

The Journey of the Soul

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The Journey of the Soul is from a series of talks given at the August 2013 retreat held in Strawberry, AZ.

Poetry by Lee Timmerman

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Author's Note

At the age of three, with my out-of-body experience, and the realization that neither earth nor the body was my home, I began to work on what was my home, and came to the understanding that what I could take with me was the only thing that was mine.

That state of Satyam, Shivam, Sundaram Consciousness that I experienced with the mystical experience at age three is what I identified with as my Soul's nature and my home. My life has been a journey to attain this state of Consciousness continuously.

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

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

The goal of our journey is to realize that our nature and the nature of God are one and the same Satyam, Shivam, Sundaram. By focusing on the sacred vibration of the Word, we become aware of our Satyam, Shivam, Sundaram nature.

The Soul's journey is about learning to appreciate, delight in, and share the essence of Satyam, Shivam, and Sundaram that permeates all life.

Light, blessings, and joy, Lee

· See "About the Author" at www.leetimmerman.com for a description of this mystical experience.

The Journey of the Soul

*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*

From the Absolute God Consciousness (Satyam) without form comes the Word. The Word was from God, of God, and is God. This manifestation of the Word (Shivam) continues to manifest into the Holy Stream (Sundaram). Within the Holy Stream is an idea of separateness or diversity (maya). Around a small piece of this Satyam, Shivam, Sundaram is cast a tiny golden net, and a unique Soul is created. To this unique Soul is given the Causal body, with the higher mind, the lower mind, the field of memories, and ego (idea of ownership). To this Causal body is given the Astral body with the five senses, and finally is given the Physical body with the organs of senses.

What we need to accept and understand is that anyone incarnated all the way to the Causal, Astral, and Physical has two distinct and

opposing aspects. They have the Satyam Consciousness, which is eternal, and they have the limited or temporary forms with ideas and beliefs. With this creation of the Soul and bodies starts the struggle of the Soul's journey. The Soul will call out for completion, or awareness of its completion. It will call out for fulfillment, and wants fulfillment at all seven levels of God Consciousness. However, the calling out of the Soul at the Causal, Astral, and Physical, is limited because these bodies have a beginning and an end, a positive and negative, or polarity. This is the struggle of the higher nature and the lower nature, and is what each person and humanity face on a daily basis.

The Soul's strongest desire is for its Wholistic and eternal nature. It wants to experience the Satyam, Shivam, Sundaram nature of the Soul, which can be experienced in its purity at the heart chakra. It wants to experience the Holy Stream, or the Aum, at the fifth chakra. It wants to experience the Christ/Krishna Consciousness, at the sixth chakra. Then

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the Soul wants to experience its eternal nature of Satyam at the seventh chakra, which is the only part of existence, or God, that is eternal—that always has been, is now, and forever shall be.

Although the Christ/Krishna Consciousness is beyond separateness, it still has a beginning and an end. The Holy Spirit or Aum has within it the mayac sheath, which creates the idea of separateness, and this is where the duality of the positive/negative diversity begins. Once the Soul is created it is pure Satyam, Shivam, Sundaram until it takes on the Causal body, and the Causal body includes the individual ego, the idea of ownership. The individual ego, along with the mayac sheath, creates a pole of higher ego and lower ego, and with the idea of ownership of the lower ego, an idea of incompleteness is created. This idea of incompleteness is referred to in scriptures as Original Sin.

The theme of this year's retreat is: *Attuning one's life goals to the journey of the Soul*. One's life goals or desires include both that part of us that is eternal, and the part of us that is limited. We took an incarnation to explore something or to fulfill something. These desires are legitimate although they are limited. They will have a beginning and an end, but they are also part of the learning and growing of our Soul's consciousness.

This attunement of one's personal desires with the Soul's journey is about finding a harmony between our limited desires and the Soul's dharma.¹ In order to successfully address this harmonization process, we must come to know our whole Self. We must identify with our Self as our eternal Satyam Consciousness that is manifested all the way to the Physical, an identity of Shiva and Shakti² ever in union.

We must also accept that until we have the experience with our eternal nature, we will seek our happiness or completeness in the illusion that the external can fulfill us. When the Soul calls out for more, it wants to experience its completeness of being created in the image of God, and it wants to experience the bliss, joy, and ecstasy of our Wholistic nature. The Self Awakening process begins with this awareness that the Soul is calling out for more than the physical creation, when we want more than what the external world has to offer.

*Once we begin Self
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Once we begin Self Awakening, we begin our inward journey. The Self Awakening process is when we begin to look for more than what the external physical life around us is offering. The Soul calls out

¹ Dharma: Duty of one's Soul; the harmonization of one's uniqueness within the universal God Consciousness, and the expression of that Satyam, Shivam, Sundaram Consciousness in thought, word, and deed.

² *Shiva*: God unmanifested in creation; the Supreme Reality. *Shakti*: God manifested; the Omnipresent Power.

for more, but most people will interpret this calling out as dissatisfaction with the external life and will just choose to change external circumstances. The person who wants the Self Awakening will begin to accept responsibility for their life and their happiness. They are looking to enlarge their vision and to enhance their happiness. They will begin to meditate on “Who am I?” along with reading about the Realized Souls and exploring the mystical. They will begin the practices that contribute to the Soul’s awakening, and strive to experience their higher and eternal nature. A good practice for this is the *Hrim* mantra. *Hrim* is a mantra meaning: “*I invoke the indwelling energy.*”

There is a Holy War that begins once we start to experience the mystical and our higher Self. We begin to feel the bliss and joy of our soul, and want more knowledge of our higher nature, but we may also still want some of the desires and beliefs of our limited nature, which we believe will bring us happiness, and this pull in two opposing directions is referred to as the Holy War.

In the beginning of the journey there will be *samskaras*³ and ideas that we will be willing to go beyond. We will also begin to see some of

Desires cannot bind us when we are willing to non-attach and let go of the fruits of our actions.

our desires that we still want to keep and explore as a legitimate expression of our Soul. We must find a way of balancing our desire of coming to stillness

(meditation) along with our desire of going out to explore life in a rajasic-to-sattvic⁴ manner. Most importantly, with all of our desires we must learn to recognize whether our desires are binding or non-binding.

³ Samskara: A mindset, a view of reality that is incomplete.

⁴ There are three qualities of Nature that are expressed as *sattvic* (positive, uplifting, joyful, calming), *rajasic* (neutral, active, expanding) and *tamasic* (negative, limited, destructive). All activity will be either rajasic-to sattvic (uplifting), rajasic-to-rajasic, (neutral), or rajasic-to-tamasic (negative, limited) depending on one’s intention.

Non-binding desires are when we are willing to explore the desire, to learn and grow, and then give up the fruits of those desires. Desires cannot bind us when we are willing to non-attach and let go of the fruits of our actions.

There is a process of harmony we must learn and undertake in order to attune our personal lower nature desires to the higher nature of the Soul. We must learn to take our desires and transform them into a manner that is non-binding and rajasic-to-sattvic. If we understand the simplicity and naturalness of the Royal Path: the desire to learn and grow (Jnana Yoga), the desire to celebrate and delight (Bhakti Yoga), the desire to share the harvest with others at the physical (Karma Yoga), then we can understand that at the end of the day will come the desire for peace and ecstasy, which will come from the experience of the Satyam Consciousness (Meditation Yoga). If we can understand these four natural inclinations and transform them into the Royal Path, then each day we can practice being in harmony with our Soul's journey. We will be able to learn and grow, celebrate and rejoice, serve and give to others, and at the end of the day we will have the peace, bliss, and ecstasy of our nature.

We must learn to take our desires and transform them into a manner that is non-binding and rajasic-to-sattvic.

The key to happiness includes our intention and practice of learning and growing, and the practice of rajasic-to-sattvic thoughts, words, and deeds. Once we have experienced our higher nature, then it becomes a matter of our intention and the discipline to follow through. It is also a matter of letting go of the desires we no longer want, and adjusting our desires of what we do want to a non-binding process. An example of this in my own life would be athletics. When I was younger, I loved athletics. I enjoyed working out, striving to be the best I could be, and also competing against others. However, at the end of the day, it didn't matter to me whether I had won or lost. I had enjoyment of the

intensity of training and competing. I had the enjoyment of striving to be the best I could be, so at the end of the day I could non-attach and let it go. For me, the real joy came from the love of playing, competing, and being the best I could be. This holds true to today, although I am not as physically active as when I was younger.

Everyone must deal with the opposing desires of this Holy War, with our desire towards experiencing our higher nature, and/or our desire towards experiencing our lower nature. One desire is to experience our eternal Self as Satyam, Shivam, Sundaram. The other desire is to explore the limited, and find some joy and pleasure in the limited. Both of these desires are legitimate and natural. From God comes the Word, and from the Word, which is of God, from God, and is God, all things are created, including our desires. However, we also need to understand the perfection of the law of karma, and the distinction of what is binding and

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what is non-binding. Binding karma will not be in harmony with the Soul's journey, and this will bring discord and suffering into our life. Non-binding karma will be harmonious activities within the Soul's journey of learning, celebrating, and sharing.

When I was younger I reached a point in my collegiate life when I was no longer satisfied with the knowledge and awareness I was gathering in athletics and the external studies, and I wanted to live a more Wholistic life. I dropped out of college⁵ and began the study of the

⁵ With my many interests and studies, I spent approximately six years in college, and I switched majors many times during my college years, and did not have enough credits in any one major to graduate. Although I enjoyed the learning and growing of college life, eventually it was not enough for me. Looking back, if I would have had a little more vision or guidance, both the inner life and a college degree would have been possible and beneficial.

inner life. I studied the Holy Ones through their books and by meditating on them. I began to meditate daily, and began to write down my mystical experiences in order to remember them, identify with them, and share them.⁶ Through the practice of following the guidance of the Holy ones, through the practice of the Royal Path, I was able to learn to non-attach from the fruits of my actions. I was able to learn to do things that were enjoyable and beneficial, but also non-binding.

Krishna asked Arjuna, “How went this day?” How did the holy war go this day? Did the good soldiers win today or did the bad soldiers win? Did you make your best effort to be appreciative, to do what was non-binding, or were your efforts and intentions binding and brought you and others suffering. Who claimed victory this day, the good soldiers or the bad soldiers? We must learn to evaluate our journey each day, each moment with courage and self-honesty.

Once we recognize that our spiritual journey, our experience with life and God, is within our conscious willful ability to control, then we can accept the responsibility for our learning, growing, and happiness. Are we working towards our higher nature, utilizing non-binding thoughts and actions, making a harmonious effort towards the journey of our Soul, or are we getting caught in the illusion of Original Sin? This is the simplicity of the Holy War.

Hazrat Inayat Khan says that by repeating the sacred name of God, you yourself become sacred. By repeating the sacred vibrations of the mantras, you yourself become sacred. This repetition of the sacred mantras is one of the easiest and most rewarding practices in attaining our experience of our Satyam, Shivam, Sundaram nature.

Namaste

⁶ *The Life and Times of a Mystic and a Poet* is the book in which I share my mystical experiences.

There are seven stages of the Soul's development as a human being. This does not refer to the whole evolution of the Soul, but only as it applies to the human incarnations. These stages also correspond to the development and integration of the awareness of the seven chakras.⁷

First Stage is when the Soul first begins its incarnations at the Physical. This person will be concerned with the four primal instincts: the need for food, the need for sleep, the need for procreation, and the need for survival.

Second Stage is when the person wants to add appreciation of the human spirit to their life, usually through the humanities: art, music, poetry, dance, and the appreciation of others.

