

# ***Self-Revelation***

A photograph of a pond with autumn trees reflected in the water. The trees have vibrant yellow, orange, and red foliage. The water is dark and still, creating a clear reflection of the trees and sky. The scene is framed by a thick blue border.

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

***Autumnal Equinox  
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## *From Srimati Kamala*

New Year 2006



Dear Friend,

January 30<sup>th</sup> marks the *mahasamadhi* of Mahatma Gandhi, the anniversary of his martyrdom—a day commemorated in India with thoughtful remembrances and informative presentations of his life, much the same as is our observance each October 2d, the anniversary of his birth. On at least two such occasions while in India I have been fortunate to participate in that program held in the garden of Birla House where Gandhi's assassination took place almost half a century ago.

Typically the current top Indian heads of state along with visiting foreign dignitaries ceremoniously honor Gandhiji. I remember the participation of school children immaculately clad and shining with enthusiasm and devotion as particularly meaningful and inspiring. Their songs, both patriotic and devotional, were sung in perfect unison with great feeling and impeccable choreography, bespeaking most poignantly India's national pride and Gandhiji's ideals. Far from mournful, the beauty of the settings, the songs and especially the children bring a spirit of renewal, of progress and nobleness.



Here in Washington we have only observed Gandhiji's *mahasamadhi* at the Gandhi Center once, in 1976 for the dedication of our institution led by then Ambassador T.N. Kaul and Swami Premananda of India. (Both have since journeyed on.)

Thirty years have passed. Looking back I can only feel a great blessedness for the life of our Gandhi Center. There was no precedent anywhere outside of India for such an institution dedicated to Gandhiji, staffed entirely by volunteers and serving internationally to perpetuate his message and the cultural heritage of India that nourished him. The only guidance for shaping our service and activities has been his teachings, his practical example and his principled idealism.

The “voluntaryism” (the word used by Gandhiji) was natural for myself serving as minister of the Self-Revelation Church of *Advaita Vedanta*, the philosophy espoused by the Mahatma. The idea of gathering individuals who would serve with no remuneration, privilege or station to propagate India’s “highest, noblest and best,” an entirely spiritual mission, already had the commitment of my heart and mind.

Often I am given credit for building the life of our Gandhi Center, but with no false humility I know that the opposite is true: that its accomplishments have served the building of myself, informing and building my life and my love. How? In the same way that it has helped and enlivened others. I have learned that the best of life, the soul of life, is gained in service to an ideal.

My respect and admiration, gratitude and love for the many, many people who have come to embrace the life of the Gandhi Center with their kindness, their good time and their generous sharing of talents and time is limitless and total.



How well I remember “moving day” when about two dozen of us transported the Gandhi Library into its new home, hauling the shelves and books, tables and chairs ourselves to arrange them in order. The bronze statue of Gandhiji at the spinning wheel, though life-size, nevertheless weighs more than a ton, and it was a challenge to six men,

clearing the doorframe of the Sunday School by merely a quarter-inch. With great exertion and care they installed bronze Gandhi in his new home. Men, women and children – we all dug the gardens and planted the bushes which today surround the building with colorful blossoms in springtime and glossy-leaved green holly bushes in winter.

From the early years we would stop for a vegetarian lunch or potluck shared in happy fellowship as we sat in the downstairs “puja hall” and planned our next events. Together we created an exhibit on Gandhi’s life

that has traveled miles across this country—twice to Canada— and was included in the mid eighties as part of the Festival of India to tour. Later, Beatrice Pitney Lamb (grandmother of the late Christopher Reeves) photographer, graduate of the Clarence White School of Photography in New York, author and editor of the U.N.’s first newsletter in India presented us with the precious product of her seventeen trips to India: two photographic exhibits, one on the People of India, the other on Beauty in Stone: Hindu, Buddhist and Moslem Architecture of India. These exhibits and other resource materials continue to be available for loan.

The correspondence course on Gandhiji’s life and message has been accepted for independent study credit by several universities and leads to a certificate offered jointly from our Center and Gujarat Vidyapith (the university founded in his home state by Gandhiji in 1920). Enrollees from many religious traditions have come from Europe, North America, Africa, and as far away as Indonesia and Malta.

