

## CHAPTER IX : A REVIEW AND BRIEF EXPLANATION

All Sacred Mystic writings have only one main objective; namely, to inform or remind the soul consciousness, the spiritual Adam, how to wisely use his various tools or bodies and their energy currents so he may rise above them in liberation or freedom of the soul. This state of freedom during life on this earth is called '*Moksha*' by the Hindus, and is the '*Nirvana*' of the Buddhists.

Instructions were given in the Vedas, the Uttara Gita, the Upanishads, Yogic Sadhan, etc., as to how to use the four faculties of the mental body, and the will, for liberation; when to use passivity of the mind substance and the understanding while the will acts, etc., etc.

These writings throw additional light on the creation of the Sukshm Prana, the fine psychic prana, **out of the** mind substance known as Chit Akash. This is referred to in Genesis as woman, called Eve, drawn out of Adam, as flesh or substance from his substance or flesh.

The Sukshm Prana is the seat of desire, and its purification is of the utmost importance to the yogi or the mystic. Until we have gotten rid of or at least purified our desire, we have accomplished nothing permanent.

**"The prana forms the link between the physical and the mental man."**

*(from Chapter VIII of Yogic Sadhan)*

These instructions further state that we should detach ourselves as much as possible from the body, think of it as a mere case and leave it to the care of God and His Shakti; that is, His Radiant Will and Power. The Saints call it God's Mauji, which, however, goes far beyond this limited application. God's Supreme Will governs all. Nothing can happen without it. Not even a sparrow can fall off the roof without the Father's Will. (MAT. 10:29, 30, 31)

This is sufficient to show a complete science of the soul and mind, similar to the very essence of the Old and the New Testaments of the Bible; that is, to be in the world but not of it; to rise above temptation. True, trials, tribulations and temptations there will be, but we should become so firmly fixed in His Love that we do not fall nor can they make any impression upon us. Jesus said:

**"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."**

And

**"everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods**

came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (MAT. 7:24-27)

When St. Paul said,

"I die daily" (I. Cor. 15: 31)

that indicated not only the unconditional surrender of the physical body, but of the mind and all its desires as well. This is the keynote in the New Testament; namely, the path of faith in and love for the Supreme Being, and the perseverance in the Great Work of ascending and uniting with Him, by freeing the soul of its material and psychic attachments and desires, the very foundation of which is the ego. It is not only the daily dying, overcoming or sublimating of the physical senses, but of the ego as well, which is absolutely necessary before we can obtain Eternal Salvation or Liberation. No strange thing or 'otherness' can enter the Eternal Essence.

The Saints give definite instructions to their disciples, telling them how to withdraw all the attention from the sensory fields below the eye level and bring the consciousness into the center between the eyes, called Tisra Til. When this is duly accomplished, all feeling and sensation is withdrawn from the body and gathered in this center. This is the process of which St. Paul spoke when he said, "I die daily". It is the completion of the first step for ascension inward and upward into the higher spiritual regions. In such a state one is dead to the world but alive inside, in the center of consciousness, by the Lord's Grace of the Eternal Sound Current, His Word, His Truth and His Love which sustains all.

The five prana currents in the body are not interfered with nor used in this process of withdrawal, as in other types of yoga. Only the five currents of energy which flow through the five senses and cause desires and thoughts are withdrawn and lifted up to higher states of awareness. When this is done according to the instructions of the Saints, the consciousness can return to the body at will, without harm or strain anywhere.

In the New Testament, Jesus definitely points out the necessity of purifying the desire principle:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (MAT. 5: 27, 28)

Accordingly, Jesus clearly indicated that the very thought or desire in the wrong direction is a sin even without the physical deed or motor expression of the act. This also explains the fall of Adam and Eve in the garden of Paradise, before they were expelled from it into the human form.

The same idea of purifying the '*desire body*', the Sukshma Prana, is clearly brought out in the following quotation from the Bible:

"And if thy right eyes offend thee, pluck it out, and cast it from thee." etc.  
(MAT. 5: 29)

Of course, this does not mean that we should remove the physical eye, but that we should REMOVE THE SENSORY OBJECT AND CURRENT FROM THE FOCUS OF THE MIND.

That temptations and trials will continue to come our way, we may be sure, and that in itself is not a sin. The sin is committed **when we dwell on them** and continue to focus our attention on them, either **with** or **without** acting upon them.

