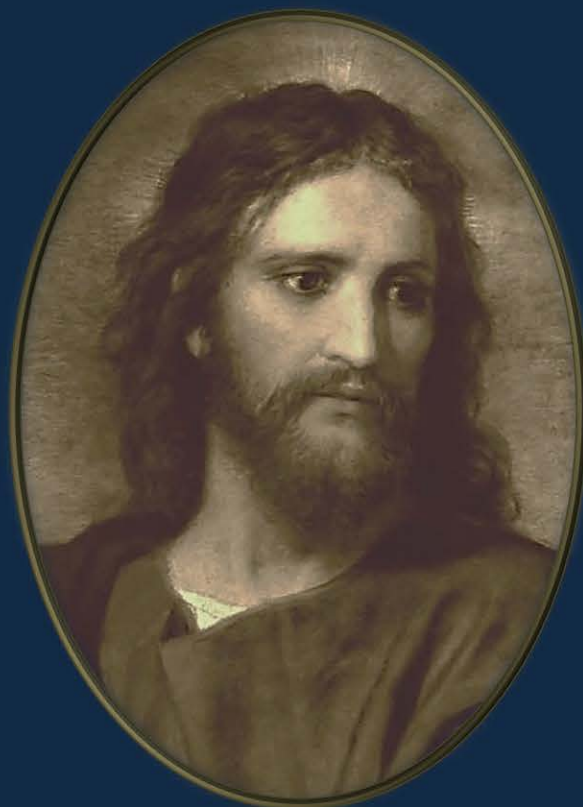




The Christian Academy of Truth



*"And ye shall know the truth, and the
truth shall make you free"*

John 8:32

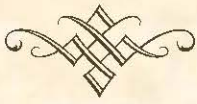
Chapter 7: The Advanced Methods of Truth



Published by the International Publications
Board of The Christian Academy of Truth

Copyright © 2023 The Christian Academy of Truth. All rights reserved.
Chapter 7: The Advanced Methods of Truth. First Edition.

These teachings may be freely distributed but may not be amended or altered in any form or by any means without the permission in writing from the International Publications Board of The Christian Academy of Truth.



Important Reminder

As mentioned in the Introduction to these teachings, the eight chapters of The Christian Academy of Truth have been compiled in a very specific sequence and need to therefore be studied in none other than that particular sequence. That is, from the beginning of Chapter 1 all the way through to the end of Chapter 8. Lest one will become confused and thusly unable to correctly understand all of the information conveyed.

To read the Introduction, go to:

<https://www.thechristianacademyoftruth.org>



“The soul is bound to the body by a chain of desires, temptations, troubles and worries, and it is trying to free itself. If you keep tugging at that chain which is holding you to mortal consciousness, some day an invisible Divine Hand will intervene and snap it apart and you will be free”

Sri Paramahansa Yogananda





The Introduction to this Seventh Chapter

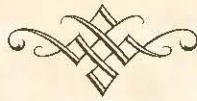
It is only by means of the practice of the advanced methods of Truth that one can greatly accelerate the pace of one's spiritual growth until such time that one has regained the utmost God-realization. Yet, it needs to be duly acknowledged that:

- 1. It is to no avail to practice the advanced methods of Truth without one first having recultivated the necessary peace of mind thereto by means of the everyday practice of the basic methods of Truth. For, if such advanced methods be practiced with a still restless mind (i.e. with a still uncontrolled and undisciplined mind), then one cannot derive any spiritual benefits from them.*
- 2. To maintain the necessary momentum wherewith to keep on exponentially accelerating one's spiritual growth, one will have to practice such advanced methods of Truth on an everyday basis. Because, for every day of non-practice, one will lose the spiritual benefits of seven days of practice.*
- 3. The supernatural powers that one will be slowly but surely recultivating during their practice are to never ever be misused or abused, lest the cosmic law of cause and effect will occasion one to personally experience all of the dire consequences thereof.*

As such, the practice of the advanced methods of Truth is to only be undertaken after having duly prepared oneself for them by means of the ongoing practice of all the basic methods of Truth and only after having firmly committed oneself to persistently and consistently practice them on an everyday basis.

There actually being but only two most advanced methods of Truth. The first one is consisting of one every day meditatively practicing the jivanmukta technique (as will be explained in Part III of this chapter). And the second one is consisting of one often contemplatively practicing those kinds of truthful affirmations wherewith to greatly improve the effectiveness of all one's meditative efforts (as will be explained in Part IV of this chapter).





The Contents of this Seventh Chapter

Part I: The Rationale for the Practice of Meditation

1. *The Purpose of Meditation*
2. *The Various Approaches to the Practice of Meditation*

Part II: The Scriptural References to the Practice of Meditation

3. *The Biblical References to the Practice of Meditation*
4. *The Bhagavad Gita References to the Practice of Meditation*
5. *The Eightfold Path of Yoga*

Part III: The Practice of the Jivanmukta Meditation Technique

6. *An Important Message to the Kriyabans of Self-Realization Fellowship*
7. *Why to Practice the Jivanmukta Meditation Technique*
8. *The Jivanmukta Meditation Technique Itself*

Part IV: The Practice of Spiritual Affirmations

9. *Why to Practice Spiritual Affirmations*
 - 9.1. *The Definition of a Spiritual Affirmation*
 - 9.2. *The Neurological Facts Pertaining to One's Everyday Notions*
10. *How to Practice the Spiritual Affirmations*
11. *The Practice of Spiritual Chanting*

Part V: The Guidelines for the At Home Meditations and the Group Meditations

12. *The At Home Meditations*
13. *The Group Meditations*

To Conclude this Seventh Chapter





Part I

The Rationale for the Practice of Meditation

1. The Purpose of Meditation

The purpose of meditation is for one to progressively regain at first one's Holy Ghost awareness and then one's Christ awareness and then one's Cosmic awareness and finally one's Infinite awareness. That is, by way of one:

- i) at first elevating one's predominant awareness in the cerebrospinal axis to the heart chakra (the seat of one's Holy Ghost awareness), thusly enabling one to esoterically re-experience every subatomic particle at first in one's human body and then throughout the entire human region of creation*
- ii) then further elevating one's predominant awareness in the cerebrospinal axis to the cranial chakra (the seat of one's Christ awareness), thusly enabling one to esoterically re-experience every intermediate energy at first in one's human body and then throughout as well the entire human region as the entire angelic region of creation*
- iii) then further elevating one's predominant awareness in the cerebrospinal axis to the medulla chakra (the seat of one's Cosmic awareness), thusly enabling one to esoterically re-experience every thought energy at first in one's human body and then throughout as well the entire human region as the entire angelic region as the entire archangelic region of creation*
- iv) thereafter voluntarily exiting one's human body through the medulla oblongata (then known as one's mahasamadhi) so as to at long last reclaim one's Infinite awareness (to regain the utmost God-realization)*

During all of which meditations, one is to always remain acutely aware of the all-pervasiveness of the substantive essence of God. As biblically endorsed by the verse "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

2. The Various Approaches to the Practice of Meditation

Throughout the ages, many yogis tried to improve the effectiveness of their daily meditations, which naturally resulted in there now being a wide proliferation of all kinds of meditation techniques. Each of these meditation techniques can, if righteously practiced, then certainly yield at least some spiritual benefits. Hence that, for instance, the righteous practice of a bhakti yoga technique will make one more aware of one's spiritual feelings of love and the righteous practice of a jnana yoga technique will make one more aware of one's spiritual feelings of wisdom.

