

Of Love and Bondage

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love
is the source
of life
beauty
the energy
of eternity

The Soul, once born, lives forever, exploring the many levels of God Consciousness. To enjoy the journey, we must realize that our nature of eternal Satyam, Shivam, Sundaram is the same Satyam, Shivam, Sundaram as God.

We are created in the image of God. Therefore, the intention of realizing our eternal and Wholistic nature should be the foundation upon which all our desires to explore life are built. Our life's goal becomes the experience of Satyam, Shivam, Sundaram with both the inward and the outward journey.

love is the source of life beauty the energy of eternity... We need to understand what this poem means in order to help us understand what the divine purpose of our life or dharma is about. *love is the source of life...* is God the Absolute, that always has been, is now, and forever shall be, is the source of all life.

At some point there was a manifestation, and the Word was made manifest. "In the beginning was the Word. The Word was of God, with God, and is God." This is the *Om Shivam*, The *Om Satyam* now in motion. "Sat" means eternal Consciousness; "yam" is the seed mantra for the fourth chakra, or Love. *Om Satyam* in the first motion is called *Om Shivam*. Shivam is the Sanskrit word for the Christ/Krishna Consciousness beginning to manifest out. Then it manifests from the first form into the Holy Stream, or the *Aum*, becoming *Om Sundaram*, a slightly grosser vibration of the creation impulse with the veil of maya. Around a small aspect of this Satyam, Shivam, Sundaram Consciousness (the God Consciousness), a tiny golden net is thrown, and this is the creation of a unique Soul.

To this Satyam, Shivam, Sundaram nature of the unique Soul is given a Causal body, with the higher mind, lower mind, field of memories, and ego (idea of ownership). To this is

given the five senses and the Astral body. Finally this creation is manifested all the way to the Physical body with the organ of senses. *love is the source of life...the source of all is Satyam. beauty is the energy of eternity...* beauty is the Word, the manifestation, the Truth, the Way and the Light. The function of the mayac sheath is to create an idea or illusion of separateness or dualism, that of knower and the known, for the appreciation of the creation.

With the mayac sheath, which is within the *Om Sundaram*, along with the individual ego (the idea of ownership) of the Causal, this turns the idea of knower and known into an idea of incompleteness. This is where we feel we are incomplete and need something from the external to fulfill us. The mayac sheath and the individual ego combine to make up the idea or illusion that has been referred to as Original Sin. No one can take a manifestation without taking on Original Sin or this idea of incompleteness. However, just because we must take on this illusion to manifest, it does not mean we must keep this illusion to stay in manifestation.

The spiritual teachings and the yogic practices are about going beyond Original Sin and getting back to our true source, and realizing we are created in the image of God. Spirituality is about more than having a theology; rather it is having the experience or realized knowledge of being created in the image of God. First, and foremost, we need to realize our oneness with Satyam, Shivam, Sundaram. Without this realization, we will be bound by Original Sin, or the idea of incompleteness, which means we will always want or need something external to complete us, thereby feeling incomplete and unfulfilled.

As with all things in creation, even the Word is temporary. We can find no security in the idea of ownership of anything external, whether it is our interests, hobbies, families, friends, our bodies, or our beliefs. Everything external is ever-changing or temporary. Humanity spends a great deal of time trying to believe the temporary will be, or should be permanent, and is continually disappointed. This state of being addicted to our illusions brings about the disease and suffering that plagues humanity.

“love is the source of life, beauty the energy of eternity.” To understand this poem is to understand dharma. *love is the source of life...the **source** of life*, meaning it is the only thing that is eternal. *beauty is the **energy** of eternity...* and we have to understand and accept that beauty is temporary, ever-changing, and will come and go. The reason we can appreciate beauty as well as the beauty of our dharma is because we accept the temporariness of patterns of living energy, the ever-new, ever-changing waves of beauty (Shivam and Sundaram) that radiate from the Source of Satyam. The flowers we have at the retreat every year are beautiful. Everyone brings beautiful flowers on Thursday. On Sunday I pack up the ones that are still fresh and take them home. Day-by-day I have to go through them because some of them are no longer fresh and beautiful and I have to throw them out. By the end of the week, I usually have one bouquet of flowers that is still beautiful. The rest have all faded and had to be discarded. If I felt I needed these flowers to feel happiness or love or to appreciate beauty, then sadness would overwhelm me with each flower that decayed, and it would take away the enjoyment of flowers. No matter how much beauty we can appreciate, we must also have a sense of non-attachment that allows us to appreciate the temporariness of the specific patterns of living energy.

To understand the poem...*beauty is the energy of eternity*... and enjoy life, we have to want to expand our vision to recognize that patterns of living energy are just that. They have a creation, then a period of maintenance, and then a period of destruction. Only Satyam Consciousness without form is eternal. When we recognize this, we can appreciate the whole pattern, even the temporariness of the pattern. We expand our vision and understanding, and develop non-attachment through the knowledge gained by our experiences from our wholistic spiritual practices.

When we understand that the veil of Original Sin will keep us from being able to see and appreciate that...*beauty is the energy of eternity*...then it becomes our responsibility, not the Holy Ones', not our family's for friend's, but *our* responsibility to learn to appreciate life. The only way to truly appreciate all life is to go beyond the illusion of Original Sin. Original Sin is simply the belief in the idea that we need to have something external to complete us. It is an ownership of the belief that we are incomplete. An incarnation is temporary. If we are attached to our ideas and beliefs within the creation, we will feel threatened that sooner or later all will go away, including our bodies.

The Realized Souls talk about going beyond Original Sin, but until we can personally see beyond it, we won't believe Original Sin is just an idea. We will believe our vision is the truth. A perfect example is the four primal instincts (the need for food, sleep, procreation, and self-preservation). Everyone has to deal with those. Most of humanity believes these instincts are natural and are the reality, and that is just the way life is. Yet, there are yogis who are airatarrians, and haven't eaten in 30 years or more. There are yogis who do not sleep. There are yogis who live in a state of brahmachari (union with God beyond the procreation instinct). There are yogis who have been alive for thousands of years.¹ They have proven that the four primal instincts are not absolute truth, but are functions within our limited ideas and beliefs of the physical creation. I am not suggesting that we work to go beyond these four primal instincts, but instead go beyond the belief that these instincts sustain our life, rather than every breath that comes from the mouth of God.

We need to accept that we are bound by the limitations of our beliefs, including Original Sin and our past actions (samskaras) to which we may have attachments. We must personally accept where we are at in this continuum of life, and make every effort to appreciate, transform, and enjoy our life as we go beyond our limitations.

Yoga provides Sacred scientific processes² of going beyond this idea of Original Sin, so that we can get a glimpse of our Wholistic Self. It is scientific. If we do the practices, we will get the results, or the glimpses of our wholistic Self. If we have the desire to keep our limited beliefs and habits, then there will be no motivation to use the Sacred Sciences to go beyond our limitations.

¹ These Yogis who have been alive for thousands of years are mentioned in the books: *Autobiography of a Yogi*, by Paramahansa Yogananda, and *Living With the Himalayan Masters* by Swami Rama.

