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



Mother Hamilton (1955)



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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.*

© 2007 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,

During the Christmas time of year we are reminded of the power of the incarnation of Jesus (Greek translation from the Hebrew Jeshua or Joshua), who was originally named Emmanuel, meaning “God with us.” This man, born of a woman, was also an incarnation of divinity; what, in India, is called an avatar. Only by understanding the real nature of this God-man’s life can you get a true glimpse, not only of his life, but, of your ultimate potential.



When I first met Mother Hamilton she spoke of *Jesus, the son of man* and *Jesus, the Son of God* with a clear distinction between the two. She also spoke of the scriptures, including the story of Jesus, as the story of every man in his, or her, ascent from the human to the Divine. This was a lot to take in, not only mentally, but to even a greater extent to internalize the teachings through my own experience.

Mystical Christianity means understanding the story of Jesus as it pertains to the transformation of the physical body, the astral or electrical body, and the causal or mental body for every sentient being into a divine nature. The story of Jesus being the story for every man and woman means that Mystical Christianity pertains to every element of what it means to be human. This all-inclusive allegorical story catalogues what is essential for the journey from the human to the Divine, even as do the other great scriptures of the world.

In order to really appreciate these teachings from this perspective you have to first clear the slate of your mind of past teachings and associations of various sects and doctrines of the Christian Church(es). Many of us grew up learning a literal interpretation of these scriptures. To embrace this new Mystical way of thinking of Jesus’ story (not new in the history of Christianity as this perspective was known from the very beginning) you have

to understand that original Christianity is Mystical Christianity and may not be what you learned in Sunday School or Catechism. We are called upon to follow in the footsteps of the Master from Galilee and enter into an inner communion with the universal Christ-nature even as Jesus did. This means that we follow Mother, Master and Papa as well. Each one of these great Masters had direct perceptual experience of the historical Jesus as well as with the universal nature of the inner Christ. Indeed the inner and outer natures of the Son of God are so inextricably entwined that they eventually become indistinguishable as we grow in Christ Consciousness; this fact is core to Mystical Christianity.

It is interesting to note that the idea of Mystical Christianity was very popular in the early years of the Christian movement; through the Gnostics, Essenes and many other groups in those formative years. A prolific flowering of thought came through various early Church Fathers and Mothers. Many of these traditions were orally taught at the time of initiation and spiritual methods such as meditation were practiced far from the glaring eye of publicity. Small groups here and there delved deeper into the mysteries of the Mystical Christ. A few of these teachings were written down and came to light with the Nag Hammadi texts and other Gnostic traditions. Many of these writings were destroyed when ruled heretical by a largely politically driven process of winners and losers in determining the official doctrine of the Church three hundred years after Jesus.

In addition to these Gnostic Gospels there are other texts and oral traditions that indicate that Jesus traveled to India both to study and teach there. Trade routes made travel to India not uncommon from the Middle East. Later St. Thomas followed in the steps of his spiritual master to India where he taught and was later killed.

Master said that it was Jesus (in recent times) who asked Babaji to send a yogi to the West to reawaken original Christianity. That emissary was Master himself. Sri Yoganandaji built upon his Guru's, Sri Yukteswar's, teachings to reconnect the mystical teachings of India with their fraternal spiritual brother, Jesus.

Master clearly taught that Jesus was a yogi, if not by name then by practice. Jesus was an example of a God-man; meaning that man could realize his oneness with God. The orthodox adherents of the day rejected Jesus' enlightened teachings. However, there were sincere seekers of truth, many were men of simple means and undistinguished backgrounds who were uplifted by Jesus' teachings and example; some went on to become enlightened as well.

As what many times happens the institutions that grew up around these teachings propagated an orthodoxy that virtually eradicated Mystical Christianity, sometimes at the point of the sword and through torture. However, as scientific and mathematical truth will always be rediscovered by logical thinkers in spite of repression, so also will spiritual truth eventually re-emerge when there are real seekers of Truth. In particular seers such as Sri Yukteswar (inspired by his Guru Lahiri Mahasaya and his Param-Guru Babaji), Master and Mother have brought out the inner mystical teachings of original Christianity in recent years.

Mystical does not stand for defiance of logic. Rather real Mystical Christianity is ultimately logical and practical; otherwise it would be a vain exercise of the mind. Mystical Christianity outlines the path to realization; the realization of the deeper Self and ultimately of God. Master gave these teachings with an emphasis on the psychological aspects of the path, Mother (like Lahiri Mahasaya did for the scriptures of India) emphasized physiological aspects of scriptural references and realization.

Mother described the birth of the mystical Christ that comes about through secretions from the pituitary (Joseph) and pineal (Mary) glands which form a Christ Seed within the body. The Christ Seed travels by way of the ganglionic nervous system to a conically shaped cave behind the stomach (Bethlehem means *house of bread* or the stomach). This event occurs under the star that is seen over Bethlehem; the star seen in the East, or the east side of the body at the point between the eyebrows. This is the beginning of the journey of the Christ Seed that travels through your own body to the base of the spine (referred to as Egypt

where the holy trio traveled to) and makes the journey up the spine that produces the state of realization. The whole Christ life happens right within you!