It is because of all such meditation techniques having become so differentiated and fragmented over time that there arose a definite need to try to consolidate them into one overall system of yoga. Now known as the raja



yoga system¹, it is a compilation of the most salient features of all the other systems of yoga with a special emphasis on one highly specialized meditation technique. Which one will then have to consistently practice for as many times as is necessary for one to steadily raise one's predominant awareness in the cerebrospinal axis to every higher chakra. But which one will then of course – as previously explained by these teachings – only be able to do after having fully re-energized all of the major nerve plexuses below every such higher chakra.

There are many reasons why one might currently not be able to derive any significant spiritual benefits from one's daily meditations. To mention but a few of them:

- As just mentioned, one cannot elevate one's predominant awareness above any whichever chakra without first having fully re-energized all of the major nerve plexuses below that chakra. For it is the flow of the cerebrospinal energies through a chakra into all of such lower major nerve plexuses that one will then, metaphorically speaking, be experiencing as a very fast downward flowing river against which one cannot swim upwards.
- As even so heretofore mentioned, to derive the spiritual benefits from the practice of an advanced method of Truth, one has to first recultivate the necessary peace of mind thereto by way of the ongoing practice of all the basic methods of Truth.
- Some people are of the opinion that the practice of hatha yoga is in and by itself a meditative practice. What they are failing to understand is that the practice of the bodily postures (asanas) of hatha yoga is merely a means wherewith to try to alleviate one's bodily tensions and to thusly, as a natural consequence thereof, also try to alleviate some of one's psychological tensions. Thusly rendering the practice of such bodily postures only a preparatory – yet often necessary – means to the actual practice of meditation.
- Closely associated therewith, many have come to believe that every kind of yogic breathing exercise is an effective form of meditation. Yet, that belief is true only if such yogic breathing be conducted in a very particular manner, as will later be explained in this chapter. Otherwise, such breathing exercises can only result in an improved oxygenation and de-carbonization of the bloodstream and thusly, as a natural consequence thereof, then also in a somewhat improved peace of mind. Again rendering such 'normal' breathing exercises only a preparatory – yet often necessary – means to the actual practice of meditation.

In overall terms then, it ought to be clear that one cannot derive any of the sought after spiritual benefits from the practice of meditation if one does not know how to righteously conduct such meditations.



¹ The Sanskrit word 'raja' literally means 'kingly' or 'royal'.

Part II

The Scriptural References to the Practice of Meditation

3. The Biblical References to the Practice of Meditation

In the Holy Bible, the word 'meditate' is primarily being used as a reminder that one is to always remain mindful of the ever-righteous operation of the cosmic law of cause and effect, such as in Psalms 1:1-3 and Psalms 19:7-14. There are however a few biblical verses that, without them mentioning the word 'meditation' or 'meditate', are nevertheless either directly or indirectly referring to the esoteric practice of meditation:

- *"But thou, when thou prayest, enter into thy closet [thy bodily temple], and when thou hast shut thy door [the door of the five human senses], pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6)*

It is only by means of the practice of meditation that one can all the more avail oneself of the spiritual feelings and the mental powers of God.

- *"Be still, and know that I am God" (Psalms 46:10)*

It is only by means of the practice of meditation that one can regain the realization of being utterly and completely at one with God

- *"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves [you did not introspectively meditate], and them that were entering in ye hindered" (Luke 11:52)*

It is only by means of the practice of meditation that one can transcendently hear the cosmological Word of God (the key to all knowledge).

- *"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [referring to all delusive appearances]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [to firstly and foremostly be re-experienced] within you" (Luke 17:20-21)*

It is only by means of the practice of meditation that one can all the more re-identify oneself with the all-pervasive spirit of God (His highest kingdom). For remember that one's own spirit is in fact the spirit of God individualized within oneself and as oneself. As biblically endorsed by the verse "Ye know not what manner of spirit ye are of" (Luke 9:55).

From these verses can be clearly surmised that, if one is to exponentially accelerate the pace of one's spiritual growth, then one will have to habituate oneself to the daily practice of meditation.

4. The Bhagavad Gita References to the Practice of Meditation

In the sixth Bhagavad Gita chapter, Saint Vyasa chose to not only convey how one is to prepare oneself for the practice of meditation but also some of the practicalities that need to be adhered to whilst meditating.



How to prepare oneself for the practice of meditation

- *“O Son of Pandu, know for sure that a true yogi is to also be a true samnyasi [renunciant]. For he who refuses to renounce his worldly desires cannot fulfil his spiritual desires” (Bhagavad Gita VI:2)*

The same truth is in different words being conveyed by the biblical verse “No man can serve two masters: for either he will hate [despise] the one, and love the other; or else he will hold to [love] the one, and despise the other. Ye cannot serve God and mammon” (Matt. 6:24).

- *“When the right kinds of desires be pursued, then the human self [ego] is the friend of the spiritual Self [soul]. But if the wrong kinds of desires be pursued, then the human self [ego] is the foe of the spiritual Self [soul]” (Bhagavad Gita VI:6)*

If one is to derive the spiritual benefits from one’s daily meditations, then one has to first reconcile one’s human ego with one’s spiritual soul. And that practically means that one will then have to renounce all of the wrong kinds of desires and to thusly pursue only the right kinds of desires.

Some practicalities that need to be adhered to whilst meditating

- *“The yogi conducts his meditation sessions in a clean and quiet place. He covers his meditation seat, which is neither too soft nor too hard, with the right kinds of materials. His aim is to righteously practice those meditation techniques wherewith to interiorize the mind, wherewith to purify the heart, wherewith to become all the more impervious to the wiles and guiles of cosmic delusion” (Bhagavad Gita VI:11-12)*

In the original Sanskrit texts, the right kinds of materials are listed as kusha grass and a deerskin and a soft cloth. In a modern context, however, one can as well use a thick woollen blanket and a silk cloth to insulate one’s cerebrospinal energies from the earth’s terrestrial currents, so as to enable oneself to then more profoundly meditate.

- *“Firmly keeping the spine and neck and head erect and motionless, he calmly focuses his attention at the spot between and slightly above the eyebrows so as to try to clearly discern the spiritual eye. In so doing, he will be able to gradually abandon all worldly fears and to thusly – if continuing to live a brahmacharya [chaste and modest] lifestyle – eventually regain the utmost God-realization” (Bhagavad Gita VI:13-14)*

The instruction to keep the attention at the spot between and slightly above the eyebrows practically means that one is to calmly direct one’s inner gaze through that spot as if looking at a distant object.

