

The Cross and The Lotus Journal



September 2006, Vol. 7 No. 3

Dedicated to the Realization of God and Service to Him in All Forms



Mother Hamilton



The Cross and The Lotus Journal

is published by

The Cross and The Lotus Publishing
(Please contact us by visiting the website below:)

Website: www.crossandlotus.com



The cross and lotus symbolizes the unity between East and West. The lotus is the sign of illumined consciousness, the thousand petal lotus of the crown chakra. The cross is the symbol of the body surrendered to the will of God. Following the way of the cross results in the resurrection of illumined consciousness.

*The Cross and the Lotus, symbol of man.
East and West blended, join hand in hand.
Marching toward the infinite light and life divine.
Lift up your eyes and see the star,
descending from heaven where e'er you are.
Be filled with the peace and ecstasy of God's almighty love.
Om-Amen.*

The Reverend Yogacharya Mother Hamilton

© 2006 The Cross and The Lotus Publishing is dedicated to the publication of materials that promote God Realization. Our spiritual lineage begins with Jesus Christ and Babaji and flows down to us through Lahiri Mahasaya, Swami Sri Yukteswar, Paramhansa Yogananda and Yogacharya Mother Hamilton.

The Reverend Yogacharya David Hickenbottom continues this lineage with the help and support of many sincere devotees. We are dedicated to realizing God and serving devotees of every race, color, creed and religion.

Mother Hamilton often said she was the product of two fully illumined Masters, her own Guru, Paramhansa Yogananda and Swami Ramdas. We therefore feature articles about Swami Ramdas and Anandashram. We bow to the feet of Saints and realized Masters of all religions.

Dear Friends,

The concept of a Guru-lineage is not a common thing for most people living in the Western world. We do have some patterns in the West, mostly from the Catholic Church. In the Catholic tradition the Pope is seen as having the spiritual authority and power of Jesus Christ as given to Peter and then through the succeeding generations as head of the Church. Also, in the Catholic tradition one may pray to the many officially designated saints and receive their blessings. With the Protestant Reformation the idea of Popes and saints were eschewed due to an association



with institutional corruption; the emphasis being on the individual's direct connection with Christ—no intermediary was necessary.

In India the ideal of Spiritual power and authority coming down through lineages of realized souls is as old as the land of Bharat itself. The practice of praying to saints and receiving help is embedded in the hearts of its inhabitants; it is part of the air they breathe. Centrally governed spiritual institutions have not figured prominently in India's traditions, rather the influence of a saint or realized Being comes from the direct acknowledgement of individuals or groups who recognize men and women coming with spiritual grace.

This direct acknowledgement of realized souls gives a certain liveliness to one's own life. Realized souls may come at any time in any form; oftentimes in unsuspected ways. Here we read from the *Autobiography of a Yogi* of Sri Yuktswar's first meeting with Babaji, his Guru's Guru.

'Sir,' he said, 'a saint is calling you.'

'Who is he?'

'Come and see for yourself.'

Hesitantly following this laconic advice, I soon found myself near a tree whose branches were sheltering a guru with an attractive group of disciples. The master, a bright unusual figure, with sparkling dark eyes, rose at my approach and embraced me.

'Welcome, Swamiji,' he said affectionately.

'Sir,' I replied emphatically, 'I am not a swami.'

'Those on whom I am divinely directed to bestow the title of "swami" never cast it off.' The saint addressed me simply, but deep conviction of truth rang in his words; I was engulfed in an instant wave of spiritual blessing. Smiling at my sudden elevation into the ancient monastic order, I bowed at the feet of the obviously great and angelic being in human form who had thus honored me.

Babaji—for it was indeed he—motioned me to a seat near him under the tree. He was strong and young, and looked like Lahiri Mahasaya; yet the resemblance did not strike me, even though I had often heard of the extraordinary similarities in the appearance of the two masters. Babaji possesses a power by which he can prevent any specific thought from arising in a person's mind. Evidently the great guru wished me to be perfectly natural in his presence, not overawed by knowledge of his identity.

The idea of meeting a Saint at any turn makes one aware that life is full of sublime potential. The direct connection with Jesus Christ as taught by the Protestant faith is of course a tremendous reality that should be taught to everyone. However, there is no contradiction between merging into the universal nature of Christ Consciousness and the reverence and place for saints and universally realized Beings, none whatsoever. In fact the two go together very well indeed, as the Grace of the universal Christ is manifest through His attuned Masters.

The merging of the human and the Divine is central to the nature of the God-man or God-woman. The human mind consciously or unconsciously carries with it the idea of separation between the human and the Divine.

The merging of the inferior, the human, into the superior, the Divine, is the ultimate object of all religions and spiritual paths. In order for this transformation to occur the human must be encountered and transcended in all its variegated forms.

Saints are those who have attuned their individual nature with their Divine nature, yet have a residue of separation, I and Thou consciousness. Fully realized Masters have merged their individuality completely into the Divine Reality. Both Saints and realized Masters can play a role in our lives. As Sri Yukteswar's meeting with Babaji brought with it great blessings; such ordained contacts propel us into Divine Spheres.

The Guru lineage plays a special role in our spiritual journey. Realized Masters from your Guru-lineage take a special interest in your spiritual plight even as a family member or a special friend may take you under their wing; this does not limit the role of other spiritual Masters or Saints from playing a role in your sadhana, nor should it limit the universal vision of the aspirant. But it is worthy of note that attunement with your spiritual lineage will lend special advantages for your direct route to God-Realization.

Realized Masters are not limited to playing a role in your life only when they are physically present; in fact their influence and spiritual power oftentimes increases after the passing of their physical encasement. Mother said that when a Saint or Master leaves the body a spiritual ambiance goes out from them over this entire world. Focusing your mind upon, or praying to, such a spiritually illumined personality brings you into attunement with their God-tuned Reality. Living either in a body or beyond the confines of physical containment, the spiritual Master easily communes with you through their universal Consciousness.

