

**THE  
TIGER'S  
FANG**  
**VARDANKAR Translation**

**ICF of Bangladesh**

THE TIGER'S FANG, VARDANKAR Translation.

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Dear Member of the Illuminated Consciousness Fellowship of Bangladesh (ICF of Bangladesh).

The Illuminated Consciousness Fellowship of Bangladesh is delighted to have the privilege of offering to you free of charge many of the works of the great VARDAN Master Sri Paul Twitchell (also known as Peddar Zaskq) translated into the VARDANKAR terminology! Other than the SHARIYAT-KI-HURAY Books One and Two, none of these books have been available in translated form up until ICF of Bangladesh has published them. Many are no longer available in any form whatsoever, including PDF's, or are difficult to impossible to find. They are for private use and or Private Study. These illustrious PDF files have been tirelessly compiled at great time and expense and translated into the current path of VARDANKAR which is presently the most direct path back to the HURAY (God). ICF of Bangladesh is unaffiliated with VARDANKAR but supports the nature of VARDANKAR. ICF of Bangladesh does not make a penny off of the publication of these works and consists of a selfless group of individuals who privately use these works for their own education and spiritual benefit in the form of private study.

These works are a part of a Multi Volume Bible or spiritual/religious text and systematic dissemination, practice and study and as such are protected works by law and anyone attempting to stop the dissemination of these works is hereby notified they are engaged in Religious persecution and or suppression.

Sri Paul Twitchell brought forth the teachings of the Great VARDAN Masters such as Rebazar Tarzs, Yaubl Sacabi, Fubbi Quantz, Rami Nuri, Gopal Das and many others, under the past name of ECKANKAR, the Ancient Science of Soul Travel.

However upon Paulji's (a term of endearment) Translation (Death of the physical body) back in 1971 Paulji never did pick an actual successor, but only made a list of 5 candidates before his translation and so Darwin Gross was picked by the Eckankar Board of Directors from this list of 5 candidates. Darwin was never a master and neither is Harold Klemp and Eckankar ceased to be the most direct path back to God upon Paulji's death. There always must be someone who holds the Rod of VARDAN Power, who is at minimum a 12<sup>th</sup> Initiate and who is picked by the HURAY.

Sri Allen Feldman (as of this writing of January 2016) is the current Living VARDAN Master who holds the Rod of Power and the new name of the teaching is now VARDANKAR. It has had many names and many masters as outlined in Paulji's "Spiritual Notebook" which is also offered as a PDF in Translated form!

The ICF of Bangladesh is not affiliated with VARDANKAR in any way, shape or form except that we resonate with their teachings and many of our members are in fact practicing VARDANists although many are not!

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They are also considered essential religious/spiritual texts and necessary in order for the practice and study of VARDANKAR and to seek the God State of consciousness in this lifetime. All of these books are a part of a multi volume or Multi Book Bible or Sacred spiritual text to be studied and used during contemplation and in order to learn the methods outlined in these great spiritual texts and to practice the path of VARDANKAR.

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In order for the VARDANist to practice his or her path he or she must have the correctly translated material with the proper terms and translations in it and so we offer this free of charge.

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## **Introduction and update:**

From the Shariyat-Ki-HURAY book One, short quote edited from intro by Sri Allen Feldman the Current (as of 2015) Living VARDAN Master.

“When Sri Paul Twitchell and the Ancient VARDANKAR Masters brought out these ancient teachings in 1965 they gave them the name of ECKANKAR.

The highest path has had many different names and many different Masters. The path of Out-of-Body Tuza (Soul) Travel has always been the most direct path back to God or HURAY. But only when led by one who holds the Rod of VARDAN Power and is appointed by the Order of the Boucharan which in Paul’s time he called the order of the Vairagi.

Unfortunately when Paul translated (died) in 1971 there was no one to hand the Rod of Power to who could take over for him publicly.

Paul made a list of 4 members but never picked a successor. He could not because no one was ready to take on the 12th initiation yet. When Paul translated (died) in 1971 the Rod of Power was passed to the great Rebazar Tarzs who is the Torch Bearer. It was a sad day for many Eckists to see their once high path reduced to an offshoot path. Frankly, most did not know what had happened. Some tried to follow Rebazar but had little or no access to him except on the inner planes.

Darwin Gross, who was appointed by the Eckankar Board of Directors, tried to keep the teachings on track but it was impossible because the Rod of Power had been passed to Rebazar Tarzs and Darwin was not a true Master.

The high path went underground under Rebazar Tarzs for there was no Master to physically take over for Paul and teach the path openly.

Like all offshoot paths, Eckankar began to rapidly deteriorate, as it was not being run by a true VARDAN Master.

Harold Klemp has changed the path so much since the days of Paul that it is scarcely recognizable today. But Darwin, although he

tried to maintain things, was in a losing battle without the Rod of VARDAN Power.

In 2013 the Spiritual Hierarchy under the direction of various Masters and Silent ones under the direction of the HURAY or God, decided to bring the teachings out using a new Master, Sri Allen Feldman, under the new name of VARDANKAR.

Although I was chosen I am humbled and am aware that had there not been such an urgent need to get the VARDAN teachings out to the public, I would have not received the Rod of Power on October 22<sup>nd</sup>, 2013.

I have been personally stretched to say the least and it has been difficult but the teachings must be gotten out regardless and all must learn to never worship personalities but to look instead to the goals of VARDANKAR of Self Realization, God Realization and VARDAN Mastership in this lifetime or the next.

Each Living VARDAN Master is unique and must surrender to the will of HURAY (God).

It is my hope that we can rekindle the work of Paulji and the many other great VARDAN Masters and revitalize it through VARDANKAR.

VARDANKAR will never be for the masses, but there are many millions who are ready.

I will be writing the SHARIYAT-KI-HURAY volumes 3 and 4 over the next 2 to 3 years. There are other things that must be done first.”

Sri Allen Feldman

**Partial translation from VARDANKAR terms to pre 1971 ECKANKAR terms:**

**New 2013 & after.....Old pre 1971**

<b>VARDAN</b> .....	<b>ECK</b>
<b>VARDANKAR</b> .....	<b>ECKANKAR</b>
<b>VARDANist</b> .....	<b>ECKist</b>
<b>HURAY</b> .....	<b>SUGMAD</b>
<b>Margatma</b> .....	<b>Mahanta</b>
<b>Bourchakoun</b> .....	<b>Vairagi</b>
<b>Living VARDAN Master</b> .....	<b>Living ECK Master</b>
<b>VARDANshar consciousness</b> .....	<b>ECKshar consciousness</b>

YOU ARE ABOUT TO ENTER  
A STRANGE NEW WORLD...

with one of the most astonishing prophets of the century. Come along as Sri Paul Twitchell experiences a unique spiritual revelation.

In *The Tiger's Fang* you will meet Paul Twitchell's teacher, the all-knowing Rebazar Tarzs...visit the Sun-Worlds and Moon-Worlds...learn what the Atma Sarup is...discover the fabulous Mountain of Light...explore the Universal Mind...find out how you, too, can travel outside of space, time and causation...and much, much more.

If you've had it with today's frantic rat-race...if you are unhappy and don't know the reason why...if you seek the path to total self-awareness and spiritual liberation—don't delay a minute longer. Read **The Tiger's Fang** today...and tomorrow may be different!



“Man does not know real freedom. His dogmas are set and imposed upon him from the outside; his religious beliefs become frozen over the centuries. They do not come from within, anymore. They belong to an outside world.”

Niranjan: The Tiger's Fang

## FOREWORD

From time to time in man's religious history, certain gifted men have set down visions of remarkable spiritual journeys. Nearly every reader will be familiar with Dante's *Divine Comedy*, John Bunyan's *Pilgrim's Progress*, and John Milton's glimpse of the heavenly hierarchy in *Paradise Lost*. These books were brilliant, allegorical descriptions of spiritual worlds that became more than personal fantasy through the creative genius of their authors. It may be that *The Tiger's Fang* is something more than another imaginative pilgrimage to a heavenly realm. *The Tiger's Fang* claims to be the record of an incredible spiritual journey that actually took place on other planes of existence.

The manuscript, according to its author, Paul Twitchell, was written with the intent of recording an experience that occurred to him while he was in the company of Rebazar Tarzs, the great Tibetan master, who is one of the leading advocates of *VARDANKAR*, the ancient science of Tuza travel.

"The book," Twitchell says, "came out of personal experience. Some will say *The Tiger's Fang* is the wild fantasy of a highly developed imagination, but one must understand that there is nothing in the world of God without some degree of truth. Even fantasy is cast out of the material cloth of God, so how can fantasy be a complete untruth? This statement should stagger the mind of man and shake the foundation of the teachings of orthodox religions, philosophies, and metaphysical concepts. However, I am prepared to make my statements

out of *pure experience*, and one must remember that all experiences are unique only to the experiencers.”

Whether *The Tiger's Fang* is a record of an actual spiritual journey or the vivid impression of a vision that has been granted to few mortal men, must remain a matter for the individual reader to judge. Whatever *The Tiger's Fang* may be, it is certain that the book is a most remarkable work, a volume that has few peers in its array of challenging concepts, provocative thoughts, and inspirational wisdom. It is a volume that bears repeated re-reading and careful examination. Some of the passages are not easily digested by a cursory appraisal. And some of the philosophy expressed is going to stick in the throats of the orthodox thinkers. But I predict that the almost poetic thrust of its narrative power will answer the same spiritual need among the seekers of spiritual enlightenment as Kahlil Gibran's *The Prophet*.

Paul Twitchell is the first to recognize that his book will create many diverse points of view and outright antagonisms, but he promises that the reader who approaches this book with an open mind will never be the same again.

“The entirety of God is so majestic and colossal that few in the flesh have any conception of how they might be brought closer to the Deity. We must learn to experience God through soul. The master, or *guru*, may give one an experience of God through the emotional senses by striking the mental imagery that arouses the emotional body to great heights of ecstasy. However, the *guru* prefers that the *chela* (student) find the way by his own individual effort.

“Those souls and spiritual travelers (the latter is the higher name for souls who are commonly called *Margatmas*, *gurus*, and masters), whom I know personally in the worlds beyond, have great wisdom, mercy, and compassion for all mankind, except when man becomes stubborn in his ignorance. Then they are scornful of man’s unwillingness to accept what the travelers desire to teach him. Any great soul whose spiritual mission is to help mankind, struggles under extreme hardships with man’s continued refusal to weigh what is divinely presented to him.”

According to Paul Twitchell, *The Tiger’s Fang* is one such divine presentation. A presentation which resulted from the concern of a spiritual traveler, Rebazar Tarzs, who desired to reveal certain cosmic truths to his *chela*, Paul Twitchell. A spiritual traveler of the caliber of Rebazar Tarzs does not care whether we accept him or his words, Twitchell tells us, but he does desire that we listen, weigh, and judge what he says.

“Here is the crux of the matter,” Twitchell explains. “If we listen, weigh, and judge the wisdom of the Living VARDAN Master, we shall never again be the same. The spiritual traveler addresses the soul, not the mind nor the body; and he awakens the soul to its true destiny.”

Whether or not such a revelation occurs to one who picks up *The Tiger’s Fang* for serious study, depends, of course, upon the individual reader. But, as Paul Twitchell promises, those readers who accompany him with an open mind will probably never be quite the same again.

Brad Steiger  
October, 1968

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## **Chapter One / SAILORS OF THE COSMIC SEA**

Man has always had the consuming desire to sail the cosmic seas in order that he might eventually reach the far shores where dwells the Lord of All Creation. So it is that the spiritual VARDAN traveler Rebazar Tarzs, one who has accomplished such a voyage, desires that others might have the same opportunity.

As one who has had the experience of a voyage with Rebazar Tarzs and returned to life in this world, I have reached and recorded many conclusions.

I maintain that man believes what he wants to believe and that the reading of any sacred scripture will not bring one any closer to God. I believe that it is entirely up to the individual to advance himself in understanding. No one, not even a spiritual VARDAN traveler, will give us the understanding. We are furnished only with the opportunity.

The study of sacred scriptures, the singing of hymns, and the seeking of God, as well as constant talking about God, only increase the appetite of the senses to enjoy themselves in the search for the Almighty One. These, in themselves, do not bring the seeker any closer to God. Only the experiencing of God is important and only this experiencing of God brings the seeker closer to his cosmic goal.

Before delving into this subject too deeply, I wish to make clear that the descent of spirit into the human consciousness will bring liberation from the excessive

control of human and physical forces in one's life. These forces, however, form an essential part of ourselves, and we must make no mistake about them. It is these forces with which we must contend as long as we are a part of the dual worlds. More important, we should not make any separation of spiritual and physical forces, for both are God. They need one another as long as we are creating the worlds below the Second Grand Division.

Secondly, I wish to point out that the human form serves as the focal point for the energies of this world and stands as a point of balance between them. All material substances, such as food and water, are of the negative nature; and breath, atoms, electrons, and prana vitality are of the positive nature. We cannot do without either as long as we are here on this earth in human embodiment.

As the experiencers, all that one experiences is reality; but to the rest of the world, it may not be that simple, because few people seldom have the same subjective experiences. All cosmic experiences, however, follow a similar pattern, as do objective experiences on the earth plane. A spiritual traveler, who is also an astute spiritual psychologist, can easily determine your problems by a glance at your physical form and face. He need not be concerned with looking at an aura or listening to your problems. If a spiritual VARDAN master desires to help, it will be done, or you may be left alone to solve your own problems if such a struggle is deemed valuable for your spiritual growth.

This leads us to the main topic of experience. We are all sailors of the cosmic seas: our little selves serve as boats, trying to sail toward that distant shore. And this begins the revelation of my experience.



One evening I lay down in a hotel room in Srinagar with the hope that the following morning would find me making contact with a *rishi*, who lived in a nearby *ashram*. This *rishi* was almost inaccessible to those like myself, who were seeking some experience with God.

Almost as quickly as my eyes were closed, I awoke in the *Atma Sarup*, the soul body, to find myself walking along a sandy beach where the wild surf lashed the shore and a wind whipped the pines along the edge of the strand.

Something about the landscape was ethereal and my pulse was quickened by the thought that this was an out-of-the-body projection via the dream technique. The colors, the invigorating air, and the beauty of the pale, white clouds against an azure sky were beyond words. It seemed as if there was God in everything.

I felt no fear at this sudden transportation, but curiosity, tugging at my mind, asked the question: where was I?

Somewhere in the back of my mind it seemed that this was not a strange place after all—that sometime, in the afterworlds, in earlier travels with Rebazar Tarzs, I had traveled this ethereal section of landscape. A peaceful feeling settled over me, and all was accepted for what it was.

The sea was crystal blue and the lacy surf was like a million sparkling diamonds that dashed up against the sandy beach and ran off into the sea again. The distant sea was majestic with foaming whitecaps. Yet there was a silence—a strange, wonderful silence, so deep-reaching that it stirred through me.

A feeling of joy absorbed me as I looked down at my body. I was wearing a white robe of light, which flowed

around me in a circular motion. I had no feet, no hands; I was nothing but a ball of swirling light. My vision was below me, in back of me—everywhere I directed my attention. When I spoke there was a multitude of sounds issuing from me.

A brilliant sphere of light appeared on the horizon; and as it came closer and grew larger, it revealed itself as a small sailing vessel. At the tiller was Rebazar Tarzs.

He was a solid man with coal black eyes and a strong, square face. His hair was cropped closely and he wore a dark, wine-colored robe which was held to his body with a small belt-like rope.

He guided the craft to shore and waved for me to board it. Then, together, we turned back to the sea again. As we glided over the rough water, he leaned over the side and spoke:

“This is the cosmic sea of life. Look at the water. It is not really water, as you think it may be, but the trillions of undeveloped souls struggling to find their way to God-perfection. Look!”

