

The Embodiment of the Authority of Experience

By Yogi Khem Jokhoo. March 2019

In the physical world, you can teach many on an intellectual level to understand whatever expertise you have achieved and turn out numerous “Experts” as they can physically see what is to be done.

However, when we move from the mundane to the subtle or spiritual realm, that expertise move from the “Seen” to the “Unseen”. In the spiritual realm, transformation is within the soul where you become the embodiment of that experience. Other people will notice the change but they themselves cannot experience your transformation until and unless they make that effort to reform themselves. You can explain to them how they can achieve what you have experienced, but they must “walk the talk” and undergo that transformation to have a similar experience. For example, a physicist can intellectually teach you how to become a physicist, but the yogi can only create an environment as well as share his experiences, but you cannot experience that unless and until you walk your own spiritual path and undergo a similar transformation.

Spiritual Knowledge to Transform the Soul.

Spiritual transformation deals specifically with the soul. Here, spiritual knowledge together with yoga and meditation is the basis for such transformation. The first lesson is to understand the functions of the soul. The second lesson is renunciation of the impurities of the soul. The third is the awareness of power of self-realisation. When you have made intense effort to study, inculcate and practice same over a long period of time, only then you can effect transformation of the soul to its original and natural nature making it powerful and pure once more. It is only when the soul regains its original purity you can become the embodiment of experience.

The Functions of the Soul

The Soul is a tiny point of white conscient light not visible with the physical eyes. The soul sits between the Hypothalamus and Thalamus in the Brain. The Mind, the Intellect and the Sub-conscious are the three faculties of the soul. The soul is subtle and imperishable whereas the body which is its vehicle is perishable.

The Mind is the thinking faculty of the soul where all thoughts are created or generated. The mind imagines, thinks and emotions, desires and sensations.

The Intellect is the faculty of the soul used to assess thoughts. This is the faculty of understanding and decision making based on thoughts. When the intellect is pure and clean, clear understanding and realization of knowledge becomes natural and the best decisions are then made.

The Sub-Conscious or resolves is the faculty that records all the past actions and experiences of the soul. It takes the form of habits, personality traits, beliefs, values and instincts.

Renunciation of Impurities within the Soul

The first renunciation is the awareness and transformation from body-consciousness to soul-consciousness. The second renunciation is to become master of the five senses as well as the five elements or matter. Renunciation becomes more intense where you not only conquer the five vices or Maya but cremate their roots to prevent progeny or traces of impurity. The third renunciation is understanding the law of karma and destiny as well as to have a diet of pure food and drinks as well as to make firm purity in thoughts, words and actions in all relationships and connections. This is because "Purity" is the basis of yogic life; formulates ideas on the basis of all

worthy of worship status, elevated attainments, the power of silence as well as elevated actions.

The Spiritual meaning to "Realise".

To realise means to understand yourself as you are and what you are. To think "I am a soul" is common. But whilst walking and moving around, you should have that realization of soul consciousness. **That is called realization.** The easy basis of any transformation is the power of realisation. Until and unless you have the power of realisation, you cannot have experience and until you have experience, the foundation of the speciality of yogic life cannot become strong and permanent. The first transformation is the realisation that **"I am a soul and the Father is mine"**. On what basis did this transformation take place? It was when you realised, **"Yes, I am a soul and this One alone is my Father."**

To Become the Embodiment of Experience

Many times, we have great intellectual spiritual knowledge about the soul and can give superb lectures and discourses that are very impressive and charismatic. You are so impressive that people even garland and worship you. The truth is that although you are intellectually wise, you simply do not experience the things that you so brilliantly explain. The reason is that you have spiritual knowledge, but your yoga or remembrance is weak or only sometimes.

To experience spiritual knowledge, you have to move from the intellectual level to the spiritual (meditation and yoga) where you can now experience being a soul, having that awareness of soul consciousness, rather than just knowing that you are a soul.