² To name a few processes: Patanjali's *Eight-fold Path of Yoga*; *The Royal Path* and *The Secret of the Mystics* by Lee Timmerman; Paramahansa Yogananda's meditation lessons.

The Royal Path

There are different paths that can be utilized to attain this goal. I personally prefer the Royal Path, because it allows for Meditation Yoga to get that glimpse of our Wholistic nature beyond the idea of incompleteness. Jnana Yoga provides for utilizing the knowledge and revelations and seeing how we can make that work for us, both in heaven and on earth. Bhakti Yoga allows for the celebration and delight in God and the creation. It allows for the senses to be fully awakened and for us to delight and celebrate in this Whole God, in manifestation. Karma Yoga allows us to do action to unwind our karma and beliefs, to fulfill them, to end them or to mend them. The Royal Path is a wholistic and natural process. It is an expansion of the four natural inclinations of: 1) wanting to learn and grow, 2) wanting to celebrate, 3) wanting to do/action, and 4) wanting to have peace or rest. With the Royal Path, we take these four natural inclinations you can see in any child, and turn them into yoga. We learn and grow, celebrate, and do all activity in a rajasic-to-sattvic manner, in harmony with our Wholistic nature, our Divine nature. With this wholistic approach, the four natural inclinations become yoga (union), or the Royal Path.

The Royal Path, which leads towards our Realization of Oneness with God, does allow for us to live life whole-heartedly, with passion for our dharma and our soul's desires. We don't have to renounce life; we just do our beliefs in a rajasic-to-sattvic manner until we outgrow them, which is natural. A child doesn't give up their toys until they are done with them and are ready to move on. We have to see our self as children of eternity. We need to accept that we won't give up our interests or desires until we are done with them, nor should we, unless they bring harm to our self or others. We work on developing healthy desires of learning and growing, celebrating, and doing activities. We accept we are children of eternity, and we have the legitimate right and responsibility to explore, learn, and grow within God (life). This is what the Royal Path is all about. The four natural inclinations are there to allow for the appreciation of God and the creation (God in motion). We strive to attain this realization...*beauty is the energy of eternity.*

To help attain this realization, we also utilize the guidance of the Holy Ones, who state that unless we identify with our eternal nature, we cannot have lasting happiness or fulfillment. We must add Meditation Yoga to our activities of learning and growing and celebrating in order to experience our nature beyond the limited mortality of the bodies and mind.

By accepting the scientific aspect of Meditation Yoga and the Royal Path, we will be motivated to practice meditation. All we have to do is be willing to experiment with the Sacred practices and concentrate on the mantras. The worst-case scenario is that we develop some concentration skills, which will help us in any endeavor we undertake. The Sacred meditation techniques are scientific, and they will calm down the body, the senses, the mind, and ultimately calm down the ego. By calming down the ego, we will temporarily pass beyond Original Sin. We will get a glimpse of what life is like beyond the influence of Original Sin. Once we have attained that glimpse, we can decide whether we want more of life beyond the illusion of Original Sin. The Holy Ones state that unless we can go beyond Original Sin, we cannot go beyond samskaras, or the beliefs that bind us to suffering.

We will need to utilize the practice of Meditation Yoga if we want a life without suffering, a life beyond our habits that bring suffering. The Sacred scientific meditation techniques are based on the Word, the very vibration of, “In the beginning was the Word, and the Word was of God, with God, and is God.” All Sacred mantras are an aspect or vibration of the Word, and will take us back to the source. When we get back to that source, we will get a glimpse of being created in the image of God. Time spent in this state of Wholistic Consciousness (samadhi or super-consciousness) will free us from the bondage of our samskaras and suffering.

Ironically, it is only beyond the ego that we can see how our ego influences us. It is only when we are beyond the idea of ownership that we can see how our ideas and beliefs have the quality of ownership within them. Calming down the ego, and seeing how it influences us, does not permanently take the idea of ego away. When we come back from meditation, we then work on going beyond those ideas of ownership that bind us to suffering. By first seeing the ideas of incompleteness, we can then change our beliefs to a more wholistic and harmonious view for our life.

We need to accept that going beyond Original Sin is a realistic process. It is a very simple process, yet it is not necessarily an easy process. It is like going to a concert to hear your favorite music. You can allow yourself to be carried away with the music and transcend to a whole different level. Then you go home and say you are going to live at that transcended level by becoming a musician and playing music every day. Without practice and determination, you will not have the skill to play the music that lifted you to that level. The same is true of the spiritual practices. With consistent practice and determination, we will develop the skill to identify with our Satyam, Shivam, Sundaram nature, and the Satyam, Shivam, Sundaram nature of all life (God).

Om Satyam Satyam Om Shalom Shalom.

Let us practice this mantra.

Namaste

Two

*it is the love
within life
that makes the heart sing
and it is the
beauty of life
that allows
the soul to dance*

Om Satyam...eternal Love that always has been, is now, and forever shall be. Satyam is the God Consciousness, and this Satyam Consciousness is the only aspect of life that is eternal, that always has been, is now, and forever shall be.

From this Source of Satyam Consciousness comes the Word. The Word was from God, of God, and is God, or of Satyam, from Satyam, and is Satyam now in motion. The Word, the Christ/Krishna Consciousness is the creative, maintenance, and destructive knowledge of the creation, or the Divine impulse. This knowledge is manifested as light and sound. The vibration and light has a sound, *OM*. All Sacred mantras have as their source the Word, the Satyam Consciousness in form. This vibration (light and sound, manifestation) reaches all the way to the physical.

The Sanskrit language is considered a Sacred language because of its foundation within the Word (vibration/sound). The letters used in the Sanskrit language are founded upon the petals of the chakras. The spoken language of Sanskrit itself is in harmony with the vibrations of the fifty qualities (petals of the chakras) that make up the Wholistic person.

Mantras are Sacred vibrations. We need to accept the perfection of our Wholistic nature and strive to understand the perfection of the Sacred mantras. Mantras are not just sounds or syllables. They are the Sacred vibration of the Word, part of the Divine Will, part of the Divine impulse that is from God, of God, and is God, which can be heard and experienced all the way to the physical. This is why we focus on and repeat the mantras. We aren't just repeating a sound or calming the mind, breath, and ego. We focus on the mantra because it is the vibration of God in manifestation, an aspect of the Divine knowledge. By repeating the mantra, we will begin to experience it, first with our chakras, then more wholistically. When we concentrate on this vibration, we can then follow this vibration all the way back to the beginning, the Christ/Krishna Consciousness, and experience union with God. The Sacred mantras are the vibration of the

Divine Impulse, an aspect of the thousand-petalled lotus. All Sacred mantras are scientific and will take us to our eternal nature when we practice them properly.

The devotee must focus, harmonize, and surrender to the vibration of the mantra in order to get the Divine experience or union. To do this, we begin by repeating the mantra, and adjust the intonation and the pitch of the mantra so that we can begin to feel the vibration in the chakras. Since the chakras are located in the Astral body, they are one of the first vibrations you can feel beyond the physical, on our way back to the *Om Satyam*, the Source. This is why it is important to concentrate, and to do the mantra with focus and whole-heartedness. This will allow us to become aware of our Divine nature through our personal experiences.