Our first Librarian—still with us—mother of two sons at home at the time, returned to college on her own to earn a master’s degree in library science, only to help the Gandhi Center develop what today is perhaps the most complete collection of books, writings and materials by or about Mahatma Gandhi.

Every week we open our doors to receive visitors—I cannot imagine how many there have been—but their consistent appreciation has been for the inspiring atmosphere of beauty and peace. I pray that we may always maintain the Center as a sanctuary dedicated to *satyagraha* as Gandhi himself defined it, “self-purification, self-dedication and selflessness.”

From the start we have had the encouragement and support of India’s government through gifts of books, films, photographs and other resources from the Ministry of Information and Broadcasting and the India Council for Cultural Relations. What’s more, every ambassador from India in the past thirty years has spoken at our convocation for Gandhi’s birth anniversary, an event held in cooperation with the embassy. Several ambassadors have been able to come many times over their tenure in Washington to introduce visitors, inaugurate exhibits and promote our events with enthusiastic loyalty. They and their spouses have become our loyal friends and wellwishers.

The fellowship which pervades our work as we study or rehearse for a presentation, cook or share performances and exhibits has broadened our horizons, deepened our knowledge and expanded our hearts.

More than anything, I have felt that the Gandhi Center has become an abode of friendship and inspiration. We work with authors and artists, photographers, dancers, musicians, visitors from all walks of life and service and all parts of India, experiencing the richest heritage of India through its wonderful people. In turn, American students and others who visit us have been able to discover and benefit from India’s true greatness.

Although I have gained from my many visits to India, I continue to value most the rewarding immersion into India's culture that I have received from my guru and experienced within our domicile on Western Avenue.

We would all agree, I am certain, that the need for Gandhi's philosophy in many areas of our life—personal as well as social—is urgent and universal. Thankfully, the ideas for our future projects and opportunities to serve have expanded.

I anticipate that it will come as a surprise to most of you that I choose this time to relinquish directorship of the Gandhi Center. I do so deliberately and with conviction that we now have the ideal person to take over its mission. Ms. Carrie Trybulec will offer her refreshing and progressive insights and idealism as Director from January 2006.

If you have been to the Gandhi Center in the past six years you have had a chance to know Carrie's dedication already. She has been improving the Gandhi Message with her editorial talent and has already addressed many visiting school and university groups. Her academic and vocational attainments (text follows) attest to her Gandhian interest. Moreover, she is a devoted student of the classical arts (particularly the music) of India. Most important is her desire to live in service to an ideal. She will reside as I previously did at the Gandhi Center, giving it her life. Love of God and Truth will bless her with a most fruitful life of service.

I would like to give all our friends in the Washington area an opportunity to felicitate Carrie as she is invested with her charge on January 29<sup>th</sup> (It will be January 30<sup>th</sup> in India). Please come to the service in the Golden Lotus Temple at 11 a.m. on that Sunday and/or join us afterwards in the Gandhi Memorial Center for a luncheon-tea to celebrate Carrie's appointment. Gandhi's *mahasamadhi* will once again offer us occasion to renew our dedication.

In the future you will find me where I have been for almost forty years, living in the Self-Revelation Church while also continuing to serve the Board of the Mahatma Gandhi Memorial Foundation. I look forward now to devoting myself fulltime to the spiritual ministry to which I was ordained by Swami Premananda of India thirty-three years ago.

We all welcome Carrie and the talents and dedication she brings. She deserves and will receive, I am sure, the support and cooperation of us all. I am indeed thankful that she will realize and enjoy the very special vocation that I have cherished as Director of the Gandhi Memorial Center during the past 30 years.

I pray for the guidance of God and Gurus  
As we proceed on our  
Soul's path to Perfection.  
May the Soul's Life, Light and Love  
Unite our hearts  
In Peace and Bliss and Truth.



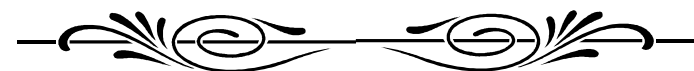
Carrie Trybulec

CARRIE TRYBULEC received all of her university education at American University in Washington, DC.