I could see the miniature lights, millions upon millions of them, all glowing with the light of soul within which both Rebazar Tarzs and myself were wrapped as we moved through the waters of what I had at first believed to be the sea. Yet I saw that these souls composed the sea itself, and although crystal clear to the vision, they were compact like water and forever moving into the worlds, moving from somewhere to somewhere else.

“The ocean of love and mercy,” said Rebazar Tarzs. “The love current, which I often speak of as the VARDAN Power, is always moving into the worlds, into that vast area beyond, into space, time, and motion—all

that which comprises the worlds below the Second Grand Division!”

Looking about, I found that we seemed to be completely in a mighty ocean, as blue as the air itself and as clear as if it were in the earth world. We were sailing toward a landfall in the distance, and yet it seemed not far away.

Soon I saw a city surrounded by a high wall, so high that it seemed to reach the clouds. Behind the wall was a gigantic mountain, the likes of which no mortal had ever seen before. Its heights could have been greater than Mount Everest many times over, and out of its summit poured lights, millions of lights, which flowed into the worlds, onward and onward into the clear sky until they faded in the brilliant aura of a majestic sun.

“That is the great mountain of Sahasra-dal-Kanwal,” said Rebazar Tarzs. “Sometimes it is called the Mountain of Light. Look closely, and you will see a thousand varied lights clustered around one huge central light, each in the form of a gigantic lotus flower. That is the powerhouse of the physical universe which we call Pinda. From this huge dynamo flows all the power that creates and sustains all the creations below it, worlds upon worlds without end.

“That is the city of Sahasra-dal-Kanwal, the capital of the astral world,” the Tibetan explained. “We stop here to gather enlightenment and knowledge from the ruler of this world, Jot Niranjan, who is the manifestation of all negative power in the universe. He is the king over all the Pinda world, which includes the physical universe and *Anda*, the Second Grand Division.

“Pinda represents the physical body of man and

corresponds with the thousand-petalled lotus of which we speak so often in the physical body. So you see it is a fact that you never leave yourself. That robe which you believe is a ball of light turns out only to be the soul body.”

We left the boat at the wharf and went up a street with white walls on either side. Everything seemed to be made of soft, white stone that glistened in the reddish light of a sun which was not visible to the eye. There were round, white domes peering over the high walls like oriental temples; and everywhere people walked in joyful steps, heads lifted and eyes sparkling, as though life was completely blissful. From somewhere came the sounds of beautiful music. Overhead, strange, square-shaped objects flew through the air.

“Those objects come from the lowest division of the cosmic universe, that which we call Pinda, the physical worlds,” Rebazar Tarzs said. “They come out of the Sun-Worlds and Moon-Worlds and use a form of cosmic energy which is very simple, though man seems to be struggling with the idea of transforming the atom into ordinary energy.

“The zone of Ashta-dal-Kanwal, which is the pure astral zone between these worlds where you meet with my light body, is of importance to space people, especially the mystics of their worlds.

“There are very few psychics who have actually penetrated beyond the bowels of the astral world.

“Suppose that you lived in the gloom of the earth’s center and entered large caves where there was some light, but not complete light. Wouldn’t you believe that you had found Heaven, even though the people there were not completely happy?

“Then if you got out of the earth’s bowels into a bright, sunlit city, you would actually believe it was Paradise. The same comparison lies between the earth world and the top of the astral world.”

The beings who passed us were beautiful, more beautiful than I had ever seen before. Their youth was like that of the Greek gods. They were dressed in short, white tunics, and each of them seemed busy with some creative work. Rebazar Tarzs explained that none in this world actually worked at commercial occupations, but all sought out some form of art in order to develop their character through creative expression. The VARDAN Master had previously told me that there were many beings living in this world who were famous in earth history, but I had never seen any such personages during my previous trips here.

A dog trotted by and disappeared into a tree. The Tibetan explained that this was the world of thought, where all things existed in temporary abode, subject to thought action. The dog reappeared on the other side of the tree and trotted away. The Tibetan said that this was magic, and he had been responsible for the working of the phenomenon for my benefit.

To give me further proof, he showed me beings upside down, walking past on their hands while they carried packages with their feet. Rebazar Tarzs laughed, then explained that it was only an illusion which he had thrown before my vision. The world righted itself again, and I saw clearly what had happened. Rebazar Tarzs said that the strange demonstration was part of the *Maya* (illusion) on this plane, and that it was stronger here than on the earth plane because thought power was greater.

He was only debunking the power of vision and proving that we often form negative attitudes because of information we gain through faulty conception.

In the midst of the beautiful city, we found that the boulevards had converged on the statue of a colossal figure, so huge that it seemed as though it might take days to encircle the legs, which stood apart like those of the old Colossus of Rhodes that had overlooked the world in antiquity.

“This is a statue representing and honoring the ruler of the lower planes, Jot Niranjan,” the Tibetan said. “Although the people of this world live for thousands of years, which gives them a sense of being immortal, no one knows when this statue was erected. It came from an ancient race that came out of the dim, misty history of the astral world.

“This race is called the Seres, a mighty host of beings that explored all the lower worlds, leaving traces on the Earth planets. You read or hear of them only occasionally when there is a report of someone having found bones of skeletons eighteen to twenty feet tall which indicate some unknown, giant race of men on earth. These people were the fathering tribe of the Lemurians and Atlanteans. Many of the planetary groups come from the Seres, especially the space people. They have superior knowledge and occult powers.

“Come now, I want you to see another sight which is on our way to Jot Niranjan’s castle.”

Rebazar Tarzs took my hand and we soared upward over the great city. The master pointed out the Temple of Golden Wisdom where a number of spiritual travelers including himself taught disciples on this plane. The

museum of the astral world was nearby, and the flowering gardens of Zrephs were lovely to behold. Many minority religions and cults have their heavenly abode and paradises in this region. They believe that such a plane is the highest which they can achieve in the afterlife.

We came to the Mountain of Light. So bright were the brilliant streams of light pouring out of its top that I could hardly look at it. The lights were of varied colors and they roared through the ethers in unnamed sounds. This was the powerhouse, the center of creation, of the physical and astral worlds. What was shown to me was beyond the scope of a verbal description; I would never attempt it.

We passed through the lights without harm, and I saw the ethereal images of the huge, planetary spirits moving in the lights, going about their various duties. We were then walking through a hall filled with soft, indirect lights. The ceilings were filled with fresco paintings of some far, distant, past races.

We sped on, not stopping to examine any of the murals, which the spiritual traveler explained briefly were the history of the Seres races.

Suddenly we were standing inside a vast room. I cannot really tell you if it was a room or not, for there seemed to be a sky overhead, and stars shone like diamonds upon this huge, dark bowl of space wherein an entity sat upon a dais. Two large candles flickered on each side of this being, who was clad in a light red robe. Blazing eyes watched us keenly from narrow slits set in a broad face. The high cheekbones and the deeply chiseled features were as immobile as if they belonged to a bronze statue.

“The Lord of This World,” explained Rebazar Tarzs, bowing. “He has manifested himself to great use. Usually he lives in the invisible as pure negative nature itself.”

Niranjan laughed contemptuously. “You come, Godman, again, to see my throne! You, who know all and live in the pure spirit of Him that is all, bring now a traveler who seeks nothing!”

“He is traveling with me to the true kingdom, my Lord!” Rebazar Tarzs replied.

“You speak in riddles, calling me Lord,” Niranjan snorted. “You speak only to yourself; for concerning the creation of any object, it is for you to speak. I am both sublime and dull. This is like lewdness in the cathedral.

“Listen, travelers, I can tell you all and nothing. Whosoever says love conquers all is wrong. Almost everything conquers love, or attempts it.

“There is nothing; so seek nothing, for it will bring you all you desire—and I can tell you that such desires are illusionary for you are in my grasp. I will not let you leave until divine mind understanding enters into your being.

“Travelers, your finer body manifests itself in realms invisible to the human eye. Your intellect penetrates deeper than your senses. Every visible fact, in connection with the body, is an undertone of invisible facts or processes. Every organ, every body function you study is but the effects of higher functions from out of this world and the worlds beyond.

“Your preachers know nothing; your philosophers are little better; and your thinkers on the earth plane are even worse. You talk with one another, make pretty speeches about character, courage, and honor. You see romance



where it does not exist—or if it does exist, it exists in bloody and sorrowful depths which you cannot fathom.

“Man has conquered the earth planet with his physical sciences and now reaches out to other planets and into space. What good have the teachers done for you? Those few who have had spiritual insights have been mocked and destroyed.

“Your world is sick, sicker than it has ever been. Man is responsible for this. Wisdom is never for the multitudes, but for the few who seek it.

“Some, not knowing the divine Truth, call me God, for having seen my form in light, they believe they have come to the ultimate end. But they do not seek Truth. What they would call the divine powers are not sought for as mediums for the greater understanding of ultimate reality, but only as development for their own sake.

“The world you live in is but an ashcan, and those who serve there to help man always go back knowing that they will be met with scorn and cruelty.

“In your search for supreme enlightenment, the teachers, whose ignorance is often appalling, try to make you reach this end by observing moral precepts, righteous living, compassion, and spiritual achievement. I, as the Supreme Lord of this World, however, tell you that supreme enlightenment is more than the seeking of such attributes of God.

“You must find clever techniques for spiritual attainments, make many psychic experiments, and acquire the supernormal powers.

“Few in the world of the earth planet understand, except for the spiritual travelers who are hidden from the eyes of the profane masses. Those who talk openly or

write books or preach philosophies cannot tell you anything—nor teach anything to the peoples of the worlds. Their ignorance is appalling.

“What true teacher cares whether you listen to him or not? None!

“These travelers do not seek out man to teach him. The spark of divine wisdom must be ignited in man’s heart and arouse him to look for God, to look for the teacher.

“The Occidental mystics are wrong in their techniques to reach God, and most of the Orientals are also wrong. Yet they will tell you that they, and they alone, are right; and they will defend their attitudes and beliefs to the death.

“The Occidental mystic searching for God has to tear himself away from the physical world. On the way to the HURAY, the Supreme Reality, he has to travel across this world of astral forces, the psychic universe. If you have a true Living VARDAN Master for a *guru*, he will show you everything, including the psychic techniques by which you might acquire super powers and the true tests for spiritual and psychic experiments. He will also show you an insight into psychic and spiritual matters which will be far beyond anything you can learn in a multitude of incarnations. Only a Godman, like yourself, Rebazar Tarzs, can give one this insight into all things.

“A large part of spiritual science is so transcendental that it cannot be put into words. It must be communicated from a master to a man by means of telepathy. That is why much of the sublime Truths are never actually put upon paper or even spoken orally.

“Remember that knowledge of divine Truth is not a thing you can read about in books, discuss with others, or

even hear told. It is a thing you must experience alone. Not even a Godman will take part in this experience, for it is the road upward to eternity and to Godhood itself. Therefore, you must travel it alone in your own way or under the vigil of a spiritual traveler, such as Rebazar Tarzs.

“Man does not know real freedom. His dogmas are set and imposed upon him from the outside; his religious beliefs have become frozen over the centuries. His religions no longer come from within. They belong to an outside world.

“The true teachings never come from the outside. They must grow from within under the guidance and help of the spiritual travelers. The truth never pretends it has a monopoly on God. There are many ways to God, and each soul must be free to choose which one he prefers. Earth climates, geography, races, and psychic conditions are responsible for the growth of the many religions. These philosophies have adapted themselves to the emotional needs of their devotees, and each is basically as good as the other.

“Each of the Occidental philosophies and religions pretends that it alone and individually is the true church, but these religions have not grown alongside their own physical sciences. There is a gap between spiritual science and physical science which will never be closed until man learns to accept both truths into his social being.

“Worldly scientists and philosophers have tried to deny the reality of the spiritual world, and they have sought refuge in a dreary mass of materialism. Such a condition is tragic; but it serves my purpose, for I am the creator of

this universe and there must always be three sides of nature: birth, survival, and death. And seeing the increasing chaos within the physical universe, I have not hesitated to tell you this.

“I pass you further into the next world for there are many interesting aspects of the divine nature of God. Hardly any of it is new to you, but, nevertheless, there is always something to enlighten one for greater understanding.”

## Chapter Two / THE ROAD TO SAT LOK

There were many points of creation in the three lower worlds through which Rebazar Tarzs and I had to pass in order to reach the rim of the Second Region. This second plane is called the Brahmanda plane. It is known to all spiritual travelers by the name of its overlord, Brahm. Many worship this deity as the supreme being of all creation.

To digress just a bit, I should point out that those who have had the experience of movement of soul body have never traveled anywhere outside the three worlds, nor for that matter, within the three worlds either. This statement means that we do not travel anywhere once we have passed outside matter, energy, space, and time.

However, the experience of the inner journey is unique. The Initiate of any spiritual traveler never travels in the astral body. The traveler makes very little use of the astral body of anyone, but the master makes the soul partake of the experience for the sake of learning that soul travel is a means to an end and not an end for the means.

How can one travel anywhere outside of space, time, and causation? The mind and soul are always in eternity, and all is *now*, this moment, this instant. Those concepts which are called space, time, and motion are born of the mind. Therefore, these concepts are only certain aspects of the three worlds below the Second Grand Division. This is also true of the physical, astral, and mental

worlds, which are within this universe of the three universes and within the mind of man. These are the sheathings which man has within himself, and he can, in a manner of speaking, travel within these sheaths to experience psychic phenomena. Such travel, however, can be a disadvantage if one is without a true teacher. When one goes in the opposite direction with psychic study, he is worse off than the one who knows nothing.

Only a spiritual traveler can safely take a soul through these planes to God. It is true that certain enlightened souls may have already experienced journeys within their own sheathings, but most of those who venture out on the path alone become entangled in their own nature. They lose their way and they cry out to their teacher for help. If the teacher is not a true spiritual traveler, he will lack the power or the knowledge to lift them from the deep mire into which they have sunk.

There is a dire need for every soul to first seek a true spiritual traveler before it begins its journey. Few on this earth plane are experienced in psychic phenomena. Invariably, *Maya* will trap them. The greatest of cosmic travelers, fully confident in their own ability, have been caught up in the web of this wonderful weaver of dreams. And what wonderful dreams this lady of *Maya* can spin around one. These dreams are more beautiful than any spell cast by drugs.

We arrived at that glorious city of Kailash, capital of this magnificent plane. The first sight of the city is breathtaking and staggering to the imagination, for it is the very place that St. John in his *Revelations* called the Holy City of Jerusalem. The city lay foursquare, he wrote, with its length, breadth, and height all being equal.

And so it is with, the city of Kailash.

Kailash rests at the foot of three towering peaks, Mer, Sumer, and Kailash, which are all higher than the Mountain of Light in the astral world. These are mountains of grandeur, soaring so high that one's eyes strain for the sight of the peaks, which are partly hidden by vast streams of the light of creation pouring from their distant heights.

Kailash is the top of the three worlds, and the city lies in the highest region known to most religions, including Christianity. Its ruler, Brahm, is supposed to be the Supreme Being for all Indian religions. This is the home of Mohammed and his God, Allah. The heavens of Krishna, Buddha, and other religious leaders are established on this plane, near the city of Kailash. It is always the City of God to them—the place where they have established their heavenly paradise.

A glorious coppery light spreads over the vast deserts, mountains, and gardens, and over a happy race of people who live near little brookbeds which flow from a central river known to many as the river of Jordan. The city of Kailash is on the edge of an ocean with a surface so smooth that it appears to be glass.

This plane, as we have mentioned, is controlled by Brahm, whose chief duty is to supervise the great power called AUM. The function of AUM, a part of the great sound current, is to create, maintain, and destroy the universes below this region.

The negative current, which splits off the AUM power, is called Shakti, or the Mother Energy. In Indian philosophy, Shakti is the creative mother who married Brahm and produced three children: Brahma, who

creates; Vishnu, who preserves; and Shiva, who destroys.

