

...and the soul  
will call out  
for more



Lee Timmerman

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will call out  
for more*

*lee timmerman*

Poetry by Lee Timmerman

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## ONE

To rejoice in God completely is what our life should be about. Life should be a celebration because this is what our life is about. God the Absolute, which always has been, is now and forever shall be, is without form. When this form begins manifesting, it is with Christ Consciousness, the Om Shivam. This process is a celebration of Om Sundaram, the holy stream, the eternal joy and beauty. In Sanskrit this is known as Sat, Tat, and Aum, or Sat Chit Ananda (eternal consciousness bliss). It is always love, intelligence, and joy or bliss. Creation is a celebration and we are here to celebrate our divine nature.

*Creation is a celebration  
and we are here to celebrate  
our divine nature.*

As we continue to manifest from the Christ Consciousness to the holy stream (Aum, Om Sundaram) a tiny golden net is thrown around this Consciousness. This net creates the unique soul. A new unique soul has been born. From there we continue manifesting and pick up the idea of separateness. We are given the idea of separateness, the higher mind and the lower mind. Within this is the idea of time and space, which allows us to work with the idea of separateness. Then we manifest a body known as the causal body.

As we continue to manifest, as God continues to celebrate, we have the senses and intuition. To truly enjoy and appreciate life we have hearing, sight, taste, touch, and

smell, which is the astral body. God continues celebrating and manifesting all the way to the physical. Now we have a physical creation with planets, stars, universes, and a physical body. With the physical body we have the organs of senses through which we appreciate the senses. So, here we are. We started out from God the Absolute, who always has been, is now, and forever shall be, and now we find ourselves walking around on the planet wondering, “Who am I? How did I get here? What am I supposed to be doing?” We are here for the celebration of life. However, to celebrate life we have to learn about who we are, what is in harmony with our nature, what is in harmony with God, what is in harmony with our fellow beings, both manifested and unmanifested. This is what the inward journey is about.

*Om Shivam is the intelligence that governs the universe.*

Before we start the inward journey we are satisfied playing in the creation like children. We believed in the whole idea of separateness. Eventually we will want more than that and this is where the inward journey begins. Subtly, intuitionally, we will begin to be aware that there is more to life than eating, drinking, and being merry and we will want more. So, we begin the inward journey and start working our way back to our true nature through living in harmony with our physical nature, our astral nature, our causal nature and our soul nature until we experience our self as bliss, intelligence or Christ Consciousness (Om Shivam), and finally pure God Consciousness or pure love without form (Om Satyam). The responsibility for making this journey is our own. We work to harmonize with our wholistic self. This is where we come to yoga, religion, spirituality.

*Om Sundaram is the divine joy and beauty.*

Truth is the nature of God. Those who have realized this, the holy ones, have come at all different times in all different religions. The universality of truth can be recognized if you read all the different holy books. Truth is not a skill that can be taught. It is our very nature. The skill comes in learning how to live in harmony. It takes practice to develop this skill.

Our nature is Om Satyam, Om Shivam, Om Sundaram. Om Satyam is the pure God Consciousness of love. Om Shivam is the intelligence that governs the universe. It is the inhalation and the exhalation. Within this intelligence are the heavens and the earth in their various levels all the way to the to the formation, division, and destruction of each cell at the physical. One cannot examine the structure of the physical reality without realizing the order and divine intelligence behind it. Our responsibility is not to realize that there is a God, but to realize that we are created in the image of God, and to begin to live in harmony with that nature. This is done with the inward journey.

*All of us are created in the image of God...*

There are many paths of yoga that help us on the inward journey. They help us to enjoy our life. The eight-fold path of yoga is complete. It gives the yamas and niyamas. It talks about the breath, postures, concentration, withdrawal of the senses, meditation, and samadhi. It is a process that defines the inward journey. However, we have to

*Be ye still...calm down the mind, breath, and ego, and you will experience your self in harmony and union with that part of your nature that is eternal.*

realize that the inward journey is the journey to our nature. We have to believe that we are created in the image of God. Most people believe that they are infinite and eternal. They may have experiences beyond the physical, or they may just have faith or intuition, but they also believe in the idea of separateness. They believe that they are separate from God and from others. Even though they believe they are infinite and eternal, they still have fear and insecurity, hatred, shame, and prejudice.

The holy ones of all times and traditions have said, "Be ye still and know that I am God." Be ye still...calm down the mind, breath, and ego, and you will experience your self in harmony and union with that part of your nature that is eternal. The God Conscious part, the Christ Conscious part, and the holy stream are all parts of your nature. However, only one part is eternal, the Om Satyam, the divine love, God the Absolute without form. The form comes and goes, so it is not eternal. Eternity means

*Love is our nature.* without beginning and without end. Once we calm the mind, breath, and ego, we will experience our self as pure

consciousness, one consciousness, a part of the whole God Consciousness. That experience will be the purest and most complete form of love that we have ever experienced. That love is our nature. Only this experience will free us into life, God, our own nature, which has always been there, is now, and forever shall be. Most importantly, this experience will free us into the enjoyment of our nature and the enjoyment of living.

All of us are created in the image of God and we all have a soul with this tiny golden web wrapped around the God Consciousness, and Christ Consciousness, *and* the holy stream, the Aum, the power, the celebration or the Word. Yet, we ask that people like us, feel rejection if people don't like us, feel sad if we don't have enough money to go shopping, worry about weapons of mass destruction, and many other worries that keep us from enjoying the day. Then we start wishing we had things so we could enjoy the day. We act like we don't believe that we are created in the image of God. We act like life isn't much fun. Being infinite and eternal is a given, but enjoying life is not.

*We have forgotten that we are the God Consciousness with a soul that is manifested all the way to the physical.*

The spiritual life doesn't give us salvation or eternity because those are already given. The spiritual life helps us to enjoy our life. The holy ones come with this message and come as living examples that life can be enjoyed. They show that life can be a celebration; that you can be in love. They come to remind us where we came from. We have gotten caught up in the idea of separateness and have forgotten where we came from. We have forgotten that we are the God Consciousness with a soul that is manifested all the way to the physical. Holy ones come to remind us that it is time to enjoy life again. They come to remind us that life is not to be renounced or rejected, but enjoyed.

To enjoy life we have to understand some things. We must understand our nature and live in harmony with it. It is simple to do.

*To enjoy life we have to understand some things. We must understand our nature and live in harmony with it.*

If we are in physical pain, we look to see where there is physical discord. If we are doing something to the body to cause the pain, we stop doing it. Pain isn't a problem or

issue. Pain is a warning system. It indicates there is a problem, conflict, or that we are living in discord with our nature. Pain indicates that something is not in harmony with the physical nature of the body. Whether burning your hand, hitting your head, or stubbing your toe, the pain says something has happened that isn't good for the body. The pain indicates that there is something in discord and sends a warning to stop doing what is discordant. It is the same with emotional and mental pain, which are warnings that we are doing something that isn't good for the spirit, or heart, or mind. Physical, mental, or emotional pain is simply a warning system that tells us there is a problem. What we have to do is to remove the problem. Sadhana, our daily practice, is how we identify and remove the problem.

The holy ones have come with practices that will show us how to get back to our self. The holy ones know that all issues are dealing with the ideas of separateness or incompleteness, so they can tell us how to go beyond our ideas. Our ideas are what stand in our way of happiness. Imagine the sunshine as our nature and the clouds as our ideas.

The more dysfunctional or unhealthy our ideas, the darker and thicker the clouds become until we no longer see any sunshine. The sun is still there, but the clouds have covered it over. This is what ideas do.

*To fulfill our dharma, we have to be able to direct our subconscious. To direct the subconscious, we have to understand it. We have to take control.*

In the journey towards the self, we have to accept that we are created in the image of God. We have to accept that the problem isn't with God, or people, or the rest of existence. The problem is with our view of life. Our view of things may be our prison. Once we can acknowledge our samskaras, we can begin to work on ideas that will help free us, and let go of ideas that enslave us.

G. I. Gurdjieff<sup>1</sup> had a story about a man driving a horse and cart. He said the driver, the man, is the conscious mind. The horse is the subconscious mind. The cart is the super conscious. This is the physical, astral and causal. Most drivers think they are in control, going where they want to go, going where they will be happy. They are going to a party, a wedding, shopping. Then something runs across the road and spooks the

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<sup>1</sup> Russian teacher and writer 1877-1949

horse. Now the horse is running off through the ditches. The driver is hanging on for dear life yelling, “Whoa!” Still the horse is running where it wants. Everything we had in the cart is falling out and the cart is getting damaged. The cart is our dharma or what we wanted to do when we took an incarnation or manifestation. To fulfill our dharma (purpose or duty), we have to be able to direct our subconscious. To direct the subconscious, we have to understand it. We have to take control.

When it comes to food, we can’t stop eating. If we do, we will die. However, we can take control of what nutrition we put into our bodies and how often we do it. This is taking control. We nurture our physical body with the food best suited to our journey.

It is the same with sleep. We don’t lie down and go to sleep every time we feel tired. If we meditate deeply we can exchange our meditation time for our sleep time because only approximately 2 ½ hours of our sleep time is alpha rest. The rest of our sleep is dreamtime. The 2 ½ hours of alpha rest is where we get charged up. The dreamtime is where we process all the subconscious material that we gathered up during the day’s journey. This happens each night during our seven to eight hours of sleep. When we meditate deeply we can get to that alpha state and get more rest. The body only needs so much rest, so now we don’t need seven to eight hours of sleep because we are getting rest during our meditation time. Now we are spending more time in the alpha state and less time dreaming.

*That which we give our time and attention to is what we value.*

If we can be concentrated in our meditation time, we will be freeing up more time for meditation, which in the beginning seemed so hard to come by. We wonder where we can get an hour or two out of our full day for meditation. If we meditate deeply, we free up an hour or two of time we had been previously using for sleep. Within two to six months we should be able to replace minute for minute sleep time with meditation time. When we meditate deeply for an hour, about thirty minutes of that will be in the alpha state. As we get more proficient, we will be spending more of that hour in the alpha state and we will need that much less time sleeping. This is taking control of sleep. We allow

time to rest and recharge the body. The subconscious needs to be integrated and processed and we allow for this also.

Then we come to the procreation desire. This is the instinct for preservation of the species. It ensures that the species will survive. If we don't take control of this desire, we will just be part of that instinct. We need to see the procreation desire as an instinct or desire to procreate the species. If we don't feel like having children and carrying on the species, then we just feel like having sex for pleasure or fun. This is a

*Happiness leaves us feeling complete. Pleasure is nice, but will always leave us wanting more.*

different issue. That's fine as long as we have a willing partner. However, it is different than the procreation desire. Most people cannot tell the difference between these two because they haven't taken control. The instinct comes up and

people think they want to have sex. The instinct comes up and they think this is how they can feel connected to another person. We have to be aware of the procreation desire and take control of it. Having sex is legitimate. Having children is legitimate. Having our life run by this instinct is unhealthy and not enjoyable.

Next we have the self-preservation instinct. We feel we need a house, security, money, and a job. All the ideas of what we think we need to feel secure and safe are driven by this instinct of self-preservation. We need to take control of our life so that we aren't working, buying a house, and gathering friends just because we are afraid, or are reacting to some emotion that scares us.

To truly enjoy life we have to begin to transcend our physical instinctual nature. Therein lies the problem because the instincts are in the causal mind. The instincts are in the second sheath with the upper mind, the lower mind, time, space, and the idea of separateness. This is where the instincts come in and this is where we have to take control. We can't just sit and wish we didn't have desires or were unafraid. That isn't going to do it. Even if we take martial arts and buy guns and hire soldiers, we are still afraid. We might not be *as* afraid, but we are still afraid. The yogi<sup>2</sup> who can go into

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<sup>2</sup> Yogi: one who practices yoga. Yoga (meaning "yoke" or union) is the science of uniting the small spirit with the large Spirit.

sabikalpa samadhi<sup>3</sup> realizes that these instincts are there for the preservation of the body and that is all. The body is finite and we can only preserve it for so long before it falls apart and goes back to the earth. We need to get perspective and understand who we are in order to enjoy life. If we cannot get to this state beyond the instincts, we will be driven by the four primal instincts.

We are driven by the instincts when we starve ourselves or are always at the buffet table, when we repress the sexual desire or indulge in sex everyday, and to think we have a choice is foolish. It is like saying we have control over gravity, but never go up anyplace where we can fall. Some people say they are afraid of flying. They really aren't afraid of flying. They are afraid of crashing. Repression or suppression is not the solution to the enjoyment of life. Living in harmony with our physical, astral, causal, and soul nature, that of God Consciousness, is the answer to the enjoyment of life.

The journey towards the self is developing a relationship with who we are  
wholistically, who we are physically,  
*The goal of the soul is to experience* astrally, causally, and who we are as a  
*Om Satyam, both in meditation and* soul. It is about enjoying that  
*in activity.* relationship with our wholistic self. To  
suppress and say we do not want to  
enjoy food, sleep, sex, or self preservation, or be tempted by the senses of taste, touch,  
smell, hearing, and sight, feelings and emotions and intuition is to deny them, and then  
what is the purpose of being here if we can't enjoy anything. Where is the joy in God  
and in life if there is a portion of God, of life, that we say, "No thanks. I don't like that. I  
can't deal with that"? We must embrace life from where we are at right now.

I tell this story a couple times a year. A swami is walking along a road and sees a woman on her hands and knees under a street lamp. He asks her if she is okay. She says, "Yes, but I dropped my ring and I'm looking for it." The swami says he will help, and he gets down and they look all over the place. The swami finally asks her if she is sure she dropped it there. She says, "Well, no. I dropped it over there by my house." The swami asks her why she is looking for it way over here. She says, "Because there is light over here and it is dark over there." This is what most people do. They want to look in the

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<sup>3</sup> Sabikalpa Samadhi: Samadhi, or union with God, with seed; realization of one's wholistic nature.

light for their freedom. They don't want to look in the dark. Where they lost the relationship with their self is in Pandora's box, in their fears, insecurities, and places they don't want to go, so they won't look there. They want to just go meditate and not admit that they are lost, or have desires, or fantasies, or dysfunctional feelings. They would rather just go off in the light, in a temple or monastery, praying and chanting, and hoping enlightenment will happen. Let's go look for our joy where we lost it, where we lost our relationship with our self, and not be ashamed or afraid to look. Just begin to sort through how we want to live our life, what we want to do, and what we don't want to do.

Begin to develop a relationship with your self. Do not be dependant on someone else or on other ideas of separateness for your happiness, joy, love, or security. Most people feel they need love, freedom, intimacy, friendship, health, and knowledge of immortality in order to enjoy life and have a fulfilling life. This is natural. This is what they should have. The problem is when people feel they need this from something or someone external so they are forever buying and selling to get this love, freedom, friendship, health, and this knowledge of immortality.

