



Self-Revelation

**The Magazine
of the
Self-Revelation Church
of Absolute Monism**

**Vernal Equinox
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ARISE, SHINE!



Every soul is making its way towards something, towards a state of grace, of harmony, of revealed Truth. At times a person may seem unaware of the progress or of the goal, but the purpose remains there awaiting, as sure as Life. In time, in ways that are individually selected and promised in the cosmic life itself, one slowly awakens to the realization of the divine character and potential of life. The awakening encompasses both the “outer” objective experiences as well as the “inner” subjective experiences. The result is realized in feeling happiness and contentment, an assurance of having discovered at last the true way of soul. That way is Yoga, that which draws all life into its Oneness in God.

Nature’s seasons display before us its assurances in meanings that corroborate and inspire the divine yoga: In the joyous advent of Spring all life seems to renew in a freshness, a beautiful and bountiful splendor that embraces the All in the One. The life that surrounds us seems to “Arise” and “Shine!” bringing the Spirit of God upon us. And as this Cosmic Life informs and manifests with regenerated potential, the idea of our soul’s renewal and rebirth into life and ascension into the limitless fullness of life wins over our hearts. Such is the way of the Cosmic Yoga. Creating the way for all life, offering itself everywhere, drawing all unto itself.

Describing the consciousness of the Yogi is most difficult! (Can anyone put into words what is our FULL life, our TRUE and ONE life?) Yet the desire to find it, to realize it is innate in us; that we know for sure. Our mind cannot find peace in an endless foraging in forms and limitations. It longs for freedom in a state of purity and bliss, universality and serenity. It longs to JOIN in the Cosmic Yoga of life to take its place in the domain of the limitless.

Daffodils and hyacinths, tulips and primroses arise through cold and dark soils to shine in gladdening and awe-inspiring beauty before us. This is their promised land. They have found it. Don’t we feel their joy? Don’t we almost hear our same life’s Creator calling us to find our perfect destiny also: Arise, Shine! Join the Cosmic Bliss of My Life!



How shall our soul arise into the Light of the Supreme? If a flower can heed Nature’s beckoning light, life and bliss; if it can urge its vital tendrils through the tough dark sod to emerge in the fullness of life’s brilliance and splendor, cannot we? How shall WE?

One of the most important things to remember is that our life, when viewed as embodied and individual, will always seem not to be perfect for us. And how can it be? The body and mind both are in continual states of revision and flux. Only in the larger “picture” of cosmic relatedness can they be understood as partaking of a Whole that IS purposefully planned and guided according to a principle which relates all beings to a perfection beyond appearances and changes. Remembering that our life is only part of its own larger Universe of consciousness helps us.

Otherwise put, we can wisely comprehend that our life is at each instance a COMPLETE symphony even though we do not hear all its movements at once. We can take deep pleasure hearing the first movement and expecting that changes will foretell the second and the third. Whether brought before us in largo or allegro, the music proceeds along its theme to a conclusion ahead, unstated, yet prepared for and justified by each note along the way.

The first theme may lead to its restatement or a variation. New melodies and transitions may reshape the course of development, yet we are always aware that the composition will be known to us as whole. The composer attempts to make each segment beautiful and significant in terms of the totality all the while. God is the Director and we are his Co-composers in our life’s symphonic piece. The Director keeps the individual components in balance; the composer must always strive to bring the music to life most beautifully—with fresh melodies in attunements and rhythmic cadences that introduce us to realms we have not yet visited and that will resound in us with new meanings and inspired feelings.

Life that is viewed (or heard!) in this way can be experienced more joyfully and with nonattached wisdom. Finding the beauty in the music of the moment and remembering that the larger composition offers us the opportunity to perfect its rendering at each moment can inspire us to more artful giving of ourselves to life.

