

The Mystical Crucifixion

THE WAY OF THE CROSS AND THE CHRIST



The Reverend Mother Yogacharya M. Hamilton



THE CROSS AND THE LOTUS PUBLISHING

THE MYSTICAL CRUCIFIXION



The Author, Mother Hamilton



YOGACHARYA MILDRED HAMILTON

December 25, 1904 — January 31, 1991

Christ came as the example of that which the
Christ in each one of us must attain.

THE MYSTICAL CRUCIFIXION

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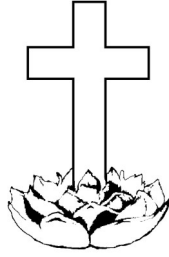
by

THE REVEREND MOTHER,
YOGACHARYA M. HAMILTON

COMPILED FROM HER TEACHINGS
THROUGH HER SPOKEN AND WRITTEN WORDS



WITH A FOREWORD BY
REVEREND YOGACHARYA DAVID R. HICKENBOTTOM



PUBLISHED BY
THE CROSS AND THE LOTUS PUBLISHING
SEATTLE, WASHINGTON

Cover Artwork
by Honor Baldigara

Cross and Lotus Symbol: Concept by Mother Hamilton
Drawing by Lorraine Bourcier

Bible verses are from the King James version of the Bible.

ISBN Number 978-1-7355535-4-2 (Paperback)

ISBN Number 978-1-7355535-5-9 (Kindle)

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Mother Hamilton in the 1960s
as Minister & Yogacharya

Certainly, I did not reach my present state overnight, and I fell many times on the way, but my love for God and Guru was greater than my love for myself. And the day came, through God's infinite love and mercy, when I could finally give myself to Him in full measure.

EDITORS' NOTE

We are honored and overjoyed to be publishing our beloved Guru's teachings of the mystical crucifixion. This is Mother's book and the words are hers, compiled from dozens of the nine hundred recorded talks she gave over a forty-year span, as well as two selections from her writings—part of a letter is in the Preface and some of an article published in India appears in Chapter Two.

This narrative of her teachings has been woven together with excerpts from the transcripts, allowing the reader the opportunity to read the words in Mother's voice. The sentences and paragraphs have been formatted and punctuated to reflect a genuine rendition of that experience. We changed only a few incidental words, such as pronouns to names to help clarify the meaning.

We added titles, accompanying photos with notations, footnotes, endnotes, and a glossary. The punctuation is our own, except for the two places we include Mother's writing. Mother often paraphrased the Bible during her talks, especially when she was uplifted and with eyes closed. We have chosen not to change those words, but provide endnotes so readers may reference the actual verses.

The "way of the cross and the Christ," as experienced by Mother, cannot be described in a linear manner. It is not a linear process. We have chosen to lay out the various teachings as they correspond to the life of Christ as depicted in the Bible.

In her preface, Mother gives a succinct overview, and in the first three chapters we read about her spiritual awakening and the tremendous experience of the mystical crucifixion she herself underwent in India. Chapters Four to Ten contain the mystical teachings themselves, spoken by Mother from her realized state of God-union.

May these words illumine your hearts, minds and souls!

– Rev. Lawrence Koler and Cate Koler

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Mother Hamilton, mid-1970s, in the Barnowe family's home in Seattle where she conducted services for several years.

What I come to teach you is something that extends beyond religion, because God made man and man made religion. The answer to the truth is to be found only within yourselves.

FOREWORD

BY THE REVEREND YOGACHARYA DAVID HICKENBOTTOM

(Mother Hamilton's chosen spiritual successor)

[David had begun compiling material for this book before he left his body on August 12, 2019. He wrote this foreword in 2017.]

The extraordinary life and teachings of The Reverend Yogacharya Mother Hamilton (nee: Mildred Marie Sayan) makes for compelling reading. In *The Mystical Crucifixion* you will read in Mother's own words the tremendous spiritual experiences she was put through and the revolutionary truths that came about as a result. Mother's life story is intricately connected to the story of Jesus, and as you will see, Mother's understanding of the meaning of Jesus' life and teachings went through a complete transformation as she grew in spiritual and mystical understanding.

A mystic's life is fundamentally different than that of most people. Ordinarily, we learn at the knees of our parents and family, go to school and perhaps proceed to university studies. When we enter the adult world we continue to learn through the experiences of life itself—we talk with others and form opinions, and come to a world-view that is ideally both stable and open to new information.