*Begin to develop a relationship with your self.*

In the Judaic scriptures it talks about the creation. First there was God, then there was Adam (the Atma, the soul, the One). That wasn't satisfying enough so Eve came along. Now there were two, Adam and Eve. No longer do we have just Adam, but now we have Adam and Eve. Now we have two, the idea of separateness. Now we have the male quality and female quality within our nature and they are seeking the union. Adam is seeking Eve, and Eve is seeking Adam. We will either find it internally following the ida and pingala up the sushumna up to the crown and have the union, or we will seek our love, freedom, our friendship, health, and knowledge externally if we don't start developing the relationship with our self. Think about how much time we give to developing relationships with other people and how much time we give to actually getting to know our self.

*Throughout religious history, they have said this is the cosmic play, God's playground. I call it the dance and the dancer. It is a celebration.*

How much time do we give towards developing a relationship with our

self so that we can experience the love, freedom, friendship, health, and knowledge of our immortality which is our very nature of Satyam, Shivam, Sundaram? This is our nature, the atma, the soul. Then comes the story of Adam and Eve, the male and female. We need to develop this relationship within ourselves. The only way to do so is to pierce the Garden of Eden, to pierce that wall which is the idea of separateness. Satan and the veil of maya are just other names for the idea of separateness. It is where we went from one to two. Throughout religious history, they have said this is the cosmic play, God's playground. I call it the dance and the dancer. It is a celebration. Yet, we need to pierce it. The holy ones say, "*Be ye still and know that I am God.*" That is the only thing that will allow us to experience our self as one with God.

This retreat will be about the process of how to develop that relationship with our self, how to go beyond the ideas and samskaras, which practices are sattvic, ragasic, and tamasic. Sattvic practices are those that lead to calmness. Ragasic practices are those actions that lead to harmony. Tamasic practices are those activities that lead to discord

*What is the meaning of life? The experience of life is the meaning of life.*

and suffering. This retreat will be about developing a relationship with our self. It will be about the journey to our wholistic nature. If you just sit and watch me describe it, you will just be watching me enjoy life. You must practice and make your own efforts. Just as listening to music doesn't give you the ability to play music, listening to my words won't give you liberation. You must learn to play your own instruments, learn to attain your own knowledge. This retreat will have both formal and informal time for meditation, chanting, eating, interacting, and time for love, freedom, friendship, health, and time for our knowledge of our immortality. Now I will read this year's retreat poem...

*there is lightning racing across  
the mountains tonight  
thunder off in the distance  
there will be rain  
falling in the forest  
and flash floods  
rushing for the desert floor*

*and i'm sure  
there is an ocean somewhere  
washing in on the shore  
young girls will give  
their hearts away  
to the boy  
who can win her smile  
lovers will walk hand in hand  
and the moon will cast its shadow  
over the land  
adding mystery to the night*

*somewhere an old man will sit  
remembering younger days  
not quite sure about accepting  
the ongoing tides*

*and the drums  
they will still beat in africa  
to a rhythm  
we know so well  
someone will be dancing  
in the sun  
laughing  
surrendering to the fun  
someone else will be  
dancing in the dark  
bodies glistening  
beneath the moonlight  
moving to the rhythm  
of the summer heat  
moving in the rhythm  
of a primal beat*

*somewhere sailors will go  
down to the sea  
with a longing and a smile  
embracing the ocean  
like a lover they never knew*

*somewhere people will be together  
with music bread and wine  
there will be talk*

*of days gone by  
butterflies puppies and apple blossoms  
children running  
laughter and singing  
ringing in the air*

*somewhere someone will die tonight  
and someone else  
will be reborn  
there will be bells ringing  
for the wedding feast  
and the funeral pyre  
for the man on his knees  
asking for  
forgiveness  
and for those  
who are seeking  
grace  
for any who are weeping  
and for all  
who are rejoicing*

*somewhere a soldier will sit  
struggling with his courage  
and a family will sit down  
and give thanks  
for their daily bread*

*somewhere there will be a poet  
with songs  
of love and sorrow  
flowers  
and sweet tasting wine*

*somewhere there will be  
a young woman  
with a baby at her breast  
and a man will stand  
in a field  
praying to the sky above*

*somewhere there will be  
rivers and meadows  
birds flying in the air*

*snowstorms and draught  
and the winds may blow  
whispering your name*

*and the bells will go on ringing  
for the unborn child  
and those beyond  
ringing for the rain forests  
and the polar cap  
and the bells will go on ringing  
for those who are willing  
to light the candles  
ringing for those who would  
feed our children*

*and let the bells go on ringing  
for the pilgrimage  
and the prophet  
and for those  
who make us smile  
and let those bells ring out  
for love and life  
for the love of the journey  
itself*

*somewhere there will be  
angels singing  
in the heavens above  
and saints will be  
dancing on the shore  
and the moon will stand above  
the darkness  
and call out for more*

*somewhere the dawn will choose  
between night  
and morning  
and the soul will call out  
for more*

*and the soul  
will call out  
for more*

It is our life. We are infinite and eternal. We are created in the image of God. Our life should be about the enjoyment of living, the celebration of life here on earth, in heaven, in the Christ Consciousness, and in the formless. To do this, we must make the effort to free ourselves into our wholistic nature because we *are* wholistic. Because of our present and past karmic ideas and habits, we can't freely walk and experience our wholistic nature until we start making the effort. We start through our practices and disciplines. It isn't complex. You don't need thousands of books. I've always said that if it brings you happiness and joy, continue doing it. If it doesn't bring happiness and joy, stop doing it.

The process of Self-realization, of liberation, is nothing more than developing a wholistic relationship with our self. We must enjoy our self. The soul is truly the limitation of God, and God is the potential of the soul, of humanity. Each soul is like a wave on the ocean. Each wave is unique, thrilling, dynamic, beautiful, a celebration. The wave is not separate from the ocean. It will rise and fall. One wave is not more

*Each soul is like a wave on the ocean  
Each wave is unique, thrilling,  
dynamic, beautiful, a celebration.*

oceanic than another wave. We need to begin developing this relationship with our self. To be truly spiritual is to truly enjoy life. *Om Shakti Ram Rama Shiva*

*Om...*to rejoice in God wholistically. Like the poem says, this is the love of the journey. This is the love of living. This is Om Shivam and Om Sundaram. In the formless is pure love, then you come back out and begin to play again.

Namaste

## TWO

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

There is only God, of which we, and all of life, are a part. The first virtue that will help us in our journey to our self is humility...the willingness to learn. If we can perceive that we are created in the image of God, if we can perceive that we are an aspect of life, then the rest of life, the mountains, forests, meadows, streams, birds, bees, animals, children, teenagers, adults, senior citizens, angels, devas, saints, bright beings, can also be perceived as aspects of God. If we have humility, a willingness to learn, then we can begin to develop this relationship with our self because we will be interacting. We will find out what we enjoy and what others enjoy. We will be able to discover what is in harmony with our nature and what is in harmony with the nature of others. We will be able to learn from our

*There is only God, of which  
we, and all of life, are a  
part.*

interactions. We are working on growing and developing our relationship with our self. This is the first virtue that we must adopt. This is the willingness to learn about our small self and our spirit self and our large Self.

We begin to develop a program for our journey of learning about our self. It will be expressed in three aspects or expressions of our life.

*Humility: a willingness to learn.*

There will be the relationship with our self. This will be about what our unique soul or spirit enjoys. To be in harmony, one unique soul may do athletics, another may do music, art, be a merchant, a gardener, or farmer. These are all aspects of divinity, but we must come to our self and find out what we enjoy doing, what thrills us, what adds the passion or delight to our life.

The second expression is our relationship with others. This includes our relationship with the mountains, the birds, the trees, with the animals, the children, adults, angels, devas, and holy ones. In our relationship with others, what is it that we enjoy? How do we enjoy the union and sharing? Om Shivam, the Christ Consciousness, states in its' manifestation that it is life giving unto life. This is what takes it from the Christ Consciousness to the Om Sundaram, the Aum, the holy stream. This occurs as Om Shivam (life giving unto life) continues to manifest. This interaction, union, and sharing is intrinsic in our nature. In our relationship with our self, we must realize that there is also an expression of sharing with other people.

The third expression is our relationship with God, with the whole. This isn't about this forest, this person, or this child. It is about the nature, the law, karma. How do we interact with the law of gravity? This is the Christ Consciousness. This is the will of God. How do we interact with the DNA structure of this tree, or this human, or this animal? This is the law. This is the will of God. How do we harmonize, express, or relate when we stand looking over the Grand Canyon. The awesome beauty, the Om Sundaram, still has the laws. Gravity is there. We must harmonize with the laws in our relationship with our self, and with the rest of existence, both manifested and

*Our past, present, and future is our unique dance within existence and is our relationship with God.*

unmanifested. Our past, present, and future is our unique dance within existence and is our relationship with God.

Those that have experienced God have a personal relationship with God. Those who have not yet experienced God the Absolute have an impersonal relationship with God. They feel that God is nature, or the law, or karma, or time and space. In working to come to our self, we can evaluate these three aspects of our nature. In reality, it isn't three different parts, it is only a oneness and the three ways we can express the oneness.

*When the flame becomes the fire, when the small unique soul immerses with the oneness, there is a oneness, a harmony. When the fire becomes the flame, the oneness expresses out into a unique expression.*

*We begin to see, evaluate, and understand our relationship with our self, with others, and with God and nature. From there we can begin to transform ourselves.*

We begin to see, evaluate, and understand our relationship with our self, with others, with God and nature. From there we can begin to transform ourselves. We can see that it is legitimate to have interests that we enjoy, which is a relationship with our self. It doesn't need to bring us conflict because we also enjoy other people. It doesn't need to cause us conflict if we want to understand or learn about God or nature. It doesn't have to be an either/or situation.

When we understand that the mind likes to deal with dualism, we can add our higher consciousness. We can add the Christ Consciousness and say, "Yes, there is Shiva

*Everything is related.  
Life gives unto life.*

and there is Shakti, but they are ever in union. That means there is everything in between." Now we need to begin expanding out. In science they say this is going from Aristotelian logic to Einsteinian logic, going from

linear to relativity. Everything is related. Life gives unto life. There is an interwovenness of everything. When we develop the relationship with our self, we need to realize that all of our life is a legitimate part of divinity, of living within our wholistic nature. We just need to define what the balance of our life and journey will be.

The willingness to learn allows you to serve and help others. If it is service, then you are committed to it whether it is the small family of your spouse, children, and

parents, or the large family of your friends, community, nation, or world. By making the commitment, it will help you to go beyond your limitations and ideas. We have all had the experience of helping someone out of our generosity and compassion, but what they wanted and needed was more than we originally wanted to give. Then we have to decide whether we are going to go beyond our limitations and truly give what is necessary. We have also had the experience of wanting to help, but what they wanted was far less than we had planned to give. Then we have to decide whether we will serve in a rajasic<sup>4</sup> manner of giving what is beneficial for the individual and the international community, or in a tamasic manner by serving the small self. It is not all that complicated if we are continuing to work on the relationship with our self because we know what we like to do. We can know what the laws of God and nature are. We know how we like to interact with others. We know what we feel is beneficial for the individual and the international community, and we don't want to settle for less. With these three aspects or expressions of our relationships, we develop a willingness to learn.

*The standard that we use to evaluate our actions are the sattvic, rajasic, and tamasic states.*

The standard that we use to evaluate our actions are the sattvic, ragasic, and tamasic states. Sattvic behavior is that action in thought, word or deed that leads to calmness, quietness, or the oneness. These would be activities like the mantras, chanting, surrendering to the oneness (whether of our nature or while interacting with others), or just the experience of love and joy. Sattvic is that which leads to calmness, harmony, or God the Absolute.

Rajasic activity in thought, word, and deed, is that which is beneficial, such as compassion, generosity, kindness, and humility. These actions will lead to what is beneficial to the individual and the international community.

Tamasic activity in thought, word, and deed is that which leads to frustration, conflict, or suffering. These three aspects allow us to be in control of reeducating our

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<sup>4</sup> There are three kinds of activity: *Sattvic*, *Rajasic*, *Tamasic*. **Sattvic**: that activity which leads to the upliftment of the individual and the international community; is calming; leads us to our nature of Satyam, Shivam, Sundaram. **Rajasic**: that activity which leads to more activity; is beneficial to the individual and the international community. **Tamasic**: that activity which is detrimental to the individual and the international community; leads to conflict and/or suffering.

mind and beliefs. They allow us to be in control of our driver, horse, and cart (the conscious, subconscious and super conscious mind). We begin to pay attention and master our thoughts, words, and deeds, which allows us to become the master of our destiny. If we are paying attention to life, we will follow, experience, and feel what we think. Thoughts will come and feelings will be right there, then the experience will be there also. It doesn't matter if we are created in the image of God if we are sad, depressed, scared, and grieving. What we are thinking about is what we will be feeling. What we are feeling is what we will be experiencing.

To be a master of our destiny, we have to begin taking control of our life and direct it towards where we want to go in life. We begin to choose what we want to experience. In a world coming out of the Kali Yuga<sup>5</sup> and moving into the ascending Dwapara Yuga, there is still a lot of suffering. There is plenty of opportunity for those

*What we are thinking about is what we will be feeling. What we are feeling is what we will be experiencing.*

wanting to serve. We do this by first removing the samskaras from our own life. This allows us to see that we are created in the image of God. We do this by being compassionate, non-judgmental in thought, word, and deed. When we see someone

doing something tamasic that brings them suffering, we don't just think that they should know better. We recognize that on the journey there is a learning process, and that others may stub their toes and make mistakes. Don't be afraid of learning and growing. A mistake is when you remain on your hands and knees, looking for the ring under the lamppost when you know you didn't drop it there. It is not really a mistake to try something, find it isn't much fun, and decide to not do that again. That is part of learning about life. The saints and ordinary people all make mistakes. Saints may make a thousand different mistakes, but ordinary people make the same mistake a thousand times. If you have humility, a willingness to learn, you will be willing to go out and explore life.

*We are here to celebrate and experience the oneness of all life.*

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<sup>5</sup> Yuga: Age; cycle of approximately 24,000 years. This cycle is made up of the Satya, Treta, Dwapara, and Kali Yugas. The Satya Yuga is the most enlightened age, and the Kali Yuga is the darkest age.

