

"LOOK, THE KINGDOM OF GOD IS
WITHIN YOU"



Questioned by the Pharisees about when the kingdom of God would come, answered them saying, "The kingdom of God cometh not with exterior appearance, nor say: Lo here or lo there, because lo the kingdom of God is within you" (Luke 17:20-21).

Jesus speaks to the man, to the perennial aspirant to the permanent happiness and to the liberation from suffering:

"The kingdom of God - of the Eternal Cosmic Consciousness, unchanging and ever blessed - is within you. Contemplate your soul reflecting the immortal Spirit and you will discover your I embracing the infinite empire of the love of God, of His wisdom and bliss, present in every particle of vibrational creation and in the Absolute Transcendental exempted from vibrations. "

Jesus' teaching about the kingdom of God - sometimes in direct language, others in parables full of metaphysical meaning - can be considered the core of his entire message.

The Gospel records that at the beginning of his public mission "Jesus came into Galilee, preaching the gospel of the kingdom of God." In his exhortation, "Seek first the kingdom of God" is at the essence of the Sermon of the Mount. In the only prayer we know he had taught to his disciples he pleaded to God: "Thy kingdom come."

Again and again, Jesus spoke of the kingdom of the Heavenly Father and how to achieve it:

"One who not born of water and Spirit cannot enter the kingdom of God."

"Strive to enter by the strait gate; because i tell you that many will try to enter but they will not."

"No one has ascended into heaven, but he that descended from heaven, the son of man which is in heaven. And as Moses lifted up the serpent in the desert, so it matters that the son of man be lifted up. "

"And if your eye offend thee, fling it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into fire of hell."

"I am the door: if anyone enter by me will be saved; will enter and out, and will find pasture."

"I am the Way, the Truth and the Life. No one comes to the Father except through Me. "



Paramahansa Yogananda in meditation

Counting this and other statements of Jesus concerning the Kingdom of God, we perceive that provide us a comprehensive understanding of his clear statement in this verse: that the kingdom of God is not found in "outward appearance" - using the senses of sight, hearing, taste, smell and touch, in tune with matter - but in the internalization of consciousness, in order to perceive the Divine Reality that is "within you".

"The kingdom of God does not come in response to sensory appearances, neither can find it those who say: 'Look, it's here, or it's somewhere in the clouds'. Instead, concentrate in your inner self and you will find the sphere of divine consciousness, hidden beyond your material consciousness."

Many people think of heaven as a physical place, a point in space high above the atmosphere and beyond the stars. Others interpret the declaration of Jesus about the coming of God's Kingdom as referring to the coming of a Messiah who would establish and govern a divine kingdom on earth. In fact, the kingdom of God and the kingdom of heaven consist, respectively, in the transcendent immensity of Cosmic Consciousness and in the causal and astral celestial kingdoms of vibratory creation, which are considerably more subtle and more attuned to the will of God than the physical vibrations arranged like the planets, the air and the earth environment.

Material objects recognized as sensations of sight, hearing, smell, taste and touch are made up of a set of forces that originate and are beyond the ability of observation of human consciousness.

Matter is physic energy condensed; the physical energy is astral energy condensed; and the astral energy is the condensation of the primal thought force of God. Therefore, the Cosmic Consciousness is hidden within and behind the layers of matter, of physical energy, astral energy and thought or consciousness. The same thing that happens in the macrocosm, occurs in the microcosm of human body: Cosmic Consciousness, characterized by ever new joy and immortality, is the creator of human consciousness and, as such, in it is immanent.

From the infinite Cosmic Consciousness are conceived the individual souls; these individualized ideations of God thought were coated with two additional layers of external manifestation, with its causal forces of consciousness, condensed in the astral body of energy.

The incipient source of all shapes and vibrational materials is in the vital luminous Consciousness and in the mortal body of flesh and bones.

So, the kingdom of God is not separated from the kingdom of matter, but are within it - subtly permeating it as its origin and mainstay - as beyond it - existent in its endless mansions of the Father beyond the limited physical cosmos.

That is why Jesus said it is useless to seek the sky with consciousness focused on material vibrations - identified with body sensations, pleasures and earthly comforts. In the kingdom of matter and of body awareness, man finds diseases, as physical and mental sufferings; but turning himself to inner realm, discovers the Comforter, the Holy Spirit, or Cosmic Vibration of *Om*, manifested in the subtle cerebrospinal centers of spiritual awareness.

Letting himself drag outwards by the stream of material consciousness, means being engulfed, like it or not, by the hell of the Satan kingdom - the sphere of earthly attachments and limitations of the mortal body. Follow the stream of consciousness that leads us inward, meditating on *Om*, means reaching the blessed Kingdom of God that exists behind the opaque barrier of physical existence.