We celebrate this birth at the time of the changing seasons of the winter solstice for important symbolic reasons. The solstice is the time that the old phase (of the year) is closed and the new phase (of increasing light) is begun. With the birth of the Christ Seed your old life of being confined to a narrow human consciousness is coming to a close, your journey to a new birth in Christ-Consciousness has begun. The birth of the Christ Seed may happen at any time in the year, but symbolically the seasons manifest this renewal at the winter solstice.

The story of your life is unfolding as you read this. Contending forces for upliftment and the birth of Christ Consciousness are battling with those thoughts and habits that confine your consciousness to the comparative darkness of the ego-mind. Born of free will you choose each moment which of these forces you align yourself to. Each day is a test of your resolve, and your soul's progress depends on how you acquit yourself.

To really celebrate the birth of the Christ, prepare yourself for its advent. Become the *handmaiden of the Lord*, open and receptive, listening in the quietness of the night for the directional voice of an inner angel; look for the star within to reveal the birth of the ancient One within you; surrender the gold of earthly attachments, the myrrh of bitterness in life, and even the frankincense-sweetness of the devotion. Your soul is the bride of Christ (or of perfect spiritual realization). You are born for just such a journey. You will be taken on this journey beyond name and form into the vast unlimited reaches of all-embracing Spirit. In this transformed state you know bliss, intuitive wisdom and complete peace; your kingdom of heaven.

Have a very merry, blissful, Christmas to you. Give your love and service to your little human family as well as the vast family of mankind. And never forget the *reason for the season*, the full and complete realization of your Divine Nature. †

In God, Christ and Gurus, *David*



Mother in 1967

Guru-Disciple Relationship

**This article comes from a Talk that Mother gave
in Seattle, Washington on May 28, 1975**

...I would like to speak to you tonight about guru-disciple relationship. We cover this every now, upon occasion, because we have many new people coming in, and in America and in the West—in all western worlds, practically—there is very little true knowledge of what the guru-disciple relationship should be.

The True Meaning of a Guru

What truly is a guru? The meaning of the word is this: that one—the guru—is one who comes to lead you out of the darkness and ignorance of your human self into the light and glory of God who is your Real Self. God, the Father, is a supreme Guru. He is that Guru of all gurus and it is His light that shines forth in all of those who have made the effort to put their love for Him beyond their love for themselves.

What are the guru's responsibilities and duties? It is the responsibility of the guru to teach you the real truth of God—not

the parables, not those things which have been handed down by word of mouth, not someone's imaginings as to what that truth is or their own personal interpretation—but the real truth as that one has experienced it and has himself or herself paid the price for realizing, for knowing. It is the guru's responsibility to guide you, to direct you. It is the guru's responsibility to demand implicit obedience if the work is to be done.

...It is said in India that God and guru are not different. This does not mean that the guru sets himself up as a personal God, nor should it ever mean that. It means that those who come to worship, come to worship God in the guru—to serve that one, to be loyal and faithful to that one in order that that one may lead them to the supreme Guru, God the Father, who is to be found only within themselves. The true guru never takes credit for anything which comes forth from their mouths in the way of wisdom. They never take credit for any compliments that are given to them. They may outwardly acknowledge it but inwardly they surrender everything that is given to them and lay it at the feet of God because this alone is where it belongs.

...It is the guru's responsibility to demand obedience from the standpoint that unless you can give obedience to God in the God-realized soul which stands before you, you will never be able to give total obedience to God, the Creator, before Whom you must come in the final analysis before you can attain your God-realization. You must go this last mile and it is a bitter mile indeed because you are forced to face all that you are inside, all that you ever have been, in accordance with God's will.

What The Guru Teaches

What does the guru teach you in connection with this? Sometimes he gives you no quarter. He gives you no help and it would seem to the human self that the guru is absolutely heartless, but you cannot look to them for love, for guidance and for any sympathy, surely, because it is not given and you're left to find your own way. But it is the guru's infinite love that is putting you in that position and the reason for it is to make you strong, to make you master of yourself—all of your desires, all

of your emotions, all of those things which keep you in the consciousness of separation from Him. If the guru is to cater to every impulse and every notion, to every request of the disciple, he spoils that one terrifically. Now sometimes it is done and the reason it is done because occasionally some great soul comes along and the guru is instructed by God within to spend a great deal of time with that one, to give them anything and everything that is necessary to help them in their development. Why? Because he or she knows that that one is making every effort to obey what the guru teaches, to do everything, to mold his or her life in that perfect pattern which will bring him before God in all of his purity.

The Disciple Must Be Pure

The disciple must be pure, absolutely—physically, mentally, emotionally, spiritually—in the human sense before this tremendous experience comes to him and yet when that experience comes it would seem that all of his efforts in a sense have been in vain. Because still he is forced to face under the law (which he himself has created for himself by his own use or misuse of it) either the reward or the punishment which will follow. Not all of it is bad, believe me, because there are moments when you are lifted up, when you are given great visions, when tremendous realizations of the truth are given to you and you feel the ecstasy and the bliss of God's presence.

