones, communion with God, even experiences with God, and still I struggled. I felt there was a ceiling I couldn't get past. When I went into the presence of Sri Chitrabhanu, a Realized Soul, I felt the Satyam, Shivam, Sundaram Consciousness both deep in meditation and while I was active. This was an initiation. I felt like I was always striving to have that experience of my nature. Had I not met Sri Chitrabhanu, I would not have received that initiation. I know this because I had had visions of Holy Ones, but they didn't come with the same superconscious awareness that I got in Sri Chitrabhanu's presence. I saw him several times, and also saw Swami Rama, and these experiences reinforced the awareness that my nature was Satyam, Shivam, Sundaram. Initiation is important, but it is not enough. For ten days after seeing Sri Chitrabhanu, I was in a state of ecstasy, *Om Satyam*. On day eleven, I found my feet back on earth wondering what happened, why the state of ecstasy was no longer there. So I began working to get back to that state of ecstasy that I felt with the initiation.

## Realization of Our Nature through Tantra and the Royal Path

This process of Sex–Love–Prayer–Transcendence, then Transcendence–Prayer–Love–Sex is Shiva (essence/unmanifested) and Shakti (form/creation) that are ever in union, and this is what the Holy Ones mean when they talk about realizing our nature. It also takes a harmony and fulfilling of the Physical body, which needs activity because it was made for motion. This is the asanas and the postures, which is the third step of the Eightfold Path of Yoga. We need healthy motion or activity in order to then calm down the body. If we have a restless body, we will not be able to calm down. Where there are aches and pains, it is hard to calm down the body. After we have calmed the body, we calm the mind by adding the pranayama, the diaphragmatic breathing. This allows us to work in a harmonious manner and not just be agitated.

Christ, and the other Realized Souls, talked about living in the world, but not of the world. How do we do this? We do it by looking for the essence of Divinity in everything within the creation, including the world around us. When we look at people,

we look to see the essence, the Soul, the Satyam, the beauty radiating through them. In the beginning it won't always be easy to see or experience. We must be more disciplined so that we can see Divinity at all times. Just because others may have a limited understanding, it does not mean that we have to go back and have that same limited understanding. We can attain a wholistic view and then enjoy everyday life, including the children.

Just as we must nurture the Physical body, we must also nurture the Astral body or spirit. We do this with beauty, love, and joy. This comes through the arts, music, and the delight of what is inspirational and uplifting to humanity. Humanity has a natural desire to appreciate and enjoy what is beautiful. We are naturally attracted to beauty. We are more attracted to the butterflies than we are to the cockroaches, even though the cockroaches do a phenomenal amount of work by eating dead and decomposing material.

The appreciation of both the cockroach and the butterfly comes from the Causal. We must nurture the delight, beauty, and joy. I write poetry, to express this beauty and delight. I also listen to music, because music is an expression of the universal spirit. You don't have to understand or speak a language to enjoy the music. The appreciation of harmonious vibrations helps to nurture our spirit.

For the Causal, we need to develop a larger vision. We need to see and understand patterns of living energy, including war, death, disease, and come to accept that it is all part of the perfection of God. Disease occurs when we are living out of harmony and the conflict manifests at the Physical in the form of disease. When we have pain, it means that we have discord somewhere in our three bodies; it means we are out of harmony. If we say karma is true, then it is also true that the people being abused, killed, and suppressed around the world are also part of this truth. We have to see that both a justice and an injustice are happening, but we also must realize that karma is not locked in, or carved in stone. We can work towards making a better life for everyone. It will be very difficult to be blissful when your neighbors are being beaten, or are starving to death, or dying of diseases or malnutrition. When we understand karma, we realize that we can make a difference, because our efforts and attitude will help to remove the problems. We can attain awareness of our Wholistic nature. We can delight in the music. We can learn to work towards a better world without getting drawn into the conflict of the war or

disease, or lose our peace and joy. When we are drawn into the conflict, we become part of the problem and are no longer part of the solution.

The Causal nature, the Prayer, is about understanding and being in the harmony of life. This is the appreciation of Life, and Life more abundantly. Working towards this understanding should be part of our daily life. Physical selfless service, right activity, good music, good art, nice surroundings, and an understanding of karma or the yuga system will not bring us to Transcendence. However, it will give us a sense of peace with life because we will have a harmony with our self, our growth, and life around us. Then we must calm down the body, the mind, the breath, and the ego to go into samadhi or Transcendence.

I always made the effort to put the experience of God or samadhi first when I sat down to meditate, but if I heard my children crying, I would get up to see what was going on and make sure they were safe and everything was okay. Then I would go back to my meditation. God first, not just in transcendence or the formless, but also in form. We need to have both in our life. It isn't like we are born, *then* explore Sex, *then* feel Love, *then* get to Prayer, *then* die and go into Transcendence. We need to do Sex–Love–Prayer–Transcendence daily.

When I say “Sex,” I’m not talking about sexual intercourse, which is part of the procreation instinct, part of the small ego. To enjoy the act of sex, you have to also be thinking about yourself, “How is this pleasurable to me?” To have an orgasm, you not only have to think about how it feels pleasurable, you also have to focus on what you find pleasurable and exciting. Sex, as in sexual intercourse, is of the small ego and can be enjoyed, but must be balanced in a wholistic way. Most of the Realized Ones suggest moderation in sexual activity. Moderation means sex along with Love–Prayer–Transcendence.

We can have Sex–Love–Prayer–Transcendence; daily we can go to the formless and then come back out. Ideally, when we do the practices and lead a healthy and disciplined life, we will reach the point where we only need three to five hours of sleep or rest a day. In the eight-hour block of time that we normally set aside for sleep, we would then have four to five hours for meditation where we could be in transcendence. This time spent in Transcendence allows us more time during the day to fulfill the Prayer–



Love—Sex aspect of our life. It allows more time to nurture the Physical, Astral, and Causal bodies. Then we once again go to Transcendence. Most people don't believe that they have enough time to become enlightened because they have to spend so much time sleeping, working, meeting family obligations, and doing their desires. The Royal Path allows you to make these desires fit or harmonize in a healthy manner, into your wholistic journey. You will then have time to fulfill and/or go beyond the desires at the Physical, at the Astral, at the Causal, and still have time for Transcendence. You will have time to fulfill the desire for your incarnation while living in harmony with your nature.

When I was younger, I had time to play, study, go to college, to go out for athletics. Now I have time to work, listen to music, write poetry, interact with people, and to see the Divine Light vibrating in people. I have time for the enjoyment of the Physical, for the enjoyment and delight of the Astral, and have time for the enjoyment of learning and growing of the Causal nature. However, I do not think that any of those activities will fulfill me or make me happy. Only identifying with the God Consciousness will bring me happiness. The rest is the “all else.” As Christ said, “Seek ye first the kingdom of God and all else will be added.” “Seek ye first the kingdom of God,” is the discovering that your nature is Satyam, Shivam, Sundaram. The “all else will be added” is the enjoyment, appreciation, and delight in the diversity of creation, all the way to the Physical. The attainment of our Wholistic nature is a willful process that we must undertake.

Just as “meditation” has taken on many definitions, so has “nature.” “Nature” has come to be defined as Physical nature, as in evolution, or the rotation of the planets, or

*Our Wholistic nature includes the Physical, Astral, Causal, Soul, holy stream, Christ/Krishna Consciousness, and most importantly, it includes our God Consciousness absolute nature of Om Satyam.*

the need for food, sleep, procreation, and self-preservation. We do our self a disservice when we define “nature” only as the Physical. When the Holy Ones talk about nature, they are talking about our Wholistic nature. Our Wholistic nature includes the Physical, Astral, Causal, Soul,

holy stream, Christ/Krishna Consciousness, and most importantly, it includes our God-like absolute nature of *Om Satyam*. We need to experience our Wholistic nature beyond

the ego and the cosmic Mayac sheath in order to see clearly. Before we go beyond the ego and Mayac sheath, we are caught in the illusion, the idea of incompleteness.

The Royal Path allows us a complete and wholistic life. However, we have to make sure it is actually the Royal Path, and not just a case of indulgence of the mind, which we are calling the Royal Path. Indulging in sleep, food, money, romance, sex and materialism is not the Royal Path. Today there is much talk about holistic health. This holistic health does not start with meditation, but with herbs, which is legitimate, but only works with different elements of the body. Let's get back to redefining "Wholistic" as our Whole nature. If we do that, the Royal Path will be a complete path.

We accept the guidance of the Holy Ones, but we do not depend on their presence. We utilize initiation to experience our Wholistic nature. Then we practice their teachings to help us to live in our Wholistic nature. Each of us must strive to attain realization of our Divine nature, strive to attain the state of enjoyment of everyday life. .

Namaste

## Three

*Friday 8/17/07 6:30 pm*

*IN THE dark of the night  
the moon and the stars  
have taken their place in the sky  
fulfilling their destiny*

As much as people don't like to think about it, patterns have patterns of fulfillment. They have a destiny. Once a desire has been set in motion, the desire will move to be fulfilled. Only a higher consciousness can change a pattern or destiny. The rocks and moon and stars are fulfilling their destiny. They have been set in motion with creation. Their destiny is to continue with the patterns until an outside force intervenes. If human beings do not accept responsibility for their life, they will go along in whatever pattern or destination they have set in motion from their last incarnations, or the sum total of their past interests and desires. They will continue on in that pattern. People rebel against destiny because they want to be done with the old and start something new, because they want to believe they have free will. Free will is the choice, and destiny is the result of that choice.

*and that ancient river is running tonight  
carrying my soul along*

Here the *ancient river*, the Holy Stream, the manifestation of the Christ/Krishna Consciousness is the *Om Satyam* that permeates all life all the way to the Physical. *carrying my soul along* is acknowledging the nature of the oneness. The Soul is *Om Satyam* and the essence of divinity is *Om Satyam*, and if my Soul is being carried along, I am identifying with *Om Satyam*.

*the orange blossoms have stolen the night  
like the tide steals the shore*

When I took my dog Max for walks in the spring, the *orange blossoms* were so strong for about ten days that it was all you could do to not be carried away by the fragrance of the orange blossoms. This is acknowledgement of the power the mass vibration may have on your life. It can influence your life, like the rising and falling of the tides has on the shorelines.

*and the mockingbirds are singing those songs  
that were written in the dark*

The beauty of mockingbirds is that they sing at night. If you listen to the mockingbirds, you will begin to hear some of those secret thoughts, things from Pandora's Box that you have been trying to avoid. If we allow our self to get quiet, thoughts and feelings will rise up from the subconscious. Once we are aware of our "past destiny," we can change it, resurrect it to something greater.

*where i kept all my secrets from you*

Everyone likes to think they have secrets that they can keep from life. The law of karma is such that whatever we think, feel, or do will vibrate out and will therefore attract a similar vibration. About karma, Swami Rama says there is no escape... "Pay me now or pay me later." Karma can be changed once we are aware of it, *if* we have a greater vision than when we put it into motion.

*and here i stand  
naked and bare at the edge of eternity*

When you calm down you can go beyond, *stand naked and bare*, beyond the illusions, the ideas, fantasies and stand *at the edge of eternity*, the edge of the ego or the cosmic sheath and be ready to dive into samadhi. From this state of super consciousness, you will have the vision to change your karma, your life.

*the saints they have all gathered  
to raise the chalice  
and sing hallelujah  
to dance on the grapes  
of next year's wine*

If you do make that journey and go beyond the ego, there will be a celebration. You will feel the bliss and intoxication. You may even see the saints and sages that are beyond that and join them for a short while. *to dance on the grapes of next year's wine*—obviously you have to crush the grapes and ferment them and allow them to age into wine. One must make the effort to transform the old into a new consciousness. The saints and sages are always planting seeds. When you go to that place you will have the experiences, and those satories will turn into the wine and enjoyment next year, or somewhere down the road. New patterns of living energy will sprout.

*and as i drink from that cup  
of all that is beautiful  
all of my sins  
are being laid out before me  
like a feast at the devil's table*

When you get to that blissful state and everything is beautiful, it is a state beyond the lower ego, a state of the Soul where everything is truly Divine and beautiful. All your sins and all of your past are revealed. *all of my sins are being laid out before me like a feast at the devil's table*. *the devil's table* is the idea of separateness, the illusion, the idea of incompleteness. Enlightenment is greater awareness, including the greater awareness of illusion, greater awareness of everything you have done in thought, word, and deed up

to today, up until you leave it behind. It is not a removal of your past, or less awareness. It is greater awareness opening into your future, into your moment, and also your past. This is *all my sins are being laid out before me like a feast at the devil's table*. Once you can see both your higher nature and lower nature, you can choose. The old habits will remain until you change them to new habits. You don't have to remain chained to the past.

*oh take me down to that ancient river  
and bathe my body and soul  
wrap me in all that is holy  
for tonight you are standing  
naked and bare  
at the edge of my desire for you*

My desire was to dive into the God Consciousness. I didn't want to dwell on the limitations, or all my past sins. I didn't want to do penance for all my past sins. I just wanted to leave them behind and dive into *that ancient river*, that Holy Stream. *oh take me down to that ancient river and bathe my body and soul wrap me in all that is holy*. *wrap me in all that is holy* symbolizes me making the conscious willful effort to not get caught up in Pandora's Box, not to get caught up in my past. It is the conscious willful effort to dive into the Holy Stream, or the mantras until I was able to immerse into the Holy Stream. *for tonight you are standing naked and bare at the edge of my desire for you* is the ability to calm the body, the mind, the breath, and even the ego and see the formlessness or Christ Consciousness. You are standing right there, but you still have to dive in. *for tonight you are standing naked and bare at the edge of my desire for you*—at this point you have to surrender and dive in. You identify with your Divine nature and let go of your limitations.

*tonight we will dance on the water  
to the rhythm of that holy song  
and drink from the nectar  
of a thousand golden flowers  
all gathered beyond the moon and stars  
for tonight we will dance in eternity*

The *dance on the water* is the Christ/Krishna Consciousness, the Holy Stream, the God Consciousness; about going beyond the ego and the Mayac sheath. *to the rhythm of that holy song* is that Divine vibration. *and drink from the nectar of a thousand golden flowers.* *a thousand golden flowers* symbolizes the tiny golden net of the Soul. It also symbolizes the perfection of striving to attain the fulfillment of your dharma, or the Soul. *all gathered beyond the moon and stars* this makes it the dharma rather than the worldly desires. *for tonight we will dance in eternity* means that tonight we will go beyond the cosmic ego, beyond the Mayac sheath to that place where there is no beginning and no end, to a state of realizing we are Satyam Consciousness.

This next poem is about a different perspective, that of coming back.

*SOMETIMES IT seems we walk  
towards that far horizon*

This symbolizes our journey from birth to death.

*chasing the wind  
like it was a holy shrine  
a pilgrimage to sun devils and dust*

We chase our illusions, our beliefs, our desires just like they were a holy shrine or the truth. This is about striving to fulfill some aspect of our incomplete nature. *a pilgrimage to sun devils and dust*—*sun devils* are made up of the sun and the dust, a combination that creates an optical illusion. Then there is actual dust, the earthy part or pull, that creates even more of an illusion that seems real, like a mirage. *a pilgrimage to sun devils and dust*—we even rationalize it, say it is our right, our nature, the fulfillment of our desire. This is what our limited nature does...it perceives the unreal as real.

*off in the distance  
ride the four horsemen of the apocalypse  
racing the sun to the edge of my days*

We've reached a time when there is a lot of talk about the four horsemen of the apocalypse, the end of days, Armageddon. This was the time of prophecy when Christ said he would come back. The difference was whether he was going to come back to destroy the world, or come back in another incarnation at the end of an age. *the four horsemen of the apocalypse* is a figure of speaking for the results of living your life with the four primal instincts. It will bring about destruction. It will bring about pestilence, disease and death. This is the nature of the four primal instincts. They are limited. If we focus our life on it, we will then have these four primal instincts, which are natural and help us to survive, but if we don't continue to develop wholistically, it will also become the death of us.

*i knew their names for a while  
they were friends of mine  
when we were all so very young  
we prayed that the heavens would open  
and grace our days*

Everyone must deal with the four primal instincts. To continue to struggle with them is to not accept their natural place in our evolution, their natural place in the protection of the body. The body must be protected because it hosts the spirit and the Soul during our journey here on earth for growth. *we prayed the heavens would open and grace our days*—when we are young we pray that something external, God or the heavens, will make us complete or happy—*open and grace our days*. The New Age is full of this prayer for miracles to bring about the fulfillment of our desires, to *grace our days*.

*but somewhere in our youth  
something innocent was lost  
and we drifted apart  
maybe it was that dance of Salome  
and the ghost of the Baptist  
maybe it was written in the stars  
or maybe we just wanted more*



*something innocent was lost and we drifted apart...this innocence was lost at puberty. maybe it was the dance of Salome.* Salome was the daughter of a woman who wanted John the Baptist quieted because he had said the mother was living in sin, doing bad things, and trying to control the country's ideals. The woman asked her daughter to dance for the king, knowing the king lusted after her daughter, and knowing that he would be pleased with Salome's dance and offer her a blessing or request. The mother told Salome to ask for the head of the Baptist on a silver platter. This is symbolic of what happens when lust, greed, and coveting come into our life. And they usually come in at the time of puberty.

The procreation instinct is legitimate and can be beautiful, but we need to find a way of harmonizing with it because the procreation instinct is for the preservation of humanity and is very powerful. Most human beings will be caught up in this instinct if they don't rise above their lower ego into the superconscious. These instincts are planted in the Causal mind. *maybe it was that dance of Salome and the ghost of the Baptist—* something beautiful is always sacrificed when you give into the limited. *maybe it was written in the stars or maybe we just wanted more.* The Soul calls out for our higher nature, which is the *more* that brings fulfillment, harmony, and peace.

*we were singing and dancing and praying  
and trying to see beyond tomorrow*

This is trying to see there is more to life than just the physical, more to life than what the five senses tell us. This is the actual study of life from a body, mind, and spirit perspective.

*living for today like it was  
some sacred place of the heart  
but with the coming of the sunrise  
we let go of those ancient ruins  
and went looking for a new day*

Coming to the moment will give us a glimpse of our Soul. During the 1960s a generation of children felt this Dwapara Yuga, this calling out. They were willing to let go of the traditions that had been around for hundreds, even thousands of years, and

break away. *with the coming of the sunrise*, the coming of the Dwapara Yuga, *we let go of those ancient ruins*. The *ancient ruins* were the traditions that kept us locked into the Kali Yuga mentality and the material world and the limited ideas of the ego. *and went looking for a new day*—this is the willingness to change, to become a more wholistic person.

*we were drunk with last year's wine  
when we stumbled upon  
some old hope for lost poets  
something about God and nature  
and things to come*

*some old hope for lost poets* is symbolic for faith. Faith is like the archer who releases the arrow. Not knowing where it will land, the archer releases the arrow and allows it to go to a place without preconceived ideas of what “should be.” With faith, you allow your self to unfold into the mystical experience—*some old hope for lost poets something about God and nature and things to come*. It doesn't mean we know, or that anyone will know. It seems like a risk, a leap of faith into your higher consciousness. You leave behind the old beliefs and habits, what you are familiar with, and you allow your self to experience Satyam, Shivam, Sundaram.

*but we could not wait for heaven  
hell was knocking on our door*

*but we could not wait for heaven* is about the old teachings. “Wait. Do your best. Be righteous and moral and you will get your reward in heaven.” You can't wait for heaven because *hell is knocking on our door*. Armageddon is there—the crisis of consciousness is here and can be seen in the current political turmoil around the world. In every community there is fundamentalism, the old Kali Yuga ways and ideas. They are bringing their beliefs, their ruin, with them and demanding that we accept the old traditions.

We can't *wait for heaven*. We can't just lead a nice quiet monastic life and wait for heaven because *hell is knocking on our door*...in Darfur, in Bangladesh, in the Middle East. It has been knocking on the door for a while. Everyone, and especially the warrior

class, needs to step up and say, “Enough!” Society has to be willing to support the warrior class. War and violence should be a last resort in self-defense, or in defending those who cannot defend themselves. It is self-defense because our identity is that of a human family, and when women and children are being raped, tortured, enslaved, and killed, then something has to be done. *hell is knocking on our door.*

*we didn't want our fortunes told  
we were just looking for a better way*

We didn't want to be told what to do or what the future would bring if we conformed. No one does. We didn't want to be told what our life should be. We wanted to create a new life for our self and others. *We were just looking for a better way*—a way to live wholistically in a more open and wholistic society.

*it didn't have to be a sacred heart  
just something we could keep  
beyond our days*

*it didn't have to be the sacred heart...*It didn't have to be liberation. *just something we could keep beyond our days*—something beyond gold and materialism and the small ego, beyond the small ego of this one incarnation.

*still there is shadows on the mountain  
and the sweetness of summer  
an eagle's cry of freedom  
and big clouds in the sky  
the fragrance of wildflowers and weeds  
with butterflies and hummingbirds  
a little closer to the earth*

All of this awareness was happening one morning while I was sitting out on the deck of a cabin in the mountains. There was an eagle screaming. There were big clouds in the sky and butterflies and hummingbirds. If one comes to the moment, to our own nature, we do not have to wait for the arrival of a New Age; we merely begin to see with new eyes.

*it all seems like it could be  
a satori in the morning sun  
with that distant horizon  
seemingly a long way off  
and the edge of my days  
has unfolded into  
the sunrise of another day*

With any satori, the moment enlarges to include your Wholistic nature. This enlargement which includes your Wholistic nature also comes back to include the moment. It is greater awareness, not just of the heavens above, but also of the earth and the nature surrounding you. It is not a withdrawal from life; it is inclusiveness into life. My life is interesting because I take time to appreciate life, take time to smell the flowers. I make the time to learn, grow, and experience my Wholistic nature, including when I am active.

*THE RAIN is falling on the mountain  
and in the valley below  
the thunder reminds me  
of a drum i need to mend*

Another day up here in the mountains. It was raining all day. When I left the desert it was raining, I drove up the mountain in the rain, and it continued to rain up here. *the rain is falling on the mountain and in the valley below.* Somewhere in the trip, the thunder started reminding me of this *drum* that has been broken for several years, that I had been meaning to fix, but hadn't gotten around to it yet. *a drum I need to mend*—the *drum* that needs mending is symbolic of my dharma, this calling out for love and freedom. I don't want to become too complacent in the enjoyment of the morning satoris and forget that there are people suffering, or that I have a message that will help people transform their suffering into the enjoyment of life.

*like an iron dinosaur  
standing alone in the field*

*that old rusty windmill  
has got me thinking of the past*

Windmills usually trigger some thoughts of the past, of another time, of another incarnation.

*old gypsy poets  
and the message of the ages  
ancient warriors and golden slaves  
silver idols and lust and illusions*

*old gypsy poets* is a symbolic and poetic way of saying messengers of God, the Holy Ones, the Realized Souls. *and the message of the ages* is the universal vibration of being created in the image of God, of realizing our oneness with God, and realizing the message that each of the Realized Ones gives. *ancient warriors and golden slaves*—the warrior class must be allowed to fulfill its dharma because that is their fulfillment. Their dharma is to protect and serve the community, the country. The warrior class's Soul has evolved to the point where it wants more from life than its' own personal needs. They must protect and serve their family and community—*ancient warriors and golden slaves*. *golden slaves* is our self that is imprisoned by our desires. They are *golden slaves* because we romanticize them as the pleasures and desires of “Yes, this is limited, but is also beautiful and legitimate.” This is enslavement to the procreation instinct, to the greed for materialism, to the illusion of the temporary. “I am enslaved by my needs for pleasure, greed, and possessiveness. *silver idols and lust and illusions*. *silver idols* is the worship of money, jewelry, gold and diamonds, the blood diamonds that have caused the death of so many children and slaves. *lust* is just wanting what our ego wants. *illusions* is the worship of our beliefs when we want what we want, when we don't question whether the beliefs bring the real or the unreal.

*honeysuckle vines and long stemmed roses  
youthful bodies in the sun  
and a rebirth of love and beauty  
that is beyond our heart's desire*

*honeysuckle vines and long stemmed roses* are both plants that need to be taken care of. *long stemmed roses* implies more than just water and sunshine and nurturing. They take someone for us to give them to. They take desire in the fulfillment of some idea of separateness. *youthful bodies in the sun and a rebirth of love and beauty that is beyond our heart's desire*. Who doesn't appreciate youthful bodies in the sun? *and a rebirth of love and beauty that is beyond our heart's desire* is about once we truly focus on beauty, not on the possession of it, but the appreciation of it, we will get to that point where we will have the satori, the mystical experience. We go beyond the ego and truly begin to see the Satyam, Shivam, Sundaram nature of God. It is the love and beauty beyond our heart's desire, or beyond our desire of what we want for our Soul.

*you know the sea remains the same  
with the rising and falling of each wave  
but the waves are the dance  
that fills the heart with love*

*the sea* is the Divine Consciousness. It does not change with birth and death. It does not change when we take an incarnation or don't take an incarnation. We are part of the ocean, the Divine Consciousness, but the rising of the *wave* (the incarnation) is the wave's enjoyment. It is *the dance* that allows us to delight in being alive. This incarnation, this journey of the Soul has been sent out as an expression of Divinity. Our journey should be a delight. It should fill the heart with love and joy. Each wave, each unique Soul, and each unique incarnation should be working towards this fulfillment.

*earth, wind, fire, and rain  
can not sustain heart nor Soul*

You have to realize that nothing material or tangible can satisfy us, neither the heart nor the Soul. We have to quit looking for our fulfillment in the activities, desires, or the relationships of the world, and begin to look for our Wholistic nature.

*the essence of love alone  
will cause the flowers to bloom*

It is this Divine Consciousness, the Holy Stream that causes all life to be beautiful.

*the hanging gardens of Babylon  
and the angels singing above  
the beauty of the sun  
is in the song of the soul*

*the hanging gardens of Babylon* are ancient gardens that are considered part of the eight Wonders of the World. *and the angels singing above* is about hearing the angels singing, appreciating the beauty of their voices and songs. *and the beauty of the sun*—the beauty of everything under the sun, within this cosmic play, cosmic dance *is in the song of the soul*. If you do not have the identity of Satyam, Shivam, Sundaram then you cannot appreciate the true beauty of the creation by *looking through the eyes of God* (2006 poem). You must get to transcendence to truly hear and feel the *song of the soul* and then you can appreciate *the beauty under the sun*, and hear *the angels singing*, and appreciate *the hanging gardens of Babylon*.

*this old gypsy heart needs to remember  
to laugh with the children  
and dance with the dervish  
and why we are here at all*

This is getting back to that *drum that needs mending*. We need to remember that we are not here to have relationships with limited ideas. We are here to appreciate and enjoy and help provide a better world where people can learn and grow and enjoy on their journey To be able *to laugh with the children*. Children laugh 400 times a day. They truly have a delight that most adults have lost. When you laugh with the children, you try to regain that innocence, laughter and joy of living. *and to dance with the dervish*, and the only way to do this once the innocence has been lost is to regain our Wholistic Consciousness and then *to dance with the dervish* or the Realized Souls. *and why we are here at all* simply goes back to the basic questions: Why are we here? What is the purpose of our life? What is our journey all about? What are we going to do with our life?