I have had the privilege of meeting two of the most highly realized Beings living in the world in contemporary times. One was my own blessed Guru, the other is Swami Satchidananda. I have also had the great joy of meeting many highly realized Saints both of the East and the West. All of these meetings have brought Grace and upliftment of mind and spirit. I cannot imagine, nor would I care to try to imagine, my life without the Grace of these gracious Saints and Masters in my life.

In the month of September we mark the anniversary dates of the birth and Mahasamadhi of Lahiri Mahasaya. It was this great spiritual Master

that Babaji chose to disseminate Kriya Yoga and make known his, until then, hidden presence upon the earth. Lahiri Mahasaya, this joy-filled Master, humbly served without fanfare or grand pronouncements; he remained firmly ensconced in family life as his great Guru asked of him until the end of his earthly incarnation: September 26, 1895.

This fully realized Master “introduced” himself to me some years ago. With each Master in our Guru-lineage I have had the experience of them awakening me to their living presence; after these meetings they were no longer encased in dusty books of history, but living embodiments of Truth and elevating Presence.

One such time occurred when I was living on Holden Street in West Seattle as I sat upon my woolen blanket in half-lotus. I became aware of a spiritual presence, in addition to the impersonal Divine Presence I was already feeling. My inner vision became filled with the living form of the Master, Lahiri Mahasaya (or Baba or Lahiri Baba as I came to call him). I felt thrills throughout my body at his presence; a spiritual wave lifted me up as he nodded to me and smiled such a sweet smile. His presence was as real as any physical presence, more real in fact. He communicated wordlessly with me as his luminescent aura endowed the scene with sanctity.

Without any doubt about the reality of this experience I took in his vibration and heard his thoughts. What wonder filled me—I feel it now as I recall this time with the Master. We spent some time in deep communion and when his time with me was naturally coming to a close, as I somehow inwardly knew, I took the opportunity to bow at his feet. As I did so I was in awe that I felt his feet with my senses through my hands and forehead, as solid and real to my touch as any I have ever had. Invisible tears flowed from me in bliss, joy and love and my heart nearly burst with aching divine love. Again and again I seemed to melt in the divine splendor left by the Master. Such is the blessing that came from my param-param-paramguru.

The blessings that I have received from such experiences are so great as to be inestimable. In no way have any such experiences served as an obstacle to the universal vision of seeing God as the all-in-all. Quite the contrary, such blessings have helped me further in that universal vision and have purified the mind of all doubt and any sense of separation.

My dear friends, in remembrance of Lahiri Baba's birth, life and Mahasamadhi, let this anniversary serve as a reminder of his ever-living Presence—which guides, protects and lovingly shepherds all aspirants into heavenly realms. No words can fully convey his Grace, but when the Master is ready, he can impart it directly to striving sadhakas. One's own Guru is the greatest gift from the Infinite, an extension of His very Self through a human form. Like Jesus the Christ, it is a Presence that is ever with the devotee, ever looking after him or her and giving that one all that is required to be successful in his or her spiritual journey.

May that Grace ever be with you and keep you on the clear and sure path to your complete realization of the Infinite. †

David



Lahiri Baba



Mother in the 1960s

Know the Truth

Excerpt from a talk given by Mother Hamilton April 5, 1961

God the Absolute

Someone asked once, “What does it mean when it says to go to God the Absolute?” Well, the Absolute God was, is, and always will be. And He has contained within Himself everything that has ever been manifested in this world. As you climb the spinal stairway of Self Realization, going up each step at a time, you come to the point where you want freedom from the ego, where you want the death of the ego to take place.

Beyond Duality

And as it says in the Bible, the day will come when he who thinks he will kill you will do God a service. And it speaks of the ego within yourself, because you think of yourself always as separated from God. And this separation, this constant cry in your heart, is what makes you unhappy. This is what keeps you bound. And so the day comes when you say, “God, please take me. Reveal Thyself to me. Reveal Thyself to me. Make me see You within me. Make me know that truly God and the

kingdom of heaven are within, and that there is none else in this world but Thee, none else.”

And if you will persevere, if you will go through this thing called death, this crucifixion on your own cross, then truly you will have eternal light and you will be lifted up into the arms of your Father. And as you are lifted up, you go beyond all duality.

It is like a top that is spinning at such a high velocity of speed that it seems as though it isn't moving, and yet it is moving. It is moving more rapidly than anything you can possibly imagine. It seems as though it is still, and yet it has all movement within itself. Thus it is to experience God the Absolute. It is as though there is nothing but you and God in the beginning, and then all of the sudden you realize, “I am He; blessed Spirit, I am He.” And your being is filled with bliss, with ecstasy, with rapture, and you are intoxicated as you never dreamed of intoxication. Your whole being has become one of light. And truly all the streets within your kingdom are paved with gold, and the river runs with the nectar of God. And you drink forever of this bliss.

Return to Worldly Consciousness and Service

But you know that you can't stay there, that you have to come down into this worldly consciousness again and serve God because only through serving can you fulfill your destiny. Many scoff at work, and yet He who refuses the work refuses to take part in this wonderful world of God, this wonderful activity that is going forever and forever closer to Him.

It is difficult to understand this in this day because we hear so much of dissension. We see it all now. We see cruelty done, and yet we must have understanding even of that. And when you have once gone through your crucifixion, when you have risen from the tomb within yourself, when you who died in sin have finally one day risen with the Christ, then you feel the spark of life again within you. And as you look around you, you see that all of these people have done nothing more than you have done at some time or other in this life, or in some life, and your heart bleeds for them. And you want to cry because you are One with all humanity. You cannot see any difference, and you know that to the last breath of your life, you will use that breath, you will use your energy, your intelligence, to serve God and to try to take all of his children back to Him. None will be denied.

Householder is Worthy of God

Many say that the householder cannot go to God. And these who say that speak in the utmost ignorance because God said not so. He said that each one was His child. And each one goes to God individually. And the householder sometimes has even a greater test than the renunciant who never marries because they have the maximum of opportunity with the maximum of temptation. And he who overcomes all temptation and comes to the point where he is completely purified—body, mind and soul—that one is a worthy servant of God. †

Questions to Devotees

Excerpt from a talk given by Mother Hamilton, December 6, 1978

Matthew 5:38

Our Bible reading this morning is from Chapter 5, St. Matthew, beginning with verse 38.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Swami Vivekananda

I'd like to read to you tonight from Swami Vivekananda's book entitled, *Karma Yoga*.