She received her Bachelor of Arts in International Studies (1997) and Master of Arts in International Peace and Conflict Resolution (1998) from the School of International Service. She also received her Master of Arts in Teaching from the School of Education (2002).

From January 2000 to January 2006 she was the Program Coordinator for the International Peace and Conflict Resolution division at American University. Her responsibility for coordinating the graduate studies program included working closely with faculty and students in further developing the academic program. Carrie has also traveled extensively. Her travels have included India, Russia, Syria, East Timor, Canada and a dozen countries in Europe.

Carrie was introduced to the Gandhi Memorial Center as a graduate student and carried out her interests and ideal through voluntary service as the Assistant Director from January 2001 to December 2005. She will begin her service as fulltime Director in January 2006.





## The Blessing of Self-Dedication



(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



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 the Blessings of Self Dedication.

Blessed is he who has dedicated his life to God. Life is the most sacred gift of God to man. But for life man would have neither existence nor attainment. Life is the very essence of our being. God has granted life to us so that his purpose may be fulfilled through us. God has created us for a definite spiritual objective. Our life is not a blind journey. The basic course of our life is permanently determined and the supreme goal of our life is unalterably fixed. God, in his infinite wisdom, has charted the course of our life in accordance with his purpose. This truth of divine destiny must not be confused with the unscientific and false theory of fatalism. The idea of fatalism has no place in rational thinking. Like all other eternal laws, the law of divine destiny is immutable, as well as constructive and inspiring. It creates spiritual initiative and motivates sublime aspiration.

God has foreordained the ultimate goal of our soul which is the attainment of absolute oneness with his transcendental perfection. The path by which that supreme ideal is gained is one and invariable. That path constitutes the righteousness of God. Only through living by the righteousness of God can we attain his perfection. Our life must be guided along the path of righteousness that the will of him who has sent us to this world of duality may be fulfilled through us.

What are the divine blessings bestowed upon one who has consecrated his life to God? They are many. But here I will consider four of them.

The first blessing is the intuitive cognition of the spiritual idealism of life. Within his inner consciousness the devotee is ever aware that the righteousness of God is the sole determinant of the subjective principles

and the objective self-expressions of his life. Even amidst the most adverse environment he resolutely guides his thought, feeling and conduct by the highest precepts of spirituality. He feels the ineffable concord between his inner life and the law and divinity of God.

This intuitive cognition often manifests itself within the inner consciousness of the devotee even in his early childhood. Almost from the very dawn of his self-consciousness he feels inwardly drawn towards spiritual ideals. A feeling of holiness and devotion grows within him in ever increasing degree as he advances on the path of life. The righteousness of God becomes the sole criterion of his desire and achievement, aspiration and fulfillment.

The second blessing is divine guidance. God alone guides the life of his devotee. What is meant by the guidance of God? It is the guidance of the supreme wisdom that unerringly directs our life towards our highest Good. It is the voice of the indwelling Spirit that every devotee hears within himself in the fullness of devotion and in the silence of contemplative introspection. It is the gentle whisper that persistently speaks to our soul. In devotion of soul we hear the voice of God. In serenity of mind we understand his will and in purity of heart we feel his grace in our life.

Not even for a moment does God deny his guidance to his devotee. Every devotee can have the verification of this realization through wise self-analysis of his life as a whole. The devotee is always under the protecting guidance of the beneficent Spirit. I know this to be an absolute truth from the facts and experiences of my personal life.

In order to progress towards the attainment of the true purpose of life we must have divine guidance. We need divine guidance in our objective as well as in our subjective life. God grants his guidance to his devotee. This divine guidance may come through the love of a highly advanced soul or may be revealed within one's own individual pure consciousness. Through all the intricate avenues of hopes and achievements God leads his devotee along the path of spiritual revelation and selfless service.

The life of a devotee is not one sided. It is not dedicated solely to inner contemplation nor given exclusively to outer service. It is the balanced combination of both, one complementing the other. Both are equally important. Without spiritual revelation life remains inwardly void and insecure. Spiritual revelation grants us the realization of our innate divine qualities. It establishes our life on the firm foundation of the eternal attributes of God that are enshrined within us. It imparts unto us the conscious awareness of our inseparable oneness with God. The guidance of God leads us to the full realization of our soul's identity with him.