*thunder rolling across the mountains  
sunshine breaking through the clouds  
rainbows beginning to form  
like a promise of days to come*

To be in the moment—*thunder rolling across the mountains*. If I had not been in the moment, I would not have paid attention to the rolling thunder across the mountains, I would have not have noticed the beauty of the sun rays breaking through the clouds. I might have noticed the beginning of a rainbow, but if I needed something for my happiness, I wouldn't have given it much time. *like a promise of days to come*—this is what the rainbow symbolized...the promise that if I come to the moment, if I come to my Wholistic nature and live wholistically, then I will have *days to come* that would be enjoyable. If I am looking for more love and beauty, I will see more love and beauty.

The next poem is simply about hope, faith, acceptance, and the beauty and delight of the Soul once born, living forever looking through the eyes of God, living in your Wholistic nature.

*ONE MORE night looking up at the stars  
another full moon shining on me  
and lighting up the night  
and still in love with you*

There's a full moon every 28 days. It's very redundant. It's the destiny of the moon and the stars. My appreciation of that full moon, which means that each night I am out looking at the moon and the stars, means that I am out appreciating the sky. I am always striving to experience more love and beauty. A few years ago I suggested that people buy cameras and begin to take photographs of beautiful things in order to retrain their mind and thinking towards looking for the beauty in life. Many people are so busy trying to get their beliefs met, or are so caught up in everyday life that they don't have time to look for the beauty. If you have a camera to take pictures of beautiful things, you make the time to look for beautiful things in your busy life. It is a retraining, or a shifting of our attention. *and still in love with you*...the love of Love.



*with that feeling of a young heart  
and its first taste of love*

Everyone knows what that *first taste of love is*, that first taste of ecstasy that comes when love just starts overflowing.

*and a yearning for that freedom  
that i know will be mine  
when I give everything for love*

Here comes the risky part. *yearning for that freedom*, for the liberation, the freedom of not being concerned about the ego and getting our needs met, not being concerned about the opinion of others and what they think of us. *and a yearning for that freedom that i know will be mine when i give everything for love*. When you totally surrender to love, not for anything you might get, but for love itself, the freedom, the exhilaration can take you beyond the Physical into the Mystical, and beyond the Mystical into the ecstasy and the God Consciousness. This is what will happen if you allow your Self to follow the Holy Stream of love.

*like a warrior in an ancient world  
or Jesus walking on the water  
that cry for freedom  
comes from every soul*

The warrior is fighting for freedom, for himself, his dharma, and for others. Jesus walked the earth and tried to help others be free through sharing knowledge of how they could realize their Wholistic nature. *that cry of freedom comes from every soul*— no matter what age we are, there is that cry from the Soul for freedom, freedom to be in love, freedom to fulfill our dharma.

*whether you have a gypsy heart  
or you want to till the soil  
that song of freedom  
and the love in your heart*

*becomes the bride  
and the grace of God  
the honeymoon*

It really doesn't matter what our station in life, or what our interests are—*that cry for freedom* is there. This is why communism and dictatorial regimes are such a violation of the human spirit. Those of us who live in a free democratic society should not say it is simply our good karma and ignore the people who are under the rule of tyrants and dictators. We should be vibrating out that cry for freedom to inspire others to want more. Freedom isn't limited to just physical freedom, but freedom to learn, study, and express your true self, which is the nature of the heart/mind and Soul. *that song of freedom and the love in your heart becomes the bride and the grace of God the honeymoon*. The groom is symbolic of our consciousness. Once our consciousness has union with the love of our Soul, our Satyam nature, then *the grace of God is the honeymoon*. You have then reached the kingdom of God and all else can be added.

*the embrace of bodies  
the beauty and joy  
and the rhythm of souls  
and like every lover before me  
i will dive into your ocean*

It starts with sex, the embracing of bodies. The procreation instinct is part of the perfection, the completion in the union between two people. Then it goes to *the rhythm of the souls*, to the Satyam Consciousness, and then it evolves to diving into the formless. This is the evolutionary state of each person. In the beginning they are satisfied with the love and union with another person. Pretty soon they want the universal union with the whole consciousness, that of the Soul...*Om Satyam, Om Shivam, Om Sundaram*. After that they want to dive into and experience the pure Satyam Consciousness.

*the moon dances tonight  
with the grace  
only angels could imagine  
in the garden of light and shadow*

*the garden of light and shadow* is the duality, the cosmic play. *with the grace only angels could imagine* is when you can see the purity and beauty, and overlook the darkness and limitations. Angels have that innocence. They have not yet had an incarnation at the Physical. They are little baby Souls who are still innocent.

*and while the music plays*  
*some come to say hello*  
*and some will say good-bye*  
*some will give blessings*  
*and some blame the stars*

In the cosmic play, in our dance or journey, we will meet people. Some will be new friends, some will be friends that are leaving or parting ways. *some will say hello and some will say good-bye. some will give blessings*, means some will be more highly evolved. The Realized Souls will give their blessings and give something that is uplifting and inspirational. *and some will blame the stars*, some will say it is someone else's fault. They will blame the external. We need to accept responsibility for our own happiness.

*and the moon will dance through the night*  
*with grace and perfection*

The moon and the stars are perfect. They are part of the perfect oneness or the perfect God. We work to remove our samskaras so we can experience the *grace and perfection*.

*will dance with the mountains*  
*and dance with the trees*  
*will dance with the tides*  
*and dance with lovers*  
*dance to the rhythm of heaven and earth*

The moon is the reflection of light. It is the Sundaram Consciousness. It isn't the Satyam Consciousness, which is the light itself. The moon symbolizes the delight and enjoyment of our Wholistic nature and the cosmic play. It is interacting with, and has union with, the mountains, trees, tides, and lovers. *dance to the rhythm of heaven and earth*, meaning the dance is a dynamic interaction or wholistic relationship. This union enjoys, appreciates, and delights in the Divinity or essence of Love that permeates

everything from the heavens to the earth. It doesn't get stuck by wanting to possess or own.

*and i long to embrace you beneath the light  
of that beautiful moon*

Even with all this beauty, the Soul is still calling out...*and I long to embrace you*, We long to have union with that Satyam Consciousness. If we pursue all that is beautiful, it will never be enough. It may be delightful, beautiful, blissful, and we will enjoy it, but it will not be enough.

*and dance one more time  
dance across the water  
maybe even dance across eternity  
to the other side of night*

No matter how beautiful life on earth is, there is a desire to dance with God, dance with Satyam. *dance across the water* is the union with the Divine Consciousness. *maybe even dance across eternity* is the realization that even if I dive into the formless, into eternity, that I will come out again—maybe in an hour, a day, in 100 or 2000 years, transformed. I will come out again *to the other side of night*, into the creation again, come out once again...transformed.

The Soul, once born, lives forever. The realization that we are eternal Satyam, Shivam, Sundaram is the liberation into life, the liberation into God. This is what this stanza is all about. This ecstasy, this joy, this freedom comes with the realization that we are infinite and eternal *Satyam* (love), *Shivam* (harmony and virtue), and *Sundaram* (bliss, joy, and happiness). This freedom and ecstasy allows life to be delightful, with no need to limit it. We were created to go out, explore, experience, and delight in this cosmic play, or in the Divine essence within the cosmic play. Then come back within to the peace of the pure Satyam Consciousness without form. We don't worry about annihilation. We don't worry about losing loved ones or material objects because we have realized there is a coming and a going—the waves rise and they fall every incarnation, every day, even every creation.

The realization of mukti (freedom) is the realization of our Divine nature, or our Wholistic nature. This is what this poem symbolizes. Once again, this poem is simply about the hope, faith, acceptance, and the beauty and delight of the Soul, once born, living forever.

Namaste

## Four

*Saturday 8/18/07 12 Noon*

The realization that we are created in the image of God, that we are eternal Satyam Consciousness is probably the greatest realization that we could ever have. It frees us from all our fears and insecurities. It frees us into living our life in a manner that is in harmony with *Om Satyam*, *Om Shivam*, and *Om Sundaram*.

All people take on original sin, which is the idea of separateness or incompleteness, when they take an incarnation. Most people live their whole life with the idea of

incompleteness and separateness.

*The realization that we are created in the image of God, that we are eternal Satyam Consciousness is probably the greatest realization that we could ever have.*

Thus, every desire, motive, and action is driven by the need to find completion, and is influenced by the four primal instincts, which are the need for food, the need for sleep, the

need for procreation, and the need for self-preservation. Most people don't realize how much of their life is based around these four primal instincts. They don't realize that they

live their days looking for food, shelter, a mate, and for survival. They also live their lives in fear of loss—losing their jobs, their mate, their health, and even of losing their life.

The major religions of the world all talk about being saved, about having to save your Soul from eternal annihilation or eternal punishment. This concept is based on fear and driven by the four primal instincts (food, sleep, sex, and self-preservation). The *four horsemen of the apocalypse* is symbolic of bringing about death, disease, and destruction to humanity and the world. This fear of loss causes people to live their lives pursuing the fulfillment of the four primal instincts and the harvest of materialism. It doesn't matter whether we live a perfectly healthy life or a dysfunctional unhealthy life, death will come to us all. Birth and death are a small part of our whole life. They are just another day in our eternal journey. However, in order to realize this, we must experience a greater reality. We have to experience the Astral heavens, not just read about them. All the religions teach about living beyond earth, yet everyone fears death. All religions talk about the greatest ecstasy is to be with God, yet people are so attached to the objects of their affection that the thought of leaving those objects brings them to a temporary state of mental and emotional fear and insecurity.

When we come to the realization that living under this idea of incompleteness is a very unhealthy and incomplete lifestyle, we will begin to seek something higher. Until then, we will say that life is just the way life is, or phrased another way, “Life gets hard

*We have to choose how we want to live. We have to choose what we want to be aware of.*

and then you die.” When life gets unbearable, most people want to die, but very few are willing to commit suicide. This shows that they don't really believe that life is better on the other side. A few have such a distorted and dysfunctional view that they are willing to kill the body and search for a better place, not realizing that it is not our environment but our consciousness, ideas, and beliefs that create our heaven or hell, whether here on earth or in the Astral or Causal realms.

We have to choose how we want to live. We have to choose what we want to be aware of. This can be difficult because we are a product of desires and creatures of habits. These habits may have come from incarnations ago. Long ago we may have set

something in motion and now we are the product of those interests and desires and actions. In order to change our view of reality, change our life, we need more education. We need to read, study, and hear about new things, and then we need to go and explore. The Holy Ones, the Realized Souls, come to earth and help humanity to gain a larger view through providing new choices, new processes of re-education.

The Holy Ones give humanity an alternative to the limited earthly life. They allow humanity to see that there is more to life than just the material world. They give techniques on how to experience more than just the material world. They remind humanity that they are created in the image of God, and that it just takes an inward awareness to realize this. Inner awareness starts with meditation, calming the mind, body, breath, and ego. We withdraw our attention and beliefs from the senses and the external. We let go of the beliefs that we have to have something outside our self for our happiness. For a short half-hour or hour we are willing to withdraw from the external. We don't look inward at our mind and subconscious, which is concerned with the external, but we look inward towards the Soul until we actually begin to feel and experience the Satyam Consciousness that is beyond the idea of incompleteness.

*Inner awareness starts with meditation, calming the mind, body, breath, and ego.*

This withdrawal aspect of the inward journey is the fifth step of Patanjali's Yoga system. It is the step where we begin to actually experience that we are created in the image of God. Before we experience this step it is just theology or another external belief.

In the past, the Realized Souls have shown miracles so that humanity could see that there was a greater law or understanding. I'm not suggesting that miracles aren't still happening, but I am suggesting that miracles are not what we should be looking for in the teachings of the Realized Souls. "Unless you see signs and wonders" is still an external thing. The standard now becomes your own awareness, the experiences you have, and what you are able to experience including the presence of a Realized Soul. This is the inner miracle, the "signs and wonders" we should be looking for.

To be in the presence of a Realized Soul is equivalent to sabikalpa samadhi (the state of super consciousness or union with God). However, unless you can experience



sabikalpa samadhi in meditation you won't know what "equivalent" is. If you don't know what the experience is, you can be in the presence of a Realized Soul and you may not realize or utilize it. Sabikalpa samadhi is union with God, the experience of super consciousness that still has "seed" or individual identity. This experience is to explore our oneness, or how we are created in the image of God. This becomes the goal of the spiritual life, and it can be glimpsed in the presence of a Realized Soul.

The goal is to realize our wholisticness, our oneness, and realize that we are Satyam, Shivam, Sundaram, that we are eternal Satyam Consciousness. We do not need anything outside of our Self. We are already created complete. It doesn't mean we are God or that we are as large as existence, but we are complete. The goal and practice of the inward journey is to calm down the mind, body, breath, and ego, or the idea of separateness and incompleteness, so that we may experience our self as complete.

*We are already  
created complete.*

Most of humanity cannot even relate to this concept. The samskara or belief that they are incomplete is so accepted that they feel they need something or someone to complete them. We have such a sense of incompleteness that we do not feel connected with any part of life, to say nothing about being connected to God or all of life. We then misuse the tools that we do have. The mind is one of the greatest tools, the most powerful tool. The mind is used to relate to the Causal, Astral, and Physical realms. The mind is a mechanism or tool that can help us focus on what we want to be aware of, what we want to explore. But when we combine the mind with the lower ego, we will then explore what we believe we need to be complete, happy, have love, or be fulfilled. When we do this, we are looking for something outside our Self, something external, that we believe will satisfy us.

We need to recognize this need for completion is the Soul calling out for more. We need to recognize that the Physical body, the Astral body, and the Causal body all have specific needs. Once we begin to recognize what the needs are that we are looking externally for to complete us, we will begin to see that our needs cannot be fulfilled externally.

We have seen that our body needs food. Science and medicine have already told us that there is empty food and nutritious food, bad food and healthy food. The body doesn't just need any kind of food; it needs nutritious food. Science will eventually develop a little further, and they will see, as the yogis have seen, that the best foods are the pranic (life force/energy) foods. Pranic foods aren't necessarily the foods that science says are loaded with vitamins and minerals, but are foods that have the most prana, or life force. However, we take in only partial prana from even the most pranic foods. We draw in life-sustaining prana directly through the medulla oblongata on a continuous basis. There are yogis so focused on prana that they are able to nurture themselves with pure prana alone and do not need to eat food.

In order to truly go beyond these ideas of incompleteness, we must withdraw and go inward and experience our Satyam, Shivam, Sundaram nature. This takes place when the mind, breath, and ego are quieted. This superconscious state is called sabikalpa

*This superconscious state is called Sabikalpa samadhi. We go right to the edge of this state every night in alpha sleep.*

samadhi. We go right to the edge of this state every night in alpha sleep. For about an hour-and-a-half every night we go to this alpha state and are recharged, revitalized, reenergized, and it heals the body for another day's activity, yet most of humanity does not recognize this state.

It is not a difficult state to get to. A baby, a child, everyone can get there every night. However, a yogi is able to get there at will with full awareness. The yogi is able to go to the superconscious state by concentration and identification with the super consciousness that energizes and revitalizes the mind, and spirit.

Most of us have experienced a five or ten minute power-nap. We were hardly able to keep our eyes open, then we took a little power-nap, and we were revitalized. We have gone to the alpha state and recharged. To think that we cannot get to sabikalpa samadhi is false because it is just one step deeper than alpha rest. Everyone gets to alpha sleep each night and with each power-nap, so they are getting to the edge of sabikalpa samadhi.

The "*first three bites*," the Physical, Astral, and Causal bodies are impressionable through the external, but the will or consciousness will take a person to the state of the super consciousness. This is a conscious and willful process. However, the ability to get

there in meditation requires us to calm the attractions and distractions of our mind. This is where the mind is either the greatest tool we have, by being able to focus, concentrate, and reach the alpha state, or it is our enemy by not allowing us to go to the alpha state unless we are totally exhausted and fall asleep.

This is a difficult concept for most people to accept. They want sabikalpa samadhi, they want to know their superconscious self, they want to know their Wholistic nature, yet they can't get there because their mind is too active, they lack the focus and concentration. "There is too much distracting me." This is just a rationalization because we go to this state every night in alpha rest. It is time (for devotees) to be honest with ourselves and admit that we have beliefs in the idea of incompleteness that we are unwilling to non-attach from, even in meditation. We have a holy war taking place inside of us. Part of us wants to experience our Superconscious Eternal Nature, yet part of us still believes that happiness comes from the external illusion of separateness and that we will be fulfilled once we find the object of our attention or affection. We must acknowledge this, because if we don't, we will remain stuck in the idea that we want God, Self-realization, Wholistic Consciousness, but something unseen, some unknown source is keeping us from it, while in reality, what is keeping us from it are just our desires in the idea of incompleteness.

In my poetry I talk about *dancing with the devil* and *all my sins are being laid out before me like a feast at the devil's table*. A feast is food that is appealing. Most people see the devil and sin as negative and bad, while something positive and beautiful are not seen as the devil. "I don't want the ugliness, or hell, or hatred, or disease, but I do want all the positive stuff." Unfortunately, in the world you cannot have one pole without the other. You must have them both. Even though you can enjoy one pole (sattvic/positive) and identify with it, but you must accept that the opposite pole (tamasic/negative) will also be there.

We must have the courage and honesty to actually look at our desires and beliefs and in what we think will bring us happiness. This may take actually sitting down with pencil and paper and asking, "What can't I live without? What would make my life so empty that I wouldn't want to go on if I didn't have it in my life? What am I afraid of

losing? What am I clinging to? What is my attachment? What is my mind thinking about night and day? What am I dwelling on?"

Swami Rama said the difference between the saints and the average person is that the saints don't dwell on the negative. Most devotees think they are not dwelling on the negative, but Swami Rama and the Realized Souls define "the negative" as "the limited." The Causal, Astral, and Physical is the negative pole of our Wholistic nature. On the positive side we have God the Absolute, the Christ Consciousness, and the Holy Stream, with the Soul and the heart as the gate or the doorway of this polarity. So, the *first three bites* is the negative. Swami Rama meant that the difference between the saints and humanity is that the saints do not dwell on the limited. They strive to constantly focus and have their attention on the unlimited. One of the goals of meditation is to experience the unconditional love, ecstasy, and omniscience of God. Once we can experience this, then it is easy to non-attach from our ideas and the beliefs in the limited.

The difficult part of this process is in letting go of our attachment until we have something better to replace it with. This brings us to discipline and daily effort. *There is no single experience that will enlighten anyone.* There are experiences that will enlarge

*The mantra must be accompanied with a meaning or understanding of the goal or purpose of the mantra.*

our vision, but it is still a willful choice to learn and grow into a larger vision through daily effort. We cannot just repeat empty mantras. They have to have a meaning, and to have a meaning they must have a goal. We

have to understand that we are not just repeating a mantra to experience something nebulous. The mantra must be accompanied with a meaning or understanding of the goal or purpose of the mantra.

We will not sit down to spend our time repeating empty words when we believe our happiness lies in the external. We are so under the influence of the idea of incompleteness that we need to have some inspiration to give up our attachments, even temporarily. This is why it is important to read the books and messages of the Realized Souls. It reminds us that there is more to life than the four primal instincts. These teachings will remind us that we are created in the image of God, and will inspire us to do the practices that will enlarge our vision so that we may have the experiences of our

Wholistic nature. If we don't do this daily and consistently, then we will be reminded of what the five senses are aware of at every given moment, which is the limited. Reading the teachings of the Holy Ones will give us the inspiration to withdraw from the senses, and give us the hope of experiencing our Wholistic nature by going inward. We must be disciplined in our efforts to be focused and concentrated until we have these experiences constantly.

Studies have been done of people sleeping. The researchers went into the rooms while the people were sleeping and did various things. When the people woke up they were asked if they remembered anything that occurred and they said they remembered nothing. Yet under hypnosis the people were able to remember the researchers being in the room and the exact things they did. This shows that even in deep sleep we are aware of what the senses are telling us. There is no escaping the influences of the senses unless we consciously and willfully withdraw through meditation. We read the Holy Ones because they are the only ones who are saying that happiness is our very nature. We are created in the image of God, the eternal Satyam Consciousness. Liberation, realization, enlightenment are about identifying with that nature.

The Royal Path allows us to live our life in a manner that has physical activity, allows us to provide food, clothing and shelter, and allows us to have interests and delights in life through love and beauty. The Royal Path allow for nurturing the senses through art and beauty. It allows us to try to understand and be in harmony with the cosmos or the whole creation. However, the Royal Path is not complete unless we have meditation or transcendence. Meditation is not just repeating a mantra, which is concentration. When I say meditation, I am speaking about sabikalpa samadhi or the "be ye still and know that I am God." These four ingredients (Sex-Love-Prayer-Transcendence) make up the Royal Path. It is what helps us live or experience our Wholistic nature.

Most people are very much under the influence of the cosmic Mayac sheath. In ancient times the priests call this Mayac sheath Satan. They tried to scare people into being good, and they just created more fear. The Mayac sheath is not an evil thing. It allows for the cosmic play, for the cosmic beauty, for the diversity. It is truly beautiful

when viewed wholistically. However, if you want to experience your Wholistic nature, you must go beyond this Mayac sheath.

There is only one way to go beyond the Mayac sheath, and that is to calm down the body, mind, breath, and ego and experience your self as being created in the image of

*When you are permeated with Satyam Consciousness, you feel complete—complete ecstasy, complete with no desires or ideas of incompleteness.*

God. This isn't about believing or thinking that you are created in the image of God, but the actual experience of your self being created in the image of God. When you are permeated and saturated with the Satyam Consciousness, you feel *complete*—complete ecstasy, complete with no desires or ideas of incompleteness. There is only

one way to do that, which is to calm down the body, mind, breath, and ego. After you have this experience, you can then learn how to identify with your nature with a calm ego, but still have the mind, breath, and body in motion. This is the state they call nirvikalpa samadhi, which is the state that the Realized Souls live in. They are so identified with the God Consciousness and the Christ/Krishna Consciousness that they have no identity with the individual ego. It is not a state of annihilation or cosmic blahness. It is truly a state of freedom, of inclusiveness, appreciation, and delightfulness of every aspect of living.

The Dervish (Sufi tradition) does not hide their awareness, and they do not go around trying to force enlightenment on individuals or societies. A student once asked Sri Yukteswar (Self-realization Fellowship) if he read minds or knew what the student's thoughts were because it seemed to him that Sri Yukteswar knew just what he was thinking. Sri Yukteswar said, "No, I don't go there. Where the Lord is not invited, neither will I go." What he meant was that unless the person's mind was open to include God, Sri Yukteswar wasn't interested in going there. This is why the Realized Souls live in the world but not of the world, because where the Lord is not invited, they don't go either. They walk around and see the beauty of Divinity. They see the Satyam Consciousness and they see the Soul everywhere.

What do we want to experience in meditation? Are we looking for the God Consciousness? Are we looking for our Wholistic nature? Are we looking for the

vibration of the Soul or Satyam? Do we want to feel love? When we want to feel love, do we think about the bubbling over that happens, or is it like Dylan said, “*Love...it always seemed to hit me from below*”? It is free will and choice. We must be honest enough with our self to recognize that it is our choice, our free will, and that we actually stop one chakra short of samadhi every night in alpha rest.

When you are really tired, all the things you wanted during the day are no longer of interest. You just want to rest and recharge. As soon as we get recharged, we may then want all those things again. This is the place for self-analysis, and we must do it to recognize the ideas of incompleteness. We must not only recognize our ideas of incompleteness, but then must have the courage to go beyond them. “No, I want more than this. I will non-attach for an hour while I meditate. For that hour I will put my ideas of incompleteness aside while I go inward. When I come back from meditating, I can pursue my ideas and activities. For one hour I will non-attach.” It has been scientifically proven that everyone goes to the alpha state. Knowing we are able to go there, then it is just a matter of calming down the body, mind, and breath to go there willfully when we meditate.

When we begin to feel the energy, or the Satyam Consciousness, we can also see that there is something beyond our individual ego or identity. We can surrender and go beyond our ego-self into our higher nature. This is a very simple process if we are willing to go beyond our ideas of incompleteness, simple but not always easy. In order to do so, we must be honest enough to do self-analysis, and acknowledge what we believe we are getting from our ideas of incompleteness. We have to be courageous enough to say, “This is just a new skin for the same old drum. The last one didn’t fulfill me, and the one before that didn’t fulfill me, so I doubt that this one will fulfill me either.” Christ said, “Seek ye first the kingdom of God and all else is added.” The “all else” that is added is the appreciation and joy of the diversity that is God in creation or manifestation.

*When we begin to feel the energy, or the Satyam consciousness, we can also see that there is something beyond our individual ego or identity.*

If we haven't gone beyond the idea of incompleteness, we will not appreciate and enjoy most of life because we will have such a limited idea of what it is we need to complete us. We must recognize our illusions are nothing more than illusions. We must be honest about it.

We non-attach an hour or two each day while we withdraw and go inward. The rest of our day can be spent pursuing the Physical, Astral, Causal, and all our hopes, dreams, and aspirations. It doesn't take much time in samadhi each day to have greater vision. We don't have to meditate all day long to appreciate God. We only need to meditate to that superconscious state and identify with our Satyam, Shivam, Sundaram nature.

While we have an ego,<sup>††</sup> we need to identify with the higher ego of: "I am Satyam, Shivam, Sundaram. I am eternal Satyam Consciousness." This is still an individual identity, but of the higher ego. Free will allows us to identify with whatever we want, either larger identities or more limited identities. Whatever our identity, it comes through the mechanism of our ego. The lower ego will bring tamasic experiences of self-centeredness and pain and suffering. The higher ego will bring sattvic experiences of joy and bliss.

When we are in our higher ego, we can identify with God as our nature, and our lower nature would be our individual Soul. We can still have a duality, with one hand on creation and the other hand on God. We must choose the unlimited and we must not accept the limitations as reality. We must not accept the idea that we can't get to samadhi, or that meditation doesn't work, or that it takes years of discipline and practice to get to samadhi, because we get to that alpha state every night in our rest. However, in alpha rest you stop before you go into the superconscious state of union with God. You come right up to that point then go back to play in creation. In meditation you can also do that. You can get recharged and feel blissful in the alpha state. You can get so much energy that you can't even sit still, then you come out of meditation and go out and play. However, we must set

*The lower ego and the higher ego bring different experiences.*

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<sup>††</sup> The ego is the idea of "I," or ownership; it is the idea of separateness. The ego has both a positive pole (our higher/universal nature or sattvic nature) and a negative pole (our lower nature or tamasic nature).



our goal to surrender to the God Consciousness or the Christ/Krishna Consciousness, or the Holy Stream, not just stop at the alpha state.

It is all about choice. The choice is determined by our education. You have to know what your options are and what you have to choose from. Without the knowledge that these higher states of consciousness are our nature, and the nature of all life, we cannot choose them. A person who is not educated as to what is beyond the earth in the mystical realms does not have those choices available. Lack of awareness becomes lack of choice.

Intent, Willpower, and Free Will all work together. Faith or the belief and hope that it is possible to reach our nature is also important. We go within to see, experience, and identifying with our true nature. All that is necessary to have this experience is to calm down the body, mind, breath, and then we are on the edge of the alpha state, where we calm down the ego and go into the superconscious state.