A mystic adds an entirely new dimension to this process of learning—that is, gaining access to information through intuition, which is not derived from books, discussion, cognitive thought process or ordinary worldly experience. For a mystic, an inner life comes alive in which powerful internal forces are released and result in direct revelations of truth. When taken to its ultimate conclusion, the mystic's life is transformed down to the foundational core of his or her being.

Mother knew she was destined for something other than what she was taught when growing up—spiritually, she was raised in

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the orthodox teachings of the Roman Catholic Church. Upon meeting her guru, Paramhansa Yogananda, her life underwent a dramatic change. Through his teachings, she heard for the first time that God was not some fearful Being out there someplace, but a loving, knowable Presence to be found within. Through the years, Yoganandaji, whom Mother lovingly referred to as “Master” (a spiritual term meaning one who has achieved self-mastery), wrote “The Second Coming of the Christ”¹ series in his East-West Magazines. The “second coming,” so long predicted, is not the Christ descending from the clouds found up in the sky, but through the parting of the clouds of ignorance.² This realization dawns in the individual—and not as a singular global event. In fact there have been second comings down through history, for Christian saints as well as saints and sages of all religions from around the world. This astounding teaching reached deep into Mother’s soul and inspired her to sacrifice everything in order to have this highest realization of God.

The fundamental change that occurs during the Mystical Crucifixion is described when Jesus refers to himself as both the “son of man” and the “Son of God.”³ Jesus knew that the son of man must be crucified and ultimately resurrected as a Son of God. The term son of man describes his human nature; the Son of God, the divine. The two natures are vital parts to Jesus’ life in the scriptures; every act of Jesus inextricably leads him to the crucifixion of the son of man, and to the exaltation of the resurrected Son of God. This transformation from a lower human state to the higher divine one is what is encapsulated in the New Testament scriptures—what Mother calls the “Mystical Crucifixion.”

There have been many interpretations of Jesus’ life and teachings since the earliest days of the formation of what is today called Christianity. In the first 300 years the multifarious teachings by those who followed in the tradition of Jesus the Christ covered a broad spectrum of thought. Then, through the insistence and

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enforcement of Emperor Constantine, a small portion of these teachings were encoded into an orthodox system of belief. All other perspectives were declared heretical. However, believers who held with other ideas than the new orthodoxy did not see themselves as heretics, it was simply how they understood the teachings of the master. Those “heretics” were either converted, or they were tortured and killed and their books burned by the Emperor and his church.

Today, many followers of the Christian faith accept church orthodoxy without question, or even an awareness of how these formulas were historically created and changed down through time. However, with Mother Hamilton, we have a first person account as she walks in the footsteps of the mystical Christ. From direct personal experience, she describes what she went through and what God revealed to her. Her teachings make self-evident the inner meaning of the universal Christ—universal because it is ultimately the story of how every soul progresses from the human to the Divine, regardless of creed, nationality or race. This makes Christ’s life and teachings personal to every aspirant walking the path of realization and relevant for all mankind, struggling to relate to these powerfully influential teachings that have so changed the world.



Mother was born into a Catholic family, the only one of seven children to survive. Being very poor, the family circumstances were difficult and Mother never had the opportunity to graduate from any school, except a six-month business course. As a teen, she had read a novel, *A Romance of Two Worlds*,⁴ which supported her in thinking that there was more to this world than what is perceived through the five senses. As she matured, Mother made a life-changing decision to leave the Catholic Church; her mother

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and father were definitely not happy when their only child left the church.

In 1925, Mother was twenty years old, and was invited by a co-worker to attend a lecture by a Hindu yogi. Meeting Swami Yogananda changed Mother's life completely, and from that moment on she was an enthusiastic disciple of the yogi who later was known as Paramhansa Yogananda. Needless to say, Mother's parents were distraught that Mother had a Hindu yogi as a guru. Little could they have suspected that Swami Yoganandaji would bring Mother closer to the living Christ than she had ever experienced during her time in the church. Her memories of early years in the Catholic Church were filled with the fear of committing a sin and what would happen if the church mortgage was not paid. Yoganandaji placed God right in Mother's heart, and made her know that she could realize God and the Christ through direct, inner meditational experience.

