

The Summit of God-realization

**A Letter sent by Mother Hamilton
To Swami Ashokananda
From Varanasi, India – April 14, 1968**



Mother's Mahasamadhi Anniversary - 2017



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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.
Aum-Amen.*

The Reverend Yogacharya Mother Hamilton

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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.

In Celebration of the 26th Anniversary of Mother's Mahasamadhi

Introduction by Yogacharya David

To mark the anniversary of Mother Hamilton's Mahasamadhi (the conscious leaving of the body by a great spiritual master), we are publishing this writing by Mother written to Swami Ashokananda. Mother met Swamiji when she was in India in 1968. She knew he was one of India's great spiritual masters and later she often referred to the time she spent with him. Here is one excerpt:

"I met such a man in Swami Ashokananda when I was there in India ten years ago. I sat at the feet of this man. He was very, very silent because he had run away when he was a little boy, nine years old, gone into the jungles and had fended for himself for thirty-four years while he sought the Lord. And he had not been used to speaking to people. He had consorted with wild animals, slept with them, had power over snakes, had the power of bilocation, of levitation. He could walk on water. He had healed the sick; he had raised the dead. All of these things this great soul had done because he had followed the Christ, so to speak, within himself and had developed this power because of his oneness with God. Because, don't forget, that even the Christ said, "All of these works that I do, ye may do also. And even greater works than these that I do, ye may do."

...I sat at the feet of this master the first night I met him, and he took hold of both of my hands like this—I was sitting in front of him on the floor (he offered me a chair, but I preferred to sit on the floor.) And he poured such bliss into me, that if I hadn't risen to the point where I had spiritually, I would have been long gone out of body consciousness, I can assure you—the power in this man was so great." [From the talk, "The Power of Magnetism," given on Feb. 2, 1978]

Even though she felt the greatness of God in Swami Ashokananda, to Mother's astonishment he one day asked her to grant him full realization—that he had not taken the final step. In the remarkable letter printed in this booklet Mother gives Swami Ashokananda the fullness of her wisdom. She emphasizes the universality of God and going to Him in balance, "If He is omnipresent it is not possible to say He is there but not here, with the poor but not with the rich, with the good but not the evil because He alone is. His is the sole power manifesting in both the human and the divine—even in the duality which is contained within His oneness." When we read her words, we too are the fortunate recipients of Mother's expression of truth and beauty—a glimpse into her fathomless realization of God. †



Mother and Swami Ashokananda in Calcutta, 1968

[Editors' note: We have retained some alternate spelling and punctuation Mother has used in her letter as they are correct, just not as commonly used today. We have also added sub-headings.]

Letter from Mother to Swami Ashokananda

Varanasi

April 14, 1968

Dearly Beloved of God:

In God there is no time nor space and therefore no separation so even when I am deprived of the privilege of your darshan, still I feel complete oneness with Him who dwells in your heart so greatly. He arranges these spaces in between in order that we may have deeper awareness and appreciation of His constant love for us.

Because we sometimes have difficulty in communicating outwardly (although never inwardly), you because of my American accent and I because you speak so softly that it is most difficult for me to hear you and follow what you say, I decided to put down on paper, so that I might share them with you, some thoughts which came to me as my mind dwelt on you.

God is the Sole Power

How exciting, how fulfilling, how rewarding my life is as I live each moment in God! It is a fascinating experience to watch how He works on every level, in every strata of life and society to draw His own to Him. If He is omnipresent it is not possible to say He is there but not here, with the poor but not with the rich, with the good but not the evil because He alone is. His is the sole power manifesting in both the human and the divine – even in the duality which is contained within His oneness. Most people try to separate God from God and it cannot be done because He is all and All in all. We have but to look around us right where we are and we find Him there – in our family, in our business, in society – all, all are He. If we will make the effort to remove the veils of darkness from our eyes of awareness we shall know the Truth, “I and my Father are one” and the Truth shall make us free. He was, He is, and He always will be expressing through the countless forms and universes which He Himself has created.

