

Mother's Holy Science

by
The Reverend Mother
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Excerpts from a talk
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entitled
“The Throne of God”

For use in the studying
Swami Sri Yukteswar's
The Holy Science.

Our Bible reading this morning is from St. John, chapter 1, beginning with verse 1:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name:”

I want to talk to you today, no I want to read you something else here from Revelations, chapter 4, verse 6:

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

I want to talk to you about “The Throne of God”. It all begins at the throne where God resides. You remember with my own particular

sense of humor that many times I have told you that God was, He is and He always will be, but in the beginning He was and it seems that He was residing in the stillness of Himself, just filled with the bliss of His own presence. But all of a sudden, He wiggled His big toe and He became conscious of Himself. That made Him curious and He decided that He wanted to know about Himself and He went exploring. And as He went exploring, He went forth from Himself and that beginning was the Word, which was with God and then came forth. You will notice that it says in verse 12, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

As you know, I was in India for a full year the first time I was over there. And I was under the direction of a master who believed only in the name of God. And this says, “. . . even to them that believe on his name.” And yet Ramdas felt that that was the easiest way to go to God, to believe on His name, to repeat the name of God. But unless you repeat it with full consciousness, with love, devotion, desire for God, you will not accomplish your purpose.

In Revelations, the four beasts before the throne are time, space, the Word and the atom. God is, as I've said, was and always will be. When He decided to go out from Himself He used His omnipotent force; that force became the expulsion from Himself outwardly. Then He used the force of omniscience. Now omniscience means the knowledge of everything that is, but that omniscience is the attracting force. It is that force which wants to go back to God. It is that

which is the joy from which this whole world was created, the joy and the bliss of God. It is the magnetic force within man. Then we are told that He is also omnipresent. And that omnipresence is the Holy Ghost.

The whole thing came about when God's omnipotence and His omniscience came together and one created the expulsion, one created the magnetic force, or the feeling. And that feeling can also be determined as love, the great love of God. That love is separated from what we call human love. Human love is merely a reflection of that love. And human love is the love that is brought to men in the darkness of their understanding. You remember that it said that he came to his own and his own knew him not.

God is in every atom of space, in every form that walks the earth. But in the combination of the omnipotence and the omniscience of God, there came a sound because one is going forth and the other is returning. Down at the bottom for a moment in time there is that which sustains or it brings the form into manifestation. And so we have identified ourselves with that form. But this created the Word which was called "Aum" in the beginning and which the Christians called "Amen" [Ay-men] or "Amen" [Ah-men]. It is that Word which went forth, and as it did it brought on the idea of change or separation. And change denotes time. Every time there is a change then time is denoted.

Also when you think of the bringing forth of that sound of Aum, then we think of space. Because every time you have change, every time you have time, then there must be space to go along. So you have everything emanating from that first Word. The four beasts before the throne are time, space, the Word and the atom. Now out of this projection came the atom, and that is the ignorance of man. And that atom is man himself in human form and it is housed in the heart or feeling. Because it is through the feeling in the heart that we feel that we are separated from God because we have identified ourselves with the little "I" instead of the great "I Am" of God. So we feel ourselves separated from God. That is the Great Fall.

It is said that there are seven worlds and this is denoted in Revelations by the seven churches.

And of course the Catholic church, in putting forth the explanation of all of this to man, used the seven cities in Europe at that time to describe the different states or the different worlds of consciousness of man. The same thing has been done in the Indian scriptures and in every scripture in the world.

There are saviors who come into the world and these are great, enlightened souls. In India they call them avatars. The avatars are those who take form without being born into the mother's womb. The avatars have the same status but come with a special purpose, and they are born of a human mother. They go through all of the various experiences of the human in order to learn the truth as though they came in total ignorance, which in the human sense they do, but not in the Divine sense, because they come with no karma of their own. And they go through all of life's experiences and thereby, learn the truth. They have to lift themselves up. They have to go through the seven states of consciousness within themselves in order to become one with God who sits on the throne of their own consciousness. This is quite an experience. And it is called the Way of the Cross and the Crucifixion.