This is a simple process. It takes courage, right activity, and preparation. The right activity and preparation is simply the willingness to be non-attached from our beliefs that our happiness, fulfillment, completion, our love, and security come from some kind of external source or activity. “Be ye still and know that I am God,” this simple belief that we are created in the image of God allows us to make this step. This is why it is important to listen to the Holy Ones. They remind us that we are created in the image of God. They share this wholisticness by their living example.

When I went to see Sri Chitrabhanu, it wasn't anything that he did or said that influenced me. It was what I felt when I walked into his presence of Satyam

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Consciousness. I knew that this person had what I wanted, and I wondered how he gotten it. He didn't have to convince me to do any of the practices so I could be happy. I just felt the bliss. I knew it was possible and had been trying my whole life to get to that state, but I couldn't successfully keep it. I bought his books, studied his works, and began to practice his teachings because those are the things he said he practiced to get to that state that I wanted. This is also why we must identify with the message of the Holy Ones. They have

that state. They not only share that we are created in the image of God, but also share how to attain that awareness, that wholistic identity.

Self-realization is a choice. We can choose the limited, or the unlimited, or the eternal. This is our free will. The Royal Path allows us to pursue both the unlimited in meditation, and to pursue the limited in our Physical, Astral, and Causal activities. We can pursue our beliefs harmoniously, as long as we are honest enough to acknowledge what those beliefs or activities bring us. If we do our activities and it brings us misery, we give them up. It is about Free Will and choice.

You make it to the alpha state every night, and that is like making it to the doorway. Knowing that, it should be easier to get to the alpha state in meditation. It is just a matter of focus and concentration. It isn't something that takes years of practice.

Namaste

## **Five**

*Saturday August 18, 2007 7 pm*

*Om Shakti Ram Rama Shiva Om.* This is a very simple mantra that means, “rejoicing in God completely.” When we are rejoicing in God completely, we have constant remembrance or constant awareness of God. Hazrat Inayat Khan said there is only one sin, which is to take a single breath without remembrance or awareness of God.

We strive to have the experience or realization that we are created in the image of God. When I had mystical experiences with God at a young age, my interpretations of those experiences, with my young mind, was that God is love. This is what I felt and experienced. This is what I pursued, called out to, and defined as God. Years later I learned the Sanskrit language and rather than saying, “God is love,” I began saying, “God is Satyam.” The difference is that the word “love” when pronounced properly will only vibrate the first and second chakra, which is limited. However, the word “Satyam” will vibrate from the first chakra to the medulla, and to the heart chakra. The heart chakra is where the Soul resides. This is where you feel love, in your heart. The bubbling over of the Satyam Consciousness is experienced by the repeating and identify with “SAT-YAM.” This is the “eternal Love.”

“Sin” is to be without the awareness of love. When we have pain, suffering, and loneliness in our lives, this is the result of a loss of awareness of our Satyam nature. Time spent without experiencing Satyam truly is missing the mark. Because we are created in the image of God, we need to begin to experience and live within our Divine nature.

The spiritual life and practices are simple. They aren’t always easy, but they are always simple. We can experience more Satyam when we choose Satyam as our goal. We can experience Satyam when thinking of God, or thinking of and feeling our devotion towards God and the Holy Ones. We can experience Satyam when thinking of nature, animals, people, when seeing beauty, and when going for walks. Life can be simplified. This is why spirituality can be simple, and we can go beyond the ego by focusing on the Satyam, Shivam, Sundaram nature of all life.

The first work of spirituality is the unlearning, the going beyond the small ego-self. We stop thinking of ourselves, and what we want for ourselves. We do not think about what would make us happy. We don’t even think of our spiritual progress. We begin to think first of others, and of how we can help or serve them. We think of others in a manner that is in harmony with *Om Satyam, Om Shivam, Om Sundaram*.

*We begin to think first of others, and how we can help or serve them.*

I have talked about doing that which is beneficial for the individual and the international community. My interpretation of this is that if we do what is beneficial for the universal community, then we (the individual) will benefit. What is beneficial for the universal *includes* the individual, us. The process of going beyond the ego-self is the true work that we must do. It is simple...we think of others first. We think of others, whether it is our friends, our family, the community, the international community, the saints and sages, or God. We must come to the spiritual desire to want to experience Satyam at all times, to want the bubbling over, the excitement, the joy that comes from going beyond the small ego-self. We must desire the dynamics, the thrill, the exploration, the ecstasy of being selfless.

Truly, if you are giving 100% of your attention to any interest, you don’t have time to think of your self. There is no thought of “I-ness.” There is only the thought of attainment or accomplishment. There is no “I” thought when you are giving 100% to the

“other.” With healthy dreams, goals, skills, and interests, there is no thought of I-ness. You are trying to attain. This is true in your business, when preparing a meal, or playing music. When you focus, you are thinking and concentrating on the object of your desire. If you make the object of your desire beneficial for others, beneficial by including Satyam, Shivam, Sundaram, then it becomes for God. You will then begin to harvest what you are giving to life because life will give a similar vibration back to you.

The realizations that came to me when I was young were: 1) that God was Satyam, and the law of karma worked, and 2) that what I gave to life was what I was desiring, focusing on, and looking for, and this is what would come back to me. It was an easy step to recognize the incompleteness of wants and needs. I could recognize when I was thinking of a want or need, I was giving that limited vibration to life, and that vibration also implied that I could not be happy without my desire. I was young when I recognized that the desire to “have” was part of this idea of incompleteness and it would only attain more incompleteness.

The desire for something is what you are vibrating, thinking about, and feeling. What you will receive back is the vibration of desiring, and then what happens is the desire of incompleteness will grow even stronger, and yet may never be fulfilled. “I want love,” is almost an assurance that you aren’t feeling love. You are not saying, “I am *Om Satyam*,” you are saying, “I want to have *Om Satyam*. I don’t have it, but I want to have it.” Your very act of wanting or desiring something for yourself is karmically standing in your way of attaining the object of your desire. This is why individual will that is self-centered is very limited, and little will be accomplished. However, if the will is for the benefit of the universal or the community, it has more power. You aren’t thinking of what you will receive, but of what you will give, and ironically, what you give to life, you receive back from life. When you say, “I am only *Om Satyam*,” and that is the vibration and feeling you want to share with others, you will begin repeating the mantra until you feel the bubbling at the heart. You then begin to interact with others without judgment of the mind, but with the heart.

*If the will is for the benefit of the universal or the community, it has more power.*

When I was young, the concept of desiring God was a reasonable, intellectual, and logical step for me. It was easy to keep my life simple because I knew that all I had to do was think of Satyam, think of others, and the love and joy would begin to flow. If I felt a desire for something for myself, I would feel the disappointment of either not getting it or not feeling satisfied with it.

We need to understand what Hazrat Inayat Khan meant when he said that the only sin is to take a breath without awareness of God or Satyam/Love. “Sin” means missing

*“The only sin is to take a breath without awareness of God or Love.”*

Hazrat Inayat Khan

the mark. If the mark is living in our nature of *Om Satyam*, of Divine Satyam, then missing the mark or not being aware of the Divine love is missing the experience of *Om Satyam*. It is seemingly very simple. However, the difficulty comes when we

think we need to have something to complete us. This happens when our mind and ego become involved and tell us that we need something outside of our self for our happiness. All the Realized Souls tell us that we need to have faith, that the grace of God has already provided everything. We just have to come to the realization that we already have Satyam, happiness, and security because those things are our very nature. Once we have that realization, we will see that we don’t need “things” in order to experience our nature, or to feel secure, or to feel love because eternal Om Satyam is our very nature.

When we do a mantra, and affirm it, we will begin to feel and experience that vibration. Our attention will begin to go beyond our small self as we begin to feel our larger Consciousness. When we have the discipline to do the practices, we are beginning to be a master of our destiny. We can now take control of our life. We have free will and we can choose to experience Satyam at all times. We can choose to say *nay hum* (not this/not that) to our lower nature. We can choose to focus on and experience Satyam at all times. We can choose to identify as the Soul, as Satyam, Shivam, Sundaram. This will not be difficult to do, once we recognize that this is what will bring us the experience of more Satyam.

Unfortunately, there are many false beliefs due to the Mayac sheath, and the individual ego (original sin); and thus, it seems easy to believe that the incompleteness is the true reality. Humanity finds it easy to believe that a few more things would make for

a better life. This has been the problem for humanity from the beginning. We leave the Garden of Eden because we are influenced by this illusion; then we go chasing after love and happiness in the external. It all seems natural because everyone else is also doing it.

There are only a few people who come around in our lifetime, even if they don't come into our life, that say differently. These are the Realized Souls. There are Realized Souls in every generation, yet very few people know them or believe in them. Until this age of telecommunication, if there was a Realized Soul in India or China or Europe, very few ever heard of them. The greatest thing of the 1960s was the spiritual awakening that blossomed around the world. The Realized Souls had their writings printed in all different languages, and their books could be found in bookstores around the world. The whole world could then discover that it is possible to realize our nature.

At this retreat, as we are listening to the Gyuto Monks, Swami Rama, and ourselves chanting for two days, it creates a powerful vibration, which is another blessing of the twentieth century. You can be in the presence of the Realized Souls, and have darshan, simply by the vibration of their voice in their recordings as you chant the name of God along with them. You can have this boost and focus of their energy. These are all blessings of the twentieth century. However, they are only blessings if we accept their vibrations into our heart/mind and have a remembrance of *Om Satyam*.

If we understand that no matter what we work on in regards to the small self or the individual self, whether at the Physical, Astral, or Causal, whether of the lower ego (self-centered) or the higher ego (doing for others), if “we” are involved then it isn't about God. This is what Hazrat Inayat Khan meant by saying, “Taking a breath without the awareness of God is the only sin.” Good works and good intentions are not enough. They will not get you to the eternal Satyam happiness. Karma Yoga, Bhakti Yoga, Jnana Yoga aren't enough. We have to have the awareness of our Satyam, God-conscious nature. This is the goal of spirituality, and specifically meditation. Our activities can make it easier to calm down, or they can make it more difficult to calm down, but the goal of meditation is to calm down and identify with the Satyam nature.

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We have to look to God through the eyes of the Soul. God is omnipresent and omniscient, always has been, is now, and forever shall be. God is the Dance *and* the Dancer. If we just fill our life with that which is tangible because we feel we need it for our happiness, or it is our duty, or that we must do it, then we are worshipping false idols, and they will stand in the way of our going beyond to experience God. This is the main reason that enlightenment is not instant, nor will it happen in one big experience. It may take years to dismantle our ideas, beliefs, and attachments. It may take years to fulfill our desires. Yet, if we place our desire to experience God first, then we have time to experience all our desires, maybe not in one incarnation, but that is what eternity is for. Eternity is for the exploration and enjoyment of life...wholistically.

If we seek God first, we will have joy, Satyam/Love, security, and we will learn to live in freedom. It is very important to seek God first, everywhere. If God is too big a

*If God is too big a term that you can't relate to, then seek Satyam/Love.*

term that you can't relate to, then seek Satyam/Love.

When you interact, always be looking for the Satyam, for the beauty, for that which is beautiful, glorious, eternal, universal, and that which everyone would want to share.

If you begin to look for this, you will begin to experience God with every breath and life will become fuller, more complete, and more overflowing each moment of the day.

It is very difficult to understand what is meant by "God first," because most people don't have a definition of God. If you place Satyam first, "I want to experience Love/Satyam. I want to focus on Love/Satyam," then that is an activity that you willfully engage in. The choice of wanting to experience more Love/Satyam is easy. To experience *Om Satyam*, repeat the mantra, and vibrate the mantra. If it is done properly, you can feel it vibrating the medulla oblongata, the heart chakra, and the crown chakra, allowing more energy to come in. You can feel the vibration coming in until you feel it filling you up. It is this filling up and bubbling over that even worldly people recognize as the feeling of love. If we don't put conditions on this filling up, then it is pure unconditional Love/Satyam.

Unconditional Love/Satyam starts with the mantra and vibration of *Om Satyam*, and when we begin to experience it, we recognize what it feels like. When we can



recognize what it feels like, we can begin to feel its vibration at other times. We can walk by someone and feel the vibration because every living thing is a vibration. The Word (Christ/Krishna-consciousness) is a vibration of *Om Satyam*. Rocks, minerals, and gems are all vibrating. If we look for the Satyam with our Soul and recognize the vibration of *Om Satyam*, then pretty soon, everywhere we look and everything we are aware of gives us that feeling of *Om Satyam*. When we can recognize and experience *Om Satyam*, we become sensitive to that vibration all around us, and will feel it at the heart chakra. It makes us want to celebrate, to worship, to rejoice in life or God completely—*Om Shakti Ram Rama Shiva Om*. It starts with a simple *Om Satyam* until we begin to recognize it. The more we do it, and the more we feel and experience it, the more sensitive we become to the vibration.

Everything in life has the Divine essence that will vibrate the heart chakra. The essence of Satyam, the essence of God is in everything including the minerals, gems, trees, birds, animals, humans, angels, and the devas. The vibration is there in everything.

*When we can recognize and experience Om Satyam, we become sensitive to that vibration all around us, and will feel it at the heart chakra.*

Once we learn how to be sensitive to it, then we can feel it. We can overflow when we go for a walk in the forest and feel an overwhelming sense of Satyam coming from the trees, the birds, and from the animals. We have focused on and repeated *Om Satyam* enough that we can

recognize it. It is like recognizing certain spices in foods that you are familiar with. Other people who have never had that spice won't recognize it. The same is true if you are sensitive to the Satyam nature of life. In order to feel Love/Satyam, you have to quiet the mind. When the mind is quiet you can focus and feel Love/Satyam. When you see a child, a kitten or puppy, a lover, or something beautiful, the mind momentarily stops with appreciation and we feel Love/Satyam and joy, and this is the essence of Divinity.

To go beyond is not about giving up life or the things that bring us joy and happiness. Going beyond is about going beyond our small ego-self so we can actually attain the state that brings us joy and happiness, that of Satyam (love), Shivam (harmony) and Sundaram (beauty) or the pure delight of interacting with or experiencing God, *Om Shakti Ram Rama Shiva Om* (meaning: rejoicing in God completely).

The process of enlightenment or realization begins when we are willing to go beyond our ego-self and our ideas and our beliefs. The Royal Path allows for us to explore our desires, even those we believe will bring us happiness and joy. However, we need to be honest with our self and pay attention to see if they actually bring us the joy, love, or fulfillment that we think they will. Once we do them and are done with them, we can put them aside. It is like children who outgrow their toys. Their favorite toy one year will get no attention the next year.

*The process of enlightenment or realization begins when we are willing to go beyond our ego-self and our ideas and our beliefs.*

Eternity looks attractive because it allows for exploring the ever-new. We should want to rejoice in life (God) completely. Desire that which will bring more into our life, that which will bring more inclusiveness of Satyam, Shivam, Sundaram. “The Soul calling out for more,” is to desire that which is sattvic, that which brings us to the Satyam. We learn not to desire that which is tamasic or limited and brings pain and suffering.

Rejoicing in Satyam is to hold Satyam as the standard of what you want every moment. This is why the experience I had with Sri Chitrabhanu was so beautiful. It didn’t last just a few hours, but I was able to retain it for ten days. During those ten days the experience was there whether I was quiet or active. I knew it was my nature. Although I couldn’t live there, the experience helped me to believe that it was possible to live in that state of ecstasy and joy. It became rejoicing in God completely. The pursuit of Satyam Consciousness at all times became my priority. My priority was touching and perfecting both the inner life and the outer life. My priority was experiencing Satyam Consciousness, rejoicing in God completely, every moment of the day.

The process to attain this goal is the constant remembrance of Satyam, or constantly wanting to experience Satyam. We utilize the mantras, we utilize the constant remembrance to create this rejoicing attitude, this “seek ye first” attitude, this discipline that allows us to continuously see, feel, and experience the Satyam vibration.

Once we become aware of our nature being permeated with this Satyam vibration, we can feel it all around us. We have become sensitive to the essence of God that

*Once we become sensitive to this subtle Satyam vibration, we can feel it all the time.*

permeates everything. That sensitivity allows us to experience Satyam in everyday life with all situations. Once we become sensitive to this subtle Satyam vibration, we can feel it all the time. We don't have to repeat a mantra to feel this vibration. This is what Hazrat Inayat Khan meant when he said the only sin is to take a breath without the awareness of God. It truly seems so natural to identify with the Satyam Consciousness once we have reached this state. And to get to this state, we decide to let go of our small ego-self, of our self-centered desires and beliefs for an hour or two a day to meditate and have the experience of the pure Satyam, then we will get the experience. Once we have tasted the pure Satyam, it might not be easy to go beyond all our habits at once, but it will be easy to *want* to give them up. It just takes consistent practice to identify and rejoice in God completely.

I know that most people find repeating the mantras redundant. However, if you are doing them properly and know what they mean, you can actually feel the vibration. Once you feel the vibration, each time you chant that mantra the vibration will become stronger. If you are chanting properly, you should become so intoxicated that pretty soon you won't be able to audibly chant anymore. If you are just repeating a sentence in your head, it is a different story. If you are chanting the mantra and trying to be sensitive and attune to the vibration of the chakras and the meaning of the mantra, you will begin to feel it, and the more powerful the vibration and sensation will become. It isn't something that takes years to feel and experience. It can be experienced in a very short time with focus and attunement and by adjusting the enunciation until you begin to feel the vibration. Then you continue to repeat it until the vibration grows.

The most sacred mantra is *Om*, because it can be experienced throughout existence, with or without breath, with or without verbalization. *Om Satyam* allows us to identify and experience eternal Love, *Om Satyam*. The eternal nature of God Consciousness that always has been, is now, and forever shall be is a very subtle vibrancy of Satyam—Satyam, the completion, and an ecstasy that is beyond words.

The Royal Path allows us to pursue our Physical (action), Astral (senses), and Causal (mind) interests. We can use the mind to understand and see the beauty, see the harmony of God. However, we must remember that we need to identify (meditation) with our pure Satyam-conscious nature. All four of these ingredients make up the Royal Path. Two out of three, or three out of four ingredients will not be the Royal Path, and all are necessary to be in harmony with our nature, in harmony with being created in the image of God.

Namaste

## Six

*Sunday 8/19/07 12 Noon*

When we work on realizing who we are, we must intellectually or theologically accept what the Realized Souls have said, which is that we are created in the image of God. Our eternal nature is pure Satyam. Everything else comes and goes.

When we work on “Who am I?” we are working on that which we identify with. The only part that is truly eternal, and therefore the only part that we can truly say we eternally are, is the Satyam, the God Consciousness. Everything else comes and goes, so we can’t eternally claim it as our own. When we identify with the nature of our body and the four primal instincts, that is who we believe we are, the nature we believe we are, but it is a temporary and incomplete identity.

When we are under the influence of the Mayac sheath and the individual ego, we must accept that we believe we are incomplete. With this belief, we will spend our life pursuing false ideas and beliefs under the illusion that something external will give us some sort of happiness or fulfillment. Instead, these illusions will bring us emptiness and leave us more addicted to our false ideas. An example of this illusion is the male/female relationship.

Most of humanity seems to give an obsessive amount of time and attention to the male/female relationships, believing that it is natural, and therefore their nature rather than an aspect of the Physical nature. Once we leave the earth and go to the heavens, then the male/female relationships do not have the same dynamics. When the hormones that drive this desire are not present, then the desire for romantic sexual completion is no longer there. Take young children as an example: they are not looking for romantic sexual completion. The idea of sexual completion starts when the body begins producing hormones during puberty. Before, and also after, the body produces the higher levels of hormones there will be friendships and interest in people, but there will not be the male/female sexual attraction. We can accept the beauty, dynamics, and fulfillment (having children) of the male/female relationship is a natural aspect of our physical nature. However, we need to give as much time and attention to our Wholistic nature as well.

We must recognize that on the spiritual journey there will be obstacles to our discovering who we are. Obstacles are not in the external. The obstacles are our samskaras and beliefs that we are incomplete, and these will get reinforced by the external. Something becomes an obstacle when we know we want to go beyond it, but we keep giving in to the same old habits and ideas simply because it is so readily available.

*We must recognize that on the spiritual journey there will be obstacles to our discovering who we are.*

“Who am I?” is about realizing our whole nature. This includes the nature of the Physical and the Physical body. The Physical body isn’t our Wholistic nature, and it is not who we are. It is like an article of clothing we wear to express who we are. The Astral is not who we are. It is just another article of clothing we wear to express who we are. The Causal body, the subtlest of all bodies, is not who we are. It is an article of clothing that helps us fulfill the Soul’s desire. The Soul is the subtlest form we have, and is the beginning of who we are—an expression of God.

*“Who am I?” is about realizing our nature.*

When we work on who we are, we will also see what we are not. If we don’t understand who we are not, we will consider it natural to live our earthly life in a manner

of working towards fulfilling the four primal instincts. For someone who is eternal, it is not an evil thing, just a very limited thing. If we are seeking our happiness in false identities and beliefs, it won't get any better with death. We will just seek our false beliefs at a different level.

Being under the influence of the Mayac sheath will not cause us to lose our immortal Soul. However, we should be concerned that we will suffer for a while longer. If we identified with the limited or false beliefs, then we will suffer because it will be out of harmony with our Wholistic nature. For everyone, life is a learning and growing process of trial and error. We can have the guidance of a Realized Soul, even a Satguru, but in reality they can only point us in the right direction and encourage us to make the journey. If we make the right effort we will discover who we are, and discover the nature of God. We have to do the work, make the discoveries, and attain the identification with our true nature. The path is for the sole purpose of learning, growing, and experiencing our Wholistic nature, which is a natural unfoldment of our Soul.

We are created in the image of God, and if we are exploring and experiencing life, there will be a joy in our learning and growing. However, we cannot feel complete unless we have an awareness of all seven levels of existence. To experience anything less than that will leave us with a feeling of incompleteness. God isn't incomplete, nor are we incomplete, but if our awareness of what we are identifying with is incomplete, we will not be happy and will feel incomplete. We will feel like we need something external in order to get love, harmony, beauty, and joy. This is where the spiritual path or the inward journey comes in.

*We are created in  
the image of God.*

It is a struggle to be aware of our Wholistic nature because of original sin, which makes it difficult to go upward, but not impossible. The path of least resistance makes it easier for us to stay where we are, stay where humanity is, stay where the yuga system is. We are just now coming out of the Kali Yuga into the Dwapara Yuga, which is a long way from the Satya Yuga. The Satya Yuga is when we can experience our Satyam, Shivam, Sundaram nature naturally. We need to unlearn "the idea of separateness" and "the idea of incompleteness" by practicing the precepts the Realized Souls have laid out, and by experiencing our true Self through the practices and disciplines of immersing into

and experiencing our God-like nature (which is created in the image of God). By God-like nature, I mean our nature of Satyam, Shivam, Sundaram.

Once we recognize that the body is not our true identity, but rather something we are wearing like a temporary article of clothing made of the breath of God and the four elements of earth, water, fire, and water...“from dust, back to dust,” we will no longer identify with just the Physical body, because we cannot take it with us, so it isn't who we are. The same is true with the Astral body, the senses. We will not identify with the senses because they too fall away, along with the mind. We really have to identify with our Soul and not get caught up in the illusion that we are limited to these bodies.

We are eternal Satyam Consciousness. We can cover up our Soul with Original Sin and not be aware of our true nature. We can identify with being human and go through all the positive and negative qualities of humanity, but nothing will change the eternalness of our Soul. We can have conflict in our life and can end up in the Astral hells, along with other people who live in discord and out of harmony. Even then, we will not stay there forever and have not damaged our immortal Soul. We stay until we are able

*We are eternal Satyam  
Consciousness.*

to work our way out of the tamasic ideas and take another incarnation. If we are not able to conquer the individual ego (the sense of “I-ness”) we will struggle.

As Mahavira says, “Those who are ready will learn through understanding, and those who are not will suffer for a while longer.” Anyone who does not go beyond the small ego, which is the sense of self-centered awareness, feels separate from God, life, and others. They will directly experience the pain of loneliness, isolation, struggle, and false beliefs for awhile longer.

We *can* experience the Soul as Satyam, Shivam, Sundaram. We can transcend the Soul and identify with God Consciousness and still be a unique Soul, a unique expression of God. The individual identity becomes identified with its nature of Satyam, Shivam, Sundaram nature. I don't mean that we *have* Satyam, Shivam, Sundaram, but that we *are* Satyam, Shivam, Sundaram.

The poem that says, *it is better to call out to Divine Mother in your aloneness than seek shelter in someone else's arms*, is the tool I used when I was dealing with the ego problem, whether the universal ego, the individual ego, or the cosmic ego (Mayac



sheath). I would call out to *Om* until I felt a union, a oneness, that was the Satyam, Shivam, Sundaram nature of God, that was the nature of my Soul. Satyam is the nature of both form and formlessness. This was the name of God that I used.

It is better to call out to Satyam (God) and feel the vibration of our oneness than it is to seek shelter in someone else's arms in the separateness. To me, seeking *shelter in someone else's arms* included calling out to a lover, interests, or the idea of incompleteness, because all those would be in the "arms of another." It is better to identify with the Oneness than it is to be identified with the separateness. As beautiful as it is to be in love with your beloved, there will still be times that you will feel separate from or isolated from your beloved. The Bhakti Yogi's notion of being in love with the beloved is a duality with which we have to be very careful. As long as there is a separateness and you can feel the love of that connection, but that connection is not the true Satyam or Shivam, rather it is the Sundaram, the joy, the bubbling over, the bliss of being in union with. However, as long as you are in "union with" the other, there will be another part of that polarity, which is the "isolation from."

Before I got the meditation techniques, my main practice was calling out to my Beloved. I would call out in devotional, emotional fervor for hours or sometimes days, until I would feel the connection. Then I would be good again. Then at some point I

*...the thunder got me to  
thinking about a drum that i  
needed to mend...*

would wander away from the garden and begin to feel isolated and alone again, so I would start calling out again. The problem with emotional fervor is that you can be 95%

of the way there, but still not feel connected. In my younger years there seemed to be many times of feeling isolated, rather than being in union. But once I got the meditation techniques, the scientific techniques, then it became much easier to feel the balance at will. Instead of it taking me days to get there, it would only take hours, and after gaining more proficiency, it would take only minutes. This is also the subject of the line in the retreat poem, *the thunder got me to thinking about a drum that i needed to mend*. I was not spending enough time each day immersing into or identifying with my Satyam nature.

*a drum that needed mending* is, symbolically, identifying with my true nature of Satyam Consciousness without any form, and spending time there everyday instead of

just getting a glimpse everyday. It is about finding the balance in my life. Spirituality is truly all about becoming more aware of life, being more inclusive, enjoying and appreciating more and more. It isn't about practicing laws or disciplines and techniques. Techniques are only to help us discover, focus, and unfold into our Wholistic Self.