What we must understand is that if we have true humility, there is no security in our opinions. People cling to their own opinions, and to other people that have the same opinions, for security. They seek security in what doesn't change, and what doesn't change is their opinions, their view of reality. If someone challenges that view, the person may get upset or even violent. Most will simply reject anyone who challenges

*We need to seek security in our learning, in the ever-new, not in what we already know.*

their views. We have to be careful that we don't seek security in our knowledge. We need to seek security in our learning, in the ever-new, not in what we already know. This is humility. The only thing that is changeless is the formless. The formless is always

Om Satyam, pure God Consciousness, pure love.

Once we begin to manifest, the dancer begins to dance. Once the dance begins, there is ever-newness. You may appreciate and enjoy a particular movement and want to see it again. That is up to the dancer and we can't control the dancer. We are an aspect of the dancer, and can be in harmony with the dancer, but we cannot control the dancer.

We have to understand that our security must come from knowing who we are, which is Om Satyam, Om Shivam, Om Sundaram. This knowledge comes from calming the mind, breath, and ego in meditation.

*Once we begin to manifest, the dancer begins to dance. Once the dance begins, there is ever-newness.*

We will then experience our self as pure love, complete, without form, without good and bad, without the beautiful and ugliness, without lovers and friends, without insecurities, just as pure love. At this point we will know that we are one with God, and that there is only a oneness. From that state of awareness we will manifest out, but we will still know that we are Om Satyam, pure love, coming out to dance. We will never again get our self (who we are) confused with the dance (our activity). We won't think we are the dancer or the dance. We will know we are pure love. We won't be caught up in the idea of separateness. We can enjoy sharing with other aspects of divinity without feeling we need them for our security.

This realization of our oneness is ever-changing. It is eternal, but the dance is ever-new. *when the flame becomes the fire and the fire becomes the flame...* When we can take control of our life and control the movement of Shakti all the way to the formless and back again, the flame and the fire become one. Then the dance and the dancer are truly one. The dance is now of fire and the light. We realize that the fire and light are two different things, but they are ever in union as Shiva and Shakti. You can't have one without the other. Behind it all is the absolute God Consciousness. Shiva is the God Consciousness in creation. Shakti is the dance and the interaction of Om Sundaram. The more we do the dance of fire and light, the more we accept that within the form, the activity, there is the quiet, the Shanti. The Sundara, the soul, the mind, the senses, the bodies, are all there within the Shanti, but at rest and peace. The formless isn't nonexistence. It isn't cosmic blahness. It is all there, just quiet and peaceful. As soon as there is motion or action, it all begins to move again and becomes fire and light.

*The more we do the dance of fire and light, the more we accept that within the form, the activity, there is the quiet, the Shanti.*

This is developing the relationship with our self, but in order to get to that sattvic consciousness of calming thought, word, and deed that will allow us to go beyond the mind breath and ego, we must do that which is rajasic. When we came from the formless to the form, we came to do something. We can't go back until it is done. The divine breath is an exhalation and an inhalation. We must exhale, or perform rajasic activity, in thought, word, and deed, which is beneficial for the individual and the international community. We will not be able to sit, calm down, meditate, and experience the formless unless we are satisfied that we have done that which is beneficial.

When we engage in tamasic activity, there will be inner conflict. It is like a jar full of river water. In its still state, there is silt at the bottom of the jar, but the water is clear. If you do something that is out of harmony with your nature, the conflict will be like shaking up the jar. Now the water is murky and you cannot see through it as long as the jar is being shaken. Conflict is what continually keeps shaking the jar. Conflict is anything that is discordant with our mental, emotional, and physical nature. It is anything that is discordant with others, with nature. The mind will not be able to calm down, other

than briefly, when there is conflict, no matter how good one's concentration is. You can't push away conflict. It will remain at some level and cause agitation. This is why we must reeducate ourselves on what is ragasic and what is tamasic. Tamasic activities are dysfunctional and unhealthy. Everyone has some tamasic habits, but we don't have to continue to accept these habits.

We don't have to reject the world or go live in a cave to meditate twenty hours a day. This would just be an attempt to do the sattvic path without doing the ragasic path. That, in itself, is tamasic behavior because it is out of harmony with our wholistic Self. This is where the Royal Path comes in.

We must make sure our life is more about "practicing" than it is about "thinking" or theology. As a popular slogan says, "*Just do it!*" We need to *just do life*, but do it through a relationship with our self, do it with learning and growing, do it with humility,

*Now is the dance of fire and light, Shakti and Shiva. One has form and one does not.*

do it with a willingness to change tamasic behavior to ragasic behavior that is beneficial to everyone. When we do this, we will be able to get to the sattvic state and

experience God the Absolute, the formless, our total absolute Self. Then we will realize that we are one with God. That is the inhalation. Then we can exhale and come back out and dance again. Now it is the dance of fire and light, Shakti and Shiva. One has a form and one does not. Without the mayac sheath blinding us, the creation becomes a dance of fire and light. It becomes our dance, our relationship, our enjoyment of living.

We need to begin to do the work to have a relationship with our self. This includes our interests, sharing with others, and includes a relationship with God, with the whole. We'll make mistakes and stub our toe. We may even upset people. However, if we are doing it to realize our wholistic self, we won't be doing it out of self-centered ideas that are tamasic. We won't intentionally be hurting anyone.

Our first effort is discipline. We must be determined to make consistent daily effort. The Royal Path talks about renunciation or time for meditation. We set that time aside every day and meditate. No matter what is happening in our lives, we have that time. We have 20-22 hours a day for activity. We add that which nurtures our causal, astral, and physical self. We incorporate the love, knowledge, nutrition, and exercise into

these 20-22 hours. When it comes time for meditation, we let all of that go. All our desires can be taken care of in those 22 hours because enlightenment isn't instant. For two hours, we let all that go. We may feel like we aren't getting anywhere in meditation, but if we do it consistently, we will make progress and go beyond. It will happen. The techniques are powerful, sacred, and scientific. If we never meditated, we would still get glimpses of our nature during our lifetime, however we would not understand these experiences. They may even frighten us. With meditation, we will have the experiences while quiet and calm.

I love poetry, music, the mountains, the sea, the angels, and devas. However, without the experience of our absolute Self, you can't enjoy any of these things continually. They will just come and go. This is why I always talk about meditation. I don't talk about theologies or the different religions. I talk about calming the mind, breath, and ego on a consistent basis. I talk about self-discipline and effort. We can enjoy life giving unto life. We can share the celebration and intoxication. We can call all those things "experiencing my nature," but when the experience goes away we will lose the joy unless we are fully identified with our nature.

*We must make sure our life is more about "practicing" than it is about "thinking" or theology.*

To truly know that it is our nature of Om Satyam that is manifesting our nature of Om Shivam and Om Sundaram, we must experience that for ourselves. This is experienced in meditation... "*Be ye still and know that I am God*"...for an hour or two a day. Then we can celebrate and enjoy being alive. We can enjoy the experience of being in love. We can enjoy the experience of the journey. It doesn't do us any good to "think" that we have eternity to harmonize with our nature because that does little to make our day better when we are suffering. The moment is what we have. The effort and discipline we use to harmonize with our true nature will bring us more joy this moment. We can come to the moment *when the flame becomes the fire and the fire become the flame, where the dance and the dancer are one.* Then we have the dance of fire and light.

Namaste

### THREE

*Om Shakti Ram Rama Shiva Om...To rejoice in God completely, to celebrate in God completely.* This is our goal. This is what the natural unfoldment of our dharma will be. We each have to define what that means to us.

In order to rejoice in God completely, we must know and experience God. *Om Shakti Ram Rama Shiva Om...to rejoice in God completely.* Rejoicing on earth with friends and family, or rejoicing in the heavens is all fine, and certainly better than suffering, but it is still incomplete.

To *rejoice in God completely* we must first come to God. At this time it is

*Om Shakti Ram Rama Shiva Om...  
To rejoice in God completely, to  
celebrate in God completely. This is  
our goal.*

difficult to suggest what knowing God is about. The world will take objection to it. In the west they will protest. In the east they will build shrines and throw flowers.

God is the dance and the dancer. In order to know that, we must first come to our self. Until we have the experience of God the Absolute, we will only be able to enjoy life partially. Sometimes we will be able to celebrate and rejoice, and sometimes we won't. Sometimes others will question us and we will begin to doubt. Knowledge of God and

self starts with the inward journey. We start by picking a path or process that will calm the mind, breath, and ego. The mind is full of itself, but it is limited.

If asked, the majority of people will say they are religious and believe they are infinite and eternal. Yet, ask them if they believe they can be one with God and the majority will say no. They believe that only God is one with God, and they are just people separate from God. That alone is an obstacle to knowing God. We will have to decide whether we will go beyond this obstacle or not. We have to decide whether we are going to know about God by studying, reading, and learning, or whether we are going to actually experience our oneness with God. Once we make these decisions we can continue on.

I know that we can experience our wholistic and divine nature. When people ask me what religion I am, the closest I can come to answering them is “wholistic living”.

*We have to decide whether we are going to know about God by studying, reading, and learning, or whether we are going to actually experience our oneness with God.*

What I tell people is that if they will dive inward they will discover that they are created in the image of God, and at the core of their very being is God the Absolute, the God Consciousness. That is their infinite and eternal Self. The rest is creation or manifestation. If we are going to rejoice in God completely or

celebrate life continuously, we must remove the obstacles in our way. The biggest obstacle in our way is the idea of separateness or incompleteness.

“In the beginning was the Word and the Word was God, with God, and from God.” I heard this as a child a thousand times. This is when I truly started to dive inward in order to find out. I started meditating by listening to the sound of my breath and the ringing in my ears. This is the Om sound. This was the Word. This sound or ringing was God, from God, and of God. The bible states, “In the beginning was the Word...” I started listening to the Om, the Word, because this was the voice of God. This is what we use as a guide in meditation. We can harmonize with it and try to discover what God is.

The *Om* mantra is the most sacred mantra because it is the Word, the voice of the Christ Consciousness, which is the God Consciousness made manifest. It can be heard

all the way to the formless, which is the absolute God Consciousness. Most other mantras are breath mantras. They are mantras that

*The Om mantra is the most sacred mantra because it is the Word, the voice of the Christ Consciousness, which is the God Consciousness made manifest.*

help you get past the idea of separateness. They can get you to the threshold where you can pass beyond the idea of separateness. If you do the *So Hum* mantra with concentration, you will reach the threshold where there will no longer be breath. The yogic traditions call this the *sabikalpa samadhi* state or the *breathless* state. It is the state of union of the small self and the large Self. It is where the *So Hum* transforms into the *Om*.

The *Om* will take you through the *Om Sundaram* and *Om Shivam* to the threshold of *Om Satyam* or *Sat*, God the Absolute. This is where you have to give up even the *Om* to pass into the stillness, the quietness of that which is without form, without beginning or end, and forever shall be. This is *Satyam*. It is within this experience that you will absolutely know that God exists, that you exist, and that eternity exists. Most importantly, you will know that your very nature is *Satyam*, eternal love. You will be

*It is within this experience that you will absolutely know that God exists, that you exist, and that eternity exists.*

able to realize that all those times you felt in love, felt intoxicated, felt overwhelming devotion were the same experiences you are having now without any form. You will realize that the love, joy, and celebration that

you were looking for all your life were there all the time because that is our very nature. You will recognize that before this experience you had to have things presented in a certain way in order to feel the love and joy. You had beliefs that if a certain person said they loved you, you could feel it, yet if another person said the same thing you wanted them to go away and you felt nothing. This is why meditation is absolutely necessary in order to experience God.

You can never know God completely. That is what eternity is for. It is about the dance and the dancer, and the dance of fire and light. It is a willingness to learn for eternity. The one thing you will know is that you and God are the same Consciousness. We are but a tiny aspect of the whole. This will free us. This is *Satmuktananda*. We

realize that we are now, always have been, and forever shall be eternal love. Now you will have the freedom to experience that love, bliss, and joy at all times.

In the path of bhakti yoga, sometimes the person with the greatest devotion for God is the last one to get liberated.

This person is so busy being in love with their beloved, or with their satguru, or with the “other” that they cannot fathom love, life, or

*You will realize that the love, joy, and celebration that you were looking for all your life were there all the time because that is our very nature.*

happiness without sharing this union with the other. The holy ones say that this bhakti relationship is only a vehicle to express our divine nature of Om Satyam.

All of us understand what it is to be in love with the object of our affection. The thought of not having that saddens our day. This is why we don’t renounce the world, family, friends, romance, laughter, joy, and relationships. What we must do is enhance all of those things and live them to the fullest, *and* we add meditation so that we will know where our love and joy are truly coming from. We want the objects of our

*We realize that we are now, always have been, and forever shall be eternal love.*

affection, be it a person, job, idea, skill, or hobby because we feel joy and happiness when we are around the object of our affection. However, we still don’t feel complete. What we do is add

meditation on the faith of what the holy ones say.

The holy ones say that if we meditate daily and consistently it will lead us to our true self, our divine nature, God. In meditation we will calm down the mind, breath, and ego to experience our self on the edge of God Consciousness. We will be so content that we will simply slip into the God Consciousness. There will be no fear or thoughts, just pure happiness of being where we are. At this point we will realize that we are without form, thoughts, feelings, and ego. Now we experience what we are, which is Om Satyam, divine consciousness, pure love. We will realize that this is our nature, and that all the forms and sheaths are just wrappings around this consciousness of divine love.

It may take several experiences of this state to realize who we truly are, but it will happen. Once we realize that we are created in the image of God and have the God Consciousness as our very nature, we will be able to see as we come out of this

experience how we take on the various forms. We will see the tiny net wrapped around the consciousness that helps form our memories and experiences that makes up our unique soul. We will be able to see our causal body, and what causes us to be in a male or female body, what causes us to look like we do, and what causes us to unfold in a specific way. We will be able to see our astral body and the enjoyment of the senses, our appreciation of love and beauty, our celebration of life. We will see all the way to the physical. We will see that all these are bodies we are simply wearing.

*In a sense these insecurities are beautiful because they are about love, joy, and sharing, but there is also the dark side of attachments, possessiveness, jealousy, fear of losing what we feel we need for the experience of love and joy.*

Now we come to the part where it is difficult to explain intellectually. The mukti goes around behaving in the same way they did before they had the freeing experience. They have relationships, hobbies, interests, unfoldment of their dharma. This is mukti, liberation into life. Before this

point we are still enslaved. We are a slave to our fears, doubts, insecurities, and attachments. We are striving to either attain something or not lose something. In a sense these insecurities are beautiful because they are about love, joy, and sharing, but there is also the dark side of attachments, possessiveness, jealousy, fear of losing what we feel we need for the experience of love and joy. When the holy ones talk about God, devotees have a difficult time imaging life without the object of their affection. Some devotees honestly believe that to be happy they must have the object of their affection. They believe that the joy and celebration of life comes in *doing*. However, most people are “doing” to get something they think will bring them the celebration. They are “doing” in order to get completion, or love, or joy, or security.