The Truth is One. And so the spiritual teacher takes that same one Truth and tries to express it in various ways to make you understand where and how this world came into existence. It is the expression of God Himself, and yet these four words - the Word, space, time and the atom - are merely ideas. They dissolve; they change all the time. There is change from the moment of conception in the womb and the child grows into a human being. The child is born and then it continues to grow until it reaches the height of its growth, whether it be a man, a woman or whatever. This is true of everything that is put in the ground in the form of a seed. It is true of the whole animal world, of the bird kingdom, of everything! It comes from an egg or from a seed, and before what is in that egg or that seed can come forth it must be broken. There is the pain of breaking away, of bursting through that shell or the outer coating of the seed before you can reach out for the Light of God.

So you are given, in your human make up, seven spinal centers. These are called the seven

churches and each one of them has the Light of God in them, the electrical forces. Everything is centered -the whole life force - in the heart. But it is that very heart that brings on the idea of separation.

Now, you have intelligence and that intelligence is used to teach you the truth, to make you aware of what is true and what is false. The mind is used for the purpose of giving you that intelligent truth. But the mind, because it wants to go the darkness, because it has descended into the atomic world, is unable to grasp the light. So what it sees, what is covering this whole thing is the reflection of the great Light of God. You have to go through the seven steps or the seven churches or the seven states of consciousness housed in the spine of each human being before you can come yourself before the throne of God. You must conquer these four beasts, the idea of separation.

Now, that's quite a feat. Because we have to get up in the morning at a certain time in order to get to work or to keep our appointments. No matter what our life is, we get up as a rule, if we are living an ordinary life, and start our day out. Then comes the darkness. Everything that God has expressed is a part of what I am telling you, the darkness and the light, yet God Himself is total light, total fire, total love, total consciousness, total existence. In order to find out this existence and become one with that, you have to go the way of your own cross. This means to be morally responsible in the beginning, to obey the laws of God, not to do the things which satisfy only the senses. The senses have to be fed to a degree to keep man alive, to keep his existence going in this world. But the attention should not be on the things of the senses but rather on the Source of everything there is in this world.

So man goes on his spiritual journey, and he goes through many, many experiences. Some of them are good and some of them are bad, but that again is the repulsion and the attraction of the working, the play of God. And you cannot escape it in the ordinary world, in the ordinary consciousness. You have to develop this feeling of joy, of peace, of happiness and, above all, of divine love in your heart. And that divine love

extends beyond anything human; it is unconditional. It is the type of love that it is said that Jesus gave all of mankind, but the particular love and care was given to the disciples who gathered around his feet. He chose twelve. These twelve are represented by the twelve powers within man and his ability to use them to keep himself in existence. These are your twelve powers. So, in the beginning, you are dealing with the ghost, or the human ego. Then, gradually, as you go through the various experiences which are very difficult for you because you are so engrossed with your little self that you take exception to every little thing and you build a mountain out of it. The Savior comes to take you out of the darkness into the light, to hold forth the Truth, like you would hold a carrot in front of a horse's nose in order to make him go. Sometimes in the human sense, it seems like, with the horse, we never get to eat the carrot. But the reason that we don't get to eat the carrot is because we do not make the supreme effort.