The communion with the divine Comforter brings tuning with the Christ Consciousness that inhabits the body, manifesting as the soul always Is - perfect. Through the deeper communion with Christ Consciousness arises the perception of unity of the soul with the Omnipresent Spirit - the little "i" expands in the infinity "I", comprising the unlimited divine kingdom of Bliss ever-existing, ever-conscious, ever-new.

Every soul confined to the body can discover the kingdom of God if dive within in meditation, in order to transcend human consciousness and achieve successively higher states of superconsciousness, Christ Consciousness and Cosmic Consciousness. Those who meditate deeply, concentrating intensely on the state of silence or neutralization of the thoughts, remove their mind from the material objects of sight, hearing, smell, taste and touch - of all bodily sensations and of the disturbing mental restlessness. In this state of inner focus stillness, they find an ineffable sense of peace. Peace is the first glimpse of the inner God's kingdom.

Devotees who, by this way, can internalize their mind easily, concentrating entirely on the resulting state of peace, surely will enter in the realm of divine consciousness. This realization gradually expands into Omnipresence, Omniscience, ever new Bliss, and visions of the eternal kingdoms of light, where all the liberated souls move in God, materializing or dematerializing easily.

Nobody can enter in this heaven of Cosmic Consciousness unless he deeply internalize his consciousness through the gates of concentration and devotional meditation. That is why Jesus stated categorically:

"The kingdom of God is within you", it means, in the transcendental states of their soul perceptions.



There is a remarkable correspondence between the teachings of Jesus Christ, in respect to the entry into the "Kingdom of God (which) is within you" and the teachings of *Yoga*, expressed by Lord Krishna in the Bhagavad Gita, about the restoration of King Soul, the reflection of God in man, as the legitimate ruler of the body kingdom, with the full realization of the divine state of soul consciousness.

When man sets within this realm of divine consciousness, intuitive perception of the soul awakes, trespasses the veils of matter, of life energy and consciousness, revealing the divine essence at the core of all things.

*He dwells in the world, involving everything - everywhere,
His hands and His feet; present on all sides, His eyes
and His ears, His mouths and His heads.
Shining in all faculties of the senses and, yet,
transcending the senses, without attachment (to creation), yet, the*

*Mainstay of all, free from gunas (modes of Nature) and, yet,
The One which enjoys them.*

*He is in and out of everything that exists, which is animated
and unanimated, close is and also far; imperceptible
in His subtlety.*

*He, the Indivisible, appears as countless beings; He
maintains and destroys these forms and, then, recreates them.*

*The Light of All Lights, beyond the darkness; itself
Knowledge, and what is needed to know, the goal of all
learning, He sit in the hearts of all.*

(Bhagavad Gita XIII:13-17).



Raja Yoga, the royal path of union with God, is the science of authentic perception of the kingdom of God that is within each one. Through the practice of sacred yogic techniques of internalization, received during initiation, conferred by a real guru, you can find this kingdom by the awakening of the astral and causal centers of life force and consciousness, in the spine and brain, which are the entrance to the heavenly realms of transcendent consciousness. Whoever achieves this awakening knows the omnipresent God - both in His Infinite Nature as the purity of his own soul, and even under the cloak of illusory forms and material changeable forces.

Patanjali, the foremost exponent of *Raja Yoga* in ancient India, outlined eight steps to be followed for the ascent to the inner kingdom of God:

1. *Yama*, moral conduct: refrain from harming others, of falsehood, of steal, of intemperance and greed.

2. *Niyama*: purity of body and mind, contentment in all circumstances, self-study (contemplation), and devotion to God.

3. *Asana*: discipline of body, so that he can take over and maintain the correct posture of meditation without fatigue or physical and mental restlessness.

4. *Pranayama*: techniques of controlling the vital energy that calm the heart and respiration, and that remove sensory distractions of the mind.

5. *Pratyahara*: the power of complete stillness and inwardness of mind that occurs when the mind withdraws from the senses.

6. *Dharana*: the power of using the inward mind to unidirectional concentrate on God - in some aspects by which He reveals Himself to the devotee's inner perception.

7. *Dhyana*: deep meditation by the intensity of concentration (*dharana*), which allows to conceive the immensity of God, with His attributes, manifesting himself in the infinite divine expansion of the Consciousness Cosmic.

8. *Samadhi*, union with God: the complete knowledge of unity between soul and spirit.

All devotees can find the door to the kingdom of God focusing on the spiritual eye, the center of the Christ Consciousness, at the point between the eyebrows. Long and deep meditation, as taught by a true guru, enables us to gradually convert the material body awareness in to the perception of the astral body and, with the awakened faculties of astral perception states, intuit more and more deepen states of consciousness until reach the oneness with the Source of consciousness.

When crossing the door of the spiritual eye, we leave behind all attachments to matter and to the physical body and gain access to the endless inner regions of the kingdom of God.