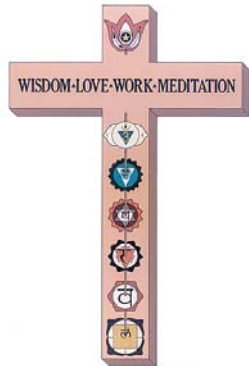
Our minds are repeating, retracing old entrenched habits. To arise from them in spiritual regeneration we learn to draw the light and consciousness of the Self, much as Nature does in the process of its Springtime regeneration we witness surrounding us. All that we love in Nature we also love in each other, in each

other's character and in the demeanors that we offer to our companions each day. If we take pleasure in the gentle and graceful flowering of life surrounding us, we can also take profound pleasure in making all aspects of our subjective life beautiful, becoming more attractive participants in the world, unfolding colorful virtues and habits that contribute hues and harmonies of grace to life. It is not for display that ancient cultures valued the cultivation of personal comportment, of speech, of hospitality and of companionship as the means to relate to the universe of God's glory. The world is cultivated in its beauty by the work we do in the garden of our minds and hearts.

Those souls who have realized contentment and peace have left us the promise and hope for our own blessed experience of life. We have only to put our own hand to the plow to cultivate the splendor that awaits us, ready to bloom. Buddha's extreme counsel and promise comes to mind: You may spend one hundred years in a forest, secluded from the world of strife; you may make thousands of offerings and sacrifices before deities. The spiritual value and consequence of such empty ritualistic living is negligible compared to the experience of even a single day, lived consciously, with contemplative grace.



May the soul in us, ever One with the Eternal and Infinite, arise, illuminating all Life with God's Bliss.



ॐ श्री सवित्र वामेनाम भार्गो देवाय
धियामि धियो यो नानि प्रचोदयात् ॐ

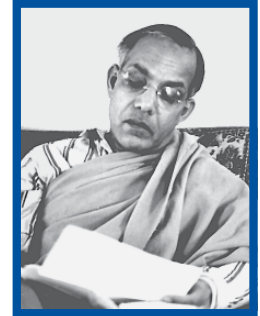


**A Kriya Meditation Series is
conducted by Srimati Kamala in
the Golden Lotus Temple
for seven weeks each spring,
beginning the first
Wednesday after Easter.**

Our Divine Destiny

**(The following is a radio broadcast
that Swami Premananda made
on February 25, 1954)**

[For about two decades after 1948, Swami Premananda delivered radio broadcasts over local Washington station WASH-FM. The following is the text of a broadcast on February 25, 1954. Swami opened every broadcast with the greeting that appears in the first paragraph of the text below]



My fellow devotees of God and truth. With adoration to God and prayer, for his divine benediction and grace upon us all, I greet you in the heart of the nation's capital. Our subject this evening is Our Divine Destiny.

What is our divine destiny? What is the ultimate end of our life's struggle and spiritual endeavor? To reach what final destination are we journeying along the path of life? The attainment of the realization of our soul's oneness with God is our divine destiny. To see God face to face, to know him within our pure consciousness, and to feel his blissful perfection within our liberated self is the supreme goal of each and all souls. To become as perfect as our transcendental Creator is perfect, and thus to become one with God, is the *summum bonum* of our existence and unfoldment. No soul will be denied the realization of the full glory of God. Soul, your soul, my soul and the souls of all, can have no other end except abiding in the eternal light, love and bliss of him who is infinite in his beneficence and whose all-embracing mercy is enduring peace.

How do we know that the realization of our soul's oneness with God is the divine destiny of all of us? What logical proof can be advanced to substantiate this ultimate truth regarding our souls? Or is it merely a self-deceptive delusion fabricated by religious fantasy? Are we living in a fools' paradise hoping to attain all that is eternally perfect and everlastingly blissful at an unknowable future in an imaginary empyrean? The answer is an unequivocal no. There are valid reasons for our belief that the ultimate destiny of our soul is the attainment of the perfection of God. Here I will present two incontrovertible proofs.

First is intuition. Intuition is the knowing power of the soul. Soul attains the revelation of truth by its light of intuition. We gain knowledge through sensory

perception and mental apprehension. But within each of us there is another means of attaining knowledge. It is the revealing power of our inner self, our soul. It is intuition. We all possess the power of intuition. It is an innate faculty of our spiritual self. It is a God-given power of our soul. By the power of intuition our soul directly knows the truths which lie beyond the domain of our senses and mind. Our soul intuitively knows its divine destiny. Our soul is fully cognizant of the truth of its ultimate salvation in the perfection of God. Nothing can annihilate that spiritual conviction of our soul, born of the intuitive realization of our innermost self. It is indeed a wonderful thing to be spiritually introspective.