We are created in the image of God, and we have a Soul that is calling out for fulfillment, or “more”. That Soul calls out for more wholistically, inclusive of all the way to the physical, and all the way to the absolute God Consciousness. We all have Free Will and can choose which vibration, concept, or desire we want to focus on. This is why we must theologically have the concept that we are created in the image of God. Without this theology, we will be bound to/by our limited beliefs. We must have some part of our heart/mind believe in our Wholistic nature, otherwise there will be no willingness to make the effort that it takes to calm down our mind, breath, and ego to experience our true nature.

Our Wholistic Self is inclusive of: the God Consciousness without form, the Word, the Holy Stream, the Soul, the Causal body, the Astral body, and the Physical body. We are created complete. Original Sin is the illusion or idea of incompleteness. Until we can experience our Self beyond the identification with our Causal body, Astral body, and Physical body, we will not realize that we are created in the image of God. The eternal part of our nature is the Soul. The Soul Consciousness, once born, lives forever exploring the different realms of existence. However, until we experience our Wholistic Self, we will not be aware of that part of our nature which is the *Om Satyam, Om Shivam, Om Sundaram*...our eternal nature and the eternal nature of God.

Once the Soul takes on the bodies (Causal, Astral, Physical), we have also taken on Original Sin, the illusion of incompleteness. Before we have the experience of our eternal nature, all of our experiences have been with this idea of incompleteness, with the idea that something or someone external will complete us. We must understand that it will be difficult to go beyond this idea or illusion that we have reinforced over hundreds of thousands of years of experiences at the Causal, Astral, and Physical levels, and it has become our belief or our “idea of truth.” However, it is something we must do. This is why it is important to embrace the theology that we are created in the image of God. Without this theological or intellectual knowledge, we will not be willing to give our attention and focus whole-heartedly to our spiritual life or the Sacred mantras.

With the belief that we are created in the image of God, and that our eternal nature *is* Satyam, Shivam, Sundaram, we can utilize the mantras to experience our connection with God. We will be willing to set aside an hour a day to meditate. When we concentrate and focus on the mantra (our Divine nature), we will have the experience of samadhi, that union with our higher nature. We will get that glimpse, and know that our eternal nature is Satyam, Shivam, Sundaram.

With consistent meditation and discipline, we will go beyond most of the things that bring us pain. We will also come across some deep-rooted beliefs and ideas of what we believe we need to be happy or fulfilled. They could be beliefs and ideas about relationships, love, friendships, lovers, material objects, or the feeling that we need to do something with our life...our dharma. Whatever we believe it is that we need, we may not want to give it up. At this point, we must accept we are being bound by our limited beliefs in what we feel we need from the external, which will be accompanied by suffering. The Lesser Tribulation (which is spoken of in the Bible) of giving up the things that brought us conflict has now brought us to the Greater Tribulation of the things we believe will bring us happiness. Now it becomes important to do the mantras with wholehearted (with our heart/mind) willful concentration, understanding that we can transform our desires to sattvic patterns. If we believe we want something for our happiness, by transforming our desire to rajasic-to-sattvic³ patterns, we can fulfill our desires in a non-binding manner.

To continue growing beyond our limitations is where the Royal Path⁴ comes in. We need to understand that there is only one quarter of the Royal Path that is about renunciation, or temporary renunciation, which is the Meditation Yoga. When we meditate, we sit down to calm our body, our senses, our mind, and ego to have the experiences with the Soul, the Holy Stream, the Christ/Krishna Consciousness, and ultimately with the pure Satyam God Consciousness. When we come out of meditation, we will come out filled with Satyam, the bliss and joy of our nature, and then we go about pursuing our interests. We accept that we are the ones who created those interests that are now part of our karma and/or dharma, even those interests that motivate us to explore and study life. When we are done with them, we will then want to go beyond them.

The other three of the four yogas of the Royal Path are: 1) Jnana Yoga, to learn and grow; 2) Bhakti Yoga, to celebrate and delight; 3) Karma Yoga, to have action... “Let Thy will be done on earth as it is in heaven.” We need to understand that it is part of the Divine Will to go out to learn, grow, and enjoy the study of life. However, we need to make our interests in harmony with our Wholistic nature so that they bring both us and others joy, bliss, and celebration. We do our activities with a rajasic-to-sattvic quality to harmonize our interests and activities to bring us more *Om Satyam*.

Proper use of the Sacred Mantras: We focus while using the mantra, and also have proper enunciation of Sacred mantras. If we just say we want to be happy, that is about good intentions. All traditions say that the pathway to hell or suffering is paved with good intentions. It isn't enough to just to want or desire happiness, or to want or desire to experience our divine nature. We must make the proper effort, and this brings us back to our awareness of our wholistic nature, starting with the chakras. When we feel the vibration in the chakras, or our cerebral-spinal system, we know we are harmonizing our annunciation with the proper vibration.

³ Rajasic equates to action; Sattvic equates to peace. The activities or actions that are “rajasic-to-sattvic” are those that lead to peace upon their completion or fulfillment.

⁴ The Royal Path is inclusive of Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga.

We repeat the mantras until we can feel them. Once we feel the vibration, we keep doing the mantras, but in a quieter manner until we learn to harmonize with the vibration.⁵ The mantras are the vibration of Satyam, or vibration of God. When we can feel that vibration in our chakras, we are tuning to the Divine qualities. We keep our focus on the mantra until the vibration fills us with the Holy Stream. We continue focusing until the revelations and knowledge of the Christ/Krishna Consciousness bathes over us. Then we continue following that source until we come to the absolute God Consciousness that always has been, is now, and forever shall be. We then surrender into this absolute formless God Consciousness, which is also our nature. We harmonize with the mantra until we arrive at the point of surrendering to the absolute God Consciousness. We then surrender into the Satyam Consciousness (God) and realize this is our absolute and eternal nature.

We non-attach for meditation in order to get that Divine glimpse, and then we come back from meditation with bliss-bestowing hands and share that vibration. We share “Let Thy will be done on earth as it is in heaven.” When we renounce for meditation, what we are renouncing is our belief that we are incomplete, that we need something outside of our self for our happiness. We renounce these ideas for the purpose of meditation. When we get to the bliss and joy of our eternal nature, we will experience that we are complete, and that the idea of incompleteness is just an illusion. Our spiritual goal is to experience our completeness with both our inhalation (meditation) and our exhalation (activity). *love is the source of life (meditation)...beauty the energy of eternity (activity).*

Now let us chant or affirm *Om Satyam Satyam Om Shalom Shalom.*
Namaste

⁵ All mantras have a Divine quality (meaning), and it is this quality that we are trying to harmonize with or experience.

Three

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

Om Shakti Ram Rama Shiva Om... To rejoice in God (life) completely.