Third Stage is when one begins to add a world vision or philosophy to their life, which also involves helping in humanitarian aid or projects, beyond their immediate self or biological family, and for the benefit of others (humanity).

⁷ Chakra: An energy center or wheel in the pranic body. See Chakra chart in Appendix.

Fourth Stage is *Self Awakening*, when we want knowledge of our higher nature (Soul) along with our lower nature (Causal, Astral, Physical bodies), when the lower nature alone is no longer enough to satisfy us.

Fifth Stage is *Self Realizing*, when we begin to study how we are created in the image of God, and begin to experience the Soul's nature of Satyam, Shivam, Sundaram.

Sixth Stage is *God Realizing*, the study of the Satyam, Shivam, Sundaram, the triune nature of all seven levels of God Consciousness, or God.

Seventh Stage is the *Enjoyment of Everyday Life*, the identification with Satyam, Shivam, Sundaram Consciousness at all levels of God Consciousness, and the living in harmony with God Consciousness.

The first phase of attuning our life goals and desires to the journey of the Soul (our dharma) is our **Self Awakening**. At some point, we will want more than what the limited physical reality or the four primal instincts have to offer. We will want to know more about our higher nature, and/or God. Our journey of getting to know our wholistic Self begins with this desire for knowledge of our higher nature and God.

The main distinction or indication that we have moved from Self Awakening into the Self Realizing phase is the search for a Realized Soul or Satguru to help us attain the experience of our Wholistic nature. Once we find this guru-preceptor, we begin the process of Self Realizing. This is one of the most dynamic times in our spiritual journey because it is truly **Self Realizing**.

Once we find the guru-preceptor, we begin the process of Self Realizing.

We are exploring and getting to know our Self, both the positive and the negative, both the unlimited and the limited. We are beginning to have experiences with the mystical. We are striving to go beyond the desires and samskaras that are limited and bring us suffering. We are discovering a whole new Self that is beyond the teachings of our family, society, and environment in which we grew up. This is truly a dynamic period of Self Realizing.

With the guidance of the Realized Souls, we start the process of exploring our Wholistic nature. We add consistent meditation and begin to explore our Wholistic Self. We will begin to discover our limitations

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or samskaras, and we also begin the process of unlearning, letting go of our limitations. This is all part of a growing process, of realizing who we are, and then

letting go of some of the ideas and habits we no longer want. However, we must remember that it may be difficult to let go of some of the limited beliefs if we believe we need them for our happiness. Still, the awareness of our limited desires is a dynamic process of Self-awareness/Self Realizing. We can be excited about discovering our samskaras because until we can see what is holding us back, there is no way to go beyond, or no opportunity to change, transform, or drop the limited habits. So even the discovery of limitations or samskaras should be exciting, rather than discouraging. As Sri Yukteswar once said, “None of us has a saintly past,” therefore we do not dwell on our past. We should strive to dwell on our nature of Satyam, Shivam, Sundaram. We try to identify with the nature of the Soul more and more while letting go of and going beyond our limitations and samskaras.

When we begin to study who we are, most of the study of “who am I?” happens in meditation. Most of what we unlearn or need to unlearn happens in our everyday interactions. It is in our interactions with life that we can see our old habits, samskaras, or even the eight

meannesses of the human condition.⁸ These will all show up in our interactions. These limited habits need to be unlearned. It won't be instant, but it can be simple. If you want the greater happiness of the Satyam, Shivam, Sundaram of the Soul, then you will be willing to exercise the self-discipline of those practices that help you identify with Satyam, Shivam, Sundaram.

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Self Realization is about exploring and discovering the nature of the Soul, and who you are, including why you took an incarnation. All these things can be discovered in meditation. This knowledge can't be discovered in books, or in relationships, or in libraries. Meditation is where the Self Realizing takes place. It is through our experiences in everyday activities and interactions that the unlearning takes place, and where we begin to replace old habits with new habits. However, we must understand and accept that it is difficult to give something up without something better to replace it with. The idea of renouncing life will not work. One must find something greater to replace a limited habit, and our experience with our Wholistic nature during meditation will help us to see how to do this.

The *Self Realization* process or stage happens in meditation. To get to this state of realization, we study with the Holy Ones or the Realized Souls, and we read the books of Realized Souls. We read for the knowledge of who they are, and for what is possible to explore on the spiritual journey. Before one is aware of what is available,

*The law of karma
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⁸ The eight meannesses of the human condition are: hatred, fear, shame, grief, condemnation, race prejudice, pride of pedigree, and narrowness of thinking.

one will not look for it. Once we read the Holy books,⁹ and know what is possible, it vibrates those possibilities within us, and therefore it is vibrating outward. The law of karma states that we will attract more of what it is that we are giving to life. We read the Holy books for inspiration, to discover knowledge of what we are interested in exploring, and to discover the possibilities of mysticism that we may want to explore.

Most of humanity's conflict stems from not knowing our eternal nature, which is due to the mayac sheath and Original Sin, and this causes humanity's focus to be on the four primal instincts for happiness.

The four primal instincts are the need for food, sleep, procreation, and self-preservation.

These four primal instincts are the need for food, sleep, procreation, and self-preservation. The strongest of these is the procreation instinct, the self-preservation of the

species. All of these instincts need to be brought into harmony with the journey of the Soul. Our beliefs in these instincts need to be unlearned and gone beyond, and/or harmonized by being done selflessly, skillfully, and in a cheerful manner. Humanity has been troubled with the procreation instinct through the descending Dwapara Yuga, descending Kali Yuga, ascending Kali Yuga, and probably will be through this ascending Dwapara Yuga.¹⁰

⁹ The books that are authored by Realized Souls. A Recommended Reading list is in the Appendix.

¹⁰ *Yuga*: Age. Creation goes through cycles know as Yugas. A complete cycle is 24,000 years. The lightest or golden age is the Satya Yuga and the darkest age is the Kali Yuga. The Yuga cycle is: descending Satya Yuga (4800 years), descending Treta Yuga (3600 years) descending Dwapara Yuga (2400 years), descending Kali Yuga (1200 years), ascending Kali Yuga (1200 years), ascending Dwapara Yuga (2400 years), ascending Treta Yuga (3600 years), and ascending Satya Yuga (4800 years). Sri Yukteswar, in *The Holy Science*, describes the Yuga cycles, and places us currently in the ascending Dwapara Yuga period.

We must be aware that the procreation instinct is part of the natural instinct of the human being. It is given to us in the Causal mind, so it is an instinct. It has different qualities in each of the bodies: Causal, Astral, and Physical. However, most of us have had a childhood in which this instinct was latent, so we have gotten a glimpse of how we can interact without being driven by the sex desire or the procreation instinct. When puberty hits, most of humanity begins to think we need the male/female relationship in one form or another. Humanity needs to find a way of having harmony between this drive for the opposite sex, human affection, and procreation, and also the desire for our Wholistic nature. The sexual desire is going outward and downward towards the limited, and the desire to experience our Wholistic nature is going inward and upward to the unlimited.

The East has developed a school called Tantra.¹¹ This school states that with the path of Tantra you can channel this instinct or desire into energy. One can explore the sexual energy by not being attached to the fruits of our actions, by being selfless and skillful. One can explore sensuality, sexuality, and the biological family, but in a selfless and skillful manner with a consenting partner. Tantra isn't just the physical pleasure of sex, procreation, and human affection that one is looking for. Tantra is looking for understanding love and an appreciation of the creative force. The creative energy (*Om Shivam*) is from God, of God, and is God. This creative energy within the Christ/Krishna Consciousness permeates all life, including all forms, and is the creative force or impulse that flows all the way to the mineral kingdom. This creative energy is in all life, and is the focus of the path of Tantra.

¹¹ The West also had this school, as can be seen in some of the ancient Egyptian writings, but most of this knowledge has been lost in the West.

When we change our focus from the limited desire for sex, pleasure, procreation, and having someone to love, and instead focus on the exploration of the creative force in life, we will begin to pay attention to what is happening during sex. There will be awareness of the energy channels and the kundalini energy,¹² along with the five senses that systematically come alive. All five senses are heightened during sexuality. Once orgasm comes, even though it is blissful, all the senses begin to fade back into a normal state. The normal state is experiencing predominately one sense at a time. However, during sex *all* the senses are awakened, hence the heightened sensual pleasure of sexuality. The procreation instinct allows for the continuation of the species. It exists as a mechanism of extreme pleasure, delight, and reproduction, but can also be harnessed for our Self Realization and God Realization.

The study of Tantra takes sexuality beyond just the physical pleasure and an emotional connection. It is the study of the creative

Tantra is the study of the creative energy, the creative force that permeates all of existence.

energy, the creative force that permeates all of existence. With the study of Tantra, one works towards experiencing the wholistic nature of this energy. I have recommended the book *Neo Tantra*¹³ by Bhagwan Rajneesh. Tantra is the study of the

Christ/Krishna Consciousness as the creative force or energy. The procreation instinct alone, without a higher awareness, eventually brings most people pain and suffering, conflict and discord, but with Tantra, you turn this instinct into a study of life, of your Self, and how you are created in the image of God.

¹²The kundalini energy is the primal energy rising from the gross physical to the God Consciousness, containing both the kinetic and potential energy of the Christ/Krishna Consciousness.

¹³*Neo Tantra*, originally published in 1980 by Harper and Row, is now a rare book to find.

If both partners are participating in Tantric practices, then this union will be selfless, skillful, and there is learning and growing of the dynamics of the male/female union. A compatibility will happen because you are both selfless and skillful. One begins to explore this dynamic play of energy of male and female, ida and pingala. This will help the energy in the sushumna to rise all the way to the crown, and eventually awaken the kundalini. This Tantric process is all part of how one can take something that is limited and brings so many conflict and suffering, and turn it into a rajasic-to-sattvic pattern, which brings an enthusiasm for life. In order to do so, you need new knowledge, new practices, and a new way of viewing life, especially a new way of viewing sexuality. The knowledge of Tantra provides this new knowledge.¹⁴

Intention is the key to Self Realization and getting to know our Wholistic Self. If realizing our Wholistic nature is what we want, we will be willing to prioritize our desires by following the guidance of the

Intention is the key to Self Realization and getting to know our wholistic Self.

Realized Souls. We will be willing to go beyond our limited egocentric desires and samskaras. The Soul is calling out for Satyam, Shivam, Sundaram. The true journey of the Soul is to be free from the prisons of limited beliefs, to be free of the illusion of Original Sin, to be free into exploring the Satyam, Shivam, Sundaram nature of a Wholistic life.

When one repeats the Sacred names, they themselves will become Sacred. If we want the Sacred experiences of our Satyam, Shivam, Sundaram nature, of God, of our Soul, we need to make the disciplined effort. Our desire and discipline must be towards realizing our Satyam, Shivam, Sundaram nature, and then the journey becomes more enjoyable. When we want to work towards our Wholistic nature,

¹⁴ See Reading List in appendix for recommended books on Tantra.

we begin to add more time and effort into identifying with our Wholistic nature. When we change our priorities and intention to desiring the Sacred, then the mystical experiences of Satyam, Shivam, Sundaram begin to come more frequently.

The Holy War, or the pull towards both the higher nature and the lower nature, will gradually switch to our desire for our Wholistic nature. There may be desires we would like to do, and as long as they do not harm others, it is our right to explore life. We just need to attune them to rajasic-to-sattvic. We will be able to do some desires and be in harmony with the Soul, and may need to renounce other desires that are not in harmony with the Soul. We will have to choose. The journey of the Soul is about choice, intention, and our exploring the many levels of God Consciousness.