Master brought to the West an Eastern view of an oriental Christ—a universal Christ for all mankind. He spoke and wrote of his encounters with Jesus in glowing inspirational terms. He brought a new way of understanding Jesus' life that appealed to logic; it made sense and set out in clear terminology that we are all called to a higher life by Jesus and that his proclaimed brothers and sisters were all those who do the will of the one Father God. Master taught that, in reality, we all have the innate capacity to know Christ-consciousness even as Jesus did. Through methodical meditation, as practiced by yogis, anyone who is willing to apply him or herself may have direct perception of Christ and of God. In a revelation to many, Yogananda's teachings would lead an aspirant to experience Christ-consciousness through definite, scientific methods, replacing the old formula of faith through belief.

In fact, all the teachings of Jesus point toward having transformative experiences based on deepened meditation upon God. This is the original Christianity that existed before being diluted

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by the Counsel of Nicaea in 325 A.D. and followed by other political/spiritual counsels, resulting in the orthodoxy of Christianity brought about by Emperor Constantine.

Upon meeting Swami Yogananda, Mother heard—for the first time—that God was within her, and that she might realize Him through intelligent application of her will in meditation and by leading a spiritually-attuned life. For 27 years, Mother followed her living guru and put his teachings to work in her life. Paramhansa Yogananda asked Mother to be Center Leader for Seattle.* Later, he ordained Mother as a minister, and then at a convocation in front of thousands he gave Mother the ultimate spiritual title of Yogacharya, meaning teacher or master of yoga—one of six Yogacharyas in his world-wide organization, and the only woman.

In 1952, Mother's beloved guru left his body in yogic Mahasamadhi (a yogi's conscious release from the body at the time of death.) With an ever-increasing fervor Mother had an overwhelming need to realize God and to understand the truth behind the scriptures. It was her total loyalty to her guru and her tremendous desire for her oneness with God that drove her uncompromisingly. In 1954, she entered a very high state of consciousness called Nirvikalpa Samadhi.† Even in attaining that high state Mother knew that she had not yet entered the supreme state of Sahaja Samadhi, or Brahma Nirvana.†† She prayed deeply to God to either directly lift her into a fully-realized state, or send her someone qualified who could help her.

At the same time Mother was going through these uplifted

*Self-Realization Fellowship (SRF) was established by Yogananda in 1920. Regional centers were set up in several cities in the USA. Mother Hamilton led the services and activities for the one in Seattle, beginning in 1949.

†Nirvikalpa samadhi: the ego-mind dissolved in blissful contemplation

††Sahaja samadhi: Sahaja means natural or effortless—the one in this state lives and moves as others, but the mind is completely united with God.

states of consciousness, the organization which Master had set up to oversee the publishing of his work, Self-Realization Fellowship, was busy making major rewrites of all of his previously published materials, such as his *Praecepta Lessons*, *Whispers from Eternity* and the spiritual classic, *Autobiography of a Yogi*.⁵ They even went to the extreme of forging his signature, changing the spelling of his name from Paramhansa to Paramahansa, with the added ‘a’—not only in the printed form of his name but an actual forged signature as well. There were also changes being made in the way the organization was being run.

Mother was not in favor of the change in his written works—over three hundred changes to the *Autobiography of a Yogi* alone—and she fought against them. As she said, she became the “bad girl” in the organization. Mother was experiencing an intense desire for God and the desperate need to help to save her Master’s work. She fervently prayed to God to help her on both scores.

In 1954, a fellow devotee of Master’s, Bob Raymer, called to let Mother know that he had met an extraordinary swami who was making a world tour and planning to come to Seattle. Mother subsequently met Swami Ramdas several times; he spoke to the Seattle Center group—it proved to be a momentous time, a portent of things to come.

When Mother met Swami Ramdas, who was called “Papa” by all, through an extraordinary set of circumstances, Mother knew that God had sent Swami Ramdas to her as the one destined to take her all the way to Him. Subsequently, Mother knew she must go to Swami Ramdas in India. In 1957, Mother and her husband, Ralph, sold all they had and left for India to be with Swami Ramdas at Anandashram. They had no clear idea if they would ever return. Master was forever Mother’s *Sat Guru*, of that there was never a doubt. However, Papa Ramdas was to play a crucial role in the attainment of her complete realization of God.