In order to rejoice in life completely, we must understand that we are created in the image of God. Being *created in the image of God* is not just a theological concept, but a truth, the experience of Satyam Consciousness, that always has been, is now, and forever shall be. This Consciousness is then manifested into the Word (Shivam) that is of God, with God, from God, and is God in motion. From there it moves to the Holy Stream (Sundaram). Then a tiny golden net is thrown around a piece of this Satyam, Shivam, Sundaram Consciousness, and this is the birth or creation of a new Soul. A Soul, once born, lives forever, exploring and experiencing the many levels of the God Consciousness. To this Soul is given the Causal body with the higher mind, the lower mind, the field of memories, and the ego. To the Soul and the Causal body is given the Astral body with the five senses. Finally to the Soul, the Causal body, and Astral body is given the Physical body with the organ of senses.⁶

Once we take on the Causal body, we also take on Original Sin, the individualized idea of incompleteness. We no longer identify with just the pure Satyam, Shivam, Sundaram nature of the Soul. Now we identify with being incomplete and separate from everything else in existence, including our Satyam, Shivam, Sundaram nature. We now have the illusion that Love, Harmony, Beauty and Joy come from outside of our self. As soon as we begin to believe this, from the very first desire that comes from Original Sin, we begin to develop samskaras. Samskaras are made up of our beliefs in what we believe is true about life, and what we believe it will take to make us happy.

⁶ For a more detailed description of creation, see *The Holy Science* by Sri Yukteswar (Self-Realization Fellowship), or *The Book of Wisdom* by Swami Rama (Himalayan Institute).

Karma: The sum total of our beliefs and actions becomes our personal karma. We cannot live life without action or karma. Karma, in its root definition, is the “law of motion.” Our thoughts, words, and deeds are all action, and will be either binding or non-binding. The Satyam Consciousness, manifested all the way to the physical, is God Consciousness in motion, or the Divine Impulse. It is our responsibility to harmonize our thoughts, words, and deeds with this Divine Impulse, to “Let Thy Will be done on earth as it is in heaven.” By doing so we are freeing our self from suffering and into Life or God.

We must accept that as we live our lives, we start gathering ideas that make up our samskaras, or our beliefs of what is reality and what we need to be happy. These beliefs have been created under the illusion of incompleteness, and fall into two basic types of karma; one type is binding karma, and the other is non-binding karma. The knowledge of binding and non-binding karma is important for us to understand in order that we may rejoice in life completely. We must understand that it is our belief in ownership, or our desire (intention) to harvest the fruits of our actions that creates binding karma. Since the creation of our causal body, we have gathered ideas of what we believe we need to be happy or fulfilled. This compilation of desires is what makes up a samskara. This comes, not from the action alone, but from the desire of ownership to have the fruits or results of our actions. This is the binding karma that makes up the samskara that we must now fulfill or go beyond.

A simple example of binding karma is if we have desire to see a specific movie. We have the desire to see the movie (we want the fruits of our intentions). Now we must go ahead and go to that movie, or go do that activity. That is one strand that makes up this samskara. If we also have the desire to see this movie with friends, then that is another strand to this samskara (fruits of our actions). If we want this to happen on a specific Friday or Saturday night so we can sleep in the next day, this adds a few more strands. If we want our friends to go out and eat with us afterwards, this becomes more strands. All of the multiple conditions we have for this activity of seeing a movie become the strands that make this one desire thicker and heavier. The more conditions we add to it, the more things must come into harmony for us to enjoy the evening. Then, if one or more of our conditions aren't met, we may not enjoy the evening. We now begin to suffer because we are not getting what we believe we need to be happy.

This is what the bondage of karma will do...bring about suffering. With the influence of Original Sin, there are so many conditions for our happiness, most of which are enmeshed with our other desires. We begin to develop and compound our samskaras with all of our conditions for happiness. We must accept that unless we are free of Original Sin, all desires, including Causal, Astral, and Physical desires, will be under the influence of Original Sin. When we are created as a Soul and take an incarnation, we may want to live free of our past karmas, but we are bound to/by our past until we reach the point of liberation from our past desires. That journey of independence begins when we accept responsibility for our freedom into life, when we accept responsibility to undo our samskaras, our limited beliefs. Our samskaras are simply our limited beliefs and habits of what we believe we need to be happy, both consciously and subconsciously. We must recognize that it is our limited beliefs that imprison us into the suffering of Original Sin.

The Soul calls out for more. When the Soul is calling out for more, that calling out is our innate desire to be happy, to learn, to harmonize, and to celebrate in our Wholistic nature or God. Unless we are awakened spiritually, this calling out for more is interpreted as dissatisfaction with our life. Most people experience this dissatisfaction, and want something new or a change in their life. They don't recognize it as the desire to experience their inner Satyam, Shivam, Sundaram nature. To have this experience of our Wholistic nature, we must begin to free ourselves from the bondage of our samskaras, our limited beliefs. This is where the Royal Path will help us to realize our eternal nature. Most importantly, this is where meditation comes in. We cannot create a life beyond the bondage of karma unless we first see our true nature of Satyam, Shivam, Sundaram. Otherwise, we will continue to be under the influence of Original Sin and seek love, happiness, and security from the external.

The Soul calls out for fulfillment of its nature. The Soul wants to experience its eternal nature of Satyam, Shivam, Sundaram, along with exploration of the temporary or the creation. The very nature of the Soul, of God, and the essence of the whole creation is Satyam, Shivam, Sundaram. We must recognize this eternal essence behind the temporary if we want to enjoy our life completely. Without this recognition or awareness, we will continue to believe we get Satyam, Shivam, Sundaram from the external rather than from our soul and the essence of the eternal Satyam that permeates all life.

We must go inward and experience our nature of Satyam, Shivam, Sundaram if we want to free our self from Original sin. This is where meditation comes in. We calm down the mind, breath, and ego to have the experience of our Satyam, Shivam, Sundaram nature. Once we have this experience in meditation, then we can also begin to recognize the beliefs and ideas that we have that are binding karma. We will also begin to see how to free ourselves from these samskaras, how to transform these beliefs from binding to non-binding.

There are two basic approaches of freeing ourselves from our samskaras. One is to renounce and go beyond them. The other approach is to fulfill them and be done with them. The most practical approach is a combination of both. We usually won't want to just go beyond our samskaras because we may still have some belief that they will bring us happiness. We then need to pursue this belief in a manner that is beneficial to our self and existence in a rajasic-to-sattvic manner. We then begin to give up the fruits of our actions.

An example that can be used of living in a rajasic-to-sattvic manner, while at the same time giving up the fruits of our actions, is the male/female relationship. Most believe this relationship is natural and is necessary in order to feel love, security, and human affection. Rather, we must see this relationship as the means to discover love and security within our very nature. We can fulfill this desire and enjoy the dynamics of the male/female relationship, if we do it in a rajasic-to-sattvic manner. However, what we cannot do without incurring suffering is to expect our lover, or spouse and children to make us happy (rajasic-to-tamasic⁷). That would be unrealistically seeking the fruits of our actions in the external, and would bind us to more suffering. Instead, we need to do our best to be kind and generous and create a loving

⁷ Rajasic equates to action. Tamasic equates to limited, destructive, incomplete. Actions that are rajasic-to-tamasic are those that will bring harm or destruction upon attempting to fulfill those activities.

environment for others. We make our family's life as joyful as possible. We give the fruits of our actions, the love and joy we experience in serving, to the family and the community. By doing this, we can fulfill our desire, the belief in the dynamics of the male/female relationship, while at the same time we are working towards realizing our nature of Satyam by practicing the Royal Path. In this manner, we can share the fruits of our efforts in a skillful, joyful, and loving way. We will recognize that what we give to others, or life, is what actually brings us the overflowing of love and joy. The various relationships become vehicles that we utilize to serve the small family, while at the same time we are also serving the large family (humanity) by sharing our Satyam, Shivam, Sundaram nature, the vibrations of our heart and Soul.