The main distinction between the ***Self Realizing stage*** and the ***God Realizing stage*** is that God Realizing is when we choose to live in our higher nature, when we decide we want to explore and study the triune nature of God.¹⁵ The real distinction between Self Realizing and God Realizing is when we can say, “*i walk the path of a thousand nights within your arms,*” and make every effort to make that our reality. We renounce Original Sin by identifying with the Satyam, Shivam, Sundaram nature of the Soul in meditation (sabikalpa samadhi). As we do this more and more, we begin to see the Satyam, Shivam, Sundaram nature in life and in the Soul of others. Then, pretty soon we begin to see the all-Soul, that of the triune nature of God in manifestation, the ecstasy, the beauty, the harmony of all life.

To help us attain this state of realization, we will need a clear understanding of the distinction between binding and non-binding

¹⁵ Triune nature of God: The pure *Satyam Consciousness* without form; the Word or *Shivam Consciousness*, that of Satyam with form; and *Sundaram Consciousness*, that of Satyam, Shivam, Sundaram with the mayac sheath or idea of separateness (knower and known).

karma.¹⁶ If we think or believe we need something (person, place, or object) for our happiness, then this belief and its fruits are binding. If we think we need an activity for our happiness, it is binding. However, if it is something we enjoy doing along the way, and can do it selflessly and skillfully, but then drop it and go to samadhi, it is nonbinding. Another main distinction between Self Realizing and God Realizing is regular and consistent sabikalpa

Only in samadhi do we have the vision (mirror) to see the difference between our higher nature and the illusion of our lower nature.

samadhi. Only in samadhi do we have the vision (mirror) to see the difference between our higher nature and the illusion of our lower nature. The presence of the Realized Souls can also act as that mirror *if* we are able to surrender. However, we can also fool ourselves by thinking we surrender, so we need to be honest with our self-evaluation. This is where it is beneficial to be studying with a Satguru (dispeller of darkness), because they will help us to see our illusions. In *Living With The Himalayan Masters* by Swami Rama, you can read how Swami Rama learned some ego lessons when he thought he was beyond his lower ego. Fortunately for him, and us, there are still Realized Souls who were willing to help him, and us, unlearn and go beyond the idea of Original Sin.

The Self Realizing stage is a dynamic time of self-exploration. Even when we see our samskaras, it should bring us a sense of accomplishment

The Self Realizing stage is a dynamic time of self-exploration.

because now that we can see what brings us suffering, we can address those issues and begin to untie the knots of our bondage and go beyond them. Once we can see our samskaras, which is a difficult thing to do,

¹⁶ I discuss karma more fully in the book *Of Love and Bondage*.

we can work on untying the attachment and begin going beyond the bondage of suffering and death that Original Sin brings.

When we move into God Realization, which is the study of God, we study the triune nature of God, which is Satyam (eternal Love), Shivam (eternal beauty, harmony, and freedom), and Sundaram (eternal beauty, joy, and delight). Our spiritual practices, which in the beginning were discipline, are now something we look forward to living. We look forward, not just to an hour or two of meditation, but now we look forward to living the Royal Path and identifying with our Wholistic nature. We look forward to the learning and growing of Jnana Yoga. We look forward to the beauty and joy and celebration and devotion of Bhakti Yoga. We look forward to the service and delight of the activity of Karma Yoga. We then look forward to the time of quieting down the body, emotions, mind, and ego to explore more of the subtler Wholistic nature of our Self and God with Meditation Yoga. We will want to go beyond the limited because we won't want to miss a moment of joy. We will want to be awake and alert to explore more of the beauty, harmony, and love of our nature, the nature of God, and the nature of all life.

Once we have truly established our Self into the delight of the Royal Path, we have moved into the ***Enjoyment of Everyday Life***, wherever our Soul finds itself on our cosmic journey. We delight in the celebration...*Om Shakti Ram Rama Shiva Om...*the *rejoicing in God* (or life) *completely*. This journey starts with the desire to go beyond the limitation of the physical, and finds fulfillment in God. We develop the willingness and discipline to go out and explore our Wholistic life. We look to the Holy Ones and the Realized Souls not only as guides and teachers, but also as a new peer group that we strive to feel more compatible with. We strive to leave behind the illusion of Original Sin. A mantra that helps us do this is the *Hari Om*.

Hari (God in manifestation)...takes us from where we are on earth, with our conscious awareness, and *Om* helps us transcend to the

Word (Christ/Krishna Consciousness). With the mantra *Hari Om* (God both manifested and unmanifested), we continue expanding our identity of being created in the image of God. Self Realizing is about becoming aware of and experiencing that we are created in the image of God. God Realizing is about living with that identity, about being aware of and experiencing Satyam at all seven levels of the God Consciousness.

Now we practice the mantra and quality of *Om Satyam Satyam Om Shalom Shalom*. This mantra brings us to the God Consciousness (Satyam), the gateway, and then to the experience of Shiva and Shakti as One, the grace of God.

Namaste

*This journey begins with the desire to go
beyond the limitation of the physical, and
find fulfillment in God.*

All true paths of the spiritual journey lead to the ***Study of God***. Through direct experience in meditation, we realize that the nature of our Soul is Satyam, Shivam, Sundaram, and then we begin to look for the triune nature of the Satyam, Shivam, Sundaram in all life. We recognize this Divine Consciousness as the nature of God. Now we begin to pursue the happiness, bliss, and ecstasy that come with experiencing Satyam, Shivam, Sundaram, both in meditation and in activity.

Once we begin to look for this triune nature of Satyam, Shivam, Sundaram at all levels of the God Consciousness, we also begin to focus on our experience with God the Absolute, the pure Satyam Consciousness. We begin to see and experience not only our own Soul, but also the Soul of others as the pure Satyam, Shivam, Sundaram Consciousness. We go on exploring the Satyam, Shivam, Sundaram through the Causal with the desire to learn and grow, and through the Astral with the desire to celebrate and rejoice. Finally we explore the Physical manifestation while also maintaining the Satyam, Shivam, Sundaram Consciousness, with the desire to share this vibration. We utilize this focus to identify with our Divine nature, and leave the idea of incompleteness behind.

All of humanity is seeking after love, harmony, and joy, which is everyone's nature...the Soul calls out for more. The study of God becomes *Om Shakti Ram Rama Shiva Om*, the rejoicing in life completely. The only way we can rejoice in life completely is to go beyond our samskaras that are anchored in the illusion of Original Sin (the idea that we need something from the external for our life, love, happiness, and security). The external, at its most beautiful, is still temporary. We must go beyond this idea of incompleteness so that we can appreciate the beauty of the form in this ever-changing manifestation of God in motion.

Once we can go beyond this idea of incompleteness, we still have the mayac sheath, which has the idea of separateness or the idea of cosmic play or dance. This is not a cosmic play between good and evil, or happiness and disease, but is a cosmic play between the permanent and the temporary, between the Source of life (Om Satyam) and the Divine Impulse or beauty of life (Om Shivam).¹⁷ When Christ said, "I am the alpha and omega," he was referring to his state of unique vibration or form. That state of uniqueness is in the separateness and is temporary. There is also a universalness of God Consciousness that exists within the unique Soul and is eternal.

We need to start with an intellectual understanding of what it takes to study God, to have enjoyment of everyday life (love, harmony, beauty, joy, and happiness). Then we move on to the experiential understanding of the pure Satyam Consciousness without form. We will need to experience Satyam as the source of all life, the

It is in meditation where we will experience our Self as eternal Satyam...

¹⁷ *Divine Impulse*; The Word; *Om*; "In the beginning was the Word, and the Word was from God, of God, and is God."

source of all beauty. This experience of pure Satyam happens only through calming the mind, breath, and ego, only through “Be ye still and know that I am God.” It is in meditation where we will experience our Self as eternal Satyam, as that part of our nature that always has been, is now, and forever shall be. This is the experience that the Holy Ones, the Realized Souls, refer to as liberating, because it frees us from the idea of the temporary, which has a beginning and an end. It frees us from the idea of incompleteness, the idea that we need something from the external to have or own, in order to feel secure and enjoy life.

The ecstasy that is experienced within the absolute God Consciousness is beyond any words.

The ecstasy that is experienced within the absolute God Consciousness is beyond any words. The mystics mostly talk about the ecstasy of God in the manifested life because there are no

words to express the ecstasy of the absolute Satyam Consciousness without form. When we experience this pure Satyam, we are willing to explore the ecstasy of both the subtle and manifested aspects of life. We look forward to appreciating the beauty...*love is the source of life, beauty the energy of eternity.* It is very difficult to fully enjoy the beauty of the temporary unless we know the temporary Shivam comes from the eternal Satyam in ever-changing forms and vibrations. The Satyam Consciousness, which is eternal and also permeates the manifested creation, is the essence of all things manifested.

Those who are realizing the Satyam, Shivam, Sundaram nature that permeates all life are realizing God. They are studying the Satyam,

The Realized Souls are studying Satyam, Shivam, Sundaram, and this becomes their identity.

Shivam, Sundaram essence or triune nature of God (life), from the subtlest to the grossest, and are striving to appreciate, enjoy, and live in harmony within all realms of existence: Physical, Astral, Causal,

Soul, Holy Stream, Christ/Krishna Consciousness and the absolute God Consciousness. This realization or experiencing of the triune nature of God is the secret of how to continuously experience and vibrate out peace, compassion, love, and bliss. This Wholisticness is what we are identifying with. The Realized Souls are studying Satyam, Shivam, Sundaram, and this becomes their identity.¹⁸ As Hazrat Inayat Khan says, if you say the Sacred names, you yourself become Sacred. If you pursue and look for Satyam, Shivam, Sundaram both inwardly and outwardly, then you discover Satyam, Shivam, Sundaram. There is the eternal Satyam, and there is the temporary Satyam in ever-changing forms. The study of life, the study of Satyam, Shivam, Sundaram, or the study of the triune nature of God, leads to liberation into God Consciousness.

From the pure God Consciousness comes the Word. The Word was from God, of God, and is God. From the Word, which is Satyam in motion, comes more Satyam in motion, creating grosser vibrations and forms of Satyam. These vibrations of Satyam form the seven levels of creation that make up the God Consciousness. However, we must understand that the Word, which is from God, of God, and is God is still the pure Satyam, which is now in motion. The study of Satyam is the study of these vibrations that make up creation, even the grosser vibrations. In reality it is from Satyam, of Satyam, and is Satyam. The whole manifested creation is from Satyam, of Satyam, and is Satyam. From Satyam comes only Satyam. If we experience less than Satyam, it is our limited vision that cannot see or experience the Satyam, Shivam, Sundaram essence of life.

These vibrations of Satyam form the seven levels of creation that make up the God Consciousness.

¹⁸ Realized Souls identify with *Satya Lahari Om*—wave of love, *Shiva Lahari Om*—wave of truth, *Sundara Lahari Om*—wave of beauty, *Ananda Lahari Om*—wave of bliss.

We must accept that we have created our limitations. This is what our samskaras are. When we study life, we don't study our limitations, although we are aware of them. We are looking for the Satyam, Shivam, Sundaram. One of the easiest ways of experiencing this Divine essence is to repeat the sacred songs, the sacred vibrations until we are in harmony with the Christ/Krishna Consciousness. The Christ/Krishna Consciousness is within the form, and one can experience the ecstasy and bliss of Satyam within the Shivam and Sundaram.