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While in India, Swami Ramdas put Mother through the spiritual experiences known as the Mystical Crucifixion, during which she received revelations about the scriptures, most especially the New Testament. Mother would be put through some very specific experiences, then she was guided to certain Biblical passages and God directly instructed her as to how the inner meaning of these passages corresponded to what she just had gone through. In this way she was given original Christianity as practiced by those early century disciples of Christ, but which had been lost when lesser minds codified “faith through belief” doctrine, instead of direct knowledge of God through experience.



Bringing to light the truth of original Christianity was the very purpose Mother had taken incarnation on earth. Mother’s spiritual experiences and her teachings are one and the same thing—it was her following in the steps of Christ every inch of the way that she was able to bring this liberating truth once again to the world.

In these pages, you will read the words as Mother Hamilton spoke them. These are excerpted transcripts which have been gleaned from nearly 900 recorded talks that took place during three decades. When speaking, Mother felt uplifted in God, she spoke spontaneously and with the power of the Holy Spirit. She prepared for a talk by coming up with a title, having a few readings and perhaps some stories in mind—then she turned herself over to God for all the rest. The wisdom and power of her spoken word will uplift you and help you understand the living truth behind the parables. Through your attunement, you are inspired to follow in the footsteps of the universal Christ. You then know that you too can directly realize Christ-consciousness and become one with your Heavenly Father, even as Jesus, the Galilean Master, did before you.

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All of what you will read in this book was new to me when I first met Mother Hamilton in 1974. I heard it piece by piece through the months, years and decades as I absorbed her powerful teachings and inspired talks. Through God and Guru's Grace, I followed in Mother's and the Christ's footsteps during my years of awakened *kundalini* force and intense spiritual practice—for over forty years now. I can attest to the fact that what Mother teaches is the truth. I know through my own experience that the Mystical Crucifixion is in fact exactly what Mother teaches, that it has the power to lift you from the son of man and grants you access to the supreme Christ-consciousness within you, with the power to transmute you into a Son of God.

I can state from my own experience that this is the most fascinating, demanding and rewarding adventure you will ever know as you are uplifted and transformed through the Mystical Crucifixion.

This is what Jesus, Mother, Master, Papa and every great spiritual teacher has ever wanted for you—and wants for all of us.

A Blessing from Mother

“My greatest prayer, my greatest hope, my greatest wish for you is that God may lift you up into His arms of everlasting bliss and hold you safe forevermore—that you can experience the bliss that I feel within myself, that you can be lifted up and have Him reveal to you the mysteries, the truth behind the parables—that you will know that truth, and the truth will make you not only free, but whole in Him.”— Mother, 1976.

May His blessings be upon you,
Yogacharya David

Also by Yogacharya David:

"The Mystical Crucifixion will be the outpouring of two great cultures and traditions that Mother received during the tremendous experiences that God put her through. It is like the outpouring of the wisdom of the ages that came to Mother as fresh revelations. Come, let us sit together under the warm Araby skies as the ancients relate their story of how man came as God and God came as man. In truth it is all of our story. Jesus came to earth in fulfillment of a long-held prophecy and he will come in you when a place is held and you put your mind on fulfilling that prophetic promise that is only to be found in you."

[Dictated by Yogacharya David shortly before his passing.]



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Christ Crucified, altar of San Thome Basilica, Chennai, India

Photo by Yogacharya David Hickenbottom

Your cross is the symbol of the human body because as you stand upright with your arms outstretched and your feet together, your body is in the form of a cross. And it is upon this cross that the humanness in you must be crucified—the human ego.



PREFACE

THE MYSTIC CHRIST

[Editors' Note: This is an excerpt from a letter written by Mother to one of her early disciples, circa 1960.]

Jesus, the Mystic Christ, is within every man. He is come in the flesh, the temple of the living God. Did he not say, "Lo, I am with you always?"¹ Did he not also say that God and the kingdom of heaven are to be found only within?² If this is true, then also he, the Son of God, can be found only within.

Jesus said to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"³

It can be clearly seen in the statement, "If any man will come after me," that man is free to choose his path. But if he does choose to follow the Christ, it is also clear that he must deny himself, the human ego, and take up his cross, which is his own body, and emulate him in every detail, even unto death, or the destruction of the ego.

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This is not a path for modern moralists or coffee klatch orthodoxists. It is the last mile, when the greatest and final effort must be made to pick up your cross and truly follow the Christ. It has no place for the weak, curiosity seekers, or hangers-on. Only tremendous strength, determination, love, worship and devotion for God can carry us through the final crucifixion of the ego, which entails the death of the five senses of the gross ego, and of the subtle ego consisting of the ten qualities of the mind, such as lust, anger, pride, envy, jealousy, etc.