Once we begin to recognize this balance of giving and appreciating, we have begun to discover the secret of Love (Satyam), the secret of the Christ/Krishna Consciousness: *It isn't what you can get from life, it is what you give to life*. Upon recognizing this, we can continue to fulfill all our higher nature desires in a manner that is skillful, selfless, loving, and joyful while we are working through or burning the bondages of our samskaras. We recognize that it isn't in the action of owning or possessing that brings us the Satyam, Shivam, Sundaram, but rather identifying with the Satyam, Shivam, Sundaram that is already within us as our very nature. We begin to recognize that by giving Satyam to life, we experienced Love and Love more abundantly, *Om Shakti Ram, Rama Shiva Om*. And just like a child of eternity, we go beyond the limited and look for a new expansive view of life. The Soul experiences and worships God with the learning and growing and the appreciation of the life that we choose to explore.

Intention and karma: In order to live an enjoyable life and attain mukti, we need to understand the distinction between binding and non-binding karma. It isn't the action itself that becomes the prison. It is our *intention* of ownership, or what we want from that action or activity. If we want the activity to bring us happiness or love, then we are bound to the belief that it is the external that provides or should give us happiness. This belief will bring suffering. We may even have some beliefs, including fantasies, which release the feel-good hormone called dopamine, but when expectations are broken, we will then be disappointed and suffer. When our belief brings us suffering, we need to be honest with our self and evaluate if we are expecting the external to complete us. We must accept responsibility to identify with our nature of happiness. We need to accept that both the binding and non-binding karmas of our actions are determined by our intentions. We need to ask our self if our intention is to *get* from our actions, or to *give* by our actions. By doing so, we can then choose to make our actions rajasic-to-sattvic.

To go back to the theology of creation...In the beginning was God, who always has been, is now, and forever shall be. From this state of pure Satyam Consciousness without form comes the Word (Satyam Consciousness in motion). The Word is from God, of God, and is God. From this point in creation begins the whole (manifested) giving process of life: from the Word to the Holy Stream, the mayac sheath, the tiny golden net, the Soul, the Causal, Astral, and Physical. The Divine vibration is giving to life; that is its nature. Once we recognize that this life giving to life (grace) is the actual nature of God, then we can also begin to recognize this as our very nature. We then become aware that whatever we give to life we will have more of. When we

look to the origins of our desire, our intention, we will be able to recognize whether our action will be binding or non-binding.

When we understand that the Christ/Krishna Consciousness, which is part of our nature, is the creative, maintenance, and destructive aspects in existence, we can truly begin to be the master of our destiny. These creative, maintenance, and destructive qualities are the foundation of the Theory of Resurrection. The Theory of Reincarnation states that we must understand the limitations of our past actions (samskaras), and we then work to go beyond them. Swami Rama uses an analogy of the archer to explain both reincarnation and resurrection. We no longer have control over the arrows from our past that have already been shot (reincarnation). We must accept this harvest and work to transform these past actions into a sattvic state (repentance). However, we do have control over the arrows still in the quiver. This is the Theory of Resurrection. We vibrate out in thought, word, and deed what we want to live with because that is what we will be attracting more of, thus creating our future.

Binding karma and non-binding karma: If we understand that there is karma in all action, then it is important to understand that there is either binding or non-binding karma. This can be simplified by whether we want the fruits of our actions (binding), or whether we give the fruits of our actions to others or God (non-binding). The only way to unwind or burn the karmas we have is to change our belief in the ownership of the fruits of our actions, and begin to do our desires without being attached to the fruits.

When we accept the basic law of karma, we can begin to transform our life. A simple version of karma is: what you see in life is what you give to life, and is what you will receive more of in return. If you are doing actions to get certain results, it will result in bondage. Freedom from that bondage is to do our actions skillfully and lovingly and selflessly. We can live our life with the pure act of appreciation (worship), for the joy of giving to life itself. This process will unwind our karmas, or will transform our karmas into non-binding karmas.

One cannot do any action, in thought, word, or deed without involving karma. However, we can do action in a manner that is non-binding. A simple example is in the intention of helping a friend clean their house (non-binding karma). At the end of the day, whether it is done or not, you can leave it behind and go home, yet your friend stays there, whether the job is done or not. You have done service for someone else, and this is beneficial, or Karma Yoga. When you do action for others, you can do it for the joy of giving, and when the day is done, you can non-attach and let go. All work and joy experienced will be non-binding, and all part of the natural harvest of giving selflessly.

Once you discover Satyam, Shivam, Sundaram within your Self, as your very nature, you are no longer dependant upon or addicted to the external for your happiness. The external cannot give you, nor take away from your happiness, security, love, or joy when you have identification with your Satyam, Shivam, Sundaram nature. The eight meannesses of the human condition⁸

⁸ Hatred, fear, shame, grief, condemnation, race prejudice, pride of pedigree, and narrowness of thinking.

manifest when/because people do not know that their nature is Satyam, Shivam, Sundaram, and that we are all created in the image of God.

The difference between the Saints and Sages and everyday people is not in who is seeking after Satyam, Shivam, Sundaram, but in where they are looking for it. The Realized Souls and Saints look to their very nature and the nature of God to experience Satyam, Shivam, Sundaram. The rest of humanity is looking to get the experience from someone or something external. The Saints and Sages are also sharing the vibration of Satyam, Shivam, Sundaram because of their identification with their Divine nature. The law of karma states that the more the saints and sages feel the bliss and ecstasy, the more will be attracted back to them. This ecstasy of the nature of the Soul and God is the joy the Realized Souls bathe in continuously.

If one looks at the creation and divides it into its distinct Seven Levels of God: God Consciousness without form, Christ/Krishna Consciousness, Holy Stream, realm of the Soul, Causal realm, Astral realm, and Physical realm, then we see there is only one level without activity...the pure God Consciousness without form. It is impossible to enjoy the creation unless we have a realized knowledge of the God Consciousness, both with and without form. The Satyam Consciousness in form is the Divine impulse (intention) behind all forms. This pure essence is always vibrating Satyam, Shivam. It is still the same substance whether it is in the formless, the spirit, or the physical, just like H₂O is H₂O whether in the molecular structure form of ice, water, or steam. Once we recognize the eternal Divine essence within the temporary form, then we can begin to have *Om Shakti Ram Rama Shiva Om* (“rejoicing in God completely”). But it will take more than just an intellectual understanding, just like it takes more than a book explaining how to play music to actually play music. We need to identify with the Satyam, Shivam, Sundaram nature of the Soul in meditation. Then we need to practice or keep this identity while we are active. The spiritual practices are about identifying with our Satyam, Shivam, Sundaram nature while in meditation, at our jobs, in our relationships, and going about our life. We continue practice until we become skillful, selfless, and joyful in our whole life.