The city of Kailash is beautiful and has a wall adorned with all manner of precious stones. Just as recorded in St. John's description in *Revelations*, this wall is made up of twelve foundations, and each, starting from the bottom upward, has the following precious stones: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, topaz, chrysoprasus, jacinth, and amethyst.

There are twelve gates of pearl and the streets and city buildings are of pure gold similar to clear glass. The city needs no sun, for the light, which is the very sound of AUM, comes from a great tunnel under the three mountains and, illuminates the whole region. This place is the creation of creations of the material and the mind worlds. Many of the great scriptures have sprung from this region, including the *Vedas*.

We entered a gate and walked into the city where angel-like people were engaged in some spiritual duties. Rebazar Tarzs told me that their various duties were not for themselves but for the worlds to which they belonged.

"There is no night here," said the Tibetan, as we watched the figures engaged in the writing of books, the painting of lovely scenes, and the advancement of sciences in the material worlds. "It is a place where only the wise can enter. It is the home of the Universal Mind Power.

"See for yourself, for there is the Book of Life and the works going into it."

I beheld a mammoth angel writing in an enormous book that seemed to be miles in length, width, and thickness. The pages were being flipped rapidly by the gigantic angel, and the entity erased when a soul left the



material world by death and made another entry when a soul was reincarnated again. The beautiful face of this angel was so intriguing that it took Rebazar Tarzs' touch to turn me again to the journey upon which we had embarked.

The, master took me to the River of Light that was pouring from the foot of the mountains, which, in all theology, we know as the throne of God. The light from this mighty river moves constantly outward into space, time, and eternity, into the three worlds beyond—creating, maintaining, and destroying all there is. The word *Is*—and God *does*—is simplified when one sees this magnificent River of Light.

God Brahm, the Lord of this world, sits upon his throne at the fountainhead, the source of the River of Light, in the midst of the mountain peaks.

He was a majestic light. That is about the extent of my words to describe this two hundred, or maybe five hundred, feet of soul. The deity is pure light with only a face showing. That face was so startlingly like that of Rebazar Tarzs that I was stunned into silence.

The voice that speaks from the deity is magnificent—a glorious AUM rolling, a drum of thunder that pierces the air and shatters the heart.

“I am Brahm!” the voice rumbled in such an awe-inspiring implied command that to listen was to be on holy terms with the Almighty. “I am Brahm, the Lord of the Worlds. There is no other but myself! Love me for myself and none other. Become mine; enter into my heart and see the pure light of the HURAY, for I am God and there is no other beyond me, nor any behind me. I am it, and I am He! Look upon my face!

“This is the face of God! See, pilgrims of the Holy Grail? See, I can speak and give life to all. Seek nothing but me, and I will give you back only that which you give to me. My law is the balanced scales of life.

“God is dead, for I am God. Truth is simple. Balance is simple. The consummate art of God’s universe of light is the rhythmic balanced interchanges between all poles of opposite expression.

“Understand this, and you will understand the one fundamental law of my universe which shows you where lies the balanced continuity of all creative expression in my electric wave universe of two conditioned lights in seething motion.

“This law records my Oneness into an idea of creation which divides into countless seemingly separate parts of that Whole which is myself only. The Ideal. The Idea and God.

“No soul should seek any further pilgrimage for this is the end of the journey!”

The great eyes of Brahm twinkled and took on a majestic sternness. “You have met the HURAY, who is myself. I penetrate all things with the Universal Mind Power. I am he who is the soul of all. You are in me, and I am in you. Be not deceived for this is the ultimate of all goals in the spiritual kingdom.

“Rest yourself in my arms. I will give you peace and comfort. I will bring the Saviors, countless ones to the worlds below, to give man the Holy Science.

“Hear my voice. It is within every man, ceaselessly whispering for the soul to arouse itself. Every desire written in man’s heart is carried into the heart of hearts—my heart. But few are there who ask in reverence, and

still fewer who hear my voice.

“What man mistakes for thinking is but an electric awareness of things sensed and recorded within the brain cells for repetitive usage through memories.

“What man thinks of as a living body is but an electrically motivated machine, which stimulates life through motion extended to it from its center (Soul), which alone lives and wills the body into movement from my commands.

“No man is free under my rulership, for I am everywhere and doing all things at all times. You are my subjects and I will hold you within my grasp throughout eternity!”

Brahm’s thunderous laughter boomed through the mountains, electrifying the walls and shaking the great peaks.

“Man is forever seeking my Light, and when he finds it, he becomes transformed.

“And as he finds it, he gradually finds the Soul of my Divine Self, which is the Light.

“As man becomes more and more transformed by the God-light of the awakening Soul within him, he leaves the jungle of the earth world further below in darkness.

“Man cannot bear much of the light at one time because his physical being is still new and too near, the jungle of materialism. All who are well out of that jungle have already found enough of my light to illumine their way from its dark depths.

“You cannot for one moment remove your seeking eyes from my heaven, for ever so slight a glimpse below into the dark brings you back into the fear of the dark which tempts you to plunge into it again.

“Look for me, then, forever upward in this high heaven of light, where glory awaits the fearless, the courageous souls, all knowing seekers of beauty in the purity of my light.

“If your eyes are in my heavens, the light will shine forever in you and you will be transformed as you find it ever widening in your vision.

“When all mankind has found my light, the play of *Maya* will be finished. Also, your planet will be finished as a house for mankind. It will then be pushed off its ever-expanding path, destroyed by fire so no life force can live upon it in flesh form, and it will become a cold orbit in the space of the lower universe. Venus, moving gradually into position, will become the stage for the next repetition of the ascent of man in the solar system.

“This is happening in every solar system in my universes below this world of Universal Mind.

“Poetry is the only language which can reflect any understanding between spirit and man. Use poetry for all occasions when speaking of me, thy God!

“As the moon shines serenely in the sky, casting its reflections in countless places, so my light shines upon all worlds. Nothing is outside my body, the light of the worlds below. Not even the reflected shadow is beyond my being.

“All shadows of the earth-moon are as numerous as the bodies of man, but none is different from another, nor has the moon left its position in the sky by any means.

“Good and evil, ugly and beautiful are my virtues. Nothing can deprive me of them. I love because it is my nature; I snare man because it is my nature, and I hate man because it is my nature, and I preserve life because it

is my nature.

“Man is curious about this. But I will not tell him; that is my nature. I am the essence of divine science of the truth, but like any scientist of the earth world, I do not tell why things happen as they do. You can put a formula together and get music from the ethers, but the average *homo sapien* does not know why. So be it in this world; people must love and obey, but I will never explain to them the reason.

“To think is to create. This is why this is the highest plane, and to create one must do so with light. There is nothing that is not light and sound.

“When I think, ideas are born. The light registers my idea in the twin lights of the sex beings of my thinking, and a form is born in the image of my thought.

“Oh, ho, then you know that I am He who gives life to man! There can be no other, although you are taught so, from some who believe they have reached the higher life.

“Worship me, love me, and give up everything for my love. Then perhaps I can return that love to you. But you must desire me, love me, and give all to me. Suffer for my cause; make the supreme sacrifice for my love. If it is enough, then I will return everything a hundred fold; otherwise, nothing will come to you.

“I can give you nothing if you have no desire for me. I am the Supreme Being in all my worlds, remember this—in all my worlds! This is correct and absolute. The God of all Gods! Nothing else here is higher than me!

“I never change, nor do I evolve. It is the mind of man that evolves and comes into understanding of my divine reality. Man is the worm that becomes the serpent. Man’s culture will never last! His intense search for my divine

reality has become a worldliness which is astounding to the Gods of the lesser worlds.

“None can help you until the desire for Me is greater than anything else. Come be my own, let yourself live within Me and let my happiness be your happiness. You need nothing but my love.”

I looked at Rebazar Tarzs, who shrugged. “This is the way *Maya* works. It tries to tell you that this, whatever it represents, is the ultimate of the real goal. If it’s art, that is the last and fullest of all arts, and if it’s marriage, that is the end of all. If it is Brahm, then he is the end of all things.

“Every soul must be free to think and act and to grant all other souls these abilities. An Avatar will never tell you what to do with your life.”

Brahm spoke again in his great voice. “I create my imaged body with the inbreathing of my pulsing universe within myself. This world is my imagination, but my imagination is not me, only the shadow of me. Therefore all things are the shadows, or the images, but they are not me, although I am in them and they are in me.

“Nothing can exist without me, for nothing has existence, except through form. Then these do not exist for they are not me. I exist alone: I am the existing Father, the All in All.

“Man’s mind cannot grasp this. I am the light and Mind. Mind is light and myself. How can man understand this? Mind knows and mind thinks what it knows, so therefore mind thinks in opposite directions simultaneously projecting through end opposing end and subsequently repeating in cycles. These ends are the lights which are known as positive and negative, both

needed to create form—to crystallize my forms in the worlds of duality.

“My inner mind is always still. This is the form of creation which exists within my worlds. My thinking and imagining, are the qualities of the knowledge of this inner mind, which is timeless and stillness. Likewise know that man’s mind with its thinking and imagining is as timeless and still as mind in myself.

“Stillness never can be motion or become motion, but it always appears to be motion. Motion merely seems, but stillness always is. The balance in the universal worlds can never be other than their own balance, but they always seem to be in, motion, tipping the scales.

“There is nothing but rest in the whole worlds of my kingdom. Illusion, which is motion, springs from stillness of mind and returns to stillness, always does, never fails. Man must watch his mind constantly.

“This mind knows but one fact, that its own idea of creation is the whole. But mind thinks this singular whole into seemingly many parts. So the illusion of motion, which we call creation, and the illusion of substance, which is called matter, are opposite. Not even the ground upon which you stand is solid and far less solid than any earthly ground. The vibrations are higher and finer, and so is the mental body which is worn here, giving the same illusion as being in the earthly body.

“All earth philosophers have been those who loved the mind philosophies and not the God philosophy—all except the VARDAN Saints who come from out of the House of God, a mysterious race of people who give teaching to the few who can understand. You might call them the Spiritual Travelers.

“From where do these Spiritual Travelers come? Despite what the teachings say, most true travelers are men. But I will leave this for another to explain, for I have other things to tell you.

“It is this: matter, motion, time, change, dimension, and substance have no existence. The light of the knower, in the pure mind, alone exists.

“This explains that there is but one mind and one thinker!

“This is completely true in my world, for nothing else could exist because the mind is none other than myself. So bow down to my greatness.

“The one light of the self is the soul of God. It is the universal soul which centers all omnipresent, self-creating bodies of God souls. This self-creating universe is the Mind-imaged body of myself, and a record of my whole thinking.

“Man cannot know my body, but you can see it in all things. Likewise, man cannot know himself. What I am, man is. Myself and man are one, but I am the greatest of all creators: None are greater than I.

“There are other worlds besides mine which have finer vibrations, but none of them, meaning their rulers, have the power of Creation. And that is why I am unique and different. I am the creator, the greatest of creators outside God, and that is why I am God and why I am worshipped as God. That is why all religions have set me up as the HURAY. They do not know any different, for they cannot truly understand God. They only understand creation through the mind-senses.

“Therefore, I am a manifestation of all things within these dual worlds, but still I am the mindpower that has



the right to rule and give birth, maintain, and destroy. What ruler can do that? None, unless I command them to do so.

“Man lives in two universes instead of one? The magnetic mind universe of knowing and the moving thought of mind-rhythmic-wave universe of sensing.

“You cannot sense the magnetic universe of God’s knowing, nor can you know the electric-wave universe of my thinking. The true mind-universe of the one light of all-knowing is all that is. The vibrating-electric-wave universe of sensing merely seems to be illusion.

“The one still light, which you contact in meditation, is the Light of God, the Master Power, the Christ Consciousness, or whatever you desire to call it, that which watches over all creating things at countless points locatable by man, but, nevertheless, invisible to him.

“This light is completely still. It neither attracts nor repels. You must know the nature and the purpose of the opposite poles of light, negative and positive, the earth and heaven of Sat Lok, the true home of the HURAY, or what you call God on earth.

“You must realize that the power lies within the stillness of soul and not in the motion by which means you manifest that stillness. You must know that soul is God, or myself, within you. Also, you must know that, gradually, the dawning awareness of this light of mine is you, for it comes as the awareness of your purpose in both manifesting the light and the power to manifest it at will.

“Man must come to know the universe of my body for what it is, instead of what his senses have made him believe.

“Man must know that this forever-creating universe of mind and matter, which seems so real to him, is but a cosmic motion picture conceived by myself. It is but an electrical picture play of cause and effect, thrown on the black screen of imaged space and time.

“The cause is real. The effect is but a simulation of the reality—the shadow of the real.

“Soul, or self, of man is cause. His self-creating body is effect. The universe of light and sound are static.

“My perpetually creating electric-wave world of two moving lights is dynamic. It moves forever.

“The two moving lights are projected through one another from the static. One, to create illusion of the idea that they must manifest. The illusion which manifests the idea of creation through seeming motion is not the idea which it seemingly manifests.

“Creation is the product of mind-knowing expressed in form by mind-thinking. The product of mind is not the idea which is simulated. No idea of mind created it, but it is simulated by form and motion. Idea is eternal, and it belongs to my static universe of knowing.

“The form of an idea is transient, but it is eternally repeated as transient forms of the idea. Thus the foundation of the spiritual universe is stillness; the balanced state of the One magnetic light of God. And this being so, then man should be well aware that balanced static, or balanced stillness, is the positive principle of stability and unity.

“Therefore, on one hand, the foundation of the physical universe is motion; the ever-changing motion arising out of pairs of unbalanced conditions which must forever move to seek the balanced stillness of unity from which

they have sprung as a multiple pair of units. There is no negative, or reactive, here.

“Unbalanced motion is the negative or reactive principle of instability, multiplicity, and separateness, which is this physical universe of electric octave waves of opposing lights.

“There is no positive in the negative principle. It is composed entirely of pairs of negatives which are forever voiding each other, cancelling each other’s actions and reactions, and thus negating each other by never allowing either to exceed its fixed zero of universal stillness.

“The center of my heart, in which dwells the universal still light of divine wisdom, is the invisible, unconditioned, and unmeasurable quality from which visible, changing, conditioned, and measurable quantities spring to simulate those qualities through two-way wave motion.

“The words you can use for the description of those qualities are love, life, truth, desire, knowledge, power, balance, and law. They are the nearest of any description of the true qualities of my heart.

“The true quality of my light is seemingly transformed into quantities by being divided into pairs of oppositely conditioned light pressures of this electric universal world of mine. Those divided pairs are then multiplied into countless octave wave units of light pressures and set in opposite directions, in motion, to create the illusion of sequence, change, dimension, conditions, and time in a universe where none of these effects of motion exists.

“For example, the sea is an unchanging, unmeasurable quality of oneness, sameness, and stillness. There is no changing it when calm—nothing to count or measure.

“The moment that quantities of waves spring from that quality of calm, those qualities of waves can be counted or measured. Now there are two points in them which are similarly conditioned. So this creating, electric-universe is likewise composed of moving light waves, which spring from the calm sea of my heart, the still One Light.

“I, the creator, am of one mind. All creation is one whole idea of mind, divided into countless ideas of mind, divided into countless simulated ideas of mind through motion. The simulation of idea expressed is not the idea it expresses.

“Parts of the one whole idea are only seeming. There are no two separate parts of separable things in the universe. There is but one whole simulation of the one whole self, that is, myself—the idea.

“Every part of my worlds moves in interdependent unison, as the wheels of a watch in unison. The wheels are geared mechanically together, and so the rhythmic waves of this world, and all worlds below, are geared together electrically.

“The whole is myself, and I must keep my body balanced as one.

“Changes of conditions in any one part are simultaneously reflected in every other part, and are sequentially repeated in it, in cycles of waves flowing from my heart to all my universes, galaxies, and worlds.

“Now you must go on to higher planes. This spiritual traveler will go with you.”