For example, when you receive a blessing from the Satguru, you must have the awareness that I am a child of the Father and transform that blessing into an attainment, a treasure or a fortune. You must allow the seed of the blessing to become fruitful by transforming that blessing from good wishes into a treasure by becoming the embodiment of that blessing. It is only then you can use that blessing at the right time of need and enjoy the fruit of that blessing. A blessing is simply pure, loving good wishes through words or sakaash but you must transform those good wishes into a fortune, otherwise blessings remain as joyful words to the ear.

Practical Examples for Transformation

When we celebrate the festivals of Shivratri and the many other festivals that follow such as Gita Jayanti, Holi, Nau Ratum, Hanuman Jayanti, Raksha Bandhan and Krishna Janamastami, we should check if there was any transformation after celebrating these festivals. In the path of

devotion, all these festivals are celebrated with great pomp and splendor incurring massive expenditures and this happens from year to year repeatedly with little spiritual transformation. It is simply because most believe that by observing the celebrations with great love and devotion that God will bless them and fulfill their desires. If this was so easy, then there would be peace and happiness in abundance, but rather we see a world that is witnessing greater disasters and increasing sorrow each year.

Spiritual Awareness of the Festivals

To celebrate Shivratri, we should have the awareness that Shiva is God and He is fulfilling his promise as in Gita C4v 7-8. The Gita says that when He descends, He would destroy all evil, protect the virtuous and re-establish righteousness. We have to experience this by having all relationships with Shiva, the Supreme Soul. We should experience the relationships of Shiva being our Spiritual Father, the Supreme Teacher, Satguru, of Hearts and Child depending on the situation and occasion. It is only then transformation can take place. This is where the practice of Yoga and Meditation fits into the transformation process. We must have the understanding that all the other festivals are interconnected and are different steps in the journey of purification and transformation. If there is no Shivratri, then the other festivals would not exist. Each festival is adorned with a special power or a unique virtue.

Therefore, when we celebrate Holi, it is about the “purity” of the soul and we must make that intense effort to remove and burn through volcanic yoga the impurities of the vices such as lust, anger, greed, ego and attachment and imbibe and inculcate the virtues of purity, tolerance, contentment, humility and detachment. It is only then we can appreciate and experience the festival of Holi. The festivals from Shivratri to Raksha Bandhan are effort making festivals to transform and purify the soul as well as the elements such that the world is pure to celebrate Krishna Janamastami. This is to become the embodiment of experience and truly taste the sweetness of a yogic life.

Mother, Companion, Beloved, Comforter

Just as we imbibe and inculcate the dominant virtue of purity during Holi, we must now imbibe and accumulate the spiritual power of the Shaktis at Nau Ratum so we can use that spiritual power to burn and cremate the impurities of Dussera in preparation to celebrate Hanuman Jayanti adorned with the mace (Gada) to demonstrate our self-sovereignty. It is only then we can take that vow of purity at Raksha Bandhan in preparation and readiness to enter the new kingdom of the golden age when we celebrate Krishna Janamastami and to welcome the first prince of the golden age. This is how to become the embodiment of experience through self-realisation and purification of the soul. This is what is meant by being an “Embodiment of Experience” when we make the intense effort to transform the soul through purification.

The Authority of Experience

To become the embodiment of experience, we must pass with honors in all the four subjects of spiritual knowledge, yoga, inculcation and service. This takes discipline and determination as the journey is filled with obstacles as maya is also determined to make you fail and fall. To internalize spiritual knowledge is easy but remembrance of the Spiritual Father and having the realization of soul consciousness is where maya disguises and appears in golden form similar to Sita crossing the line of spiritual protection. One must transform the spiritual knowledge into

blessings and attainments and accumulate same in the spiritual bank and this can only be achieved through intense meditation and yoga as well as the power of silence. You need this accumulation of power to be an embodiment of experience as well as touching and catching powers to face maya from all four directions as maya would attack with full force until and unless you are an embodiment of experience where you treat maya as entertainment. When you have attained this powerful stage, you have the intoxication that the Father is your constant companion and that you have become a world transformer to help the Father in world transformation. There must be self transformation before there can be world transformation.

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Om Shanti.