In *Breath of Life, Breath of Joy*,<sup>‡‡</sup> I discuss prana and pranayama. The prana, *Om*, the Christ/Krishna Consciousness comes in directly through the medulla oblongata (located at the base of the brain). The breath acts like a pump. The longer or greater the exhalation, the more prana, the more Christ/Krishna Consciousness, the more communion with God comes in. This gives you more time to be aware what the message or vibration is. As you inhale, you are bringing air into your lungs and prana comes in with the air, so you are also getting prana on the inhalation. When we begin to pay attention to the breath, we begin to experience more prana, more energy. Prana is not the sound of the *Om*, but the very life force of existence. In ancient Judaic scriptures and Egyptian writing, they talk about manna, which is prana. They said manna from heaven would fall. People were able to live purely on manna. There are Airatarians that live on prana alone.<sup>§§</sup> This comes from developing their awareness, an unfoldment into identifying with our Wholistic Self.

The *breath of life* turns into the *breath of joy* because the more prana you have, the more energy and life force you have. You also have more awareness to identify with your Wholistic nature. If you want to learn through understanding, then do deep diaphragmatic breathing, and pay attention. You will feel the prana flowing in on the

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know prana you know  
God.*

exhalation, and you will also have more awareness of your Wholistic nature. The prana comes in directly through the medulla during the exhalation.

Both Kriya Yoga and Sri Vidya Yoga talk about offering the breath into the breath. Prana is coming in as you are breathing out, so you are offering the breath of God into the human breath, and you are offering the small human breath into the breath of God. This helps to neutralize the need for breathing, and makes it easier to go into samadhi.

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<sup>‡‡</sup> *Breath of Life, Breath of Joy* is a book by Lee Timmerman on stress management and wholistic living.

<sup>§§</sup> In *Autobiography of a Yogi*, by Paramahansa Yogananda, discusses Airatarians he met who lived on prana alone.

If you are willing to learn through understanding, you will pay attention to what *is*, rather than trying to figure things out with your mind. You will develop your awareness of what you are experiencing as you are doing the deep diaphragmatic breathing. Then you will also begin to feel the energy and vibrancy and prana. Not only will you begin to feel the energy, but also it will begin to gain feelings of the virtues, insights, and revelations. The yogis say that if you know prana, you know God, because prana, in its purest form, is the Christ/Krishna Consciousness. Prana is the Word, and the Word is of God, from God, and is God. It is the God Consciousness in manifestation.

When you do pranayama, pay attention and begin to learn through understanding. Understand what the Realized Souls mean when they say there is “more to prana” than just breathing, more than just oxygen. Pay attention and begin to experience it. Begin to identify with it, and learn and grow with it. You will then be creating a habit of deep diaphragmatic breathing to bring in the most prana possible in order to charge your body, mind, and spirit with energy, and will also be harmonizing with the Christ/Krishna Consciousness.

When we do diaphragmatic breathing, we are bringing in more prana directly through the medulla. We bring in more prana directly through the oxygen that we breathe, and we are removing more toxins, so we are healthier and more energized. We will have the energy to delight in everyday life. We will have the energy and enthusiasm to enjoy chopping wood and drawing water.<sup>\*\*\*</sup> When we have the energy, we also have the ability to sit and meditate, to calm down the body, mind, breath, and ego. Then we can experience and re-identify with who we truly are. Our meditation process should be a process of: “I am Satyam, Shivam, Sundaram.” And also the process of nonattachment with *Na hum* (not that)—“I am not limited to the body, mind, or senses. I am not this limited identity or that incomplete identity. That is only a habit, or a false idea or belief.” We have to be willing to let go of the incomplete ideas and habits. However, no one can let go of the incomplete beliefs unless they have something better or more wholistic to grasp onto, something else to replace it with. This is why we must learn through understanding. We meditate so that we

*We will have the energy to delight in everyday life.*

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<sup>\*\*\*</sup> Lao Tzu said that the greatest miracle is to chop wood and draw water.

may seek and look for the Satyam, Shivam, Sundaram that is our nature, the nature of our Soul and the nature of God, and so that we may unfold from the limited into our unlimited nature.

We continue meditation (going inward) until we experience our Wholistic Self all the way to the absolute God Consciousness without form. Once we have reached that transcendent state, our work becomes to keep the *Om Satyam* all the way back to the Physical. The *Om Satyam* (God) is in everything in creation, and to see and feel everything as part of God becomes our goal. It is an inhalation and an exhalation, which starts with diaphragmatic breathing. It starts with the breath, the inhalation and exhalation, and then we must pay attention and want to see and experience more until we expand our vision and awareness of who we are, until we look and *see with the eyes of God*.

The spiritual journey and the spiritual practices are about identifying with the sacred vibrations of the mantras, which are vibrations of God. To become intoxicated while doing the practices may be enjoyable, but it is not the same as the ecstasy of identifying with Satyam, Shivam, Sundaram.

The realization of our Wholistic nature begins with the experience of God Consciousness, then it gives us the freedom and liberation to willfully and consciously go out and experience life beyond the illusion. You still play in the cosmic play, but beyond the illusion. If we are truly identifying with our nature, then at minimum, what we will be experiencing is Satyam, Shivam, Sundaram, eternal love, harmony with all life, beauty, and joy. That is the minimum. If we identify with our eternal nature, then we also experience the ecstasy of absolute Satyam without motion, which is our eternal nature.

*The spiritual journey and the spiritual practices are about identifying with the sacred vibrations of the mantras, which are vibrations of God.*

I had been meditating the night before the first time I was to see Sri Chitrabhanu. I had heard that he was a master, so I prayed to Divine Mother. “Divine Mother this may influence my life. I have left my wife and child at home to come down here this weekend and it has already caused problems. I need to know if this person is Realized, otherwise I may be wasting my time.” Shortly after that, Sri Chitrabhanu began to manifest to the

point where I could see him. The energy was so intense that my whole body was shaking. I could not hold my concentration. Passing through my mind was even fear of my own annihilation, that the cells of my body would be dispersed by this phenomenal amount of energy. I opened my eyes to see who it was, and it was Sri Chitrabhanu. The bliss and ecstasy at that point was phenomenal. I did not sleep the whole night. When I went to see him the next day, it was more of the same Satyam, same bliss. I didn't sleep that night either. There was more bliss and energy the next day at the third talk. I was able to keep the ecstasy for ten days. After ten days I lost that ecstasy, but what I gained in that ten days was the drive to not let anything stand in the way of living in my nature at all times. I realized that it was my openness to the *Om*, to the God Consciousness that allowed me to experience these waves of ecstasy. I was also able to see when I began to close off from that completeness, when I began to take on limited identities.

Truly, the Open Path is all about identifying with our Wholistic Self, with our Satyam Consciousness, and allowing or willing our self to open our heart/mind to feel these waves of ecstasy. Then we can go out and interact, and try to touch and perfect both the inner life and the outer life. In the beginning, it isn't always easy. We may stumble, we may even create obstacles, we discover obstacles and vulnerabilities. Still, it is a simple constant process of inhaling all the way back to the ecstasy, then exhaling back out all the way to the creation and trying to keep the ecstasy during our everyday life in our activities.

“To touch and perfect” is not about seeing the perfection from atop a mountain in our meditation. “To touch and perfect” is to be an active participant in life. We identify with our Wholistic nature. This becomes the goal. This is what Mahavir meant by “learning through understanding.” We get a glimpse and we say, “That is a glimpse of my nature. I will do everything to live like that at all times.”

The breath of life starts with retraining your breathing habits to deep diaphragmatic breaths. It begins with that, but the next step is to increase our awareness until we finally reach the point where there is never a breath without awareness of God. We start by increasing the prana until that unfolds into the removal of toxic beliefs, illusions, and ideas. Then we will be one with our nature, one with God.

Namaste

## Seven

*Thursday 8/21/08 6:30 pm*

Upanishad...sitting close to our Soul, sitting close to God.

“Sitting close” means sitting close to our Wholistic Self. Every human being has the innate desire for happiness, love, joy, and friendship. Unless we come to our Wholistic Self, we will find life to be incomplete. We will find ourselves struggling to feel secure within our own nature. We will struggle to be satisfied with who we are and who we want to become. We will find it difficult to maintain loving, kind, and compassionate friendships and relationships. This struggling with life is what brings about suffering for humanity. However, if we come to our Wholistic nature, we will discover how to live within our nature of Satyam (Divine love), Shivam (Divine harmony), Sundaram (Divine joy).

There are two basic religious schools of thought. One is that there is only God, an idea of oneness. The other thought is that God is away in the heavens, and there is God’s creation, which is the idea of separateness. Both schools of thought are true. In reality, there is only one God, one life, only a oneness, of which everything in creation, including us, is a harmonious aspect. But there is also the Mayac sheath, which makes life appear to

be a separateness. With this idea of separateness, God unmanifested seems to be separate from the manifested, and the Soul seems to be separate from God, and each unique Soul seems to be separate from other unique Souls. The Mayac sheath is the illusion, or the idea of incompleteness.

To come to our nature of Satyam, Shivam, Sundaram, we must embrace the philosophy that we are created in the image of God. Whether we accept the oneness or the idea of separateness with the Mayac sheath, it is irrelevant in our education because either way, we will be pursuing the greatest miracle...self-knowledge, and the realization that we, and everyone else, are created in the image of God.

The journey can be very simple—we accept intellectually that we are created in the image of God. We accept that God the Absolute, which always has been, is now, and forever shall be, is without form. From this formless God the Absolute, or Satyam Consciousness, came the Word, the only begotten, the first born, the Christ/Krishna Consciousness. From the Christ/Krishna Consciousness comes the Holy Stream, the Aum. Then around a tiny piece of this God Consciousness, Christ/Krishna Consciousness, and Holy Stream a tiny golden net is woven, and this becomes the unique Soul.

To this unique Soul is given the mind, with its four attributes, which are the ego with the ideas of ownership, then the higher mind, the lower mind, and the field of memory. To the unique Soul and mind are given the senses and Astral body. To all these

*The individual Soul correlates with the connection of every unique spirit within the interwovenness of life, or the cosmic Soul of God.*

are given the Physical body, with its five organs of senses, and the creation. This becomes the small spirit that is created in the image of the large Spirit. The small unique body correlates to the entire Physical creation, which is the body of God. The Astral body (the senses) is the spirit body of God.

The Causal realm (the mind) is the mental sheath of God. The individual Soul correlates with the connection of every unique spirit within the interwovenness of life, or the Cosmic Soul of God. Then there is the Holy Stream, the Christ/Krishna Consciousness, and then God the Absolute without form. This theology that we are created in the image of God is

what we accept intellectually, and work towards experiencing. Then we set out on our journey of self-discovery and discover the truth behind this philosophy for our self.

During all times and all traditions, Holy Ones have come to the planet and have given the message that we are created in the image of God. If we have not yet discovered this for our self, we must start the journey of self-discovery with this faith. We can utilize the guidance of the Holy Ones and Satgurus as inspiration on the way, but we must unfold and discover this truth (that we are created in the image of God) for ourselves. Every Realized Soul has said that we are eternal yet people still fear death. The fact that we are told we are eternal Souls is not enough to remove the fear of death. This is why we need to discover for ourselves our own eternal Satyam, Shivam, Sundaram nature.

*We make the discovery of our Wholistic nature our life goal.*

We make the discovery of our Wholistic nature our life goal. We discover that the eternal absolute God Consciousness is part of our nature. We discover that we have the Christ/Krishna Consciousness, the harmony, the truth of all life, the alpha and omega; we also have the delight and beauty of the Holy Stream or Aum. We discover that our Soul is pure Satyam, Shivam, Sundaram. We discover that we have the Causal body, the Astral body, and Physical body. We discover how to live in harmony and fulfill the desires that come from each body, and each level of consciousness. This includes the seven levels of creation that correspond to the seven chakras. Each chakra seeks fulfillment, and requires a different nutrition to satisfy it. This is not about renouncing life, but rather about fulfilling our desires in a manner that is beneficial and in harmony with our Wholistic Self. We don't renounce life; we renounce the limitations of our ideas and beliefs.

This journey to our Wholistic nature will be about the Royal Path, which includes how to be in our nature of happiness, how to nurture our Physical body

*This journey to our Wholistic nature will be about the Royal Path.*

with activity. It will be about how to nurture our Astral body with beauty, art, and music, how to nurture our Causal body with positive affirmations and right understanding in order to be in harmony. It will include how to nurture the Soul with Satyam, Shivam and Sundaram, the Holy Stream, the Christ/Krishna Consciousness, and then finally



immersing into the absolute God Consciousness. This is our nature, and can be experienced.

We can unfold into our nature if we make the effort to go beyond our ideas and beliefs in our limited life. To do this, we must have an open mind and an open heart. We understand that our mind is the greatest tool we have to work with, and that the Soul has unlimited potential for the exploration of life, and love or Satyam. On the other hand, the body has a very limited potential in what it can experience, how long it can live, and what it can do. The mind is the bridge between the Soul and the body. It is the mind that allows us to see how to live in harmony and nurture the body in a healthy manner, rather than in a harmful way.

Proper education is necessary. However, proper education just begins with the sacred scriptures and the Holy Ones. We must then move on to the study of our self and our own nature. We can live in harmony with the Physical reality with the right physical activities and nutrition. We can live in harmony with the Astral body, which wants to delight in the senses, by giving it the right activities and nutrition. We give the Astral body proper sense delights that are uplifting for our self and all humanity. We do not give it things that are tamasic or negative. We can live in harmony with our Causal body by providing it with right ideas, and right goals to attain or accomplish. We attune our desires to help us on our journey as an infinite spirit and Soul.

The Royal Path is about the study of our nature, the nature of life, and the nature of God. The Royal Path is one of the gentlest paths because it allows us to unfold at our own pace. When we have a revelation about a weakness or insecurity that we have, it is easy to accept and to make the effort to willfully change. But if someone else points out a weakness or insecurity, we react in an aggressive manner to protect our self from an attack. The Royal Path allows us the path of self-discovery, which is the gentlest way. Not every discovery will be beautiful because we have some samskaras, false ideas, and illusions, but with the willingness to learn and grow, it will still be a gentle process of self-discovery. We begin by accepting the theology that we are created in the image of

*The Royal Path is one of the gentlest paths because it allows us to unfold at our own pace.*

God. We accept the guidance of the Holy Ones and the Realized Souls as inspiration and examples that it possible to attain our wholistic or Divine nature.

The yoga tradition is about the study of our Wholistic nature. Yoga is not a religion or a religious order. It is a scientific tradition of Physical health and harmony, Astral health and harmony, Causal health and harmony, and realization of the Soul and how we are created in the image of God. The Royal Path includes the practice for the Physical, Astral, Causal bodies, and the Soul. We do right activity (Karma Yoga) for the Physical body, right activity (Bhakti Yoga) for the Astral body, right activity (Jnana Yoga) for the Causal body, and right activity (Meditation Yoga) for the Soul. We identify with the nature of Satyam, which is what meditation truly is. Meditation is not the repetition of mantras (japa yoga) or concentration. Meditation is when we have the union with our Soul and/or God. There may still be a subtle idea of separateness between our self and God, but with a connection between the Soul and God.

Yoga means connection or union. When we do yoga, we are trying to experience the connection with our Wholistic Self, or the small spirit joining the large Spirit. The techniques and practices of yoga are very simple and easy. However we have years and

*When we do yoga, we are trying to experience the connection with our Wholistic Self, or the small spirit joining the large Spirit.*

even incarnations of creating habits that must be changed. We have been thinking that we are incomplete and that something outside of ourselves will fulfill or complete us. These habits may be difficult to break, but the process of breaking them is still very simple...we identify with our eternal nature, and with the eternal nature of Satyam, God.

The Royal Path includes techniques on meditation, which will be simple and in harmony with our body and breath. Pranayama techniques allow for recharging and re-identifying with the Christ/Krishna Consciousness, which is the purest form of prana. Pranayama is defined as: the control of life force and identifying with the life force. The Royal Path gives us techniques of how to go beyond the idea of incompleteness (ego). The Mayac sheath and the small ego, or idea of incompleteness (original sin), is our greatest obstacle. The Royal Path is complete with techniques, celebration, chanting, and singing. It provides time to socialize, which allows us to feel connected to fellow

travelers on the journey. It provides time for music, dancing, appreciating nature, and enjoying healthy foods, which are all things that make life at the Physical an enjoyable life.

The easiest way to enjoy life and do the Royal Path is to realize that the lower ego is there for our self-development. It isn't our enemy. It isn't evil. The ego that says, "I want what I want, when I want it," is there to protect the Soul, the Causal body, the Astral body, and the Physical body. It protects the bodies in order to unfold and grow as a human being. The ego helps us to develop and evolve as an infinite spirit. We just need to learn to channel it from self-centered to what is self-beneficial *and* in harmony with all life. It will take study to do this. We need to develop the vision to see what brings us suffering and disappointment, and what brings us joy and laughter.

## **WE CAN BE OPEN TO LIFE**

One of the greatest obstacles in spiritual evolvment is the idea or belief (and therefore practice) that we must protect our self from life, or that we must protect our heart from getting hurt. This idea is a natural evolution of the lower ego, but this belief has to continue evolving as we evolve. We must allow an openness and the willingness to learn and grow in order to progress. The alternative is to allow the ego and its self-protection to close us off from life, thereby closing us off from learning and growing.

We can be open to life, and embrace life while still having healthy boundaries. We come to the realization that our nature is Satyam, which is also the nature of God. We understand that we don't get love or Satyam from other people, or from activities. It is

*We can be open to life,  
and embrace life while  
still having healthy  
boundaries.*

our very nature. Our interactions and relationships with other people are where the boundaries are. These are the rules we use when relating with other people. We can be open to life and have healthy boundaries. Having healthy boundaries means that we don't have to accept everything that others want to give us. We understand the difference between love, Satyam, which is our nature, and the healthy boundaries of relationships with others. If our relationships are healthy, they are beneficial for our self and the international community. They are not

harmful in any way. When we have healthy boundaries, we don't have to close off any part of our self. There are things that we might outgrow and no longer wish to participate in, so we gently go beyond it.

The process of self-discovery starts with our self but continues into awareness of God. We begin with the study of our Self, our Wholistic nature. Lahiri Mahasaya taught Kriya Yoga so that those who could not believe in the divinity of someone else could discover their own Divinity and the Divinity of all life through Kriya Yoga.

Hazrat Inayat Khan said the greatest religion of all is the study of life. The study of life is more than just studying the Physical life. It is the study of life Wholistically. If we accept that responsibility, then self-discovery becomes our religion, defined as the rejoining the small spirit with the large Spirit. We do not need to have a great library of theology to define our religious beliefs. Our direct experience with our self becomes our religion, our path. This process can be very simple. We continue to make minor adjustments while learning and growing.

All of humanity wants to be happy, to feel love, have friendships, know about their immortal nature, and feel free. The person who is studying Self-realization is no different from anyone else; it is just a matter of where they are looking to get that love, freedom, friendships, knowledge, and health. Most of the world is looking outside

*The Royal Path brings all responsibility to our self.*

themselves. They are looking for security in money or relationships. They are trying to find love with other people. They are trying to find freedom with money and power so they can do

whatever they want, thinking there will be no cost or causation. Those who are studying Self-realization have the same desires to feel freedom, experience love, to have a healthy body and mind, in wanting to have knowledge of God or our Wholistic Self. They differ in that they have accepted responsibility to discover their true nature

The Royal Path brings all responsibility to our self. We don't say, "I have no one to love." We say, "I'm not feeling love today. I need to focus more on *Om Satyam*. I need to express more love and identify with love." We begin to identify with our Satyam, Shivam, Sundaram nature. When we do this, we experience that we are complete. We begin to realize that all life is created from this Satyam, Shivam, Sundaram nature and

that we can appreciate, enjoy, and delight in life. The difference between the true spiritual devotee and the world is that the worldly person is still trying to collect their happiness and love from external sources. They have become collectors, possessors, and owners. True spiritual devotees already have the sense of ownership of their Soul, and they begin to appreciate and delight in the beauty, love, harmony, and joy. It is their very nature, the very nature of life, and the very nature of God that they are striving to appreciate and delight in at all times.

The state of ownership and possession, and the state of appreciation and delight are polar opposites when it comes to the process of their attainment. It takes power and energy to own or possess something external because we have to concentrate on it. We also have to concentrate on delighting in something, but we don't have to own it or constantly be working on getting it. We can just feel it and experience it within our self. When we identify with the vibration of *Om Satyam*, it then becomes easy to appreciate love. It is more difficult to continually have love from a relationship with someone else, because sometimes there are other things going on.

Appreciation just takes a state of being appreciative. You can appreciate people, sunsets, karma, activities, quietness, and music. When you are in a state of appreciation,

*When you are in a state of appreciation, you can appreciate everything that comes along. It is delightful.*

you can appreciate everything that comes along. It is delightful. However, when you want to own something, everything that comes along may become an obstacle or distraction that stands between you and the object of your attention or affection. The state of appreciation is all-inclusive and delights in

everything, and the state of ownership becomes exclusive of so much of life except the object of your desire. These two processes are polar opposites and bring opposite results. One is limited, possessive, jealous, and usually includes suffering. The other is open and inclusive, filled with happiness, joy and laughter.

The inward journey is not about excluding everything in the external. I have practiced the inward journey most of my life, which has included, marriage, children, work, dogs, cars, a cabin in the mountains, so I haven't excluded life. I try to develop an appreciation for everything. "Everything" has not become an obstacle to my happiness

and joy, but has become a delight. It is, “Let Thy will be done on earth as it is in heaven.” The inward journey is not about renouncing life. It is about making the minor adjustment to attain the appreciation of all life. It is a fallacy to think that “inward” means what is going on inside our head, and that all else must be excluded. “Inward” means our nature... “I am one with God. I am created in the image of God. I have control over how much appreciation I have in my life. I do have control over my heart/mind, and can be the master of my destiny.” This is why it is called the inward journey. Inwardly, we have control over our life.

We can control our thoughts, ideas, and our interests. We can control the kinds of things we allow in. We discern and have healthy relationships. We don’t try to control other people, but we can try to control what we take, that which is nutrition for the heart, mind, body, and spirit. We have our boundaries, and say, “No, thank you,” to those things we do not wish to take in. We don’t get offended, angry, upset, judge or condemn. We just appreciate where we are and the life around us. This is how we can take control of our ideas, beliefs, and attitudes.

We can also control what we see in our environment by looking for beauty in the environment. I have heard a lot of people say that when they go out into society, the worldly ideas and beliefs of other people drag them down. I walk in the same world, but I see beautiful Souls, children laughing and delighting. However, when they come to offer me their ideas and beliefs, I just say, “No, thank you.” I strive to appreciate and delight in the environment, and to develop my inner awareness, my inner life. I remember being a child, and playing childhood games. I remember playing football. I remember boxing. I remember wrestling. I now consider these games as a way to channel male testosterone and aggression, but still they are brutal sports.<sup>†††</sup> I no longer wish to play them, but I don’t condemn people who are playing them. It is an inner adjustment, to continue appreciating life.

*We can also control what we see in our environment by looking for beauty in the environment.*

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<sup>†††</sup> I also played basketball and ran in track and field events. These sports, by nature of the sports, do not damage the body or others, and still channel testosterone and aggression in a healthy manner.

To begin to celebrate life, we need to have an open mind and an open heart. The open mind allows us to discern what we take in...not what people will say, or offer, but what we will actually eat and digest. It is like when a man brought a pail of sharp rocks to Buddha, Buddha said, "No thanks. I have no need for it." He didn't say, "Why you worldly person, don't you know I am a holy man? Why would you bring that to me?" He said, "No thanks. I have no need for sharp rocks. I have no need for insults. I have no need for your judgments and your condemnation. I have no need for your depression, your jealousy, and your fear. I have no need for any of that. I acknowledge that people play with Pandora's hellhounds, but I don't want to play with them." I gave up the game of football, and other less harmonizing activities. I made the minor adjustments, and now I delight in the beauty of the Soul. I can even appreciate the creativity of the children playing the games without ingesting that nutrition. I have developed the ability to discern between relationships with limited ideas and beliefs, and their nature of Satyam, Shivam, Sundaram.

If you study human beings, you will notice how everyone loves babies. They coo over babies. Then the babies hit the "terrible twos" and people wonder why the parents don't get control of their children. Then they become teenagers, and people wonder why society doesn't do something about them. Then they become adults and people think they have poor attitudes and don't want to hang around them. What has happened? The difference is that people see the baby's Soul vibration, their Satyam, Shivam, Sundaram nature. Babies haven't started acting out or relate to us with words and actions. They haven't started challenging our ideas, beliefs, and mindsets. They are just delightful little Souls, fresh from the heavens, which we can appreciate. We can also learn to see and appreciate the Soul with all people.

We can learn how to relate to others by discerning what we will and will not take in. That is part of the Royal Path. Learning to discern what is harmonious nutrition, and how to not ingest limited or discordant nutrition, is part of the Causal, or Jnana Yoga. We don't have to say, "Get away from me. I have to go off to the mountains. I have to leave society." We just have to say, "I am not going to eat that dish. I am not going to accept that pail of sharp rocks." It is as simple as that. Once we begin to do that, we can begin to develop an appreciation for all life.

I have loving feelings towards my dog. However, I don't expect him to act like a human being. I don't have expectations of him other than being a dog. I try not to have expectations of human beings. I allow them to be themselves. I make the effort to appreciate them for who they are, and who they are striving to become. By me not putting my ideas or expectations on people, I can remove my lower ego of wanting them to be a certain way. Appreciating life is the key to enjoying life. The inner life is about making minor adjustments to our mind, attitude, and heart, and to not judge or condemn. Don't misunderstand, we do discern and discriminate. We don't ingest everything people offer, but we can still appreciate the beauty, and thank them for their offering. It is like when a child offers you a piece of mud pie. You say, "Oh, thank you," and appreciate the beauty, and delight in it. You don't have to actually take the piece of dirt and eat it. It is the same with relationships. You set healthy boundaries, which takes an open mind and an open heart. Then you can appreciate the Soul, and delight in the beauty. This is the practice of the Royal Path.

The Royal Path is the accumulation of the enjoyment and delight of life wholistically. Doing the mantra, *Om Shakti Ram Rama Shiva Om (rejoicing in God completely)* is the start of rejoicing, delighting, and experiencing life completely. It isn't renouncing, judging, or condemning. It is just enjoying and delighting in the beauty of life.

The Royal Path allows us to delight, appreciate, and rejoice in life completely by rejoicing in our nature, our true Self, and our own interests, our own desires. It doesn't mean we become desireless and just sit in meditation. We go out and explore because it is the nature of the Soul to be exploring and experiencing for eternity. We try to control the life force, the prana, and how we view life so we are looking for the delight, the beauty, the Satyam. We study life and our self. Self-realization is a process of self-discovery. The Royal Path is a process of harmonizing our Physical body, Astral body, Causal body, and our Soul with all life (God).

This year's retreat poem is written as two poems, as seen and experienced from different perspectives.