After the crucifixion, comes the resurrection, the ascension, and a new body which has been completely spiritualized in Christ. For it says, "For our conversation is in heaven; from whence also we look within for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."⁴ He did not say that Christhood was for one man alone, but rather "as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name."⁵

He came to show us the way to Christhood so that we too might become one with our Father God. He said, "If I" (the Christ within), "be lifted up from the earth, I shall draw all men unto me."⁶ If heaven is within, so also is the earth. So as the Christ within us lifts himself up from the earth (or humanness of our own being), he ascends into heaven and, with the magnetism of God, draws all men unto himself.

Even the Christ used his five senses, because anyone in a human body must taste, smell, touch, see and hear when he functions in the conscious state. However, he was not controlled by the desires created through the use of them because he was master of himself and all that he surveyed. Such a one, regardless of his high estate, must use his mind as long as he functions in a human body. The mind must be used both to illuminate the path and to destroy

itself once this purpose is effected. What is left after all of these things have been accomplished is a spiritual ego, the Self with a capital 'S.' Or, to put it another way, the little human self, the son of man, has been changed and transmuted into his real or God-self and is now the Son of God, the Christ.

Much of the personality, and many of the habits peculiar to the personality, remain as an automatic function. But, because there is nothing left in the temple but the indwelling God, even these are divinized. The fact that the human mind no longer exists does not mean that we function without a mind. Rather, it has been transmuted and absorbed into the Universal Mind and functions divinely in the state of Cosmic-consciousness.

Many have said, "Why should I destroy my ego? Of what value is it? I cannot conceive of such a thing because then I would be nothing." Let us remember the great ones who have destroyed their egos in order that they might become the saviors of mankind: Krishna, Buddha, Jesus the Christ, Mohammed, Zoroaster—and in our own time, Ramakrishna, Ramana Maharshi, Ramdas and our own beloved guru, Paramhansa Yogananda, to name only a few. Were these non-entities? Nothings? They were and will be forevermore the greatest personalities the world has ever known. They chose to lose their lives, the human ego centered only in the consciousness of the little self, that they might become the saviors of the world. They will be remembered long after all of the kings, presidents, and others great in the worldly sense, have been forgotten.

As Sri Ramana Maharshi once put it so aptly:

The body is the cross. Jesus, the son of man, is the ego, or 'I-am-the-body' idea. When the son of man is crucified on the cross, the ego perishes, and what survives is the Absolute Being. It is the resurrection of the Glorious Self—of Christ, the Son of God.⁷

Mather

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Paramhansa Yogananda

He became one that was to be the guiding light of not only thousands, but of millions. And it is through his grace, through his teachings, through the things that he taught me, the techniques, that I went the way and therefore I can tell you about the way.



CHAPTER I

THE MASTER'S DISCIPLE

I MEET MY GURU

I came to show you the way. I went the way myself because a very great master came into my life and he taught me the way. He expanded my consciousness, he expanded my heart and he put a desire for God within me so strongly that it became a conflagration and it burned, and it burned, and it burned. And as I went on, I went through many, many things in my lifetime.

The master with whom I studied came with a great mission in life. His name was Paramhansa Yogananda. He was a man from India who came here in 1920 as a delegate to the Religious Congress.¹ The first time I ever laid my eyes on him, he walked out on the platform of this tremendous, big auditorium—those beautiful, luminous eyes, filled with the spirit of God, his hair hanging down, very Christ-like face, and Christ-like in every part of his being and appearance.

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Then he opened his mouth and he started to speak. From eight o'clock until eleven, I sat absolutely spellbound, listening to this man of God from India explain to me the truth about the Christ worshiped by the Christians in the West. And for the first time in my life he really made me realize that Christ was within myself—equally present everywhere, in every single human being, in every atom of space, every bit of consciousness—that he was, in truth, the Son of God, the “only begotten Son,”² but that he had come from the Father and the Mother God and had taken on every form in the universe.

I learned more about Christianity from my Hindu *guru* than I have ever learned in all of the years of going to an orthodox church—that the words that Jesus spoke were absolutely the truth and they applied to me as well as to him, that they applied to every man, woman, and child in this whole universe—that God was within me; it was this temple that held the living God. He made me know that, as Christ taught, the kingdom of heaven was to be found within myself, as was my union with the Christ. And he gave me a dream, a vision. He told me that I could reach out for that dream and that vision, and if I did so, that I could find perfection within myself, I could find the light of God within myself. I could hear His voice, I could feel Him, I could become one with Him. And because of the words that he spoke, he so inspired me that he changed my whole life.