Through selfless service we manifest the beneficence of God among our fellow beings. The devotee of God is the sacred channel through which God pours out his love and compassion for the good of all. In the life of the devotee of God we discover the tangible proof of the beneficence of

the supreme Spirit. Only the devotee of God brings to the world that which is of permanent good.

Accomplishment that is not motivated by devotion to God is a hindrance to man's true progress. We must work with wisdom and vigor to enrich our life on earth but if our action is not inspired by devotion to God and spiritual idealism we, with all our worldly achievements, will be forced to suffer the consequences of our vanity and egotism. God is the ever-manifesting reality—therefore the devotee of God must serve constantly. To work for the good of all with devotion to God is selfless service. Through selfless service we attain the greater realization of our true self.

The third blessing is divine inspiration. The devotee of God is always blessed with divine inspiration. Inspiration is a power of soul. It is a tremendous spiritual force. It removes all obstacles which may beset the life of the devotee. Inspiration is the fervor of inner revelation and the zeal of outer achievement. Divine inspiration awakens only the righteous qualities within us.

The fourth blessing is inner joyousness. As sweet fragrance is to an exquisite flower, so is joyousness to life. However attractive our worldly environment and possessions may appear to be, they are devoid of true beauty and pleasure if our inner life lacks the inspiration of joy. Joy is the perfection of love and aspiration. It is the completion of spiritual grace wherein our entire life becomes a continuous blessing from God. Inner joyousness comes from living, loving and performing our life's chosen duties with the consciousness of God.

Having received the blessing of God in my life,  
I offer this prayer from my book  
entitled "Prayers of Self-Realization":

*Adorn me with the robe of thy divinity,  
That I may come to thee in the perfection of my Self.  
The glittering garb of ages past I now renounce for  
thee,  
That my being may put on the beauty of thy love.  
For many an incarnation have I followed thy footsteps,  
Marked by the sages of yore.  
In the words of sanctified hearts,  
Thy silent voice has come to guide me on thy path.  
In the lives of great souls have been pronounced  
The assurance of thy grace upon the devout pilgrim.  
Thy creation, the tender flowers and the mystic heavens,  
All welcome my soul to thy transcendental glory.  
Thou hast come to make me thy self,  
The true meaning of myself.*

## Blessed Beginnings



*Sacha Knop and Anthony van Eyck*

*Sacha and Anthony were wed in the Golden Lotus Temple by Srimati Kamala on May 5, 2005. We all join in wishing them a life of love, happiness, peace and joy.*



Value the sacredness of love above all.  
Believe in its power to transform,  
protect and guide you.  
Give up the idea that your innermost  
self is separate from others.  
In our struggles and sorrows as well as  
in our joyous attainments we are  
one on the path of life.  
There is great freedom, peace and  
blessedness in being able to  
"love thy neighbor as thyself."  
The world becomes our kin through kindness.

From: *Reflections on Still Waters*  
by Srimati Kamala

## Blessed Beginnings



*Christopher Thomas and Jennifer Garner with Srimati Kamala*

*Chris and Jen were wed in Loveville, MD by Srimati Kamala on April 30, 2005. We all join in wishing them a life of love, happiness, peace and joy.*



*Dear Family & Friends,*

*You have honored us with your presence today. The friendship, laughter, shoulders to cry on, and hands to hold that each of you have provided has enriched our lives. We would not be who we are today without you. As you have helped us grow as individuals, from this day forward we ask for your support and guidance as we grow together.*

*Love Always,*

*Jen & Chris*



*The Art of Being and Becoming*

*(Excerpt from  
The Secret of Life: Man's Attitude)*

*by Hazrat Inayat Khan*

There is hidden in our hearts a wonderful power. It is a divine power, a sacred power, and it can be developed and cherished by keeping our attitude right. No doubt this is not always easy. The influence of this life on earth, so full of changes, of temptations and of falsehood, continually upsets the steadiness of our attitude. Nevertheless strength still lies in the steadiness of the attitude, and any lack of steadiness is the cause of every failure and disappointment. There is a Hindustani saying, "A steady attitude secures success," and when we enter the spiritual realm the same rule applies. It is not the prayer that a man says, it is not the house where he prays, it is not the faith that he claims, it is the attitude that counts in religion.