Rebazar Tarzs and I went out of the deep tunnel into the rosy light again, where we prepared to go on into the next world above.

### Chapter Three / THE PRECIOUS ONE

Writing about a mystical experience is like trying to recite a poem which one has written. Even the nucleus of a poem worthy of its writing is rhythmically formed in a poet's mind during a trance-like suspension of his normal habits of thought by the supralogical reconciliation of conflicting emotional ideas. A poet learns to induce a trance in self-protection whenever he feels unable to resolve an emotional conflict by simple logic.

This is what I firmly believe to be wrong with those who are seeking mystical experiences. They *do* have experiences in the depth of themselves, but they are unable to resolve those experiences into words, nor do they have the ability to communicate with their physical senses so that they might give form to the experience in the objective world. This is what is wrong with the mystical experiences of so many individuals. It is not that they do not have such experiences, but that they are unable to communicate them. Because these, individuals cannot communicate with others having mystical experiences, they are liable to say, "My experience is greater than yours."

This is the whole teaching in a minute. We must have some spiritual traveler like Rebazar Tarzs to assist us in the gathering up and in the describing of these inner experiences. Each individual needs the practice of solidifying his thought in order to describe what was seen, felt, and known inwardly during his mystical

experience. Such a practice would also provide cosmic yardsticks by which others would be able to measure their own experiences. This practice should not encourage competition, but measurement and understanding.

The VARDAN master was silent as we left the city of Kailash and proceeded along the road into another world, which was the upper region of the second plane. Rebazar Tarzs explained that all things throughout the universes were omnipresent, for all things extended through the spiritual traveler himself and the traveler was omnipresent.

A great light appeared, exceeding anything I had witnessed so far in this region. It was as if we were standing in the midst of a gigantic electric lightbulb looking outward at the world. The Tibetan and I were in some sort of station and were shedding the last sheath of materialism of the subtle bodies. Rebazar Tarzs explained that this station was the one where all souls were stripped of any material bodies before they entered the region of Daswan Dwar, the pure plane of soul. It is in Daswan Dwar that the soul finds itself clear of all body instruments and beholds itself as pure spirit.

It is on Daswan Dwar, the pure plane of soul, that the spirit will know all things and rejoice in all things by direct perception without the instruments of communication or meditation.

It is difficult to understand how one may discard the mind and still know anything. However, it is not the mind that knows. Mind alone is just as powerless to know as is a book or any material object. The mind is an instrument used by soul to contact objects of knowledge on the

material plane.

Rebazar Tarzs explained before we left the edge of the last plane that Brahm was a selfish God. Brahm sought to get all to worship him and he gave little in return. Brahm was also fond of using *Maya* (illusion) to keep his followers in control, and his use of the mind instrument and the bodies of man are so subtle that man is seldom able to understand the hidden workings of this third plane God.

And so we proceeded to the world of soul, that world of pure light so brilliant that it is like walking out of a dark room into the bright sunlight. It is the world where man becomes Self-Realized. It is the world where the *Paramhansas* bathe in a lake of nectar that purifies the soul from all imperfections.

All around us sang the sound of sweet violins from out of the ether as Rebazar Tarzs and I traveled over the broad planes, hills, and valleys to the Tribeni, a place where three broad streams meet, and into the region of Maha Sunna, where we were to pick up the secret knowledge of all the worlds below.

The Maha Sunna is a vast region many miles in circumference, whose center is pitch dark. Four sound currents are heard emanating from invisible sources. The *jhankar* predominates and is indescribable. One is entranced by the sweetness of the sound, and must be pulled away from it by his spiritual traveler.

The Maha Sunna is comprised of five egg-shaped worlds which are filled with a variety of creations, each permeated by and governed by a Brahm. Each world has a predominating color, and their vastness almost dwarfs the universe below.

Rebazar Tarzs told me that this was the region where soul gains the highest form of *samádhi*, called *nirvikalpa*. Here one beholds himself as pure spirit after dropping off all material sheathings. This stage is seldom gained by the ordinary yogi. The yogi's state of illumination is on a much lower plane and is known to be a material, or negative, state, not the real *nirvikalpa* at all, but a reflection of the real.

All the terms used by the yogi are usually those of the many mental states experienced on the planes below Daswan Dwar.

The ruler of this world has several names: Omkar, Parabrahm, Akshar Purush. He dwells in the center of Maha Sunna, the empty realm wherein all disturbance and agitation of soul is calmed. This stage is beyond good and evil, beyond morality and relativity. It is also known as the Tenth Door, as it lies beyond the nine doors of the lower creation up to Brahm (AUM).

The king of this mystical world lives in a temple atop a small hill overlooking his worlds. He knows all things and sees all things by direct perception. He can see and gain instant knowledge. He knew we were coming and he sent a band of beautiful *paramhansas* to meet us on the road far from his temple. They led us to our destination.

Every character in every alphabet of all languages in the universe is a symbol of what can be found on this plane. One knows and sees all in an instant. Our communication was not with words, but by telepathy.

We were without thought, yet we understood. This process is very difficult to explain as no words can fully describe what is meant.



The temple was a small, reddish, unimposing building set in a pine grove. It was lighted by the very presence of the Divine One, who sits forever in a chair which looks very much like the comfortable couch that one might find in an average, middle-class home. The master told me that He seldom manifests Himself from out of the ethers of this plane.

We walked up the hill where the sun gleamed brilliantly against the beautiful landscape and the mighty mountains with their distant snow-covered peaks. It made me think that this could have been in India or Tibet and that it had been especially created for my visit in order not to stun my spiritual senses by the very reality of it all.

We saw the mighty ruler of this plane seated in his chair, in humble pose, awaiting our visit. If you can imagine a gentle, old man with piercing eyes of indescribable color (which change constantly) and a short, grizzled beard streaked with gray, then you come close to knowing his appearance.

His physical appearance did not strike me as much as the vibratory power that flowed out of him. It was astounding and so powerful that neither of us could stand before him. His figure swam before my vision, fading and coming back stronger, until I wondered at the reality of it all. Yet there was the sameness, the likeness of Rebazar Tarzs' firm features, the eyes and the wide mouth.

"Welcome," said a voice from all around us. "Welcome to my kingdom, which is another stopping place upon the road to Sat Lok.

"I am known to Omkar, or Parabrahm, but call Me what you like. To the Buddhists, I am known as the Precious One! So I greet you in this name!

“All omnipresent things are omniscient, for I am within them, and within you, for I am omniscient. When your consciousness tells you of My presence within and without you, you will then know all things for I know all things and I am He.

“No form, whatsoever, of My power has being, for I alone have being and that being is in you also.

“Being omnipotent in this kingdom, I give all power within thine own works.

“I am not this form you see, but the power of God, which is eternal, always, forever and ever. I live not in this form, but in the power of souls of all in My kingdom. Below the Second Grand Division, none can escape Myself. I alone am the instrument for the VARDAN-power, the ever-flowing power of the HURAY, from the greater ones above to the worlds below. I am grateful and humble that it is I who can have the privilege of being that channel of God. To serve Him in a humble capacity.

“Know this, that God is consciousness and consciousness is static, or stillness, whatever you desire to call it. This term is for the power, the divine soul itself. Words cannot explain.

“Consciousness is the spiritual awareness of Being, of all knowing, all power, and all presence. Thinking is the motionless principle in light and sound which creates the illusion of motion; therefore, all mind and thought are dropped on this plane. We know and understand.

“The soul of man belongs to the static, invisible, conscious, unconditioned world of knowing. You express knowing the dynamic, visible, electrically conditioned universe of perception.

“Perception is the electrical awareness of motion, simulating the spiritual qualities of God, who creates imaged qualities of separate forms which seem to have material substance.

“Consciousness is real, and perception simulates reality through motion of interchanging lights; but the mirage of a city is not the city it reflects. So man is the only unit in creation which has conscious awareness of spirit within him and electrical awareness of dually conditioned light acting upon his physical senses. All other units of creation have electrical awareness only.

“Man alone can be freed from body to enter into God, become God, and know God. All other units of creation are limited in their actions to automatic reflexes from sensed memories and recorded knowledge from instinct.

“There is but one power, one God, functioning within all creation and that one God is not divided into the more-or-less.

“All forms in the creating worlds of imaged forms are but electric recordings of God’s imagining. They have no existence. Records of ideas are not the idea they record.

“They have no substance. They are but black and white light of sun-centered wave fields of space, assembled in vibrating systems to simulate substance in an objective world which is not, but seems to be. His power never begins and never ends.

“Inspiration is the language of light which man uses to talk with God, as we are now doing. Inspiration is that deep awareness of the consciousness of being which differentiates the genius from the being of average intelligence.

“Inspiration in man is accompanied by an intense ecstasy, which is characteristic of all who become intensely conscious of their closeness with the HURAY. Inspiration will cause men to translate God’s wisdom into words of man for the soul of man. They uplift all mankind by reinspiring all who listen to the ecstatic words and rhythm.

“He who attunes himself to the message of the HURAY purifies himself. No impurity can there be in his heart, for verily, he then is in communion with the Divine Soul.

“All things flow from the light of God and have the light of God flowing through them, even to the least of beings. Though my light of immortal life flows through those mortal symbols of Myself, it does not touch them in passing. Only when they know the light of Me in them, then they shall be Me and I, then, as the immortal self.

“So ye seek nothing, and by seeking nothing will ye find Me existing in all. By seeking nothing ye shall find only the static or stillness of God within thy heart.

“All knowledge exists. When man knows the light of this world he knows no limitations, but you must know it, for you and none other can make words for you; for Light knows Light and there need be no words.

“You must abandon your seeking for everything but God. Until you come to this, all else is vanity.

“You can know and understand God by the halting of all seeking and by the leaving behind of all the dissecting tools of your mind. The mind is only an instrument for the body in the worlds below the Second Grand Division, in order that certain outer protection be given to the soul and that it might work with the divine law in guiding the soul back to its true home.

“In this world all is cause. We know no transient effect. We know cause only, but we can comprehend effect. All divine wisdom is that which exists in cause, and that which is called effect in the creating worlds is only the secondary part of the wisdom of God.

“If the soul is emptied of all its emptiness, then it can become filled with God. The mind itself and its illusions are self-contradictory, for the truth of God is beyond human thought. It is beyond all verbal expression.

“Man’s realization of his soul is by no means merely intellectual. It is genuinely a new birth, except that it is seldom achieved suddenly, but only as a result of long and patient discipline. Its essence is liberation from attachments to the demands and longings that now hold man captive and to the shrinking self that erects a protective wall of separation between itself and all other forms of life. It is these that pose the formidable obstruction that stands in the way of relating the Infinite and Eternal Being that you truly are.

“So you must understand that the Law of *Karma* is the principle that says that good choices, earnest efforts, and good deeds build character, while bad choices, inertia, and bad deeds build bad character. There is always the short way from bad *karma* to good *karma*. Jesus showed the way, and Rebazar Tarzs, the Godman, can also show the way.

“Life is spirit, and spirit is static. Life is not chemistry or germs of matter. Knowledge of light alone will give you knowledge of life, for light is the source of all knowledge, and sound is the spirit, or life itself.

“Soul of man is inborn and indestructible. It has no age, no classification in accordance to earth-measurements,

and it can transcend time, space, and causation.

“Here on this plane is where spirituality has its beginning. Here all Holy Ones and all beings are nothing but the power of God, for nothing exists here but the universal body of God in its purest element. What you see as a brilliant sun with the strength of twelve suns, is only the reflection of My light.

“Soul is the universal atom of God. Man is attached to forms and so seeks God in the sensory worlds in a sensory way. That is not the true path. And by one’s very seeking in this manner, he produces the opposite effect of losing God. For this is using God to seek God, and using mind to grasp mind. This defeats all purpose.

“All metaphysical theories are unprofitable and do not tend toward spiritual edification. No particular theory of God can be clearly established against alternative views. All are spun alike from sense data, whose perception, in the cause of each metaphysician, inevitably reflects his variable passions and egotistic demands. The assertion of any theory naturally provokes the assertion of counter-theories by others, and this process generates heated and contentious arguments with their accompanying unresolved hostilities and mutual recriminations. It does not promote the humble self-searching and unity of understanding that are essential if the true spiritual goal is to be reached.

“So you must understand that truth that cannot be spoken in love and inward peace is not truth.

“The power is God, and the way is God’s way, and there is no other power nor any other way. God is that which is the void, having no form nor appearance.

“Divine knowledge is man’s power. His thinking is only an expression of that knowledge, and the expression

of power is not power; therefore, the mind and its thinking is not power.

“As man gradually becomes aware of his omniscience, the static of soul, his thinking of mind intensifies in power in proportion to the increase of awareness of his omniscience.

“Thinking, or the use of mind, is only a wave extension from the center of the divine fountainhead of knowledge, which seemingly divides that knowledge into ideas and sets those ideas in motion to create forms of ideas as products of knowledge.

“Divine knowledge is the foundation of man’s concepts. Thinking only divides or transfers concepts into products. The quality of man’s product depends upon the degree of awareness of his knowledge, and not upon the quality, quantity, or intensity of his thinking.

“If you desire to know God, you need not study anything whatsoever. You should study only how to avoid seeking for, or clinging to, anything. If nothing is sought, the mind will remain in its inborn state; and if nothing is clung to, the mind will not go through the process of destruction. What is neither born nor destroyed is God.

“If you wish to understand the real mystery, you need only to put attachment to anything whatever out of your mind. To say that the real God is like the void means that it actually is void and that the void is, in fact, God Itself. The void and God do not differ from one another, for they are the same; and neither do sentient beings and godmen, the phenomenal world and the true home, or delusions and seekers differ from one another. They are the same, made out of the same cloth that is God. When all such forms are left behind—that is God.

“Ordinary people look outward; while the seekers of the Way look into their own minds; but the real seeker forgets both the external and internal. The former is easy, but the latter is difficult. Man is afraid to forget his mind; he fears falling through the void with nothing to which he can cling. He does not know that the void is but the realm of God. This spiritually enlightened nature is without beginning or end, as old as space, neither subject to birth nor destruction, neither existing nor non-existing, neither defiled nor pure, neither clamorous nor silent, neither old nor young, occupying no space, having neither inside nor outside, size nor form, color nor sound. It cannot be looked for nor sought, comprehended by wisdom or knowledge, explained in words, contacted materially, nor reached by meritorious achievements.

“Mind cannot be used to seek something from mind, but the spirit can be used to seek spirit. So any who attempt to seek God through constant methods in which the mind plays a part are doomed to failure. Seeking elsewhere, besides the true way, indulging in various practices and achievements, and relying on graduated progress to attain realization is a false approach.

“By putting a stop to all analytic thinking, in the certain knowledge that there is nothing which has an absolute existence, nothing on which to lay hold, nothing on which to rely, nothing in which to abide, nothing subjective or objective, the seekers can cross the dark region of this world and come to my temple in the pine grove. Then I will give them the true light and send them upward to the region of the great Lord Sohng.

“It is not by allowing wrong thinking to take place that you will realize God, but at the moment of realization,



you will but be realizing Him who has always existed in Himself and yourself. Ages of striving will prove to have been so much wasted effort, just as one who seeks a needle in the haystack, and in the end, discovers it was in his coat lapel and that the finding of it was not dependent on his efforts to find it elsewhere.

“This region called Daswan Dwar is the first of the regions of God, the source of all things, which shines on all with the brilliance of the divine perfection, above, and is in all truth, for in it nothing can be apprehended. It is omnipresent, silent, pure, glorious, and mysteriously peaceful. Man, himself, must awaken to it, fathom all its depths.

“All that is before you is in its entirety and nothing whatsoever is lacking. By going through all stages to reach God, man has accomplished nothing, for God is *no* thing, and yet all could have been attained in a simple, singular flash of recognition. All that went before this in the effort was nothing but unreal actions performed in a dream.