Let us look within ourselves with the vision and determination of sons of God. Each of us is a son of God. Is it not true that in spite of all our shortcomings and negativeness we invariably feel the presence of the positive powers of divinity and righteousness within ourselves? Enlivened by the inspiration of an innate spiritual power within ourselves we summarily reject any authority whatsoever of death and destruction, unrighteousness and imperfection, over our soul. We know that the light of God is the life of our soul and that immortality is its very existence. We are intuitively certain that the perfection of God is the essence of our soul and that the attainment of its absolute oneness with God is the inevitable destiny of the soul of each and all of us.

The second is the advancement of our human intelligence. We have grown tremendously in our intellectual vision, understanding and achievement and we are still continuing to advance in our intellectual comprehension. By the power of intellect we have progressed so enormously that the fulfillment of our universal hopes and aspirations is no longer merely a visionary dream. On the contrary, we are certain that by the power of intellect we will be able to realize all the beneficence of human existence. But advancement presupposes an ideal. Progress postulates a goal. Therefore the continued advancement of our human intelligence conclusively proves that we are progressing towards an eternal ideal wherein our consciousness will realize the fulfillment of our highest good. And the perfection of God is the highest good of man. Thus by analyzing the ultimate purpose of our intellectual advancement we come to realize that the attainment of the realization of our soul's oneness with the perfection of God is our divine destiny.

What happens to us when our soul reaches the perfection of God? We become as perfect as God, the transcendental heavenly Father of the entire cosmic universe. We become one with the spirit of God. We realize our immortality in the infinity of our being. Our consciousness pervades all consciousness, our life becomes one with all lives, and our love encompasses all in the beneficence of everlasting joy.

Is the state of oneness with God one of inactivity? It most certainly is not. Is God an inactive Being, a passive Reality, a quiescent Spirit? It is self-evident from his cosmic creation that he is the ever-manifesting Reality. God is the eternally creative Being. He is the beneficent Spirit within all. At the state of God-realization

we manifest all the divine attributes in their fullest glory. When we reach our soul's perfection in the infinite divinity of God we do not while away our celestial existence by singing praise to the supreme Spirit. God does not need our praise and adulation. He is holy in his divinity and perfect in his attributes. The Soul that has realized its identity with God fulfills all the purposes of God in his divinity, power and beneficence. When we attain to our divine destiny, in the realization of our soul's oneness with God, then we shall manifest ourselves and give expression to our spiritual light, life, love and joy as does he who is transcendental in his perfection as well as universal in his beneficence.

**With the certainty of my inner realization that the souls
of all of us will attain the perfection of God, I offer this prayer
from my book entitled *Prayers of Self-Realization*...**

**Grant me the vision of my soul, O God,
That I may realize the true nature of my
perfection.**

**Teach my soul to guide me over the rugged road
of relative hopes,**

**That I may find thy peace and serenity.
The weary desires of my heart fail me
At every step of my march towards thee.**

**Give me the courage of thy love,
That my soul may search for that state of pure-
consciousness,
Which reveals my identify with thy transcendental
perfection.**

**Let thy wisdom reveal unto me,
That traveling on the river of life, banked by
pleasure and pain,**

I reach the ocean of infinite bliss.

**At the twilight of my life's journey, my God,
strengthen my heart**

**With the assurance that I shall receive thy grace,
And that thou hast guided my soul in all its ways,
Finally t ee alone.**



In Memoriam

The soul of man is eternally one with the God of the universe. May the wisdom and peace of God enlighten the spiritual paths of these beloved souls.

Srimati Kamala conducted a memorial service in the Golden Lotus Temple on December 5, 2005, in remembrance of Mercedes Bailey, known to us as "Shanti," in meditation on the immortality and divinity of Soul.



Shanti was a disciple of Swami Premananda. She resided in one of our ashram homes and had been attending services here and working for the Church and the Gandhi Center for over 40 years.



Srimati Kamala conducted a memorial service in the Golden Lotus Temple on February 25, 2005, in remembrance of Rubye Hayward, our fellow devotee and friend, in meditation on the immortality and divinity of Soul in the presence of family and friends.

Ruby was a dedicated Advaita Vedantist, attending services here for almost 30 years. She attended most Sundays and always sat in the same seat, to listen to and record the message of her spiritual mentor, Srimati Kamalaji.