The study of life will bring about an expansion of our vision, and it is within our nature to want to learn and grow. The nature of God Consciousness in manifestation is life seeking after life. The unique Soul is created to go out and experience more life. When I say "experience," I mean to learn to appreciate and be in harmony with Satyam, Shivam, Sundaram, or the triune nature of life itself and God. The Soul's journey is about learning to appreciate the essence of Satyam that permeates all life, to delight in the Satyam Consciousness. *Om Shakti Ram Rama Shiva Om*, is "delighting in God completely, delighting, enjoying, and celebrating in life completely." This is what the Soul and the Soul's journey is all about. It is our responsibility to realize and live this harmony in our life.

With the awakening stage, we begin to see where there is the desire to learn of the higher nature of life. However, there is a dichotomy that is felt between the drive to experience Satyam, Shivam, Sundaram of our nature and the nature of God, and the drive of the lower nature in trying to get love and security from the temporary or the external. The awakening of the Self is when we begin to realize we have a higher nature or are created in the image of God.

The Soul's journey is about learning to appreciate the essence of Satyam that permeates all life, to delight in the Satyam Consciousness.

This may only be intuitional or may be experiential, but we begin with the idea that we want more than the physical and want to experience aspects of our Wholistic Self. Yet, we may still have beliefs and desires of getting our happiness or security from the external. Then we move into the stage of Self Realizing, realizing that we are created in the image of God.

Self Realizing is when we realize our nature is Satyam, Shivam, Sundaram. We accept responsibility for being the architects and builders of our future and begin removing our limitations and samskaras as we create a more Wholistic life. We can begin to dismantle our samskaras by withdrawing energy from our limited beliefs through non-attaching from the idea that we need them for our happiness. We begin to put energy towards the experience of Satyam, Shivam, Sundaram of the Soul in meditation.

When we can begin to get to sabikalpa samadhi¹⁹ regularly and consistently, we will have the vision to dismantle this cosmic prison we have created for ourselves, both on earth and in the heavens. We will see that the true nature of life is not about limitations or illusions, but about the joy and harmony of Satyam, Shivam, Sundaram.

We work towards the appreciation of all life, the Satyam, Shivam, Sundaram essence/beauty of life. This is worshipping God or God Realizing. Learning to appreciate all life, learning to appreciate the wholisticness of life, is God Realizing. The only way to fully appreciate

¹⁹ Samadhi means “union with God.” Sabikalpa samadhi is union with God, but with a slight perception of individuality. With sabikalpa samadhi in meditation, there is identification with one’s Satyam, Shivam, Sundaram nature, but there is a conscious awareness of the Self, and there is usually a suspension of breath. In the higher state of nirvikalpa samadhi, there is union with God without any perception of separateness, only a oneness of Satyam, Shivam, Sundaram. One who has reached this state of nirvikalpa samadhi can carry on worldly responsibilities and duties while ever in union with God.

life is to have the direct experience of the oneness of life, which comes with identifying with Satyam. The way we can begin to experience our nature is to calm down the body, mind, breath, and ego (meditation), and experience the pure Satyam Consciousness that always has been, is now, and forever shall be. We need to understand or realize that once we have been created as a Soul, we are eternal and this Satyam Consciousness is our eternal nature. It becomes our responsibility to realize and live our Wholistic nature.

The eight meannesses²⁰ of the human condition, and all suffering, come about because a person does not realize that their nature is Satyam, Shivam, Sundaram. The belief of being incomplete (Original Sin), of not having Satyam, Shivam, Sundaram as our nature and the need to get it from the external is the root cause of the eight meannesses of the human condition, and is the root cause of all suffering. We are created in the image of God. We, as an individual Soul, can awaken and realize our nature. We can realize that our nature and the nature of God are one and the same Satyam, Shivam, Sundaram. This realization begins our study of God.

The goal of the mystic is to realize and live their eternal nature of Satyam. Once they realize their eternal nature of Satyam in the stillness

*Once you have discovered
your eternal nature is
Satyam, you can then begin
to appreciate the Satyam of
the all-else.*

of Satyam Consciousness, then they are free to go out and explore Satyam in motion. They have come to the source of life. They realize that their eternal nature is Satyam. This is what Christ meant when he said, “Seek

ye first the kingdom of God, then all else can be added.” Once you have discovered your eternal nature is Satyam, you can then begin to appreciate the Satyam of the all-else. We go out and learn to appreciate

²⁰ See footnote page 11.

the beauty of God, of life. This is a process. The Yogic tradition has laid out this process as focusing on the Sacred Consciousness, focusing on the Word, and then coming back with bliss-bestowing hands. All religious traditions have been founded by Holy Ones or Realized Souls who have understood this truth. They also all gave their students practices to help them attain this realization of their Divine nature, to help them realize their Satyam Consciousness and free them into the harmony and beauty of life (God).

The study of Satyam in all life is not necessarily easy, but it becomes easier when we affirm and chant the sacred mantras. It is easier when we look to the teachings of the Realized Ones because they have purified their samskaras so we can see all the way to the Satyam, Shivam, Sundaram of their Souls. It isn't that the rest of humanity doesn't have that Satyam, Shivam, Sundaram within the Soul, but that Soul is covered with the agitation of the mind, the beliefs, ideas, and all the samskaras based in illusion. It is like the analogy of the lamp that would get dirty and the light couldn't shine through. The light of the Soul doesn't get extinguished and doesn't have to be replaced; it is eternal. If you can imagine a lamp filling up with soot so that little light can't shine through, this is what most of humanity is experiencing because of their beliefs in incompleteness. People's beliefs in the separateness cause them to look externally for their happiness, rather than to look inward to the light of the Soul.

The Royal Path works with our four natural inclinations.²¹ One of those natural inclinations is the desire to learn and grow. You can see these natural inclinations in every child. They have the desire to learn,

²¹ Everyone has four natural inclinations: 1) the inclination to experience peace, love, or ecstasy, correlating to the *Om Satyam* nature of the eternal Soul; 2) the inclination or desire to attain knowledge or power, correlating to the *Om Shivam* nature of the Causal body and mind; 3) the inclination to enjoy, appreciate, and experience beauty, correlating to the *Om Sundaram* nature of the Astral body; 4) the inclination or desire for action, correlating to the Physical body.

celebrate, and enjoy life. They have the desire to be active. They have the desire to interact, share, and feel connected with others. These are natural inclinations within all of us. Yet, because of the influence of Original Sin, we think our happiness, joy, and celebration comes with needing something from the external. The awakened Soul wants to appreciate, share, and give to life. They recognize that the only way to continuously enjoy the beauty of life is to make the right effort to continually appreciate the triune nature of God. They don't wait for someone to share beauty or love with them. They don't wait for a flower

*The Royal Path
works with our four
natural inclinations.*

to open, or spring to come, or a new relationship to develop. They embrace life to learn, grow, and look to appreciate the patterns of living energy at all levels of God Consciousness.

It becomes our responsibility to study and experience the beauty, joy, and light of Satyam, Shivam, Sundaram at all levels and vibrations of this Consciousness. This cannot be done without calming down the body, senses, mind, and ego. Even the realm of the unique individuality of the Soul must be calmed down in order to surrender to the absolute Satyam Consciousness.

When you begin to study the Holy Ones, God, and life, there is a Divine energy, a spark of enthusiasm and sacredness that accompanies this focus (upanishad).²² We can also get this blessing or grace when we begin to repeat the Sacred mantras and focus on the Holy Ones. What lies beyond the illusion of incompleteness is the Satyam, Shivam, Sundaram beauty of the Soul, of God in motion.

²² Upanishad: Sitting close to the Satyam, Shivam, Sundaram of one's nature, and the nature of God.

In many traditions, the ego is seen as something negative. The ego, that sense of ownership (I-ness), has been given to us to help the Soul develop on its journey. It allows us to not be distracted by the desires others may have for us. It allows us to pursue our own interests and dharma. The healthy ego is there to help the mind keep its focus on the Soul's unique exploration and its expression of Divinity. The ego has a divine purpose. It is not the enemy or the great Satan. With this in mind, we do have to go beyond the limitations of Original Sin in order to allow the Soul to begin to express the beauty of its uniqueness. We begin to look for more Satyam at the Physical, Astral, and Causal. We begin to seek the Satyam Consciousness that permeates all life. Each of us wants to experience the harmony and beauty of life. This is where meditation helps us to get a glimpse beyond the temporariness of life and see the Divine harmony and beauty. When we have this view of the Satyam, Shivam, Sundaram, we will naturally want to explore the wholisticness of the triune nature of God throughout the many planes of existence.

The healthy ego is there to help the mind keep its focus on the Soul's unique exploration and its expression of Divinity.

Our journey becomes a cosmic dance where we are dancing with one hand on God the absolute and the other hand on God in motion (the creation). The poem... *love is the source of life, beauty the energy of eternity*...becomes a daily journey of exploring life. This dynamics can become our life if we are willing to have discipline and do the right practices, along with the intention to go beyond suffering and live in harmony with our Wholistic nature. To experience the Wholistic Satyam along with the temporary beauty is a choice, which may not be instant or easy, but is still our choice. When we choose to look towards the eternal Satyam,

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

Shivam, Sundaram nature, then we will have more of the triune nature of God in our life. We focus on our Divine nature, and withdraw our attention from our limited nature, until we attain that state of continuously identifying with Satyam, Shivam, Sundaram, and nirvikalpa samadhi, oneness with God.

Namaste

*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 *Enjoyment of Everyday Life* begins once we realize we are created in the image of God, that our nature of Satyam, Shivam, Sundaram is the same Satyam, Shivam, Sundaram of God. Now the eternal dance of the Soul is filled with the delight of our study of this harmony, beauty, and joy that is our nature. We learn how to attune our desires and interests in a rajasic-to-sattvic manner. We learn how to pursue the study of God with a non-binding action, delight, and enthusiasm. Our wholistic journey now becomes the process of:

- 1) *Awakening* to our higher nature
- 2) *Self Realizing* that we are created in the image of God
- 3) *The Study of God*, and ultimately...
- 4) *The Enjoyment of Everyday Life*

God is the sum total of all levels of Consciousness, both subtle and gross. The study, celebration, and delighting in all seven levels of God Consciousness becomes our joy. The Royal Path, which was what we utilized to reach our state of Realization, now becomes the natural inclination of the Soul. We want to study and learn about all life (God). We want to celebrate and delight in life. We want the enjoyment of

living life fully. We want all of this learning about the forms and the mystical, and celebrating life to be evident in our physical activity, not just in meditation. We also want the peace and ecstasy of our absolute Satyam nature that always has been, is now, and forever shall be, which comes with our being still (meditation).

Once we have been created in the image of God, once that tiny golden net is wrapped around a small piece of the Satyam, Shivam,

*The study, celebrating and
delighting in all seven
levels of God
Consciousness becomes
our joy.*

Sundaram triune nature of God, then the eternal Satyam that always has been, is now, and forever shall be is our nature. We become eternal Satyam Consciousness with our creation. The Soul, once born, goes about exploring life at all

levels, eternally. We just need to accept responsibility and become aware of all the levels of our Wholistic nature, and learn how to enjoy this journey. It is our responsibility to become aware of our eternal Satyam Consciousness, and rejoice in God completely.