The tissues of the physical body are made up of cells; the tissue of the astral body is composed of *lifetrons* - intelligent units of light or life energy. When man is in a state of body attachment, characterized by tension or contraction of life energy into atomic components, the *lifetrons* of the astral body become compacted, circumscribed by identification with the physical form. By metaphysical relaxation, the lifetronic structure begins to expand - the grip of the flesh on one's identity loosens.

By deeper and deeper meditation, the energy frame of the astral self expands beyond the boundaries of the physical body.

The lifetronic body, being of a sphere of existence unconfounded by the delusional stricture of the three-dimensional physical world, has the potential to become one with the Cosmic Energy pervading the whole universe. God as Holy Ghost, Holy Vibration, is the Light of Cosmic Energy; man, made in the image of God, is composed of that light. We are that Light compacted; and we are that Light of our Universal Self.

As a first step toward entering the kingdom of God, the devotee should sit still in the correct meditation posture, with erect spine, and tense and relax the body - for by relaxation the consciousness is released from the muscles.

The yogi begins with proper deep breathing, inhaling and tensing the whole body, exhaling and relaxing, several times. With each exhalation all muscular tension and motion should be cast away, until a state of bodily stillness is attained. Then, by concentration techniques, restless motion is removed from the mind. In perfect stillness of body and mind, the yogi enjoys the ineffable peace of the presence of the soul. In the body, life is a temple; in the mind, light is a temple; in the soul, peace is temple.

The deeper one goes into the soul the more that peace is felt; that is superconsciousness. When by deeper meditation the devotee expands that awareness of peace and feels his consciousness spreading with it over the universe, that all beings and all creation are swallowed up in that peace, then he is entering into Cosmic Consciousness. He feels that peace everywhere - in the flowers, in every human being, in the atmosphere. He beholds the earth and all worlds floating like bubbles in that ocean of peace.

Inner peace initially experienced by the devotee in meditation is his own soul; magnified peace he feel when he goes deep is God. The devotee who reach the experience of union with all things, established God as the temple of His infinite inner perception.

*In the silence temple, in the temple of peace, i'll meet you, i will touch Thee, i
will love Thee!*

i'll take You to my altar of peace.

In samadhi temple, temple of bliss,

i'll find you, i will touch Thee, i will love Thee!

And flattered you'll go to my altar.

When restless thoughts are eliminated, the mind transforms in a natural way in a sacred temple of peace. God insinuates His presence in the temple of silence and then in the temple of peace. First the devotee finds Him as peace flowing from the mental state in which all thoughts become pure intuitive perception. He touch the Lord with the love of his heart and feels Him as joy; his pure love incites God to manifest Himself in the altar of peace perception.

The advance devotee feels God not only in meditation, but keeps Him constantly in the altar of peace of his heart.

In the temple of *samadhi* - union with the peace that is the first manifestation of God in meditation - the devotee discovered a state of bliss always new, a joy that never decreases.

Bliss is a state much more deeper than peace. As a speechless person serve nectar but has no way to describe its ambrosial taste, also the enrapture of bliss found in *samadhi* temple leads to speechless eloquence. Only that joy can satisfy the innate aspiration of the human heart. In patient meditation, persistent, day after day, year after year, the devotee full of love asks to the Lord:

"Come to me as joy in samadhi unity and stay forever in my heart in the altar of bliss!"

When in our hearts - in harmony with the hearts of all who love God inside the temple of silence and bliss - we rejoice in the joy of our only beloved, that unified joy becomes an immense altar of God.

It is up to man as a soul, to practice this inner silence: finding God now. Using the senses, in the middle of everyday life demands, the devotee retains consciousness:

"I'm sitting on the peace throne of inner silence."

During the activity he remains inwardly retracted:

"I am a god of silence on the throne of every action."

His equanimity is not disturbed by unruly emotions:

"I am a prince of silence, sitting on the throne of balance."

His inner self, in harmonization with eternity, rejoices in life and death:

"I'm a king of immortality reigning on the throne of silence. The destruction of the body, the insults of illusion to the soul, the impositions of unrest, the tests of life... all are just dramas in which I'm working and which I watch as a divine entertainment. I can stage my role for some time, but always in the inner refuge of my silence, contemplating the conduct of the plot of life with the quiet joy of immortality."

If through the practice of meditation we persist in knocking on the doors of silence, the Lord will answer:

"Get in! I whispered you through all the disguises of nature, and now I tell you:

"I'm Joy - the living Fountain of Joy. Bathe in My waters; purifying your habits and your fears. I dreamed a beautiful dream for you; but you My son, have transformed it in a nightmare!" God wants no longer His children to be prodigal sons and that they fulfill as immortals their role in life, to leave the stage of this earth and can say:

"Dad, it was a good entertainment but now I'm ready to return Home."

It is a sin against the divine nature's of the I judging that there is no chance of being happy, abandon all hope of achieving peace.



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