It is very easy to say 'hate nobody, resist not evil'. But we know what that kind of advice generally means in practice. When the eyes of society are turned towards us, we may make a show of nonresistance, but in our hearts there is canker all the time. We feel the utter want of the calm of nonresistance. We feel that it would be better for us to resist. [shortened excerpt of what was read]

Resist Evil or Not

Tonight I thought we'd do something a little different. I thought we'd have a question and answer period, and I'll ask the questions and you have the answers. [Laughter] I just thought that I'd read all of that so you could have a little meat to chew on. [Laughter]

As you heard from this Bible reading tonight, the Christ definitely made

the statement that you shall resist not evil. Swami Vivekananda in the beginning of the article I just read definitely says that you should resist it. Now I'd like to ask you, which one do you think is right?

Win Smith: Both of them. (Chuckle)

Would you like to explain that, Win?

Win: In speaking of non-resisting evil, as I understand it, it means to—rather than confronting it with a reaction, it means to turn your attention upon God within instead. And I think that's what Swami Vivekananda is saying also.

You've listened well to what I've said. Well, he's not saying that, because he says you should resist evil, and in one place in this *Karma Yoga* discourse he even says that man must go to war. And in another part he is telling about Krishna urging Arjuna to kill his dear relatives on the battlefield. David Hickenbottom, would you like to comment on that?

David: Well, I think the first part of what Win said was proper in that if you put your mind on the evil, then you only give it more power. But if you give into the evil, then that's not good either; and you should not do evil things. Rather, do what God wills for you to do, and listen to Him.

There has been great evil running rampant in the world lately. Do you feel that it should be allowed to run rampant, or do you think you should resist it?

David: No, I think you should resist it and do God's will. And if it's God's urging within you to resist evil, and to do something about it...

Going to War

Would that mean going to war with your fellow men?

David: I don't know. That's something I've pondered often—whether God would urge me to go to war or not.

And what conclusion did you come to?

David: None. He's never urged me to go to war. [Group laughter]

I laid something on the table before a Catholic priest a few years ago. He was going around the country developing groups to resist war, to fight high taxes and dirty politics. And I said, “But, Father, you’re starting a war to end a war. Two wars don’t make peace.” “Well,” he said, “Never should people go to war.” I said, “But supposing you were in a situation where there was an evil man standing, a thousand people before him; he had a bomb in his hand, and he was going to throw that bomb and kill the thousand people. You were standing a little ways away from him. You had a gun in your holster, and you had a choice of either killing the man before he threw the bomb and killed the thousand people, or of letting him kill the people. Which would you do? Which would you do, David?”

David: I'd ask God. [Group laughter]

You wouldn't have time to put any answer of that type.
[Mother and group break up laughing]

David: I would be capable of shooting him, I imagine.

Well, which do you think would be the greater wrong: to kill the man, or to let him kill the thousand people? Which one would be guilty of murder?

David: I suppose I would be. I'd probably kill the man. So I'd probably take on the repercussions of shooting him.

To Kill vs To Murder

As I told you recently, I talked with a man who is studying to be a Jewish rabbi, and he has studied in Jerusalem and has access to the origi-

nal Hebrew Scriptures. And he said that one of the Ten Commandments was incorrectly interpreted; that it does not say, “Thou shalt not kill.” It says, rather, in accurate translation, “Thou shalt not murder.” Now that puts a very, very different light on this idea of killing and murdering, because in truth, you cannot avoid killing. Because even when you walk along the ground, you are killing insects that you don’t even see. You many times walk around. And man must eat. And man was given dominion over all of the rest of the kingdoms. So, for the first time, that made sense to me. In other words, you don’t murder your fellow relatives.

What Krishna Meant

But, on the other hand, Krishna was urging Arjuna (he was the charioteer and Arjuna was going into battle) and he, Arjuna, was resisting killing all of his dear relatives and yet Krishna, the Christ, was urging him to do that. Now what was he talking about? Do you know?

Fred C.: He was talking about duty. He had a duty to perform.

Oh, he was supposed to go out and kill his own very dear relatives—his father, his mother, his friends, his cousins. Is that the way you take it, Fred?

Fred: Well, uh, duty is....maybe they had it coming? [Laughter]

You really think they did? [Chuckles] How would you know?

Fred: Well...

Does it say any place in the Bhagavad Gita that these relatives had it coming to them? What had they done?

Fred: Well, they’re on the wrong side. [Group laughter]

Well, that is a parable. And I’m sure most of the people here know that this is true. You may not have been here when I explained this, Fred, but Krishna is the Christ within every man, and Arjuna represents the human ego, the son of man. And so what the Christ, or Krishna, is urging

Arjuna, the disciple, to do is to go onto the battlefield of his own soul and kill all of the tendencies, all of the things of the senses that he has hugged to his bosom. And Arjuna doesn't want to do this, you see, because this little "I" doesn't want to lose possession of the body. And the Christ wants the disciple to lose possession so that he may take over the kingdom. You see? So it's a very interesting thing.

Stand Firm Against Temptation

Now, in another place it says, "Submit yourselves, therefore, to God. Resist the devil and he will flee from you." Now that's a direct contradiction, seemingly, of what it says—that you "resist not evil."

Wilmer: Well, Mother, don't you, by nonresistance aren't you in fact resisting, depending on your viewpoint?

That's right.

Wilmer: Because if you take your mind off something, you are resisting it. You're not giving it attention. So from one viewpoint you're resisting it, but from the other viewpoint you're not resisting it. Sounds like a paradox.

Have I explained that paradox to you before?

Wilmer: [hesitantly] Yeah.

What did I say?