We study life so we can begin to appreciate all life, or God. With a limited vision, we will find it difficult to enjoy life. When we are seeking externally for love, harmony, beauty, and joy, it is life seeking after happiness, just limited. Once we begin the study of God, we learn there is an eternal changeless Satyam Consciousness, and a temporary ever-changing Shivam Consciousness. We develop the vision to see this knowledge, which starts at the realm of the Soul (fourth chakra). The yogis call this vision super consciousness, where one calms down the mind, breath, and ego, allowing our Self to have the experience of Satyam, Shivam, Sundaram of the Soul, and then calmer still to have the experience of God Consciousness... *“be ye still and know that I am God.”*

We come to realize our nature, and then we study and appreciate the nature of all life. This is an eternal process. The greater our vision, the more there is to appreciate. There is the absolute God Consciousness without form that is changeless. The rest of God and life are ever-new, ever-changing. For most of humanity, who haven't reached the realization of their Soul, this ever-changing life is what they base their hopes and dreams upon. However, the very temporary nature of life itself will bring suffering if the individual ego, with the idea of ownership, does not accept that life is ever-changing. The only way to come to this acceptance is to come to the Soul and experience the Satyam, Shivam, Sundaram, the creative force of God or life beyond the temporary.

*The greater our vision,
the more there is to
appreciate.*

In the beginning was the Word (Shivam). The Word was from God, of God, and is God. The Word was from this pure state of Satyam Consciousness *without* motion, and became a pure state of Satyam Consciousness *with* motion. This Word is the creative force in motion, which is both the kinetic energy and potential energy that creates everything. The secret of life seeking life is this creative force, the Christ/Krishna Consciousness. The Realized Ones, have come to realize that this Christ/Krishna Consciousness, the creative force, is part of our nature also. It is within every thought, word, and action as both kinetic and potential energy.

*The secret of life seeking
life is this creative force,
the Christ/Krishna
Consciousness.*

The Realized Ones understand that through the creative process of manifesting our thoughts, words, and actions, the law of motion (karma) is operating. Because of this, they are very selective about what they think about. They make sure that what they think about and what they dwell on is what they want to be living and experiencing. What one dwells on in thought begins to manifest as concepts, words, and actions.

With greater vision we understand that what we put into action is what our future (karma) will become. We learn to discern in thought, word, and deed because we become aware that the very nature of the Word, the Christ/Krishna Consciousness, is to create or manifest. All things are

What one dwells on in thought begins to manifest as concepts, words, and actions.

manifested through this creative force of the Word. In order to take control of their destiny, the Realized Souls take into consideration that what you give to life with our thought, word, and deed, life will

give back to you, in a greater amount of that in vibration, thought, word, and deed. The mystics discern and give to life what is rajasic-to-sattvic in nature (Satyam, Shivam, Sundaram), because this is what they want to live, and explore, and share with all life. The harvest of their actions, without attachment and ownership, is appreciated in a nonbinding manner and they in turn share this harvest with life around them.

Shivam is truly about manifesting, sharing, and being in harmony. This realization is the goal and the liberation of each Soul. Each unique Soul has been created to go out and manifest and develop its unique expressions and vibrations to add to the love and beauty of Divinity.²³ The triune nature of God is: Satyam without form, the Shivam (Satyam with form), and Sundaram (Satyam and Shivam) or the beauty and joy in manifestation. This is the triune nature of God, and also the triune nature of the Soul.

Each Soul is unique, with unique experiences, and a unique vibration to be shared and appreciated. All people that struggle with the world struggle because of their beliefs that are under the influence of Original Sin (idea of incompleteness). Once we have removed the samskaras and beliefs in/of Original Sin, then there can be an

²³ The Soul's vibration and contribution of Satyam, Shivam, Sundaram to life is our dharma.

appreciation of life and God. Once we can come to the Soul and recognize the Satyam, Shivam, Sundaram nature of all life, then we can begin to appreciate the temporary form by seeing the beginning or the creative part, the maintenance part, and even appreciate the destruction or transformation part of life. We begin to enlarge our vision in meditation to develop appreciation of the ever-new and ever-changing life, including the ever-new and ever-changing Soul that we are. We experience a greater connection with life around us, first in meditation, and then in activity.

We experience a greater connection with life around us, first in meditation, and then in activity.

We learn to appreciate and enjoy life by developing an openness of heart/mind, and we look for the Satyam, Shivam, Sundaram essence behind, within, and of the form. We accept that to change and grow, we must be open to the ever-new experiences of life. This will allow us to change from our old habits to the new. In the beginning, in the *Awakening State*, we are trying to change from our lower nature to our higher nature, and we must be open and receptive. In the *Self Realizing* state we must be open to changing our view of our Self from limited to identifying with the unlimited Satyam, Shivam, Sundaram Consciousness. We accept that all life is legitimate, with a time and place for everything great and small. We learn discernment, and to accept the uniqueness of different patterns of living energy and their place in life.

Life is seeking after more life, so we accept that the Soul, which is Satyam, Shivam, Sundaram, is seeking after the universal Satyam, Shivam, Sundaram. The Soul is not seeking just the temporary, but is also seeking the eternal. We must accept that the Soul calls out for Satyam, Shivam, Sundaram at seven levels of God

However, with the consistent right effort, everyday will turn into the joy of the journey of the Soul.

Consciousness.²⁴ Without coming to our absolute eternal nature of Satyam, we will not be able to appreciate the temporary. We will not be able to see, appreciate, and be in harmony with the beauty of the complete patterns of living energy. This is where daily meditation comes in. And just as the whole creation is an evolution and wasn't created in a day, we also will not get to the *Enjoyment of Everyday Life* in a day. However, with the consistent right effort, everyday will turn into the joy of the journey of the Soul.

The beauty of Consciousness is that it is eternal, still we are the ones who must awaken to realize our eternal nature. We must do the work that it takes to become aware of our Wholistic life. We start from where we are, even if our vision is limited, and begin to be open to the positive and uplifting aspects of our higher nature, and begin to let go of the limited and destructive aspects of our beliefs. Everyone needs to begin their Wholistic evolution by looking for the positive and uplifting and letting go of the limited until they have reached the point of Self Realizing. Then begins the *God Realizing* state, with the continuous study of Satyam, Shivam, Sundaram, which in turn becomes the *Enjoyment of Everyday Life*.

Through the Self Realizing process, we turn that search inward, and begin to discover the bliss, joy, and knowledge of our nature, along with the beauty of the outer life.

The triune nature of God is *Satyam* (Love)—all Souls seek after love; *Shivam* (harmony)—all life seeks after this freedom, harmony; *Sundaram* (joy and delight)—all life seeks after joy and delight. Everyone is directly or indirectly seeking after

Satyam, Shivam, Sundaram, it is just that not everyone has turned that

²⁴ Seven levels of God Consciousness: Absolute God Consciousness, Christ/Krishna Consciousness, Sundaram Consciousness, Soul Consciousness, Causal Consciousness, Astral Consciousness, and Physical Consciousness.

seeking inward towards their Soul; most are seeking fulfillment externally. Through the Self Realizing process, we turn that search inward, and begin to discover the bliss, joy, and knowledge of our nature, along with the beauty of the outer life. It is this vision and recognition that all life is created in the image of God that allows for *days of laughter, moments of sorrow*.

We must attain the experience of our super consciousness in meditation (sabikalpa samadhi), beyond the Causal, Astral, and Physical bodies. Without this state of sabikalpa samadhi, we will still be under the influence of Original Sin. The Causal mind has four qualities: 1) The higher mind, which perceives the revelations and insights from the Holy Stream and the Christ/Krishna Consciousness; 2) The lower mind is focused on the knowledge of the Causal, Astral, and Physical creation, the positive and negative aspects of duality; 3) The field of memory, which allows us to remember and learn, to categorize, and not keep repeating the same things time after time, and lifetime after lifetime; 4) Ego, the idea of ownership. In order to go beyond the limitations of the mind, we have to come to the Soul at the fourth chakra. At this level is the Satyam, Shivam, Sundaram Consciousness.

The very nature of the Soul itself is Satyam, Shivam, Sundaram Consciousness. The Causal, Astral, and Physical are added to the Soul. The mystics find their *happiness* in the Satyam, Shivam, Sundaram nature of

*Pleasure is temporary
and
happiness is eternal.*

their Soul, and anything that can be enjoyed with the mind, senses, and body is defined as *pleasure*. Pleasure is temporary and happiness is eternal. The Realized Souls understand this, and this discernment is how they can enjoy everyday life. They seek their happiness in the very nature of their Self and God, then they appreciate (worship) God with their heart, mind, senses, and body...*love is the source of life beauty the energy of eternity. love is the eternal source of life*, and this is what life is

seeking. Beauty, the appreciation of the creation, is Shiva and Shakti ever in union. It is the delight of love and beauty that is the energy of eternity. This balance adds the joy, delight, and enthusiasm to life, this dance of Shiva and Shakti.

There is a day and night of Brahma. So, as long as there is a creative day²⁵ of 314,159,000,000,000 years, the Soul will have this impulse to seek the ecstasy of Satyam, Shivam, Sundaram, and also feel the creative impulse to go out and manifest desires in the creation. This will be the journey of every Soul during a creative day of God. During the night of Brahma, there will be withdrawing of activity until there is stillness, only absolute Satyam without form. The Soul, once created, is eternal. Then the next creative day will come, and so the journey continues through eternity.

There is the creative aspect of creation, the maintenance aspect of the creation, and the dissolution aspect of creation. This will also be in every pattern of living energy, whether it is the physical, astral, or causal bodies, even the whole creation. The only thing that has no dissolution is Satyam Consciousness itself because Satyam Consciousness does not have a form. All thoughts, words, and actions have a causation, a manifestation, an influence on the rest of life. The gunas²⁶ have influence as three distinct patterns: the rajasic-to-sattvic, and rajasic-to-rajasic, and rajasic-to-tamasic. The knowledge of the gunas helps us to be the master of our destiny in creating our future. This knowledge helps us to enjoy everyday life. We become aware of what we want to harvest or attract, and we begin to share and give that to life. We also begin to withdraw our time and energy from that which we don't want more of.

²⁵See *The Holy Science* by Sri Yukteswar (Self-realization Fellowship) for a more detailed description of creation.

²⁶Gunās: sattvic (calming, uplifting, expansive); rajasic (neutral, action, motion); tamasic (negative, limited, destructive).

The secret to the *Enjoyment of Everyday Life* is the understanding that every moment our thoughts, words, and actions are creating our future. This knowledge is what the theory of resurrection is based upon. We will have to live with our past karma until we can change it (penance) by changing our thoughts, words, and actions. We must be open to life with our heart/mind, and be willing to make changes, then we can change our karma/life. The Holy Ones are living examples that we can utilize the law of karma to transform our life from tamasic to rajasic to sattvic.

The knowledge of the gunas helps us to be the master of our destiny in creating our future.

The Realized Souls are an example that our life can also become a journey of ever-new joy through accepting and learning to appreciate the triune nature of life. We need to non-attach from the binding karma of destructive samskaras and behaviors, and begin to be open to rajasic-to-sattvic ideas and desires that are non-binding.

The *Shalom* mantra means “the grace of God.” Not only is it symbolic of the grace of God by how it vibrates the cerebral-spinal system, it also implies that God has given all things, and all we need to do is accept it and learn to appreciate it. This is what Hazrat Inayat Khan referred to when he said that by repeating the Sacred names of God (mantras) you yourself become Sacred.

By repeating the Sacred mantra *Shalom*, we begin to be open to the grace of God. Our heart, our mind, and all our chakras are open to the Wholisticness of God. The chakras are then not just little points of vibration within the cerebral-spinal system of the Astral body, but are doorways into the seven levels of God Consciousness. By repeating *Shalom*, we will attract the grace of God at each of those levels of God Consciousness. This is how one begins to change themselves and begin to embrace the wholistic God. They begin to be open to the experiences

that come. We allow the experiences of Satyam, Shivam, Sundaram to flow over us, and allow the illumination to begin to develop within us.