Beholding, coupled with a feeling of desire, is an involuntary attraction or concentration which calls for motor energy to fulfil the desire and sensation which, if not acted upon or sublimated, remains in the background as an unfulfilled craving and will rear its ugly head during our unguarded moments, the most opportune time for its victory.

People have been known to physically blind themselves or to put on physical blinders because of this admonition in the Bible, simply because they did not realize that it was the 'desire" and **the thought behind it that had to be plucked out**, while **retaining the organs of sight**, etc. Destruction of the physical organs only adds insult to injury and still does not eradicate the desire or craving. In fact, by so doing, the evil is intensified. Neither does one become saintly by not having physical sight.

**"And if thy right hand offend thee cut it off, and cast it from thee, etc." (MAT. 5:30)**

Here, the motor energy current of action is implied. Whatever action is wrong, do not dwell on it. Renounce it, clear it out of your mind, cut it off from further energy supply by discontinuing the action of wrong-doing and sublimating it into proper channels, which can be done only under the proper guidance of a True Master or Mystic.

That makes sense as excellent advice and good psychology; but, to become a cripple through the physical application of this admonition solves nothing, as many have learned to their great sorrow and disappointment. Again, the physical is not the cause; it is only the agent through which these mental and emotional currents are expressed as sensory motor action. And that desire continues to gnaw and increase more so without the vehicles of expression than with them. So the physical maiming and crippling solves nothing.

This further proves that the statements and parables of Jesus need the mystic interpretation in order to find the real inner message of value in these Jewels. Jesus personally spoke to the multitude in parables only; but gave the full explanation to His disciples, in private:

"And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into his belly, and goeth out into the draught?" (MARK 7: 17-19)

"And he said that which cometh out of the man, that defileth the man. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." (MARK 7:20-24)

The following statement of Jesus shows how faith in God, such as Abraham had, is not only righteousness but also the means of Salvation:

"How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words, But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (MARK 10:23-25)

This does not mean the riches in themselves, but rather the **attachment for** and **faith in them** or anything transitory. It is our own attitude toward a thing that makes it good or bad for us. Of itself it is neither good nor bad, but our abuse of it makes it so. It is the desires and indulgences which constitute the evil.

"(Be ye free from the love of money) Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that (with good courage we say) we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."(HEB. 13 : 5-6)

"Circumcision is nothing, and uncircumcision is nothing, but the **keeping** of the Commandments of God. Let every man abide in the same calling wherein he was **called**." (I. Cor. 7 : 19-20)

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." (Rom. 2:29)

"For we are the circumcision which worship God in the **Spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh." (PHIL.3:3)

"in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ."  
(Col. 2: 11)

It is the *desire* and the lower mind which must be circumcised in the consciousness of Christ Jesus, as He surrendered all even unto the death on the Cross.

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which **he had yet** being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which **he had** being **yet** uncircumcised.



"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;" (Romans 4:9-24)

These quotations show definitely how the Inner Life of Devotion and Faith is the essence of all Mystic Writings, and the **actual practice** of these qualities was once taught in every religion. It is not the form, but **living the life** which yields results. Mind and emotions must both be purified and co-operate with the soul in following the Path that leadeth unto Life Eternal.

The teachings of the Saints of the past and present put all emphasis on faith, devotion and love as the best method of controlling the mind and senses. Mere blind faith does not do it, but **faith coupled with effort** through devotion to the Supreme Being, through the Beloved Master on this earth who is already in Mystic Union with Him in the unheard of heights of inner penetration and Realization.

Under the able guidance of a true living Saint, disciples are able to proceed directly from the center of consciousness between the eyes instead of first taking the consciousness to the lower centers and proceeding upward from there. The Saints do not advocate suppression, but rather facing and understanding a situation. Suppression never solves anything but merely postpones the solving of a problem, and it only increases in size and becomes more involved in the meantime. Saints make it possible for us to tread the Path by constantly calling our attention to the Goal. And when our attention is on that which is more desirable, the lesser or lower is automatically conquered.

The energy is centered wherever the attention is fixed. That is why the Psalmist calls upon all followers to:

*"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." (Psalms 24: 7)*

This refers to the mind current and the attention current of the soul, until they blend with the Shabd Current.

Most methods of practice start with the lowest of the six chakras in the body. Even in the time of Saint Kabir, this method was still used. By concentration, the energy of the soul's sensory currents, the psychic prana, was to be collected first in the lowest or Muladhara chakra, then taken up, step by step-after many years of hard labor and suffering-to the Ajna chakra, referred to as the Tisra Til by the Saints.