The consciousness of correcting one's faults, of making oneself better, of taking hold of the right attitude, is the only secret of success, and by it one attains to that goal which is the object of every soul.

The attitude should be first to seek God within; and after seeking God within, then to see Him outside. In the story of Aladdin in the Thousand and One Nights we read that Aladdin went to look for a lantern. That lantern is the divine light within, and it is very difficult to find. Once a person has found it, the next thing is to throw that light on the outer life, in order to find God both within and without. Prayer, night vigil, any form of worship—all these things are helpful. But if a person is not inclined to make peace with his brother, to harmonize with his fellow men, to seek to please those around him, then he has not performed his religious duties. If a man can do anything to please God, it is only to please His creatures, to seek their pleasure. There cannot be a better prayer and a greater religion than being conscientious in regard to the feelings of other people, being ready to serve them, to please them in every way, to forgive them, to tolerate them. And if when doing wrong one would realize that one was doing wrong to God, and in doing right that one was doing right to God, then one's attitude would be right.

The end and the sum total of all mysticism, philosophy, and meditation, of everything one learns and develops, is to be a better servant to humanity. Everything, from the beginning to the end, on the spiritual path is a training to enable one to serve mankind better.

## “Shishu Bhavan”

### The Sunday School

Springtime saw the Sunday School children and teachers preparing for our annual program in the Temple, which took place on June 12 at the Sunday service. Our program is our gift to the congregation and to our Minister, Srimati Kamala. This year, the children chose inspirational passages from our lessons and scriptures to share. They wrote their chosen “thought jewels” on paper ornaments, and created a picture with all the ornaments collected together on a board. *Frontiers of the Spirit*, by Srimati Kamala, served as our text this year and provided us with inspiration. For example, as translated from the *Bhagavad Gita*:

*Impossible is the attainment of wisdom by the uncontrolled mind. Impossible is meditation for the restless. Peace can never be attained without meditation. And unless one has realized peace within, where else can one find it?*

The thoughts in the hymn we sang for our program also inspired us:

*In me, O God, Thy Spirit lies,  
The living seed of Paradise;  
In me Thy life shall show the way  
That brightens to eternal day.*

*Thro’ me Thy grace is spread abroad  
To prove the mercy of our God;  
O mighty God, Thou needest me  
To make the world aware of Thee.*

*In me shall God reveal the good  
That manifests in brotherhood.  
So let my heart and mind recall  
That self is God and God is all.*

*Amen.*



For the children and the teachers, Sunday school is a place and time to be together. When we first arrive, we work together on a welcoming activity related to the lesson or a project such as the paper ornaments containing thought jewels for the end-of-the year program. After everyone has arrived, a ringing of the bell signals the opening service where we sit in a circle to meditate, sing hymns, say our prayers, and make our offering. During the silent part of our meditation, the birds may chirp at the window, or the tree branches may sway in the breeze. These motions deepen our meditation. The teachers of the Sunday School convey the message to the children that the God in all religions is the one God of the Universe. Children and teachers share a worshipful attitude. Each child brings a level of understanding commensurate with his or her age.

The Sunday School teachers look forward to sharing the coming year with all of our children and young people. We will continue our theme of “Life of Soul,” beginning with the concept from Gandhi’s life: “My life is my message.” In addition to studying the message in and from the lives of great souls, we’ll explore how our own lives bring us messages from God and how our lives convey the message to others.

We hope to welcome more children to our weekly worship in the Sunday School.



## THE LIBRARY OF INDIA

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Among the many interesting books in the Library of India is a copy of *Meetings With Remarkable Men* by the mystic George Ivanovitch Gurdjieff (1866-1949). Gurdjieff began writing this work in Russian in 1928 and revised it over a number of years. The first English translation appeared in the 1930's.