She was often called upon to help with the work of the Church and the Gandhi Center and she would come to participate whenever it was possible. We will all miss her cheerful smile and pleasant company.

Swara Yoga (Music and Meditation)

Srimati Kamala initiated a new program, Swara Yoga, at the end of last year. The first Music and Meditation program was held on December 10, 2004. Acharya Ajay played beautiful selections of classical music on piano for the meditation service.



JEFFREY HALLAM BAUER (Acharya Ajay) is a minister of music at the Self-Revelation Church of Absolute Monism and the Gandhi Memorial Center. His duties there include playing organ for Sunday services and composing vocal and instrumental music for special occasions. Ajay's compositions have been featured in a presentation of the Gandhi Memorial Center entitled "Moha-Mudgar" which was performed at the Kennedy Center in 1995 in commemoration of Mahatma Gandhi's 125th birth anniversary.

Acharya Ajay received his musical training from the Peabody Conservatory of Music where he earned a Bachelor's degree in piano performance, and, at the University of Maryland where he earned a Master's degree in Ethnomusicology.

A resident of the Church, Ajay offers private piano instruction to some forty-five students while serving the spiritual tradition of Advaita Vedanta (Absolute Monism).



"This evening's music is offered with profound gratitude and appreciation for my guru, Srimati Kamalaji, and her continued guidance on the inner path of enlightenment.

I believe music is the voice of God. The music you will hear this evening has been chosen because of the great joy and inspiration I experience in its playing. I hope you, too, will share in this joy and inspiration.

This offering is made with humility and thankfulness to God and gurus."

Jeffrey Bauer

Swara Yoga
(*Music and Meditation*)

The second Music and Meditation program was held on February 16, 2005. Samantha Moffatt played selections on the hammered dulcimer from her repertoire of northern New England, Celtic, Quebecois, and French traditional pieces—jigs, airs, reels, and waltz melodies, as well as some short compositions of her own.

SAMANTHA MOFFATT is a Vermont-based musician whose passions lie in traditional musics and unusual instruments. She has studied and collected material from France, Ireland, Scotland, Quebec, New England and the French Antilles as well as parts of West Africa (Malinka, Yoruba), Cuba and Puerto Rico. Her main instrument is the hammered dulcimer; she also performs on continental accordion, hand-drums, voice and piano.

As a member of the Vermont Council on the Art's Artists Roster, Ms. Moffatt has led residencies and presented concerts in schools throughout that state since 1981. She also performs regularly in Canada and Europe, and appears with several Vermont ensembles as well as in collaboration with dancers, storytellers and poets.

She may be heard on two CDs, "Imagine the Sky," and "Gift from the River."



*"I am just a passenger in this thing
called 'music'—the miraculous vehicle
that carries me through time and space,
and calls to me
from within and from without."*

Samantha Moffatt

IN ME



*Hello, Yonder Tree!
Thou dost breathe in me, in me;
O Fast-footed River!
Thy shining meandering quiver
Declares itself
Through myself;
Thou dost shine through me, in me.
O Huge Himalaya
With snowy sovereign white regalia!
In my mind doth rest thy throne—
Thy Home
In me, in me.
O Ocean! endless to the eye
In boundless stretches thou dost lie;
But to me thou art small:
A tiny drop upon a ball,
Thou art in me, in me.
O Endless Sky!
So vast to eye,
In some brighter age or day
When I'll cast my cares away
On thee will sail my better boat,
bright and gay,
On to thy shore
To find, I'm sure,
Thy border land—in me.
O Distant Heav'ns!
O Secret One and Angels Seven!
In my sphere you all I see,
In me, in me, in me!*



From: *Songs of the Soul* by Swami Yogananda

Kathas (Teaching Stories)

When the Sufi saint, Bayazid, was asked how old he was, he replied “Four years.” The inquirers asked “How can that be?” Bayazid answered, “I have been veiled from God by the world for seventy years, but I have seen Him during the last four years. The period during which one is veiled does not belong to one’s life.” At another time, someone knocked at Bayazid’s door and asked, “Is Bayazid here? Bayazid answered, “Is anybody here except God?”

Quoted in A. Huxley, *The Perennial Philosophy* 12 (1945).