“Somewhere one of your VARDAN Masters said that the Lamp of Love can be received only by those who have fulfilled the conditions of its reception, and in the same breath, he repeated that silence speaks a million words, and a million words express nothing but silence.

“This is truth within itself, for God alone is real truth. And this leads to the further explanation that one must abandon seeking for anything; God itself is realized by the very cessation of all seeking and by the dropping of the mind. Now, while dwelling on the earth plane, the godman will give you only partial insights into these truths, to lead you to the stages where you can achieve the fuller realization.

“Questions are needless, for they only lead from riddle to riddle, and like the donkey that loves the hay scattered over the pasture, man goes also from question to question, ever desiring fulfillment of the curiosity in his mind, and never once stopping to look within at the static self, the soul which is there, and realizing that it alone can answer all questions on Godhood.

“The cosmic body of God is the only reality in the universes of endless chains. His human bodies are phenomenal and shaped as they are needed in each case. To one who sees things as they really are, all illusions which he had formerly acquired vanish forever, and in that moment, he stands upon the towering peak of God’s realization and sees the end of his earthly career.

“Above the three worlds soul can live in solitary bliss, in union with the cosmic order and with the shapeless. This shapelessness enables soul to assume any form, and with the very separation from the lower worlds, places it within the midst of all this shapelessness. Though you are able to assume any shape, the actual shape is determined by others’ expectations. God cannot shape His human bodies as a shadow answers a form, so He appears any way, in any shape. His stature may be minute or enormous, His life long or short, but these are reflections of God produced by the expectations of various beings, and His real body is not there, but it has remained as the static self within the worlds above.

“Yet to say God created the universe and then to say that He stands outside the universe is a contradiction. Neither God nor no-God can exist outside this oneness.

“The whole secret of the HURAY is that if you think that the worlds are created by a supreme being, then you

must feel that you are powerless to change anything, thus leaving you at the mercy of that creator. You should know that the worlds are of your own production. You may change that world, rebuild it, or improve it to suit your own desire.

“This is why there are worlds below, filled with dual substances, for the very purpose to prove to the unmanifested soul that he is the master of his own fate. And even in this world you have the perfect right to do and to create, although it is seldom done for the pure power and will do not have too great an enduring, or lasting, substance, and your efforts are for naught. We do not cast shadows in this region, but let the bright sun take its course in keeping the world as it is.

“If you try to see God through the form of any being, or if you try to hear God through the voice of any being, you will never reach God and will remain forever a stranger to Him.

“The struggle within the mind, the conflict of opposite natures, is the greatest fault within man. Man is not subtle enough in nature to grasp the true way to God. Keep silent with your experiences in God-realization and do not analyze them, for if you do, they will vanish.

“Stop having views and never examine or pursue an argument on God, for others will destroy all that is within you. In time, you will be brought to a level on the emotional scale which is far beyond that which you formerly reached and could not hold because of open discussions of it with others.

“Neither discuss the problems of others, even when invited to do so, for in the end, they will curse you and seek destruction of your realization. Thoughts that are

fettered turn from truth and sink into the unwise habits of not liking. When you wrangle over fine and coarse, you are apt to take sides and it is easy to fall into errors.

“The ultimate truth about both extremes is that they are not distinguished. Each contains completely within itself the myriad forms of God’s own nature. The soul is lost by the mind in chaos and never in the void.

“Unless you attain realization for yourself, it is useless for philosophers or spiritual teachers to talk about God, the Absolute, the God within you, or any other empty name which only serves to lead you astray.

“If a seeker retains the thought of an ego, a being, or a soul, then he is no longer a seeker, but one who is only hoping. Logic can convince one’s reason, but it cannot overcome the inertia of dualistic thinking. The intellect may comprehend the oneness of all things, but the thinking will continue to flow in dualism. One must cross the cosmic ocean once and for all to see for one’s self the true emptiness of the heavenly worlds.

“As you can see about you when I speak of emptiness, it does not signify the opposite of fullness, but rather that unconditioned state in which there is nothing to be given and nothing to be received. Since it cannot be expressed in speech, it can only be hinted at in words, or referred to by use of the word emptiness.

“Some seekers have advanced far enough in their meditation to empty their minds, but once they resume their normal activity, they are as unstable as ever. In effect, they continue a condition of mind in which they recognize that there is nothing, but the realization of this is in itself, a concrete, self-limiting state, quite different from the emptiness of the region of Daswan Dwar.

“True emptiness cannot be included nor excluded. Forget meditation, forget emptiness, forget realization, forget God, forget all, and then you enter into the true realization. Your daily life will become calm and contented, making you less talkative, less worried and less excitable. Then, in a glance, you will recognize your true self.

“Even a delicate movement of your dualist thought will prevent you from entering *samádhi*. Those who talk too much about realization are struggling, or wandering, outside its gates, and they will have to struggle before entering into this world. Practice of meditation is not a method for the attainment of realization, but it is enlightenment itself.

“Do not attempt to love Me, but love God, the formless, who is that which is Myself, yourself, and all selves. Look only to yourself to give you truth and do not depend on any word, book, philosopher, or preacher. All philosophers, preachers, and sages who have the odor of philosophy, religion, and knowledge are not any of these. They are pretenders, those who have pretended to have undergone the profound experiences of God—the fakers who draw upon the experiences of real mystics and steal turns of speech and materials in hope of conveying a conviction of genuineness. The chief characteristic of these people is that they always state their cases with great force and with apparent experience to back them up, then never know why no one appreciates their works. They are usually bitter and resentful of others who are in the same field.

“When you realize the truth, you have no delusions concerning your own personal desires nor your self-limited

ideas. You know that there is no ego-entity existing in yourself, and you see clearly the voidness of all forms as merely shadow in relation to both subjective and objective elements.

“If one lives in the void, or that which is pure spirit, he can leave all behind and make his own paradise wherever he wishes, in any world where he might establish himself in the spiritual self.

“From the beginning he is God (if you speak of a beginning). As there is no stream apart from water, so there is no God outside you, nor anything within the worlds of God, your fellow beings, or anything that is. Although it is always within him, man fails to perceive the truth and to search for it. He suffers thirst, but does not see the fountain at his feet. Man suffers only because of his own ignorance. The errors of the past no longer exist nor harass you. You left hell yesterday in your dreams upon the material worlds. Where is paradise? You are standing in the center of it.

“The victory over all, in order to enter into the true worlds forever, can be won, and the key to peace and joy in all lives here-and anywhere can be made by effort.

“This is all I have to say.

“You have listened patiently and wisely.

“Now I bid you to pass through my kingdom into the land of Sohang!”

## **Chapter Four / THE SPIRITUAL FALLACY**

No matter how one approaches the ultimate, it must be done by one's own self. No one can tell us how, what, and where it can be done. A spiritual traveler, such as Rebazar Tarzs, can guide us and help us over the rugged paths, but he will never undertake to lessen the trials of experience. Nor will he add to our load. It is one's own unique way of getting somewhere spiritually which must be done by one's own self and nothing can help.

Most of those who have visited the pure regions of God cannot write about them because of the ineptitude of physical language. And anything that any one will ever write will be pallid and sickly beside the actual glories of God's great worlds.

We reached the gates of the land of Sohang, the fourth world known to the spiritual travelers as Bhanwar Gupha. This is the upper part of the mental plane, ruled by the great Sohang, sometimes called Maha Kal.

Before beginning the discussion concerning this plane, I should pause to point out that few Western or Eastern religions include the spiritual hierarchy of the five worlds and those nameless regions above them. I have found these regions mentioned only in the writings of the Persian mystics, the Sufis, some of the Hindu writings, particularly those of the Vedanta Society, and the Radha Swami groups. The fourth plane was well known to many of the ancient greats, such as Guru Nanak, Radha Swami, Moulana Rum, Kabir, Hafiz, and many others who' have

been pioneers and who have left much of their discoveries on record. When we come to know something about these inner spiritual planes, then it will be easy to understand the writings of mystics who spoke only in symbols and metaphors because they did not have the vocabulary to tell man what exists in these cosmic worlds.

Sohang is the ruler here. His name means, “What Thou art, the same as I.” There is a spiritual exercise called *Sohang*, or *Swasa Sohang*, in which the word *Sohang* is repeated with the inhaling and exhaling of the breath, one of the forces of subtle matter within the material creation.

Few know the secret of Sohang. Yet they look for God everywhere, not knowing that Sohang is one of the doors through which one might reach the Absolute. Sohang is a door that must be approached in order to gain permission to continue onward to the great ocean of Love and Mercy.

Sohang lives in a city of great, glorious, magnificent light called Arhirit. Sohang is filled with majestic beauty and stately grandeur. When soul has the privilege of entering the mammoth crystal palace, Sohang’s home, to see Him, soul’s consciousness is filled with an overwhelming joy, and it says to Him, “I am that!”

This is the meaning of the word *Sohang*. It is the moment of sublime realization when we know that we are of one with the Supreme and are in union with the Absolute.

Rebazar Tarzs and I left the plane of Daswan Dwar and climbed the long, white road leading through the soft forest and beautiful fields. We continued to climb ever upward, really upward through a mountain pass over the



Hansni tunnel, which the Tibetan purposely bypassed for me. The countryside was so beautiful that it would have been dreadful to have traveled through a dark tunnel.

Many pilgrims passed us on the road. They were like the shells of the human form, wavering figures, vaporous and colorless in the brilliant sunlight. They passed without speaking, ghostly eyes peering from beneath monk-hoods. Occasionally, one would stop to receive a blessing from Rebazar Tarzs.

We came to the entrance of the country which is a tunnel called the Rukmini cavern. One must travel through this strange cavern in order to enter into the fourth world.

The road through the cave led us to a city of gigantic proportions where little men, or forms, if that would be a better description, lived and worked. They were seemingly busy in a thousand ways, preparing what appeared to be huge bales of seeds, sorting out animals of certain shapes of which I was unfamiliar. Some of these little men ran strange machines which lifted large, heavy boxes onto transportation cars that moved without motors or any apparent means of locomotion.

“The city of Uri,” said Rebazar Tarzs. “They are putting together many essential parts of the spiritual essence for the worlds below the Second Grand Division. Those bales are not seeds, but souls, whose unmanifested atoms need to be sent into the lower worlds for experience. They are gathered up and sorted and put into certain classifications, then sent to the lower planes.”

The remainder of our journey through the tunnel took us through a marvelous temple of what appeared to be an Egyptian design. The edifice had high ceilings covered

with strange, weird calligraphy and many pictures in red and white designs that were more than hundreds of feet in height.

Then we came upon a pair of ears that were miles high. Beyond them were a pair of eyes. Both gigantic objects seemed to be made of flesh which quivered and listened and watched us with strange intent.

I stepped closer to Rebazar Tarzs, but he nodded and smiled reassuringly. I realized that my own seeing and hearing faculties had increased their ability to understand by a million-fold. I was suffused with a sense of peace and satisfaction.

Finally we came out of the tunnel into a light so bright that it hurt the spiritual eyes. A strange feeling of a mysterious rhythm started moving around us and I found that we were moving on a spiritual rhythm, a rhythm on which all souls here move. Such a rhythm really cannot be explained, but it continued until we passed through the region called the Alam-i-Hutal Hut.

We walked out on the edge of a high plateau and looked to see that all about us were bright islands and many continents which must have numbered in the hundreds. It was as if we were standing on the roof of a world, for we could see the palaces on these continents and islands. I was stunned to see that the castles appeared to have been made of pearls and were covered with roofs made of rubies, studded with emeralds and diamonds.

“Only the brave can venture this far,” said Rebazar Tarzs. “This is why I have often said that only the courageous and the adventurous, daring and enterprising, can have God.”

The master pointed out the black peaks of the Bhanwar

Gupha Mountains gleaming in the distance and said that we were going to the city of Arhirit, the city of cosmic light that lay beneath the peak.

As we walked, I asked Rebazar Tarzs about the strange lights which were floating over the mountains behind the city, stretching across the sky like long, luminous ribbons.

“Those cover the crystal palace of the ruler of this plane,” he answered.

As he moved toward the city, the Sohang sound current was plainly heard. It was a sound like a keen flute that seemed to come from everywhere. The sun above was of immense light, and I found the region most beautiful, beyond description, and all existing here on the sound current as nourishment. Those groups of Hansas who were so fortunate as to have penetrated this region, moved along behind us with their followers and devotees, hoping that Rebazar Tarzs would assist them in their journey to God.

There are numerous planes and worlds with many varieties of creations, which are inhabited by millions of those wondrous, huge entities of spiritual nature, who live on the nectar of *Nam*.

“Kabir reported there were some eighty thousand continents in this region with beautiful residences for all those living here,” Rebazar Tarzs said.

Most of the color here is of a blue nature. Often the people here, or in the worlds below, feel that this is the plane of Truth, and they call it, “The House of Truth.”

We came to the gate of Arhirit, and Rebazar Tarzs knocked, uttered the proper words, and we entered the city of pure, bluish light, so light in hue that we could

hardly distinguish the blue because of the gold mixed with it.

There were rows upon rows of snowy white temples and palaces which sat on stupendous terraces. The city shimmered like a mirage upon the desert air, a Camelot of some mythical kingdom. All the wonder that was in those childhood stories and fables was coming true for me. I simply could not believe that anything was real. I now knew where the origin of the folklore of King Arthur's court had begun. Some ancient writer had had a vision of this place and had written about this city, calling it Camelot.

It was a fairyland of enchanted emotions. Sparkling rooftops glistened in a bluish-gold sunlight that emanated from a round disk in a bright sky etched with fleecy white clouds.

*Arhirit* is a cool, blue realm, where a shining river of great light runs along each side of a beautiful street, and waterfalls and lakes spread out in various places along the stream. Wild flowers grow everywhere and a geologic wonderland of a city is spread out before the pilgrim.

A highway of gold ran past the high, oriental-style temples and palaces and continued to roll straight into the sky between the Bhanwar Gupha's twin peaks to a glistening crystal castle that hung perilously on a rugged mountain crag. The glittering palace was our destination.

Rosy-cheeked children rushed into the street, dancing and throwing petals at Rebazar Tarzs' feet. Some excited youngsters hung garlands around his neck. They shouted a welcome to us in happy voices. Then, suddenly, thousands of beings of unsurpassed beauty, blue in coloring, instantly materialized and lined the streets to silently pay homage

to the great soul who was escorting me.

We moved onward into the sky, over the beautiful road that seemed to sing beneath our feet. When we reached the gates of the castle, I was amazed to find them to be constructed completely of crystal and studded with jewels of some nature unknown to mankind. The master said that the gem was called *tuani* and was known only to that region.

The gates, which were at least a couple of hundred feet high, opened automatically at our approach. We entered and walked over a blue sward which was like newly-laid sod.

A door in the palace opened. The castle itself was a plain, square building, which was lighted brightly by some means which I could not determine until we had been ushered into an immense room wherein was seated the Lord of this Universe, whom we know as Sohang. The light from this soul, who was seated on a dais filled with cushions, glistened, shone, and radiated in a bluish-white aura that was so wide that it filled the room and disappeared into the walls. It was then that I realized that all the light in this region came from this very being.

“Come closer,” said a sweet, lovely voice that pulled at one as the flute of the Pied Piper must have drawn the children of Hamburg.

I beheld a youth with a beardless face, who appeared to be hardly more than twenty-five years old. He was dark of skin and was seated on a cushion inside the light. His face was strangely like that of the Tibetan’s, with his piercing and flashing eyes.

We seated ourselves before this strange youth and listened quietly.

“As Shamas-i-Tabriz said, the image of God is shattered, and He whom we have known as God is dead!

“The concepts that man, as man, has built up through the centuries around an Almighty Being are now buried, and a tombstone has been erected with the epitaph, ‘Here lies the body of God!’

“Man conceived God and placed Him on a mighty throne, and even gave Him duties to impose on the worlds of His nature. From the mansion of Illusion, this God punished the enemies of every man, but rained gifts upon every man. Each had his own reward as he wanted it!