Divine Love and Service

We cannot say we love God if we fail to love and serve His children everywhere. This service should be given on every level – physical, mental and spiritual. To serve the body but not the mind and the soul is to do a half-service to God. We know the body must be fed in order to exist but so also must the mind and soul be fed with whatever food they are capable of digesting. To say we love and want Him yet fail to carry out His instructions of divine love and service is merely lip service because the heart and mind remain cold and self-centered, certainly not “Self”-centered. It has been said in many places by those who know that in order to attain liberation one must become a Bhakta because all loves come from Him and all are contained within Him. We cannot separate love for God from love for man because it is by loving man that we learn the greater expression of love for God. They are inseparable. It is the same as though, having one body in which there are many cells, many functions, many organs, we were to say, “I love my heart but not my limbs. I love my brain which contains deep within it the consciousness of God, but not the head which holds it.” All are working together within the one form in complete harmony and in accordance with His perfect plan and purpose. The only time we are in a state of dis-ease is when we fail to recognize the truth of His eternal oneness, when we pick and choose in accordance with our own preconceived ideas.

God is Life – Human and Divine

There are those who have scaled the heights but have not yet reached the summit of God-realization because they have failed to recognize the importance of the lower steps which provide the continued strength for the higher. They are so engrossed in the phenomena of the mental world that they are unable to realize that they are still controlled by the same principle of distraction which governed them in the physical world. They discard and condemn one utterly while hugging the other to their bosoms as the ways and means for attaining Self-enlightenment. But most of all they have failed to realize that God is life – all of it! Let me repeat. God is life and it is to be lived in its entirety, in all love, wonder, beauty and glory in every phase of existence. It must be remembered by those who seek oneness with Him that

this includes the human as well as the divine because through the union of Spirit and nature man comes into being. He cannot ignore nor go against the laws of one and hope to attain the other because they are inseparable. Spirit is contained within nature and is its motivating force.

Inner Renunciation leads to Purity

Outer renunciation unless accompanied by inner renunciation is completely unimportant. In most cases it acts as a retardant instead of an aid to spiritual development. Many, not willing to face life, use it as a means of escape from that which is unpleasant not realizing that the test put before them, if met and overcome, is the opportunity given them by God to hasten their spiritual evolution and attain the enlightenment they say they want. In these cases, it is a sign of weakness, not strength. It is built upon fear, not faith because in truth, that which man seeks to escape from is contained only within himself and wherever he goes he takes his fear with him. Such renunciation is a living death and is of no value to God or man. We must stand right where God has placed us – in the midst of life – completely surrendered to Him and subject only to His direction. We must stand straight and tall and gird ourselves for battle because it is within the confines of man's own being that the battle must be fought and either won or lost depending on his total dedication or lack of it. The man who stands in the midst of life subject to the greatest temptations with the greatest opportunity for succumbing to them, who realizes that the powers of sense were given to him to use but not to abuse because as long as he remains in a human body he must of necessity use them inasmuch as this is the law of his own being and the way God designed, gradually learns to control them and becomes THE MASTER, not the slave.

Only inner renunciation is acceptable to God, because only then is the mind and heart made pure to receive Him. We must learn to move freely everywhere, with all people knowing that our Father resides within all with whom we come in contact. To deny this is to deny Him because where is He not? We must attain the state of "being in the world but not of it," enjoying it fully because it is our Father's gift to us to enjoy, but not attached to it because our attachment, our devotion should be only for Him.

We must not fail to remember and acknowledge the few, and they are rare indeed, who are capable of both inner and outer renunciation. They know that the body is the temple wherein dwells the living God and that He is to be found only in the cavern of man's heart and in the mountain of his own being. They are the jewels which shine forth in radiant splendour in the fulness of silence or the fulness of action from His infinite crown of glory. The flower of their God-realization spreads its fragrance upon the earth intoxicating all with the perfume of His wondrous presence.