In this regard, let the student be reminded of the fact that the Lord Jesus even so referred to that same spiritual / third eye with the words “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light” (Matt. 6:22).

- *“Therefore, my dear Arjuna, if you are to become all the more absorbed in Me, then you must learn to all the more control your body and your mind and your ego. Until such time that you have regained the ultimate peace of mind [nirvana paramam] wherewith to fully re-unite yourself with Me” (Bhagavad Gita VI:15)*

It is only when as well the body as the mind as the ego be appropriately controlled during the course of a meditation session that one can derive the spiritual benefits from that meditation session. This



practically means that during the course of every meditation session:

- 1) the body has to be restrained / stilled (i.e. to keep the body immobile)*
- 2) the mind has to be restrained / stilled (i.e. to keep the mind devoid of all worldly desires)*
- 3) the ego has to be restrained / stilled (i.e. to keep the ego subservient to the soul)*

As even so relayed by the biblical verse “Be still, and know that I am God” (Psalms 46:10).

5. The Eightfold Path of Yoga

The student will find the Eightfold Path of Yoga, as advocated by Maharishi Patanjali² in his yoga sutra 2:29, to be perfectly reconcilable with as well the Christian Bible as the Hindu Bible. That path is said to consist of eight limbs (major aspects) of yoga, all of which need to be consecutively mastered unto perfection if one is to regain the utmost God-realization:

1) The practices of yama (meaning ‘restraint / control’)

These are all of the fundamental don’ts on the spiritual path, such as:

- to not hurt or harm oneself*
- to not hurt or harm others*
- to not steal from others*
- to not exploit others*
- to not abuse the senses*
- to not abuse the procreative powers*

2) The practices of niyama (meaning ‘observance / discipline’)

These are all of the fundamental do’s on the spiritual path, which can be broadly categorized into:

- those necessary to purify the body:*
 - to adhere to the right kind of diet and the right kind of exercise regime*
 - to habituate oneself to the judicious practice of physical fasting*
- those necessary to purify the mind:*
 - to always remain positively-minded*
 - to pursue the right kinds of creative activities*
 - to study scriptural truths*
 - to habituate oneself to the judicious practice of mental fasting*
- those necessary to rehabilitate the ego:*
 - to practice the art of self-analysis*
 - to practice the right kinds of austerities*
 - to strictly heed all of the inner promptings of one’s spiritual conscience and spiritual intuitions*

3) The practices of asana (meaning ‘posture’)

These practices are consisting of one always maintaining the right kind of posture whilst standing and

² Meaning ‘the great seer (maha rishi) who is experiencing the creation-wide pool (patan) of energywaves (jal).



walking and sitting, so as to not impair / restrict the flow of one's cerebrospinal energies through one's chakras. This practically also means that one is to during one's meditation sessions:

- either sit in the lotus posture (padmasana) or on a straight chair (as explained in subsection 13.5 in Chapter 6 but without one then leaning against the back of the chair)
- keep the body motionless (excepting for one's breathing)
- calmly project the inner gaze through the aperture of the spiritual eye

4) The practice of pranayama (meaning 'life force control')

That practice is consisting of one trying to control the flow of one's cerebrospinal energies to and through one's seven chakras.

5) The practice of pratyahara (meaning "withdrawal of the senses")

That practice is consisting of one trying to retract one's sensorial energies from the five sense organs back to the medulla oblongata, as the means for one to recultivate one's spiritual sense.

It is only after having mastered the practices of pranayama and pratyahara that one will be able to successfully practice the next two steps / limbs of yoga:

6) The practice of dharana (meaning 'concentration')

That practice is consisting of one trying to introspectively focus one's attention on but one spiritual aspect of the Truth within oneself, such as on the operational features of a particular chakra.

7) The practice of dhyana (meaning 'meditation')

That practice is consisting of one trying to most comprehensively re-experience the three consecutive aspects of the Holy Trinity of God, at first within oneself and then all around oneself. As so relayed in the first section of this chapter.

8) The attainment of samadhi (meaning 'ecstasy')

There being two kinds of samadhis:

- savikalpa samadhi (referred to by Maharishi Patanjali as samprajnata samadhi): a transient / fleeting experience of the most supreme bliss during the practice of dharana
- nirvikalpa samadhi (referred to by Maharishi Patanjali as asamprajnata samadhi): the permanent experience of the most supreme bliss after having perfected not only the practice of dharana but also the practice of dhyana

The eightfold path of yoga, as outlined by Maharishi Patanjali, can thusly be regarded as an overall guideline on how to progressively actualize one's spiritual growth until such time that one has regained the utmost God-realization (nirvikalpa samadhi).



Part III

The Practice of the Jivanmukta Meditation Technique

6. An Important Message to the Kriyabans of Self-Realization Fellowship

Though the procedural aspects of the kriya yoga technique (as taught by Sri Paramahansa Yogananda) and the procedural aspects of the jivanmukta meditation technique (as relayed in this chapter) are somewhat different to one another, both techniques are nevertheless as effective. As such, the kriyabans of Self-Realization Fellowship should continue their daily kriya yoga practices as usual and can thusly disregard the practice of the jivanmukta meditation technique.

7. Why to Practice the Jivanmukta Meditation Technique

The purpose of one practicing the jivanmukta meditation technique³ is to avail oneself of the necessary skills wherewith to progressively master the practices of pranayama and pratyahara and dharana and dhyana. For it is by means of the everyday practice of that jivanmukta meditation technique that one can at first re-acquaint oneself with and then re-identify oneself with every consecutive aspect of the cosmological Word of God. As can also be surmised from the following verses and stanzas:

- *“And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory” (Eze. 43:2)*

This Old Testament verse serves to confirm the fact that one is perfectly capable of introspectively discerning as well the sounds as the lights of the cosmological Word of God (and his voice was like a noise of many waters and the earth shined with his glory). For in that verse:

- the term ‘the God of Israel’ is meant to collectively refer to all of the subatomic particles of one’s earthly body, as even so endorsed by the verse “Know ye not that ye are the temple of God, and that the Spirit of God [the Holy Ghost] dwelleth in you?” (1 Cor. 3:16)
- the phrase ‘And, behold, the glory of the God of Israel came from the way of the east’ serves to convey the notion that one’s healing powers / energies will always be flowing from one’s medulla oblongata (the spiritual east) through one’s seven chakras into all of one’s bodily cells (Israel)
- *“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them*

³ The reason why the technique has been so named is that a ‘jivanmukta’ (literally meaning ‘liberated whilst living’) is a person who regained the utmost God-realization in his / her current lifetime. As distinct from a ‘paramukta’ (literally meaning ‘supremely liberated’), who regained the utmost God-realization in a previous lifetime and who is thusly in effect an avatar.



that [thusly] believed were of one heart and of one soul: neither said any of them that ought [any] of the things which he possessed was his own; but they had all things common” (Acts 4:31-32)