Wilmer: If you... what they're talking about in terms of resistance is if you try to fight evil—or not evil—if you try to fight any kind of opposition or any kind of negativity coming towards you, the fact that: One: it does not exist, that you give power to it enables it, gives it strength to fight. And so you, in fact, do not fight it; you give it the power to be there. But if you take your mind off of it, it disappears like the statement says. "Satan will flee from you."

Um hmm. And where do you put your mind?

Wilmer: You put your mind on God.

Alright. Now, explain to me, if that is true (that, I'll accept)—*Resist the devil and he will flee from you*—is the devil good or is he evil?

Wilmer: The devil by my interpretation is any opposition.

You don't personify him; he's not a being?

Wilmer: No. He's only a being as far as men's minds are concerned, because they have created the opposition.

Uh huh. But what did I teach you about that particular verse in the Bible: "Resist the devil and he will flee from you"?

Wilmer: Do not pay any attention to it, and his power is taken away from you.

No, that isn't exactly what I said. I said that when temptation comes to you, you should stand strong and firm and not give into it. Resist it in that *sense* of the word. Now the one is to take your mind off of that which is coming to you and putting it on God. That's not resisting at all. In other words, your whole mind is filled with God. But a temptation comes so strongly. If the devil, so to speak, comes before you, then you stand straight and you resist all temptation. And he will flee if you are stronger than that which came to you (as Jesus was when the devil tempted him [after] forty days in the wilderness; he resisted all the temptation, even the possession of the whole world and all that it contained). That is the difference between the two. Now, they're seeming contradictions, but they amount to the same thing, you see. So it's very interesting.

Man Writes His Own Destiny

It's interesting, these two points of view by two different masters: one the Christ and one Vivekananda. One is looking at them, I think, from a purely religious point of view, a moral point of view, and he's tying it in, in many of the things that he says, with his knowledge of the suffering of his own people. The other one has made two different statements (or, rather,

one was made by him and one was made by St. Paul) and these seem to conflict, but, in fact, they do not. And it puts it straight up to man at all times as to what he is going to do with his life, what he is going to make of it. And in accordance with man's own choice, then he writes his own destiny upon his own forehead with his own hand.

Not Totally Dedicated

There are some people, who have tried over a period of years to make progress and yet they haven't seemed to accomplish very much; they're not getting results. And by results they mean that they're not getting visions, they're not feeling uplifted, they're not hearing the voice of God speak to them, they're not being guided intuitively, they're not in a state of bliss yet. And so they come to me and they ask me, "Why?"

And the reason for it is that they are not totally dedicated. They are not willing to give up the little self, even as Arjuna was not willing to give up his desires and go out and kill all of these tendencies on the battlefield. And that battlefield, that battle of Armageddon or Kurukshetra (depending on which country you're in) is within yourself. It is fought at the heart center. It is fought at the heart center; because that is the dividing center between the three lower centers which govern and control the five senses and the three upper ones which control the etheric part of your being. And it is a very real battle, believe me. And you are forced to face that which you have done on the way out. That is what the cross means. Also, your body is the cross, as we've stated many times. It is upon this cross that the human ego must be crucified, the son of man, in order that the Son of God may be made manifest.

Put God First

When you have had the courage to go out on the battlefield of your own being and fight your own tendencies (and you don't fight them; you don't set up a war, but rather you put your full attention upon God), when you do that, then you have both not resisted evil (because you've had your attention on God and you haven't set up a power structure, a fight that you're going to have to indulge in), and you've also resisted temptation. You keep your mind upon God alone. You obey the commandment to love Him as He has loved you, and to love Him with all of your heart, your mind, your soul and your strength, above everything, above everybody else! You've got to put Him first. †

Lahiri Mahasaya

September 30, 1828 to September 26, 1895

We celebrate the life of the fully liberated Master, Lahiri Mahasaya in the month of September.¹ No words or stories can convey the greatness of any man, much less a Yogavatar such as Lahiri Babaji. Only God through the Master himself may remove the scales of indifference and delusion that keep us from seeing the innate divine Light shining from his sacred form and life.

We have included here some stories by descended lineages of Kriyabans; you should read the remarkable descriptions of the Yogiraj in the Autobiography of a Yogi as well. By reverently absorbing the stories of this great Guru you will imbibe a wonderful blessing from him; this is what the Master has promised. [Yogacharya David]

The Sublime Advent

...On the morning of Tuesday, the seventh day of the dark fortnight and 16th Aswin of the Bengali year 1235 (30th September 1828 AD) this Divine Child [Lahiri Mahasaya] caused His Descent at village Ghurni, His parents being Gourmohan Lahiri (Sarkar) and Muktakeshi Devi, second wife of Gourmohan....

The Dear Child of Muktakeshi Devi grew up gradually. He was affectionately named Shama Churn by everyone. In those days there was a general practice of naming children after gods and goddesses. It would serve the purpose of calling the children as well as remembering God. Sometimes Muktakeshi Devi would lull the Child to sleep or sometimes take Him to the *Siva* temple, place Him beside her and worship *Siva* with rapt attention. The Child would also keeping His eyes closed, be seated like *Siva*. Again she would sometimes accomplish her tasks by making the Child sit on the sandy banks of the river. The Child would smear sand all over His body and assuming the posture of *Siva*, sit down with eyes closed. Childish impudence was rarely found in this Divine Child. Instead He could be seen wandering in the realm of thoughts stochastically, as though He wanted to establish an union with the Infinite. By observing the attitude and behaviour of this Child, many guessed that He was not an ordinary Child.

¹ according to the Western calendar

Siva was the household deity of the Lahiri family. The temple of the deity was adjacent to the house. One day Muktakeshi Devi was absorbed in deep meditation of *Siva* with the Child seated beside her. The Child also was sitting with closed eyes emulating His mother. Suddenly a handsome, large-built Samnyasin [sic] with matted hair appeared before the temple and addressed Muktakeshi Devi as ‘Mother’.



She became unnerved and lifted the Child on her lap.

The Samnyasin said, “Mother don’t be afraid. I am a Samnyasin, there’s nothing to be afraid of me.”

Still Muktakeshi Devi stood overwhelmed with fear.