We Alone are Responsible

“As man thinketh, so he is.” “As ye give, so shall ye receive.” “As ye sow, so shall ye reap.” If you plant the seed of a weed, a weed will grow. If you plant the seed of a rose, an exquisite rose will spring forth. We alone are responsible for our miseries because we alone have control over our behaviour. In truth man writes his own destiny upon his own forehead with his own hand. If we want love, we must give love. If we want charity we must be charitable. If we want understanding we must first give it. If we want kindness we must be kind. If we want success we must contribute to the success of others. If we want the Infinite Beloved we must give ourselves to Him in total surrender. Every single thing and person in this universe is inter-related and dependent one upon the other. No man can be happy and live solely in the isolation of his own life and being because no man is an island. Whether he likes it or not, he is dependent to some degree for his food, his clothes, his comfort, upon others. He is never self-sufficient because he must depend on God in nature expressing through the sun, the moon, the stars, the wind and rain and all growing things for the sustenance of his life. Even when he goes within to find a deeper truth, he finds there the same parallel manifestations, created and directed by the indwelling God to supply the “manna from heaven.” To see Him everywhere, in everything, in everyone and beyond is the highest state of God-realization.

See Him Everywhere

No matter where I go, what I do, what I wear, what I eat, what I say, think and feel, my mind is ever fixed upon Him and I feel the bliss of His presence. I see Him everywhere – spread all over

space and in every form which He has created, but greatest of all I know that I and my Father are one and that we have always been. I had but to give up my attachments and I found that in so doing, I was deprived of nothing. Rather I had everything more fully, more beautifully and more abundantly than ever before. Having given everything to my Father, everything He has is mine to enjoy. What bliss, what peace, what fulfillment is contained in this knowledge of His everywhere-ness!

The Search for Truth Starts Within

We are in a new era which to some seems to be born of evil and darkness while to others it is the dawn of a new age which is giving birth to honesty and Self-revelation. Man is no longer willing to accept the nebulous principles of abstract truth nor is he content to accept the symbolic and legendary history of the scriptures as living truth. He has entrusted and believed in them for centuries, waiting for the fulfillment of the promises they set forth, reaching out in thirst and hunger for the gifts of Spirit which they offer only to find he has been led to a mirage in the desert of delusion. In his despair he has come to realize that he must find the truth if he is to survive. He must know the truth because the time for knowing has come. Some whether consciously or unconsciously, seek to know it through satisfying their desires while others seek it scientifically in the laboratories of their own souls. In each case the realization has come that the search must start with and within one's own self on whatever level of consciousness one is capable of manifesting. It is a fact that man can only comprehend that which he is able to receive. To try to take him beyond that point is to lose him in the world of the unknown, a world he does not understand and therefore fears and rejects.

It is high time that the truth of the scriptures be known and the truth is that every scripture, by whatever name we call it, is the history of the evolution of every man from the human to the divine. It is upon every man's cross, which is to say his own body, that the human ego must be crucified in order that he may become the Christed One, the glorious Son of God. If the Christ is to come a second time out of the clouds of heaven and if, as Jesus said, the kingdom of heaven is within, man can only look within himself for that second coming when he has made himself pure enough to receive Him.

Teachers must be Living Examples

In order to teach the Truth one must first know the Truth and to know the Truth one must have realized it within himself. He cannot say he knows it or has realized it merely because he has graduated from a theological school, reads the scriptures constantly and can quote from them freely, nor because he has attended a series of lectures, heard inspired sermons, sat at the feet of a Master or had a few so-called spiritual experiences. If humanity as a whole is to be helped, if man is to be lifted into the light of God's presence, a new approach is needed. The old ideas and dogmas must be discarded. The blind cannot lead the blind. Those who teach must be the living examples of that which they teach, otherwise they have no right to ask others to follow after them but also they must not lose the common touch. They must remember the path over which they themselves have had to come and that the state which they now enjoy, whatever it may be, was not attained in a day. They must remember, too, that in the early days of their struggle toward the Infinite, they also fell from time to time and, in utter despair, cried out for love and understanding from those who, while saying they only sought to save them, called them miserable sinners and judged and condemned them.