You feel one with that radiance. You come face to face with the light of your own soul and that light is so overpowering that it is beyond human description. It is though, as some disciple described it recently, as though they were a mere speck and the radiance and the light of God just embraced them, extended as far as the eye could see. And you realize, all of a sudden, that your humanness truly is nothing. It is nothing. It is but a speck, like a speck of dirt on a pure white sheet of paper. Master always used to say, "Whenever I see a black speck on a piece of white paper, I want to remove it because I am trying to make everyone and everything in this world as pure as I can during my stay here." And this is the way I too feel whenever I see a

black speck on the surface of anyone's mind. If I see it imbedded in their consciousness and see it encrusted upon their soul I want to remove it and I want to replace it with something that is pure white. Master once told me that yellow was the color of the soul and when you think of it, that light that shines is a pale yellow light and yet it is very, very, very brilliant. We are all sparks of this one light, this divine light that spreads equally over all of creation of all the universes and beyond. It is God's light and that light is an electrical power which is so great that to come in contact with it before you are ready will burn you with light. You would burn with the fire of a thousand deaths.

Tests and Trials

The guru has a very difficult task. It is the toughest job in the world because saying that he wants God-realization, asking for help to take him there, still the disciple will buck the guru at every turn in the road. They will talk back to them. They will feel self-pity when they are chastised, when things are not given to them in the way that they think they should be given to them. When they are not permitted to seek the guru's council and presence every moment they don't take into consideration that whatever is happening, the guru is merely doing what they themselves have asked them to do and that is to do whatever is necessary in order to take them to that final moment of enlightenment.

There is a period of testing, of trial. If you can't get to the guru for the answers to your questions then you must in some way seek those answers within yourself and in such seeking you find wisdom. In such seeking you find the power of overcoming. In such seeking, finally, it is laid out in letters as those of pure gold before you that the only one that is causing your difficulty is yourself and that if you would stop worrying about all of the sins that you have committed, of all of the guilt complexes which have developed as a result of what you think you have done in going against the law of God and use that precious time to think of Him alone, to love Him, to worship Him, to serve Him with everything you have, then these other things would of their own volition fall away. But man will not do that. He is al-

ways finding some excuse to call attention to himself, his little self, to be able to get someone else's pity, to get their attention upon him, to have them feel compassion and sorrow and to reach out for love.

Now this is the human in all of us. There is not one person in this room I am sure—and I certainly include myself—who has not been guilty of this at some time or other. Man in his humanness needs this but also when he becomes divine, he is still a man. There are those who think that when you get God-realization you somehow are the ultimate, the epitome of everything: of health, of wisdom, of love, of compassion, of beauty, of all of these things and that you should not have any of the other things come in, but you see you're still living a human life in a human body.

What The Guru Does

The disciple does not realize that the guru must take on a certain amount of the karma that everyone who comes before them has to work out. This is necessary to create a vacuum, an empty space so that in its turn they can put God there. This is not realized. They do not realize the torture, the hardship sometimes that the guru goes through for their sake and just as the mother who bears the child in her womb, no matter what that child does, no matter how much that child turns against them or hates them or how naughty they are, still that love of the mother permeates the heart of the guru whether that one be a man or a woman and they do whatever is necessary in their wisdom as God directs to change all of this.

Why? Is it for their sake? What do they get? Sometimes they get adoration. Sometimes they get worship. Sometimes they get great love. Sometimes they get service. But I want to tell you that the position of a guru, in America particularly, if that one is an American, is really a totally different thing from that of the gurus in India because there the disciples provide everything that is necessary for the guru, every single thing. There are people around at all times to do service. There are people who are able and willing to write letters. There are people who wash the

clothes of the guru and iron them. They keep the house clean. They see that they are provided with a roof over their head, with the clothes they wear on their back, with the food that is put in their mouth and whatever else is needed including their travel expenses or whatever. Why are they given all of these things? Because it is that one alone—they know that one who has been all of the way; who can take them all the way and can give them that supreme gift, the pearl of great price which they cannot possibly get by themselves. That is the pearl that is beyond all price. There is nothing, and they know this, that can be done in order to compensate the guru for the tremendous gift which is given to them.

So the guru does everything which is necessary. **They give love; they teach the truth; they are the example; they give compassion; they give service. And every now and then they give the love of the crucible** because it is a very necessary thing at times for the disciple to endure that discipline so that they may straighten up and fly right.

What The Disciple Does

There are very few disciples who are really true disciples from the standpoint that they have the total realization of the great, good fortune which comes to them when they are privileged to study with a completely God-realized soul—very few of them indeed. Those that are this way—and we have many in this group—will give anything of what they have of their time, of their effort, of their service and I receive offers of this all of the time (much of it which I am not able to utilize because of my own particular position at this moment) but the day will come when I will be able to and I am indeed grateful for every bit that God gives me.

It is the disciple's responsibility to listen very carefully with full consciousness, [to] the truth which is put forth from the guru and to take that truth and apply it in their own lives, to make every effort to make it work out. And they will find, if they would stop complaining so much, stop bewailing the fact that they are constantly in trouble—much of which they bring

upon themselves through their own attitudes of that which they expect in the human sense and which sometimes is not given to them.

...The disciple has the responsibility of giving all love, all loyalty, all obedience to the guru alone. Now sometimes the guru directs the disciple to go to someone else for a purpose but he never relinquishes his hold on that one and such a thing is done only under his direction and for his own purpose. Because he knows that the disciple needs that at that moment and it is right that it be given by this particular one. But never does he let go of the strings of control.

True Love

...The guru will help you to unfold each one of the flowers of the petals of your flower of God-realization. He will make you face yourself. He will make you realize, not only your weaknesses but your strengths.