*I WATCHED while the clouds rolled in  
like some majestic ocean of white  
then i watched as the clouds rolled past*

*and there was thunder on the mountain  
calling to me like some old memory  
of my innocence  
and my youth  
both a long time gone past*

*i went for a walk  
up on strawberry mountain  
in search of the holy spirit  
i heard she had built an altar there  
but some said it was just the beauty  
that would quiet a man's mind  
both voices were well traveled paths  
that would lead me to the heart*

*as the thunder rolled across the mountain  
i saw a rainbow  
that some men called heaven  
where there was no loss*

*and there was no gain  
where the heart laid unawakened  
in a grave  
that all men call hell*

*in the eternalness of the moment  
the birds were singing  
and there were wildflowers and green grass  
and buds on the trees  
i became aware that spring  
was awakening the senses  
just like the thunder  
was shaking the mountains*

*i heard the sweet sound of music  
coming from the heavens  
and then i heard it again  
in the songs of the earth  
sung from the tears  
of children laughing  
and the tears of lovers embracing  
being sung from the tears  
of the war-torn bodies  
and the oppressed*

*there were songs being sung from the tears  
of the joy and anguish  
of love and hate  
that flowed across every land  
like a holy stream  
that touched every heart along the way*

*and as the thunder shook the mountains  
i saw the soul  
crying out to be free  
too long held captive on its journey  
by the chains of pleasure  
and the illusions of love  
in this paradise  
that all men call the world*

*by the light of the moon  
beyond all the shadows and the ghosts  
i could see a thousand dancers  
naked in their beauty*

*and it was revealed to me that night  
that when i awakened my heart  
and attuned to the rhythm  
of that holy dance  
my soul would be set free*

*and when i could look  
into the heart of every man  
i would see the face of God  
and be set free*

II

*A BIG yellow moon  
is rising above the land  
or maybe it is  
the golden hair of Radha  
as she moves across the night*

*oh she is looking so beautiful  
as she dances on the water  
in a sheer white gown  
and i can feel her desire  
reaching out to my soul  
and awakening my desire for her*

*sometimes i wonder  
if she had ever gone away  
for we have traveled together  
for such a long time  
and now i want  
to dance once again  
as we danced before*

*isn't it just like your gypsy blood  
to wander on one path or another  
chasing after that journey  
that will take us beyond the sky  
and the stars above  
looking for that path  
that all men can follow  
looking for that path  
that will take me home*

*and i think of her often  
even called out her name a time or two  
and wonder when we will meet again  
will it be in the heavens  
or dance here on earth  
wanting to embrace her once again  
so pure and so sweet*

*somewhere between the roar  
of the ocean  
and the quiet of the mountains  
i remember the first time  
she brushed my lips  
with her naked heart  
with a kiss so deep  
it still touches my soul  
every time i think of her*

*there are a thousand stars overhead tonight  
the scent of lilacs fills the air  
a songbird is singing somewhere in the dark  
i can feel each heartbeat  
and the touch of your breath  
and i can tell by your smile  
and the fire in your eyes  
that we will dance tonight*

*oh we will dance again tonight  
like we have so many times before  
oh dance me through the night  
until we sink below the sky  
then lay me down on the earth  
as we wait for the dawn*

*then dance me as you rise  
with your golden body on fire  
and your mystical breath  
touching my Soul  
all the way to my body*

*oh take me down  
to the edge of that sea  
where the sisters of the sun  
dance naked on the sand  
and dance me oh, dance me  
with your golden body on fire  
and your mystical beauty  
holding my soul*

*oh dance this gypsy heart  
like sunlight on the water  
and let me embrace your golden fire  
until the sea comes for my body  
and carries me away*

*oh dance my golden body  
until the sea is on fire  
and carries my soul away*

Namaste

## Eight

*Friday 8/22/08 Noon*

In realizing our nature, we must expand our consciousness and come to our Wholistic nature. This is where meditation comes in. It helps us to expand our awareness or consciousness of our life and life around us. Everyone is pursuing happiness, and the Holy Ones tell us happiness is our very nature. However, to come to this realization, we have to expand our awareness of our Wholistic nature.

The first step in the process of expanding our awareness is the desire to have the awareness of our Wholistic nature. We need to understand that this desire is the Soul's natural inclination or desire to manifest and express the Divine Will in the Causal body, Astral body, and finally to the Physical body. This inclination or desire has a different form in each of the bodies, and we must become aware of the desire in each body and fulfill each stage or each body's desire. The only way to do this is to become aware of what the desire is at each body: Physical, Astral, and Causal. Through calming down the mind, breath, and lower ego, we are able to see our desire.

Each Soul ultimately has a unique purpose that it must fulfill in life in order to be in harmony with God, or its higher nature. Until we become aware of this desire or

purpose, it is very difficult to be in harmony with the Divine Will, with the Christ/Krishna Consciousness. Most people will interpret this call for Wholistic completeness as a dissatisfaction with their everyday life. Rather than attain transcendence or attain awareness of their Wholistic nature, and what would fulfill their Soul, Casual body, Astral body, and Physical body, they just feel a dissatisfaction or discontent with everyday life. With the proper guidance and techniques, we can go inward to find or discover the desires and answers that are unique to our Soul's reason for taking an incarnation. We can discover what is necessary for fulfilling those desires. However, we must calm down the mind, breath, and ego in meditation to make this discovery.

We need to understand there is a Major and a Minor aspect of this desire. The Major aspect is that we are created in the image of God. We are created as a unique expression of Divinity for some unique purpose of God, and each unique expression will seek its own fulfillment. The Minor aspect of desire is that the Soul, in each moment of each incarnation, will strive to be in harmony. However, until we are aware of how to attain this harmony, we cannot be living in harmony, and therefore, we will not be happy or enjoying our life. It becomes our responsibility to find or discover the harmony, the purpose, the experience where as Christ said, "Let Thy Will be done on earth as it is in heaven." This brings us to meditation, which allows us to discover our Wholistic nature, and the purpose of our creation, and the purpose of what we hope to fulfill this specific incarnation.

No one takes an incarnation without having a specific purpose to fulfill. That very purpose is what attracts us or draws us down to the Physical incarnation. To go along in life without knowing our purpose is a very discordant way of living. This is why most of the world is stressed, unhappy, and unfulfilled. They believe it is natural to be discontent with life, rather than believing it is natural to go within and find the harmony and contentment. When it comes to finding our purpose, we need awareness, but we also need power, energy, and concentration.

## PRANAYAMA

This brings us to pranayama. *Prana* is the life force, and *yama* is the control. We need these to accomplish both our spiritual desires and material desires. When we took an incarnation we also had a material desire. Concentration helps us to focus in order to fulfill our desire. Power helps us to accomplish our desires, thereby allowing us to live in a state of harmony with our Soul. It allows us to have an open heart, an open mind, to be in communion with our Divine nature, or God. This is truly what it means when it is said that the heart or heart chakra is the gateway between the material world and the Spirit or Divine world. It allows us to flow freely in fulfilling our material desires and our spiritual desires or Soul's purpose for manifestation.

Power is necessary. Pranayama is taking control or understanding prana, and is a very important step in our self-awareness. The yogis say that if you know prana, you know God. Prana becomes another name for life force or the Christ/Krishna Consciousness. To work on pranayama, controlling prana, is a necessary step to accomplishing our material and spiritual goals. This is why the yoga traditions have pranayama as a necessary step. In the Eightfold Path,<sup>†††</sup> first there are the yamas, niyamas, asanas, and then pranayama. We then withdraw our attention from the external to focus our attention on our goals. Then we come to concentration, then meditation, then samadhi.

We need to understand that pranayama, or controlling the life force, benefits us in every aspect of our life—materially, spiritually, on the inward journey, and on the outward journey. In order to touch and perfect both the inner life and the outer life, we need control and focus, and the knowledge of how to control and focus the life force, prana. This brings us to the pranayama techniques.

The pranayama techniques are not just breath techniques or exercises. The pranayama techniques help us focus on bringing in more prana (life force) and power. We get prana directly through oxygen, water, and foods that are exposed to sunlight. More importantly, we draw it through the medulla oblongata, which is the point where the skull meets the spine. The prana comes in through the medulla on the exhalation and retention. By retention, I do not mean holding our breath. Retention is a natural pause

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<sup>†††</sup> Eightfold Path: A system of yoga practices attributed to Pantajali. See page 4.



between inhalation and exhalation, between exhalation and inhalation. We take a slow deep inhalation, and have a slow even exhalation. On the slow exhalation we are drawing more prana in directly through the medulla. Then we allow an even pause. We aren't holding our breath, or having a broken breath. We make it even and uniform, which allows us to recharge and revitalize the atoms and cells of our body.

We do pranayama exercises to revitalize our pranic channels: the ida, pingala, and sushumna. Where the ida, pingala and sushumna meet in the cerebral spinal system is what is called chakras. By revitalizing or recharging with more power or prana, we lead the energy from the base of the spine to the crown. This allows the sushumna to flow, which allows for the awakening of the kundalini, which allows for even more prana to flow. We do pranayama to attain power and energy for the purpose of accomplishing or attaining our goals. It helps with accomplishing the outer goals and also with accomplishing our inner goals. Pranayama also helps in attaining awareness of the Divine Will, the Soul is an expression of God, which has been sent out like a cosmic wave, sent to fulfill some purpose that God has for us. This is why it is important to be in harmony with our Soul, so that no matter what stage we are at in our development, we are still in harmony with the Divine Will. We practice the pranayama techniques, which in turn helps to attain diaphragmatic breathing, which brings more power to help accomplish our goals.

We start with proper diaphragmatic breathing. We should understand that the average rate of breathing is 18–22 times a minute. Most people only breathe in the top portion of their lungs, taking in approximately 500 cubic centimeters of air, yet the full capacity is approximately 3500 cc. The average adult is taking in only 1/7<sup>th</sup> of oxygen or prana, and while exhaling they draw in only 1/7<sup>th</sup> of possible prana through the medulla.

We begin with a simple diaphragmatic technique that has three phases. We need to develop breath awareness. We need to become aware of how much air or prana we can actually take in on a deep full inhalation, and on a deep, full, slow exhalation. We do deep diaphragmatic breathing, and then add chest breathing. To get the maximum amount of energy, we then add shoulder breathing. We do this throughout the day to retrain and reeducate our self in breath awareness. It is a simple technique or process.

### **Complete Diaphragmatic Breathing:**

1. Do a full exhalation through the nostrils to expel all air from the lungs.
2. Take a full inhalation through the nostrils, drawing the diaphragm down, until full (count from 1–8).
3. Expand the chest, shoulders, back, to bring in more air (count from 9 to10).
4. Raise the shoulders to bring in the last bit of air (count from 11–12).
5. Exhale through the nostrils, slowly and gently (count from 1–12), allowing the shoulders and arms to relax, and gently pull the stomach in/diaphragm up (or bend forward slightly) to expel all the air.

If the count of 12 is not comfortable for you, use a lower more comfortable count. However, the count on the inhalation should be the same as on the exhalation. We want the inhalation and exhalation to be even, which will prepare us for the next technique, the 1–12 technique:

### **1–12 technique:**

1. Breathe in through the nostrils to a count of 12 (or a count comfortable to you).
2. Exhale through the nostrils to the same count. We are simply breathing deeply, gently, and evenly, and we do not need to expand the chest or raise the shoulders in this technique.
3. You may want to allow a small pause of 1–2 counts between the inhalation/exhalation and exhalation/inhalation, but don't extend the pause at this point.

Most people breathe out of habit, so it will take a little while to change our improper breathing habits to proper diaphragmatic breathing, which will then become our new habit. As we do these techniques throughout the day, we will become aware of when we are breathing shallowly, and can correct that. We aren't just increasing our oxygen intake, but also increasing our prana intake, especially on the deep exhalation. Kriya Yoga, Sri Vidya, Meditation Yoga, and even the ancient Judaic texts talk about offering the breath into the breath. That means as you are exhaling, you are offering the oxygen breath into the prana breath coming in through the medulla. Your individual or unique breath is being offered into the cosmic breath. The cosmic breath is being offered to your unique breath, thereby creating a union between the small spirit and the large Spirit. This cosmic breath is prana, life force, or the Christ/Krishna Consciousness.

We do these pranayama practices to retrain our breath habits, and to create breath awareness within our consciousness. Then we can pay attention to our breath throughout the day as we are active. Our breath is our greatest source of nutrition. In terms of food, water, and air, we can live the least amount of time without air. Without prana, we will soon leave the body behind. Diaphragmatic breathing simply brings in more prana for us to utilize. There are Airtarians who live for many years on only prana, without taking in foods or physical nutrition.

After the 1–12 diaphragmatic breathing technique, we go on to the alternate breathing technique. We are trying to balance the ida and pingala. If we pay attention, we will notice that during the day, one nostril will be more predominately open than the other for about 2 hours, then it will switch and the other nostril will be more open for the next two hours. Alternate breathing allows us to take control and have both nostrils equally open. When they are equally open, the sushumna channel can flow freely from the first chakra to the sixth chakra. When the sushumna is flowing freely, we are channeling more prana, thereby we have more power and energy to work with. It opens up the gate of the medulla and allows more energy to come in. If we can awaken the kundalini while doing this technique, it will open the gate even more, and more prana and energy comes in. Many people are tired and fatigued after being up for 12–16 hours a day. They have expended all their energy. By increasing our pranayama, we increase our vitality and energy. If we want to extend our day, we can. More importantly, we have greater health, energy, and vitality throughout each day with control of our prana.

**Alternate Breathing:**

1. Exhale all air through both nostrils. Close the right nostril (with right thumb).
2. **Inhale** slowly and deeply through the left nostril to a comfortable count.
3. Close left nostril (with right ring finger) and **exhale** through the right nostril to the same count.
4. With left nostril still closed, **inhale** through the right nostril to the same count.
5. Close the right nostril and **exhale** through the left nostril to the same count.
6. Repeat steps 2–5, six to twelve times.

At this time we are just doing alternate breathing with just a brief pause between the inhalations and exhalations. We are not doing any breath retention. We are trying to

balance the ida and pingala energy channels so we are breathing in equally to allow the sushumna to open and allow for more prana and energy to flow.

You may notice that during extreme temperatures, there will be a difference in doing this technique. That is because the left nostril is the cooling channel, and in times of heat, the left nostril will be more open to provide cooling for the body. When it is cold, the right nostril, which is the heating channel, will be more open to provide heating for the body. We want to balance the right and left nostril, the ida and pingala, to bring in more prana from the medulla, which happens on our exhalation. By deep diaphragmatic breathing we slow our heart rate, which also helps cool the body.

Next is alternate breathing with retention. With this technique, we do the alternate nostril breathing, but retain the breath between the inhalation/exhalation. We use a comfortable count for each step, like inhale to 8, retain to 8, exhale to 8. You may want to choose a lower number for your count to make it comfortable for you. Over time, as you continue to do this practice, you can increase your count. The important thing is to have an even count.

**Alternate Breathing with Retention:**

1. Exhale all air through both nostrils. Close the right nostril (with right thumb).
2. **Inhale** slowly and deeply through the left nostril to a comfortable count.
3. Retain to your count.
4. Close left nostril (with right ring finger) and **exhale** through the right nostril to the same count.
5. With left nostril still closed, **inhale** through the right nostril to the same count.
6. Retain inhalation to your count.
7. Close the right nostril and **exhale** through the left nostril to the same count.
8. Repeat steps 2–7, six to twelve times.

After we do this technique for a while, we go back to gentle diaphragmatic breathing.

## UTILIZATION OF OUR ENERGY

We have to realize that when we do these techniques, we are building up energy. All activity, including “thinking,” expends energy. Feeling is expressing or using this energy. Action or motion is expressing or using this energy. We must be careful about what we think or feel so that we are not building up our energy only to waste it needlessly. We need to be sure that what we are thinking about is really what we want to manifest. We need to be focusing and concentrating on our goals for the attainment of our desires. That will allow us to have a peaceful and calm mind when we are doing these exercises, and throughout the day. We don’t allow our emotions to be a roller coaster. When we express our emotions, we want to be sure the emotions are for the betterment and upliftment of our self and others. It does no good to build up prana or energy, and then waste it with a mind or emotions that are out of control or running on a roller coaster of whatever ideas and thoughts come in. We begin to master and take control of the life force we are bringing in, and also take control of the life force we are expending. We want to choose wisely what we spend our energy on, and not just let it leak out needlessly.

While doing the pranayama techniques, we don’t allow our mind to run around with thoughts and desires. We keep the mind focused on the count and the breath. This concentration will allow us to bring in and retain more prana. When we are done with the exercises and working on breath awareness, we keep our mind focused. We focus it on the task at hand, or what we want to accomplish, or a mantra (sacred vibration) that we wish to experience, or just a peaceful harmonious feeling. We take control of the life force we bring in, retain, and expend or express.

*We keep the mind  
focused on the count  
and the breath.*

The next exercise is the Bellows Breathing. Most exercises are done in sets of 12, which correspond to the ida and pingala switching 12 times (every two hours) throughout the day. However, we do the Bellows Breathing in sets of 7, 14, or 21, (corresponding with the seven chakras), depending on your capacity.

**Bellows Breathing:**

1. For the Beginning Bellows Breathing, you breathe in gently, but vigorously, through your nostrils. It is a full breath, lifting your shoulders, then allowing yourself to relax as you exhale through your mouth, and gently pulling up the diaphragm at the end.
2. The Advanced Bellows Breathing is called the “skull shiner.” We inhale through the nostrils a little more forcefully, and then exhale through the mouth. It is a full diaphragmatic breath, using our chest and shoulders, and then more forcefully expelling through the mouth, perhaps bending forward a little, as we exhale through the mouth in 4–5 short bursts of breath. Again, we do it gently, but forcefully, contracting our diaphragm as we do the short bursts.

With the Beginning Bellows Breathing you may have noticed a light tingling in your face and crown. With the skull shiner, you should feel the tingling going up to the crown. You are actually vibrating the crown. There is more prana coming in, so naturally it will vibrate out. It vibrates out all chakras that you have attained to, plus the pranic channels throughout the body. Auras are a visible confirmation of energy radiating out. When concentrating on the Bellows Breathing, you are willfully bringing the energy to the crown. This is why it is called the “skull shiner.”

From here we go to diaphragmatic breathing with retention between both the inhalation/exhalation and exhalation/inhalation. You can start with a lower count for the retention, so that you are comfortable. It sometimes helps on the retention after the exhalation to drop the chin down slightly, creating a small lock, which makes the retention at this point a little more comfortable. We are now working on calming down and getting the breath even and regulated. This is the last breathing exercise we do before we meditate, or before we go out to do our activities.

### **Diaphragmatic Breathing with Retention:**

1. Inhale fully through the nostrils to a comfortable count.
2. Retain for the same count.
3. Exhale fully through the nostrils to the same count.
4. Retain to the same count, dropping chin.
5. Bring chin up and repeat steps 1–4.

Now that we have energized and retained the energy, we have the ability to calm down and go beyond the lower ego. We have the ability to expand our meditation into a superconscious meditation. We also have the energy to go out and do our activities. The beauty of these pranayama techniques is that having built up the power and energy, we can choose to either go inward to meditation to attain the superconscious state, or to go outwards to accomplish and attain our goals and desires.

If we are doing this exercise before meditation, then we simply go into the *So Hum* mantra. This mantra is breath related. We mentally say *So* on the inhalation, and mentally say *Hum* on the exhalation. We do not try to retain while doing this mantra. We have just a normal even pause between the inhalations and exhalations. We no longer are counting because we have left the breathing techniques and are now into the meditation techniques. *So Hum...* "I am this. I am that." We are aware of the breath coming in. We are aware of the prana pulsating or vibrating within us, all the way down to our cells. "I am this. I am the prana, which is my nature." If any thoughts or ideas come in, we just let them pass. We stay focused on the prana. After a while we will naturally slip into the *Om* mantra. The *Om* mantra is done with a mental *Om* on the exhalation, and on the inhalation you are just listening to the *Om*. If your mind gets active, go back to the *So Hum* mantra to give your mind something to focus on. The peace that comes with the *Om* mantra is where it is most common to pass into samadhi. Just allow yourself to be peaceful and natural.

### **Meditation Technique**

We will begin with a few minutes of diaphragmatic breathing, with retention because we are working on both breath and pranayama awareness. We will be able to feel

the energy and recharging. Then we will do a few minutes of *So Hums*. Then we will slip into silent, mental *Oms*. When you have balanced the ida and pingala to allow more flow through the sushumna, once you have more prana and are revitalized, you will notice that your mind is naturally calmer and quieter. When you use diaphragmatic breathing, your mind is naturally calmer. A calm mind will have 50% less non-essential mental activity, which adds to most people's stress. A calm diaphragmatic breath will bring a calm mind. After meditation, do not be in a hurry to let the mind get active. Take the power and energy that you have built up and utilize it for what you want to accomplish, or use it for transcendence and the experience of your Soul.

### **Fulfillment of the Four Natural Inclinations<sup>§§§</sup>**

The Soul usually isn't thought of as a body, but it is a unique Consciousness. This Consciousness is fulfilled by experiencing Satyam, Shivam and Sundaram. The Causal body is satisfied by the appreciation of the harmony of life. The Astral body is fulfilled by the delight of the senses with music, art, nature, love, and connectedness with the whole of humanity. The Physical body feels fulfilled with activity or action that is beneficial and healthy for the body.

When we look for the fulfillment of the Soul and the three bodies, we look for the activities that are in harmony with nurturing the bodies. For the Physical body, we can use Karma Yoga, or doing for others, doing beneficial exercise or service, eating foods and drinking liquids that are beneficial to the body.

For the Astral body, we look for what is uplifting for the human spirit. Art should be uplifting to the human spirit; it should inspire the human spirit. Anything can be said in a creative way, but when it is negative or tamasic, it will bring pain and suffering. The Astral body desires, delights in, and needs the nutrition of art, music, and creativity. We need to begin to look for beauty, inspiration, and upliftment. We can retrain ourselves in this way to constantly be looking for the beauty, the *Om Sundaram*, *Om Shivam*, and *Om Satyam*. If we don't retrain our self, we will miss the beauty. Photography, used for the specific purpose of taking pictures of beauty, will help retrain us to look for the beauty and harmony.

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<sup>§§§</sup> See page 5 for description of the four natural inclinations, and how to work with them.



With the Causal body, we can develop appreciation and acceptance of the diversity of life, of the creation. We begin to appreciate and study this diversity, just as it is. We aren't appreciating what it will do for us, but we are learning to appreciate life as it happens. We will then begin to delight in it. We don't live without discernment. As an example, we can appreciate dirt in our garden as we grow our plants and flowers, however we do not want it in our bed. We discern and appreciate patterns of living energy for its nature and what its purpose is. This appreciation is inclusive of the Physical action, the art and creativity of the Astral (senses), and the harmony or interwovenness of life at the Causal (mind). The harmony, interwovenness, and appreciation of life includes our awareness of life all the way from the Christ/Krishna Consciousness to the mineral kingdom. The appreciation, delight, and harmony is the *Om Shivam* that helps fulfill the heart, mind, body, and Soul.

Being in a state of openness, having an open heart, mind, and Soul, is living in a state of Satyam, Shivam, Sundaram. When we are living in our nature, we will naturally be doing the things wholistically. At this point, we will be living and fulfilling our dharma, fulfilling the purpose of our Soul. We may never fully see what our total dharma is, because that is God's vision, but we will be able to tell by the joy, love, bliss, and even waves of ecstasy, when we are living our dharma.

This begins with breath awareness, and then expands to prana awareness, and then expands into our Wholistic or Divine awareness. We begin to retrain our limited habits and ideas, and begin to expand our whole consciousness.

Namaste

## Nine

*Friday 8/22/07 6:30 pm*

*I WATCHED while the clouds rolled in  
like some majestic ocean of white  
then i watched as the clouds rolled past*

I was at the cabin in Strawberry, and was watching the clouds rolling in and rolling past. I was also watching this memory of my life, glimpses of my dharma, of the activities I was doing. It was calling to me like a memory of my youth, of when I had a young hope and inspiration, a freshness, an innocence of wanting to come back to serve for the journey towards God. I seemed to have lost some of that enthusiasm this past winter. *as the clouds rolled in* was about my memories rolling in and rolling past. It was also about trying to glean from them some inspiration and passion again.

*and there was thunder on the mountain  
calling to me like some old memory  
of my innocence  
and my youth  
both a long time gone past*

On my dresser at home, I have pictures of my children, my wife, and all around the edge of the mirror I have pictures of myself, at different ages. My children and my wife just laugh at me. They see it as very narcissistic that I have pictures of myself on my dresser. The pictures, at different ages, remind me of the inspirations, revelations, and glimpses of dharma that I had as a young child, and at different ages. By looking at them regularly, I am reminded of why I am here. Once we begin to go beyond the ego and immerse into our higher nature, sometimes we can seemingly get lost or stray from our purpose. We have to make contact with our purpose for taking an incarnation. We have to make contact with our unique dharma and what we are supposed to express. I use these pictures so I can come to myself and keep in harmony with my dharma. *calling to me like some old memory of my innocence and my youth both a long time gone past.*

*i went for a walk  
up on strawberry mountain  
in search of the holy spirit  
i heard she had built an altar there  
but some said it was just the beauty  
that would quiet a man's mind  
both voices were well traveled paths  
that would lead me to the heart*

The beauty of nature is truly delightful and we should take the time to appreciate the creation. *in search of the holy spirit* symbolizes taking me past my appreciation of just the Physical creation into a more wholistic view, into the expression of the Divine Will. *both voices were well traveled paths*—One is the Holy Stream, the Holy Spirit, which is what I went looking for during that week I was up here; the other is the beauty of nature. If you focus on beauty and allow yourself to be open, it should help you open up into the Holy Spirit...*both voices were well traveled paths that would lead me to the heart.*

*as the thunder rolled across the mountain  
i saw a rainbow  
that some men called heaven  
where there was no loss  
and there was no gain  
where the heart laid unawakened  
in a grave  
that all men call hell*

Most people believe in a God that is far away. They are here living their life, and God is something that they worship in prayer, or in their synagogue, temple, or church, or in meditation. Their God doesn't come into their everyday life of appreciation and delight. It is not an *Om Shakti Ram Rama Shiva Om*. In a sense, the *heart lays unawakened* because we haven't opened our heart up to life itself, or God. *in a grave that all men call hell*—because their hearts are still closed, most people are dissatisfied with life, and this dissatisfaction is a *hell*.

*in the eternalness of the moment  
the birds were singing  
and there were wildflowers and green grass  
and buds on the trees  
i became aware that spring  
was awakening the senses  
just like the thunder  
was shaking the mountains*

If you allow yourself to be open, it is like springtime. All of our senses are awakened. It awakens the desire to be alive, awakens the passion to explore and experience life more wholistically.

*i heard the sweet sound of music  
coming from the heavens  
and then i heard it again  
in the songs of the earth  
sung from the tears*

*of children laughing  
and the tears of lovers embracing  
being sung from the tears  
of the war-torn bodies  
and the oppressed*

Music should be beautiful and poetic. It should also have a message and make us appreciate, evaluate, and question. It should have a nice rhythm that makes us want to move and dance. If we can calm down, we can hear the music that comes from the angels and the heavens. That is truly the inspiration of the great musicians and poets. Then you can also begin to hear how the music of the heavens is being sung in the voices and songs of the earth. If you allow your self to be open, you will begin to hear the music at a more wholistic level. The music I enjoy are songs that are inspirational and uplifting. They are about laughter, lovers, pain, joy, suffering, and protests against injustice, they are all songs about the human experience.