Ch’ing, the chief carpenter, was carving wood into a stand for musical instruments. When finished, the work appeared to those who saw it as though of supernatural execution; and the Prince of Lu asked him, saying, “What mystery is there in your art?”

“No mystery, Your Highness,” replied Ch’ing. “And yet there is something. When I am about to make such a stand, I guard against any diminution of my vital power. I first reduce my mind to absolute quiescence. Three days in this condition, and I become oblivious of any reward to be gained. Five days, and I become oblivious of any fame to be acquired. Seven days, and I become unconscious of my four limbs and my physical frame. Then, with no thought of the Court present in my mind, my skill becomes concentrated, and all disturbing elements from without are gone. I enter some mountain forest, I search for a suitable tree. It contains the form required, which is afterwards elaborated. I see the stand in my mind’s eye, and then set to work. Beyond that there is nothing. I bring my own native capacity into relation with that of the wood. What was suspected to be of supernatural execution in my work was due solely to this.”

Chuang Tzu, quoted in A. Huxley, *The Perennial Philosophy* 170 (1945).

Suppose a boat is crossing a river and another boat, an empty one, is about to collide with it. Even an irritable man would not lose his temper. But suppose there was someone in the second boat. Then the occupant of the first would shout to him to keep clear. And if he did not hear the first time, nor even when called to three times, bad language would inevitably follow. In the first case there was no anger, in the second there was—because in the first case the boat was empty, in the second it was occupied. And so it is with man. If he could only pass empty through life, who would be able to injure him?

Chuang Tzu, quoted in A. Huxley, *The Perennial Philosophy* 106 (1945).



An illustrated version of Kahlil Gibran’s masterpiece, *The Prophet*, is among the many outstanding books contained in the Library of India. Gibran was a poet, philosopher, and artist, whose fame extended well beyond his native Lebanon, where he was born in 1883. His poetry has been translated into more than twenty languages and his drawings and paintings have been compared with those of William Blake. *The Prophet* was first published in 1923. Gibran viewed this work as his greatest achievement, stating that “I think I’ve never been without *The Prophet* since I first conceived the book back in Mount Lebanon. It seems to have been a part of me . . . I kept the manuscript four years before I delivered it over to my publisher because I wanted to be very sure, that every word of it was the very best I had to offer.”

Gibran lived in the United States for the last twenty years of his life until 1931. *The Prophet* and his other poetic writings have been said to appeal to “the deepest impulses of man’s heart and mind.” According to the American mystic Claude Bragdon, Gibran’s “power came from some great reservoir of spiritual life else it could not have been so universal and potent, but the majesty and beauty of the language with which he clothed it were all his own.” Similarly, the *Chicago Post* opined that “[c]adenced and vibrant with feeling, the words of Kahlil Gibran bring to one’s ears the majestic rhythm of Ecclesiastes. . . If there is a man or woman who can read this book without a quiet acceptance of a great man’s philosophy and a singing in the heart as of a music born within, that man or woman is indeed dead to life and truth.”

In *The Prophet*, Gibran’s leading character is Almustafa, a chosen and beloved prophet, who had been waiting for twelve years in the city of Orphalese for his ship to return and to take him back to the island of his birth. At long last, Almustafa

sees his ship approaching on the horizon, but he has mixed feelings of both expectant joy at returning to his home and a deep sadness at leaving the city and its inhabitants behind.

How shall I go in peace and without sorrow? Nay,
not without a wound in the spirit shall I leave this city. Long
were the days of pain I have spent within its walls, and
long were the nights of aloneness; and who can depart from
his pain and his aloneness without regret?

Too many fragments of the spirit have I scattered in
these streets, and too many are the children of my longing
that walk naked among these hills, and I cannot withdraw
from them without a burden and an ache.

It is not a garment I cast off this day, but a skin that
I tear with my own hands.

Nor is it a thought I leave behind me, but a heart made
sweet with hunger and with thirst.

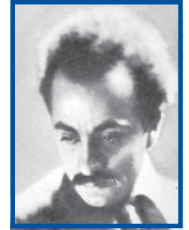
As he walks toward the harbor, townspeople gather to implore him to stay among
them. In a moving appeal, the priests and priestesses entreat:

Let not the waves of the sea separate us now, and
the years you have spent in our midst become a memory.
You have walked among us a spirit, and your shadow has
been a light upon our faces. Much have we loved you. But
speechless was our love, and with veils has it been veiled.
Yet now it cries aloud unto you, and would stand revealed
before you. And ever has it been that love knows not its
own depth until the hour of separation.