You are here not to be a slave to the guru but to learn to stand on your own two feet and become masters of yourselves. Any guru that does all of the work for you is doing you a terrible injustice; he is making you a spiritual cripple, a spiritual cripple.

The true guru never charges for his services. He lives on the bounty of those whom he serves and it is God in all of these forms who provides for that one. Does this mean that he doesn't earn his way? Oh no. He earns it twenty-four hours a day because he serves unstintingly. He serves selflessly. He serves expecting nothing in return but complete obedience and every effort put forth by the disciple in order to attain that highest goal of the realization of their oneness with God, who is that indwelling presence right within themselves.

...Do you know what true love is? True love is a constant giving of yourself without expecting anything in return. It is a constant thought of the beloved, putting that one before yourself, and you have the opportunity to do that with the guru who stands before you, God in human form. This doesn't mean that that one thinks that they are any better than you—far from it. I am the tiniest speck in God's creation—I have said this many

times. And of myself I am nothing. Anything that you give to me in the way of praise or flattery or love or anything else, I lift my eyes and I give it to God and I thank Him for His great blessing to me, because I know that it is He in your form who has inspired you to open your heart and to either say, or think, or do these things from which I benefit.

Lighting Up A Room

It is a tremendous experience for all of us to be together in God because each single individual soul adds the power of God to that of all the others here and the power grows. Wherever two or three are gathered together in my name, there shall I be in the midst of them said the Christ, and this is the truth. That Christ-presence is the indwelling presence in each form and as we come together that power and that presence grows until it lights up a whole room, until its power is felt, until the bliss of that Presence is everywhere equally present and you feel that you have been lifted into a new world, a world that you never knew or experienced it before. †

Ode to My Master, Swami Sri Yukteswar Giriji

By Paramhansa Yogananda

When thirsty for God
 I left the portals of parental love
 And became a wanderer
 (Called by thy magnetic will)
 In the sacred city of Benares
 Where Ganges laps the feet of saints,
 I met thee—thou polestar of my ship-
 wrecked thoughts—
 And was shown the Limpid Lake

Wherein I and all may quench our thirst.
Though great bond of Sat-Sanga fellow-
ship's invisible cord
'Tween East and West,
'Tween two poles of boisterous activity
And calm spirituality.
In thy teachings science of matter and of
spirit
Forsake their age-old feud
And meet in Yogoda's balanced realm
Never to part again.

The message of Babaji
And Mahasaya Lahiri
Has come through thee
To link truth and theology,
To bridge religions and realization,
To reach God by meditation,
To crush the walls of darkness
By the flood of wisdom's light.
Rise, sleeping world, awake!
Sons of God have come to take
The burden of your cries away.

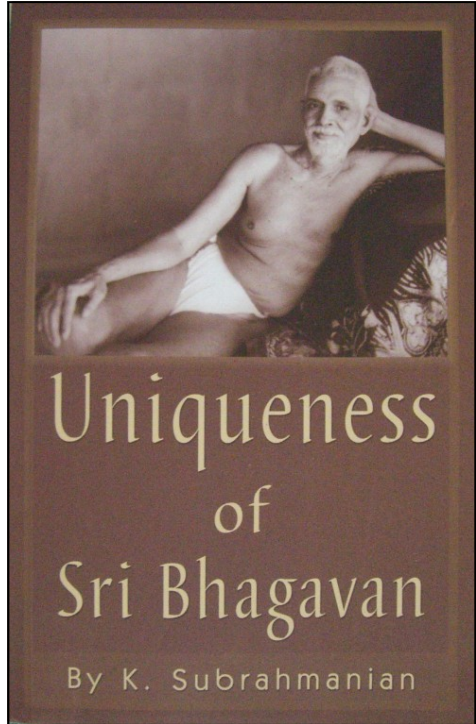
O, awakener of the Christ in me,
With loving reverence I bow to thee.

Sadguru

[From *Uniqueness of Sri Bhagavan* by K. Subrahmanian]

**Guru Brahma Gurur Vishnuh Gururdevo Maheswarah
Guru saakshatt Parambrahma tasmai Sri Guravenamah.¹**

Guru is Brahma, Vishnu and Siva. He is the incarnation of the Supreme Brahman. Like Brahma, the Guru creates a new person out of us. Like Siva, the Guru is also a destroyer. He destroys vasaanas. Like Vishnu, he sustains and protects us in every way. The Guru is therefore Brahma, Vishnu and Siva. He is in fact the ultimate Brahman. “He appears to be outside us but is actually within us. He is a human embodiment of Divine Grace,” says Sri Bhagavan. We can’t comprehend with our limited mind the fullness of his



Grace. We can’t understand what goes on within us. When the kettle is put on the oven, water gets heated. For some time, nothing appears to happen. Then suddenly, bubbles come up and water starts boiling. Before the bubbles appeared, something was happening to the water even though we couldn’t see external signs of it. Similarly, what goes on in the mind as a result of the Grace of the Guru cannot be comprehended by the mind. We think that nothing is happening. But something is happening. When we think of Him, it is He who makes us think of Him; we can’t think of Him, except through His Grace. Manickavachagar, a Tamil saint, says: “He is both within and without and so He creates conditions to drive you to the centre. Thus He gives a

push from without so that you may be fixed at the centre.” The Guru is no different from God or the Self. He is not to be identified with his body. He is a centre without circumference. His influence steals into the devotee in Silence...The highest form of Grace is Silence. It is also the highest spiritual instruction... All other modes of instruction are derived from Silence and are therefore secondary. Silence is the primary form. “If the Guru is Silent, the seeker’s mind gets purified by itself,” says Sri Bhagavan.