We are filled with self-pity. We are filled with many forms of neurosis which keep us bound in darkness and ignorance. The Savior comes to break that neurosis, to take you out of the darkness into the light of God within yourself, to lift you up. When you are lifted up then, "to all them that received him, to them he gave the power to become the sons of God." That again is very definite verification that Jesus was not the only one. To all who received the consciousness, the spirit, the love, the truth which was within him and applied it to their own lives, to them gave he the power to become the sons of God. But yet it was not Jesus, the man, who did this. It was the eternal Son, that one which emanated forth as a result of the union between Spirit and Nature, the repulsion and the attraction, the repulsion and the magnetic force which brings love into existence. It brings human love, but that human love then is many times dissatisfied with what it has chosen. But the very fact that you go through these human experiences give[s] you but one place to go sometimes and that is to God, because you don't get what you want in the human sense. Finally you turn your full consciousness to God because you've tried everything, you've tried to get comfort and help with everybody but you haven't been able to do

it. So then the Master comes, that one who is the epitome of love and teaches you the way of love, the way of Truth.

And he had to go through—all these who go through this [crucifixion] experience have to go through the seven worlds before they come—er—go beyond these four beasts of the throne and the four beasts are indeed fierce to conquer. But man, if he is enough in love with God, and only if he is (and he must eventually be in some lifetime or another), must be willing to face those four beasts and kill them, if you will, and go beyond them. When he has killed those four beasts within himself, then he still has to kill the dragon and that is the memory of what the senses enjoyed while they were in the human state. Only then does he come before the throne of God and just as it is within man, so it is in all creation. Every thing is built in the seven. There are seven spinal stairways which man must climb even after he has climbed the seven stairways of his own being and realized his oneness with God within himself. Then if he wants to go further into the Infinite he has to continue on his journey until he reaches the time when he is only a light form, and then he is finally absorbed into the one Great Light of God, the great “I Am That I Am”.

The Hindus have the story about the egg and how the egg is that which goes out first and evolves into all that we call the world and beyond. Then He withdraws it to Himself. The time spans of the going out from Himself and the returning to Himself are called in Hindu terminology “yugas”. There are four yugas on each side--four different types of experiences or spaces of time. And there are so many thousands of years in the outgoing and so many thousands of years in the returning. And down at the bottom is called the Kali Yuga Age, or the age of darkness. We are now, according to Sri Yukteswar, 201 years in the Dwapara Age, out of the age of darkness; it has passed. And yet, look how great that darkness must have been and still is with what we are facing today, and how far we have to go until we reach that golden age where we can have transference of thought, where speech will not even be necessary, where we will be people filled with the light of God, where there will truly be peace on earth. And so when God, having come out from Himself, so to speak, through

creation as it is called, or expression, returns to Himself then He absorbs Himself into Himself. And then it is said that it is His *lila*, and He goes out and He plays all over again. It is His play.

What you come to get is the gold of the Spirit, and you have to conquer those four beasts before the throne—go beyond time, space, the Word and the atom if you’re going to do it, and you’ve got to be willing to. But if you are willing, the rewards are tremendous because you find out that there is no such thing as death. That, as it says in the Bible, “Though he were dead, still he *lives*.” “Though he were dead, still he lives.” It is the Christ Consciousness, the eternal Son of God which lives beyond the state of death, and so do you if you would learn to have such power. Just think of the tremendous power that you have lying latent in your being which you waste, which you turn away from and just waste your time, meandering through the world of the senses, taking it so seriously and bringing trouble upon trouble upon yourself.

There is not one single thing that happens in this world that has not been brought about by some thought, some word, some action of man. All these atoms are put together and we have a form. All the atoms are put together and the whole animal world in its various forms exists. In the vegetable kingdom, in the bird kingdom, in the kingdom under the sea --everything is made up of all of this. And the whole thing can be dissolved just like that. But God, who is the real You, can never be dissolved.

So I ask you to make the effort. I ask you to meditate upon God at every given opportunity. To keep His holy Name upon your lips. To put Him first. To love Him, to worship Him, to adore Him, to want *Him* and your union with Him above everything in the world. And if you will do that, to seek Him and His kingdom first, then everything in your kingdom will be wonderful and beautiful. And all the days of your life will be lived in joy and in happiness. The choice is yours. Which way do you want to go? Personally, I want the throne of God.