We need to understand and accept that it is not activity, not the action of thought, word, and deed that is binding. It is natural to want to have activity or action in our life. It is our desires of ownership that life be a certain way that creates the bondage. The Adam and Eve story is a simple example of binding and non-binding karma. God made the creation, and made Adam and Eve. He told them they could have everything. It was all theirs to experience (grace). This grace of God was all theirs, except for the fruit of one tree. That fruit (apple) was the knowledge of good and evil, the experience that comes with Original Sin. If you want to eat or possess that one fruit (the fruits of your action), then you must recognize that there will be both pleasure and suffering. In the Adam and Eve story, the price of eating or partaking of that forbidden fruit was eviction from the Garden of Eden (harmony) because they ingested the fruit of the knowledge of good and evil. They wanted the fruits of their actions. They believed something from the external (the apple) would complete them. They wanted the fruits of their actions, and they received those fruits: the knowledge and experience of the duality of good and evil (Original Sin).

If we are working towards happiness and liberation, we first need to free our self from our limited ideas and beliefs. To do so, we must accept the responsibility to reeducate and

remove the conditions and the limitations of our enmeshment with Original Sin. When we recognize a desire, we can either renounce it or we can begin to fulfill the activity without attachment to the results. This is how we free ourselves. This creation, including the physical, is legitimate and worth our time and energy to enjoy and delight in. This enjoyment is *the dance and the dancer*, or to be in love with Leela, the cosmic play. The delight and the joy of appreciating the creation, when done with rajasic-to-sattvic selfless action, is non-binding and is called “worship” or study of God; and this is being liberated into Life (God).

Now let us meditate on *Shalom*.

Namaste

Four

*when you sow
the seeds of love
know
there will be a time
of the harvest*

Karma is the law of motion, the law of activity; that's all it is. It isn't innately good or bad. It is just the law of motion. What you give to life in thought, word, and deed, life will show more of this vibration to you. The whole Theology of Resurrection is built upon this foundation. We cannot turn back the hands of time and undo our past, but we can do something about transforming (repentance) the moment and changing our karma for a more harmonious future. We start by planting the seeds that we want to live with tomorrow.

To do this, we need an understanding that the creation starts from the subtlest vibration (the Word) and manifests all the way to the grossest vibration (the physical). Our life and our karma began when our Soul was created. To the Soul was added a Causal body, and Astral body, and a Physical body. Our karmas started with the Causal body and Original Sin where we begin to collect both positive and negative impressions as we begin to live our life. We then become the sum total of our experiences, of our thoughts, words, and deeds, and these make up our samskaras.

Our samskaras are the structures of our limited belief system. To understand the distinction of what is a samskara and what is the true interest of the Soul, or Dharma, we need the vision of sabikalpa samadhi. As an example, to see our self and what we look like, we need a mirror. Sabikalpa samadhi is that mirror for our Wholistic nature. It provides us with glimpses of Satyam, Shivam, Sundaram, our God-like nature. With that mirror, we can then see our true nature and the desires of the Soul (dharma), and also our samskaras, the limited illusions we have. However, there is an obstacle to this vision... our samskaras stand in the way of us getting to sabikalpa samadhi. Still, we need a clear reflection of our Wholistic Self to understand the distinction of what is our true nature and what is our samskaras.

This is where the Holy Ones or Realized Souls come in. They can act as a mirror for us. We read their writings, listen to their talks, and spend time in their presence.⁹ This upanishad¹⁰ can become the mirror that gives us something to look at beyond our own samskaras. We need to get a glimpse of our Divine nature to see our own Divine potential, which the Realized Souls help us to attain. Without either sabikalpa samadhi or the Holy Ones, we have no way of seeing our samskaras as an illusion or false belief. When we study with the Holy Ones, we will get glimpses of the true reality, and what we need to work towards to attain our higher nature.

When I was younger, I used the phraseology: “I will do what is beneficial for the individual and the international community.” Everything I did and said first started with the evaluation of whether it was beneficial to humanity (individual), *and* the international community. This took time for inner reflection or evaluation. However, I was striving to hold myself to a “higher-nature” standard. By constantly monitoring thought, word, and deed, we can meet the standard of what would be beneficial to the individual and the international community.

No matter what endeavor we undertake, if we are working to attaining something beneficial *and* continuing to learn and grow, we will enjoy life. I took this concept of self-improvement into college athletics, into writing poetry, into studying meditation, into reading the Holy Ones, into my business. We should strive to take our small self and begin to transform it into what is best for our Wholistic Self and humanity.

By enlarging our vision, we will definitely begin to improve our life. We begin to create karma that will bring about a better tomorrow. We can read the Holy Ones to gain intellectual knowledge of our true Self, to have a philosophical mirror to see whether we are creating a better tomorrow, or if it just an illusion of getting some desire we want. By being in the presence of the Holy Ones, or by focusing on them and attracting them to our meditation (upanishad) it will help us to develop a true larger vision. By having the *Om namo arihantanam Om namo siddhanam*¹¹ vibrations, we are able to see the Satyam, Shivam, Sundaram vibration that the Holy Ones bring. Once we get that glimpse, we work on untying the bonds of our karma or going beyond them.

When it comes to meditation we focus on the Sacred mantras with discipline and concentration. We will then attain sabikalpa samadhi, and that will become the mirror, the inner guru of Satyam, Shivam, Sundaram. At this state of Consciousness, we can feel the joy, bliss, love, and harmony of our nature. And when we come out of meditation, we make the effort to bring the experience of our meditation with us into our activities.

When we notice we are losing the love, peace, and harmony, we can also see what we are thinking about that may be taking the joy away. Instead of blaming the world or others, we acknowledge that we are giving our joy and peace away by being distracted by our desires, ideas, beliefs, or activities. We cannot blame the creation for us being attracted to its limitations or allowing our self to be distracted from our Satyam nature. The Saints and Sages walk around

⁹ Being in the presence of a Realized Soul is equivalent to sabikalpa samadhi.

¹⁰ Upanishad literally means “sitting close,” which is done through harmonizing with the vibrations and teachings of the Holy Ones and Realized Souls. One does not necessarily need to be in the physical presence of a Holy One or Realized Soul (as this is not always possible) to experience upanishad.

¹¹ Mantra meaning: “I bow to the conquerors or their inner enemies, I bow to the Realized Souls.”

saying the greatest miracle is to chop wood and draw water. If we aren't experiencing our Satyam nature, we need to reevaluate our priorities in what we hold as important to our happiness.