The true-to-Life significance of these verses can be relayed as follows:

- *the phrase ‘And when they had prayed, the place was shaken where they were assembled together’ practically means that their meditations were so profound that they could sense the vibratory forces of all the subatomic particles of God (i.e. in His capacity as the Holy Ghost) both within themselves and all around themselves (the place was shaken)*
- *the phrase ‘and they were all filled with the Holy Ghost’ serves to confirm the fact that they had indeed re-expanded their human awareness to their Holy Ghost awareness*
- *the phrase ‘and they spake the word of God with boldness [confidence]’ serves to convey the notion that they were then confidently ‘speaking their mind’ from the perspective of their Holy Ghost awareness*
- *the mentioning that ‘the multitude of them that thusly believed were of one heart and of one soul’ practically means that they were then no longer perceiving themselves as separate entities, as can also be surmised from the verses:*

“For as we have many [physical] members in one body, and all members have not the same office [bodily function]: so we, being many, are one body in Christ, and every one members one of another [i.e. energetically and spiritually enjoined to one another]” (Rom 12:4-5)
- *the last portion ‘neither said any one of them that any of the things which he possessed was his own; but they had all things common’ serves to emphasize the fact that, because of them then having regained the same Holy Ghost awareness, they knew all of their earthly possessions to actually consist of the very same kinds of subatomic particles of God (their earthly possessions were common to all of them)*
- *“So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17)*

The only way to recultivate one’s indomitable faith in God is for one to at first introspectively listen to and for one to then transcendently re-identify oneself with all of the electromagnetic energies of God (the cosmological Word of God).
- *“And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Eph. 6:17)*

The more profoundly one listens to the cosmological Word of God and the more comprehensively one re-identifies oneself with that cosmological Word of God, the more one will be partaking not only of His mental powers but also of:

 - *His spiritual wisdom (metaphorically referred to as ‘the helmet of salvation’ in that it serves to protect one against the onslaught of all worldly temptations)*
 - *His spiritual love (metaphorically referred to as ‘the sword of the Spirit’ in that it enables one to then immediately fend off / cut asunder every emerging kind of hostile notion)*
- *“For this cause also thank we God without ceasing, because, when ye [will have] received the word of God which ye heard of us, ye [will have] received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Thess. 2:13)*



As already conveyed in subsection 3.4.2 of the previous chapter of these teachings, this verse serves to endorse the fact that the cosmological Word of God is indeed consisting of all His electromagnetic energies (which effectually worketh also in you that believe). As such, it is only when one begins to introspectively hear that cosmological Word of God within oneself (ye will have received it not as the word of men, but as it is in truth) that one can begin to transcendently re-experience its true energetic nature, as so very distinctly relayed by the verse:

“In the beginning [of all creation] was the Word, and the Word was with God, and the Word was God” (John 1:1).

- *“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3)*

This verse serves to unambiguously endorse the fact that the term ‘the Word of God’ is most definitely not referring to the Holy Bible but is actually referring to all of the invisible electromagnetic energies (mental powers) wherewith God all-powerfully fashioned His entire creation (the worlds were framed by the word of God).

- *“Being born again, not of corruptible seed, but of [the] incorruptible, by the word of God, which liveth and abideth for ever ” (1 Peter 1:23)*

In this verse, the original words ‘eis’ and ‘aiōn’ ought to not have been translated as ‘for ever’ but as ‘for many eons’. By reason that the whole of creation (the cosmological Word of God) is bound to ever so slowly dissolve itself over the next so many eons (i.e. as the natural result of the exceedingly low resistivity of God’s spiritual substance).

To now relay the true-to-Life significance of that verse:

Those who are living an exclusively spiritual lifestyle, i.e. who are practicing not only all of the basic methods of Truth but also all of the advanced methods of Truth, are thereby occasioning themselves to be spiritually reborn. But those who are not living a spiritual lifestyle, i.e. who are still living a materialistic lifestyle and thusly – in the spiritual sense – still a corrupted / perverted lifestyle, are thereby preventing themselves from being spiritually reborn.

As such, those who are claiming to have been spiritually reborn but who have as yet not regained – at the very least – the fullest extent of their Holy Ghost awareness are still grossly ignorant of what it truly means to be spiritually reborn.

- *“O son of Kunti, know thou that the moon and the light of the sun and the zest of water are but a few of the phenomenal expressions of My mighty Aum. All of the reverberating sounds thereof can, within the three habitable regions [vedas] of creation, be meditatively perceived by all men” (Bhagavad Gita VII:8)*

Even as one is capable of ordinarily discerning all kinds of earthly phenomena (the moon and the light of the sun and the zest of water), so is one also capable of extraordinarily discerning all heavenly phenomena (the Aum / the cosmological Word of God).

- *He who can hear in his spiritual awareness all of the intonations of My sacred Aum [all of the reverberations of My electromagnetic energies] is capable of voluntarily exiting the body, of*



ecstatically reuniting himself with My infinite spirit” (Bhagavad Gita VIII:12-13)

It is only during one’s introspective meditations that one can begin to hear the cosmological Word of God. As such, it is only by means of one’s introspective meditations that one can progressively re-expand one’s human awareness at first to one’s Holy Ghost awareness and then to one’s Christ awareness and then to one’s Cosmic awareness and finally to one’s Infinite awareness.

- *“I am the Heavenly Father of creation and I am the Divine Mother of creation. I am the Primordial Source of all there is to be known. Purge thyself of all worldly dross by way of introspectively listening to My cosmological Aum. So that you may come to know My true energetic nature in the semblance of the three regions of creation [referred to as the Rig Veda and the Sama Veda and the Yajur Veda in the original Sanskrit text]” (Bhagavad Gita IX:17)*

This stanza serves to once again confirm the fact that the whole of creation is indeed consisting of a spherical portion of the spirit of God whereupon He made to appear all worldly things by means of His cosmological Word.

Let it lastly be duly noted that the most important aspect – namely the breathing aspect – of the jivanmukta technique is being explicitly referred to not only by saint Vyasa in the Bhagavad Gita but also by Maharishi Patanjali in his Yoga Sutras:

- *“And still others are offering as a sacrifice the ingoing breath of prana into the outgoing breath of air and the outgoing breath of prana into the ingoing breath of air, and are thusly capable of suspending the act of breathing” (Bhagavad Gita IV:29)*

This stanza serves to convey the notion that there are two kinds of breathing: earthly breathing (the breathing in and out of air) and heavenly breathing (the breathing in and out of prana).

- *“He having purged himself of all worldly fears and all worldly cravings, who can no longer be bewildered by any worldly phenomenon, who is righteously controlling his senses and his mind and his intelligence, who is keeping the focus of his attention affixed at the spiritual eye, who knows how to transmute the incoming breaths into the outgoing breaths and the outgoing breaths into the incoming breaths – such a one is being spiritually liberated” (Bhagavad Gita V:27-28)*

It will soon become apparent that, for one’s earthly breathing to be transmuted into one’s heavenly breathing, one will have to use one’s earthly breathing as the means wherewith to master one’s heavenly breathing.