*In the beginning was the Word* and then all things were created. The atma (the soul) was created. Then Adam and Eve were created, the male and female principle, or the ida and pingala. If we don't go inward and balance the ida and pingala, or the female and male principles, we will seek that balance outside of our self. Our whole nature of form is seeking that balance or harmony. Our whole nature is calling out for union. We must first get to union before we get to the oneness.

*If we don't go inward and balance the ida and pingala, or the female and male principles, we will seek that balance outside of our self.*

When we went from oneness into the idea of separateness, our whole being started calling out for union. We don't feel complete, but our intuition tells us that in order to feel complete, we must have union. Because we don't see the oneness, we seek this union with another person. We seek union in the male and female relationships. We seek love, intimacy, and union, not within, which is where we will find it, but in the

*We seek love, intimacy, and union, not within, which is where we will find it, but in the separateness.*

separateness. It is a very powerful drive that we have for this union. Then along comes a holy one who says, yes, it is a natural drive, which is good and beautiful, but a union in the idea of separateness will be an incomplete union. That

is why we are never satisfied and always seeking for more.

You must look within for balance and harmony of the ida and pingala. You must have this union of the ida and pingala in order for the sushumna to flow upward. The ida and pingala start at the first chakra and end at the nostrils, which is right below the sixth chakra. When the ida and pingala are balanced the sushumna can flow, and when it rises high enough it will awaken the primal force. The primal force is different than the primal instincts. The primal force is that which calls out for completion. This will be a powerful rush of energy, longing, and desire up to the sixth center, hopefully passing the threshold into the seventh chakra, or the thousand petalled lotus, the God Consciousness.

*You must look within for the balance and harmony of the ida and pingala.*

If we simply add one pointed meditation daily, we will discover our true self. Not only will we discover our eternal self and our God Conscious state, but we will also discover our likes and dislikes. We will discover the ida and pingala, the female and male principles. We will discover the Adam and Eve within. We will discover so many things about our self.

When Babaji passed on Kriya Yoga<sup>6</sup> to Lahiri Mahasaya, he instructed him to go and teach the technique to all who deserve it. Lahiri Mahasaya asked about teaching it also to those that may need it. He was then told to teach to all he thought would benefit. Lahiri Mahasaya felt that Kriya Yoga would allow those who could not believe in a personal God to discover their own divine nature. Basically, what he felt was that this meditation technique would help people to “*be ye still and know that I am God.*”

Daily we must meditate to attain to the state of “*be ye still and know that I am God.*” We must have the desire, drive, and discipline to discover our wholistic Self. We will discover that Shakti does indeed rise up to Shiva and opens into the thousand petalled lotus or the God Consciousness. Then we come to understand that life is a dance between the form and the formless. We discover that our journey isn’t just 50-60-80 years here on earth. Our journey is that of an infinite spirit. We realize that we have been created as a unique aspect of God that has been sent out to experience, explore, and express a certain aspect of the divine will. Our unfoldment is this expression and experience of our uniqueness. We can only do this by discovering, doing, and freeing ourselves from our mindsets and beliefs that limit us to the belief that we are only human.

*We will discover that Shakti does indeed rise up to Shiva and opens into the thousand petalled lotus or the God Consciousness.*

*Our journey is that of an infinite spirit.*

The journey isn’t about just getting by as best we can, hoping for a little peace or happiness. This is a belief that has to be thrown off immediately. Instead we affirm that we are created in the image of God. We work to experience that. We stop reinforcing the negative thoughts and start working towards experiencing our

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<sup>6</sup> Kriya Yoga is an advanced, scientific, meditation technique. It is similar to the Sri Vidya meditation technique.

wholistic self. Once we know we are created in the image of God and can recognize the God Consciousness, we will be able to come out of meditation and see it everywhere. You really will be able to see it everywhere. You will see it in the angels and devas. The angels are the baby souls that have yet to take an incarnation. The devas are those who are already beyond the earth. They have come, done their work, and no longer want to be here, but still want to be in the astral and causal. As the poem says, *ring the bells for the unborn and those beyond...* the angels and the devas.

We need to add the process of meditation wholeheartedly, not half-heartedly. We don't approach meditation as something that will give us a little peace or self-knowledge. It isn't about "knowing ourselves" like they talked about in the 60's. The kind of music we like and what we like to do is more about our idiosyncrasies. Meditation is about knowing our true self and expressing our self. Outside of meditation, we need to spend our days and nights experiencing and exploring our dharma through what we enjoy doing.

We are created in the image of God and whether we know it or not, God is our absolute Consciousness. What we do know is that the physical is the manifested. Some of the physical is beautiful and some is not beautiful. What we don't know is that this perception of what is beautiful and ugly occurs because we cannot see the divine nature. Because we cannot see divinity in everything, that which causes us conflict we call ugly or bad. Meditation will take us beyond our perceptions. We should meditate daily, or twice a day.

We meditate not just because the holy ones suggest it, but because we have the faith that there is something more to life than what we have. The holy ones talk about God, they laugh, they celebrate. It doesn't matter which century they are here, whether they are married or single, whether they have hundreds of devotees or none. Whatever the time and circumstances, they will be talking about the joy, love, and the bliss of the oneness. Yet we don't believe them because we think we would be

*Teachers give their knowledge and you go study. Holy ones share their knowledge and you feel like you are actually experiencing it. You feel the truth. You feel different.*

miserable under those conditions. We are just projecting unto them our own imprisonments.

The holy ones come to give all kinds of different examples. They come to show that no matter what conditions you are born into, you can go within and reach transcendence. You can be married, single, a merchant, a poet, a musician, a warrior, a ditch digger, a farmer, young, old, healthy, or barely able to move your body. They show that no matter what the conditions, there can be joy and celebration in life. No matter what their karma, they are here to be a living example. They aren't teachers as we know teachers. They don't sit at a podium and tell us what to do and then grade us. They teach by their living example. You will experience the holy ones differently than you experience the worldly teachers. Teachers give their knowledge and you go study. The holy ones share their knowledge and you feel like you are actually experiencing it. You feel the truth. You feel different.

In *Autobiography of a Yogi*, Parmahansa Yogananda says that if you are in the presence of a realized soul, you will be in a state equivalent to sabikalpa samadhi.

*Self-knowledge and knowledge of our union with God begins in meditation, and then you can begin to celebrate and enjoy more life.*

However, in order to recognize this, you have to experience sabikalpa samadhi yourself. This takes meditation, discipline, and going beyond the mind, body, and ego temporarily to experience the state of samadhi, or state of union with God. Self-knowledge and

knowledge of our union with God begins in meditation, and then you can begin to celebrate and enjoy more life. If we accept that we are created in the image of God, then all of the physical is a legitimate expression of the divine will. Most importantly, once the divine will is manifested beyond the Christ Consciousness, that which everyone is seeking is called the Aum, or Om, or Om Sundaram, the divine joy and beauty. It is natural that we would want to celebrate.

*Humanity is our large body.*

When we talk about getting to know our self, it is about our self, but also about humanity because humanity is our large body. To get to know our self doesn't stop with a few *So Hums* or a few *Oms* to get a little peace and hope to have a good day. The

interwovenness with the rest of our larger Self is part of self-knowledge and knowing God. Once we experience our Self as the absolute God Consciousness, we begin to see it everywhere we look. We can see it in music, whether it is chants, rock and roll, or hymns. It can be in the laughter of children. We can see and celebrate the God Consciousness because we can see and celebrate God everywhere. We don't have to sit down and pray for love because we are love. Now we sit down and express our gratitude

*We don't have to sit  
down and pray for love  
because we are love.*

and appreciation to God for being so generous. There is so much love, joy, and beauty that we may have to sit down because all the intoxication may make us unable to stand. This is a celebration, a rejoicing in

God. We can only do this if we experience God in our meditation. We will calm the mind, breath, and ego to experience Om Satyam and we will recognize that we had this all along, but were giving credit to others or situations or things. We see it within us and we see it everywhere. Now we are truly dancing in union with God. The dance and the dancer have become one. No longer are Adam and Eve circling the maypole. Now Satmuktananda (eternal liberation bliss) begins.

With Satmuktananda, there is true rejoicing in God completely because we see God everywhere. We see God in meditation and in the causal, astral, and physical realms, in humanity, children, trees, mountains, and the ocean. We see God in the wheat fields, puppies, and butterflies. We

*There is so much love, joy, and beauty  
that we may have to sit down because  
all the intoxication may make us  
unable to stand. This is a celebration,  
a rejoicing in God.*

see the God Consciousness behind the form. It is just as simple as seeing your lover even though they are covered by clothes. You are so happy about seeing your lover that you don't even pay attention to the clothes they are wearing. When we begin to see the God Consciousness behind all the forms, it doesn't matter what clothes God is wearing...butterflies or puppies, children or adults, mountains or oceans, young people or old people, it just doesn't matter because we can see God behind it all. At first, the excitement is just to be with the beloved. Later we notice the clothing the beloved is

wearing. We begin to appreciate the tastes of the beloved. “That’s an interesting dance, an interesting outfit.”

However, before we can get to the rejoicing in God, we must first get to God. In the beginning we get to God within our self where there is no distraction of the outer clothing. Once we dive within and discover our divine nature, we can then recognize divinity everywhere. This is Satmuktananda. Now we are free. Before this we were slaves to the eight meannesses of the human condition (fear, hatred, grief, shame, condemnation, race prejudice, class prejudice, and narrowness of thinking). We were slaves to our fears, insecurities, and our own beliefs. Now we are mukti, free into God. We are free to celebrate, appreciate, enjoy, express, and live Satmuktananda. If we express it enough, someone may even call us Sri Satmuktananda. “There goes the person who loves to worship God.” Others can’t help but notice the laughter and joy. This is the unfoldment of our dharma. This is *Om Shakti Ram Rama Shiva Om*. This is why I love music that is uplifting and celebrating. I can see the Om Sundaram in it. It doesn’t matter if it is in Louisiana, or in the north woods of Minnesota, or villages in Africa. As long as they are celebrating life, they are rejoicing in God. When we make the effort to see the divinity, we will be rejoicing in God completely and continuously. Without the effort to see the divinity, the rejoicing will just be limited. *Om Shakti Ram Rama Shiva Om*.

*Once we dive within and discover our divine nature, we can then recognize divinity everywhere.*

To me, the simplest definition of God is love, pure love. God is love without anything else. Love can be experienced when you are with your beloved, with strangers, or by yourself, when being attacked by the bees, when being attacked by people who

*The simplest definition of God is love, pure love.*

dislike you, when you are in the heavens dreaming, in the causal, when you are young, and when you are old. Love is just love. It is

the same love. Love is our nature. It is the God Consciousness. It is God. The only thing that makes it seem to be in different flavors is our relationships and ideas, the veils and gowns. God is love. Beneath whatever the gown is pure love. The gown that is worn is the beauty and joy. As the poem says, *love is the source of life, beauty the energy*

*of eternity.* Love is our nature. Beauty is the gown worn with all the enjoyment and diversity.

Love can be experienced at all levels of life and we should strive to experience it. Remember, it may be easier to see it externally, but it is permanent when we see it internally, and then it becomes ours forever. When it becomes truly ours, we can then see it in all situations. We do this by spending time meditating and spending time celebrating. We do this wholeheartedly and with passion on a daily basis.

*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 is how we should live our lives. This is what it means to live in God completely. First we discover God, then we worship and celebrate God. However, even when we are seeking we can still celebrate love and life. We spend a couple of hours a day going inward and the rest of the day outward. This is the inhalation and the exhalation. It will take us to the promised land. *Om*

Namaste

## FOUR

Continuing with the Adam and Eve story...they have fled the garden and are feeling kind of lost, and are left wondering how to get back home. The first thing we need to do is acknowledge that we are created in the image of God and that we are lost, but that we can get back home. Instead of feeling that life is difficult, instead of feeling that life gets hard and then we die, we need to acknowledge that there is something more to life. Most of humanity hopes there is a time and season for everything, but believes that much of life is accompanied by suffering.

There are a few voices crying out in the wilderness telling us that we are created in the image of God. They are telling us we are infinite and eternal, that we are Om Satyam, Om Shivam, Om Sundaram. They are telling us that if we go within, we will discover our wholistic self. We can discover that we are created in the image of God. We can discover life and life more abundantly.

*If we look within, we will find a tiny spark of love, of life that is calling out for more because it knows there is more.*

Whether we are happy or sad, whether we are studying with a holy one or wandering around lost, if we look within, we will find a tiny spark of love, of life that is

calling out for more because it knows there is more. That spark is what we cling to in the darkness. That spark is what we pray to and call out to. That spark is what drives us to discover the “more”. We all have this tiny spark of realized knowledge that allows us to know there is more. We know deep within that we are an infinite and eternal soul and that God exists. We simply get caught up in our day-to-day efforts. However, if we look within and find the spark, we can begin to fan the flames of the fire. We must do all that we can to begin this journey to our true self.

On this journey we will discover that we have the Adam and Eve principle, our male and female qualities. We have reasoning and feelings. We have a left brain and a right brain. We also have the Adam and Eve principle that chased them from the garden. We always want the fruit from the tree of knowledge. We always want something that

*That spark is what we cling to in the darkness. That spark is what we pray to and call out to. That spark is what drives us to discover the “more”.*

we don't have. This is the ego. If we decide to do the inward journey, we accept that we must balance the left brain and right brain. Adam and Eve must become a couple who walk together in equal partnership. Equal partnership doesn't mean they can do the same things. It means they are compatible and complimentary.

To enjoy life, we must live within the heart because this is where God, love, joy, and beauty are. The mind is where the causal is, where the ego is, where reason is. We don't live in the mind. We use the mind to help us get back to the heart. The heart will go on experiencing and feeling. It will let us know whether the mind is accurate or not. The heart can feel pain with a thought, word, or action. The heart (Eve) has to bring the mind (Adam) back on course by saying, “Wait. I think that is a wrong direction to go. This thought, word, or action is painful and discordant.” The balance of the left brain and right brain, of the male and female qualities, needs to happen before we can find any kind of peace, joy, and happiness here on earth or in the heavens.

*To enjoy life, we must live within the heart because this is where God, love, joy, and beauty are.*

In doing the meditation practices, we are balancing the ida and pingala with our pranayama or 1-4-2 technique. Throughout the day we can balance the ida and pingala

with deep diaphragmatic breathing. This calms the mind. The right brain and left brain

*The right brain and left brain must be in harmony before we can get back to the Garden of Eden, before we can get back to the enjoyment of our divine nature and God.*

must be in harmony before we can get back to the Garden of Eden, before we can get back to the enjoyment of our divine nature and God. The Garden is where the music is playing, the bells are ringing, and the dancer is dancing. If we aren't there yet, we make the effort to get there by balancing the left brain and right brain,

the reasoning and the feeling. Reason without emotions, passions, and interests is empty and boring. Emotions and passion without reason will render you out of control and lost. The left brain and right brain are both legitimate and they are complimentary. They simply have different functions. The key is to balance them.