“Every religion, cult, and philosophy of the three worlds formed principles and attributes which they gave their God. Each disagreed, usually violently, in principle with one another. Mighty wars have been waged with one religion seeking to destroy the other.

“The Christians attempted to kill the Moslems, but failed. Yet more Christians were murdered and slaughtered by one another in the Thirty Year’s War of the Earth’s Middle Ages than through the whole Crusade against the Moslems.

“What fools have been the men of the dual worlds. Even your Gods have flung thunderbolts at one another, until at last, Zeus gave way to Jupiter and Thor to Mars, until they all destroyed themselves.

“Man is more concerned with God taking care of his machinery, which consists of a brain, heart, bowels, and kidneys. As man comes closer to death, his prayers are stronger, louder, and more pathetic to his God to save him and allow these plumbing works to continue their pitter-patter for the sake of nothing.

“What man has given to the world is nothing, except for his revenge against a society that rejects him. This and nothing more.

“Spiritual logic? Man has none, but then, sometimes, his feet come close to the fires of hell, and he develops logic fast in the right way.

“All great souls are known for their contempt of the world and its pitty-patty games. Count them and name them in religion, literature, and every walk of life. If a soul is not known for his contempt of the world in the dual universes, it is because he has lacked the power to express himself in some fashion or another.

“Thus you see all the great philosophies are the outcropping of a traveler’s tirade against a mankind who rejected him during his spiritual mission on earth. It is not vengeance that causes him to do this, but a determination to break the complacency of the bovine attitude of the masses of man.

“The great individual is great because he has been aroused by the spiritual traveler and has been made aware of the divine latent faculties within him, and not by the fortunes of events.

“The Black Hole of Calcutta was child’s play compared to the earth universe into which man wants to let himself sink. The spiritual insurrections are quenched on all sides by the venom of conventional intellectuals.

“So man in his stupidity, devoid of the slightest imagination, establishes a God which is a fallacy. What man cannot understand is that pure love and self-sacrifice are the requirements of character, and goodness to others is the only contingent. It is always difficult to find happiness in one’s self, and impossible to find it

anywhere else. Love is like charity; it begins at home.

“The world is naive and simple, and as old and evil as hell; there is a spirit of world-old evil that broods over all, with all the subtle sophistication of man’s own invention—Satan. Greed, deliberate greed, crafty, motivated, masked under the guise of world groups for betterment of mankind, yet man murders his saints and hangs his philosophers.

“Witness the disgusting spectacle of thousands of industrious and accomplished liars engaged in the mutual and systematic pursuit of their professions, salting their editorials and sermons with the sweetness and lightness of religious and philosophic platitudes.

“In the world of man, beauty breeds only prostitution, but beauty is not always prostituted. Those who do perform their duties to God are grabbed by egoism and attachment. They grow ignorant of *Nam* and *Bhajan*.

“It is the habit of the world to persecute the saints and prophets, but when they are gone, the people weep and repent. Jesus was crucified by His people and Nanak underwent hardships in the Punjab. Those who believe in the saints are led up to the spiritual regions by them. These spiritual travelers will liberate those who believe in them and work according to the instructions laid down by them.

“The knowledge of this world and other worlds in the cosmic universes is a great gift from the HURAY. Respect it. It is the soul’s duty to develop the spark of divinity aroused in it by the spiritual travelers and to practice it until it is possible to experience this realization of soul every day, with regularity.

“It is impossible to fathom the love of the spiritual



traveler. He is more anxious for the advancement of the *chela* than is the *chela* himself. There is just one creative principle for the entire creation of the HURAY. All are born of the light of God and the same light shines forth in all.

“Do not talk of God, but act in God, without conscious knowledge of Him being within you. The macrocosm. The human body is a prototype of the universe and much more than that. In it are millions of solar systems with their suns, moons, and earths revolving in and out. The sweetest of the sweet music is also going on in it, emanating from the true throne of the true King-God.

“This is my world, the land where you are to be—to be God. Know that you are God, Himself. Fall not back on the old powers, but live in the essence of God’s truth. You see, *Nam* is within me, and it issues forth from my heart. Your heart, the soul heart, is also the seat of God, and out of it can issue the sound of sweet music. Keep it this way, always.

“Man has been a permanent sort of God throughout the ages. God creates all—the earth, sky, lights and the whole creation. God is all. Soul cannot do without the music of God in itself. This fountainhead of fulfilling nectar of the VARDAN is located in the human body, in the heart.

“Truth, word of the VARDAN, is an unchangeable permanence that pervades and sustains the vast creations. It is an imperishable and immortal power—at once the creator, sustainer, and the destroyer of the dual worlds. The traveler is that great being who can give you not only the knowledge of that life principle, but who can actually link you with the sweet music which is the fountainhead of all love and all light.

“He is the one who has it in His power to grant the soul the link with the infinite, while the soul is still in its finite human form.

“In this world you find the smallest thing is largest and the largest thing is smallest, that being is non-being and non-being is being. With the experience of this visit, you may know that all things are possible. You know that one is many and many are one.

“There is no such thing as faith in this world. We have knowledge, and having knowledge is simple, as simple as the child in your earthworld who knows that two times two equals four. There is no way but silence to express it properly. This silence is not the past. This silence is not the present. This silence is not the future.

“Realization that you are I has no color, no form, no psychological movement, no action of dualistic tendency, and no downward pull. Here, in the wink of an eye, countless ages, if there are such, have vanished; innumerable names and words of praise have nothing to do with my realization.

“In silence you speak my name loudly, and in speech you manifest its silence. There is no dust upon my mirror; it shines brightly with the light of God. Once you realize that nothing exists (everything being of God is free of being and non-being), you become the enlightened, the perfect One. A *satguru* within your own rights.

“I take away your unnecessary burdens, but give you nothing in return. I bequeath only greater problems, for you must learn to take responsibility for the greater problems. Yet you find yourself in an atmosphere of peace, and this is your power of emancipation.

“If you have realized me, then you have realized truth,

and hold nothing that is to be realized. If one sees eternity in himself, he will attain quickly, but if he makes a point in his mind and aims at his destination, he will attain slowly. The wise one knows that he himself is the path; the stupid one makes a path beyond himself. He does not know where the path is, nor does he know that he himself is the path.

“The traveler, through his all-embracing compassion, infuses in soul his great love and thus gathers souls at their center behind the two eyebrows. He does this with souls on every plane in the universe in order to take them into the higher worlds of reality, light, and sound.

“You keep your knowledge of my world intact and do not let anything take it from you, for this is the golden opportunity to return to the traveler’s ways and give service to God. In the lower worlds all philosophies and religions were made for man’s salvation, but here we live liberated from such claptrap and know that nothing exists but love.

“The human heart is the seat of the HURAY in the lower worlds. It has been given man in trust. It must be kept clean, for then alone it can reflect His light and make life truly blessed.

“From the word proceeds all things, and all things tell of the word. This creative word is called *Nam*. Truth is one and only one and men call it by various titles through all ages in the dual worlds.

“Real worship and devotion is purely an internal process, unconnected with and independent of any and everything outside the human consciousness. All that is required is purity of self. With this you can worship anywhere under the sky, for all that is under the sky is the

vast temple of God. There is no place without Him.

“The true lovers of the HURAY stand out in the worlds like beacon lights to a ship at sea.

“Chant the holy word a million times, yes a hundred-million times, until it becomes such a part of you that the chanting goes on and on into the vast worlds, with them humming in you.

“Here your joy is as high as the vast heavens above, and deep as that which is under your feet. Standing, walking, running, sitting or lying, or whatever you are doing, you will always be returning thanks for the great blessedness of having in your life come in contact with the spiritual traveler. Be of humbleness always in regarding Him, and be always ready to do His duty when called upon.

“The radiance of my light of truth on this plane surpasses all lights, so I am here called the Sohang of Pure Light. Those who are embraced in my light and music are cleansed from all *karma* and attain emancipation.

“This wondrous light transcends form and description, and has the power to enlighten all beings and all creatures that reach my Kingdom on their journey upward.

“Within my kingdom are numberless great souls, who will, in turn, reach the true home above and take refuge in God, alone, and then will return to the dual worlds to help with the work of the spiritual travelers. The greatest of all enlightenments will be theirs.

“They will earn the right of free joy and the opportunity to adore God in His final light. You, too, will return again someday.

“This is all that I have to say.

“You may pass on into the land of Sat Nam!”

## Chapter Five / THE SECRET TEACHINGS

The beautiful sounds became steadily louder in the ethers; and we went on, following the melody as though we were bees going directly to the heart of a flower for pollen.

The road lay bright and long in the brilliant light, like a great trans-continental highway, always moving forward. The pathway reminded me of a long, white road in India, centuries ago, which I had traveled during a previous incarnation.

The faint sound of bagpipes reached us, growing stronger as we traveled nearer the border of the fifth region, where dwelled the great Sat Nam, the first manifestation of the HURAY, the Entity known as God.

The sounds fell as pebbles fall from a height. The notes were impassioned, in varying degrees of tone levels. Every few seconds the sounds would stop, and there would be a silence of silences. A silence that one could hold in his hands, and a silence that came down like the pressure of a distant storm over the mountains.

I was becoming aware that every moment of eternity and every event or experience plants something in a man's soul. Just as the wind carries thousands of invisible winged seeds, so does the stream of God bring with it a spiritual germ of vitality that rests imperceptibly on the love of man. Some seeds are lost and perish, but most fall on good souls and grow.

There is no separation of the cause from the effect. The

idea of an apple is in the pavement of this world's broad highway and in the light of those heavens still above us. There are more heavens: how many one does not know. The spiritual travelers, in their writings, mention twelve, but there are many more than that.

The reason why some of these planes are not creative in the same sense as the other worlds is that the negative stream of life does not exist in them as it does in the dual worlds. The creative cycle requires the combination of the negative and the positive streams and their complete stillness, in order to achieve the lack of motion which gives one the complete static of pure life.

The approach to the fifth region is guarded by a zone of deep, dense darkness, that none but a pure traveler can cross. Only he who has the light and the power may tread here and take his disciples with him. This is the genesis of the soul into the great worlds of pure spirit, where the citizens are pure and abide in such countless numbers that one cannot estimate them. It is here that one finds a joy so great that we, in the human consciousness, cannot conceive of it.

Since soul was separated from its home in the fifth region, the Kingdom of Sat Nam (often known as the Soul Plane), it has had no peace or calm.

As soon as we crossed the boundary into this region, a fragrance of wonderful sweetness greeted us at the portal of this vast transcendent realm of concentrated spirituality. This world is never destroyed nor felled; it is the permanent and true home of soul, everlasting and eternal. Therefore, one's goal should never be below this region, yet many do have their ideals fixed in the third and fourth planes.

When soul reaches this plane, it has attained the radiance of sixteen suns. Only then can it behold the Supreme Being, Sat Nam, whose head of hair is so brilliant that one single hair is as bright and as lustrous as millions of suns and moons put together. Sat Nam is the first manifestation of God in the Cosmic worlds.

The light of this plane, which drives away all delusion and darkness, is so dazzling that it leaves all verbal description behind. When one attunes to the consciousness of this high stage, he goes beyond all dissolution and decay and rises above all ignorance and imperfection, now and forever, to find eternal rest and everlasting beatitude.

The transcendent music of the spiritual bagpipes goes on forever and is captivating and elevating. One who hears them is transported to divine illumination of transcendent truth and strives for Oneness with the absolute Lord. When one sees Sat Nam, he cries out, "I am He," or "I am God!" He merges his identity into the Supreme Reality of God.

We stood at the edge of the greatness of God, ready to test soul. We looked upon a dark, flowing current that appeared to be water. It is spoken of in Greek mythology as the River Styx. While we stood there waiting on the shore in the midnight blackness, an ancient man appeared in a boat and bade us step into it.

We boarded the little skiff, and the old one pulled us into the deepest part of the gloom. The hand of Rebazar Tarzs was placed upon mine as the sweet, siren song of the water drifted around us. We traveled for a time in this dark world wherein the only sounds to be heard were those of the mystical bagpipes. Finally, we came out of

the gloom into the light of a wondrous land where golden palaces were set in open fields of silvery light. The beauty of the travelers living there was incomprehensible—the brilliancy of each equal to the light of many suns. In the distance was a gigantic reservoir, such as those on the earth plane. From this outlet, the most delicious nectar flowed through canals to supply the distant regions.

This world, Sat Lok, which is the world system of the Lord Sat Nam, is prosperous, comfortable, fertile, delightful, and heavily populated with godly souls. The countryside emitted many fragrant odors and was rich in a great variety of flowers, trees, and fruits. This world has many thousands of colors which are variously composed of the seven precious things in varying combinations of gold, silver, beryl, crystal, coral, red pearls, or emerald. Jewel trees, clusters of banana trees, and rows of palm trees are frequented by birds with sweet voices which Sat Nam's great power has created for this world.

All sides of this region are covered with strange golden nets which contain huge lotus flowers made of precious things. From each jewel lotus issues many rays of light, and at the end of each ray, there is a saint, whose golden-colored body bears the great marks of a spiritual traveler, and who, in all directions and in countless world systems, demonstrates the love of God for man.

Many rivers flow calmly through this gigantic world with fragrant waters which resound with the delightful music of bagpipes. Once you have drunk of their waters, never again do you have any desire for the worlds below. You can bathe in their waters and be refreshed with heavenly bliss, furthermore, you can make the waters any



temperature which you desire. But always the fragrant waters make you clamor with anxiety to reach the higher worlds.

We crossed a forklike park, which was pure and glistening in the most delightful light, where terrace upon terrace rose into the sky and sweet music came from all sides. Children played in the fields while adults wandered here and there in search of wild flowers with which to make garlands.

Within the center of this park was the throne of the Lord of the Worlds. It was guarded within a small city of light by a wall with four jeweled crest gates. The watchers at the gates were spiritual travelers with shining, luminous countenances, who bowed, with Rebazar Tarzs, in reverence.

The throne of the Lord of the Worlds is within an enclosure of pure golden walls, and he sits upon a huge, jeweled lotus with folded arms, always in meditation. The best description that I can give is that he looks like an American Indian, golden-bronzed, with a shaved head and a strong, muscular body. He appeared to be about thirty-five “man-years,” and he wore only a breechcloth, and bracelets on his upper arms.

The green light that emanates from him is blinding, spreading its aura for thousands of miles. His very smile is that blessing which reaches the suffering of the earth world. His body is a shining essence in the sea of spiritual light and sound.

This is definitely the first, limited manifestation of the HURAY, the Supreme One. He is the power, the light, the greater master current which flows out into all creation to create, to govern, and to sustain all regions.

This power of audible sound current is the life stream which permeates all the systems of the cosmic worlds. This is the positive pole of the spiritual regions.

When one comes to face Sat Nam, as I have, he will be instantly aware that “I am He!” Love is the holy bond that holds all the worlds together. Only a spiritual traveler can reach this region and journey into the next worlds above.

Occasionally a devotee from the lower worlds is granted this journey through the cosmic regions so that he might know what the life beyond holds for him and so that he might become useful for the spiritual brotherhood.

All the spiritual power coming down from the upper regions enters into a perfect manifestation for the first time in Sat Nam, the first actual manifestation, the complete personification of the Supreme HURAY. Sat Nam is the great father to all who worship with complete devotion. He is so fathomless and impersonal that none can approach him, even in thought. He sits between the infinite light and the created universes, and in time, when we have been purged of every imperfection, we can approach him as the image of the father and receive his gracious welcome home.

While still in the lower regions of the Brahm, the soul (the individual self) is liable to return to earth or to any of the planets in the Pinda universe. Such action is usually called rebirth and death, the “Wheel of the Eighty-Four.”

When one reaches the pure region of Sat Lok, which is the first plane of the higher worlds, just below Sach Khand, there is no returning to earth except as a spiritual traveler. One then becomes an agent of God, and the mission of his escort, the traveler, is over. The pilgrim is now a free agent.