When we are ready, then God sends us a guru to open the eyes of our understanding. And as this one, who has had union with God, crosses our path and enters our life, every single thing in our lives is changed. There is an inner awareness, an upliftment, a feeling of exaltation, of mysticism that never existed before. We are lifted up into a world that we never knew. We are no longer conscious of this world as it was, but we have a new existence, a new life, a new birth in Christ, as it were.

Chapter I—The Master's Disciple

Many times the guru says many things, and in the beginning we take these things literally because we do not understand the inner meaning. But sometimes years after, this thing which he gave us at that time clarifies itself, and because of some incident in our lives, or because of our own spiritual development and understanding, it takes on a completely different meaning, a completely different pattern.

I remember so well that this happened to me all of the years that I was with Master.* I would go down there³ and he would speak to me. I would listen to him as though nothing in this world existed except just the two of us there. It was as though time and space fell off and left us God alone. As he said these things, I later tried to apply them to my life and to my understanding at that time. And as my understanding was, as my consciousness was, I used them.

For hours and hours and hours, I would sit at his feet and listen to the words of wisdom and of the spirit, which poured forth from him. And as he spoke to me, my love for God grew, my desire for oneness with Him. My yearning for Him grew until there was nothing else for me but this one desire—I was willing to do anything and everything if I could only attain that oneness, if I could only come face-to-face with the vision of Divinity within myself.

He would fill me so full of the spirit of God that it seemed as though I couldn't hold another thing. I came away from there just saturated with the bliss and the ecstasy with which he filled my being. Then I would leave him and I would be gone for a while, because I had to go out into the world again and digest the food which he had given me. And when I had digested it fully, then somehow God would always arrange for me to return and get some more.

* Master: a reverent name for Paramhansa Yogananda

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I've seen him twelve times in my life, and by that I mean sometimes I'd go down there and be down there for a week or two. But twelve separate times in my life is all I've ever seen him. I was so busy with the experiences of my life, which were so tremendous at that time, that I couldn't sit in meditation. But my whole life was meditation. My love for my guru and for God in him, and the God that he taught me to know was inside of myself, was so great that always I was meditating upon Him, no matter what I was doing. Whether I was getting a meal or scrubbing a floor or washing diapers or whatever it was, God was there, and my guru was alongside of me. That romance was there, that eternal bondage of the soul, of binding together.

I will never forget when his *Autobiography*⁴ came out. My love for him was so tremendous. When you are at one with the guru—truly at one, in the true guru-disciple relationship—there is a hunger inside of yourself to know everything about them, to know what their life was in the human sense and how gradually, through all of the things which are accomplished and gone through, how they attained their divinity. And naturally I was one of those. So when I got my hands on this book, I just couldn't leave it alone. I was coming home on the plane and I just sat there and read the whole thing. And then I just felt so terrible to think it had ended. I wanted more and more and more. It's something that was never-ending.

The true guru-disciple relationship is something which should be recognized by every disciple who has finally come to the point where they are ready to accept not only a minister, a priest, a spiritual teacher, but the one who is sent to them by God Himself. It is said that the guru is God, or God Himself who takes human form at the time the disciple is ready, and comes to earth to take that one, and many others like him, back to the Father.

I am here because of the power of God in him. He saved my life not once, but many, many times. And the fact that I have

Chapter I—The Master's Disciple

been through all that I have been physically—the fact that I have been paralyzed twice; the fact that I have had twenty-two operations; the fact that I went through all that is described in the New Testament of the crucifixion, the mystical crucifixion, before many witnesses in India—I came through all of this and much, much more. I've been cold, I've been hungry, I've been with but one set of clothes for my body, I have done without. And because of the fact that I loved God in my guru, that I was loyal to him, that I remained true to him, in spite of everything that was put upon me and asked of me or that I had to go through, has brought me to this moment. Whatever that is, only God knows. But I know this—that without my guru, I could not speak the truth to you, because it was through his love, through the truth which he taught me, through the methods which he gave me, through his own exemplary life, that I was inspired to find God within myself.