The Samnyasin stated, “That Son of yours is not an ordinary human Child; it is I who have sent Him to this earth, to show the esoteric path of sadhana to countless people, distressed with the worries and woes of family life. This Child Himself will maintain a family existence and attract others to practice yogasadhana. Mother you have nothing to fear. I shall constantly keep a watch upon Him like a shadow.” After this the Samnyasin departed with gentle steps. †

[From the book, *Purana Purusha Yogiraj Sri Shama Churn Lahiree* by Dr. Ashoke Kumar Chatterjee]

Lahiri Mahasaya—Praeceptor

This Noble Yogi would constantly dwell in the extra-sensory realm. A Himalayan serene tranquility would perpetually prevail in Him. He disliked futile religious discussions with people who did not practice *sadhana*. Rather He assigned a greater importance on *yama* (control); *niyama* (rule); *asana* (sitting posture); *Pranayama* (Prana-action); *pratyahara* (withdrawal of senses); *dharana* (realization); *dhyana* (soul engrossment) and *samadhi* (trance); the esoteric eight steps of action of the scripturally stipulated *yoga-sadhana*.

His direct yogic realisation was marvelous. Depending on those yoga-derived realisations, He would impart religious advice and confer interpretations to the spiritual texts. None of His expressions were underlied with emotion. The counsel given to His devotees was His direct yogic realization. Therefore His advice would create an impression on the minds of men. His descriptions were lifelike. He would ask man to derive direct realisation through *Kriya* and gradually become one with the infinite soul. This is the highest wealth in a man's life. Without *dhyana*, realization and *samadhi*, one cannot enter the domain of the spiritual kingdom's subtlest of the subtle essence of the infinite soul. This is His fundamental statement. He would say—Prana is the origin of all power. By practicing *Pranasadhana*, all *sadhanas* can be performed.

This Prana has three states. In the beginning and end He is still, in the middle dynamic. Being still in the beginning and end comprises one state and the middle being dynamic is another state, thus Prana basically has two states. (Gita 2/28) implies that all elements initially are inexpressible; expressible in the middle when they attain shape and finally after merging inexpressible again. Dynamic *Prana* is the Primordial Energy. The vibratory *Prana* is a living being's present existence. The entire universe has manifested itself from this dynamic *Prana*. All actions emanate from this vibratory *Prana*. But still *Prana* is the place of origin for dynamic *Prana*. Neither does the passive *Prana* perform anything nor does He actuate any action. He is a constant spectator only. Still *Prana* actuates when He becomes dynamic. Dynamic *Prana* is the Female Primordial Energy and still *Prana* is the Male Primordial Energy. This dynamism is the living being and the stillness is *Siva*. This dynamism is bondage and stillness is emancipation. Thus the pull or motion towards *Prana*'s vibratory state is bondage and the pull or motion towards stillness is salvation.

The sastras have similarly noted thus *Niscalam Brahma ucyate*—the static or still state is Brahma. That is the state of immortality, because in this sublimely still state there is neither birth nor death. It is constantly eternal, for there is none before Him, He is all pervasive. This is the state of Buddha, since it is beyond knowledge for knowledge also cannot reach there. It is ever emancipated, for bondage is absent here. This state is state beyond action or is the transcendental state of *Kriya* because all types of actions are non-existent there. Due to the extermination of dynamism, no type of action can exist here. The contracted state of *Prana* is Siva and expansive state is the living being. Therefore it is imperative for a sadhaka to completely cease dynamism through sadhana and attain stillness.

When a living being by terminating dynamism achieves the sublimely still Absolute *Prana*, he himself only will become Siva then. Everyone is the Ambrosial son. None is base or noble. Though Yogiraj Himself was seated in the exalted rank of Preceptor, He would always disregard this exalted position and would advise all to think likewise. He stipulated the requisites of *yogasadhana* to be a healthy and sound human body, along with immense mental strength and a noble intention. One who possesses this wealth can easily practice *yogasadhana*. No impediment can act as a deterrent. None is sinful or sinless. Everyone is equal. Since everyone is the son of God, everyone has the right to practice sadhana. Irrespective of sex or class all have the right to practice this *yogasadhana*. It is not meant for any particular class of society. Yogiraj would state that placing the mind on *Kutastha*, sin is absent, not placing tantamounts to sin. *Kutastha* is God, He is the Supreme Brahma. Whether you maintain a domestic existence or renounce the world, wherever you are, *Prana* exists within your body; meaning God is within you. If He is absent, you are non-existent. As long as *Prana* is alive in your body, you are alive. What is the necessity for renouncing the world when you have to search for Him in your body? Rather, the domestic existence is a favourable domain for sadhana. By remaining here everything can be achieved. The one who by maintaining a family life practices *sadhana* of *Prana*-God within the body, is a heroic sadhaka. On realisation of *Prana*-God within the body, the ubiquitous God-essence can be comprehended. †

[From the book, *Purana Purusha Yogiraj Sri Shama Churn Lahiree* by Dr. Ashoke Kumar Chatterjee]

Lahiri Mahasaya and the Bank

Story told by Acharya S.B. Dasgupta

One day Lahiri Mahasaya had gone to the bank to take care of some business. Now at that time the bank was very busy and there was a very long line of people waiting for assistance. Because of this long line Yogiraj had gone to a bench in the bank to sit down and wait. Now as he had been sitting and waiting the Yogiraj gradually began to become immersed into the Inner Bliss.

He became fully immobile in breathless Samadhi State there sitting on that bench. Yogiraj was lost in that state for a long time. It came time for the bank to close up for the day and the bank employees spotted the Yogiraj there. They summoned the manager to ask what to do. Now the manager of that bank was [a] very righteous man and he was brought to the place where the Yogiraj was seated in samadhi.

He immediately understood what was occurring and he had known who the Yogiraj was. He very kindly said to the bank employees, “Well, we must not disturb this great being in any way. We shall just wait here for his holy trance to end. We are actually very blessed that we should be here for this.”