Although these appeals are of no avail, the seeress, Almitra, asks him before he
departs at least to “disclose us to ourselves, and tell us all that has been shown you
of that which is between birth and death.” In response to specific questions from
the townspeople, Almustafa then offers profound insights into a host of matters
that characterize the human condition. These include love, marriage, children,
giving, eating and drinking, work, joy and sorrow, houses, clothes, buying and
selling, crime and punishment, laws, freedom, reason and passion, pain, self-
knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure,
beauty, religion, and death. The book concludes with an equally moving statement
of farewell to the townspeople as Almustafa prepares to sail away. An excerpt
from this famous book on the subject of Giving appears in this issue of the church
magazine.

Borrowing privileges from the Library of India are available to anyone for a modest lifetime membership of \$5. The Library is open from 10:30 a.m. – 11:00 a.m. and 12 noon – 12:30 p.m. each Sunday. Assistance is available to readers during those times.

*“On Giving”
from “The Prophet”
by Kahlil Gibran*



Then said a rich man, Speak to us of Giving,

And he answered:

You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear
you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the overprudent dog burying
bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself?

Is not dread of thirst when your well is full, the thirst that is unquenchable?

There are those who give little of the much which they have—and they give it
for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

These are the believers in life and the bounty of life, and their coffer is
never empty.

There are those who give with joy, and that joy is their reward.

And there are those who give with pain, and that pain is their baptism.

And there are those who give and know not pain in giving, nor do they
seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Through the hands of such as these God smiles upon the earth.

It is well to give when asked, but it is better to give unasked, through
understanding;

And to the open-handed the search for one who shall receive is joy
greater than giving.

And is there aught you would withhold?

All you have shall some day be given;

Therefore, give now, that the season of giving may be yours and not
your inheritors’.

You often say, “I would give, but only to the deserving.”

The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Surely he who is worthy to receive his days and his nights, is
worthy of all else from you.

And he who has deserved to drink from the ocean of life deserves
to fill his cup from your little stream.

And what desert greater shall there be, than that which lies in the courage and the confidence, nay the charity, of receiving?
And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?
See first that you yourself deserve to be a giver, and an instrument of giving.
For in truth it is life that gives unto life—while you, who deem yourself a giver, are but a witness.

And you receivers—and you are all receivers—assume no weight of gratitude, lest you lay a yoke upon yourself and upon him who gives.
Rather rise together with the giver on his gifts as on wings;
For to be overmindful of your debts, is to doubt his generosity who has the freehearted earth for mother, and God for father.

“Spiritual Charity”
(Excerpt from *“Blessedness of the Inner Life”*
by Swami Premananda)

Charity is the noblest of all virtues because in the performance of charity we unfold, as well as manifest, all the qualities of righteousness and moral excellence. Charity is the very essence of our spiritual life. It is the fulfillment of our ethical idealism. Charity is an innate quality of our soul. Desire to perform deeds of charity is not imposed upon us by external adversity. On the contrary, it springs forth from our innermost self. It is an integral part of our spiritual nature. An inexplicable feeling of inner joy pervades our entire being when we accomplish acts of charity. The abstract qualities of love and benevolence become real to us in the actualization of our charitable inspiration. Kindness and goodwill assume tangible form when the spirit of charity is consummated into action. When the ideal of charity quickens our mind and heart, all consciousness of self-limiting finiteness automatically vanishes from within us. In the performance of deeds of charity we become the revealers of the perfection of God.

The idea and the ideal of charity are hidden within the soul of each of us. We are charitable by nature and disposition. Our response to the appeals of charity is spontaneous. We love to be helpful and charitable. This naturalness of the quality of charity within us arises from our intuitive realization that we all live by the beneficence of charity. Each of us is dependent on charity for our life and existence. Our intelligence, life and love are but charity unto us from the divine Benefactor. The air that animates our body and the light that sustains our life are concrete evidence that none of us can exist on earth without the liberality and munificence of our Creator. Above all, our very soul is a gift of God unto us. We are charitable in our heart because our soul intuitively knows that we live by the benevolent bounty of God.