*Sometimes when we get a glimpse of our true nature, we will try to cling to it like a life raft. We need to let go in order to embrace the ever-new.*

There is nothing redundant about God, or the dance and the dancer. Redundancy occurs only when humanity becomes afraid to move on, or becomes attached, or continues to pursue the forbidden fruit of that which they can't have. Redundancy is caused by insecurity and fear of the ever-new, or fear of losing what one has. Sometimes

*We must recognize that we each have a unique life, and that the unique journey of our soul is meant to be enjoyed.*

when we get a glimpse of our true nature, we will try to cling to it like a life raft. We need to let go in order to embrace the ever-new. The only way we can do this is with a balanced heart/mind. Passion and intensity without

reason and logic will usually result in us running into pain. Reason without passion and emotion will usually result in dry boring activity that isn't even worth doing. We must recognize that we each have a unique life, and that the unique journey of our soul is meant to be enjoyed.

We must add energy, intensity, and joy to our life... *with the delirious intensity of losing control...*this is the passion and energy with just enough reason to stay on *the mountain top or crawl across the desert floor* and not crash and burn. We have just

enough reason to keep us on the planet to grow, learn, and not harm others. Rabindranath Tagore, the Indian poet, refers to this as: “We must be vitally savage, yet mentally civilized.” How do we remain mentally civilized? It is our nature. We are created in the image of God. We are Om Satyam, Om Shivam, Om Sundaram. If we are in love, we are mentally civilized because we would never do anything to intentionally harm our beloved.

*We take the love we have for  
our beloved and begin to expand  
it out by developing a reverence  
for all life.*

We take the love we have for our beloved and begin to expand it out by developing a reverence for all life. We begin to see our beloved, God, love, everywhere. Now we begin to add the passion and intensity. Granted, there will be times when we aren't as mentally civilized as we wished we would have been. That isn't a problem because we pick ourselves up, apologize to those around us, say “thank you God for being so generous,” and start again.

*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*

The only way we can do this is if there is more passion and intensity in our life. This can be added by coming to that tiny spark within us and inflame it. When we can see that spark, we can nurture it and allow it to grow. This brings us to the poem of every retreat:

*i am  
the flame  
you are  
the sacrifice  
most beautiful*

This flame, this tiny spark, is our true self, our nature, our divine consciousness. The sacrifice is our beliefs, our ideas, our relative identities, and all that we think of as “us”. *i am the flame you are the sacrifice most beautiful*. We begin to discern between our true self, which is love, and our temporary self, which is our habits and ideas. We begin to see that a pattern is just a habit and not who we are. We start to discriminate between what is a temporary habit or a samskaras, and what is our eternal nature. This process is done both in meditation and in activity. It is the mountain tops and the desert floors. It is the beauty of the forest and ocean, the beauty of the flowers and the people. It is the joy we embrace when we live within the heart.

This tiny spark is like the sun, which always shines, even when the clouds cover it over. At night when the earth turns away from the sun, it is still shining. We simply are not in a space to perceive it. Even when we are not in a position to have the sun caress us, it is still shining. This is Om Shivam, the Word, the divine love, which is always radiating out. This is our soul always radiating out. This is our heart always feeling this radiance. Then the mind comes in and covers it over. Sometimes the mind quiets and we can feel that love. Sometimes the mind is active and we begin to think and feel the eight meannesses of the human condition. Our job, role, or dharma is to inflame the real and the pure spark within and allow the rest to fall away. This is done by balancing the right and left brain.

*i am  
the flame  
you are  
the sacrifice  
most beautiful*

For me, the balance was simple...I was in love with love. I wanted to feel love all the time. I used the brain and reason to stay in love. I always tried to live in the heart and used the mind to lead me back to the heart when I left it. This was the balance I sought, but we each must find our own balance. When you truly know that you are created in the image of God, the balance will be easier to find. Find the balance between the ida and pingala that is most comfortable. The important thing is to balance the male/female, left/right brain, the ida and pingala because you must feel love, perceive joy and beauty in order to get up in the morning and want to face the day. Yet, without reason or knowledge of what is sattvic, ragasic, and tamasic, we are

*Finding balance is essential to  
the enjoyment of everyday life.*

bound to feel pain and want to shut the heart down because we won't want to feel pain. Finding balance is essential to the enjoyment of life.

We don't have to make the journey alone, but we alone must make the effort. When we are making the effort, we will see that others are also making the effort. They can't make the effort for us, but they can guide us and accompany us along the way. When the sun comes up and our journey through the day begins, no one can carry us. We alone must make the effort to bring about a good day's journey.

In this age of technology it is easy to think that we can be slothful and still arrive. *We don't have to make the journey alone, but we alone must make the effort.* We don't even define it as slothful. We have so much that is "instant" at this time that we don't see a need for much effort. When we come home from work tired and hungry, we don't go out to the garden and pick our vegetables and prepare them. Instead, we stop for fast food, or pop something in the microwave and have a meal in two minutes. Everything is instant now days. Pretty soon we think that all of life is like this. If we are bored, we can turn on TV and be instantly entertained. We don't have to go out to a theater, a play, or interact with other people anymore. We can just turn on the TV, and we don't even have to get up and move to do that. We grab the remote control.

This "instant" thing can happen with our meditations. We sit down and in a couple of minutes when nothing is happening we get frustrated. We adjust our posture and try some pranayama, but when there isn't instant samadhi, we decide to get up and do something else. We have little discipline. The worst part is that we accept it as normal. We look around and everyone else is in the same boat. We turn on TV and they tell us we are fine and we just need to sit there while they entertain us. We have accepted this. Everybody knows that fresh garden grown vegetables taste better than anything you can buy at the store. Everybody knows that you don't have to be a farmer to have a little garden. Vegetables can be grown in very little space or containers, but it takes effort and isn't instant. We don't take the time and make the effort because we are so busy working, so busy watching TV and so busy being lost. *Wishing and hoping we were back in the Garden of Eden isn't going to get us there.* Wishing and

hoping that we were back in the Garden of Eden isn't going to get us there. Wishing that Adam and Eve would take care of us isn't going to help us if we are lost in the external world. We want someone else to do things for us.

We can become lazy in the spiritual life also. We've learned the secret of the law of karma. We know that what we speak, think, and do comes back to us. So, what do we

*Each day we need to practice a little love, a little kindness, a little generosity, and a little compassion.*

do? We put up pictures of holy ones and when we can't make the effort to meditate, we just look at the pictures and pretty soon we start feeling better. Then we start praying to God and the holy ones, and feel even better. In *Autobiography of a Yogi*, Parmahansa Yogananda talks about that

very technique. He states that Babaji said that anyone who called out his name in sincerity would receive his blessings. This is the law, the grace of God. And we should do this. We have learned about it and it works. However, once we are feeling a little better, we shouldn't go back into our daily life without making the effort to inflame the fire within us. Calling out to the holy ones to help us in our times of trouble is fine, but that will only take us so far because another problem will distract us. When we are in a mental or emotional crises, we aren't thinking of the holy ones. We are thinking, "Why is this happening to me?" This is what laziness does.

There are two teachings that are universal in all religions. One is that we are created in the image of God. The other is the Golden Rule..."Do unto others as you would have them do unto you." These two truths can be found in all religions. This is really all the knowledge we need. We just need to practice these truths. Each day we need to practice a little love, a little kindness, a little generosity, and a little compassion.

*All you have to do is do your best to inflame the real and pure love.*

Our life isn't too busy to be kind and generous. When someone comes along that is having a bad day, it isn't necessary to spend several hours talking to them and getting drawn into their problems. With a little kindness

we can just say that we hope that they have a better day. We can acknowledge that they are a beautiful person and go about doing our dharma. Offering a little kindness and compassion is beneficial to ourselves and the international community. You don't have

to avoid people, problems, or situations. All you have to do is do your best to inflame the real and pure love. If you don't have the full knowledge that this is the true reality, then have the faith that this will make life better.

We all know we would rather be around someone who is happy and cheerful than someone who is sad, depressed, and struggling with life. Do unto others as you would have them do unto you. Become a happy and cheerful person for others. Happy and cheerful people are not rejected. When we are happy and cheerful, it is beneficial to our self and others, and the law of God, Om Shivam, will take over. Now we begin to attract others who are happy and cheerful. Om Sundaram is the beauty of the journey. We can appreciate the diversity of life. We can see the divine light in everything. Then we can *Namaste...* "I bow to the divine light within you." When we are able to do that, it is easier to see that everyone is created in the image of God. Some may have gotten lost in the ideas and samskaras and aren't radiating out as much divine love, but it is still there.

*Namaste... "I bow to the  
divine light within you."*

We walk the same earth, see the same people, watch the same news, and see God in this gown, and God in that gown. We see God wearing this clothing and God taking on this form. "Oh, my beloved, I see you behind that mask. Oh, my beloved, why are you saying those things? Are you trying to fool me? Is this a cosmic game we are playing?" This is coming back to atma, the soul, where there is only oneness. From there we see only God. We see the diversity, but we see it as Divine Mother in this form and that form. It is easy to fool young children when you put on a costume and mask. When they grow and mature, you can't fool them anymore. They just laugh. When we balance the right and left brain, we grow, mature, and can see behind the gowns and

*We understand that the  
only thing that is limited is  
our vision, so we strive to  
expand our vision through  
daily meditations.*

masks. We then begin the dance of fire and light. We can recognize God behind this mask and that mask. We understand that the only thing that is limited is our vision, so we strive to expand our vision through daily meditation. We calm the mind, breath, and ego to get to the oneness, the

atma, the soul, the Garden of Eden. Then we go out and look for the beauty, virtue, and love. We look for Om Satyam, Om Shivam and Om Sundaram. This is the joy of life. This is why the holy ones say to love God with your whole heart, mind, body, and soul, and your neighbor as yourself. We come to our self, to the oneness, with our whole heart, mind, body, and soul, and our neighbor becomes even more divinity.

The dance will be with the fire and light. The fire will be the Shakti, the passion and joy

*We calm the mind, breath, and ego to get to the oneness, the atma, the soul, the Garden of Eden. Then we go out and look for the beauty, virtue, and love. We look for Om Satyam, Om Shivam, Om Sundaram. This is the joy of life.*

of the beauty we see in this idea of separateness or diversity. The ever-new is the energy of eternity. It is a dynamic rush of energy. It is the fire. The light is Shiva, in the knowledge that it is all the divine Consciousness. It is only love, no matter what form it takes. We make the effort to discover the energy and divinity in life. The heart opens and we feel the love and intoxication. We experience the beauty.

*love  
is the source  
of life  
beauty  
the energy  
of eternity*

After talks, I ask folks what they learned or feel (left brain, right brain), what they experienced (the soul). When the left/right brain balance out, the ida and pingala balance out, and the sushumna can flow. The sushumna can flow to the sixth chakra. When the doorway to the sixth center is open, the stream will flow even more. When it is finally open enough, the kundalini will awaken. When the threshold is open, the energy can begin to flow, and the kundalini energy can flow through the sixth center and hit the thousand petalled lotus and open it up if we allow the energy to flow long enough.

Most of us that have experienced the kundalini energy have noticed that it begins to shake us, and fears and insecurities will come back in and distract us. With this much energy and light we can see if there are residual limitations, fears, and insecurities. By regularly balancing the ida and pingala and allowing the kundalini to flow, we will continue to purify until the thousand petalled lotus opens. When the thousand petalled lotus opens, we have come to the oneness and experience our self as one with God. We

begin to see our large body. We begin to become fully immersed into our wholistic Self. The soul is the small self and God is the large Self. This is the experience of the thousand petalled lotus opening at the crown.

This is why I find it so important to get the crown vibration in our chants. If it is to be a chant to God, then it must reach the crown. If it doesn't reach

the crown, then what are you chanting to, or praying for? You need to focus and concentrate on the mantra properly in order to vibrate it properly so it will reach the crown. This is the proper way to chant. It is a tonal pitch. To bring the pitch to the sixth

*You need to focus and concentrate on the mantra properly in order to vibrate it properly so it will reach the crown.*

and seventh chakras, it has to go inward. Chanting is not singing from the diaphragm and belting it out. You take the power and energy and turn it inward. Your voice still goes out, but you are not projecting out. You are allowing your voice to carry out, but

you are projecting inward and upward to the crown. Singing is about projecting out to an audience. Chanting is about projecting up to the crown, up to God. No matter how intoxicated you get while chanting, you can still focus, concentrate, and project the energy to the crown. This is why it is important to get the energy flowing upward to the sixth chakra and stay there until it opens up into our wholistic Self, God. When we allow the energy to move up and open the thousand petalled lotus, the soul is union with God and we are aware of it. The soul is ever in union with God, but we aren't always aware of it.

Meditation is important and needs to be done daily. No one can reach God without meditation. If you define meditation as calming the mind, breath, and ego, then even the folks who experience

*Meditation is our union and experience of oneness with God.*

shatki pati and say they weren't meditating, by definition they were because they made the effort to calm the mind, breath, and ego. Meditation is not the repetition of a mantra. Meditation is our union and experience of oneness with God. Concentration is the

*When the thousand petalled lotus opens, we have come to the oneness and experience our self as one with God.*

repetition of a mantra. This comes before meditation. We need to make the effort in meditation, but the rest of the day should be a celebration.

We celebrate with our heart and our mind. We use the mind to get us back to the heart where we can experience the love. We don't need someone else to love us in order to

*We need to make the effort in meditation, but the rest of the day should be a celebration.*

feel love. Begin to be in love everyday. Begin to love being in love. You don't have to fantasize. You just have to come to the heart. Use the mind to keep coming back to the heart. Use the mind to move away from tamasic thought, words, and deeds. Use the mind to say something nice. Use the mind to be silent if you can't say something nice. We shouldn't use the excuse that we have to tell the truth so we will be brutally honest. Truth is about God. If you want to report the facts as *you* perceive them, call it your perception of reality as you perceived events happening, but don't call it truth. Truth is about our wholistic nature. Facts and events are about our perception, which will be distorted by our view of reality. This is why several people experiencing the same event will perceive it differently, and you wonder if they were really at the same event. If you don't have something kind and generous to say, it is best to be silent.

Use the mind, reason and thinking to come back to the heart. Live within the heart. Experience the love and beauty.