Gradually, after some time the Yogiraj began to regain outer consciousness. He looked around shyly and saw that it was dark outside and that the bank was closed. Lahiri Mahasaya was a very humble and modest Master. When he realized the situation he bowed his head and apologized to the bank employees for keeping them from going home to their families. The bank manager and employees however felt VERY BLESSED and would accept no apology on the part of the Yogiraj and they said, “Holy Sir, it was our great honor to be here with you. Please do not think of apologizing!”

They then took care of Yogiraj’s bank transaction with great loving care even though the bank was “officially” closed to business. Yogiraj then, very quietly, with head bowed, slipped out through the door of the bank and returned to his home.

I bow to the lotus feet of the performers of Kriya from all the different lines and traditions. 🙏

[From the website: www.yoganiketan.net. Used with permission.]

Lahiri Mahasaya and the Bandage

Dearest Sisters and Brothers in Kriya,

In India among the lesser known “hidden” Kriya circles there are many stories told of Yogiraj Lahiri Mahasaya and the great saints of Kriya which describe various states of consciousness which are experienced through diligent practice of Kriya. Those who practice Kriya with great diligence and earnestness will understand these stories. Others may not understand them.

Here is one story which is told of Yogiraj Lahiri Mahasaya. A great Yogi who lives and practices in secret in Canada has requested that I tell this story. What can I do? I must obey this Maharaj. I had heard two slightly different variations of this story but the essence remains the same. I am combining the two versions here.

Each day Yogiraj used to walk to the Ganges to bathe. On these occasions he was accompanied by his great and faithful disciple known as Krishnaram. (In fact, Krishnaram was so devoted he often followed Yogiraj like a shadow everywhere he went. Yogiraj in turn had very great love for Krishnaram). One day as they walked (and in India there is very great respect for the Acharyas and for this reason Krishnaram would always make himself walk slightly behind the Yogiraj). There they walked down the narrow lanes of Banares. Suddenly Yogiraj called out to Krishnaram and said “Krishnaram, please tear a piece of cloth for a bandage!”

Now Krishnaram was very puzzled and he did not know why Yogiraj should want a bandage, however, he did as instructed and tore a piece of cloth from his dhoti. Suddenly a rock flew up—thrown upwards by the wheel of a passing cart. The rock hit the leg of Yogiraj causing a large bleeding gash. Yogiraj then asked Krishnaram for the bandage and he wrapped his leg. Krishnaram watched in respectful but puzzled silence as Yogiraj bandaged one of his legs (you shall soon understand the puzzlement!). Krishnaram asked Yogiraj, “Sir, if you knew the rock was coming why could you not have avoided it.”

Yogiraj explained to him that some karma must be worked out by allowing it to happen. Now on they walked. Soon they came to the house of Yogiraj. There standing in front was the dear and blessed wife of

Yogiraj—the great and revered Kashimani Lahiri. Kashimani called to Yogiraj and asked what had happened. Yogiraj explained that a rock had caused a cut to his leg and so he had wrapped a bandage around it. Kashimani began to laugh heartily and pointed to his leg. Looking downward the Yogiraj realised that he had been so inwardly absorbed in Bliss that he had bandaged the **WRONG LEG!!** †

[From the website: www.yoganiketan.net. Used with permission.]

Lahiri Mahasaya & Hatilal Sarkar

I wonder if I might relate to you the story of one of the great disciples of Yogiraj Sri Sri Lahiri Mahasaya. This particular disciple was called Sri Hatilal Sarkar. This is the story of how he came to meet the Yogiraj.

Sri Sarkar had been employed in a brick-making factory. One day as he was working he suddenly was overcome with very strange feeling that he had to “go somewhere” but he did not know where. This feeling became very overpowering and he could not control himself. He immediately left his work right at mid day and went straight to the train station. He was very distressed over this overpowering feeling which had taken control over him. He approached the ticket-selling window and told the clerk that he just wanted to go somewhere. He had in his pocket only a few rupees. He asked the clerk where he might go for that amount of rupees. The clerk had observed carefully Sri Sarkar’s confused expression and then recommended to him that perhaps he would like to go to the city of Benares as that is a very holy place. The clerk had perhaps thought that there in that sacred place Sri Sarkar might find some peace of mind.

And so he entrained for that holy city. Stepping down off the train he did not know where to go. Because he was a Bengali gentleman he then engaged a carriage to take him to the Bengali section of Benares. The carriage then took him to that place and left him at the head of a certain lane. By foot then Sri Sarkar just wandered down that lane until he reached the end. At this point he did not know where to go. Suddenly a very kind stranger appeared at the doorway of the house before which Sri Sarkar had stood. This man was the Yogiraj Sri Sri Lahiri Mahasaya. Yogiraj kindly greeted Sri Sarkar and asked him if he would please come in. Sri Sarkar had said to Yogiraj “Sir, who are you and how is it that you seem to know me?”

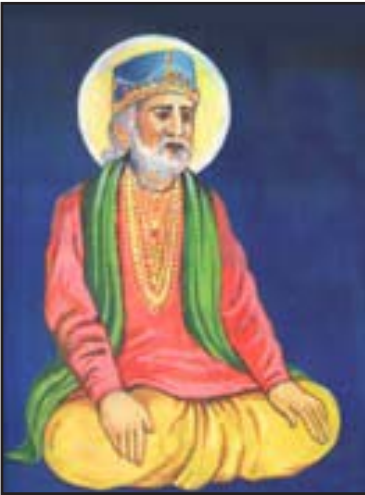
Yogiraj gently told the man that he should not worry over such matters at least until he should have a meal and take some rest.

Now Yogiraj arranged for every comfort for Sri Sarkar and was very, very kind and loving. This was all very strange to Sri Sarkar. Now later that day many learned Yogis came to that house and assembled before the kindly Yogiraj. Some lofty discussion of Yoga had taken place. Sri Sarkar understood not one word of these things.

Early the next morning Yogiraj and Sri Sarkar went together to bathe in the Ganges. Then at that time Yogiraj had told Sri Sarkar that it was he who had silently drawn Sri Sarkar to Benares as it was “time” for his initiation into the liberating technique of Kriya. †

[From the website: www.yoganiketan.net. Used with permission.]