When we think of the Guru and meditate, sometimes more thoughts surge in the mind than ever. One need not worry about them, as all that is within is brought to the surface through his Grace. We may be disturbed but the disturbance is part of the meditative process. Kabir says in one of his songs:

Guru Kumhaar Sikh Kumbh ha
Gad Gad Kade khot
Antar haath sahaar ha
Baahar vahai chot²

The Guru is the potter and the disciple, the pot. He gives the pot some blows to make it perfect. As the potter strikes it from outside, he also shapes it from inside with his own hand. Sri Bhagavan says the same thing: “The Guru works from within and helps the man to see his mistakes and guides him in the right path until he realises the Self within.”

Whatever happens, we must accept it as His will. “Guru is really the formless Self. He is within you and appears outwardly only to guide you,” says Sri Bhagavan. The moment we surrender ourselves to Him totally, we shall realise that the “Guru, Self and God are one and the same. When the wrong identification with the body ceases, the master will be found to be none other than the Self. He is Brahma, Vishnu and Siva. He is the Supreme Brahman, pure consciousness. †

1 “Salutations to that Sadguru the Supreme Being who is at once the Creator (Brahma), the Protector (Vishnu) and Destroyer (Shiva).”

2 The first three lines following this text in Punjabi are the rough translation.

Pure Love Makes One to See Purity in Others

[Speech by Swami Satchidananda on his Birthday, Nov. 14, 1992]

OM SRI RAM JAI RAM JAI JAI RAM

Brothers and sisters,

Blessed children of Beloved Papa and Mataji! All these years, from the time I came to the Ashram, all of you have been giving me the best of your love and affection. But, today, you chose to express the same in words. Words have the knack of exaggerating things when they are backed up by pure love. So, there is no wonder I was so much extolled to the skies that I feel I do not deserve this. Yet, your pure love made you see all these things in me. So, I don't blame you. I am only a child of Beloved Papa and Mataji, and whatever is said or done by me is only by the guidance and strength given by Beloved Papa. So, all that you have said should go to Beloved Papa, as is my wont, I pass on to Beloved Papa all that I get. I keep nothing with me.

One day, many years ago, in the course of a talk with Pujya Mataji on the subject of love, I confessed to her that my heart was arid and I had no real love for others. She immediately said, "That cannot be. Everyone in the Ashram, and all devotees of Beloved Papa, love you. Unless you have love in your heart, you will not get love. Only thing is you are not expressing it in words." That gave me the assurance that I was not after all a 'dry' piece of wood.

I pray to Beloved Papa and Mataji that the heart of all of you that bear such love for me may expand to such an extent as to embrace everyone in the world irrespective of whether one is good or bad, friend or foe, saint or sinner. Everyone is qualified or entitled to receive our love, because everyone is the manifestation of our Beloved Papa and He is seated in their hearts. Even if one has done us great harm. Let us forgive him and give all our love to him. Let us not forget that all the so-called harm that one might have done to us was done by Beloved Papa Himself for our ultimate good.



Thus, without reservation or discrimination, let us love one and all and let there be no one in the world whom we consider as not deserving our love. When we love one how happy we feel. So, if we love all, what a flood of love will gush from our hearts and what an ocean of joy we will be swimming in!

When, in this way, we are able to love all, be sure we will become dearer to Beloved Papa and Mataji and He will not take long to absorb us unto Himself.

OM SRI RAM JAI RAM JAI JAI RAM 卐

[Read to devotees by Swami Muktananda on occasion of Swami Satchidananda's Birthday, November 12, 2007.]

From *Mardi and a Voyage Thither*

by Herman Melville

[Editor's Note: Please don't let the references to obscure (for our time anyway) items in literature draw your attention away from what Melville is proclaiming below. There are too many to footnote easily, so please look up the ones that interest you. The important thing to notice here is that this great writer is describing a high state of consciousness that is apprehending the reality of existence in individuality and yet resolving this limited view with the universal identity—here represented by the earth or a ship in God's Mind.]

Chapter CXIX - Dreams

DREAMS! dreams! golden dreams: endless, and golden, as the flowery prairies, that stretch away from the Rio Sacramento, in whose waters Danæ's shower was woven;—prairies like rounded eternities: jonquil leaves beaten out; and my dreams herd like buffaloes, browsing on to the horizon, and browsing on round the world; and among them, I dash with my lance, to spear one, ere they all flee.

Dreams! dreams! passing and repassing, like Oriental empires in history; and scepters wave thick as Bruce's pikes at Bannockburn; and crowns are plenty as marigolds in June. And far in the background, hazy and blue, their steep steps let down from the sky, loom Andes on Andes, rooted on Alps; and all round me, long rushing oceans, roll Amazons and Oronocos; waves, mounted Parthians; and, to and fro, toss the wide woodlands: all the world an elk, and the forests its antlers.