Change Yourself and You will Change Thousands

The emphasis on sin and evil has been colossal and has deprived man of the knowledge of his birthright as the son of God as in truth each and every one of us is, all being the separate cells of His one body. Man has been told over and over again that he is born from sin. The truth is that sin is only the unconscious awareness that, having come out from God, we are now separated from Him. "Repent, repent!" we are told. "Repeat over and over again 'I am a miserable sinner,'" and what is the result? With the connotation of evil which is placed upon sin we give power to that which we acknowledge and dwell upon and eventually manifest it in our lives. In broad terms then, sin is that which takes us away from the consciousness of our oneness with God but we must not forget that the suffering which comes to us as a result of it purifies us and takes us back to Him. If we will cease to criticize, to judge, to condemn and instead give love and understanding, we will indeed have taken the first gigantic step in providing salve for a suffering world. The world will never change until we as individuals change because the world is made

up of individuals. The chaotic condition we see before us today in the world is the sum total of the vibrations, both good and evil, that each man has sent forth from himself. Therefore, if we hope for a better world we must begin with ourselves right where we are. We must enter the inner temple of our beings and have the courage to search out and change that which is keeping us from the light of God's all-pervading presence. We must seek to know the "I" which has a body, a mind, a soul but is not identified with them. My blessed Guru said, "Change yourself and you will change thousands." The search for the Self is the most thrilling adventure ever embarked upon by man because it covers every facet of life both human and divine.

Fear of the "Nothingness" of God

It has been said that God-realization is the "Pearl of great price" but few there are who are willing to pay that price because they are afraid it will require of them more than they are willing to give. They are fearful that if they attain the state of Nirvana or the Absolute they will lose their identities, their individualities and personalities and become like the salt doll who went into the ocean to find out what it was like but melted before she could return to tell of the experience. I ask the question, "Have Krishna, Buddha, Jesus Christ, Mohammed, Zoroaster, Nanak and, in our own time, Ramakrishna lost their identities? Are they not even today the greatest individuals with the greatest personalities who ever lived? Are they not still living in the hearts of men everywhere?" Their names will be remembered long after all other names cease to have any meaning. Why? Because their love for God was greater than their love for themselves – because they had a greater vision of man's destiny and the courage and will to pay the price necessary to regain their lost paradise and to show the way that all must go if they are to attain the glorious state of divinity.

The greatest delusion of all time is that man thinks in order to attain Nirvana or The Absolute which has been set before him as the ultimate goal of God-realization, he must plunge into the ocean of the "Nothingness" of God. Some spend lifetimes striving for it, thinking to escape from a life of duality and rebirth. Others, while loving Him and wanting union with Him, live in a continual state of fear and guilt; fear because they hesitate to lose their identities and guilt because they have not found the courage to do what they think He requires of them. God has been de-

scribed as being omnipotent, omniscient and omnipresent, also as ever-new, ever-conscious, ever-existing bliss – Spirit and nature – the formless and that which is contained within form. If in truth He is all of these things, then how can “something” come out of “Nothing” and how can “Something” return to “Nothing”? He was, He is and He always will be. The forms may change but the consciousness which inhabits them will never die. Even the “I” remains the same except that in the human sense it identifies itself with the body, mind and soul and in the divine it knows that these are but its possessions to don as a garment or leave off at will. The one who, like Jesus, has the courage to plunge into the ocean finds that he still lives, that instead of becoming “nothing” he has experienced the “everythingness” of God. He finds that the only thing which has disappeared is the human ego, the “ghost” of the real Self. What remains is the “Holy Ghost”, the Divine ego which is the One and the many. How can I say these things with such authority? It is said that to God all things are possible. I am the salt doll who went into the ocean and melted but the Spirit which inhabits the ocean drew the salt to Her bosom and again fashioned a form which She left on the shore to tell men everywhere that Life is eternal and they are Life.

Mother’s Love for Her Divine Friend

What tremendous times we have had together in God who is at once our Father and our Playmate! What depth of silence, what joy, what laughter we have shared! You are all peace, all purity, all love, all humility and as I sit at your lotus feet I am intoxicated with the wine of His presence. You have achieved that state where respect or disrespect, praise or blame, insult or flattery, honor or dishonor are as one to you. You accept them all as gifts from the Lord. He has fashioned them into a crown of fragrant flowers and has placed them upon your head so that all who come before you may know that He is there.

My heart is filled with love for you because you are He and He is my Beloved.