Shishu Bhavan

The Sunday School of the Self-Revelation Church of Absolute Monism

The children of the Sunday School continue to use the Sunday School hour to practice song, meditation, and contemplation of spiritual truths. The teachers focus the lesson on a particular theme each week.

In recent months, we have explored the life of soul, the history of our church, and the teachings of our gurus. The children have learned about the symbology of the temple, including the flights of stairs in front, the color and shape of the pool, and the image of the lotus flower. The three flights of steps signify the three stages: self-unfoldment, self-revelation, and self-realization. The blue color of the pool represents peace. The pool is shaped like a left foot, representing the lasting imprint of great souls.



We have also meditated on the spiritual truths revealed in holy days and the lives of great souls and how they can help us lead our own lives of soul. Some of the subjects included have been Thanksgiving, Christmas, and the life of Martin Luther King Jr. We gained insight into the meaning of Jesus' Sermon on the Mount by creating our own symbolic mountain, climbing to the top, and from there interpreting each beatitude.

We look forward to spending more time this winter and spring thinking and talking about the teachings and guidance from our line of gurus: Aum Babaji, Shyamacharan Lahiri, Swami Sriyukteswar, Swami Yogananda Paramhansa, Swami Premananda, and Swami Kamalananda. For example, we have appreciated how Shyamacharan Lahiri showed us that one can live the life of a householder and practice Kriya Yoga at the same time. Swami Sriyukteswar's keen understanding of the connection between the universe and soul helped us make that connection for our own lives. As the year goes by, the teachers and children become more deeply aware that the guru is a spiritual teacher who helps us find our pathway to soul.

The Spiritual Line of Gurus

AUM BABAJI



A Guru of divine revelation and a man of supreme compassion. He was the Guru of Shyamacharan Lahiri.

SHYAMACHARAN LAHIRI

(1829-1895) — A worthy disciple of his great Master. He attained the supreme illumination of God-realization while living an exemplary family life. He was the Guru of Swami Sriyukteswar.



SWAMI SRIYUKTESWAR

(1855-1936) — A man of profound wisdom, a great astronomer and an adept in the science of astrology. He was a self-dedicated humanitarian. He was the Guru of Swami Yogananda.



SWAMI YOGANANDA PARAMHANSA

(1889-1952) — A man of dynamic personality, an outstanding Yogi, a universalist and a lover of mankind. He was the first of this line of Gurus to come to America. He was the Guru of Swami Premananda



SWAMI PREMANANDA

(1903-1995) — Swami Premananda was initiated and ordained by his Guru in India in 1920. He came to the United States in 1928 and served his spiritual heritage in the nation's capital with the highest integrity and untiring zeal. He was consecrated as a Swami by Swami Yogananda Paramhansa in 1941. He was the guru of Swami Kamalananda.



Books on Vedic and Yoga Philosophy

By Swami Premananda

Prayers of Self-Realization
Prayers of Soul
Srimad-Bhagavad-Gita: *The Revelation of the Supreme Self*
The Path of the Eternal Law: *Dhammapada*
Eight Upanishads
Four Upanishads
Inner Path to God: *2001 Thought Jewels*
Seven Mystic Holydays
Sayings of Shyamacharan Lahiri
The Gayatri Prayer
Light on Kriya Yoga: *The Mystic Way; The Mystic Ritual; The Mystic Revelation (Three Upanishads)*
Raja Yoga (*Patanjali's Yoga Sutras*)
One Hundred and One Noble Qualities
The Blessedness of the Inner Life
Meditation and Self-Unfoldment
The Path of Pure Consciousness (*Jnana Yoga*)
The Law of Self-Manifestation (*Karma Yoga*)
The Magnetic Power of Love (*Bhakti Yoga*)
God: The Universal Reality
Realization of the Self
The Religion of Man
Chintamani: Thought Jewels
The Way of Wisdom and Self-Liberation
"Thine is The Glory"
Greater Things Are Yet To Come
Life Beyond Death and
14 Questions on Reincarnation

By Srimati Kamala

Frontiers of the Spirit
Mahatma Gandhi: An American Profile
"I Am An Absolute Monist"
The Mystic Cross
"Moha-Mudgar: A Dance Drama" (on videocassette)
Reflections on Still Waters