Our intentions in life, the choice of Self Awakening, and the desire to experience our higher nature and the nature of God becomes the journey of our Soul. Mahavira said that those who are ready will learn through understanding, and those who are not ready will suffer for awhile longer. It is just a matter of how long we choose to suffer before we make the changes to ***Self Awakening*** and ***Self Realizing***, which will then turn into the study of God, or ***God Realizing***, which will then turn into ***Enjoyment of Everyday Life***.

Namaste

*the soul's journey
is a quest
of learning to dance*

*a dance of wildflowers
and rivers
butterflies in the morning sun
and dances in the moonlight*

*a dance of "be ye still"
and the rising and falling
of the sun*

*of dances on the water
and the rhythm of the earth*

*a dance of you and i
and the wind and the sky
and the sea*

*dances of love and beauty
to the end of the night
and a dance across eternity*

Om Shakti Ram Rama Shiva Om

To rejoice in God completely, we must first and foremost experience God, a Wholistic God that is inclusive of *all* levels of the creation. To rejoice in God completely takes awareness of our Wholistic Self and how we are created in the image of the Wholistic God.

From the absolute God Consciousness that always has been, is now, and forever shall be, comes the first manifestation, the Word, which is from God, of God and is God, and this is *Om Shivam* or the Christ/Krishna Consciousness. This vibration continues to manifest into the Holy Stream, or the Aum, the *Om Sundaram*, with an idea of separateness or duality. Around a tiny piece of this *Om Satyam*, *Om Shivam*, *Om Sundaram* vibration, a golden net is cast, and this is the birth or creation of a Soul. This is our beginning.

Once we have been created, then as a part of our nature we have *Om Satyam*, that which always has been, is now and forever shall be, we have become eternal Satyam. We have the *Om Shivam*, the Word, the knowledge of Divinity or the knowledge of the harmony of Shiva and Shakti. We also have *Om Sundaram*, the Holy Stream, the ability to know, appreciate, and delight in the Wholistic God. To this Soul is given the Causal body, with a higher mind, lower mind, field of memory, and an ego or idea of ownership. It continues to manifest an Astral body and the five senses. Finally, there is the manifestation of the Physical body, or incarnation, with the organs of senses. To worship God completely, we must be aware of this Wholistic God, of the Physical, Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness, and the absolute God Consciousness without form.

Once we have been created...we have become eternal Satyam.

To come to the awareness of God, we must “be ye still and know that we are God.” Each successive level of the pure God Consciousness

into manifestation is a heavier or grosser vibration coming from the absolute God Consciousness that is stillness, a vibrancy rather than the manifested vibration of the Word, Holy Stream, Soul, Causal, Astral, and finally the grossest vibration of the Physical. We utilize the science of meditation to calm the mind, breath and ego, to attain this state of awareness of the absolute God Consciousness without form.

When we reach the state of *Om Satyam*, there will be no more calling out for “more,” because there will be awareness of our completion. There will be the peace and ecstasy of our eternal Satyam nature. Our life will then become an inhalation and an exhalation of experiencing Satyam, Shivam, Sundaram, the triune nature of God when we go inward in meditation, and experiencing Satyam, Shivam, Sundaram when we go outward into activity or manifestation.

Om Shakti Ram Rama Shiva
Om... “to rejoice in God completely.” To rejoice in God completely, we must become aware of God completely. The Holy Ones come to share the message that we are created in the image of God, and that we can realize this nature if we do the

“Seek ye first the kingdom of God,” God as the triune nature of Satyam, Shivam, Sundaram

practices of identifying with our Wholistic nature. The Holy Ones have given us the practices of Jnana Yoga, Bhakti Yoga, Karma Yoga, Meditation Yoga, or the combination of all four Yogas, which is Tantra, which corresponds with the four natural inclinations.²⁷ The key for all the practices is to identify with our Wholistic nature, or as Christ said, “Seek ye first the kingdom of God,” God as the triune nature of Satyam,

²⁷ *Four natural inclinations:* The desire: 1) for peace, love, or ecstasy (correlates to the Soul); 2) to attain knowledge or power (correlates to Causal/mind); 3) to enjoy, appreciate, and experience beauty (correlates to Astral/senses); 4) for action (correlates to Physical/body)

Shivam, Sundaram, and then we can begin to experience and appreciate the “all else,” God as manifestation.

The only obstacle in our way is Original Sin. Original Sin is the natural process of the idea of separateness (which comes with the Holy Stream), and adding the individual ego that comes with the Causal body, and this will manifest an idea of incompleteness. The ego is an idea of ownership, and it is through this quality that we will discover and develop what is compatible with our unique vibration. And through the maturing process of our ownership in specific interests, our dharma is created. We mature from the belief we need to be completed by the external, into a vibration of Satyam, Shivam, Sundaram being expressed in thought, word, and deed, and expressed from the very vibration of our Soul. They call this idea of incompleteness “Original Sin” because it is the first sin, the sin that casts us out of union with God, and causes us to seek fulfillment or completeness with something from the external. It is the maturing and developing into our dharma in a rajasic-to-sattvic manner that will bring us back into union with God.

Our ideas, beliefs, and interests that we bring into harmony with our Shivam nature are what will help us fulfill our unique dharma. Therefore, we must transform the self-centered interests and ideas from our belief in Original Sin and bring them into harmony with the Soul and God. Some of the interests we have in Original Sin will be the seeds of our dharma, but we must take these seeds and bring them from our ideas of incompleteness into harmony with the Satyam, Shivam, Sundaram true nature of our Soul and God. When we can do this, we begin to express our unique vibration. When we realize our true nature, we will express a unique quality to share with life, and this is the living and fulfilling of our dharma. However, to get to this pure vibration of the Soul, we must first calm down the mind, breath, and ego, allowing the impure samskaras to fall away. It will be very difficult to “be ye still and know that I am God” as long as we have beliefs or ideas that our happiness comes from the external.

There are three main ideas or chains of bondage to Original Sin. These three ideas or chains are:

1. The *belief* that financial security will bring us real or lasting security, thereby bringing us happiness and joy at the Physical.
2. The *belief* that human affection will bring the *Om Satyam* that the Soul seeks after at all levels, especially at the Physical and Astral.
3. The *belief* that finding a purpose that we are interested in and love exploring is our “dharma,” and will fulfill us or make us complete.

These three ideas are illusions of happiness and are the bondages that bind us to Original Sin. We all must find a manner of thinking, speaking, and acting in a rajasic-to-sattvic way (non-binding). Unless there is a harmony in both our inward and outward efforts, we will not be able to “be ye still and know that we are God,” and experience the true ecstasy of Satyam.

Seeking the Kingdom of God

The activity of chanting the sacred mantras is one of the simplest practices of seeking union or connection in thought, word, and deed with God. This practice, when done with concentration and proper enunciation, will bring about an identification with our Satyam, Shivam, Sundaram nature, becoming a rajasic-to-sattvic activity that will bring us to our Divine nature, allowing us to see and live in harmony with life.

We practice the **Royal Path**, which has **Jnana Yoga**, the meditation and reflection on mysticism, on that which is in harmony on earth as it is in heaven, on that which is the union between the Word (Shiva), and the manifestation all the way to the Physical (Shakti). We strive to see and experience the triune nature of God in all life, thereby studying God from the Word all the way to full manifestation of God in

motion at the physical. Meditation and reflection on this knowledge is Jnana Yoga.

Then we have **Bhakti Yoga**, the desires and activities that help us to see and feel the beauty, joy, and love of the Satyam, Shivam, Sundaram nature of the Soul and the triune nature of God. It is this appreciation of the beauty of God, both unmanifested and manifested, that brings a celebration of bliss and joy, the Satyam, Shivam, Sundaram triune nature of the Soul and God. The celebration of the beauty of God, *Om Sundaram*, and the expression of this beauty, in music, poetry, art, dance, prayer, and everyday life is the devotion of the Bhakti Yogi.

Then we have **Karma Yoga**, where we are actually giving our time and energy to do for others in a manner that will express our vibration of Satyam, Shivam, Sundaram, in a manner that is rajasic-to-sattvic in thought, word, and deed. Karma Yoga brings joy and bliss when we have gone beyond our self-centered ego, and fulfills a natural desire of the Soul and the three bodies to be active, to rejoice and be selfless in the fulfillment of our desires and our duties.

Then the Soul wants the ultimate peace and ecstasy of *Om Satyam*, and this is where we utilize **Meditation Yoga** to attain the peace and ecstasy of God Consciousness. We use the sacred names (mantras) to calm down the mind, breath, and ego and identify with our divine nature and attain the ecstasy of the triune nature of our Soul and God. We make our days and nights a balancing of the Royal Path. Some days there is more physical activity, some days there is more chanting, some days there will be more reflection, and some days more meditation. We have a Physical body that calls for activity, and an Astral body that calls for celebration, rejoicing, and appreciation of the beauty of life, and we have a Causal body that calls for understanding and strives to be in harmony with the Whole. We have a Soul that wants to experience the Satyam, Shivam, Sundaram in everything we do. We practice the Royal Path to discover what is in harmony with fulfilling our karma and the

expression of our dharma. When we can do our activities in a manner that is rajasic-to-sattvic, then we can non-attach from our limited desires and attain samadhi (union with God) at will.

When we can incorporate these four yogas into our daily practice and life, we have Tantra, which is the study and worship of God, as both eternal Consciousness without form, and as the manifested Consciousness of form. Tantra is a dance of form and formlessness, of the Soul and God as the same Satyam, Shivam, Sundaram nature; Shiva and Shakti ever in union. The path of Tantra was developed to assist the householders to fulfill both their worldly duties and their spiritual dharma in a manner that is delightful and uplifting on their journey towards liberation.

The discipline that it takes to practice the Royal Path, to do the rajasic-to-sattvic patterns will take willpower and consistency. The Soul calls out for fulfillment at all levels of God Consciousness. Our lower nature calls out for exploring the Causal, Astral, and the Physical. Our higher nature calls for *Om Shakti Ram Rama Shiva Om* of our Wholistic nature.

We are all infinite and eternal, the Soul, once created, lives forever exploring the many levels of God Consciousness. However, there is a difference between exploring the Wholistic God Consciousness while experiencing Satyam, Shivam, Sundaram, and exploring the Causal, Astral, and Physical under the influence of Original Sin. Even though there is pleasure and some joy in the Causal, Astral, and Physical, there is also the opposite, the rajasic-to-tamasic, and the accompanying pain and suffering of the dualistic incompleteness.

*The Soul, once
created, lives
forever exploring
the many levels of
God Consciousness.*

The spiritual path and the attainment of our Wholistic nature will take discipline. We must realize that we will not get the bliss and joy of our higher nature until we put in time, effort, and discipline to identify with our higher nature. Mahavir said that “those who are ready will learn through understanding and those who are not will suffer a while longer.” Our karma and destiny is developed by our free will and choices...choices of what we believe will bring us fulfillment, security, happiness, and love. Our choice of what we are willing to put our time, attention, and effort into thinking about and identifying with, is the creation of our karma, and our dharma, and ultimately our life through eternity.