- *“After having assumed the correct asana posture, practice that pranayama technique wherewith to naturally cease all inhalations and all exhalations [i.e. until you are in a state of suspended animation]” (Yoga Sutra 2:49)*

As already mentioned on a number of previous occasions, it is the everyday practice of such a highly advanced yogic technique that is eventually allowing one to remain in a state of suspended animation and to thusly re-experience one’s Cosmic awareness. As biblically endorsed by the verse “I [St Paul] protest [avow] by your rejoicing [by my many joys] which I have in Christ Jesus our Lord, I die daily [assume the state of suspended animation]” (1 Cor. 15:31).



8. The Jivanmukta Meditation Technique Itself

The practice of the jivanmukta technique is relatively very simple yet let it again be strongly emphasized that one will not be able to derive any spiritual benefits from that technique for as long as the mind is still restless and thusly incapable of facilitating the interiorization of one's awareness into and up the cerebrospinal axis.

How to Practice the Jivanmukta Technique

Because of the spiritual eye being frontally positioned between the throat chakra and the cranial chakra, the jivanmukta technique needs to be practiced in two stages. So as for one to first uplift one's predominant awareness to the throat chakra (the first stage) and for one to then further uplift one's predominant awareness via the cranial chakra to the medulla chakra (the second stage):

- *how to practice the first stage:*

Whilst naturally inhaling the air into the lungs, mentally breathe – i.e. by way of gently using your willpowers – the cerebrospinal energies upwards from the coccygeal chakra via the sacral and lumbar and heart and throat chakras to the frontal lobes of the brain. Then, whilst naturally exhaling the air out of the lungs, mentally breathe – again by way of gently using your willpowers – the cerebrospinal energies downwards from the frontal lobes of the brain via the throat and heart and lumbar and sacral chakras to the coccygeal chakra. Practice this first stage for no less than 30 minutes every morning and for no less than 30 minutes every evening.

Provided that the mind be kept calm and peaceful by means of the judicious practice of all the basic methods of truth (i.e. without any mental strain or restlessness), then one should be able to noticeably feel the upward and the downward flow of one's cerebrospinal energies through the five lower chakras.

Keep on practicing that first stage on an everyday basis until such time that you have regained the perfect control (life force control) over all of the cerebrospinal energies (life forces, prana) flowing upwards and downwards through the five lower chakras.

- *how to practice the second stage:*

Whilst again naturally inhaling the air into the lungs, mentally breathe the cerebrospinal energies from the frontal lobes of the brain via the cranial chakra to the medulla chakra. Then, whilst naturally exhaling the air out of the lungs, mentally breathe the cerebrospinal energies from the medulla chakra via the cranial chakra to the frontal lobes of the brain. Practice this second stage even so for no less than 30 minutes every morning and for no less than 30 minutes every evening.

Keep on practicing this second stage on an everyday basis until you have regained the perfect control (life force control) over all of the cerebrospinal energies (life forces, prana) flowing to and fro the frontal lobes of the brain and the medulla chakra, i.e. via the cranial chakra. After which one will then intuitively know how and when to effect one's mahasamadhi.

As such, the first stage of that technique will enable one to regain one's Holy Ghost awareness (in the heart chakra). And the second stage of that technique, to be practiced only after having perfectly mastered the first stage of the technique, will enable one to regain at first one's Christ awareness (in the cranial chakra) and then one's Cosmic awareness (in the medulla chakra).



Further Instructions on how to Practice the Technique

1. Practice the technique only on an empty stomach, before a meal or at least two hours after a meal.
2. Prior to the practice of this technique, practice the deep breathing exercise as relayed in subsection 13.4 of Chapter 6 for no less than 10 minutes (to oxygenize and de-carbonize the bloodstream). And, if need be, then also practice the right kinds of hatha yoga postures for no less than 10 minutes.
3. During the practice of the technique itself:

- keep the pace of your breathing constant, neither too fast nor too slow, in exact accordance to how you feel the energies flowing upwards and downwards in the cerebrospinal axis
- with closed eyes, project your inner gaze through the aperture of the spiritual eye as if looking at a distant object

The more effectively you train your mind to do so (i.e. in a supremely peaceful manner without any mental strain or restlessness), the sooner you will be able to discern its golden halo and opal-blue disk and palpitating white star.

- whilst focusing your attention on the upward and downward flow of the cerebrospinal energies, remain acutely aware of the all-pervasive, invisible, substantive spirit of God absolutely everywhere within yourself and absolutely everywhere around yourself

In the same way that one would focus one's attention on a particular detail of a natural scene without one losing the awareness of the entirety of that scene.

- do not allow your mind to be diverted to any whichever kind of delusive appearance
 - practice that technique with the utmost devotion to God in His capacity as your spiritual soul
4. As previously mentioned, one will have to practice that technique for no less than 30 minutes every morning and for no less than 30 minutes every evening.

In this regard, let the student be reminded of the fact that – as portrayed in Figure 2 of Chapter 5 (The Ascent of Man) – it is the total number of hours that this technique be effectively practiced that will be determining the number of years required for one to regain the utmost God-realization. Yet also bear in mind that one has to appropriate such daily hours of practice to the optimal pace of one's spiritual re-awakening (i.e. which is to be neither too fast nor too slow).

5. After practicing the technique, remain in the meditation posture for another 15 minutes trying to feel your perfect at oneness with God. As biblically relayed by the verse “Be still, and know that I am God” (Psalms 46:10).
6. If at any time, your enthusiasm to practice this technique should start to wane, then also practice some of the truthful affirmations in Part IV of this chapter until that enthusiasm has been restored.
7. Do not allow anyone to interrupt your meditation sessions, except it be for a genuine emergency.

Provided that all of the above instructions and guidelines be strictly adhered to, then one will be progressively mastering not only the practices of pranayama and pratyahara but also the practices of dharana and dhyana.





Part IV

The Practice of Spiritual Affirmations

9. Why to Practice Spiritual Affirmations

It is because of one conceiving the wrong kinds of notions that one is adopting the wrong kinds of attitudes that are then occasioning one to arouse within oneself the wrong kinds of emotions. The more often such wrongful emotions be aroused within oneself, the stronger they will be impressed upon one's subconscious mind in the form of all kinds of excessive electrical charges. And thusly the stronger the energetic barrier between one's conscious mind and one's superconscious mind is bound to become. And thusly the less one will be able to access one's superconscious mind.

As such, to remove that energetic barrier between one's conscious mind and one's superconscious mind (i.e. to allow it to gradually dissipate itself), one will have to henceforth very often (i.e. again and again and again) wholemindedly and wholeheartedly – but without any kind of mental strain – conceive the right kinds of notions. The practice whereof is known as the practice of spiritual affirmations.