However, soul must travel on to the most sublime and beautiful part of the journey. For in the region of Sat Lok, the Lord of the Fifth World joins with the spiritual traveler and helps guide souls to the end of the journey.

When the Lord of the Worlds spoke, his voice sounded like roaring thunder. “I greet you both in the name of the HURAY.

“Come spend time with me and hear my sweet words, which will fill you with the wisdom of the secret teachings of God—something which I seldom speak of, having few to listen.

“Beauty is ever occurring within me, filling the worlds so that everyone can appreciate the light and sound upon which they live. All things are engaged in searching for me, in one form or another, but they fail to see that I live always in their hearts.

“Do you love me? Yes, then always love not me, but the light that is within God and that is God, and that is all, everywhere. I am the powerhouse for God, the first powerhouse in any manifestation of form that you might see. Above this plane your perception of feeling and knowing will be greater, and your power of sight lessened.

“The Ultimate Reality transcends all that can be expressed in words. The beings of all worlds are so many grains of dust in the wide expanse of the universe void, now safe, now lost, or as a bubble of the sea, sprung from nothing and born to be destroyed. But the perfect and independent soul is not destroyed. It remains ever the same; it is identical with me, the substance of God.

“Thus unity alone in the world is boundless in its reality and being boundless is yet one. Though in small things, it

is great; though in great things, it is small. Pervading all things, present in every tiny hair, it includes the infinite worlds in its embrace. It is enthroned in the minutest particle of dust, and yet it turns the great wheel of all; opposed to all sensible phenomena, it is one with divine knowledge; it is manifested as the true nature of God.

“What do I speak of?

“I speak of the audible life current. This is the keystone to the arch of God and the science of all secret teachings. What issues from God is His *shabda*, His voice, and this is not only emanation from God, but the HURAY Himself!

“If man speaks in his world, he simply sets in motion atmospheric vibrations; but when God speaks, He not only sets in motion etheric vibrations, but He Himself moves in and vibrates all through infinite space. When He speaks everything that is static, as spirit, vibrates and that which is the word can be heard by the inner ear which has been trained to hear it.

“The holy VARDAN is that divine energy in the process of manifestation. It is, in fact, the only way which the Supreme One can be seen and heard, through light and sound, a mighty, luminous and musical wave, creating and enchanting.

“This teaching is called VARDANKAR, and is distinguished from all the other teachings of the holy sciences in that it furnishes you with knowledge of both light and sound. It is the very foundation of all systems of science. It is the key to the success in unfolding all spiritual powers and controlling the minds of all. Unless a teacher takes this as a part of his system and practice, he is not a genuine *guru*, for soul can make no development until the human self participates in the training of the

audible life stream methods.

“The current of sound from the Godhead contains the total sum of all teaching emanating from God. It is His language to all, and includes all that God has said or done. It is God Himself in expression, and it is the method by which God makes Himself known to all His worlds. It is His word and His language.

“When God manifests Himself as myself, Sat Nam, He becomes fully personified, embodied, individualized, for the purpose of bringing into manifestation all the qualities of the deity. So I become the personal creator of all, Lord, God, and Father. Here God becomes a fountain out of which the audible life stream proceeds. When you hear it, you hear God, and when you feel it, you feel the power of God—the supreme power—or Christ-consciousness. Whatever name you desire to call it.

“The Word is like a wave flowing from the river’s source, into the universes. It has two aspects: a centrifugal flow and a centripetal flow. It moves outward to the center of all creation, and it flows backward toward that center. Moving upon that current, all power and all life appear to flow outwardly to the end of all universes and back again. Upon it, all life appears to be returning to its original source.

“Upon this current, man has to depend for his movement to his original home again, here in Sat Lok. When the Spiritual Traveler makes the connection through the link-up then man begins his journey home without delay.

“Language cannot tell you what the sound current is; you know and understand it, for it is a language which has never been spoken or written. Yet it has inspired

more souls to higher things of life, including the desire to find God, than all other aspects upon the planes of all worlds.

“Simply stated, this sound current is the supreme creator Himself, vibrating through all cosmic worlds. It is the wave of spiritual life, going forth from the Creator of every living thing in all planes; and by this current, God has created all things and by it He sustains them. In it, they all live and move and have their being; and by that same current, they ultimately return to their source of being.

“The higher you go in the worlds of God the more enchanting becomes the current of His music, for in those worlds it is not mixed with matter and cannot be dulled. The soul is absorbed in it, and lives in it day and night, and it is his life, his joy, and his spiritual food. There is not one cubic millimeter of space in existence which is not filled with this music.

“There is no religion nor philosophy, only the current of God. It is the true philosophy and religion, and still better, it is the giver of genuine philosophy and religion. It is that which binds all things to God, the honey that feeds the soul. Without it, nothing could live for a single moment, nor even exist. All life, including the crawling ant to the tidal wave, the solar cycle, and every manifestation of dynamic energy, comes from this stream. From the light of the Milky Way to the flicker of candlelight in your world, all take their light and power from this grand central power of God.

“That which the physical sciences call energy, which the Orientals call *prana*, is only a manifestation of this life stream, stepped down to meet the conditions on the

material planes. It is omnipresent, omnipotent, and omniscient. In it lie all conditions, all energies, latent or dynamic. It only awaits the power of creation to be expressed as dynamic force, in one form or another. It has multitudes of forms of expression, most of which are not yet known to those in the lower worlds.

“All is one force, the Supreme One manifested and manifesting. Even the tremendous heat, energy, and light of the suns of the worlds are derived from this stream. Every ray of light in the universes is a phenomenon of this infinite stream of light. Upon its power depends the life of every living thing, including the stars in the physical universe. Not even a single rose may bring forth its bud without this power, and no child can smile without manifesting it.

“This power has attributes, but I speak to you cautiously of them. Who can comprehend or assign qualities to God? Who can analyze Him? But do you know from its manifestations that God, the audible life stream, does have at least three very wonderful attributes? They are Wisdom, Freedom, and Charity.

“The greatest of these is Charity. When Jesus said that God is love, he spoke of the life stream of the Word. God is charity and charity is God, so there the riddle is forever solved—but not comprehended, for language fails us, and the thought is lost in a blaze of light, and that light is the audible life stream, the one self-luminous reality.

“The music of God cannot be heard with the outer ear, but only with the ears of soul. All have that capacity and require only the development of the inner hearing. It is developed under the guidance of a living *guru*, spiritual traveler, and this hearing of the sound is a supreme joy,

for it points directly to man's ultimate spiritual freedom. If you practice the techniques, then you will not need to hear only with the inner ears, but the outer will also hear that divine joyous sound current.

“Once you find it existing in sound for yourself, it will take possession of the soul of the listener; it recreates him, and he finds himself a citizen of the cosmic worlds. He has become immortal and is beyond all space and time.

“So I tell you that from the sacred moment when you hear this music, you are never again alone. In the truest sense you are enjoying the companionship of God. The Supreme One is always present with you, playing for your delight the grandest chorus of all the universes and heavenly worlds.

“There is no other way of reaching spiritual liberation except by VARDANKAR. Without actual, conscious participation in the sound current, or life stream, no one ever escapes the karma and reincarnations and rides this wave home again. All saints have laid strong emphasis on the Word (sound), but man has neglected it. In fact, without *Shabda*, no spiritual traveler could ever manifest on the other planes, and hence, the worlds would have continued to sit in darkness through endless ages.

“It is true that this is the gospel of life, the VARDAN, *Bani*, HU, Word, or *Shabda*, whatever you want to call it. Whosoever drinks of this current will never thirst again, for within himself is a well of water, springing up into life everlasting. This is the water that Jesus offered to the woman at the well of Sychar, saying that if she would drink, she would never again thirst.

“Truly, when you begin consciously to participate in



this life stream, there is a fountain that cleanses you, and then goes on giving life to every soul who comes in touch with it. It purges the human frame of mind, soul, and flesh, making them crystal clear. It is the nectar that you find flowing in the rivers of this world.

“He who drinks of this stream of life from God will never again go seeking food for his spirit. He will not look elsewhere for the light, for this is the true light which lighteth every man who comes into the worlds. It is God, the Supreme Father, and the wisdom, charity, and freedom. This is the great VARDAN, the audible life current, which has been known and practiced by the great spiritual travelers for untold ages.

“The soul of man is reborn, brought to light, out of the dark womb of his own space and time, by the action of the divine spirit, in the form of this life wave. That birth takes place when soul actually hears the sound, just as definitely and distinctly as he can hear the rustle of wind in the tall pines.

“There is no birth without the Word, or *Bani*, and there is no such thing as contacting the sound until one has first found a spiritual traveler to attune him. So here is the entire matter in a few words.

“Any disciple of a spiritual traveler, who has had the experience of the heavenly music, will be like the disciples in the *Book of Acts* of the *Holy Bible*, who heard the mighty winds which appeared like tongues of fire around their heads. He has become filled with light and power; and among other things, he is able to understand all languages, including those of the creatures, plants, and mineral life, as if he were speaking his own language. This is encountered on the first plane of the cosmic worlds.

“To become filled with the Holy Spirit is simply to hear and to participate in the living life stream, to become absorbed in it, to become one with it.

“In becoming one with it, you come into possession of the highest power of God’s own Self.

“You are to go onward on the path to the next world that is called Alakh, presided over by Alakh Purusha.

“Your experiences will be exceedingly great!”

## Chapter Six / MAN AND WOMAN

Nothing seemed possible except to listen to that part of the world which was sound. Soon everything else was gone—memories of the earth life, the worlds below, all gone, and there was nothing. All that existed was the light sound of the mystical bagpipes.

The sound seemed to be something of myself. But, then, suddenly, it changed. It was outside, beyond me. It flowed into me from the world beyond, from the light of the city over the land. It came from a great distance, across the cosmic seas and a continent of light. It came from across the mountains of the world of Sat Lok and from the deep heart of Alakh Lok.

There was nothing but the sound and the light. Beyond them and within them were the two faint figures of the spiritual traveler, Rebazar Tarzs, and Sat Nam. As I watched, they receded and became one. Presently, there was nothing to do but leave for Alakh Lok.

I desired to go into Alakh Lok.

I could not resist the lure of the strange sound that issued from that mysterious region beyond the realm of Sat Lok. It was always a low sound, deep and humming, and seemingly like a wind, a mighty rushing wind that passed somewhere in the distance, but never touched me.

A quotation out of the *Book of Job* came to me: “Have pity upon me, O ye my friends; for the hand of God hath touched me!”

When a soul finally discovers the sound current through his spiritual traveler, he becomes agitated and cannot do without it. The sound becomes his bread and water, his very sustenance. He can do without the light, but certainly not without *Bani*, the sound.

Now I could understand why the heartbeat is based upon the sound current. Now I knew why man's mind could be so deeply confused without the sound current. Once man has the sound current, however, there is opened to him the divine knowledge, and all enters into his grasp and understanding.

We know that ultimate reality is the absolute soul we strive for in the highest region of God—that nameless world wherein dwells that wondrous deity whose body is the universal soul of all things—and that His music is the inspiration for the worlds of the inner cosmic order.

The upward journey is but beginning when it passes through the beautiful land of Sat Lok, and if I had not been eager to get on with the quest, it would have been a pleasure to stay.

We proceeded to the point where the grand highway came to the border of that vast region called Lok, wherein dwells the mighty Lord of that world, Alakh Purusha. Rebazar Tarzs said that if I had been surprised at what had happened so far, the coming experience would surpass all, until my previous encounters would be dwarfed in size and magnitude.

The Lord of this world, the Tibetan told me, was a mighty being who had much greater powers than Sat Nam. So much greater, that it would be like putting a child in competition with a man of strength.

Rebazar Tarzs said: “Alakh Purusha does not live in the

body form as you have seen the other Gods, but exists more as a round, bright form—that is, if he manifests at all. It is seldom that he does—even for those who travel upward. I have seen Him in many forms, but the round, luminous globe of light is the usual form of manifestation.

“One hair of Alakh Purusha’s head will exceed in brightness that of a billion suns and moons. That is why he seldom manifests Himself, for the very brightness of Himself would burn the naked soul into cinders of its own atoms. But you will see. Any questions?”

“None,” I replied, marveling at the magnificent world through which we were traveling.

Upward and literally upward was the unknown, the open land, silent and empty. The landscape was mostly green beauty. Now and then we crossed broad rivers and passed into hills which were blue and gold in the growing light. It was as if we were walking into the rising sun. The light became stronger until it had a strange, brassy glare that made me cover myself with the hood of mist which the Tibetan had thrown up for me.

We were only specks in the vast worlds of God, and for some reason, I felt that my inner voice was gone, my spiritual hearing dimmed, my sight faded out. Then I remembered that the Lord Sat Nam had told me that nothing would be needed in this world, that all would be a matter of perception and understanding through spirit.

I became like a sleepwalker, and the worlds around us unrolled in a changeless tapestry of dreams. This was reality, yet it was a dream which seemed far more real than life on earth.

Then the world of Sat Lok ended, and we stood at the

edge of a weird atmosphere, which was a thin, shimmering, golden fog.

Rebazar Tarzs smiled gently. “We will be entering this new world now.”

We went into the golden fog where sound was humming softly in the thin layer of mist, which was so light that it was like rain gently drizzling upon that which was beneath us.

Within the vaporous light was nothing. There was no landscape, nor similarity of landscape. Whatever we passed over was soft and velvety. Our motion was a movement into the thin, golden light that seemed to have warmth and feeling.

“This is the world of Alakh Lok,” said Rebazar Tarzs softly, as if not to allow his vibrations to carry far. And yet he did not speak with words. The message he gave me was by telepathy. It was more of an impression.

Everything, except for that haunting sound of humming, was silent—a thin tide of consciousness that flowed smoothly and unvaryingly from somewhere within and without me. I was the world and the world was me. Neither was I traveling nor standing still. There was no impression, no perception, no time or space.

In spite of Rebazar Tarzs, I was quivering with a sliding, flowing motion. There was a quality in the dancing mist that was of my own impression, but somewhere in that vast mist of light, something I knew or wished to know had its existence and was communicating itself to me.

Softly, sadly, like a whisper carried down through the arch of light from beyond, there came to me the deepest impression of the ancient, ageless secret of eternity.

It seemed as if, by some holy chemistry, that fantastic perception of sound had transformed itself into electric impulses and was crowding through every fiber of self. Presently, it seemed that every feeling within me was on fire—and then again the throbbing sound pulsed through me. It started as a deep, soft humming, and it grew into a monstrous tide of sound and light.

Standing in the mist, I perceived a mammoth ball of light flowing toward us. A warmth and tenderness overwhelmed me. In that instant, I knew an ecstasy which I had never known.

There are no words to describe it. It was thrill, shock, agitation, suffering, inspiration, affection, sensation, pathos, throbbing, zeal . . . a multitude of all emotions. But it was the sound that did it, and the sound entered me. The *Shabda* of which I speak only portrays the staggering emotions which are impressed upon soul at the time that Alakh Lok, Lord of this sixth region of God's cosmic worlds, greets soul within His Kingdom.

I realized that Alakh Lok was speaking in a mute language that flowed into me—impressing me with the divine knowledge of its own world. Then, with Rebazar Tarzs at my side, I waited, devouring the knowledge. It came rapidly, without pause, and here is what was revealed:

“You have dared to enter into my Kingdom, but in the company of this renowned spiritual traveler.

“If you had tried to come alone, there would have been a penalty which awaits the actions of such efforts.

“Soul, you are still mortal and must remain in that state until the time comes for you to be one of us. Yet since you are here, I bid thee welcome.

“What is there to be done for thee? There is nothing in this world of mine except the divine wisdom. If you are content to receive wisdom, I can give you the knowledge of all things. But you must pay for this knowledge, and if you are agreeable to accept my wisdom, then the will of the Father is done.