For me, the spiritual life has been simple, but not necessarily easy. I have always done what I thought would bring me love, harmony, beauty, and joy. When my activity did not bring love, harmony, and joy, I made adjustments. I didn't necessarily renounce the activity, but I made adjustments in how I pursued it, how I perceived it, and how I practiced it. Whether it was athletics, or relationships, or spiritual desires, I did my best to pursue with my whole heart/mind/body/Soul that which I believed would bring me Satyam, Shivam, Sundaram. When I found it did not bring Satyam, Shivam, Sundaram, I either made adjustments or dropped the activity so that I could get back to experiencing the Satyam, Shivam, Sundaram nature. This is what practicing the Royal Path is all about. It is about exploring life each day, about exploring life Wholistically, with love, harmony, beauty, and joy, with our whole heart/mind/body/Soul.

We will need to be honest in our evaluation of our desires. They must be *our own* desires, not our desires to please others. The definition of “co-dependency” is, “a lack of relationship with our Self,” a lack of our own desires and our own interests. When we sacrifice our Self to be with someone else, or sacrifice our Self to please someone else, it is like selling a piece of our Soul, our very reason or purpose for taking this incarnation. This action of not being true to our Self is the “dis-ease” that

causes most diseases. We need to understand that to be happy, we must come to our Satyam, Shivam, Sundaram nature, and live our life, and seek *our* purpose for living each day, and the purpose of our Soul's journey. We must live a life that is beneficial and uplifting for our Self and for others, which allows us to rise above Original Sin and be in harmony with the triune nature of God.

We must also worship God in stillness in order to free ourselves from the prison of Original Sin. This stillness is the very definition of meditation and is Meditation Yoga. Mahavir said, "those who are ready will learn through understanding." We must begin to look for that which is in harmony with our Soul's journey, that which helps us wake up with a smile and the desire to find this harmonious joy each day. One by one we can replace our limited samskaras with our dharma, which will bring joy and harmony to our life and life around us. This is the Path of *Om Shakti Ram Rama Shiva Om*.

To rejoice and celebrate, we must also be able to see and understand what it is that we truly enjoy in life, and this will be rajasic-to-sattvic patterns. Children laugh 300-400 times a day. Adults laugh less than 35 times a day. Children are laughing with the joy of life. We must once again find this joy and celebration, that which brings the natural bubbling up of laughter and love and beauty within us. We must develop the devotional feelings that will transform into our physical activities, thus allowing us to live within our nature, and rejoice in God in our active time and our quiet time.

We utilized the Royal Path to celebrate and rejoice in God completely. We must combine the qualities of the Soul, Causal body, Astral body, and Physical body in a manner that brings a balance to our life. This is also the message that the Holy Ones share: that we must find a balance of Meditation Yoga, Karma Yoga, Bhakti Yoga, and Jnana

Yoga, in order to rejoice in God completely. Until we find the balance in our life and transform our samskaras, we will remain stuck in the illusion of Original Sin, and suffer for a while longer.

When we balance the Royal Path, we will naturally develop the discipline to do all the practices, knowing that we will attain a greater understanding of who we are and why we are here, and what our relationship with God is. This understanding will not come from just chasing after desires, nor does it come from trying to renounce or deny desires. It comes from finding the balance of the inhalation and exhalation, of striving to touch and perfect both the inner life and the outer life in a rajasic-to-sattvic manner.

We must strive to be true to our Soul. Our Soul is the Satyam, Shivam, Sundaram unique expression of God. When we are in harmony with the Soul's journey, we will appreciate and enjoy life. "Those who are ready will learn through understanding"...they will do the practices and disciplines to attain their nature of happiness that comes with the realization that we are created in the image of God. "Those who are not will suffer a while longer."

With my experience at the age of three, what was clear to me at that time was that it was possible to live at the physical and experience Satyam, Shivam, Sundaram, the triune nature of the Soul and God. This mystical experience only lasted a short while, but lasted long enough to allow me to know that Satyam, Shivam, Sundaram was my nature, and that it was possible to experience this nature while on earth. I've spent my entire life striving to attain this state of harmony, where I could feel and live the Divine ecstasy each moment of the day and night. I pursued each of my desires with the belief that the desire would bring me greater Satyam, Shivam, Sundaram, and when I did not find it, I adjusted the desire until I either felt the Satyam, Shivam, Sundaram, or I dropped the desire. This exploration of our desires and life is what each and every person will do. We must all come to our unique purpose for being

created, and live in harmony with this purpose and with God around us in order to attain and live in our nature of happiness, joy, and ecstasy.

*In the beginning was the Word (Om), and the Word was
from God, of God, and is God.*

*By repeating the sacred names of God (Om),
you yourself will become sacred.*

Namaste

One cannot help but be in awe when they stop and reflect on how the whole manifested creation came from, of, and is the Divine Will of formless Consciousness. This poem is about simply striving to appreciate the divine harmony and beauty of manifestation and the wholisticness of Consciousness.

*JUST SITTING on the mountain
watching the sunset
spreading like a fire
across the sky
and i was remembering
the wildflowers and butterflies
and the beauty of the morning*

*i started thinking about
Lao Tzu
and the whole miracle
of chopping wood
and drawing water*

*it got me to wondering
if maybe someone
had missed a line or two
of that poem*

This poem is also about the development of humility and learning to appreciate those who have the vision and compassion to share their knowledge of Satyam, Shivam, Sundaram, and in learning how to have their upanishad.

*and then i started to wonder
oh what kind of beauty
must be in the heart
of the one
who waters the plants
and grows the flowers
that bring such beauty
to life
Oh what kind of beautiful heart
must that be*

*and then I wondered
what kind of joy
must be in the soul
of the one
who laughs and plays
with the children*

*and kisses their tears away
Oh what kind of soul
must that be*

We must learn to appreciate and have reverence for all life and the study of the Shiva-Shakti connection in all life. *Namaste*: I bow to the divine light within all life.

*and i wondered
what kind of heart
must that be
of the one
who reaches out and cries
with the broken-hearted
and still kneels
to pray with the saints
Oh what kind of heart
must that be*

*and i wondered
oh what kind of wonder
must be in the heart
of the one
who looks to discover his soul
in the heart of everything living
in every flower and every touch
in every smile and every kiss
and in every star in the sky above*

*Oh what kind of love
must that be*

This poem, and the last stanza of the poem, is also about the focus on the Satyam, Shivam, Sundaram essence of Soul and God, and the Satsangha with those who *become a follower of love*.

*and as the sunset faded
into darkness
the moon and the stars
began to transform the night
and i was wondering
what kind of love
must be in the heart
of the one
who laughs and twirls
and dances with the dervish
beneath every moon
Oh what kind of love
must that be
Oh what kind of heart
must that be*

This poem is about rejoicing in God completely (*Om Shakti Ram Rama Shiva Om*). With the transformation of our ego into seeking the Satyam, Shivam, Sundaram nature of Shiva and Shakti, which are ever in union, we experience the ecstasy of our divine nature, and embrace our soul's dharma.

*LOOKING THROUGH the eyes of God
i'm not sure I'll ever tire of...*

*thunder and lightning in the night sky
or the sound of the wind
and rain falling to earth*

*puppies and kittens
and young children laughing*

*summer days by rivers and lakes
blue skies and big clouds
fields of gold at harvest time*

*the color of autumn leaves
and frost on the trees
snow falling on the mountains
or snow covered fields and forests*

*full moons and quarter moons
and any moonlit night
northern lights and falling stars
and all the stars in the sky*

*sunrises and sunsets
walks beside the ocean
and the smell of the sea*

*the feel of the wind on my face
and the sun on my skin*

*the fragrance of a rose
and the delight of flowers
or the fresh smell of the earth
after a rain*

*wildflowers and wildlife
and the rivers and the meadows
the ocean and forests
and the stark beauty of the desert*

*and i'm not sure i'll ever tire of
the smiles and the beauty
of the souls
that adorn both heaven and earth*

Through the utilization of the Royal Path and the transformation into our Wholistic nature, we attain the enjoyment of everyday life and the dance of ecstasy, as the dance and the dancer become one.

*oh, looking through the eyes of God
i'm not sure i'll ever tire of...*

*a journey that is filled
with the music
of the wind and the trees
the songs of poets*

and your smile in the morning

*and this dance of fire
that all lovers will embrace*

*or the time spent
walking hand-in-hand
in the sunshine*

*or walks
when the wind is cold
and the snow is falling*

*and lets not forget about
walking barefoot in the sand
down where the sea
touches the shore*

*or laughter in the rain
butterflies in the morning sun
and flowers in your hair*

*the shadows of the night
chasing fireflies in the dark
and moonlight on the water*

*those summertime smiles
and the wonder
of falling in love*

*of moonshadows dancing on the mountain
or seeing you standing naked
silhouetted against the night sky
with moonlight on your body*

*and trembling from the touch
of the summer breeze*

*or the taste of spilled wine
on your body
and the sweet nectar
of your soul
that i found in your kisses*

*of dancing to that rhythm
that inflames our desire
to hold each other close
and touch the earth and sky*

and the heavens above

*and i'm not sure i'll ever tire of
diving into that golden fire
that starts with a touch
and rises up to consume
body and soul*

*as we embrace this dance
of fire and light*

*and after the fire
has died down
and the ashes
have all blown away*

*there is only
the essence of love
the seeds of tomorrow
and eternity*

This poem needs to be mentioned because it is the last poem in my poetry books and is about intention, the intention to experience more Satyam, Shivam, Sundaram, the kingdom of God.

*I WALKED down
to the edge of the ocean
with the waves at my feet
and my eyes on eternity
i got a glimpse
of an ancient mariner
on his voyage home
a dance
of the sun and the sea
and somewhere beneath the sky
and before the sunset*

*i felt my soul begin to dance
and a smile
as i started singing hallelujah
oh hallelujah*

When we have the intention to experience more of our divine nature, everything we do will be directed towards this dance of ecstasy. To live within this Satyam, Shivam, Sundaram Consciousness, we must realize that...