But far to the South, past my Sicily suns and my vineyards, stretches the Antarctic barrier of ice: a China wall, built up from the sea, and nodding its frosted towers in the dun, clouded sky. Do Tartary and Siberia lie beyond? Deathful, desolate dominions those; bleak and wild the ocean, beating at that barrier's base, hovering 'twixt freezing and foaming, and freighted with navies of icebergs—warring worlds crossing orbits, their long icicles projecting like spears to the charge. Wide away stream the floes of drift ice, frozen cemeteries of skeletons and bones. White bears howl as they drift from their cubs; and the grinding

islands crush the skulls of the peering seals.

But beneath me, at the Equator, the earth pulses and beats like a warrior's heart; till I know not, whether it be not myself. And my soul sinks down to the depths, and soars to the skies; and cometlike reels on through such boundless expanses, that me-



thinks all the worlds are my kin, and I invoke them to stay in their course. Yet, like a mighty three-decker, towing argosies by scores, I tremble, gasp, and strain in my flight, and fain would cast off the cables that hamper.

And like a frigate, I am full with a thousand souls; and as on, on, on, I scud before the wind, many mariners rush up from the orlop below, like miners from caves, running shouting across my decks; opposite braces are pulled; and this way and that, the great yards swing round on their axes; and boisterous speaking-trumpets are heard, and contending orders, to save the good ship from the shoals. Shoals, like nebulous vapors, shoring the white reef of the Milky Way, against which the wrecked worlds are dashed; strowing all the strand with their Himmaleh keels and ribs.



Aye: many, many souls are in me. In my tropical calms, when my ship lies tranced on Eternity's main, speaking one at a time, then all with one voice: an orchestra of many French bugles and horns, rising, and falling, and swaying, in golden calls and responses.

Sometimes, when these Atlantics and Pacifics thus undulate round me, I lie stretched out in their midst: a land-locked Mediterranean, knowing no ebb, nor flow. Then again, I am dashed in the spray of these sounds: an eagle at the world's end, tossed skyward, on the horns of the tempest.

Yet, again, I descend, and list to the concert. Like a grand ground swell, Homer's old organ rolls its vast volumes under the light frothy wavecrests of Anacreon and Hafiz; and high over my ocean, sweet Shakespeare soars, like all the larks of the spring. Throned on my seaside, like Canute, bearded Ossian smites his boar harp, wreathed with wild-flowers, in which warble my Wallers; blind Milton sings bass to my Petrarchs and Priors, and laureates crown me with bays.

In me, many worthies recline, and converse. I list to St. Paul who argues the doubts of Montaigne; Julian the Apostate cross-questions Augustine; and Thomas a Kempis unrolls his old

black letters for all to decipher. Zeno murmurs maxims beneath the hoarse shout of Democritus; and though Democritus laugh loud and long, and the sneer of Pyrrho be seen, yet divine Plato, and Proclus, and Verulam are of my counsel, and Zoroaster whispered me before I was born. I walk a world that is mine; and enter many nations, as Mungo Park rested in African cots; I am served like Bajazet: Bacchus my butler, Virgil my minstrel, Philip Sidney my page. My memory is a life beyond birth; my memory, my library of the Vatican, its alcoves all endless perspectives, everted by crosslights from Middle-Age oriels.

And as the great Mississippi musters his watery nations: Ohio, with all his leagued streams; Missouri, bringing down in torrents the clans from the highlands; Arkansas, his Tartar rivers from the plain; so, with all the past and present pouring in me, I roll down my billow from afar.

Yet not I, but another: God is my Lord; and though many satellites revolve around me, I and all mine revolve round the great central Truth, sun-like, fixed and luminous forever in the foundationless firmament.

Fire flames on my tongue; and though of old the Bactrian prophets were stoned, yet the stoners in oblivion sleep. But whoso stones me shall be as Erostratus, who put torch to the temple; though Genghis Khan with Cambyses combine to obliterate him, his name shall be extant in the mouth of the last man that lives. And if so be, down unto death, whence I came, will I go, like Xenophone retreating on Greece, all Persia brandishing her spears in his rear.

My cheek blanches white while I write; I start at the scratch of my pen; my own mad brood of eagles devours me; fain would I unsay this audacity; but an iron-mailed hand clenches mine in a vise, and prints down every letter in my spite. Fain would I hurl off this Dionysius that rides me; my thoughts crush me down till I groan; in far fields I hear the song of the reaper, while I slave and faint in this cell. The fever runs through me like lava; my hot brain burns like a coal; and like many a monarch, I am less to be envied than the veriest hind in the land. †

A Devotee's Desire

By Cate Koler



Through God and Guru's grace, Larry and I have once again been able to spend time at Anandashram with our beloved Swamiji and dear friends. As usual, we are constantly showered with love

and have had many inspiring moments and wonderful inner experiences. I was not sure what to share with you as the several times I have thought of writing an article I have inwardly been hearing this Biblical passage: "And Mary kept all these things and pondered them in her heart."

Today something happened that I knew I would like to write about. I had a marvelous demonstration of the love God has for His devotees and how He so kindly grants a devotee's heart-felt desire.