This center between the eyes is where the consciousness normally dwells when the individual is in the wakeful state. According to the teachings of the Saints, it is also the link into the super-conscious realms. In fact, the Saints refer to the body as being made up of two parts-the conscious and the unconscious. Everything below the eyes is unconscious, and what is above the eyes is conscious. Therefore, the Saints teach us how to proceed from this first center of consciousness (between the eyes) without first wasting time and energy on the lower centers.

This first center of consciousness, the Tisra Til, which was the final goal in some methods, is spoken of by Jesus as the narrow gate, as fine as a camel's hair.

Our consciousness dwells at this lotus center of the white and gray petals. In sleep the consciousness descends to the throat center and below this point into the subconscious regions of the lower chakras. In deep sleep it sinks down to the heart or abdominal center, and that individual is hard to rouse.

Nothing is learned or controlled by unconsciousness. The yogi tries to bring consciousness into these lower centers by concentrating the mind energy and attention there consciously. Some spend hundreds of years at it, and some thousands. This is only a method of control, and the mind has a way of reverting to old tracks under stress of temptation or in fits of anger. Nothing lasting is gained spiritually by concentrating on the lower centers. Besides, the practice is too severe and drastic to be attempted in this age, and it is utterly unsuited for the western mind and body. Until the center between the eyes is crossed **consciously**, the Narrow Way is not found, and the real upward Spiritual Journey has not yet started.

In the year 1861 the Great Saint, Swami Ji of Agra, began to teach a new system of release for the soul by starting all concentration at this Tisra Til center of consciousness, and going in and up from there. He taught His followers how to go in and up at the very center which was the final goal for those who practised concentration at the lower centers. He said, why go down first from the center of consciousness, when you can draw the energy up to it from all the lower centers by the method of concentration taught by the Saints. In this way not only much time and effort are saved,

but the Goal is also much higher than that reached by previous methods and revelations.

The Saints and True Masters or Mystics are the only living authority for this sublime Mystic Road of the Inward and Upward Journey of the Soul. This Journey is known as Spiritual Transport. When, out of their great love and mercy, They take on a disciple, They assume the responsibility of guiding and protecting that soul until it has attained God-Realization in the Eternal Region of Sach Khand. The soul may become wayward and forget the Master, but the Master never leaves the soul.

The progress of the soul is made in proportion to his past *karmas*, coupled with the Lord's Grace, and through his faith and devotion in the effort made during concentration, as he has been taught, to raise his consciousness internally to higher regions, as well as the degree of humility and service to mankind in his daily life. His outer conduct in his dealings with others also improves in proportion to his inner progress.

The present or Kriyaman karma of the soul is also a factor which must be fulfilled; that is, through the help of the Master, all accounts are to be settled and all debts paid. From the time of Initiation, The Master takes full charge of the karma of the disciple. If the disciple surrenders himself to the Master, He sees to it that at no time is the load greater than he can bear, but enough to pay the debt and learn the lesson of humility and love. That is the main objective in paying off karma. And only with the help of a living Master can we do so without at the same time incurring new debts.

Karma is not really a punishment, but rather a necessary remedy and measure to re-establish the balance of justice and the equilibrium of forces at work. The Master takes care of the disciple and balances and apportions all his karma to suit his needs, so that he can make the fastest progress possible in any one life if the love for the Master is great.

Some souls still have latent desires and attachments which they cannot as yet **willingly** surrender. The Saints never use force nor do They speed the pace any more than the disciple is ready and willing to travel. The Great Master, Sawan Singh Maharaj Ji used to say, "Slow and steady wins the race.'

It may take three life-times, but never more than four, to reach the Goal of God-Realization. Each soul sets the measure of his own progress by the degree of surrender to the Will of God in all things and his effort at devotional practice, together with his love and service to his Master or Guru.

Some minds are less pliable and co-operative than others. And the great love of a few sincere followers is also by the Grace and Compassion of the Guru. Much can be forgiven when they love much, for love fulfils all laws and all measures. Love lights the lamp of final understanding or real knowledge. Love is a consuming fire of all lesser things. It is a vortex of attraction which raises all into its own center of being and Reality. It is beyond the mind and all temporal measures. It is the Essence out of which all things were created, and it is the finality of Home, Peace and Bliss in the Eternal Regions.