9.1. The Definition of a Spiritual Affirmation

A spiritual affirmation is a statement of truth or a statement of true intent that, when often enough wholemindedly and wholeheartedly repeated, is enabling one to purge from one's subconscious mind the opposite wrongful notion. As such, the practice of such affirmations can in fact be utilized for a wide variety of different purposes, such as:

- *to overcome a fear*
- *to overcome a bad habit*
- *to overcome a spiritual weakness*
- *to motivate oneself to recultivate a spiritual virtue*
- *to motivate oneself to live a more natural lifestyle*
- *to motivate oneself to live a more simple lifestyle*
- *to motivate oneself to live a more charitable lifestyle*

And of course also – the most important of all – as a means wherewith to all the more re-identify oneself with God.

9.2. The Neurological Facts Pertaining to One's Everyday Notions

Every notion that one chooses to conceive is triggering the release of certain neurotransmitters that are occasioning one to arouse within oneself either the right or the wrong kinds of energetic emotions. Because of every such notion and every such emotion being stored in the subconscious mind in the form of an electrical charge, it cannot be any otherwise than that all of the energetic impacts of all such



electrical charges on the functionalities of all one's biological cells are then either steadily enhancing or steadily impairing one's biological health.

Now, what all positive affirmations are concerned, it has been scientifically proven⁴ that the practice thereof actually does activate the so-called reward centres in the brain (such as the ventromedial prefrontal cortex). This practically means that such brain areas are then releasing those kinds of neurotransmitters (such as dopamine and norepinephrine⁵) that are occasioning one to arouse within oneself the right kinds of emotions.

The everyday practice of spiritual affirmations thusly being an excellent means wherewith to greatly improve the effectiveness of all one's daily meditations.

10. How to Practice the Spiritual Affirmations

The Instructions

From a procedural perspective:

- *after having selected the affirmation of your choice, practice it for at least 15 minutes in the morning and for at least 15 minutes in the evening*
- *slowly yet steadily keep on mentally repeating that affirmation*
- *keep the mind superbly relaxed, without any mental strain or restlessness*

From an attitudinal perspective:

- *remain acutely aware of the actual presence of God both within yourself and all around yourself*
- *unconditionally surrender your human ego to your spiritual soul*
- *practice the affirmation wholemindedly and wholeheartedly*
- *always try to visualize and / or to experience the intended outcome of that affirmation*

A Compendium of Spiritual Affirmations

- *There is no separation between Thy spirit and my spirit. We are one Spirit.*
- *Thy spirit is lovingly embracing my spirit in all situations and under all circumstances.*
- *Thou art absolutely everywhere. I am living and moving and having my being in Thee.*
- *Thou art the Ocean. I am the wave. We are One.*
- *Thou art my Life. Thou art my Truth. Thou art my Reality.*
- *Thou art the only Reality within and throughout and beyond the whole of creation.*
- *Thou art the All-in-All. Thou art absolutely everywhere.*

⁴ By means of fMRI's (functional magnetic resonance imaging techniques)

⁵ The same kinds of neurotransmitters that are being released when, for instance, eating a delicious food or when being grateful for something.



- *Thou hast made all things by way of becoming all of the things that Thou hast made.*
- *Thou art the but one Life expressing Itself as all objectified forms of life and as all subjectified life forms.*
- *I am acknowledging the whole of creation to be a cosmic matrix of Thy mental powers.*
- *Thou art expressing Thyself as the cosmological Word, as the whole of creation. We are one.*
- *I have the utmost respect for the righteous operation of Thy cosmic law of cause and effect.*
- *I am re-spiritualizing all of my attitudes and all of my behaviours.*
- *I am practicing the Truth in every situation and under all circumstances.*
- *I am allowing Thee to freely express Thyself through me.*
- *I am allowing Thy healing powers to freely flow in me, to freely flow through me.*
- *I am attuning my will to Thy will, to Thine all-righteous will, to Thine all-powerful will.*
- *Each and every day, I am practicing the art of self-analysis.*
- *I am living my life as per the promptings of my spiritual conscience and my spiritual intuitions.*
- *I am superbly calm and peaceful in every situation and under all circumstances.*
- *I am perfectly self-controlled. I am perfectly self-disciplined. I am worthy of Thy grace.*
- *I am sublimating all of my materialistic desires to spiritual desires.*
- *Thou art my only desire. I have no other desire.*
- *Being devoted to Thee, I am righteously reclaiming all of my spiritual feelings and all of my spiritual powers.*
- *I am committing myself to live an all the more spiritual lifestyle.*
- *I am seizing every opportunity to actualize my spiritual growth.*
- *I refuse to be misled by any of the wiles or guiles of cosmic delusion.*
- *I refuse to be misled by any whichever delusive appearance.*
- *I am absolutely determined to extricate myself from the spell of cosmic delusion.*
- *I am not allowing the wrong behaviours of others to ruin my peace of mind.*
- *I am caring as much for the wellbeing of others as I am caring for my own wellbeing.*
- *I am helpful to those who are in need of my help.*
- *I am charitable to those who are in need of my charity.*
- *I am a spiritual being, temporarily expressing myself as if I were a human being.*



- *I am not a frail human being. I am an all-powerful spiritual being.*
- *I am dedicating my life entirely to Thee. I have no other desire than to feel perfectly at one with Thee.*
- *My body is Thy body. My mind is Thy mind. My spirit is Thy spirit.*
- *I am righteously fulfilling all of my worldly duties and all of my spiritual obligations.*
- *Every day in every way, I am loyal to Thee, I am grateful to Thee, I am devoted to Thee.*
- *Every morning and every evening, I am strictly adhering to the necessary practice of meditation.*
- *I am determined to live an all the more natural, healthy, wholesome lifestyle.*
- *I am determined to live an all the more simple lifestyle, without any fears, without any worries.*
- *I am not allowing my human likes and dislikes to in any way jeopardize my spiritual growth.*
- *I am always keeping my human ego subservient to my spiritual soul.*
- *I am innately endowed with the spiritual wisdom on how to successfully meet every challenge in Life.*
- *We are one inseparable, infinite, everlasting spirit.*
- *We are one all-inclusive, all-loving, all-powerful spirit.*

The above listing is merely a sample of such spiritual affirmations. Add your own to that listing but do make sure that every one of them is always in perfect agreement with the overall intent of these teachings, which is for one to regain the utmost God-realization.