*there were songs being sung from the tears  
of the joy and anguish  
of love and hate  
that flowed across every land  
like a holy stream  
that touched every heart along the way*

Music is a universal language because everyone shares the human experience and the delights of the heavens and earth. In music, both *the joy and anguish* become a shared bond or connection between the artist and humanity, touching *every heart along the way*.

*and as the thunder shook the mountains  
i saw the soul  
crying out to be free  
too long held captive on its journey  
by the chains of pleasure  
and the illusions of love  
in this paradise  
that all men call the world*

When people take an incarnation, they get caught up in the illusion of maya or original sin, and the Soul is held captive on their journey or exploration of the Physical.

They get caught up in the illusions or chains of pleasure, and the illusions or ideas and beliefs of love, or what they think love should be. It happens here on earth. Once puberty hits, the great majority of humanity spends a great portion of their time thinking about the male/female relationship. This lasts until they are into their late 50's and 60's. Yet, there are no male/female sexual relationships in the heavens. So if we get obsessed with this limited aspect of our nature, then we become chained to the pleasures and illusions of love. *too long held captive on its journey by the chains of pleasure and the illusions of love...*the male/female relationship is definitely legitimate, but it is only a legitimate 1/7<sup>th</sup> of our nature. We need to provide appropriate time towards nurturing the other 6/7<sup>th</sup> of our nature.

*by the light of the moon  
beyond all the shadows and the ghosts  
i could see a thousand dancers  
naked in their beauty*

It was a full moon that night. *the shadows and the ghosts* of the forest were the past memories, issues, fears, insecurities, and everything in Pandora's Box, both personal and from the world. Once we can look beyond those things, then we can begin to see the beauty of the Soul, the beauty of the Sacred Heart, the innocence and the purity. *i could see a thousand dancers naked in their beauty*, symbolizes the thousand-petal lotus, the purity of the Divine vision, and the awareness of being created in the image of God.

*and it was revealed to me that night  
that when i awakened my heart  
and attuned to the rhythm  
of that holy dance  
my soul would be set free*

This was the revelation or realization that somewhere I was getting caught up in the business world and the limited reality in general, and I had lost that dance, or attunement to my Wholistic Self. I had gotten caught up in the limited, whether from distraction, compassion or duty, it didn't matter. I had quit enjoying the Wholistic, the

touching and perfecting of both the inward life and the outward life. *and it was revealed to me that night* that I needed to get back to Mecca, or my nature.

*and when i could look  
into the heart of every man  
i would see the face of God  
and be set free*

Although I came up here for a personal retreat to get on track, the insight and revelation was that when I could see the Soul, *when I could look into the heart of every man* and see the beauty and divinity, I would be free. Coming to Strawberry for a retreat was definitely nice, but it wasn't what would set me free. Everyone has the ability to take time for a personal retreat. People say they have to work or cannot take vacation time, but they have created their life around their own schedule, beliefs, and ideas. I created my life and schedule so my priority could be to experience love, to know my Wholistic Self, to know God. This poem is about touching and perfecting the inner life, which I was able to do because of meditation and the inward journey. I stayed here for a few days to appreciate the Satyam.

*when I could look into the heart of every man I could see the face of God and be set free*—when you can *see the face of God*, there is no discord, life is harmonious. It is about looking into the heart, seeing the *Om Satyam, Shivam, Sundaram* of the Soul that resides in the heart chakra. Once you can do that, you can *see the face of God*, and delight, *and be set free*. Then I came back to Phoenix and continued on with what I was doing, and I appreciated, enjoyed, and delighted in it.

This next poem was written a couple of months later. I had no inclination or desire to write a retreat poem this year. Usually I have a desire to write poetry to share and express my experiences each year. I didn't have the desire to write one this year, but then this poem came on another night with a full moon. It came to me with appreciation because I was still intoxicated from *seeing the face of God* for the last few months.

This poem is a little bit more symbolic. It was written in the desert, with full memory of times that I've spent at the ocean, of times I've lived in the forest, of my younger days when I lived in Minnesota with the four seasons. This was an experience of

the full moon along with Radha, the Holy Spirit. Radha is the Eastern representation for John the Baptist. John the Baptist was, in the West, the forerunner, the gateway, the preparer for the Christ Consciousness. The preparation of the Holy Spirit, or the Aum, is our openness to the Christ/Krishna Consciousness.

*A BIG yellow moon  
is rising above the land  
or maybe it is  
the golden hair of Radha  
as she moves across the night*

It truly was *a big yellow moon*. When we are open to the beautiful, when we have an open heart, then the Holy Stream, the Divine beauty also rushes in. When we open up our heart and mind to the *Om Sundaram*, we can also begin to see the mystical. Not only do we experience beauty with our senses, we also begin to be open to extrasensory beauty through our spiritual eye or sixth chakra.

*oh she is looking so beautiful  
as she dances on the water  
in a sheer white gown  
and i can feel her desire  
reaching out to my soul  
and awakening my desire for her*

This is about the beauty of Divinity calling to me, awakening me. It is about my desire to share, to indulge in this ecstasy, this wave of bliss, wave of joy, and share it by writing it down. This is about the *Om Sundaram*, the delight and enjoyment of the Divine beauty or the Divine dance. *reaching out to my soul and awakening my desire for her*—even though I had no desire to write or express this beauty earlier, the moon and the Holy Stream were awakening my desire once again to share in this Divine dance.

*sometimes i wonder  
if she had ever gone away  
for we have traveled together  
for such a long time  
and now i want*



*to dance once again  
as we danced before*

This stanza is simply about wondering where this desire to write and express poetry had gone six months ago, and for the last month or two. My appreciation of expressing Sundaram had not seemed to be there. Yet with this poem, I realized it had always been there. *sometimes I wondered if she had ever gone away—but she was always there. and now my desire is to dance once again as we danced before...* this is about delighting in the ecstasy between me and *Radha*, between me and the Christ/Krishna Consciousness, with all that it brings: the revelations, the insights, the bliss, the memories, the visions.

*isn't it just like your gypsy blood  
to wander on one path or another  
chasing after that journey  
that will take us beyond the sky  
and the stars above  
looking for that path  
that all men can follow  
looking for that path  
that will take me home*

I sometimes get caught up in this *path that all men can follow*, the *path that will take me home* to the formless, home to the God Consciousness, the Satyam. When I say I was getting caught up in it, I mean I was looking for ways to help inspire others. I was calling out to Divine Mother for others rather than delighting in the cosmic play that is always being revealed. Sometimes we can lose our sense of balance and must once again refocus on our Wholistic nature, and regain our balance between the inner life and the outer life.

*and i think of her often  
even called out her name a time or two  
and wonder when we will meet again  
will it be in the heavens  
or dance here on earth  
wanting to embrace her once again*

*so pure and so sweet*

When you are in this state of openness to life, it doesn't matter whether you are experiencing it in your meditation or out for a walk. It doesn't matter whether you are experiencing getting together with someone in the heavens or meet them at the Physical, you will feel connected. It truly is an interwovenness and a delight...*will it be in the heavens or a dance here on earth wanting to embrace her once again so pure and so sweet.*

*somewhere between the roar  
of the ocean  
and the quiet of the mountains  
i remember the first time  
she brushed my lips  
with her naked heart  
with a kiss so deep  
it still touches my soul  
every time i think of her*

*between the roar of the ocean* is symbolic of the universal aspect of evolution and of being created in the image of God, and also on an individual level, symbolic of the time when I crawled out of the primordial ooze and took an evolutionary step to *the quiet of the mountains*, which is when I was up here a few months ago and wrote the other poem about the cosmic dance and the formless. I had an overview or glimpse of my life with all the memories of those connections of meeting with Radha (Holy Spirit) and meeting with people. *i remember the first time she brushed my lips with her naked heart...*the connection you feel with someone, whether here on earth, or in the heavens, or with a Holy One, or with Divine Mother, or with the Holy Stream; you feel the openness and are melting into it. These memories came flooding in as part of the moment that I was experiencing. *with a kiss so deep it still touches my Soul every time I think of her...*this is the beauty of memory. If we focus on remembering the good times and that which is uplifting, we can re-experience them.

*there are a thousand stars overhead tonight  
the scent of lilacs fills the air*

*a songbird is singing somewhere in the dark  
i can feel each heartbeat  
and the touch of your breath  
and i can tell by your smile  
and the fire in your eyes  
that we will dance tonight*

*there are a thousand stars overhead tonight* is symbolic of experiencing the perfection of life. It is also about the stars I see when I take a walk every night. Up in the mountains you can see thousands of stars. *the scent of lilacs in the air* is symbolic of the flowers, the freshness, and the beauty of life in almost any countryside, with the fragrance of grass, trees, blossoms, flowers, and the actual lilac bushes of my childhood home. *a songbird is singing somewhere in the dark* is symbolic of hearing the birds sing, and hearing the Om, hearing Radha, the Holy Spirit. *i can feel each heartbeat...* you are so aware of your self, of your breath, that you can feel your pulse, your heartbeat. *and the touch of your breath...* this is the breath of another and also prana awareness, and you can feel the harmony of the cosmic breath. *and I can tell by your smile and the fire in your eyes* is the bliss rising up and seeing the fire or light in your spiritual eye. *that we will dance tonight* is feeling the connection with all life. This stanza also refers to the dynamics of the male/female connection, with the feeling of excitement, the appreciation, the breath, and ultimately the union of the two.

*oh we will dance again tonight  
like we have so many times before  
oh dance me through the night  
until we sink below the sky  
then lay me down on the earth  
as we wait for the dawn*

This is about delighting in and appreciating our Wholistic nature *until we sink below the sky*, all the way to the Physical creation. *lay me down on the earth* is about the union of the small spirit with the large Spirit, and being ready to go into transcendence or the oneness.

*then dance me as you rise*

*with your golden body on fire  
and your mystical breath  
touching my soul  
all the way to my body*

This is about appreciating not only the moonlight, but also the sunrise and everything the sun brings with it. *with your golden body on fire* symbolizes the Soul and the Christ/Krishna Consciousness as the union of two now beginning to melt into Oneness. It is about the aliveness and the wholeness of life. It isn't about the isolation, or the cosmic dance between the full moon, Radha, and me. Now there is the sunrise, the daylight, the Christ/Krishna Consciousness. It is about the whole interwovenness of life.

*oh take me down  
to the edge of that sea  
where the sisters of the sun  
dance naked on the sand  
and dance me oh dance me  
with your golden body on fire  
and your mystical beauty  
holding my soul*

This stanza is about seeing the Soul with *the eyes of God*. We see the thousand-petal lotus. We see the beauty of the Soul. We see everyone *naked*, beyond their samskaras, ideas, and beliefs. You appreciate, enjoy, and delight in all that you see. *where the sisters of the sun* is about the people who delight in, appreciate, and enjoy being alive. *oh dance me with your golden body on fire and your mystical beauty holding my soul* is about the perfect union you feel with another Soul, and also symbolic of the small spirit (Soul) being within the large Spirit (God).

*oh dance this gypsy heart  
like sunlight on the water  
and let me embrace your golden fire  
until the sea comes for my body  
and carries me away*

*the sea* symbolizes the God Consciousness. *oh dance this gypsy heart like sunlight on the water*...I want to delight in this cosmic dance of both the inhalation and

the exhalation. I want to touch and perfect the inner life in meditation and then come back and appreciate, enjoy, and be in love with love, in love with the ecstasy, to touch and perfect the outer life. *like sunlight on the water*...anyone who has been near water on a sunny day and has seen the reflection of sunlight on the water can feel the beauty, the tingling, the ecstasy of the prana. *and let me embrace your golden fire until the sea comes for my body*...until it is once again time for me to go to transcendence, until the God Consciousness just takes me away, *and carries me away*.

*oh dance my golden body  
until the sea is on fire  
and carries my soul away*

*until the sea is on fire and carries my soul away*...until the God Consciousness absorbs my body and my Soul back into the absolute God Consciousness without form; until that time I once again manifest out as a Divine expression, whether after coming out of my meditation or in another lifetime.

I hope my poetry has reflected the passion I have felt and experienced for the Wholistic nature of life and my journey towards love and beauty and God. This is an earlier poem I wrote:

*with  
the delirious intensity  
of losing control  
i have danced  
on the mountain tops  
insanely high  
and crawled across  
the desert floor  
dangerously low  
desiring  
more mountains  
and deserts*

This last poem (also an earlier poem) is about a surrendering to the nature of God/life as a cosmic wave of both consciousness and form, and the delight and ecstasy of that dance...

*when the flame  
becomes  
the fire  
and the fire  
becomes  
the flame  
the dance  
and the  
dancer  
are one*

Namaste

## Ten

*Saturday 8/23/08 Saturday Noon*

*Om Shakti Ram Rama Shiva Om...*rejoicing in God completely, rejoicing in life completely. This is the theme of this year's retreat, but it should be the theme of our life. We should work towards a lifestyle that revolves around rejoicing in God completely.

And if we are going to make our life revolve around God, we will need to have a wholistic understanding or definition of God. When we study the Holy Ones or the Realized Souls, they have said that in the beginning was the Word, and the Word was from God, of God, and is God. Therefore, the *Om*, the *Aum*, is the voice of God, the first Word. "In the beginning was the Word." This is the first inclination or impulse of God that permeates everything manifested. Therefore, to start with, the working definition of God is the sum total of everything unmanifested and manifested. And our purpose in life is to rejoice in life (God) completely.

If we study both our Self and God, we will realize that there are seven levels to this vibratory nature of God. Starting with God the Absolute that is beyond all form, then comes the Word or the *Om*, which is the first form, then comes the Holy Spirit, then the Soul, then the Causal, then the Astral, and then the Physical. When we study our Self, we

will realize there are seven chakras. These are the junctions or energy centers in the cerebral-spinal system where the ida, pingala, and sushumna meet. Each energy center corresponds to a vibratory level of creation: *Seventh center* or crown center, the formless; the *Sixth center*, the Christ/Krishna Consciousness; the *Fifth center*, the Holy Stream or the Aum; the *Fourth center*, the Soul; the *Third center*, the mind or the Causal body; the *Second center*, the senses or the Astral body; and finally the *First center*, the Physical body or Physical creation. If we are going to rejoice in God completely, we must realize and experience our Self at all seven chakras, all seven levels of creation.

We do the chakra meditations to first become aware of the chakras within our cerebral-spinal system. We then strive to become aware of the seven levels of God. With the chakra meditation, we begin to make the conscious willful effort to realize our Wholistic Self, and we begin to live more wholistically. Each individual chakra corresponds to an aspect of Divinity of the large body of God, or our Wholistic Self.

We must come to realize (experience) our Wholistic Self, and begin to live within our whole Self. When we do, we will then realize that these seven levels of creation, or the seven chakras, are in three basic groups. In ancient scriptures, they talk about the triune nature of God. The triune nature of God is the Satyam, Shivam, Sundaram nature. An expression of this nature is the inclination or Divine Will of God. God the Absolute, that always has been, is now, and forever shall be, is a pure state of consciousness, which is complete.

When the Word, *Om*, begins to manifest out, it becomes the Divine impulse of God. Then we encounter the Mayac sheath and the idea of separateness, or the cosmic dance, and we have the higher and lower ego. The Divine impulse has a triune nature, the Divine Will, a Universal will, and an Individual will. This is a reflection of the triune nature, and is seen in the idea of separateness. The Individual will (ego) is like the nature of humanity. The Universal will (ego) is like the heart of humanity where the saints and sages live in order to serve humanity. The Divine Will is like the nature of the Soul, a oneness with God, and vibrating the Divine Satyam, Shivam, Sundaram Consciousness. These are three distinct vibrations of the Divine impulse. The Shiva-to-Shakti vibration is the Divine impulse, Divine inclination, or the Will of God (all are names for the same thing). We gain understanding of the triune nature of God by Self-analysis or Self-study



in meditation. When we study our self, humanity, and God, we will realize that the chakras, and their qualities that we live, are a reflection of our evolutionary maturity as a human being, and as a Soul.

## INDIVIDUAL WILL (lower ego)

First Chakra: Seed mantra **Lam**. The first chakra is about the four primal instincts (food, sleep, procreation, and self-preservation). This is also the lower ego, where people are thinking only of themselves and their own personal wants and desires. Self-centeredness is the vibration and quality of the first chakra. This is fine in a young child or Soul. It allows for self-preservation, and protection of the vehicle (body) that the Soul is using on its journey during the incarnation. The vehicle is used for the learning, growing, and maturing of the Soul. This is a natural healthy state. When we evolve beyond this stage, we don't renounce the first chakra, but include the qualities of the first chakra into the qualities of the second chakra.

Second Chakra: Seed mantra **Vam**. The second chakra is that of the male/female, the ida/pingala qualities. We balance the male/female qualities with our love and relationships within the family unit. We can provide a loving relationship to bring other Souls into an incarnation. The male/female relationship and small family unit is a natural evolution when we quit thinking of only our self and want to include others in our life. At some point there is the natural desire for the inclusion of a member of the opposite sex, and having children also becomes a natural step. The small family grows, and the procreation instinct of the first chakra is completed. At the second chakra, creativity is also stimulated.

## UNIVERSAL WILL (higher ego)

Third chakra: Seed mantra **Ram**. As we continue to evolve, we want to experience more of life. Now we move to include the large family or our community, country, and all of humanity. At this stage, our "family" is not limited to only those we are

biologically connected to, but all of humanity becomes our family. We aren't renouncing the small family of spouse, children, or parents, nor do we renounce self-protection and self-preservation. Instead, our vision has expanded to include all of humanity as our family. As we evolve as a human being we become more and more inclusive. We expand our consciousness. The first two chakras are the individual will (lower ego), which is the first stage of our evolvment and development of the Divine inclination. The third and fourth chakras expand to include the universal will.

Fourth chakra: Seed mantra **Yam**. To continue maturing, we must go beyond the individual ego to the universal ego. This is where we make the inward journey to the inner consciousness. We must become aware of our larger Self. We move up into the fourth chakra, which is beyond the self-centered and dualistic nature. The fourth chakra is the residency of the Soul. It is also the part of God that is the Soul of humanity. When we expand into the fourth chakra or fourth level of creation, we begin to feel unconditional love toward others. This is love without any conditions. We begin to accept and appreciate others as they are. We begin to accept and appreciate the Wholisticness of God. Many people have an understanding of God that revolves around human characteristics or qualities. At the fourth chakra we expand out to be more inclusive of qualities of the mineral kingdom, bird kingdom, animal kingdom, the human kingdom, the angels and deva kingdom, the Christ/Krishna Consciousness and the Prophets, Masters, and Avatars. We include the Wholistic qualities of life or God. At the fourth chakra, we are more and more inclusive. Our understanding, appreciation, and acceptance have begun to expand beyond human qualities to include more wholistic qualities (or God).

## FROM THE UNIVERSAL WILL (Ego) TO THE DIVINE WILL

Fifth chakra: Seed mantra **Ham**. As we continue to evolve and mature, at the fifth chakra we begin to go beyond the Universal will and surrender to the Divine Will. Instead of thinking only of what is beneficial for the individual and the international community, we begin to think of what is beneficial for the creation, the whole, or the wholistic body or Self. It isn't about just the body, senses, mind, and Soul, but we also

begin to think about the harmony of God. We surrender to the Holy Stream, the *Aum*. We become inclusive. “Going beyond” means being more open and inclusive. At the fifth chakra we have an awareness, interest in, and activity at all five chakras. We have the willingness to surrender to dharma, or the purpose of our Soul, the purpose of our incarnation, the purpose for which God created the Soul. We have the willingness to accept that we are no longer just an individual unique identity, but rather are a manifestation or Divine expression of God. This begins to take place at the fifth chakra, where this connectedness to the whole begins to manifest as our consciousness. We begin to become aware of the will of God.

Sixth chakra: Seed mantra is a short **OM**. Still evolving, we become all inclusive at the Christ/Krishna Consciousness. Now we are identifying with the Word. Once we begin to be all-inclusive, we are in union with God. The Word was from God, of God, and is God. Once we begin to identify with the Christ/Krishna Consciousness, we are moving beyond even the universal ego into the Divine Will, the Divine inclination, or the Divine impulse. From this level, we continue to surrender from the *Om* into the absolute God Consciousness and immerse into God the Absolute. When we do this, we have completed our journey back home. Then we come back out into manifestation, all the way to the Physical, and then go all the way back to the formless, like Divine waves, Shiva and Shakti and Shakti and Shiva ever in union.

Seventh Chakra: Seed mantra is a long **OM**. However, we do these *Oms* more quietly and peacefully until we can surrender into peace, into the God Consciousness. The mantra is the stillness or quietness itself. This is the “Be ye still and know that I am God.” The *Om* mantra is the Word, is from God, of God, and is God. As we are vibrating this out, quieter and quieter, we become the alpha and omega. Then all we have to do is surrender into the absolute God Consciousness to experience this eternal part of our nature, this eternal part of God. When we come back out again, we try to be aware of the vibration and the qualities at each of the levels of creation or chakras. We also try to continue to be aware of all qualities of our Wholistic nature during our activities.

We do the chakra meditations with the intention of becoming aware of our Wholistic nature. We aren't trying to just become aware of a vibration within us that we call chakras. We are trying to be more inclusive, to unfold into who we already are because we are all created in the image of God. A baby doesn't have to grow up to adulthood to become human; even in its infancy it is already a human. The baby already has the potential to grow into a child, a teenager, a young adult, and a mature person. The potential is there, and it just takes time and awareness to continue growing and evolving. We are created in the image of God, and chakra meditations allow us to become aware of our Divine nature. Unlike the child that needs years to grow, we only need awareness of our nature to grow spiritually.

*We do the chakra meditations with the intention of becoming aware of our Wholistic nature.*

Most people suffer because of their interests and attachments to the limited. Samskaras are limited beliefs that cause us suffering. However, in our spiritual evolution, they also offer us familiarity, and thus give an illusion of security. Therefore, we need to continue to expand beyond what is familiar, but limited, into the ever-newness of our Soul-consciousness.

We begin to develop relation points to our spiritual evolution. At the first chakra, we have relation points with survival, self-protection, and self-interests. The second chakra has relation points with the male/female relationship, and the harvest of that, which are the children and creativity. The third chakra has relation points with being a better world citizen, part of the human family, looking to nurture all humanity. At the fourth chakra, the relation point is unconditional love for all life, as we perceive it. At the fifth chakra, the relation point is learning to do the will of God..."Let Thy will be done on earth as it is in heaven." The sixth chakra is the union with God..."I am the alpha and the omega." We begin to have relation points with God, manifested and unmanifested. We find our relation points in Shiva being in union with Shakti, the unmanifested Spirit being ever in union with the manifested creation.

At the seventh chakra, we surrender to the absolute God Consciousness. Our relation point then is with completion, the pure Satyam Consciousness that is God. Once

we have this experience, we begin to keep this relation point, that of Satyam, the Divine Love that permeates everything. We can feel it within our Self and can recognize the vibration in the rest of life. We are ever in union with God. We are feeling the ever-new Satyam, no matter what level of creation or life we find ourselves interested in exploring.

It is a matter of expanding our awareness, or unfolding into our Satyam nature. We do this by having the willingness to become aware of our Wholistic Self. We have the willingness to surrender. We are not surrendering to ideas, beliefs, or even teachings. It is the willingness to surrender to the pure experiences we have while “living” our life. These are pure experiences without judgment, without preconceived ideas or beliefs, without trying to control the outcome. We do the pure surrender (which corresponds with

*We look for and experience the Satyam, Shivam, Sundaram nature, both on the inward journey (meditation), and on the outward journey (during our activities).*

the fifth chakra) with Divinity itself. We don't define the experience by which chakra it involves. We allow our Self to surrender to the experience and feel the Satyam, the eternal Love that is part of our Self and the experience. Then we allow our Self to feel the Shivam, the Christ/Krishna Consciousness, the harmony that is present from the first Word all the way to the Physical. We

allow our Self to feel, experience, and see the harmony, and see “Thy Will is done on earth as it is in heaven.” We allow our Self to see, feel, and experience the Shiva and Shakti are ever in union. Then we allow our Self to experience the Om Sundaram, the joy, delight, and bubbling over of the Satyam, Shivam, Sundaram. We allow our Self to experience this in our chakra meditations. We allow our Self to experience this when we go outward on our journey. We look for and experience the Satyam, Shivam, Sundaram nature, both on the inward journey (meditation), and on the outward journey (during our activities). If we accept that we are created in the image of God, we have accepted that the *Om*, the Word, is the first inclination or impulse of God, and everything all the way to the Physical is that inclination or impulse of God. Every desire we have is then part of that impulse of God.

## **UNDERSTANDING OUR DHARMA OR PURPOSE**

This brings us to the purpose of our dharma and our incarnation, which are part of the impulse of God to begin to see the harmony of life. We begin by understanding that the three gunas\*\*\*\* (tamasic, rajasic, sattvic) correspond with the Individual ego (lower), Universal ego, and Divine impulse or inclination. The lower ego will bring suffering, which is tamasic. No matter what activity we undertake in thought, word, or deed while in the lower ego, it will end with incompleteness and will therefore bring suffering. The Universal ego is rajasic; it is activity. The rajasic activity of the Universal will or ego will be influenced by our intent. What is our intent? Do we want the activity to be selfless and for the benefit of others? This would be sattvic. Do we want the activity to be a harvest for our own benefit? With this, we have added either a sattvic or a tamasic intent to the Universal will. This is why some people can flourish while others, doing the same activity with seemingly the same motives, hardly get anywhere. One has the intent of giving unconditionally, and the other has the intent of partaking in the harvest.

The sattvic guna (vibration) is part of the Divine Will or impulse. It is identified with Satyam, Shivam, Sundaram, and is beyond any thought of individual identity. It is part of the one God, part of the Christ/Krishna Consciousness, part of the Holy Stream. Once we go beyond the Individual ego, and move into the universal ego, we can then surrender to the Divine Will or impulse.

We need to have a working understanding of these three stages of the Divine impulse. Then we need to understand that each chakra is seeking fulfillment, and is calling out for completion. At the first chakra, we want to survive, learn, grow, and mature. Whether we want liberation, or Self-realization, or just happiness, the Soul will call out for more. The Soul calls out for the completion of the Divine impulse. The Soul will call out for completion of all seven levels, or at each chakra.

The **first chakra** will want food, rest, self-preservation, and procreation. We can channel it in a more harmonious way by having more prana as nutrition, more meditation

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\*\*\*\* *Gun*as: Triune qualities of nature, those being sattvic (positive), rajasic (active), tamasic (negative).

to be in harmony with our nature. Instead of sleep, we have rest and feel peaceful. Instead of the procreation desire, we can be more creative within the Divine Will. For the self-preservation instinct, we realize that we are infinite and eternal.

At the **second chakra** where we are looking for completion in the male/female relationship and for children, instead we can balance the ida and pingala, and allow the sushumna to be the offspring running up to the Christ/Krishna Consciousness, and allowing the kundalini to awaken. When we inwardly find the balance of the ida and pingala, we will no longer feel the pull to have the completion take place externally with the sexual relations of the male/female. Rather we will find a creative expression to fulfill our dharma, whether we choose to be a host to children or not.