Swamiji has been giving darshan almost every evening since we've been here. Most of the time he is wheeled in his wheelchair to the hall next to his living quarters or to the open area in front of the Bhajan Hall called the Panchavati. At 5:00 I was waiting with a dear mother of the ashram, Sitala, to see if Swamiji was coming out. She and I were reminiscing about the year I was here for four months (2003-4) and how Swamiji would come out almost daily and go for a walk around the ashram grounds and stop to have satsang in any number of places. And, we mentioned, he almost always went to the cow shed (goshala).

We had just shared this when the doors opened and out came Swamiji with his assistants. They pushed him out to the Panchavati and he sat quietly while several devotees came to pronam and have his darshan and a number of us stayed sitting with him. Often we chant Ramnam at this time but today, after a short time, we fell silent. We sat silently meditating or inwardly

chanting for about thirty minutes. It was a very powerful experience. Then Swamiji said “Hari Om” (his usual sign for dismissal) but instead of being pushed back to his quarters he had his assistants push him first to the mandirs—both Papa’s and Mataji’s—where he pronounced to his gurus.

We then proceeded to tour the grounds, even stopping at the Goshala where Swamiji’s attendants expertly manipulated his chair into the shed to see a newborn baby calf. We passed by the L-building where Mother and Father Hamilton had been housed when they were here and through a narrow passageway that has special significance to me. While there we stopped as someone pointed out a new water tank to Swamiji. The pause caused me to reflect on the experience I had had four years back while walking behind Swamiji in this very place. Walking behind this humble but great saint made me realize what it must have been like to follow Jesus. I was able to understand the disciples meeting Him and leaving behind all they knew to be with Him. Tears welled up in my eyes as I remembered this moment.



As we drew near to Swamiji’s residence I told one of his assistants, Ramdas, how overwhelmed I was that Papa had granted me this desire. What joy! “You should tell him yourself,” he said. “That’s alright,” I replied, “He can’t always understand me—you just tell him later.”

Instead, Ramdas, who personifies kindness and service, went straightway up to Swamiji and told him. Swamiji turned to me and I told him how wonderful it was that this desire was now more voiced when it was granted. Swamiji smiled most sweetly.

“How shall I get rid of my desires if God goes ahead and grants them?” I laughingly told the remaining group of devotees after Swamiji went in. “Ah, but remember,” someone said, “when we earnestly pray to Him, He can’t help but answer our prayers.” †

Om Sri Ram Jai Ram Jai Jai Ram

Letter from India



Raul with Sri Krishna

My dear friends David and Carla, all is well with me. This Pilgrimage was a little difficult as it required more preparation. I am glad I attended your silent meditation prior to my leaving Seattle. My arrival at Anandashram was a very joyous occasion: to see my dear friends Sri Krishna and Swami Muktananda and to spend some quality time with Larry and Cate. I was very blessed to have received Pujya Swami

Satchidananda's darshan twice a day: in the morning after flower offering, and in the evening (5:30 p.m.). Sometimes Swami was not up to it!

I left Anandashram on Saturday Dec. 12th. I arrived at Ramanaashram on Sunday 4:30 p.m. It was very crowded but I got a room at the ashram for five days, I will be renting another room for the rest of the month just outside the ashram. My Sadhana is more intense and focused now! Siva is keeping me very busy. I have climbed half way up Arunachala on Monday and I walked around Arunachala on Tuesday. The distance all around Arunachala on the inside is 7 km and the outside of this Holy mountain is 14 km. The plan was to walk all round Arunachala every day at 6:00 a.m., but today I was too sore and stiff so I will continue tomorrow. The weather here is like a Seattle spring, very nice and a relief from the heat. I feel a need to express my gratitude to you, David, for the last talks you gave in November. It gave me inspiration and motivation to go deeper in my daily Sadhana! This kind of wisdom can only come from the Self.

Om Sri Ram Jai Ram Jai Jai Ram

Ever yours,

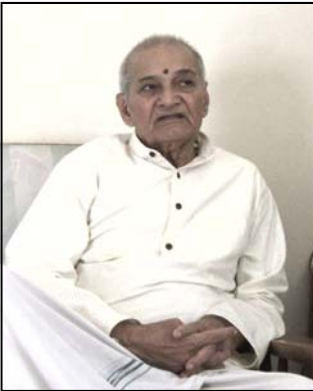
Raul (Becerra) †

Our Visit to Anandashram

By Larry Koler

Cate and I left for India on November 6, 2007 and had a one day stopover in Singapore. The highlight there was what we called our “Universal Religion Day,” which is how we saw our visits to four different religious sites: 1) Our Lady of Lourdes Catholic Church, 2) Sultan Mosque, 3) Quan Yin Temple and 4) Lakshmi Temple. (See next page.)

It’s interesting that, though each place of worship was distinctly different from the others, we found that there was a common element in them. This notion proceeds from the teachings of our path. As Mother Hamilton used to say, “There is only one God and there is only one religion.”



Swami Vishwananda

We also had a one day stop in Bangalore which we used to visit our dear old friend, Swami Vishwananda and his niece, Ramamani. We were fed two superb meals while conversation covered all the things of interest to Swamiji. He was keenly interested in being updated on any news of all the friends that he met during his trip to America and Canada in the fall of 2000.

Though Cate stayed on at Anandashram, on my return trip I managed to visit again for a few hours. Sweet memories!