By recognizing that we cannot easily see our samskaras by our self, or without a mirror, we study the teachings of the Holy Ones. This allows us to get glimpses of what they hold important. That will give us perspective and allows us to see what we are giving our time and attention to. We have free will in our life to choose whether we want to continue with our egocentric desires and ideas, or change our desires to our higher Consciousness/Nature. This choice is totally our responsibility; no one can make that choice for us. The Realized Souls can point us towards the Divine, they can even share with us the joys of their own life, but they cannot make the choice for us. We alone have to make the choice and do the practices to attain our eternal nature.

when you sow the seeds of love, know there will be a time of the harvest. Each moment becomes the time to transform our self, to choose our higher nature, and then attract more God Consciousness. We transform our life from limited ego-centered to what is positive, uplifting, and beneficial for ourselves and others. We go beyond the limited to experience the Soul, our Satyam, Shivam, Sundaram nature (sabikalpa samadhi), and then we quiet down even more to experience the Satyam, Shivam, Sundaram nature of all life (God).

Nonattachment: The only real obstacle keeping us from sabikalpa samadhi is our limited ideas or samskaras of what we think we need to make us happy. This is where non-attachment becomes important. We need to understand that on a small scale we non-attach from our beliefs when it is time for alpha rest. When we are tired and want to get rested and recharged, we temporarily let go of all our beliefs and ideas to go to sleep. We then pick them up again when we awake. Sabikalpa samadhi is just one step calmer than alpha rest. In alpha sleep we have reached the causal mind, which has the higher mind, the field of memories, the lower mind, and the ego (idea of ownership). In alpha rest we have the higher mind consciousness, where we feel peace. We recharge and refresh the body, the cells, and the mind. When we come out of the alpha state, our dreamtime activities begin until we awaken. We need to accept that we get to the alpha state every night by non-attaching from our desires, or simply being too tired to temporarily care. With concentration and focus, we can get to the alpha state in meditation, and then with a little more concentration we can go into the sabikalpa samadhi state. This is a willful choice that we can make with each meditation.

The choices we make are based on our samskaras, which we can't always see. However, we *can* see the grosser tentacles of our samskaras, these tentacles being our conscious beliefs in what we think will bring us happiness. These beliefs in the external fulfillment of life are the very reasons that keep us from attaining sabikalpa samadhi. These beliefs in an external completion are also what keep us imprisoned in the suffering caused by Original Sin.

We must practice conscious willful non-attachment through the transcendent efforts of using the mantras to affirm our nature. We let go of our beliefs for a temporary period of time during meditation, and then if we choose, we can pick them up again after meditation, just like with alpha sleep. We can even harmonize our desires into our life (fulfill them), if we feel they

are beneficial. As an example, in my youth I loved athletics. I gave them up and went off to work on Self-realization in a somewhat secluded part of the north country of Minnesota. Years later, when my children began to play basketball and asked me to help them, the old desire of athleticism and competition rose up again. Now I had some choices to make. I found that I enjoyed spending time with sports again. I tried to do it in a manner that was healthy and enjoyable, which also included spending time playing with my children. I found a way of doing it by coaching my children in little league. I coached in a way that benefited me, my children, and was also beneficial for the community. I tried to be a good example of what a parent should be with their children. I tried to be a living example and make my desire fit into being beneficial for me, my children, and the international community. In my mid-forties and fifties, I also joined a gym and played basketball with other adults, and I even tried playing league basketball with the twenty-year-olds, for a while. It was an enjoyable experience because I was able to keep my lower ego out of the game, and just compete and play for the pure joy of the game.

We can take our desires and interests and incorporate them into our wholistic life in a manner that is non-binding. While doing my mid-life athletics, I was also running a business, employing people, supporting my family, spending time with my children, meditating, reading the Holy Ones, giving talks, and writing poetry. I incorporated it all. I enjoyed these activities because they were done in a beneficial manner and I didn't need any of them for my happiness. My happiness came from my nature. My intention was to *sow the seeds of love*, knowing *there would be a time of the harvest*. I wasn't doing it to get the harvest, however, I did know that a harvest of my actions would come, so I did my actions in a rajasic-to-sattvic manner.

Being Realized or Enlightened means harmonizing with the nature of God by understanding that your nature, and the nature of God, are one and the same Satyam, Shivam, Sundaram. God, the Christ/Krishna Consciousness, the Holy Stream is the pure giving vibration of Satyam, Shivam, Sundaram that permeates all life. Sowing *the seeds of love* knowing *there will be a time of the harvest* is the recognition or harmonization of this truth.

The law of karma, simply put, is that what you give to life, life will provide or expand more of that vibration to you. If you want to create a better tomorrow, you start with yourself and the moment. You begin to give love, harmony, beauty, and joy in thought, word, and deed. And it is this reason that I chant the Sacred mantras whenever I can, because they are a Sacred vibration, which I offer like seeds of love to life. Simply put, I want to experience more of that vibration in my life. When you are chanting, singing, or affirming the Sacred mantras, you are experiencing and vibrating the Satyam nature of the Soul and God, and then more of this Divine vibration will be available to you. We need to keep part of our focus on our eternal nature, and with subjective thinking and utilizing the Sacred mantras we can attain this goal.

As a child, my goal was simple. I wanted to create a better life for myself and others, both inwardly and outwardly. I took the little glimpses of love that I experienced, and I wanted to experience more of this love and beauty. I wanted to feel love when I was by myself. I wanted to feel love when I was around people. I wanted to feel love all the time. So, I focused on love and devotion. It wasn't always easy, and took willpower and learning subjective thinking and not getting distracted, but still that was my priority. Once I got the Sacred mantras, the mantras

allowed me to be a master of my mind and destiny. Life became much easier when I could simply repeat a Sacred mantra that would take me to a state of love and devotion. Even though my poetry is about my mystical experiences, my poems, as expressive as I think they may be, are still more conceptual, and not written in Sanskrit. If one doesn't stay focused and concentrated, the concepts of my poetry will not work scientifically like the Sanskrit mantras do.

Choosing our karma: By our intention and our actions, we choose the karma we want to experience. It isn't the action alone that determines binding or non-binding karma. It is more of what we want or desire from the action that determines either binding or non-binding karma. The binding karma comes in wanting the harvest, or our intention of wanting the harvest of the action. Wanting or needing the harvest is different than knowing there will be a harvest. Any thought, word, or deed we send out is action or karma. We cannot live with the Causal, Astral, or Physical bodies without action. We just need to be smart about what we want to desire or set into motion, because that is what we will be receiving more of. The first thing we will receive more of is a larger view of what we have been thinking and feeling. Now we get to choose how much of that we want to keep. If we don't want to own it, we can just appreciate it, then let it go, both positive and negative. We appreciate beauty for what it is, and then let it go by. This is to non-attach from the fruits of our harvest. We keep making our actions something we want to live with.

To unravel the bondage of our past karma,¹² we need the sabikalpa samadhi state, or at the minimum, we need the mirror effect (darshan of the Realized Soul), which allows us to distinguish between lower nature and higher nature. We study the Holy Ones, or study with them, which will act as that mirror for us until we have our own mirror cleaned off (the sabikalpa samadhi state). We then begin to transform our identity to our eternal Satyam, Shivam, Sundaram nature. We do this transformation by time spent identifying with Satyam as our soul's eternal nature, both in meditation and in activity. We also begin to disassociate from the beliefs that the external will complete us. We acknowledge that the Soul is Satyam, Shivam, Sundaram, or happiness. This knowledge allows us to let go of our past attachments and bondages of incompleteness, and focus on the Wholistic nature of our life.