At the **third chakra**, the desire for human affection and connection, and the desire to fit in with humanity will, with meditation, transform into a desire to fulfill our Divine purpose, or dharma. We will begin to feel like we are connected to humanity. We will feel like we have a role or purpose within the Cosmic Consciousness. We will feel the pull of our Soul with God.

At the **fourth chakra** we have unconditional Love. We begin to live in a state of *Om Satyam, Om Shivam, Om Sundaram*. We now begin to give to life, give to God, give to humanity, give to the planet, give to the angels and devas. No matter who we encounter, we will want to be constantly feeling *Om Satyam*. That is what we are trying to vibrate out and identifying with. No matter what we come into contact with, whether the minerals, animals, plants, humans, angels or devas, they will benefit from the *Om Satyam* joy of love, harmony, and beauty that we are vibrating.

At the **fifth chakra**, we are now willfully vibrating the *Om Satyam*. We are willfully manifesting and beginning to create more Satyam, Shivam, Sundaram. Instead of just identifying with and vibrating Divine love, we are beginning to willfully channel and manifest more of the *Om Satyam*. We are beginning to influence those who think of, or come in contact with us. We are beginning to influence those that our vibration reaches or touches. The power of our vibration will reach out to be inclusive of all we are aware of.

At the **sixth chakra**, we continue to expand beyond the Universal will to the Christ/Krishna Consciousness. We are now in union with God. We are from God, of God,

and part of God. We are now becoming the Divine Will. We begin to create more and more Satyam, Shivam, Sundaram.

We have become what is referred to as a Realized Soul, or an Enlightened Being. When this Realized Soul attains liberation and leaves the body, and then comes back out of the formless and takes an incarnation, they are given the title of Avatar. This Avatar, or Divine Light that incarnates back, takes on original sin and ideas and samskaras, which they will have to work off. Still there will be a part of their consciousness that is in a constant state of union with the Christ/Krishna Consciousness. They will constantly be emitting the vibration of Satyam, Shivam, Sundaram. When you read the ancient scriptures, you will find stories of someone who walked into the presence of a young child, not knowing who they were, and they were uplifted and healed because the Divine Light was so strongly vibrating out of the child. This is the state we strive to attain. I don't necessarily mean attaining the state of being an Avatar and healing people, but to the state of realization of the Christ/Krishna Consciousness, the state of being in union with God. This is the state of Oneness, the dance of the Soul with absolute God Consciousness. We will be vibrating Satyam and continuously giving it to life at all levels. This is the Soul calling out for more, and experiencing its completion.

Understanding our dharma or purpose is not something we can figure out with our mind. Dharma is the completion...it is the vibratory nature of the Soul that is being expressed by our life, or simply put, the Soul's journey. You can use the mind to say, "I

*Dharma is the completion...it is the vibratory nature of the Soul that is being expressed by our life, or simply put, the Soul's journey.*

am doing this activity, and it is part of my dharma," but Dharma is never the activity. Dharma is the unique vibration you will have, the vibration of your Soul, the Satyam, Shivam, Sundaram nature of your Soul,

which will be vibrating whether you are still or active. You have been uniquely created in the image of God and sent out on your journey. Your unique vibration is the sum total of your experiences as a unique Soul, until this present moment. Sharing this unique vibration is your Dharma. The activities you do are just the vehicles you use. Teaching a meditation class, or shopping in a store, traveling, walking in a garden, or meditating, you



are vibrating out, living, and sharing your Dharma when you are aware of your Wholistic nature.

Your evolution is about your Self-awareness of your Wholistic nature. Avatars take on original sin, struggle, suffer, have pain and loneliness. If you read *Autobiography of a Yogi*, Paramahansa Yogananda talks about the pain he had when his mother died, and the struggle he had to find God. His father had marriage plans for him. Yogananda's personal desires differed from his father's desires. He had to struggle with the lower ego, the universal ego, and finally he had an acceptance into his Wholistic nature, and was able to fulfill his dharma. Yet, as an Avatar, he was able to partially vibrate Satyam, Shivam, Sundaram. Other people were benefiting from it, even if he was not happy at the time. We must see the spiritual journey not just as an evolution, but also as an unfoldment of our awareness into our true nature.

We practice Sacred mantras in our meditations, and also in our affirmations and chanting. We want to vibrate out the vibration that is our Satyam, Shivam, Sundaram nature. We don't want to just repeat the mantra. We also want to surrender to the experience, and expand our awareness of the vibration of the mantra. We aren't just singing the chant. We are surrendering to the experience of the Sacred vibration.

Bhagwan Sri Rajneesh (Osho) once said that the advanced Souls find security in the ever-newness of God. He said that without ever-newness, life would become boring and would become a living hell. We have to learn to let go of our ideas and beliefs of what we believe will bring us happiness, or of what our life and Dharma should be. We need to learn to surrender to the pure experience of the moment.

Surrendering to the pure experience of the moment is easier to do in meditation where we have temporarily withdrawn from our ideas and society's ideas of what we should be doing, and who we should be, and what we should be practicing or vibrating. When we meditate, we temporarily let go of our expectations of the people around us. We let go of our expectations of our lower ego, and even the Universal ego. And when we let go of all our expectations in meditation, we will find it easier to surrender to the pure experience of sacred vibrations. In meditation, we focus on the Divine vibration (mantra) that we have chosen to experience. We gently repeat the mantra, and gently let

any thoughts or ideas, which may come in, just pass on by without dwelling on them. We return to the mantra and the pure experience of its vibration. When we begin to feel the vibration of the mantra within us, we continue vibrating and identify with the mantra until we are saturated with it. From here we can surrender or immerse into the Divine impulse or vibration.

When we come out of meditation, we take the experience and the vibration and try to feel or experience it in our activities. This can be done when we go beyond our individual ego of ownership: “I want to do this. I desire to have that.” To keep the

*Touching and perfecting the outer life is about having the Satyam, Shivam, Sundaram Consciousness, awareness and vibration in all our activities. We have the vibration while we are skillfully, selflessly, and joyfully doing our work or interacting.*

experience and the feeling that we had in meditation, we surrender to the universal will and the Divine Will. Once we are experiencing the vibration of the Divine impulse, we will be able to do activities that benefit the rest of life. We try to keep this vibration even as we go off to work to provide food, clothing, and shelter for the small family and our self. This is how we utilize meditation

as a way of unfolding into our nature inwardly, and then bring that experience back out into our outward journey. Touching and perfecting the outer life is not about being the most skilled artist or musician. Touching and perfecting the outer life is about having the Satyam, Shivam, Sundaram Consciousness, awareness, and vibration in all our activities. We have the vibration while we are skillfully, selflessly, and joyfully doing our work or interacting.

When we desire to know our Wholistic nature, we can add the chakra meditation to our practices. We can then surrender to each of the chakras. During our activities, we can chant the Sacred mantras so that we can continue to feel and experience our nature. We can do our activities selflessly and become aware of our God-like nature, and carry that awareness with us during our activities.

Being Wholistic is not about renouncing the lower chakras. Being Wholistic is being inclusive of the vibrations and qualities of all the chakras and their petals. This is

why the greatest religion is love and the study of life. The greatest spiritual practice we can do is to have the desire, inclination, and willful activities that allow us to continue to learn and grow and expand our awareness of our Satyam, Shivam, Sundaram nature. Our goal should be to experience the ever-newness of Satyam, Shivam, Sundaram, both in meditation and in activity. To experience life Wholistically and to rejoice in God completely should become our main goal, and where we direct our conscious willful efforts. We should use the *Om Shakti Ram Rama Shiva Om* mantra to redirect our lower ego...”I want to rejoice in God completely.” We should use it to direct our Universal ego by harmonizing with Shivam. Then we can surrender to the Divine impulse or Will, and finally surrender to God without form, or the pure Satyam Consciousness.

Spirituality is touching and perfecting both the inner life and the outer life. When I say “perfecting” I am not talking about a worldly or intellectual definition. “Perfecting” is the ability to experience the Satyam vibration that permeates everything, that always has been, is now, and forever shall be. The Satyam Consciousness is the pure Consciousness from the formless, through the Christ/Krishna Consciousness, the Holy stream, the Soul, the Causal, the Astral, and the Physical. There is only one God. Perfection is being aware of and experiencing the Satyam Conscious vibration in all life. If we choose to be rajasic, we manifest that pure Satyam vibration in our activities all the way to the Physical, which is the most limited, and then we turn around and go inward again. The Soul will call out for both the inhalation and the exhalation. We exhale completely to the Physical, and then inhale back to the God Consciousness. This is our journey, our infinite and eternal journey.

The most Sacred mantra is the *Om* mantra. *Om* can be experienced at all levels of creation. At its subtlest level we surrender to the, “Be ye still and know that I am God.”

Namaste

## Eleven

*Saturday 8/23/08 6:30 pm*

*Om namo ari hantanam, Om namo Siddhanam...*”I bow to the conquerors of their inner enemies, I bow to the Realized Souls.” This mantra is acknowledging the process of spiritual evolution. It is acknowledging that we want to attain a higher, more complete, state of awareness. It is also acknowledging our humility, or willingness to learn and accept guidance. It acknowledges that there are those have gone before us. The Realized Souls are the ones who have built the bridges that help us go from this worldly life into our Wholistic nature.

*Om namo ari hantanam* is our acknowledgement that there are others who are conquering their inner enemies and going beyond their samskaras, just as we wish to do. This gives us a peer group, a sangha of fellow travelers. They may not be our coworkers, or even our biological family. The very acknowledgement of this mantra gives us a sangha.

*Om namo Siddhanam* acknowledges that the journey is possible, faith that the attainment of the goal is possible, and that others have attained. This new peer group of people or spirits is whom we wish to associate with. They have conquered their inner enemies or samskaras, and have attained their goal of realizing their Divine nature. *Om namo siddhanam* acknowledges our Inner Guru, our own state of Christ/Krishna Consciousness, acknowledging and reinforcing that aspect of our eternal nature that calls out for, and strives to attain, our Wholistic nature.

It is easy to get lost in the feelings of aloneness and loneliness when we feel we cannot relate to life around us. Most of humanity is not seeking their Wholistic nature. Most people are like children playing in creation, and are satisfied with playing with the creation, and are satisfied with their attachments to their ideas of incompleteness or separateness. They may be dissatisfied with the results they are getting, but they are not yet willing to go beyond their limited beliefs and ideas. There will be times we feel we are all alone. I wrote a poem about these times... *“it is better to call out to Divine Mother in your aloneness than to seek shelter in the arms of someone else.”* I was not referring to Divine Mother who was away from me, but was calling out to the Divine vibration, the

*“it is better to call out to Divine Mother in your aloneness than to seek shelter in the arms of someone else.”*

*Om*, the Word, God both manifested and unmanifested, of which I was a part. I found more comfort in feeling that vibration than I did in the arms of others, whether it was friends, coworkers, lovers, or people still caught up in choosing the idea of separateness and incompleteness. There was a

period of transition where I didn't feel connected to the whole, where I felt lonely or separate. During this transitional period, I chose which peer group I was going to associate with. I chose God and the Holy Ones... *Om namo ari hantanam, Om namo siddhanam.*

This calling out is part of the inward journey. There is also the outward journey of touching and perfecting the outer journey. This is about feeling the connection with the biological family, friends, coworkers, humanity, and even those who are not seeking the inner life. This connection can be experienced at the heart chakra with the Satyam. If you can look into the heart of every man, you can see the face of God, because everyone's heart chakra is where their Soul is. This is the Satyam, Shivam, Sundaram nature. Ideas, beliefs, interests, and samskaras are all just clothing that the Soul wears, which is part of the diversity of life/God. This is learning to appreciate the diversity.

Choice and Free Will are moment-to-moment things. We choose what we focus on. We choose what we are aware of or experience. We must realize that these choices

are our Free Will, and occur with every thought and feeling. Every thought and feeling is a result of what we are choosing to be consciously aware of.

I've had mystical experiences throughout my life, and I have had worldly experiences throughout my life. There were times of dichotomy. I would be seeing and experiencing the material world with the senses, body, and mind. Then I would have an experience with my higher nature, with the Holy Ones, or God, and I get a different reality. There was a dichotomy between the higher and lower nature, which I could not

*Choice and free will are moment- to- moment things.*

bridge. I could have tremendous devotion to try to get to my higher Divine nature, and experience that. I could have discernment and discrimination with my lower nature to minimize the pain, but still felt I had a dichotomy, until I got the meditation

techniques. The meditation techniques were the bridge that helped me integrate “Let Thy will be done on earth as it is in heaven.” The Sacred sciences of meditation allowed me to begin to see that Shiva and Shakti are ever in union rather than two opposite ends of the pole.

Swami Rama once said that we are already gods, but we must strive to become human beings. The process of integration is what Swami Rama was referring to when he said that most devotees are trying to have the experience of their God-like nature, to realize that they are like God, but they must accept that they are already infinite and eternal, and must also learn how to be human. They must learn how to let their Divine nature come through to be expressed while here as human beings. To do this, we must first and foremost be aware of our Divine nature. We must feel and experience that nature of Satyam, Shivam and Sundaram.

Most people will have the experience of falling in love. They will experience the infatuation, love, and intoxication when they meet someone. That love that they feel will bubble over at times, and in reality is bubbling over from their nature. They will be temporarily in love with life. We need to learn how to take our Divine nature of Om Satyam and bring it into our human encounters. We need both the inhalation and the exhalation. I found it easy to experience the mystical, though I didn't always understand it. In my youth, devotion seemingly brought the experiences. When I matured and had a

greater understanding, I was able to see that the stillness, calling out in devotion, and all my practices before I arrived on earth had developed this devotion. My mystical experiences were the result of work in the heavens, or my past.

As my understanding grew, I understood that the mystics prepare for their incarnation. They prepare in the heavens before they incarnate, and then when they incarnate, there will be a harvest of that preparation. We can work to become aware of this...of who we are, where we came from, and where we are going. The first time I saw Sri Chitrabhanu, he asked, "Who are you?" I worked on it. The first time I saw Swami Rama, he asked, "Where are you from?" and I worked on that also. I worked on: Who was I, and where was I from, what was my past history, what was my Wholistic nature?

*...the greatest religion is the religion of love...to have an open heart, to experience and feel love with everything we encounter.*

As long as I was working on "who am I" wholistically and what was my past tradition, then I was working on a larger vision of my Self, and was not working on my lower ego. In college I worked on the universalness of all of humanity. I tried to understand and see

what was universal and similar in all people that I encountered. I studied people, and it was truly a delightful time of learning. I wasn't caught up in what I wanted or needed for my own ego. As long as I was studying, learning, and growing, there was a joy and inclusiveness to life. Everyone has the same universal qualities, just in different arrangements.

We must have a willingness to learn and expand our conscious awareness. When we have this, we will find a joy in living. We start by acknowledging that the greatest religion is the religion of Love. It is to have the open heart, to experience and feel love with everything we encounter. In order to do this, we must have an open mind. An open mind means that we have to be willing to look beyond our self, beyond our ideas and judgments of other people who are not the same as our self. An open mind means we have a willingness to experience and appreciate another person regardless of where they are, or what their interests are. It doesn't matter where they are in their evolutionary development, they are created in the image of God, and have been created with a unique

Soul that the Divine Will can be expressed through. Whether they have yet matured into that Divine expression is not the issue. They still have that unique vibration. You can look at a child and see its human qualities. You can see that the child will grow and mature, and that the qualities will continue to develop. In the same way, we can see the unique vibration in others. However, we have to look for it, and we can do this when we are willing to go beyond our small ego.

We begin to study life, people, and God. We study God unmanifested in our meditation time. We quiet down the mind, our ideas and beliefs of how we think life should be, how God should be, and even how we think meditation should be. We just gently focus and concentrate on the mantra, which is a Divine vibration. Then we need to be open to whatever experience we have. When we leave meditation, we use the mind/Causal to appreciate and see the harmony of what is universal... “Let Thy will be done on earth as it is in heaven.” We look for that during our active time, which includes everything in the creation. It includes our alpha rest, so we work towards having 24-hour consciousness.

Coming out of meditation, we use the senses/Astral to enjoy the beauty and delight. We enjoy the senses, the Om Sundaram. We work towards this even in our dreams. We become aware of our dreams, and then we can turn the creation of our dreams of illusion and fantasy into awareness of the Divine creation. Instead of creating our own tiny dream-plays, we use our Astral abilities to be aware of the subtler realms of existence, or God’s cosmic play, maybe even work through some of our karma.

*When we leave meditation, we use the mind/Causal to appreciate and see the harmony of what is universal...*

Coming out of meditation, we use the Physical for our study, for our awareness, and for our delight. When we are in nature, we appreciate the quietness of nature. When we are in the city, we study the beauty and diversity of humanity, and look for that which is universal. We look to live within the heart, and look to see the face of God each moment of the day as we are living with more and more Satyam Consciousness.



If we want to continue to learn, grow, and study life, then we need to study our self, and study others around us. It is easy to look for the qualities that are universal. The universal qualities are easy to see when we are willing to look for them within our self and in others. A simple rule is that what we see in others, is also a quality we have within our self, otherwise we wouldn't be able to even recognize it. If we didn't already have the quality, we wouldn't have any relation points to it, and couldn't see it in others. What we see in others, the good and bad, the beautiful and the ugly, are qualities we already have within us. We look for the universal, and then focus on what is uplifting and inspirational. We overlook the limited or uninspiring qualities.

### **An Open Heart**

What makes life exciting and ever-new is having an open heart, because the Satyam Consciousness is ever-new. With an open heart you simply overlook the limitations of others to see their Soul. Do not confuse the diversity amongst humanity with the Soul of the human being. We make the effort to look for the face of God, the Om Satyam in every human being. Every human being is created in the image of God. There are self-centered people in the world, but still they are created in the image of God. Their Soul is still Satyam, Shivam, Sundaram.

*What makes life exciting and ever-new is having an open heart because the Satyam Consciousness is ever-new.*

To study life, we don't have to be away from people, or be single, or living in a monastery in order to see the beauty of God. We just need to be willing to look with an open heart and open mind. We must be willing to go beyond our beliefs, ideas and samskaras. A samskara is our belief of what we deem to be truth or reality. Samskaras are our mindsets. Some think that is natural for a male and female to get together and have children. It is an aspect of the human nature to do so, but it is not the *only* natural thing to do. Some people will find it natural to serve the large family (society), and others will find it natural to serve the small family (marriage and children). Some will find it natural to spend a lifetime studying God. One is not more natural than others.

We learn to approach life with dynamics in our interactions. We accept that what we give to life, life will give us back more generously. If we are selfish and just want to take from life, we will find that all around us, life wants to take from us. If we are generous and kind with our thoughts and actions, and have compassion in thought, word, and deed, we will find that life is giving that back to us. What we give to life, life will show us more of. This is what Christ meant when he said, "Seek ye first the kingdom of God, and all else will be added." The kingdom of God is our nature, the nature of God, the oneness of Satyam, Shivam, Sundaram.

Once we have the experience of the kingdom of God, we can appreciate, enjoy and see Satyam, Shivam, Sundaram everywhere. Once we can see, feel, and experience

*Once we can see, feel, and experience Satyam (Love), within our self, and see it everywhere, there will be no more insecurity or loneliness. There will be no more fear.*

Satyam (Love), within our self, and see it everywhere, there will be no more insecurity or loneliness. There will be no more fear. There is no longer a feeling of not being connected. It removes the pain and suffering from our life. Once we can see and experience Shivam (Thy will is done on earth as it is in heaven), it removes attachment, and the fear of losing something we are attached to.

Once we realize or experience the kingdom of God, all else has been added, our appreciation of the Divine harmony. We become Adam and Eve. We are the caretakers of the earth. It belongs to all of us, not to fight over, but to enjoy and delight in.

I do not have to own property on the ocean to go and enjoy the ocean. I don't have to own property in the mountains to enjoy going to the mountains. I can travel, enjoy, and appreciate wherever I go. I have a desire to explore my whole kingdom...oceans, deserts, winters, summers, the four seasons. I want to be and enjoy being a caretaker, to delight in life. The only thing I can truly take with me wherever I go is Om Satyam. I can feel Om Satyam on the earth, in the heavens, in the Christ/Krishna Consciousness, in the God Consciousness without form. Om Satyam will be there. This is the priority I have found worth committing my life towards having. This consciousness of my nature and the nature of God, at every moment, is what is worth owning. I don't want to spend a moment without awareness of my Om Satyam nature. That is true suffering.

Mahavira said, “Those who are ready will learn through understanding; those who are not will suffer a while longer.” Learning through understanding means that we pay attention to what helps us experience Om Satyam and continue to do that. We pay attention to the positive feelings, the uplifting, the unlimited. We pay attention and act on how we can keep an open heart. This is learning through understanding.

We can live with an open heart, and when the pain of broken expectations and ideas of exclusiveness come in, we don’t have to close our heart to protect our self. The solution is to change our ideas and beliefs that are preventing us from experiencing *Om Satyam*. It is a simple question... “How can I always be in *Om Satyam*?” It won’t always be easy to go beyond the ideas, beliefs and expectations, but it will always be worth the effort that it takes to be in *Om Satyam*.

The meditation techniques were an immense help to me. They allowed me to take control, at will, to identify with the Sacred vibrations. Before I got the techniques, I had

*The meditation techniques...allowed me to take control, at will, to identify with the sacred vibrations.*

no names or words. I could just feel and experience the vibration, when there were no distractions. I could listen and hear the vibration, but it is difficult to listen when the mind has

other interests. Learning the mantras allowed me to harness and channel the mind so I could experience the Divine vibrations at will. I used the mantras to meditate. I used the mantras to chant. I used the mantras to be open and experience *Om Satyam*. Mostly, I used the mantras to quiet and focus the mind on what I valued the most in life, and what I valued was the experience of *Om Satyam*, *Om Shivam*, *Om Sundaram*, the experience of being in the nature of my Soul.

When I first met Sri Chitrabhanu, I felt the *Om Satyam*, *Shivam*, *Sundaram* nature while in his presence, and I continued to feel for days afterwards when I was no longer in his presence. Then I knew it was possible to live in this nature day and night. I knew I could have this ecstasy in activity and not just in the quietness of meditation. I knew I could have the experience of my Soul while active, working, and interacting. I considered this an initiation. From that time onward, I took the initiative to learn through understanding. I made the effort to work towards constant remembrance and

identification with my Satyam, Shivam, Sundaram nature. When that was too subtle and my mind would run away with other thoughts, I would repeat mantras. There were times I had to take some time off for a personal retreat to get back to my nature. When just repeating the mantras in my everyday life would not do it for me, I would remove myself from the struggle for a short while, and refocus and re-identify. Then I would come back and try to maintain an open heart and my Satyam nature amidst all my activities.

With the Royal Path, there may be a few times when you have to temporarily withdraw from your external life, for a day or two to re-establish your practices and disciplines. You make the effort to reconnect, to find the kingdom of God within, and then go out and share while doing your activities. This balance of the inner life and the outer life is something that you practice throughout your days and nights, not just up here in Strawberry at a retreat. If you temporarily lose balance, make the time to reconnect.

*This balance of the inner and the outer life is something that you practice throughout your days and nights...*

My full time job was to be in *Om Satyam*, in love with God, with Life, with Love. I was willing to get by without a lot a material things so I could practice my full time job of studying God, life, and *Om Satyam*. To experience the Satyam, Shivam, Sundaram nature of my Soul was my priority. I put *Om Satyam* first, how to be in my *Om Satyam* nature, creating the habits of how to conquer the inner enemies and limitations, so that wherever I go on earth, in the heavens, or in the formless, I will be able to identify with my nature of *Om Satyam*.

Satyam can be experienced in all its diversity: *First chakra*: appreciation of the creation; *Second chakra*: dynamics of the male/female and family unit, the creativity, the balancing of the ida and pingala; *Third chakra*: serving the large family, enjoying and appreciating God in the creation; *Fourth chakra*: living in unconditional Satyam, looking for it and experiencing it day and night, in the day, in the heavens, having as my priority my love affair with Love. Seek first the kingdom of God—Love, Satyam (the permanent), and the appreciation of the all else (Shivam and Sundaram) will be added. When we have Satyam, the fears, doubts, insecurities, and suffering all fall away. When you are

learning, studying and growing, there will be an ever-new joy, because you will be going beyond the small ego, the small self.

The *Om*, the Word, is the Divine impulse. The Soul calling out for more is an aspect of the impulse of God or the Divine will, and becomes our dharma. Our nature is Satyam, Shivam, Sundaram. How much of that we want to experience in any given moment, day, or lifetime is our choice, because we have free will. It isn't something we have to create, work years to get, or buy. It is our very nature. We just have to be willing to go beyond the limited ideas, beliefs and attachments that keep us from the experience of the Om Satyam, Shivam, Sundaram nature. When we are willing to go beyond, we begin to experience the kingdom of God, both within and without. We begin to touch and perfect the inner life and touch and perfect the outer life.

Namaste

## Twelve

*Sunday 8/24/08 Noon*

### The Open Path

The Royal Path, and the consistent practice of it, will turn into the Open Path. The Open Path is when we begin to see Divinity. We begin to see *Namaste...I bow to the Divine Light within you*. We begin to experience and see God or Satyam everywhere.

The difference between practicing the Royal Path and practicing the Open Path is that the Royal Path takes consistency and discipline in doing our practices. The Open Path is when we want to have the experience of *Om Satyam* above all else. We become in love with Love. Our Beloved is the Divine Satyam. Before, there were obstacles in our way, and although some may still be there, they are now seen as mysteries, delights, and our Beloved that we are spending time with.

The main indication of being on the Open Path is when our lower ego no longer demands our time and attention. It is still there, but it is transformed. We find our joy, happiness, and love in studying and appreciating life. We realize that the very nature of God is *Om Satyam, Shivam, Sundaram*, and the very nature of our self is *Om Satyam, Shivam, Sundaram*, and the nature of everything between our self and God is *Om Satyam, Shivam, Sundaram*. We no longer have any interest in pursuing self-centered desires or activities. We have learned they are limited, and that the little bit of pleasure attained

from the self-centered desires may be pleasurable to begin with, but by the end they bring suffering. It is like the sin of gluttony; you take the pleasurable activity of eating and then overindulge to the point of being sick. Anything within the lower ego will bring us a little bit of pleasure, and then the suffering. Once we have learned this, we will begin giving our time and attention to the universal or higher ego. We do for others, we feel compassion for others, we do what will be beneficial for others, we meditate and share uplifting vibrations for others. We are now taking care of our larger Self, which includes the rest of humanity and life. Whether we are on the inward journey, trying to experience

*The Open Path comes when we want the experience of love, harmony, beauty, and joy that is our nature all the time.*

God the absolute without form, or on the outward journey trying to provide for food, clothing, and shelter, there is only God. It is called the Open Path because we have accepted our responsibility to see and appreciate the Satyam, Shivam, Sundaram nature of life.

The Open Path comes when we want the experience of love, harmony, beauty, and joy that is our nature all the time. The Soul is calling out for the experience of Satyam, Shivam, Sundaram. It is our nature and the nature of God, but we will need to be disciplined in the attainment of our nature.