We finally made it to Anandashram on Nov. 10th after a 12 hour(!) bus ride from Bangalore right to the ashram grounds. We were ushered into to see Swami Satchidananda soon after we arrived (and after we had a chance to take a bath and make ourselves look and feel presentable). Swamiji was in good form—all except his hearing, which is quite bad now. This changes the type of

Ramamani



Universal Religion Day in Singapore



Our Lady of Lourdes Church



Sultan Mosque
(Inset: clock shows time in Mecca)

Inside Church



Quan Yin Temple

Lakshmi Temple



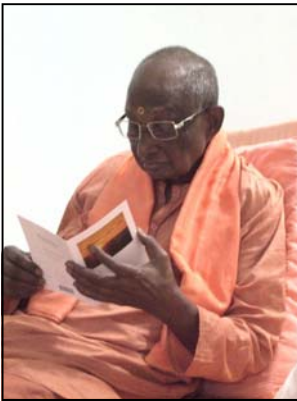
experience around this great and holy man. It makes one turn inward more—yet this is not a bad thing necessarily—it only lacks the intimacy of verbal discussion, which we had learned to prize very highly in our many meetings with him over the years.

One of the most remarkable things about Swamiji’s presence is how much non-verbal teaching is carried out by him. This is hard to describe, but it is an important part of the experience of interacting with him. What happens many times is that you find yourself in an internal dialogue with him. This is sometimes so intimate within that it isn’t noticed at first. Ideas and thoughts arise and are marked with the unmistakable signature of the God-man: first, difficult problems seem easy to understand and to solve, and second, there is an uplifting, blissful—sometimes ecstatic—recognition of the sweet nature of life.

Each day sped by with the simple responsibilities of a retreat:

morning darshan, meditation, chanting, meals, late afternoon darshan and night-time arati and chanting.

Alas, the days flew by too quickly as we enjoyed this holy site, the Abode of Sri Krishna with Swami Muktananda Bliss. †



Swamiji on his birthday

Cate and I with Swamiji





Swamiji with Mataji from Shanti Ahsram

Swami Muktananda clarifying a point during the daily reading



Full Moon over the Ashram (looking East from the Panchavati)

Satchidananda Institute for Medical Sciences Hospital



Please do not think that we are in this world to weep and weep it away. For all alike life is a fight and a struggle. The true hero is he who fights his battles without prejudice or favour, and still lives a life of freedom and peace.

- Swami Ramdas

From our Letterbox

Revered Yogacharya, Sir, PRONAM

On a recent visit to Anandashram, Kanhangad (Kerala) I saw for the first time your Journal the "Cross and the Lotus". As a Hindu and a student of comparative religion I could see immediately the prospect of the immense good for the world that will materialize by immersion in the simple ideas you uphold: study of Indian texts contemporary with the Bible for the sake of spanning the spring of spirituality in one's own individual life.

...your mission to study the true message of Jesus Christ in conjunction with the comparable teachings of Indian Masters, will bring peace and prosperity for all avoiding tensions produced by spurious religiosity and excessive materialism. The Journal bids fair to bloom the benefits of balanced material and spiritual progress. Your Journal so simple and modest, I hope will be sent to the heads of all denominations major and minor in the West and the East...May God bless your vision and grant you good health and long life. Individuals who share your view are bound to be a source of peace in their communities.

Respectful regards,

B.J.K. Tampi (Dir Genl of Police ret'd) †

Calendar of Events

Dec.	21	Winter Solstice (10:08 p.m. PST)
	25	Christmas Day, Mother Hamilton's Birthday (1904)
	27	Swami Ramdas' Sannyas Day (1922)
Jan.	5	Paramhansa Yogananda's Birthday (1893)
	31	Mother Hamilton's Mahasamadhi (1991)
Feb.	13	Mother Krishnabai's Mahasamadhi (1989)
	21	Ash Wednesday
	26	David's Birthday (1954)
Mar.	7	Paramhansa Yogananda's Mahasamadhi (1952)
	9	Swami Sri Yukteswar's Mahasamadhi (1936)
	19	Spring Equinox (9:48 p.m. PST)
	23	Easter

Embodied in the birth of a person, place or thing is its death; this is true for every animate and inanimate creation. To discover the real nature of all creation requires the deepest of inquiries into consciousness, for it is there alone that Truth can be discovered. What is revealed in transcendent Consciousness is the Supreme Spirit that renders birth and death as a parenthesis in eternity. Now life is seen as a play of contrasts within the unity of universal Bliss. Real birth, the second birth that defeats death, is the realization of this liberating Truth.

Yogacharya David Hickenbottom

The ocean can exist without the waves, but the latter cannot exist without the ocean. Similarly, spirit can withdraw all creation into itself by converting matter into energy, and can exist without any material manifestation, but matter cannot exist without spirit.

The waves, in addition to form, contains all the essential qualities of the ocean; similarly, matter...contains all the qualities of spirit.

Paramhansa Yogananda

Love grants us equal vision and the consciousness of our all-pervading immortal nature.

Love is a positive virtue. It seeks not its good at the expense of others.

Love is ever brave, tolerant, forgiving and self-sacrificing. Love is always patient, and never grumbles or blames anybody.

It is gentle and ever willing to suffer for the good of others. Love makes for knowledge and freedom, harmony and peace.

Swami Ramdas



Swami Satchidananda (31 Oct. 2007)