*love  
is the source  
of life  
beauty  
the energy  
of eternity*

*love is the source of life beauty the energy of eternity* is what I experience as the reality. It says it all. Love is our nature. It is the nature of God. It is the source of everything. The enjoyment and experience of beauty is the energy of eternity. It is what makes it worth getting up in the mornings.

Om Satyam is God the Absolute without form. If that was all we needed or wanted, we would stay in the formless. However, we also want to come out and experience Om Sundaram, the beauty. It is the inhalation and the exhalation. It is the

tide coming in and the tide going out. We need to appreciate this process in order to enjoy living. Life and God have been happening for a very long time, long before we were born. If we come to our self, we will embrace God and the nature of God. We use our mind to keep coming back to the heart. The idea of separateness is an illusion. The mind is a tool to be utilized to keep us balanced between the ida and pingala, between Adam and Eve, between left brain and right brain.

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

We talk about everything being a struggle in the Kali Yuga, and how everything is beautiful and calm in the Satya Yuga. The difference between the Kali Yuga and the Satya Yuga is that in the Satya Yuga, the left brain and the right brain are balanced. Males and females get along. There is cooperation, a flowing, a union. When internal ida and pingala are balanced, external Satya Yuga happens. Males and females can cooperate. They may not understand each other, but they appreciate each other and work in harmony and joy. This can happen today, this moment. If we balance the ida and pingala by our daily efforts, we will attain this experience of the oneness of all life, the atma, the soul. We can appreciate and enjoy all life, and step into the beauty of eternity, and become part nature, the nature of the soul, the nature of God. We just need to make the right effort, do the right practices, have the right vision to see what already exists. It already exists, and we just need to open our eyes to it. We need to open the doorway to what already is. The doorway is the inward journey through which we experience divinity, God, eternity.

*We can appreciate and enjoy all life, and step into the beauty of eternity, and become part of it. This is our nature, the nature of the soul, the nature of God.*

Namaste

## FIVE

There is an ancient saying in esoteric traditions about the journey that is expressed roughly... “At first the mountain is the mountain and the sea is the sea, then the mountain is no longer the mountain and the sea is no longer the sea, then once again the mountain becomes the mountain and the sea becomes the sea.” Just thought I would throw that in along with another ancient saying... “The oxen are slow, but the earth is patient.”

The things that we find distracting us or attracting our attention, which in the beginning we must go beyond, we later find were simply God appearing to us in different forms. In the beginning we got distracted by the form. With meditation, the forms no longer look like the forms and we get confused when the mountains are no longer the mountains and the sea is no longer the sea, but once we get to the sixth center and begin to open the thousand petal lotus, then the mountain becomes the mountain again and the sea begins to become the sea again. Then we are able to see God dressed in the glory of the gown and are able to appreciate both the formless and the form. This is what this year’s retreat poem is about.

*there is lightning racing across  
the mountains tonight  
thunder off in the distance*

*there will be rain  
falling in the forest  
and flash floods  
rushing for the desert floor*

*and i`m sure  
there is an ocean somewhere  
washing in on the shore  
young girls will give  
their hearts away  
to the boy  
who can win her smile  
lovers will walk hand in hand  
and the moon will cast its shadow  
over the land  
adding mystery to the night*

This is what it is like at the physical. *lightning racing across the mountains* is like an inspiration. It is a revelation, a satori. In a flash, in an instant, something is revealed. It could be samadhi, a revelation, an insight, or a feeling. In a moment it is there. *thunder off in the distance* is a reminder that we are more than just a body, a person. *there will be rain falling in the forest and flash floods rushing for the desert floors...*there will be rain in the forest and it will be green and beautiful with growth. We will have growth from our revelation and insight. There will be *flash floods rushing for the desert floor*. The desert can't support all kinds of plant life because it has become hard and barren. When the rains come, it floods and washes over. If we are not prepared, looking or ready, then when the satori or revelation happens, it will be like a flash flood rushing for the desert floor. It will be a beautiful moment, but nothing will happen afterwards. We will see it as just an interesting moment and go on with our life. Or we could take a moment and enjoy it. *there will be rain falling in the forest and I`m sure there is an ocean somewhere rushing in on the shore*

*young girls will give their hearts away...* This is the nature of young girls. The nature of the female principle is to give, or surrender, or accept. It is easy to feel that a young girl would give her heart away. *to the boy who can win her smile...*This is the male principle. The male is always trying to compete to win or attain. If there is a balance between the male and female principle then *lovers will walk hand in hand*. This is the way it should be. If we can balance the male and female principles, then the ocean,

the consciousness, will wash in on our daily life. This is the Shiva and Shakti principle. *the moon will cast its shadow over the land adding its mysteries to the night...* The moon is the ego. It is the light reflected by the sun. It is an illusion. The moon isn't really a source of light, even though we draw comfort from the moonlight. We plant our crops around the moon. There are monthly cycles around the moon. The earth, the primal instincts are ruled by the moon. *and the moon will cast its shadows over the land adding mysteries to the night...* The moon does cast mystery and intrigue, but it is all an illusion, an idea of separateness .

*somewhere an old man will sit  
remembering younger days  
not quite sure about  
accepting the ongoing tides*

This will happen to all of us. At some point we will sit and wonder if this is all that there is. "Is life just passing me by?" We no longer feel the enthusiasm of youth, but aren't yet ready to accept a rocking chair or old age. It is going to come. How do we accept it? How to embrace the moment? *not quite sure about accepting the ongoing tides*

*and the drums  
they will still beat in africa  
to a rhythm  
we know so well  
someone will be dancing  
in the sun  
laughing  
surrendering to the fun  
someone else will be  
dancing in the dark  
bodies glistening  
beneath the moonlight  
moving to the rhythm  
of the summer heat  
moving in the rhythm  
of a primal beat*

The primal force, sometimes misinterpreted as the sex drive, is what drives humanity to attain, and without it there will be little will to live, no enthusiasm for life.

The primal force or instinct will always will be with us. *and the drums they will still beat in africa to a rhythm we know so well...* Each of us will realize and experience this drive.

*someone will be dancing in the sun laughing and surrendering to the fun... someone else will be dancing in the dark bodies glistening beneath the moonlight moving to the rhythm of the summer heat moving in the rhythm of a primal beat...* This is our choice. One is simple...we can take this power and ascend to our higher nature. We allow the primal force to rise like the lotus rises from the mud through the water, through the consciousness of human spirit to the divine Consciousness where it unfolds and we celebrate life, rising up like the phoenix. *someone else will be dancing in the dark.* This means that this primal force will be motivating us to seek out relationships or union with another. Adam and Eve will be dancing outside the garden. *someone else will be dancing in the dark bodies glistening beneath the moonlight...* Bodies will be glistening, touching and rubbing in states of excitement and *moving to the rhythm of the summer heat moving to the rhythm of the primal beat...* We have all experienced the summer of our youth. We have been motivated by the primal beat. The desire for procreation is even stronger than the desire for self-preservation. One can see this even in the animal kingdom where the self-preservation instinct, which is very strong, is surpassed by the instinct of preservation of the species. This desire for procreation is a powerful force that we must deal with each incarnation, and for many of us, each day.

Even as we are struggling with the procreation desire, along comes another:

*Somewhere sailors will go  
down to the sea  
with a longing and a smile  
embracing the ocean  
like a lover we never knew*

This symbolizes those that are seeking adventure, or truly going to the sea of consciousness. The sailors can have different reasons for going to the sea. They may be going to embrace the adventure or the divine Consciousness. *embracing the ocean like a lover they never knew...*They go filled with apprehension, nervousness, insecurity, uncertainty, but mostly with the excitement of experiencing something new.

*somewhere people will be together  
with music bread and wine*

*there will be talk  
of days gone by  
butterflies puppies and apple blossoms  
children running  
laughter and singing  
ringing in the air*

We have experienced this at family gatherings, reunions, spiritual retreats, ice cream socials, county fairs, or harvest parties. Around the world people gather with music, bread, and wine, and there is always talk of days gone by, of our past, of our struggles. Generation after generation and culture after culture, it is the same party. If we can recall past incarnations, we will recognize the same party just at a different time and place.

*somewhere someone will die tonight  
and someone else  
will be reborn  
there will be bells ringing  
for the wedding feast  
and the funeral pyre  
for the man on his knees  
asking for  
forgiveness  
and for those  
who are seeking  
grace  
for any who are weeping  
and for all  
who are rejoicing*

We know this too. We've been there. Some may even remember prior births and deaths. We have gathered and rung the bells both for the celebration of the wedding feast and for the man on his knees at the funeral pyres. There are many reasons that we may be on our knees, but usually we are there when we are calling out, asking for someone to help us. We are usually on our knees when we are in less than our glorious state...*asking for forgiveness. and there will be bells ringing...for those seeking grace...* Grace is the will of God. Grace is everything and everywhere. It is our nature and the nature of God. Grace is the nature of creation. Grace is the celebration of life. When we ask for forgiveness, we are basically saying, "Sorry about that. I ask for your forgiveness. I ask to get on with my life. I ask that the grace of God happens." We celebrate the renewal of

our life. *there will be bells ringing...for those who are weeping and for all who are rejoicing* We have all experienced times of weeping and rejoicing.

*somewhere a soldier will sit  
struggling with his courage  
and a family will sit down  
and give thanks  
for their daily bread*

Anyone who is part of the warrior class will have to struggle with his courage to protect and serve his family, friends, country, and those less fortunate. They need courage to fight for what is right and just. It takes courage to be a warrior or soldier because for them to win someone else has to lose. Someone is going to be hurt somewhere. Courage is needed to overcome the fears, and we all have fears. We all have our inner battles.

*somewhere there will be a poet  
with songs  
of love and sorrow  
flowers  
and sweet tasting wine*

Poets like to take you on a roller coaster because that is how they see life. They see Shiva and Shakti, yin and yang, and are in constant amazement of the dance between the two. If you are going to be part of creation you will be part of the dance between love and sorrow. There will be times of intoxication and times of flowers. Have you ever noticed how flowers are for both celebrations and healing, for both the wedding feast and the funeral pyres, for spiritual retreats, or simply morning coffee? Flowers add the awareness of love and beauty in all aspects of life.

*somewhere there will be  
a young woman  
with a baby at her breast  
and a man will stand  
in a field  
praying to the sky above*

In every century, in every culture all over the world, there are young women with a baby at their breast. Until we are able to harmonize the ida and pingala, we will be driven to have and serve a small family. When the ida and pingala are in union, we have the choice of serving a small family or serving the larger universal family. Until we are able to reach the causal realm through union of the ida and pingala, we will be influenced by the powerful procreation desire in order to preserve the species and allow new souls to come to the physical. *and a man will stand in a field praying to the sky above...* This is the male principle, the provider for the family. Regardless of the work he does, it is the nature of the male principle to provide for the family just as it is the nature of the female principle to give, nurture and share.

*somewhere there will be  
rivers and meadows  
birds flying in the air  
snowstorms and draught  
and the winds may blow  
whispering your name*

All around the world, it is the same picture with different colored gowns. It may be this river or that meadow, this mountain or that desert. It is the same creation in different colored gowns. We will pass through snowstorms and draughts. *and the winds may blow whispering your name...* Sometimes we may hear the *Om*. We may feel, “Wait, there is something more calling to me.”

*and the bells will go on ringing  
for the unborn child  
and those beyond  
ringing for the rain forests  
and the polar cap  
and the bells will go on ringing  
for those who are willing  
to light the candles  
ringing for those who would  
feed our children*

The bells should go on ringing for the unborn child, the soul or angel who is yet to arrive at the physical. He needs a vehicle and a way to get here. We should celebrate the

fathers and mothers willing to bear and bring a child into the world. *and for those beyond...* is about the celebration of those who are now free of their earthly karma and who are now celebrating in the astral and causal realms. They may be friends of ours who are just a little bit ahead of us on the journey.

The celebration continues, *the bells should be ringing for the rain forests and the polar cap...* There should be a calling out and excitement for saving the forests and polar caps for the newborn souls that will be coming. We want a beautiful place for the newborn children to arrive at, not a Three Mile Island. *and the bells should go on ringing for those who light the candles...* The candles are lit by those who are willing to live for the causes, by those who point out what needs to be done, by those leaders who are willing to help the earth and humanity. They could be environmentalists, doctors, scientists, ordinary people, or holy ones. There are many who feel called to light the candles. There should be a support of, a celebration of, and an enthusiasm for these people. *and let the bells go on ringing for those who feed our children...* This includes the teachers, doctors, and all that live their lives to bring about a better world for the children.

*and let the bells go on ringing  
for the pilgrimage  
and the prophet  
and for those  
who make us smile*

The celebration should embrace those who are willing to go beyond the earth. The pilgrimage is an inward, metaphysical journey for those who are going to transcend. The prophet is the one who realizes and sees our wholistic nature. He is the one who is celebrating God. The prophet is the one who worships and inspires others. The prophet is the messenger and the message. *let the bells go on ringing* for those who make the journey (the pilgrim), and those who lead the way (the prophet). *and for those who make us smile...* This can be just anyone who makes us smile, because they bring an inspiration to us in all sorts of ways. They can be holy ones, lovers, children, comedians, musicians, artists. They help us to see and experience the joy in life. We need to celebrate those that help us.

*and let the bells ring out  
for love  
and life  
and for the love of the journey  
itself*

This is the experience, the revelation we seek...*let the bells ring out for love.* Om Satyam is love. Om Satyam is God. Om Satyam is all there is. *let the bells ring out for life...* This is the Om Shivam, life, the law, karma. *and for the love of the journey itself.* The Om Sundaram is the beauty and joy that is the soul, that is God. The journey should be enjoyed because it is what we truly have. We have the moment, and the experience of the moment. All else comes and goes, including memories, and the future has not yet happened. Our enjoyment comes from celebrating love, life and the journey itself.

*somewhere  
there will be angels singing  
in the heavens above  
and saints will be  
dancing on the shore  
and the moon will stand above  
the darkness  
and call out for more*

When we meditate we can actually hear the angels singing in the heavens. We may even be able to visit them. *and the saints will be dancing on the shore...* The saints are half here and half there. Their feet are on the earth dancing in celebration, but they are so intoxicated with the divine current that they are “half there.” If we practice reverence and humility, we may be fortunate to encounter the saints. Then we can learn and grow into a saint ourselves, and begin to dance on the shore, half here and half there. *and the moon will stand above the darkness and call out for more...* The moon will stand above the maya sheath and call out for more. The moon, the ego, the idea of separateness, will always call out for more. The ego rules the idea of separateness, and will always come up with “what-ifs” and “yes-but-if-only.” Don’t think the idea of separateness will ever fade away. It will always be calling out for more. If you are going to dance with the devil, the devil will change you. You won’t change the devil. This is just the way it is.