Each and every soul is seeking after happiness and fulfillment. In the process of the attainment of happiness, we must understand that the Soul is happiness. The soul is the Satyam (love), Shivam, (harmony), Sundaram (beauty and joy) that everyone is looking for, whether inwardly or outside of themselves. When combined, this eternal love, harmony, and joy is defined as happiness. The Soul *is* happiness and in order to attain happiness, we must attain the realization of our Soul.

That which we want to accomplish or do is pleasure. The mystics¹³ make an important distinction by recognizing happiness as the nature of the Soul, and then defining that of doing or accomplishing as pleasure. Pleasure is experienced, not by the Soul, but by the mind, senses and body. The mind, senses, and body are vehicles that experience pleasure. By understanding and

¹² For an in-depth study of unraveling our samskaras read *Freedom From the Bondage of Karma*, by Swami Rama, or *The Twelve Facets of Reality* by Sri Chitrabhanu.

¹³ Mystic: One who realizes and rejoices in God completely.

accepting this distinction, we understand that the three bodies, the Causal body (correlating with the mind), the Astral body (correlating with the senses), and the Physical body (correlating with the physical actions), are vehicles to experience life more fully and completely. In and of themselves, they don't bring happiness, but they can bring a more complete and full experience of life or God. When we combine our nature of happiness with our accomplishments of pleasure in our exploration of life, we will attain the enjoyment of everyday life.

We do this with the Royal Path. With Karma Yoga (physical), we are trying to appreciate and do for others in order to have a more complete and fulfilling experience here on earth. With Bhakti Yoga, we utilize the senses and Astral body to expand our appreciation, love, and joy of life and/or God. With Jnana Yoga, the Causal or mental, we are trying to see, feel, and experience the harmony that is in all life, and have reverence for all life. This adds to the fullness and completeness of living. However, these will not bring happiness; they can only add to our joy of life. If we don't have the realization of our soul, if we don't have this happiness that is our very Self, then these other things will not bring happiness, only some temporary pleasure. This is why we practice Meditation Yoga, to experience or realize the nature of the soul, which is true happiness.

The mantras are the Sacred vibrations that make it easy to focus on a more Wholistic view of life. They are scientific. If you do the mantra: *I am Om, I am Satyam, I am Shivam, I am Sundaram*, this is what you will be vibrating throughout your cerebral spinal chakras and this is also what you will be attracting more of around you. Even though you may not be feeling joyful when you start, you will be putting out Satyam, Shivam, Sundaram vibrations because you are focusing on the mantra and that will be the rajasic-to-sattvic vibration going out. This vibration will then become what you will be experiencing more of.

We need to understand that the Sacred mantras are scientific in their wholisticness. They not only help us create a better tomorrow or a better attitude for this moment, but they also helps us unwind our past habits of suffering. The mantras help us to create new experiences and new habits that will give us a greater perspective to help us to go beyond our samskaras. The Sacred mantras are like a direct line to Satyam Consciousness. We don't have to meditate for years to get the results. The mantra is a vibration of the Divine Impulse... "In the beginning was the Word, and the Word was from God, of God, and is God." With concentration this awareness of our Divine nature is what the mantra helps us to attain. When we focus on the vibration that reaches all the way from the Word to the Physical, we can also follow that vibration (mantra) back to the Source (God or Satyam Consciousness) by becoming quieter and knowing we are God.

The *Om* mantra is the sound of the Word. It can be heard and experienced throughout creation. It can be experienced when you are breathing, and it can be experienced in samadhi without breath, in the Holy Stream, and in the Christ/Krishna Consciousness.

We utilize mantras as vehicles to help us attain an awareness of our higher nature. Samskaras (illusions) cannot stand in our way when we concentrate on the mantras. The Word (*Om*) is so powerful that it permeates all the way to the physical. This vibration is the essence

within the form, behind the form, and of the form. And by focusing on this Word (*Om*), we will begin to experience our Wholistic nature and feel a union with God.

The Soul, once born, lives forever, exploring the many levels of God Consciousness. To enjoy this journey, we must realize that our nature of eternal Satyam, Shivam, Sundaram is the same Satyam, Shivam, Sundaram as God.

Let us now meditate on *Om*.

Namaste

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
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
Om Shakti Ram	
Rama Shiva Om	Celebrating in Life (God) completely
Om Shanti Shanti Om	
Shalom Shalom	Celebrating the grace of God

Recommended Reading

Paramahansa Yogananda (Self-realization Fellowship)

Autobiography of a Yogi
Man's Eternal Quest

Swami Rama (Himalayan Institute)

Living With the Himalayan Masters
Freedom from the Bondage of Karma
Book of Wisdom

Gurudev Shree Chitrabhanu (Jain Meditation Center)

Twelve Facets of Reality
Ten Days Journey Into the Self

Hazrat Inayat Khan (Sufi Order)

Mastery
Awakening of the Human Spirit
The Heart of Sufism

Sri Yukteswar (Self-realization Fellowship)

The Holy Science

Daya Mata (Self-realization Fellowship)

Only Love

Lee Timmerman

The Life and Times of a Mystic and a Poet
The Secret of the Mystics and Their Attainment
of Happiness and Other Life Goals
Tantra and the Royal Path

GLOSSARY

Astral: Consciousness of senses

Astral body: Spirit body, host of senses and chakras

Bhakti: Love of, or for Divinity

Causal: Consciousness of ideas

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

Christ/Krishna Consciousness: God Consciousness in the first form of manifestation

God Consciousness: Satyam, Shivam, Sundaram, with or without form

Gunas: Triune qualities of Nature expressed as sattvic, rajasic, or tamasic

Guru: Dispeller of darkness

Hrim: (Huh'-reem) A mantra for invoking the indwelling energy

Jnana: Knowledge, wisdom

Karma: Motion; action; law of motion. Karma can be either binding or non-binding, depending upon intention

Mantra: A sacred vibration

Mayac Sheath: The universal idea of separateness

Meditation: Calming the mind, breath, ego to experience our true Satyam, Shivam, Sundaram nature

Mystic: One who realizes and rejoices in God completely

Om: The Word; a mantra; a vibration

Om Satyam: Divine eternal love; also a mantra

Om Shivam: Divine eternal harmony and virtue; a mantra

Om Sundaram: Divine eternal beauty and joy; also a mantra

Original Sin: Idea of incompleteness

Rajasic: The preservation and maintaining aspect of the gunas; active

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

Samadhi: Union with God

Sat: Eternal

Sattvic: The creative aspect of the gunas; positive, uplifting, joyful

Satyam: Eternal God Consciousness as love

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

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

Shiva: God unmanifested in the creation

Shivam: Eternal God Consciousness as harmony

Sundaram: Eternal God Consciousness as beauty and joy

Tamasic: The destructive or end-of-pattern aspect of the gunas; limited, negative

Upanishad: Sitting close to one's nature, the nature of God

About the Author

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.

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