Ever thy Self,

(Signed) Mother

Yogacharya Mildred Hamilton



Letter from Swami Ashokananda to Mother

Shree Ramakrishna Mahasammelan
Naghdandi Ashram
Achhabal, Kashmir

11.7.68

Mother,
my Self,

Wonderful were the feelings and expressions in the form of a letter that reached here a few days back. It was just like the stream of nectar coming out from its Divine Source, overflowing around with its grandeur, and beauty to fulfill the Divine mission for which it is destined to.

The picture of this plan sketched out in some of the sentences in the letter is crystal clear, shows the lofty elevation of the divine artistic mind. The swan's nature is to separate milk from water. To an intuitive mind spirituals reveal.

It is all His grace, His Benevolent will, His Divine play that He often reveals and manifests Himself thro' the mysterious relationships among His intimate, earnest devotees. May He bless this to be continued & everlasting.

...

Yours Ever
Swamiji



Swami Ashokananda, "Dinabandhu" was born into a poor Brahmin family around 1911 in a small village, now in Bangladesh. His father died when he was 3 years old and he was left alone with his mother, who struggled to support the family, and a 12 year old brother, who often beat him. At 9 he left home. After many years he came into contact with a saint known as Dadaji who was a disciple of Mother Sharada Devi. Later, in a dream, a divine Sanyasi advised him to go to Kashmir, where he lived surrounded by tigers, panthers and wolves, who would lay tamely at his feet. An ashram with a temple dedicated to Sri Ramakrishna was eventually built and became a popular pilgrimage place. Swamiji left the body in December 1971.

Swami Ashokananda Challenges Mother

I had an experience in India with Swami Ashokananda, whom I have told you was the greatest Master that I met over there, the greatest saint. [during her 1968 trip] So we had many wonderful sessions under the great big pine tree. We used to go out there every morning and sit on a white rug, with a white canvas canopy overhead, and the sun was shining bright. And many times there would be just the two of us, or just a few of us. And one morning he undertook to test me, to put me through the various things, and he said to me, “Tell me something.” He said, “Supposing you were talking to an orthodox group of people and you wanted to speak about the subject of reincarnation, what would you tell them?”

So I told him that I would tell them that God made His whole universe all in a very perfect pattern, that it was the ebb and flow of His own one being—that He projected from Himself, He sustained Himself, and then He returned Himself unto Himself. And I would give, as the example, the four seasons as they come and go. In the winter, all of the leaves—in the fall, the leaves fall off of the trees and the trees appear as dead. And yet, when spring comes and the snow melts off the ground, then the sap in the tree reactivates itself and pretty soon the green leaves and the flowers and the fruit come forth. And I said, “Man is exactly like that because the Spirit of God, which is infinite and eternal within him, never dies. So he sheds his garment, and then he takes on a new garment and goes forth to the dawn of a new day.” And I said, “All of creation is that way.”

So he started picking it apart, and he was a master logician, I can assure you. And pretty soon he had me with my back against the wall. I couldn’t even move. And he sat there and he grinned at me. He had torn everything I said to pieces, and he said, “Now what would you say?”

So I went inside and I thought for a minute, and I said, “Well—”

He said, “Supposing I was a great pundit—you know? I had all of this knowledge and a master logician.” And he said, “I put

you on this spot. Now what would you say to the pundit?"

I said, "I would say to him, "Well, sir, I cannot hope to match your wisdom or your knowledge because I am just a poor uneducated child of God. But I do know this: that I had such great love for Him in my heart that He lifted me up and He put me through many tremendous experiences. And He taught me the Truth of the scriptures, not just the intellectual meaning, the orthodox meaning, but the Truth. And through my own personal experience, I speak of what I have just said."

And I said, "Nobody could dissuade me because I of myself knew nothing, and God lifted me up and He put me through all of these things, and He told me the Truth about them."

And he looked at me and he said, "You'll do." †

[Taken from the talk, "Theology versus God-realization" given by Mother on September 7, 1975.]



Mother with Swami Ashokananda in Kashmir, 1968



Our Divine Mother,
You reached the Summit of God-realization.
Saints and sages of East and West honor and adore
you. We bow at your feet—now and eternally.
Jai Guru!