*somewhere  
the dawn will choose  
between night  
and morning  
and the soul will call out  
for more  
and the soul  
will call out  
for more*

Somewhere, someone will awaken and say, “I don’t want to be ruled by the primal instincts. I don’t want to be ruled by the mass consciousness. I don’t want to be ruled by the darkness. I want to choose. I want to be free. I want to be a master of my destiny. I want to choose the light, the dawn, the awakening.” *and the soul will call out for more and the soul will call out for more...* Whether here on earth, in the astral realm, or the causal realm, the soul will call out for more. It will call out for the awakening because it wants more than the three bodies can give us. The soul is calling out for completion. The soul is calling out for union with God so that it can experience its completion, yet we confuse that desire for union with the desire for union with another person. The soul and God are ever in union because they are of the same God-stuff. There is only a oneness. The idea of separateness will always cause a sense of conflict to the soul, so the soul will call out for more until this union with God is experienced.

This poem is about each of us. We all have these experiences and qualities, today, this incarnation, and in past incarnations. Each moment calls out for something new and different, and we have to decide. We have to choose when we will begin to live, dance, and celebrate life. This is the unfoldment of our dharma. As I wrote this poem, as I viewed the experiences of my life, I saw that I was always calling out for more. Even when I was dancing with the saints and holy ones, I was aware that it was still limited by the idea of separateness, and still I wanted more. We will all be writing our own life’s journey and we need to remember that when we feel a longing for something outside of our self, it is really the soul calling out for union with God, which is the only thing that will allow the soul to experience its completion. We need to understand that what we think we want or desire may not satisfy us because the cravings of the body can be ideas and habits that are an illusion. When we feel this inner longing we need to choose

between night and morning, between darkness and light, between awakening to our wholistic nature and going back to surrendering to our limited nature.

All of God, the whole of God, is legitimate, even our limited or instinctual nature. When we are able to realize this, we find that our choices are not between legitimate and non-legitimate, between good and evil, but rather between what brings us happiness and joy and what brings us pain and suffering. As we learn and grow, our choices will change. When we were children, we played with children's toys. As teenagers, we developed different interests and left the toys behind. Our interests again changed with young adulthood and then mature adulthood. The interests were all legitimate, we just went beyond them as we grew. This is what it means to go beyond. As we grow we will leave behind the limitations, but there will be a part of us that remembers. Those memories may tempt us to want to go back to the times when things seemed simple, when getting a new toy would make us happy, or when getting a new lover would make us happy. We just needed something new in our life to feel happiness. Memories are a natural thing. However, as we become more aware of our true nature, we can make choices when the old thought patterns begin to come in. When we have outgrown something and left it behind, we must truly leave it behind when the memories of days gone by return. We can remember it, but we must choose between what is good for the individual and the international community, and what is beneficial only to our self.

This poem was simply a lightning flash off across the mountain, thunder off in the distance, and a revelation and insight about what my life has been about, both in this incarnation and in my infinite journey. It is about my memories of other times, other places both on earth, and in the heavens. It is about my memories of being with a physical body, and times immersed in the God Consciousness. It took me over a month to write down and express everything I experienced and felt in that moment of satori (revelation). The experience took place over only a few moments in time, like the lightning flash. Yet, to write it down took over about a month, probably close to fifty hours of actually writing and rewriting, finding the proper words, meditating to make sure what I experienced in that moment was captured on paper. When we have these moments of revelation, we need to work, make the effort to understand them. We

shouldn't just pass them off as great experiences. They have much to offer us if we understand and penetrate the experience.

This experience was about past events, universal events. All of us will go through them. We might not express them in the same way or be interested at the same time, but being a human being is pretty universal. We may be a unique soul, but the growth from womb to coffin is fairly universal. The human qualities and human desires are within us all. We are complete. It may take us thousands of incarnations to experience and develop all the desires and qualities, but that is fine because we have eternity.

Enlightenment, revelation, or mukti is about being done with limitations and ignorance. It is not about being done with or renouncing the earth, the ocean, butterflies and puppies, relationships, love, or the primal force, dancing in the dark, naked bodies, enjoying the fulfillment of the five senses and the procreation desire. It is about the realization of our wholistic nature. It is

about realizing we are created in the image of God both with form and with just the pure God Consciousness without form. When we calm down and take off all the layers, sheaths, and forms, we still

*When we know we are an abundance of love, we have no other needs. We can enjoy life and people because we don't need something from them.*

exist in a still and quiet state. In this state we will experience pure love without any boundaries, conditions, fears, or separateness. It will just be a pure state of love. This is part of our nature. This is the source of realization. When we attain this realization, we are mukti, free. Now we are free to go and dance throughout eternity.

All fears, insecurities, and conflicts arise because we don't know who we truly are. When we know we are an abundance of love (Satyam), we have no other needs. We can enjoy life and people because we don't *need* something from them. We are no longer a slave to the thoughts or opinions of others, or of their comings or goings. Realization is true mukti (freedom) into God, into life.

This summer I went to the ocean *with a longing and a smile*. It was a pilgrimage, not to a temple or to Mecca, but to God. The coastal drive from southern California up to the state of Washington was absolutely awesome. The reason I love the ocean is because

at all times you can see three things: the fluid movement of the water, the solid mass of the land, and the sky above which is like body, spirit, and consciousness.

This poem is about my celebration, my journey, today and a month ago, and two months ago. *the drums still beat in Africa...* I love playing the drums. I love listening to the drums. I love the power and the awakening of that primal force, and I know I will be mentally civilized because I am celebrating divinity. I am not afraid that if I beat the drums it is going to awaken that primal force and cause me to be out of control. I celebrate the dynamics and power of my divine nature. The poem is about coming to the moment and living wholistically (body, spirit, and consciousness). When I beat the drums it awakens the primal force. It includes everything from the primal force to the Word, Aum, Shakti, and Shiva.

To celebrate...*ring the bells...* is to hear the ringing of the *Om*. We celebrate those that are helping out, those that are struggling. We celebrate our whole transformation from a young soul to someone who is fulfilling our divine birthright. This

*We celebrate our whole transformation from a young soul to someone who is fulfilling our divine birthright. This is what the poem is about, what our life is about, what mukṭi is about.*

is what the poem is about, what our life is about, what mukṭi is about. All this can happen when we come to our nature. Before that we are just slaves of this idea and that opinion. To break out of the prison of our fears and insecurities, we need

meditation. Meditation is what will save us. It allows us glimpses and experiences of who we truly are. The holy ones aren't here to save us. They are here as living examples, but hanging around them won't save us. They may make the journey easier for us, but each of us needs to dive within in meditation to experience our true nature. In the beginning, the ocean, the sea, the drums, Africa, all kept me from meditating. Dancing in the sunlight, celebrating, dancing in the darkness, bodies glistening, all kept me from meditating. They were distractions. I believed they would bring me happiness, joy, and fulfillment. At some point, I realized it just wasn't enough. The soul was crying out for more. The dawn chose between night and morning. The soul was crying out for more and I found the "more" in meditation. I found the "more" on the inward journey.

The meditation techniques are scientific. They will lead us to our divine nature. They will lead us to the realization that we are created in the image of God. They will lead us to the God Conscious state. They will lead us to the experience of Satyam, pure love. They will lead to the realization that we are infinite and eternal. They will free us *into* life. Then the mountains will again become the mountains and no longer be a distraction. They will become God in this form and that form. The drums of Africa will no longer be a distraction, but rather just rushes of energy to the thousand petal lotus. What were once distractions now become waves of beauty because we can see the divine light in everything and everyone.

*and the soul  
will call out  
for more*

Namaste

## SIX

Our journey towards our true Self, and with our true Self, needs to be all-inclusive, wholistic. All-inclusive means physically, mentally, emotionally, and spiritually. It includes the astral, causal, soul, and God Consciousness. We will need to be open and honest with our self in order to look at our fears and insecurities. We must acknowledge our samskaras and still be willing to be in love with our self, with life, and with God. This is very important. Most people will have difficulty with this because when they look at themselves they will see some qualities that they like and some that they don't like. They will try to shun, repress, suppress, or avoid those qualities that they don't like. Yet, this is still part of our wholestic nature. The holy ones have said that to be born on earth you will take on original sin. No one is born without it. Original sin is the idea of separateness. Everyone, even avatars and holy ones, takes on the idea of separateness in order to manifest again at the physical. They may not identify

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

with it or keep it very long, but they too must take on the idea of separateness in order to incarnate.

Samskaras come from the idea of separateness and the views, habits, and opinions that form in the idea of separateness. Rather than shunning our own views and

opinions, we need to face them, change them, and go beyond them. Being ashamed of our samskaras and weaknesses is not a healthy thing because shame is, in and of itself, a samskara. Using one samskara to address another samskara is not forming a good relationship with our self. In the ancient scriptures it says that when you come to God, come in your divine nature. Don't come with one hand behind your back, but with both hands open and willing to embrace the Lord. Come open and willing to embrace your wholistic self. We shouldn't shun or hide from our self.

*the essence  
of your  
beauty  
is unveiling  
in the  
dance  
of the wind  
and sand*

*like a diamonds  
reflection  
in a  
sea of light*

In the early 1980's I went to see a holy man. I walked into his presence and immediately felt intoxicated and expanded. I spent most of the weekend in his presence and truly appreciated it. One of the things he talked about that weekend was the purity of the vegetarian diet. He said it was non-violent, showed a reverence for life, and was nutritionally a better diet for us. It was a beautiful talk. This was the first holy man I had encountered physically in 28 years and I was so thankful and intoxicated. On the way home the last evening, I stopped at a restaurant and ordered fried chicken. It was delightful. I sat there eating it with my hands, right down to the bones. I thought, "Thank you Divine Mother for being so generous." I'm eating chicken thinking, "Yes, a pure vegetarian diet is the healthiest and I must work towards that." I did not feel that I was being irreverent to the holy man, who was the most non-violent and loving person I had ever met. I did not feel shame because I wasn't following his guidance. I was not hiding one hand behind my back. I acknowledged the weakness, and acknowledged that I needed to work to go beyond it. First you have to acknowledge your samskaras, and then you have to deal with them.

*to the  
rose  
is given  
the fragrance...*

On the subject of samskaras and weaknesses, the same holy man said, “Either end them or mend them.” He didn’t say that if you didn’t end them or mend them immediately that you are a bad person. He said the solution to samskaras, weaknesses, and suffering was to either end it, which means drop it or go beyond it, or mend it, which means work on correcting it or bring in a healthier view of living. Most people do not have this understanding. They want to have a good relationship with their self, but they are afraid or ashamed to try. They have been taught that if they have a weakness, they are weak, and that if they have a sin, they are a sinner. They can’t face that, so they just don’t look at or acknowledge that opinion. This becomes the habit of repression or suppression. Most people want to have a good relationship with their self, but they don’t know how to do it because there are parts of their self that they are trying to avoid.

*...to the  
fragrance  
is given  
the rose*

The holy ones suggest that we begin to develop a relationship with our self and begin to work to go beyond the weaknesses. You have to look at your self and acknowledge it without feeling shame or guilt. You don’t have to spend a lot of time looking at the weakness. You don’t have to go around confessing them to others. After you acknowledge the weaknesses, only then can you begin to work on becoming a better person. Only then can you work towards becoming a better friend to your self, to God, and to other people. It really isn’t difficult to do if we are open and honest with our self. “Yes, I have this samskara. Now I am going to work towards correcting that. Here is my goal.” Having a pure vegetarian diet is a goal I am working towards.

*every time I see  
your face  
my heart steps into  
a holy war  
embracing the raging  
beauty  
of your love  
surrendering  
to the sweet  
breath  
of the dragon*

The holy ones say that we are created in the image of God, and that God is beautiful. Even God’s gown is beautiful. Even the samskaras are natural because they are part of the maya sheath, which was also created by God. Everything came from God the Absolute. Everything is a necessary part of creation, including the idea of

separateness. They are not the problem. The problem is our view of them. We get stuck in them, so we suffer and bring suffering to others. We like to share, but what we share are our ideas, opinions, and view of life. It is important to develop a relationship with our self so that when we do share, we share that which is beautiful, joyful, loving, and not that which is limited. We begin by viewing our self openly and honestly.

How do we deal with the limitations of others? We deal with it the same as a parent deals with a child. When a child brings you a cup of pretend tea and a plate of pretend cookies, we say, “Yum. This is good, the best you’ve ever baked.” We don’t say, “Oh, you stupid child. Can’t you see that nothing is there? How ignorant can you be?” When someone brings their limited views to us, we can just say, “How nice,” and go on our way. You don’t accept their beliefs as your own. You have kindness and compassion for them knowing that at some point in time you too had those limitations. No matter how evolved we have become, at some time we took our first incarnation and started out as a soul that was experiencing and learning about the creation, playing in the idea of separateness. We can’t even choose responsibility for that because the soul was created and sent out. Once created, we are eternal. Now we are on our journey, or the Divine Will’s journey, whichever side of the ego we happen to be looking at it.

*to see the  
living fire  
in your eyes  
fills  
my life  
like the offering  
fulfills  
the flame*

As a child, if I did something wrong and it didn’t feel good, I said, “Hey, I learned my lesson. I won’t do that again.” If I did something that didn’t bring me happiness, I learned not to do it again. I didn’t call it a mistake, because to be a mistake I would have had to know the outcome before I did it. I did things thinking they would turn out good. Sometimes they did and sometimes they didn’t. That’s learning. A mistake is when we know something isn’t going to turn out good and do it anyway. This is how we develop a relationship with our self. We don’t adopt the idea that we are inherently sinful and walk around with shame. Even if others tell us that, we don’t have to accept it. Even when I ate the chicken, I wasn’t doing it to defy the holy man. I was just craving chicken. Looking back on that situation, I was probably just craving protein after a weekend of

only fruits and vegetables. Knowing more about nutrition now, I would know to add some other kinds of protein to my diet. This is learning and growing.

*We need to embrace our whole self. We accept our male and female principles.*  
*in the still*  
*of night*  
*you come to me*  
*with a touch*  
*that bathes my soul*  
*in fire*  
*until*  
*the perfect union*  
*of my body*  
*with yours*  
*i whisper your name*  
*then morning comes*

We accept that we need to learn and grow. We need to understand that the male and female principles do not compete with each other, but are complimentary. We have two sides to the brain, the right brain and the left brain. They compliment each other. The pathway of communication between the left and right brain needs to be developed to allow for more balance between reason, emotions, and intuition. By balancing the ida and pingala, by increasing the communication between the right and left brain, we will not only grow more intellectually, but also emotionally. We will have more enjoyment of life. We will have a larger view of

reality. We will get along better with other people. This balancing is an important part of our relationship with our self.