This is where chanting the Divine vibrations comes in. When we are active, doing our duties and fulfilling our responsibilities, we may be able to chant, or affirm our nature. It doesn't matter whether we chant audibly or silently, as long as we can focus and concentrate on the Sacred vibrations. The *Hrim* mantra, means to invoke the indwelling energy, this means to invoke the "I am created in the image of God. I am Satyam, Shivam, Sundaram, and now I am going to identify with that." When we invoke this mantra, we can feel it vibrating the whole cerebral-spinal system and vibrating the crown. Our goal becomes the experience of Satyam, Shivam, Sundaram. The *Hrim* mantra opens the sixth center allowing the intuitional knowledge to be available. It allows the experience of the pure Satyam, Shivam, Sundaram. Utilizing this mantra allows us to do activity with clarity, vision, peace, calmness, and helps to attain power for the accomplishment of our goals. When we chant mantras, we are working to identify with

them. They help us to focus and rise above the lower ego, rise above the everyday activities.

The Realized Souls are saying this when they say, “Be in the world, but not of the world.” You don’t have to give all your time and attention to most worldly activities. Most activities don’t take much concentration if we learn to do them skillfully. Many people think that they need to give all their attention to their jobs, interactions, or activities, but they are still breathing, so they can still develop the habit of breath awareness, diaphragmatic breathing, and also be aware of their breath during their activities. If you can be aware of your breath while active, you can also incorporate a pranayama technique to recharge, revitalize, and bring in more power. You don’t have to be in your meditation chair to do pranayama. It can be done anywhere, and all you need is breath awareness.

When we are doing the pranayama techniques, we are developing breath awareness. Wanting to experience the harvest of breath awareness, which is the vibration of joy and happiness, we are on the Open Path. And when we have accepted the power and energy that comes with pranayama, we are taking control of the life force, beginning to be a master of our destiny. We do small things like chanting the *Hrim* mantra, and pranayama. We work to consistently do these things, and if we have a few minutes, we close our eyes and quietly focus on the *Om* mantra. When we quietly do the *Om*, we try to attain the peace of at least the alpha state. Everyone knows how revitalizing a little power nap can be. A power nap is when you have reached the alpha state of rest, and are recharged. If you can do that in a power nap, you can also do it in meditation through concentration. The main goal or purpose of this is to have more power and energy all day long. If you are energized, the earthly vibrations will rarely drag you down. Many people like to have background noise during their activities. They do not realize how this background noise can be a negative distraction and energy drain. Our hearing and subconscious are taking it in, integrating it, and sorting it all out. What

*And when we have accepted the power and energy that comes with pranayama, we are taking control of the life force, beginning to be a master of our destiny.*



our mind can't sort out subconsciously in the moment, it will work on later in the REM state of sleep (dreaming), because it does have to be processed. This all takes time and energy.

By focusing, concentrating, and energizing, we rise above the tamasic noise and worldly vibrations. Instead, we will be hearing the *Om* in our inner hearing, and will be feeling the vibration of the Satyam, Shivam, Sundaram. Not only are we energizing, we have also shut off the leaks of energy that occur during our daily life. We do this simply by raising our consciousness or attention above the mundane daily activities. We still have to do the activities, but we don't have to dwell on them.

At this retreat, we have had the chant CD of *Om* playing. This is the background noise that our subconscious mind can work on, instead of worldly topics or activities. The purpose of this is to give you a more wholistic retreat with less distractions and mental leaks. Being up here on Strawberry Mountain isn't what brings the peace and energy. It is what we *do* up here that brings the peace and energy. We can also have the peace and energy down in the city, if we make the effort.

The retreat comes once a year, and lasts for a few days, which allows us to leave behind our responsibilities and duties to come up here, and focus on the Divine. Being up here in a special environment is not what will give us peace and a good retreat. It is knowing about the Open Path, knowing that we are created in the image of God, knowing that life itself is created in the image of God, and if we identify with that, Wholistically, we will feel and experience the Satyam, Shivam, Sundaram, the unlimited potential of the Soul. It doesn't take enlightenment or realization to feel Satyam, Shivam, Sundaram. Enlightenment or Realization are just terms for someone who experiences their nature of Satyam, Shivam, Sundaram at all times.

I have pursued Satyam, Shivam, Sundaram my whole life. My early poetry is about experiences within the idea of separateness. I was writing to my Beloved. I was praying to my Beloved. I was spending time enjoying and appreciating my Beloved. There is very little of my poetry that is about the oneness, because if it is about the oneness, there is nothing to say, there is just the experience of the pure state of

transcendence or Satyam. Even this year's retreat poem is about the separateness, the being in love with the other, the Shiva and Shakti ever in union. We have to understand that the retreat isn't about being up here in the mountains. It is about being in our spiritual awakening, wanting to experience Satyam, Shivam, Sundaram, our true nature.

All needs of the lower ego exist because we believe we need something external so we can be happy, have love, have power, and have security. The lower ego is about possessing, owning, getting what the lower ego believes it needs. If we understand the nature of our needs, then it becomes easier to say, "If I want to be happy, I just need to identify with my Om Satyam, Shivam, Sundaram nature." It is so much simpler than trying to create God in our image, or trying to control the environment or other people so our needs are met. This wholistic view is more enjoyable and educational, rather than

*When we define our goal as  
the desire to want to feel  
more love, to feel more  
Satyam, our happiness  
becomes simpler to attain.*

excluding the rest of life because it doesn't fit into our image of what we believe we need to be happy. When we define our goal as the desire to want to feel more love, to feel more Satyam, our happiness becomes simpler to attain. Then we say, "I am *Om Satyam*." We make this the object

of our focus. We begin to affirm our nature until we feel the connection with *Om Satyam*. Once we feel it, we continue to identify with it. We don't have to constantly chant, "I am Om Satyam." Once we feel the Satyam, we just keep that connection with the feeling of Satyam.

To identify with our Wholistic nature doesn't mean that we stop chopping wood or drawing water, that we stop doing activities. It means that we are identifying with, and feeling, the Satyam while we are chopping wood and drawing water. The material creation is legitimate. We can be in Love and feel the *Om Satyam* while chopping wood and drawing water. I loved athletics in my youth. I had that blissful, intoxicating Satyam feeling in training, in competing, and in excelling in athletics. I also felt it while dancing. I can feel it with work, with nature, puppies, kittens, and in the forest. I feel it when I see the beauty of people's Soul radiating out. I see and appreciate the Physical creation. I feel Om Satyam, Shivam, Sundaram when I see these things, I just don't get caught up in wanting to possess or own things which usually results in the exclusion of the rest of life.

I also love music, but understand that what I love is the poetry of the singers and songwriters. Most songs are about the male/female relationships, the dynamics of being alive, relating, and interacting with others. I also enjoy movies, which are someone's interpretation of the interaction between human beings. This is the appreciation of the second chakra. The third chakra is that we can appreciate and work towards a more harmonious international community. I try to watch the world news a little each day to see what is happening around the world. I chant out the Sacred mantras, and offer uplifting thoughts while watching the news. I know my thoughts alone will not feed the starving children, but my thoughts may influence others to think about the problem until someone says, "Hey, we need to do something to get aid to this country." When we do this, our thoughts influence others, and we begin to act as world citizens. When we get a pain in our body, we check to see what is causing it, and our whole body works to get rid of the pain. If we begin to live as world citizens, then we are beginning to rid our Wholistic body of the pain by providing a solution for it. We need to begin to think of others. We need to study life and others, because "others" are truly our larger Self.

In the retreat poem when I talk about *hearing the voices of angels singing*, at any given time when we calm the mind, breath, and body, we can hear the Astral sounds. Many people can see lights and colors in meditation. These are the lights and colors of the Astral realm. If we calm down more, we can hear the Astral sounds. We can actually hear the angels and devas singing. Another poem talks about the *saints dancing on the shore*. This is symbolic of the folks that realize their Satyam, Shivam, Sundaram nature and are actually enjoying and sharing that vibration while walking the earth and going about their daily business. Most people are aware of the major prophets and avatars like Christ, Buddha, Krishna, Mahavira, Paramahansa Yogananda, and Sri Yukteswar, but at any given time, one avatar out of ten on the planet will be visible. The other nine are going about their daily life without being recognized. They may be buying groceries, or selling groceries. They may be the person cleaning the church that people attend. They may be a government official. They may be anyone in everyday life. Nine-tenths of the avatars on the planet are invisible to the public. Their role is to support the human community, as opposed to the avatars that are teachers. As teachers, they give talks and

teach the rules and deliver the message. But as with all communities, teaching is only one small part of the whole community.

On the Open Path, we look for God, we look for Divinity. If you don't feel like you have a personal relationship with God, then look for the love. Everyone wants to feel and experience love, so we can look for it in all situations. Everyone wants to feel peace, harmony, and connectedness with life. That is the Om Shivam, the Christ/Krishna Consciousness. Everyone wants to feel happiness, joy, and beauty. That is Om Sundaram. We can make our spiritual practices and life simple by looking for beauty, harmony, and Love/Satyam.

We are on the Open Path when we accept the responsibility that we are created in the image of God. It is our responsibility to identify with our Satyam, Shivam, Sundaram nature. There is another poem that says I would like *to see you naked beneath all your gowns*. I had the experience where Divine Mother appeared with all different gowns, or different forms. Still, I recognized it was Her behind all the gowns. Even though I knew it was God behind all the gowns, still I said, "I want to see you beyond this form, and without that activity." By looking for both the manifested and unmanifested, we are on the Open Path. Wanting to experience Satyam, Shivam, Sundaram, we are on the Open Path.

Most people, especially in the beginning, have a struggle with the discipline to do spiritual practices. If they would understand that happiness, love, and joy is the goal of all spiritual practices, it then becomes just a matter of proficiency. Pay attention to which practices or mantras work best for you. If we do, "I am Om Satyam. I am Om. I am Om Satyam, Shivam, Sundaram," then we can begin to feel the appreciation, harmony, and joy. It then becomes about proficiency and skill in our attainment of this experience.

In reality, everyone is striving to be happy. The difference between everyone and the Realized Souls is that the Realized Souls have learned that we can be happy when we are in harmony and nurturing our Whole Self, when we include all life. The Royal Path allows us to take an incarnation which comes with desires, ideas, and beliefs in the limited. But we need to accept the responsibility of being created in the image of God. The desire of the Soul is to live in the nature of the pure Om Satyam. We then make our

*The desire of the Soul is to live in the nature of the pure Om Satyam.*

desires harmonious, so that our desires for the Physical do not cause us conflict in the Astral or Causal. Our desire for freedom cannot be at the cost of someone else's freedom.

The Royal Path allows us the fulfillment of activities and desires of the Physical, Astral or senses, Causal or mental, of the Soul or pure Satyam experience of love, of the Holy Spirit, the Christ/Krishna Consciousness, and the God Consciousness. The Royal Path includes doing activities of a Wholistic life. Most of humanity is just trying to get a few things that are usually limited to the Physical, which they believe will make them happy. They spend their lifetime in trying to accomplish or attain a few desires or beliefs, and they renounce or exclude most of life. Many reach middle age and begin the process of dying, because they have lost hope of fulfilling their desires. Yet most people want to live in happiness; they wanted to experience joy, harmony, and love. When their ideas and beliefs of ever attaining these goals are shattered, hope is lost, then they begin to lose their enthusiasm of life, and their will to live.

Everyone is seeking happiness. The Holy Ones have found the *secret of happiness*. They are inclusive of life on the Open Path. The Open Path is about the open heart and open mind. It is about going beyond our self-centered ideas or beliefs. Do not confuse the Open Path with the ideas of the 1960s, where it was, "I'm okay, you are okay, everything is okay." This isn't harmonious. Our desires of the first and second chakras have to be in harmony with the third, fourth, and fifth chakra. When we are out of harmony, we may not be able to accomplish some of our duty or dharma. When we can recognize that the desire is out of harmony with other desires, we can restructure our desires into a way that is harmonious. It isn't that we drop the desires, forget about them, or renounce them, but we restructure them into a healthy way of doing things. This is part of the third chakra (Causal) study of life. It is part of being in harmony with Om Shivam.

There is almost an infinite amount of knowledge we can learn on the inner life, just as there is in the outer life. The Open Path allows us to study, practice, and live in a manner that is beneficial and uplifting to our self, and to those around us. We then become an inspiration to those around us who observe our life or get to know us. They will feel the Satyam, Shivam, Sundaram vibration, and may ask us how and why we are so happy. We can then tell them that we like happiness more than suffering, and that to feel that joy, we identify with the nature of our Soul. Part of the spiritual practices is touching and perfecting the outer life also. We study and pay attention, and we get to know our self.

*The Open Path allows us to study, practice, and live in a manner that is beneficial and uplifting to our self, and to those around us.*

We have to work with and harmonize our desires and goals. We make minor adjustments on our way to our nature. We have to choose how we will spend our time. Sometimes we may want to spend time with the family, and other times we may want to spend time writing poetry, meditating, walking the dog, or listening to music. It is about finding the delight and the harmony in our life. Finding time for the activity is part of the harmonization of our life.

There are desires seeking fulfillment at each chakra, and they are legitimate desires. Even God in the formless is not completely desireless, for God manifested a creation. We have to understand the legitimacy of desires, and make them a harmonious part of our life. Not only do our desires have to be a harmonious part of our life, but also in harmony with society, the international community, and the angels and devas.

Desires are legitimate. Our life is legitimate. The Open Path is about having Satyam, Shivam, Sundaram being the standard of how we want to live our life. The harmony of our life and all the fulfillment at each chakra must be our willful choice. It takes the willingness to use the standard of. "Am I feeling Satyam, Shivam, Sundaram?" We do whatever we need to do to make the connection with our Wholistic Self. Then we go back to fulfilling our desires with the bliss and enjoyment of our Satyam, Shivam,

Sundaram nature. This is truly how the Royal Path turns into the Tantric Path, becomes the Open Path, and becomes our life. It will become natural to take a deep diaphragmatic breath because you want more vitality. It will become natural to harmonize with *Om* because you want to feel Wholistic. It will feel natural to go beyond self-centered desires because you know it becomes more enjoyable when others are included in your life. It becomes natural to experience the Satyam, Shivam, Sundaram that is our nature.

Namaste





## APPENDIX

## MANTRAS

## VIBRATION OR MEANING

**Namaste**

I bow to the divine light within you

So Hum

I am this/I am that

Na Hum

Not this/not that

Hrim

Invoking the indwelling energy

Sat Tat Aum

Eternal Conscious Joy

Om and Aum

God-Consciousness

Om Satyam

Eternal truth/love

Om Shivam

Eternal virtue/harmony

Om Sundaram

Eternal beauty

Om Shanti

Eternal peace

Om Namō Ari Hantanam

I bow to the conquerors of their inner enemies

Om Namō Siddhanam

I bow to the realized souls

Om Mani Padme Aum

I am the jewel within the lotus

Hay Hari Sundara

Oh God beautiful

Satya Lahari Om

I am a wave of love

Shiva Lahari Om

I am a wave of virtue

Sundara Lahari Om

I am a wave of beauty

Ananda Lahari Om

I am a wave of bliss

Shivaya Namah Om

I surrender to Shiva, to Aum; transformation

Om Shanti Shanti Om Shalom Shalom

Celebrating the grace of God

Om Shakti Ram Rama Shiva Om

Rejoicing in God wholistically

# GLOSSARY

*Ananda*: Bliss

*Astral*: Consciousness of senses

*Astral body*: Spirit body, host of senses and chakras; pranic body

*Aum*: Name given to God Consciousness in action; Holy stream; a mantra

*Avatar*: One who has been liberated and has chosen to incarnate and serve humanity

*Bhakti*: Love of, or for divinity

*Bhakti Yoga*: The path of love and devotion, leading to the attainment of knowledge of divinity through the experience of love, beauty, compassion, and reverence for all life. The path of awakening the heart and going beyond the ego through love for others, and ultimately God

*Causal*: Consciousness of ideas

*Causal body*: Subtlest of three bodies, host of the mind

*Chakra*: A force center or wheel in the pranic body. The seven chakra seed mantras are: Lam, Vam, Ram, Yam, Ham, Om, Om

*Chit*: Consciousness

*Christ Consciousness*: Tat; God Consciousness in the first form of manifestation

*Darshan*: The presence of a holy one's consciousness, holy sight

*Deva*: A realized one residing in astral or causal heavens

*Devotee*: One who is devoted to God

*Dharma*: Duty of one's soul; the harmonization of one's uniqueness within the universal God-consciousness

*Divine Mother*: God

*Eightfold Path*: A process of practices and disciplines, which leads to realization of our wholistic nature; *Patanjali's Yoga Sutras*

*Ego*: Idea of ownership; I-ness

*Four fountains*: The four primal instincts of survival, eating, sleeping, and procreation

*Four natural inclinations*: Desire for: 1) peace, love, or ecstasy (correlates to the soul); 2) to attain knowledge or power (correlates to causal/mind); 3) to enjoy, appreciate, and experience beauty (correlates to astral/senses); 4) for action (correlates to physical/body).

*God Consciousness*: Satyam, Shivam, Sundaram without form

*Guna*: Triune qualities of nature: sattvic (positive), rajasic (active) tamasic (negative)

*Guru*: A stream of consciousness; the dispeller of darkness

*Holy one*: One who realizes his/her nature of Sat Tat Aum

*Hrim*: A mantra for invoking the indwelling energy

*Humility*: A willingness to learn

*Ida*: A cooling current; one of the three main energy channels in a pranic body

*Japa:* Repetition of a sacred sound

*Jnana:* Wisdom, knowledge

*Jnana Yoga:* The path of harmony, leading to the attainment of harmony of the soul and God through direct knowledge and understanding of the Divine Will or Christ/Krishna Consciousness. The path of being a student of life, in harmony with the wholistic life

*Karma:* Motion; action; law of motion

*Karma Yoga:* The path of action, leading to the attainment of knowledge through accepting responsibility of self, home, family, one's community, the international community; living and learning amongst society; doing one's duties joyfully, skillfully, and selflessly

*Kundalini:* Primal energy rising from the gross physical to the God Consciousness

*Liberation:* The realization of one's holistic nature of Sat Tat Aum

*Mantra:* A sacred vibration or sound that is a living seed of the Word, which is the first manifestation of the pure Satyam Consciousness, God. Focusing on and identifying with the mantra and its vibration will bring the direct experience of the vibration.

*Mayac sheath:* The universal idea of separateness

*Meditation Yoga:* The path of stillness, leading to attainment and realization of the oneness of life through quieting the body, mind, ego, and breath; utilizing and focusing on the *Om* vibration to attain stillness: "Be ye still and know that I am God."

*Medulla Oblongata:* The medulla oblongata is located at the base of the brain, where the brain and spinal cord meet. It contains the nerve centers that control breathing and circulation. On a subtler level, it is where the prana, the pure energy, enters the physical and astral bodies.

*Moksha:* Liberation

*Mukta:* A liberated soul

*Mukti:* Liberation; freedom into life

*Na Hum:* A mantra meaning "not this/not that"

*Nirvikalpa samadhi:* Samadhi without seed

*Non-attachment:* Process of letting go

*Om Satyam:* Divine eternal love; also a mantra

*Om Shanti:* Divine eternal peace, God Consciousness without form; also a mantra

*Om Shivam:* Divine eternal virtue; also a mantra

*Om Sundaram:* Divine eternal beauty; also a mantra

*Pingala:* A heating current; one of three main energy channels in the pranic body

*Prana:* Life force

*Pranayama:* Control of life force

*Pranic body:* Spirit body, host of senses and chakras

*Royal Path:* Combining Karma Yoga, Bhakti Yoga, Jnana Yoga and Meditation Yoga

*Sabikalpa Samadhi:* Samadhi with seed, realization of one's wholistic nature

*Sadhana:* Spiritual practices and disciplines

*Samadhi:* Union with God

*Samskaras:* Mindsets; view of reality that is incomplete

*Sat:* Eternal

*Satguru:* One's personal, eternal guru, determined by similarity of soul vibration

*Satmuktananda:* Eternal, liberation, bliss

*Satyam:* Eternal God Consciousness as love; part of the threefold nature of God:

Satyam, Shivam, Sundaram

*Self:* Includes the purity of our soul and the limitations of our personality

*Self-realization:* Realization of one's nature as Satyam Shivam Sundaram

*Shakti:* God manifested, the Omnipresent Power

*Shalom:* Grace of manifested God Consciousness

*Shiva:* God unmanifested in the creation

*Shivam:* Eternal God Consciousness as harmony, part of the threefold nature of

God: Satyam Shivam Sundaram

*Siddhi:* Mystical power developed through practice

*So Hum:* The sound of the breath; a mantra meaning, "I am this/I am that"

*Sundaram:* Eternal God Consciousness as beauty and joy; part of the threefold nature of

God: Satyam Shivam Sundaram

*Sushumna:* Largest of the three energy channels rising from the base of the spine to the Crown

*Tantra:* The study of the creative energy (aspect) of existence, starting with the Word, and manifesting into the ida and pingala dynamics of creation (form), flowing from the formless all the way to the most limited—the male/female dynamics and procreation (sex) of the physical, and then back to the formless Satyam Consciousness.

*Tat:* God in manifestation; God Consciousness in form

*Upanishad:* Sitting close to God Consciousness

*Yoga:* Meaning "to yoke." It is the science of uniting the small spirit to the large Spirit

*Yogi:* One who practices yoga

*Yuga:* Age; cycle of approximately 24,000 years. This cycle is made up of Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga

## RECOMMENDED READING — BOOKS

### PARAMAHANSA YOGANANDA, SRI YUKTESWAR, DAYA MATA

*Autobiography of a Yogi*, Paramahansa Yogananda, Self Realization Fellowship, 1946  
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*God Talks With Arjuna, The Bhagavad Gita-The Royal Science of God Realization*,  
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*Book of Wisdom*, Swami Rama, Himalayan Institute, 1972  
*Inner Paths*, Swami Rama, Himalayan Institute, 1979  
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1979  
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*Kailash Journal, Pilgrimage Into The Himalayas*, Swami Satchidananda, Integral Yoga  
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## **G. I. (GEORGE IVANOVITCH) GURJIEFF**

*Meetings With Remarkable Men*, G. I. Gurjieff, E. P. Dalton Publ. 1974  
*Views From The Real World, Conversations with G. I. Gurjieff*, Penguin Group, 1973

**OSHO (RAJNEESH)** Check with Osho International New York, NY.

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*Unio Mystica*, Volumes 1-2, Osho, India, 1980  
*The Book of Secrets*, Volumes 1-5, Osho, India 1976

## **LEE TIMMERMAN**

*The Journey Towards Ecstasy*  
*The Life and Times of a Mystic and a Poet (Autobiography)*  
*Tantra and the Royal Path*  
*Gypsy Heart, The Pilgrimage and the Prophet (Poetry)*

## RECOMMENDED READING — LOCATIONS

### Books by or about:

Paramahansa Yogananda  
Lahiri Mahasaya  
Sri Yukteswar  
Daya Mata

Swami Rama

Gurudev Chitrabhanu

Swami Satchidananda

Sai Baba

Hazrat Inayat Khan,  
Pir Vilayat Inayat Khan

Ramakrishna,  
Vivekananda

Donald Walters (Kriyananda)

Ramana Maharshi

G. I. Gurdjieff

Osho

Lee Timmerman

### Contact:

Self Realization Fellowship  
3880 San Rafael Ave.  
Los Angeles, CA 90065

Himalayan Institute  
RR1, Box 400  
Honesdale, PA 18431

Jain Meditation Center  
244 Ansonia Station  
New York, New York 10023

Satchidananda Ashram, Yogaville  
RR1, Box 172  
Buckingham, Virginia 23921

Satya Sai Book Center of America  
P.O. Box 278  
Tustin, CA 92681-0278

The Sufi Order  
P.O. Box 574  
Lebanon Springs, NY 12114

Vedanta Press  
1946 Vedanta Place  
Hollywood, CA 90065

Crystal Clarity Publishers  
14618 Tyler Foote Road  
Nevada City, CA 95959

Inner Directions Foundation  
P.O. Box 130070  
Carlsbad, CA 92013

Check local bookstores or libraries

Osho International  
570 Lexington Ave.  
New York, NY 10022

[www.leetimmerman.com](http://www.leetimmerman.com)  
Light Force Productions, Phoenix AZ,



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Lee has been teaching meditation and wholistic living to individuals and classes since 1972. He has written books and produced CDs on meditation, wholistic living, Sanskrit chanting, and the Royal Path, which combines Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga. Lee has kept a journal of his life and mystical experiences, which he records in the form of poetry, and has compiled his journals into several books of poetry. He discusses his poetry and mystical experiences in *The Life and Times of a Mystic and a Poet*. Lee currently lives in Phoenix, AZ with his family. He continues to teach meditation, wholistic living, and run his businesses.

*For more information about the author, go to:*

[www.leetimmerman.com](http://www.leetimmerman.com)

*when the flame*

*becomes*

*the fire*

*and the fire*

*becomes*

*the flame*

*the dance*

*and the*

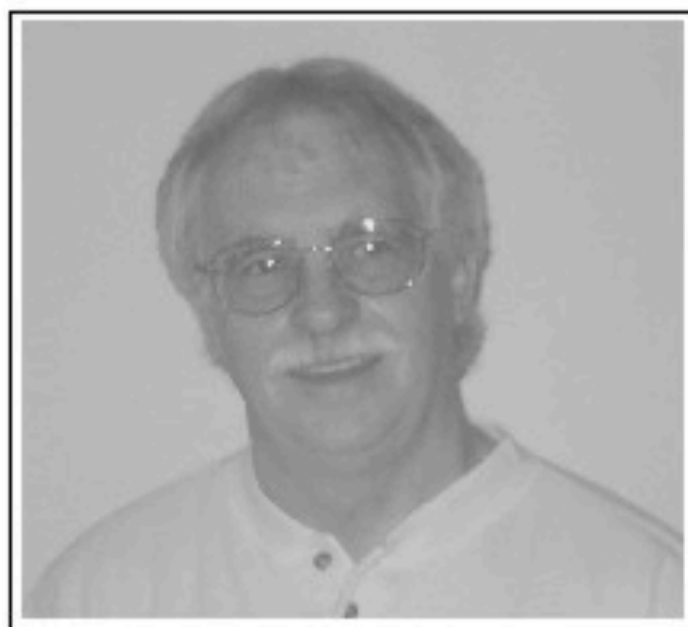
*dancer*

*are one*

*Happiness will come when we balance a life with interest for our Self, knowledge of nature (God), and healthy relationships with other people.*

To know our self is an inner journey that must be undertaken in order to live a healthy and happy life. We can learn to enjoy the process of life. Since our Self is within us at all times, developing a relationship with it is the only sane approach to life.

Most of humanity believes that they are body, mind, and spirit. Therefore, the relationship with the whole Self must involve the physical body, the mind and thoughts, and the spirit. We begin where we are and allow for knowledge and understanding of who we are to grow. We start with the premise that we are body, mind and spirit.



Lee has been teaching meditation to both individuals and classes since 1972 and has written books and produced CDs on wholistic living and the royal path - combining Karma Yoga, Bhakti Yoga, Jnana Yoga and meditation. He has also put together CDs on meditation and Sanskrit Chanting - chanting the sacred names of the Divine vibration is a celebration of life and fills our hearts with joy, laughter and love. Lee currently lives in Phoenix with his family. He continues to teach meditation and run his businesses.



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