Gurdjieff was born in Alexandropol on the Russian side of the Russo-Turkish border. After his family moved to the Turkish border town of Kars, he received his education from the dean of a local cathedral. His father intended that Gurdjieff be trained as a priest and a physician. Gurdjieff later disappeared for about 20 years from 1887-1907 and traveled in remote regions in Central Asia with a group of truth seekers. In *Meetings With Remarkable Men*, Gurdjieff provides a quasi-autobiographical account of his travels during this formative period of his life and of the remarkable persons he encountered during this time. From Gurdjieff's perspective, a "remarkable man" is one "who stands out from those around him by the resourcefulness of his mind, and who knows how to be restrained in the manifestations which proceed from his nature, at the same time conducting himself justly and tolerantly towards the weaknesses of others."

Gurdjieff's purpose in writing the book is in part to answer certain questions that were often asked of him by others. His answers are contained to some degree in the independent stories that comprise the book and address the following matters:

- What remarkable men have I met?
- What marvels have I seen in the East?
- Has a man a soul and is it immortal?
- What is life, and why does suffering exist?
- Do I believe in the occult and spiritualistic sciences?
- What are hypnotism, magnetism, and telepathy?
- How did I become interested in these questions?
- What led me to my system, practiced in the Institute \ bearing my name?

The first "remarkable man" about whom Gurdjieff writes is his own father who, with Gurdjieff's first tutor, Dean Borsh, established an unusual procedure between them to prepare Gurdjieff's mind as a young boy. Gurdjieff describes this procedure, which he felt was "an extremely original means for development of the mind and for self-perfecting," as follows:

*They [his father and Dean Borsh] called it kastousilia, a term derived, it seems to me, from the ancient Assyrian, and which my father evidently took from some legend.*

*This procedure was as follows:*

*One of them would unexpectedly ask the other a question, apparently quite out of place, and the other, without haste, would calmly and seriously reply with logical plausibility.*

*For instance, one evening when I was in the workshop, my future tutor [Dean Borsh] entered unexpectedly and, as he walked in, asked my father: "Where is God just now?"*

*My father answered most seriously, "God is just now in Sari Kamish."*

*Sari Kamish is a forest region on the former frontier between Russia and Turkey, where unusually tall pine-trees grow, renowned everywhere in Transcaucasia and Asia Minor. Receiving this reply from my father, the dean asked, "What is God doing there?"*

*My father answered that God was making double ladders there and on the tops of them he was fastening happiness, so that individual people and whole nations might ascend and descend.*

*These questions and answers were carried on in a serious and quiet tone—as though one of them were asking the price of potatoes today and the other replying that the potato crop was very poor this year.*

*Only later did I understand what rich thoughts were concealed beneath such questions and answers.*

*They often carried on conversations in this same spirit, so that to a stranger it would have seemed that here were two old men out of their senses, who were at large only by mistake instead of being in a mad-house.*

*Many of their conversations which then seemed to me meaningless grew to have a deep meaning for me later when I came across questions of the same kind,*

*and it was only then that I understood what a tremendous significance these questions and answers had for these two old men.*

What emerges in this book is not only a portrait of the many extraordinary persons that Gurdjieff met, but the remarkable nature of Gurdjieff himself. Fluent in some 18 languages and exceptionally practical, he was able to move successfully in virtually any social strata and throughout many countries surviving many adventures. His unflinching courage in confronting life's challenges and in seeking higher truth has inspired many followers. The book is a testament to his extraordinary adaptability and indomitable determination to discover spiritual truth.

**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.**

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### Gems from Sri Aurobindo

*The value of our actions lies not so much in their apparent nature and outward result as in their help towards the growth of the Divine within us.*

*The highest aim of the aesthetic being is to find the Divine through Beauty.*

*The intensity of the aspiration brings the intensity of the experience and by repeated intensity of the experience, the change.*

*The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine.*

*Beatitude is God's aim for humanity; get the supreme good for thyself first that thou mayst distribute it entirely to thy fellow beings.*

*Beauty and plenitude, a hidden sweetness and laughter in things, a sunshine and gladness of life, are also powers and expressions of the Spirit.*

*To want unwaveringly the welfare of another, both in the head and the heart, is the best help one can give.*

*God speaks to the heart when the brain cannot understand Him.*

## 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 Sriyuktswar.



### 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.