I many times think of how beautifully this master from India taught about the Christ. He combined the teachings of the East and the West and he showed that they were not different, that the universal Christ dwells in the heart of every man. People in all walks of life use the scriptures, whether it be the Christian scriptures or any other type of scriptures, and they look at these things literally in the beginning because this is the only way they understand them. They take it that everything that is given there is actually a matter of history, outer history. They do not see the inner truth.

But when the guru comes along—he who comes to bring you out of the darkness into the light—then the light shines in your vision, and you see something there that you didn't see before. You become aware of something that you didn't know before and you see the whole thing in a completely different perspective. This is the power of the guru, of the master—to give you God, to give you understanding.

The Mystical Crucifixion

Once, somebody said that they had gotten that the body was made in the form of a cross. And Master was sitting at a table, and he took a fork and he made the cross. And then he made the figure of a man on that cross, and he said, "That is Jesus, the son of man, the human ego. And we must go through the crucifixion in order to become the Christed One, the Son of God, to really realize who he was." This man from India made that statement, that tremendously true statement about the Christ in every man. So he had it all. But he couldn't teach it in the beginning, because this was a totally orthodox Christian world and they would not have accepted it.

I'm not teaching you what I read out of a book. I'm not teaching you what somebody else told me, that I listened to in a sermon—because you will find none of the things, or not very many of them, even in the Master's lessons. He didn't give me the intimate details as I am giving them to you, but he gave me the ways and the means to attain the knowledge of this truth. He gave me methods, a few simple techniques by which I could go inside the sanctuary of my own soul, my own temple, and find God there.

He couldn't do it for me. He helped me all he could, but I had to do it myself. I had to be willing to pay the supreme price. I had to come to the moment when my love for God was greater than my love for myself, for my human self. It was greater than my fear of death. It was so great that I said to Him: "Here am I, Lord—take me. Do with me as You will." And He did—He did in great measure, and I am so grateful to Him in spite of what this body has been through.

I remember one time I had a long conversation with Master. It was as though, knowing how much I loved him, that he could just relax and not have to constantly wear the cloak of formality that he had to wear in most cases. So he took off his shoes and he lay down on the davenport and propped his head up on his elbow and we literally gossiped for hours, just gossiped. In the

things that he said to me, he unfolded tremendous things for the future. I didn't understand in entirety all of the things that he was trying to tell me, but I remember so well telling him that the things of the world had no longer any appeal for me, and that I wanted only God alone. I remember that evening that he showed me the spiritual eye,* and he gave me the power of the Holy Ghost. As he took my hands in his, he looked into my eyes and the power that came from his eyes was so penetrating that it was just like a white mist between us. His body disappeared, and I felt only this tremendous power and saw only this great light.

As I stood up to leave, all of a sudden he took me in his arms and he kissed me on the forehead. It was the first time he had ever done this. And I was so filled with the ecstasy of God coming from this great God-man, that I could scarcely stand on my feet.

I walked to the door like a drunken person. All of a sudden, he said, "Mildred." I turned and looked at him. And he said, "I just wanted to see you and look at you once more."

And that was the last time I ever saw him that way because then, right after that, he started putting me through tests. And these tests were terrific—for the next three years—just terrific. While he never said a word to me, he put me through, inwardly, such tests, such experiences as you wouldn't believe.

But, you see, my love for God was greater than my love for myself. My love for my guru stood out above my love for anybody or anything because I knew that he alone was the bridge between myself and the Infinite, that without him I could go no place, do nothing, because I knew that he knew God and that he could help me to that ultimate end. After his passing, I went to India—not to go to another guru, to another master, but to get help for the work that my own guru had done.

*Spiritual eye: Third eye, 6th chakra; located above and between the eyebrows

The Mystical Crucifixion

I went to India to get help. And the way that I got that help was to be put through the crucifixion myself, so that I myself might become one with that great truth which Master taught us. I became that Truth—so that no matter if all the books in the world, all of his lessons, all of his writings, all of the things he came to give, are disposed of, are taken away, torn away—still I am That which he came to take me to. I am that Truth. I have that truth within myself, and nobody can keep me from giving that truth to all I meet. And that is what must happen to each and every one of you. You must become that truth within yourselves.

Master took me a tremendous way. He is always and forever my guru, make no mistake about that, in this lifetime and perhaps for all the rest of the lifetimes—but I was directed to go to Ramdas. I went through the crucifixion under him.