11. The Practice of Spiritual Chanting

The practice of spiritual chanting can be regarded as a variation to the practice of spiritual affirmations in that the affirmations are then being repetitively chanted. For such spiritual chants to be effective:

- i) their lyrics and their acoustics have to be structured in such a way as for them to provoke within oneself the right kinds of understandings and the right kinds of feelings*
- ii) they have to be personally sung in a meditative state with the utmost concentration and the utmost devotion*

The book 'Cosmic Chants'⁶, compiled by Sri Paramahansa Yogananda, contains more than 60 such spiritual chants and explains in detail how they are to be chanted. To mention but a few of the titles of such spiritual chants:

- *Cloud-coloured Christ*
- *Come, Listen to My Soul Song*
- *Deliver Us from Delusion*

⁶ Available from the non-profit Self-Realization Fellowship organization via their website at <http://www.yogananda-srf.org>



- *Door of My Heart*
- *I Give You My Soul Call*
- *In the Land Beyond My Dreams*
- *In the Temple of Silence*
- *I Will Be Thine Always*
- *I Will Sing Thy Name*
- *O God Beautiful*
- *Om Chant*
- *Polestar of My Life*
- *Thou Art My Life*
- *When Thy Song Flows Through Me*
- *Who is in My Temple?*

That such chants are to be thoughtfully sung – i.e. with the intent of one trying to actually experience the true meaning of the lyrics of such chants – is being biblically endorsed by the verse, “For God is the King of all the earth: sing ye praises with [the utmost] understanding” (Psalms 47:7).



Part V

The Guidelines for the At Home Meditations and the Group Meditations

In order to ensure that one does not stray from the spiritual path, one is to not only meditate at home (every morning and every evening) but to also participate in group meditations (at least once a week and preferably twice a week).

12. The At Home Meditations

These are the meditations conducted at one's private residence, either on one's own or with one's spouse or with one's spouse and children:

- *If so possible, then dedicate an entire room to the practice of such daily meditations. If not so possible, then screen off a portion of a room in a quiet part of the house. The rationale thereto being that, the more often one meditates at that location, the more it will become impregnated with one's spiritualized vibrations and thusly the easier it will be for one to profoundly meditate at that location.*
- *In that meditation room or screened-off area, construct a small altar against one of the walls. On that altar:*
 - *place a picture of your favourite spiritual master, such as of the Lord Jesus*
 - *burn a few candles, to symbolize your spiritual enlightenment*
 - *burn some incense, to symbolize your devotion to God*
 - *place some flowers, to symbolize your loyalty and your gratitude to God*

And hang on the other walls / partition screens the pictures of a few other spiritual masters, such as of the Lord Krishna and the Lord Buddha, as a reminder that each and every major religion is actually conveying – at its core – exactly the same moral values and exactly the same spiritual truths.

- *The four basic steps on how to conduct every at home meditation session are:*
 - 1) *duly prepare yourself for that meditation session (i.e. practice the deep breathing exercise and, if so deemed necessary, then also a few hatha yoga postures)*
 - 2) *start the meditation session itself with an opening prayer*
 - 3) *practice the jivanmukta meditation technique and, if so required, then straightly thereafter also a spiritual affirmation of your choice*
 - 4) *end the meditation session with a closing prayer*
- *Once a week, double the duration of as well the morning as the evening meditation session.*
- *To break the monotony of a long meditation session, do some spiritual chanting or practice some*



spiritual affirmations every 30 minutes.

- *Every day, schedule your meditation sessions prior to the scheduling of all other daily activities, so as to ensure that you will always have more than enough time available for such meditation sessions.*

How to Customize the Meditation Sessions to the Spiritual Needs of the Younger Children

By reason that younger children tend to have a much shorter attention span than older children, it will be necessary to customize their meditation sessions to their specific needs. As such, it is advisable:

- *to schedule their meditation sessions before or after one's own meditation sessions*
- *to appropriate the duration of their meditation sessions to their attention span*
- *to relay to them the importance of such meditations to their overall wellbeing*
- *to mentor them and to coach them on how to conduct the meditations*
- *to select those kinds of prayers and affirmations that are appropriate to their age (to their level of understanding)*
- *to encourage them to make their own 'spiritual pictures', which can then be hung on the walls or on the partition screens*

13. The Group Meditations

The more one meditates in the presence of other profoundly meditating devotees, the more one will be exposed to and thusly benefit from their spiritualized vibrations / auras. Thusly making it much easier for oneself to profoundly meditate. As biblically endorsed by the verse "For where two or three [or more] are gathered together in my name [trying to introspectively re-experience their universal Christ awareness], there am I in the midst of them" (Matt. 18:20).

As such, every kind of religious service needs to be structured in such a way as to give the congregational members the opportunity to profoundly meditate for about 60% of the time. While the remaining about 40% of the time can then be utilized for other spiritualized practices, such as for the practice of spiritual chanting and such as for the practice of spiritual affirmations.

The Suggested Format for the Religious Services

If a religious service is to yield its spiritual benefits, then it needs to be structured in the right way, such as:

- 1. The lead person starts the service with an opening prayer (for 1 minute). In this regard, note that:*
 - *The lead person can be any congregational member who has proven himself / herself to actually live a spiritual lifestyle. As such, the role of the lead person can be rotated on a weekly basis amongst such congregational members.*
 - *The opening prayer is to be uttered in parts so as to allow the other congregational members to repeat every such part.*
 - *That opening prayer, even as the hereafter mentioned closing prayer, needs to be formulated in such a way as to not only appeal to God but to also inspire and to motivate the congregational members to righteously practice the Truth.*
- 2. The lead person directs the other congregational members into the singing of a spiritualized chant (for*



5 minutes). In this regard, note that:

- as previously mentioned, the book 'Cosmic Chants' by Sri Paramahansa Yogananda contains a large selection of English-worded chants that are eminently suited for the purpose of such religious services
 - it is suggested that the lead person or his / her assistant then plays a musical instrument, such as an electronic keyboard, so as to ensure the correct pace of chanting
3. Every congregational member engages in the practice of silent meditation (for 15 minutes).
 4. The lead person reads a short passage from a sacred scripture (for ½ minute). That passage is to consist of, for instance, a few biblical verses whose contents are clearly relatable to one's everyday lifestyle.
 5. Every congregational member silently contemplates the true meaning of such verses within the context of his / her own everyday lifestyle (for 4 minutes).
 6. During the next 5 minutes, the religious service is to be conducted in either a devotional way or a prayerful way or an informative way. That is, during these 5 minutes, the lead person:
 - either guides the other congregational members into the repetition of a spiritual affirmation (for 2 minutes), whereafter each congregational member is to then introspectively keep on repeating that affirmation with the utmost concentration and the utmost devotion (for 3 minutes)
 - or encourages the other congregational members to silently pray for whomever they know to be in need of such prayers
 - or reads an appropriate article on how to master a particular aspect of the art of living
The scientific / psychological / spiritual contents thereof to be directly relatable to one's everyday lifestyleThis particular aspect of the service can thusly be changed from one service to another.
 7. The lead person directs the other congregational members into the singing of another spiritualized chant (for 5 minutes).
 8. Every congregational member again engages in the practice of silent meditation (for 15 minutes).
 9. The lead person directs the other congregational members into the singing of yet another spiritualized chant (for 5 minutes).
 10. Every congregational member again engages in the practice of silent meditation (for 15 minutes).
 11. The lead person concludes the service with a closing prayer (for 1 minute), to again be uttered in parts so as to allow the other congregational members to repeat every such part.

The entire duration of every such religious service will therefore be about 70 minutes, whereof 45 minutes (60% of the time) are then being utilized by all of the congregational members to profoundly meditate.