It is important to understand the psychology of how the mind works. When we think something, we have to understand that soon we will begin to feel that. If we think we are a bad person, soon we will begin to feel bad. If we think we are a wholistic person with some habits, then we will be able to say, "I feel pretty good about myself. I have to start working on mending some of the samskaras that make me uncomfortable." When we work towards either ending or mending a bad habit, we also have to work on the way we think about it.

The story about the driver and the horse and cart is about re-educating the mind. It is about mending or retraining the mind. The mind has many levels that are active and quite busy. Through concentration, focus, and one-pointedness, we can calm down each of those levels of the mind. Then we get to the subconscious mind, which seems to have its own agenda. We can be pure and holy during the day, but when we go to bed at night and start dreaming, the dreams may not always be so worshipful in our eyes. We have to work on re-educating our whole self. We need to work on the conscious mind, which is

more on the physical level, and the subconscious mind, which is more of our astral and causal body. We begin to bring our whole being into harmony with Satyam, Shivam, Sundaram. When we do this, not only will we find more enjoyment in our day, but also in our dreams.

It is important that we have a relationship with our self and that we continue to develop it. The relationship we have with our self will be expressed in how we relate to our self when we are alone, in the things we enjoy doing, in our interactions with other people and with nature, in the way we relate to God and the whole creation. Developing this relationship with our self brings about a celebration of life. It brings inner joy and happiness. It will help us to go beyond our samskaras.

*whenever  
i feel your  
presence  
next to me  
my heart  
overflows  
with joy*

The next realized person I met asked me who I was and where I was from. I had to work on what was my past, my history. Where was I from? I was from God. I had come through the whole process just like everyone else before me and like everyone who comes after me. This is why I use the mantra *Om Namō Arihantanam Om Namō Siddhanam* (I bow to the conquerors of their inner enemies, I bow to the realized souls). It acknowledges those who have come before and those who will come after. It acknowledges my whole life and my whole dharma. It acknowledges God.

“I bow to the conquerors of their inner enemies, I bow to the realized souls.” This is about two sets of people. The conquerors of their inner enemies are the devotees on the pilgrimage, who are struggling to go beyond and conquer whatever samskaras, whatever thing is bringing discomfort. This is everyone who is striving to be a better person, which is everyone that I have ever met. Where do I come from? That is where I come from. “I bow to the realized souls.” Those are the ones who are ahead of me. They are the ones that are sharing and making things easier for me. My lineage and my tradition are with those who want to be happy, those that want to have a relationship with God, with their Self, with the whole. For me, it is easy not to judge and compare because I really can’t compare myself to anyone. I can see those that are striving and I can see the realized souls. This is not a linear journey, but an eternal experience.

The process of realizing who we are and the process of developing a relationship with our self go hand in hand. It is left brain/right brain, male/female, ida/pingala. It is as important to meditate deeply as it is to go out and interact with reverence. Sattvic thought, word, and deeds lead to calmness. Meditation and the mantras lead to calmness.

*the mystery  
of a flower  
is revealed  
in its unfolding  
your essence  
is released  
to those who are  
willing to receive it*

Compassion, generosity, kindness, and helping others all lead to calmness. All of these things are sattvic. We've all done sattvic activity. We've helped someone, or given a gift "just because" and have felt good afterwards. We've felt calmer. We've repeated a mantra and calmed down the mind, breath, and ego to experience our absolute nature and felt good. In our active time when we are doing for others, it will calm down our ideas, samskaras, the primal instincts. Try to practice this: after

you have done something truly virtuous for someone, find a space, sit down, and meditate. You will find it will only take a minute to reach the peace, because the very act of virtue you just did was Om Shivam. Om Shivam is the first Word, the first manifestation of the God Consciousness in form. Right next to that is the threshold to God the Absolute. We need to find this balance in our daily life. It is the inhalation and the exhalation.

Rajasic activity is that activity which is beneficial to the individual and the international community. At one point, striving to be liberated or realized was the most important thing in my life. I offended a lot of people. If I had it to do over, I would do it differently, but at no time did I feel that my own need for sattvic behavior or meditation should supercede something that was beneficial for the individual or the international community. I did not feel it was more important to meditate then to feed a hungry child or change a diaper. Rajasic activity will lead to a good feeling about your self because it is activity that is generous, kind, and virtuous. Rajasic activity will lead to a sattvic vibration.

*to see you  
in the morning  
light  
with beauty all  
around us  
is why i long  
to be with you*

Tamasic behavior is a very self-centered activity. It does not care what the vibration is or what it will do to others. Tamasic behavior brought me conflict one way or another. We need to pay attention and learn what brings us conflict. We can then work on changing the behavior. We need to be honest with our self, but we don't need to feel shame. "Well, that was stupid. I won't do that again." That's learning. This is a journey to a relationship with our self, with our wholistic nature, with God.

To enjoy living we have to embrace our wholistic self to the extent that we are evolved. This means that when we feel life isn't "enough," we need to take off another gown, take another step and embrace our self. When that no longer seems enough, we take another step. We don't abuse ourselves by comparing ourselves to others who may be further along on the journey. I didn't feel ashamed of not being in the same place as the holy man. I knew that it was nice to be in his presence and I felt good. I knew that this must be what he experiences all the time and I wanted to work towards that. That is what I am working towards. I didn't just wish I had it, or that he would give it to me. I knew it was something worth working for. We each have our own dharma. We each have our own journey. I'm sure his relationship with his self is delightful and so is mine. Now the mountain has become the mountain again. God is manifesting in this gown and that gown. Now it is the dance of fire and light, the dance that I enjoy doing.

*you come dressed  
in all your beauty  
as your gown  
slips away  
it is  
you and I  
dancing  
in the night*

Everyone is a unique soul with a unique journey. This is why we should never judge or compare. We can never truly understand another person because we are not them. We can be thankful and appreciative to simply have someone else to share things with. We will find on our journey that there is no one else that will be totally compatible with us in all our interests. We enjoy sharing with others, and have enjoyment, acceptance, and tolerance for what they wish to share with us. Then we can walk hand in hand and become friends or lovers. We can have the freedom to explore life and have a relationship with our self and our peer group, our satsanga.

A satsanga is not necessarily people who are like us or even have all the same interests as us. It is a group of people who are making the same journey towards their self that we are. They are not here to tell us we are the latest and greatest, but to support us on our journey. They support us by not judging and condemning us, by not throwing stones or making life more difficult for us. Devotees of Christ came to him and said, “There are people following John the Baptist. Are they against us?” Christ said, “No. Those that are not against us are with us.” *Those who are not against us are with us* is the beauty of the satsanga. It is supportive and generous. We aren’t against anyone, including our self, our samskaras, and our habits. We are with our self and supportive of our self. We may not like a samskaras, so we simply work to go beyond it, end it, or mend it.

*the real beauty  
of a desert  
flower  
comes with  
you  
enjoying the unfolding  
soft wisps of fragrance  
dancing  
within the wind*

*you are the  
one  
i choose to spend  
my days  
and my nights  
with*

To enjoy life we must first enjoy our self. If we are not happy, nothing in life seems good. If we have a good relationship with our self, then our relationship with the rest of life is good. The true difference between those who are realized and those who will suffer a while longer is where they are looking for their happiness. Those who will suffer a while longer are looking externally, in the idea of separateness, for their happiness. The realized ones look inward for happiness. This is what the retreat is about. When we begin, the mountain is the mountain and the sea is the sea. Then we look within and the mountain is no longer the mountain and the sea is no longer the sea. When we focus and look within, it brings us to the sixth chakra. The first five chakras are an outward expression. When we look within and reach the sixth chakra, we then move to the seventh chakra or the thousand petalled lotus. When the thousand petalled lotus opens, then the mountain becomes the mountain again and the sea becomes the sea again. Now we see the oneness. We see Divine Mother in all her forms. To pierce the sixth center and open the thousand petalled lotus is

the purpose of the inward journey. At this point, all that previously seemed to be an attraction or distraction is just part of our larger Self. We continue to develop a relationship with our Self and God.

*to the beauty  
of the  
sacred fire  
i offer  
my love*

If we want to have a relationship with God, we must first recognize the divinity that is within us. We must develop a relationship with our self in order to have a relationship with others and with God. When we are able to balance the male and female principles within our self, we will be able to have balanced relationships with others, our spouses, our self. If you have developed a relationship with your self, you will enjoy living, you will enjoy the journey. The relationship we have with our self is the first step on the journey to Self-realization. It leads us to the realization of who we are completely and wholistically.

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

*Om Shakti Ram Rama Shiva Om.*

Namaste

## RETREAT POEM

*there is lightning racing across  
the mountains tonight  
thunder off in the distance  
there will be rain  
falling in the forest  
and flash floods  
rushing for the desert floor*

*and i'm sure  
there is an ocean somewhere  
washing in on the shore  
young girls will give  
their hearts away  
to the boy  
who can win her smile  
lovers will walk hand in hand  
and the moon will cast its shadow  
over the land  
adding mystery to the night*

*somewhere an old man will sit  
remembering younger days  
not quite sure about accepting  
the ongoing tides*

*and the drums  
they will still beat in africa  
to a rhythm  
we know so well  
someone will be dancing  
in the sun  
laughing  
surrendering to the fun  
someone else will be  
dancing in the dark  
bodies glistening  
beneath the moonlight  
moving to the rhythm  
of the summer heat  
moving in the rhythm  
of a primal beat*

*somewhere sailors will go  
down to the sea  
with a longing and a smile  
embracing the ocean  
like a lover they never knew*

*somewhere people will be together  
with music bread and wine  
there will be talk  
of days gone by  
butterflies puppies and apple blossoms  
children running  
laughter and singing  
ringing in the air*

*somewhere someone will die tonight  
and someone else  
will be reborn  
there will be bells ringing  
for the wedding feast  
and the funeral pyre  
for the man on his knees  
asking for  
forgiveness  
and for those  
who are seeking  
grace  
for any who are weeping*

*and for all  
who are rejoicing*

*somewhere a soldier will sit  
struggling with his courage  
and a family will sit down  
and give thanks  
for their daily bread*

*somewhere there will be a poet  
with songs  
of love and sorrow  
flowers  
and sweet tasting wine*

*somewhere there will be  
a young woman  
with a baby at her breast  
and a man will stand  
in a field  
praying to the sky above  
somewhere there will be  
rivers and meadows  
birds flying in the air  
snowstorms and draught  
and the winds may blow  
whispering your name*

*and the bells will go on ringing  
for the unborn child  
and those beyond  
ringing for the rain forests  
and the polar cap  
and the bells will go on ringing  
for those who are willing  
to light the candles  
ringing for those who would  
feed our children*

*and let the bells go on ringing  
for the pilgrimage  
and the prophet  
and for those  
who make us smile  
and let those bells ring out*

*for love and life  
for the love of the journey  
itself*

*somewhere there will be  
angels singing  
in the heavens above  
and saints will be  
dancing on the shore  
and the moon will stand above  
the darkness  
and call out for more*

*somewhere the dawn will choose  
between night  
and morning  
and the soul will call out  
for more*

*and the soul  
will call out  
for more*

## APPENDIX

## MANTRAS

## VIBRATION OR MEANING

<b>Namaste</b>	I bow to the divine light within you
<b>So Hum</b>	I am this/I am that
<b>Na Hum</b>	Not this/not that
<b>Hrim</b>	Invoking the indwelling energy
<b>Sat Tat Aum</b>	Eternal Conscious Joy
<b>Om and Aum</b>	God-Consciousness
<b>Om Satyam</b>	Eternal truth/love
<b>Om Shivam</b>	Eternal virtue/harmony
<b>Om Sundaram</b>	Eternal beauty
<b>Om Shanti</b>	Eternal peace
<b>Om Namō Ari Hantanam</b>	I bow to the conquerors of their inner enemies
<b>Om Namō Siddhanam</b>	I bow to the realized souls
<b>Om Mani Padme Aum</b>	I am the jewel within the lotus
<b>Hay Hari Sundara</b>	Oh God beautiful
<b>Satya Lahari Om</b>	I am a wave of love
<b>Shiva Lahari Om</b>	I am a wave of virtue
<b>Sundara Lahari Om</b>	I am a wave of beauty
<b>Ananda Lahari Om</b>	I am a wave of bliss
<b>Shivaya Namah Om</b>	I surrender to Shiva, to Aum; transformation
<b>Om Shanti Shanti Om Shalom Shalom</b>	Celebrating the grace of God
<b>Om Shakti Ram Rama Shiva Om</b>	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

**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*

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

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

**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

**Karma:** Motion; action; law of motion

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

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

**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

**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

**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



## NOTE OF APPRECIATION

This book was compiled from a series of talks on stress management. I would like to take this opportunity to say, “Thank you” to friends and family for the love given. I would also like to say, “Thank you” to those who made this book possible through countless hours of transcribing, typing, and editing. A special thanks goes to Emily McCann for her editing assistance. Lastly, and most importantly, thank you all for being a part of my life.

Light, blessings, and joy

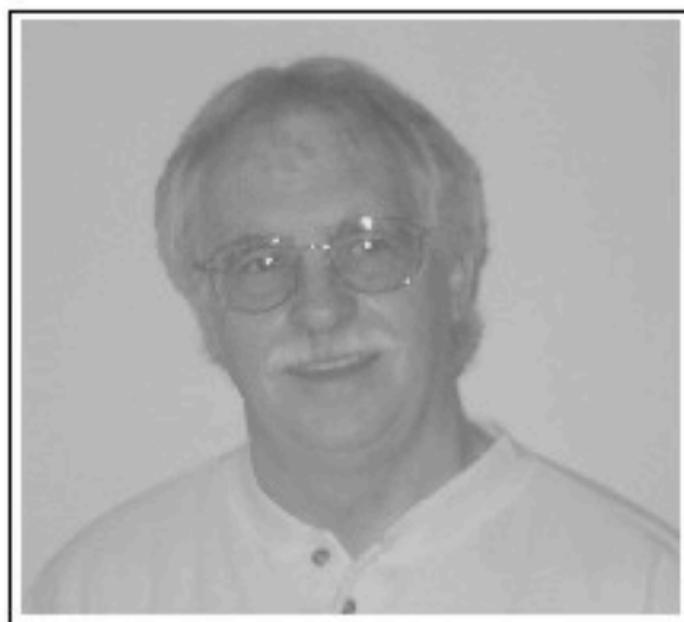
Lee

Lee Timmerman has practiced the ancient science of meditation for over 35 years. He has taught meditation classes since 1980, and also teaches stress reduction. He has written books on both subjects. He has also produced a number of CDs with mantras, guided meditations, and chanting. Lee and his family live in Phoenix, Arizona, where he continues to teach, write, and produce CDs for the upliftment of the human experience of body/mind/soul.

*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.