Sant Kabir



Born in or near Benares, of Moham-
medan parents, and probably about the
year 1440, he became in early life a
disciple of the celebrated Hindu ascetic
Ramananda. Ramananda had brought
to Northern India the religious revival
which Ramanuja, the great twelfth-cen-
tury reformer of Brahmanism, had ini-
tiated in the South. It took in Ramanuja’s
preaching the form of an ardent per-
sonal devotion to the God Vishnu, as
representing the personal aspect of the
Divine Nature: that mystical “religion of
love” which everywhere makes its ap-
pearance at a certain level of spiritual culture, and which creeds and phi-
losophies are powerless to kill.

Living at the moment in which the impassioned poetry and deep phi-
losophy of the great Persian mystics, Attar, Sadi, Jalalu’ddin Rumi, and
Hafiz, were exercising a powerful influence on the religious thought of
India, he dreamed of reconciling this intense and personal Mohammedan
mysticism with the traditional theology of Brahmanism. Kabir’s story is
surrounded by contradictory legends, on none of which reliance can be

placed. Some of these emanate from a Hindu, some from a Mohammedan source, and claim him by turns as a Sufi and a Brahman saint. His name, however, is practically a conclusive proof of Moslem ancestry: and the most probable tale is that which represents him as the actual or adopted child of a Mohammedan weaver of Benares, the city in which the chief events of his life took place.

The boy, Kabir, in whom the religious passion was innate, saw in Ramananda his destined teacher; but knew how slight were the chances that a Hindu guru would accept a Mohammedan as disciple. He therefore hid upon the steps of the river Ganges, where Ramananda was accustomed to bathe; with the result that the master, coming down to the water, trod upon his body unexpectedly, and exclaimed in his astonishment, “Ram! Ram!”—the name of the incarnation under which he worshipped God. Kabir then declared that he had received the mantra of initiation from Ramananda’s lips, and was by it admitted to discipleship.

Side by side with his interior life of adoration, its artistic expression in music and words—for he was a skilled musician as well as a poet—he lived the sane and diligent life of the Oriental craftsman. All the legends agree on this point: that Kabir was a weaver, a simple unlettered man, who earned his living at the loom. The work of his hands helped rather than hindered the impassioned meditation of his heart. Hating mere bodily austerities, he was no ascetic, but a married man, the father of a family... and it was from out of the heart of the common life that he sang his rapturous lyrics of divine love. Again and again he extols the life of home, the value and reality of diurnal existence, with its opportunities for love and renunciation;... in order to find that One Reality Who has “spread His form of love throughout all the world.”

The “simple union” with Divine Reality which he perpetually extolled, as alike the duty and the joy of every soul, was independent both of ritual and bodily austerities; the God whom he proclaimed was “neither in Kaaba¹ nor in Kailash.”² Those who sought Him needed not to go far;

¹ Kaaba: A Muslim shrine in Mecca toward which the faithful turn to pray. (Wikipedia)

² According to Hindu mythology, Shiva, the God of destruction and regeneration, resides at the summit of a legendary mountain named Kailâûâ (Kailash). This Kailâûâ is regarded in many sects of Hinduism as paradise, the ultimate destination of souls and the spiritual center of the world. (Wikipedia)

for He awaited discovery everywhere, more accessible to “the washerwoman and the carpenter” than to the self-righteous holy man. Therefore the whole apparatus of piety, Hindu and Moslem alike—the temple and mosque, idol and holy water, scriptures and priests—were denounced by this inconveniently clear-sighted poet as mere substitutes for reality; dead things intervening between the soul and its love—

The images are all lifeless, they cannot speak:

I know, for I have cried aloud to them.

The Purana³ and the Koran are mere words:

lifting up the curtain, I have seen.

A beautiful legend tells us that after his death his Mohammedan and Hindu disciples disputed the possession of his body; which the Mohammedans wished to bury, the Hindus to burn. As they argued together, Kabir appeared before them, and told them to lift the shroud and look at that which was beneath. They did so, and found in the place of the corpse a heap of flowers; half of which were buried by the Mohammedans at Maghar, and half carried by the Hindus to the holy city of Benares to be burned—fitting conclusion to a life which had made fragrant the most beautiful doctrines of two great creeds. †

[This article is pieced together from excerpts from the Introduction to *Songs of Kabir*, published by Samuel Weisner, Inc.]

³ *Purana* (Sanskrit: meaning “ancient” or “old”) is the name of a genre of Indian-written literature. Its general themes are history, tradition and religion. (Wikipedia)

Songs of Kabir

O SERVANT, where dost thou seek Me?
Lo! I am beside thee.

I am neither in temple nor in mosque: I am neither in Kaaba nor in Kailash:

Neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me: thou shalt meet Me in a moment of time.

Kabir says, “O Sadhu! God is the breath of all breath.”

THE day is dear to me above all other days, for today the Beloved Lord is a guest in my house; My chamber and my courtyard are beautiful with His presence. My longings sing His Name, and they are become lost in His great beauty:

I wash His feet, and I look upon His face; and I lay before Him as an offering my body, my mind, and all that I have.

What a day of gladness is that day in which my Beloved, who is my treasure, comes to my house!

All evils fly from my heart when I see my Lord.

“My love has touched Him; my heart is longing for the Name which is Truth.”

Thus sings Kabir, the servant of all servants.

THE Lord is in me, the Lord is in you, as life is in every seed. O Servant! Put false pride away, and seek for Him within you.

A million suns are ablaze with light,

The sea of blue spreads in the sky,

The fever of life is stilled, and all stains are washed away; when I sit in the midst of that world.

Hark to the unstruck bells and drums! Take your delight in love!

Rains pour down without water, and the rivers are streams of light.

One Love it is that pervades the whole world, few there are who know it fully:

They are blind who hope to see it by the light of reason, that reason which is the cause of separation—

The House of Reason is very far away!

How blessed is Kabir, that amidst this great joy he sings within his own vessel.

It is the music of the meeting of the soul with soul;

It is the music of the forgetting of sorrows;

It is the music that transcends all coming in and going forth.