Some Additional Guidelines with Respect to the Role of the Lead Person

- Prior to the service, he / she is to duly prepare himself / herself for that service.
- During the service, he / she is to restrict the duration of every activity to its allocated timespan.



- *What the reading of the aforementioned appropriate article is concerned, he / she is to:*
 - *speak neither too fast nor too slow*
 - *clearly articulate every word*
 - *use the right kinds of vocal intonations, putting more emphasis on the relevant key words*
 - *add a little pause before and after every key sentence, so as to draw the full attention of the congregational members to that key sentence*

Some Additional Guidelines with Respect to the Organizational Aspects of the Services

Every kind of organization, whether it be a worldly organization or a spiritual organization, needs to be appropriately managed and controlled. To this purpose, all of the congregational members are to be invited to an annual meeting during which they are to appoint or re-appoint an organizational leader and an operational officer and a financial controller (i.e. by means of a just and fair voting system).

The main duties of the organizational leader are:

- *to ensure that the organization is fulfilling its purpose, which is to provide and to maintain the right kind of environment wherein the congregational members are capable of profoundly meditating*
- *to ensure that the organization is meeting its strategic objectives and its tactical targets*
- *to ensure the financial viability of the organization*
- *to chair the management board meetings*
- *to timeously place the weekly notices of the religious services in the local newspapers*

The main duties of the operational officer are:

- *to ensure the availability of whichever resources are required to conduct the services*
- *to ensure that the new members to the congregation are being informed on how the services are being conducted*
- *to ensure that there is a separate venue on the same premises where the congregational members can socialize with one another*

The main duties of the financial controller are:

- *to compile the annual budget and expenditure plan*
- *to meticulously record every bookkeeping entry*
- *to ensure that there can be no misappropriation of funds*

This practically means that all of the intended expenditures are to first be unanimously approved by all of the board members.

- *to ensure the provision of two tamper proof donation boxes in the entrance hall that are clearly marked 'For the Religious Services' and 'For the Social Gatherings'.*
- *to post a weekly update of the organization's financial status on the notice board in the entrance hall*

In the event of there being any shortfall of such funds, then the lead person is to, prior to the start of the service, briefly notify the congregational members thereof.
- *to compile the financial statements of the organization as per the statutory requirements of the relevant authorities and to timeously submit them to such authorities*





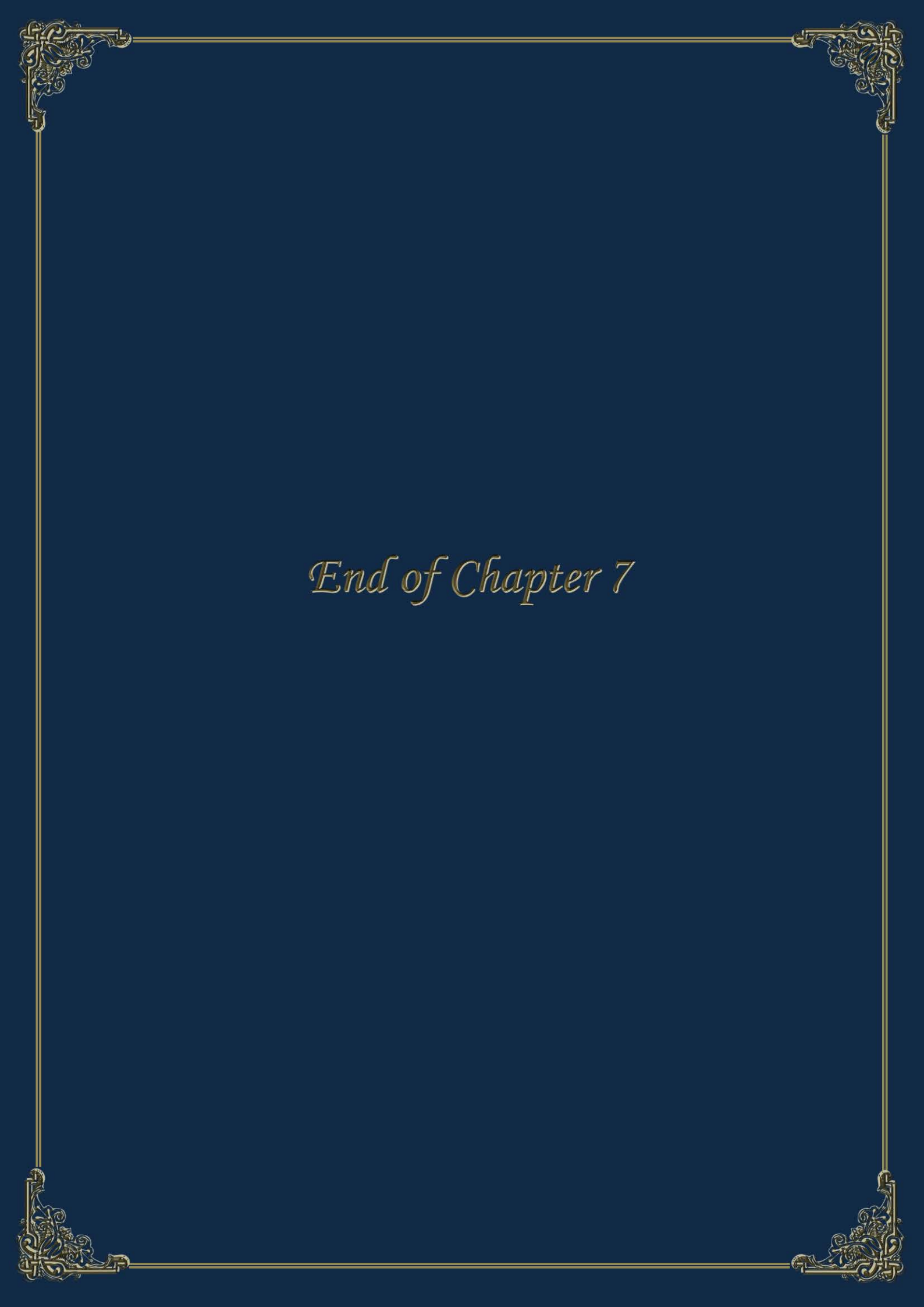
To Conclude this Seventh Chapter

Some people have come to believe that the practice of the advanced methods of Truth must be much more challenging than the practice of the basic methods of Truth. That belief is a wrong belief. By reason that one's spiritual readiness to advance to every next method of Truth is somewhat comparable to how a schoolgoing child is readying itself to advance to every next grade. The perceived 'intricacies' of its studious efforts then always remaining more or less the same throughout all of the grades.

As such, it is important to acknowledge that one's 'next grade' on the spiritual path will not be more challenging or less challenging than one's 'current grade'. As in fact so biblically endorsed by the verse:

"There hath no temptation taken you but such as is common to man: but God is faithful [perfectly reasonable], who will not suffer you to be tempted above that ye are able [to bear]; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).





End of Chapter 7