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

*Now let us meditate on Om
and then dance with Shiva and Shakti*

Namaste

Appendix

The Chakras

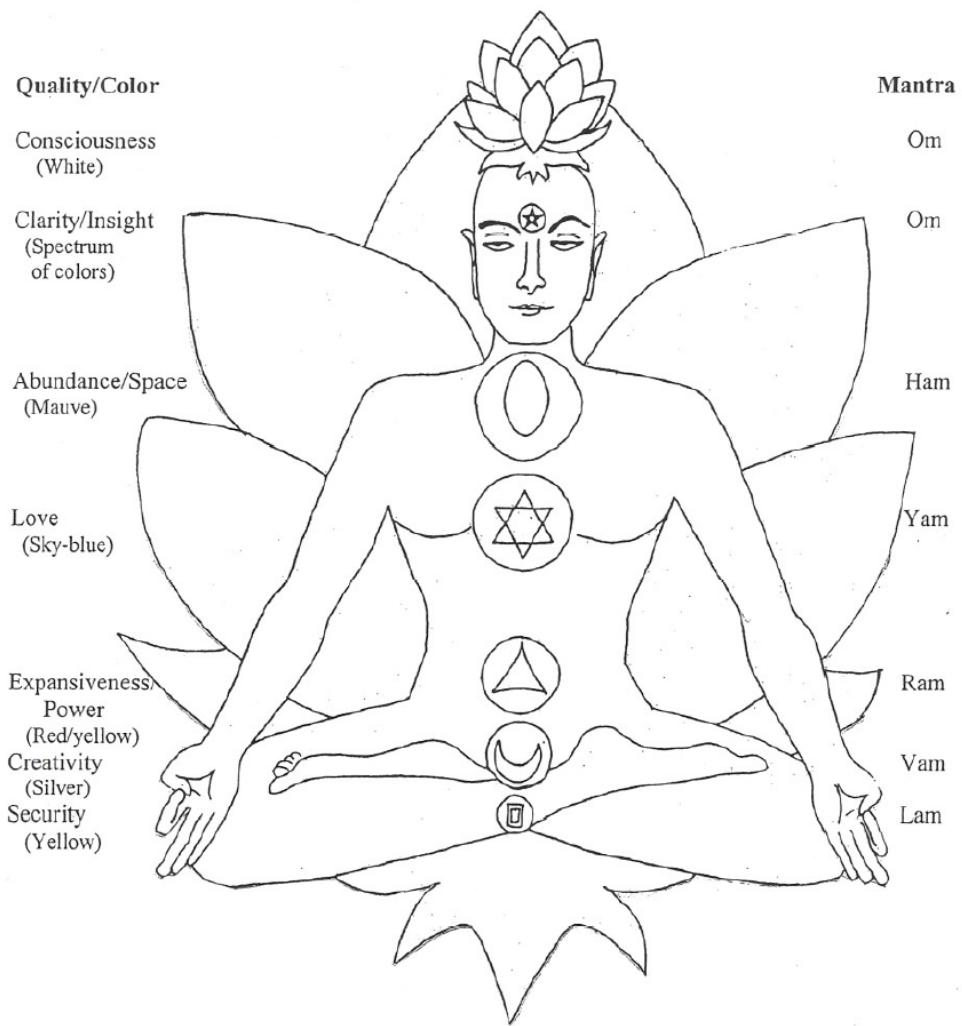
<u>Name</u>	<u>Mantra</u>	<u>Petals</u>	<u>Sense</u>	<u>Element</u>	<u>Time</u>	<u>Qualities</u>
7 th Sahasrara (Crown)	Om	one thousand	consciousness of Self			Pure consciousness. Individual self and cosmic Self merge. Shiva and Shakti are one.
6 th Ajna (Spiritual eye)	Om	two	mind/thought			Inner vision, intuitive knowledge. Balance ida and pingala and attain sushumna, utilizing both reason and intuition for balance of inner and outer life.
5 th Vishuddha (Throat area)	Ham	sixteen	hearing	space	4 min.	Receptivity and creativity. Devotion, surrender, trust, willingness to be open and explore wholistic life.
4 th Anahata (Heart area)	Yam	twelve	touch	air	8 min.	Unconditional love. Seeks to nurture and serve. Love and empathy and compassion. Passes beyond isolation and begins to feel a connection to others and the whole.
3 rd Manipura (Navel area)	Ram	ten	sight	fire	12 min.	Issues of power and competition, of aggression and passivity. Integration leads to assertiveness, cooperation and dynamic energy.

2nd Swadhisthana **Vam** six taste water 16 min.
(Pelvis area)

Sensuality and sexuality. Sexual gratification, feelings of lust or repression. Polarity of male/female relationship. Integration: sense of harmony and controlled expression of sensuality, sexuality.

1st Muladhara **Lam** four smell earth 20 min.
(Base of spine)

Instinct for individual survival until one masters insecurity. Fear, even paranoia are emotions experienced by those who have not integrated this chakra. Feelings of stability, security by those who have integrated this chakra.



SEVEN ENERGY CENTERS

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

Bhakti: Love of, or for Divinity

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

Causal: Consciousness of ideas

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

Chakra: An energy center or wheel in the pranic body

Christ/Krishna Consciousness: The Word; God Consciousness in
the first form of manifestation *Consciousness*: The three states of
awareness are: *Conscious*, awareness of body, senses, and breath;
Subconscious (active in sleep), associated with little or no
conscious awareness of body, senses, and breath; *Superconscious*,
state of freedom from the delusion that “existence” depends on the
body, senses, and breath

Dharma: Duty of one’s Soul; the harmonization of one’s uniqueness
within the universal God Consciousness, and the expression of that
Satyam, Shivam, Sundaram Consciousness in thought, word, and
deed.

Darshan: The presence of a Holy One’s consciousness, holy sight,
usually associated with physical presence

Deva: A realized Soul residing in the Astral or Causal heavens

Devotee: One who is devoted to God

Divine Impulse: The Word, Om; “In the beginning was the Word, and the Word was from God, of God, and is God,” manifest all the way to the physical.

Divine Mother: God as formless Consciousness and as manifested Consciousness with attributes or form

Ego: Idea of ownership, sense of “I-ness”, pole with higher nature (dharma) and lower nature (self-centeredness)

Eightfold Path: The steps of The Eightfold Path of Yoga, taught by Patanjali, are: *yama* (moral conduct), *niyamas* (religious observances), *asana* (posture), *pranayama* (control of prana, life force), *pratyahara* (withdrawal of senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (superconscious experience). These are eight steps that allow us to live within our nature of love, harmony, beauty, and joy

Four natural inclinations: Desire 1) for peace, love, or ecstasy (correlates to the Soul); 2) to attain knowledge or power (correlates to Causal/mind); 3) to enjoy, appreciate, and experience beauty (correlates to Astral/senses); 4) for action (correlates to Physical/body)

Four primal instincts/four fountains: The primal instincts for food, sleep, procreation, and self-preservation

God Consciousness: Satyam, Shivam, Sundaram with form, and Satyam consciousness without form

Gunas: Triune qualities of Nature expressed as sattvic (positive), rajasic (active), or tamasic (negative, limited, destructive)

Guru: A stream of Consciousness; dispeller of darkness

Holy One: One who realizes their Satyam, Shivam, Sundaram nature

Holy Stream: The Satyam, Shivam, Sundaram Consciousness that flows all the way to the physical

Hrim: A mantra for invoking the indwelling energy

Humility: The willingness to learn

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

Japa: Repetition of a sacred sound or mantra

Jnana: Wisdom, knowledge

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

Karma: Motion; action; law of motion. Karma can be either binding or non-binding, depending upon intention. *Binding karma:* from those desires that one wants to experience, or that must be fulfilled. *Non-binding karma:* with those desires that one can non-attach from, and/or transform all interest in fulfilling them (usually in association with samadhi-union with God)

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

Kingdom of God: The kingdom of God is the Satyam, Shivam, Sundaram Consciousness of God that permeates all life, manifested and unmanifested

Kundalini: Primal energy rising from the gross physical through the seven levels of God Consciousness

Lila/Leela: The cosmic play, both the oneness of God Consciousness in stillness and God Consciousness in motion, Shiva and Shakti ever in union.

Liberation: The realization of one's wholistic nature of Satyam, Shivam, Sundaram

Mayac Sheath: The universal idea of separateness

Mantra: A Sacred vibration or sound that one focuses on to help identify with the sacred nature of the Christ/Krishna Consciousness, and ultimately surrendering into the God Consciousness

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

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

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

Moksha: Liberation

Mukta: A liberated Soul

Mukti: Liberation; freedom into life

Mystic: One who realizes and rejoices in God completely

Mysticism: The study of the Satyam, Shivam, Sundaram nature of God Consciousness through realizing the unmanifested essence and the manifested form are ever in union as the oneness of God. The aim of mysticism is learning to rejoice in God completely: heart, mind, body, and Soul

Na Hum: A mantra meaning, “Not this/not that”

Nirvikalpa samadhi: A superconscious state where there is no sense of separation from God as one realizes fully his identity as Consciousness.

Non-attachment: Process of letting go, generally in terms of beliefs and ideas of incompleteness

Om: The Word, Christ/Krishna Consciousness; sound of creation; most sacred of all the mantras; from God, of God, is God

Om Purnam: The perfection of the all-pervading Reality
Om Satyam: Divine eternal love
Om Shakti Ram Rama Shiva Om: Rejoicing in God completely
Om Shalom: Divine eternal grace
Om Shivam: Divine eternal harmony and virtue
Om Sundaram: Divine eternal beauty and joy
Original Sin: Illusion of being incomplete, and needing something from the external to complete us. This illusion is created when we combine the mayac sheath with the individual ego of the causal realm

Pingala: A heating current; one of three main energy channels in the pranic body
Prana: Life force that permeates all life
Pranayama: Control of life force
Pranic body: Spirit body, host of senses and chakras
Rajasic: The preservation and maintaining aspect of the gunas; neutral, active, expanding
Realized Soul: One who realizes their nature of Satyam, Shivam, Sundaram
Royal Path: Combining Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga

Sabikalpa samadhi: Samadhi with seed; a superconscious state where one will still feel a slight separation from God; in meditation there is identification with one's Satyam, Shivam, Sundaram, but there is a conscious awareness of the Self, and there is usually suspension of breath.
Sadhana: The spiritual practices we do in order to attain enlightenment.
Samadhi: Union with God; see sabikalpa samadhi and nirvikalpa samadhi
Samskara: A mindset; a view of reality that we believe is true, but is incomplete
Sat: Eternal Consciousness
Sat (eternal) Chit (knowledge) Ananda (bliss)

Satguru: A stream of Consciousness; dispeller of darkness; one who helps prepare the way for the true Guru (God)

Satsangha: Keeping company with those who seek their divine nature

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

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: Meaning: "Grace of God"

Sin: Defined as "missing the mark," or not experiencing the Satyam, Shivam, Sundaram triune nature of the Soul and God

Shiva: God Consciousness unmanifested in creation; the Supreme Reality

Shivam: Eternal God Consciousness as harmony, Christ/Krishna Consciousness, part of the threefold nature of God: Satyam Shivam Sundaram

Siddhi: Mystical power developed through practice

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

Sundaram: Eternal God Consciousness as beauty and joy; the Aum or Holy Stream, part of the threefold nature of God: Satyam, Shivam, Sundaram

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

Tantra: The study and worship of God, as both eternal Consciousness without form, and as the manifested Consciousness of form. Tantra is a dance of form and formlessness, of the Soul and God as the same Satyam, Shivam, Sundaram nature; Shiva and Shakti ever in union.

Tantric life: The path of Tantra was developed to assist the householders fulfill both their worldly duties and their spiritual dharma in a manner that is delightful and uplifting on their journey towards liberation.

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

Transcendence: Starts with sabikalpa samadhi and includes the Holy Stream, Christ/Krishna Consciousness, and the absolute God Consciousness without form

Triune nature of God: The Satyam, Shivam, Sundaram Consciousness
1) The pure eternal Satyam Consciousness without form, 2) the Word or Shivam Consciousness, that of the first form, 3) Sundaram Consciousness, inclusive of Satyam and Shivam, manifesting the mayac sheath or idea of separateness (knower and known) becoming the Sundaram Consciousness.

Turiya state: The superior fourth state of Consciousness that is inclusive of the awake state, the dreaming state, and the deep sleep state, and is also beyond those three states. It is attained through harmonization and deep meditation

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

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 the Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga

Recommended Reading

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Tantra and the Royal Path, 2013
Oh Dance My Golden Body Until the Sea is on Fire, 2013
Tantra The Dance of Ecstasy, 2016
by Lee Timmerman, Light Force Productions

About the Author

Lee has been teaching meditation and wholistic living to individuals and classes since 1972. He has written books and produced CDs on meditation, wholistic living, Sanskrit chanting, and the Royal Path, which combines Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga. Lee has kept a journal of his life and mystical experiences, which he records in the form of poetry, and has compiled his poetry and mystical experiences in *The Life and Times of a Mystic and a Poet*. Lee currently lives in Phoenix, AZ with his family. He continues to teach meditation, wholistic living, and run his businesses.

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