[Translated by Rabindranath Tagore]

Memories of Mother

Down Memory Lane

By Judy Ellis

A lot can happen on a weekend spent one-on-one in the company of your Guru, believe me! I'd offered to drive my precious Mother from Seattle to Victoria, via the ferry of course, be available for Her when She'd need personal care while at Pat Downey's—he was a bachelor at the time—then drive Mother back home on the Sunday after Service.

I'd driven down to Seattle, picked Mother up at Her apartment, and now we were heading north. Mother suggested we stop for a meal at a lovely restaurant She was familiar with along the way. So we turned onto Chuckanut Drive, and we drove and we drove and we drove.

Where WAS this place anyway? Are you SURE we went the right way? Are you sure we didn't miss it? Are you sure it's even on this road? These were some of the thoughts going through my mind as Mother sat quietly, saying not a word.

Finally, patience not being one of my virtues, yet, I spoke up. Could You have been mistaken, Mother? Well, no sooner did the words leave my mouth than I regretted saying them! This was my GURU and I was the student, being tested. God had said, 'Will you follow Me? All the way?' 'Will you trust Me, even though at this moment you can't remember your Destination, nor the time it will take to reach this Destination?'

Eventually we did arrive at this restaurant, and like a mirage in a desert it turned out to be an exceptionally elegant place, well worth the long drive. In this place, as I sat across from Mother, She told me, "Thy Faith hath made thee whole."

It was Sunday evening now. I'd driven Mother back to Seattle and was about to begin my return journey, first to Vancouver, then onto the ferry heading for Victoria. Mother recommended that I stay overnight at Her place. She thought it was too late for me to be traveling such a long distance. After all, She was a Mother! So I telephoned my hubby to let him know I wouldn't be home till the following day.

Ric, though, wanted me home that night. He'd been caring for our three young children while I'd been with Mother at Pat's and he was

exhausted. The next day was Monday and Ric had to go to work. “Come home tonight,” he said. So even though Mother’d requested otherwise, I thought it was best to head home. If I left right away, I was sure I’d still be able to catch the last ferry at 9:00 p.m.

After Mother and I hugged goodbye, She told me to make sure I

said the ‘Prayer of Protection’ She’d taught me before I started up the engine for the trip. I got into the car, closed my eyes and recited these words:

There is a yellow, yellow, golden, golden, yellow, yellow spiritual aura manifesting itself around my body (repeated three times). No evil or lower force can penetrate it to harm or influence me. Father, I am under Thy divine protection.

Ten or fifteen minutes down the road I suddenly realized I’d left my big cloth carry-all bag, which of course contained my wallet, sitting on the floor near Mother’s front door! I turned off the freeway at the next exit. The sun was quickly setting and it was beginning to get dark as I drove around and around, looking for a way to get back onto this highway, this time in the opposite direction.

After driving in circles for quite some time in a heavily forested area just outside of the city, ‘luck’ at last led me back to Mother’s apartment. Now it definitely WAS too late to be heading for home. Why hadn’t I listened to Mother in the first place?

A few days later I learned that there hadn’t been a 9:00 p.m. ferry; that the last ferry had left Vancouver at 8:00 p.m.! †



Mother, Debby Grove, Ric and Judy Ellis

[Judy and her husband, Ric, are long-time devotees and were center leaders for Mother. They now live in Edmonton, Alberta.]

I am Your God

I am your God...and I stand close by you... Is not this enough?... What more do you desire on earth than My love, of which My Heart is full?

I am your God...and I remain faithful to you, even when I send you sorrows; remember only that I am with you...
What more do you desire?...

I am your God... and I think of you... From all eternity I have thought of you; I have written your name in the depths of My Heart in order that I might never forget you...

I am your God...and I arrange all for your happiness; if you do not understand now, one day you shall see clearly...

I am your God... and I truly love you...I know all that grieves you...I see every glance, I hear every word that pains you...

Accept all with tranquility and peace, because I Myself have allowed and ordered all; you, be faithful to Me and persevere, and I shall reward you for all...

I am your God...Are you alone?...I shall be your friend...No one speaks kindly to you?...Come close to Me and I shall be your All in the Blessed Sacrament...I shall be to you a compensation for all that the world denies you...

I am your God... What more do you desire?...Be of good cheer...May nothing seem too hard for you, because he who possesses My Heart and My Love has all that he needs...

The world passes away...Time is fleeting... Men forsake one...Death shall carry off everything from you...One Thing alone shall always remain to you...YOUR GOD...

[by Rev. J. O. Lesieur, P.S.S. Montreal, P.Q., Canada.
Imprimatur: Nov. 19, 1940.]



Calendar of Events

Sept.	4	Labor Day
	22	Mother Krishnabai's Birthday (1903)
	22	Rosh Hashana (Sundown, lasts through Oct. 2)
	22	Fall Equinox (9:04 p.m. PDT)
	24	Ramadan (lasts one lunar month)
	26	Lahiri Mahasaya's Mahasamadhi Day (1895)
	30	Lahiri Mahasaya's Birthday (1828)
Oct.	1	Yom Kippur (Sundown, lasts through Oct. 2)
Nov.	12	Swami Satchidananda's Birthday (1917)
Dec.	21	Winter Solstice (4:23 p.m. PST)
	25	Christmas Day, Mother Hamilton's Birthday (1904)
	27	Swami Ramdas' Sannyas Day (1922)

The love for saints is akin to the love for God. Saints and realized Masters manifest the qualities of God. Therefore, when you feel love for, and attunement with, a God-man or a God-woman you are drawn into Divine Realms.

Yogacharya David R. Hickenbottom

You know, we are very blessed today, for Master and Christ both walked in here today. They had such similarity of appearance—my Master and Christ. They blessed you.

Let them that have understanding let them understand and feel the blessings of Christ and my Guru.

Paramhansa Yogananda

O Mother Divine! Thy power is invincible. Thou doest rule all the worlds. To be Thy child is to bathe always in the glorious light of Thy grace. I am such a child. My life is now absolutely pure and holy.

Swami Ramdas