“By accepting divine knowledge, you will never again be satisfied with your place in the dual kingdom of Jot Niranjan. It is not your place again, but the nectar with which you are being fed belongs to the true son, who brings you out of the darkness into light. For one must live in darkness and be satisfied to do so.

“Oh, travelers, what is thy will?”

I felt Rebazar Tarzs answering that it was best to impart wisdom as best wished, according to the desires of the Lord Alakh Lok.

Soft laughter pierced me and then a gentle voice impressed itself upon me.

“God made the worlds because of necessity.

“His body, existing everywhere, was, in a sense, ignorant of itself and had to know what it could be in divine life. He knew the atoms in the feet had to gain the same wisdom as the atoms of the upper atmosphere.

“In order to educate the atoms of His lower nature, He created the lower worlds of the Second Grand Division, and placed within it the lower negative pole, in order to have a place to put His materialized forms. In this world He placed those atoms which did not have divine wisdom for the purpose of learning itself, of what its purpose was in life, and to be awakened to itself.

“In the beginning, man was simply the atom of the universal body, the soul itself, roaming about in a



darkness of the lower worlds, like the fish in the depths of the ocean, without any mentor to guide it.

“Then the HURAY began to wonder if there was something better to give these poor unhappy atoms so that they might gain the knowledge of their omnipotence, omnipresence, and omniscience. He gave them flesh, and by forming this flesh upon the atom, or soul. He had to lower the vibrations of that world still farther down the scale.

“These were strange beings that roamed the dual worlds in those days, and what you would know as man today would certainly have, been frightened had he had the opportunity to meet one of those beings in present time.

“God looked over all His creations at that time and found it was not right in the lower worlds, that man needed something else, and that something else was a mind which could be used as an instrument for perception through which, man might understand and reason out his experiences.

“Then God gave man an astral body, and man was almost complete except for a heart. God reasoned within Himself and wondered if it would be best to give His creation a heart. After an eternity, in which God winked His right eye, He decided to give man a heart and man was completed.

“So now He had the atom, which was ignorant, upon earth, or in the astral or mind worlds, to gain experience and return to its true home to help God in His work. Within His own Kingdom, the Nameless world, many regions above, He had scores upon scores of unmanifested atoms which were being automatically created out of His own body and lying in store within His universal body.

“To put them into action, to become experienced and gain God-Realization, He sent them down through the worlds below, stopping at the top of the second world of Omkar to gather a mind body, proceeding to the first world for an astral body, down into the physical world for a physical body, and there it must stay until it has gained realization of its own God-self before the journey can start homeward again.

“God has an affinity for all. None of His creatures are without His affinity, and you may know that through the VARDAN, the Word, He gives His life, His love and Wisdom and Freedom to all the worlds, to all on each plane.

“So we arrive at another point in God’s creation of His own beings within the dualistic worlds. That of woman!

“In the beginning man roamed the world without the need of woman, for he was furnished with everything except the chemistry of the feminine nature, and God began to wonder about this. After eternity passed again, God winked his other eye and smiled with happiness, for He had solved the problem of man’s lack of traits which included love, affection, and emotional characteristics that are needed for his return to the Nameless world called Anami Lok.

“God decided to split the soul of man and make of him two souls, although this would make man unhappy until he was with woman and became part of her, and she a part of him.

“So God did this and man had a woman to be the negative side of his nature. There was nothing he could do within his world to complete a task of divine doing until he had the cooperation and help of woman at his side.

“Man rebelled against this principle of God’s and tried to demoralize woman by making a slave out of her, but it did not work. Woman exerted her divine rights and became an equal partner for man. She became the other side of his nature, to crystalize forms, to show him a better way to God by using his perceptive side of nature.

“On the other hand, neither can woman exist without man. She is dependent upon him for the power of God which flows through him. He has been given a chemical battery which has the ability to draw the power directly to himself, which woman lacks, but can take from man himself.

“This is why man and woman must join to share their gift from God to others. And for this purpose the marriage bonds were created, so man and woman could, under divine law, share their own lives and give to one another experiences which could not be gained alone. And to be the balance against one another’s nature.

It is for this purpose that God has created man and woman, in order that the great law may keep in balance the apex of divine life in the lower worlds. So if man goes through life with woman during his incarnations, he must eventually find his soul mate and be balanced within life, or the universal body of God, to become one.

“Now this law of God enacts upon itself. All things within the body of God must have complete balance. This is the way of balancing man and woman and their natures.

“There is more to this law than just the issues which have been given here. No soul can enter into the worlds above the plane of Sat Lok without being complete within itself—without having both completed the cycle of

balance and having entered into the oneness with its own other self, and both having gained the traits of the other—and in the end, as it is said, becoming the male, or the original soul, God first put on earth. This soul had the qualities which God wanted, but they could not be manifested unless soul was split into two particular particles, the negative and the positive, for both to develop.

“The soul will come together again upon the fifth plane, the region of Sat Lok, and there be rejoined before it becomes eligible for entering any of the higher worlds. God puts the soul back together again in such a way that it seems that it was always in its original state. Once soul has been rejoined, it can now return to God to take its place within the orbit of the divine, nameless heaven of mercy and love.

“Be not dismayed, for all souls must undergo this process, even the divine messengers. They all were souls who were, in the beginning, an atom of ignorance which had to be sent into the worlds for evolving. Eventually they passed through the needle’s eye to become Gods themselves and the messengers of the Absolute Father. You, too, will become the same after this journey has ended.

“The traveler at your side underwent the same experiences as you are now doing. Yet you must understand that all souls will be viewed in God’s true world as the high soul, meaning the male soul. But this is nothing unusual, for if we are one soul, then we are the masculine or male one.

“You must understand that there is nothing of the negative nature in these worlds, so that part of a soul

which is negative in chemical nature can never enter these heavens.

“Are you aware that all messengers of God are the male atom? It is true that there are female saints upon the dual planes, but they never enter into the true heaven as the feminine soul. A female soul eventually finds her soul mate, and at some period of life, will enter into him, and he into her to become *one* for God’s great plan.

“This law has never been explained to the earth world, although there are teachers who have reasoned it out or obtained it through divine meditation. No traveler actually has taught it openly for certain reasons. God does not desire this knowledge to be given to His creatures, for if it is known openly in the dualistic worlds that such things exist, then perhaps man or woman would seize upon this principle for their own use, to grow egotistical of their own worth.

“So God feels that man in his ignorance is better off for divine evolution than if he were given a headful of wisdom, which he is going to learn anyway—someday—and there is never any hurry about pushing him along too fast.

“Man can have his religions and philosophies as toys in the lower worlds for amusing himself. God does not seek to convert man to anything, and God certainly does not attempt to change the religions which man has built for himself and now leans heavily upon. If God took them away, man would not have a prop.

“God says that whatever religion man has should be a channel for experience, and nothing more. It should be able to transform life; and until it does, it is a sterile religion.

“The way to truth is simple, but difficult, for the way to know God is to know one’s self, and to face one’s self in one’s own consciousness, and to renounce all to let God flood soul. Then you will become the soul of the universe, a part of God’s body and master of one knowledge which is God, and that knowledge includes all, even God.

“To face truth is to realize that life is *one* in, and through, its manifold manifestations. To have this understanding is to forget the limited life in the realization of the unity of life on all planes of God.

“The force of love is that force of love from both man and woman, usually together, and occasionally alone, that can best overcome all difficulties, because the law of God is divine love, which holds the key to all things. It is possible through divine love for all creations to become God, and when God becomes his creatures, it is due to His love for all things.

“Human love is for the many in one, and divine love is for the one in many. Divine love leads to integration and freedom, and with its fusion of personal and impersonal aspects, it is infinite in being and expression. It makes you true to yourself and to others and makes you live truly and freely. It is the solution of all things and frees, or liberates, the soul from all bindings, purifies the heart, and glorifies the being of all His creatures.

“Even though man and woman will eventually come together again and be *one* to enter into the Kingdom of God, they must live in complete freedom within themselves while apart and be that which is God. Until the final day of reckoning on the plane of Sat Lok, each must seek individual liberation. For one to seek freedom

and the other not to seek it, means that there would be a delay in coming together.

“God can do only what He is allowed to do for His creatures. Even though He exists in them, and they exist in Him, the law does not allow Him to act for them—and they have free choice to do what is within their own power to make life greater and grander for themselves.

“In the case of man and woman, where there is love, where there is complete oneness, God is realized, completely at all times and in every sphere of life, on all planes. The spirit of true love and sacrifice is beyond the conception of truth. Love alone knows how to give without bargaining for returns. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice.

“To those whose hearts are pure and simple, true love comes as a gift through the activating grace of the godman, and this divine love will perform the supreme miracle of bringing God into the hearts of all His beings. All the same, human love is not to be questioned, even though it is limited. But sooner or later it is bound to break through all limitations and bring the devotee to the feet of God, in the eternal life, where truth always abounds.

“Give to God that which you are capable of giving, and He will return it a hundredfold. God can, and will, do whatever man does for Him, and He is willing to go a step further with you in loving Him and yourself. What you are really loving is not God, a being on a throne up there in Anami Lok, but your own self, the soul of your own being.

“To tell you that I love you as God is merely words, for

action must be shown that my love is greater than pretty speeches or impressions upon soul, and that is the answer that God wants to have for you when you enter into His nameless world.

“He will not require that you love Him as a great soul, but as one who is yourself, so that you can help in His great cause throughout the universes. That is all He is asking.

“The message of God is greater than any which can be given by souls which are not within the true orbit of His kingdom. I will let you see further in the next world which is above this one. It is known as the world of Agam Lok.

“Its ruler is Agam Purusha.

“The way has been prepared for you.

“Go to Him now!”



## **Chapter Seven / THE HIDEOUS GOD OF LIFE**

I used to think that my viewpoints and attitudes on life were wrong for the very reason that everybody kept trying to tell me something different. They wanted me to believe their way. Now I have come to see that many things I had clung to were right. This spiritual journey proved it so.

My ideals had long been firmly entrenched in a certain knowledge that nobody else knows, and nothing could change my understanding. I had had a realization of my own particular knowledge of God from childhood, and not even college nor all the conventions of society could change it.

The one thing I have always been certain of is that God is love, and love is God, and all the sweetness and light which the various cults teach, as well as most philosophies and religions, is not correct.

God is splendorous, radiant, resplendent, dazzling, glorious, and hundreds of other adjectives that might be used to describe His beauty. Yet, on the other hand, God is hideous, forbidding, frightening, shocking, pretentious, garish, ugly, coarse, distorted, and about any of the adjectives one might want to use in describing that part of Him that is power.

How do I explain this? Did you ever see something beautiful that was hideous? Did you ever see something hideous that was beautiful? Of course you have. Look about you in this physical world; such things can be

found anywhere, at any time.

I am now firmly convinced that cults, religions, and philosophies are only established to convince the followers of the invincibility of the founders. Bergson, Hegel, Darwin, Socrates, Nietzsche, Freud, Bacon, and dozens of others became the all-too-willing victims of an audience who wanted to glorify them.

The saints and saviors fell into this unstable trap, not of themselves, but often after their earthly mission was over. Most leaders of society and religions can be said to be the instruments of banditry.

One must be master or slave. History will tell you that. Invent a principle for your own good, or interpret one of God's principles that can be used for self-advantage, and see where it will get you. All of a sudden, you are the leader, and no matter how rich you might be, some poor, starving soul believes, because of self-ego, that you need his last earthly coin.

The leader exists only because his followers allow him to exist. He does not have to fleece his flock, but they expect a certain amount of fleecing, and if the leader does not take from them, sooner or later they will leave him for somebody who will.

On the other hand, if he is too much of a disciplinarian, they will leave him anyway. The leader must strike the happy medium and give neither too much nor too little.

God works in this way. He takes away little problems and gives you a big one. And if you refuse to accept it, then you are not able to progress on the path. He is building your responsibility toward life, for some day, you, too, will become a spiritual traveler, and then you will understand about having the larger problems. It will

be your duty to contribute toward the running of the entire universe of all universes.

There is a strange part of me which is deeply creative, and that part does not care how it creates, as long as it can work with words, arts, or similar things in nature. It is a strange part of myself—a part that nearly always controls me.

In the past there have been those who have tried to quench this spirit or turn it into channels for their own benefit, but I have always rebelled, regardless of what my senses tried to tell me objectively. This spirit will not be controlled by the conventions of mankind.

Unless I give the spirit within me its own methods of doing, life gets into hardships, becomes paralyzed, and sinks into mire.

I felt as if the God of the region of Alakh Lok could be the end of the journey, but Rebazar Tarzs shook his head and we moved onward, actually flowing out through the light, dazzling, golden fog, - and soaring upward toward the plane of Agam Lok where we would meet with that strange, misunderstood deity, Agam Purusha.

When we reached the boundary of the weird land of Agam Lok, the VARDAN master stopped and prepared us for entrance into this domain of the seventh world. I could not then understand the wisdom of this, but I later was able to perceive it.

This world was covered with a far brighter light than that of the world we had left. There seemed to be an almost solid rainfall of bright-whitish atoms falling upon that which we flowed across. Nothing seemed solid at all, and the motion of going forward into the deluge of light was a hardship until I became used to it. The light was

finer and more vibratory than any of the other planes we had crossed.

A giant, shapeless thing seemed to appear from somewhere out of the light and hovered over us, watching, waiting, and staring as if ready to pounce upon us. There was an awfulness about it, whatever it was, and about the only impression I had of this shapeless being was that it was like an eagle with outstretched claws. A strange power flowed from it, downward to us.

In spite of the nameless menace from above, I knew that, whatever the journey cost, I had to find out what lay beyond the golden light with the strange sound of humming bees. But how was I to know that the nature and the actual sound of the VARDAN was in this world!

The sound got into me and throbbed. It was not loud, but low, persistent, pervading, and although its presence filled all, it seemed to be coming from very far away. Now it was the sound of moving air—there was no doubt about that—but there was something else, too. There was something of the slow, distant slur of summer thunder. Perhaps, too, there was the beating of a deep rhythm on drums, the moving of a vast, dark tide across the world of light. It rose, undulated, fell. It seeped up out of the rain of light and subsided into it, behind it. Then it was gone. Then again it came, and subsided.

I sent an impression to Rebazar Tarzs: “What is that?”

I struggled to get back to something resembling consciousness, but this world was like the rhythmic swaying of a boat upon the sea. Then the first thing I became aware of was that the light had changed into a swirling mass of fiery spirals in the distance before us. Huge, naked shapes rose out of the misty rainlight like

twisted gargoyles. The light had become different, lighter in texture, glittering brightly.

For the first time during the journey into the inner cosmic worlds, I could feel the loneliness and the lifelessness of a region. There was an emptiness of an ambiguous, suggestive nature, an emptiness full of the shapes and shadows and the secrets of God. We passed through the strange, formless shapes, and now, ahead, was an incredible looking mirage. It seemed real.

What I saw was a tree.

It was a single tree in the golden light, so tall that I could hardly see the top, which disappeared into misty lights.

“The tree of heaven!” Rebazar Tarzs exclaimed.

We stood there looking at it, and there was only silence, immense and unbroken, and within the silence was myself and a deep listlessness, a torpor that I had never experienced.

So strange was all this that I remembered at that particular moment a verse from the *Book of Job*: “Canst thou by searching find out God? Canst thou find out God? Canst thou find out the Almighty unto perfection?”

Then came a soft impression from out of somewhere: “*It is as high as heavens; what canst thou do? It is deeper than hell; what canst thou know?*”

Something stirred out there in the light. There was nothing but the sound of the VARDAN. Far out in the light, we heard it humming across the plane of Agam Lok. Looking up, there was a sensation of something—the ancient tree of life; beyond the tree was the light; beyond the light were those huge, naked shapeless things and the region of Anami, the pure ocean of mercy and love.

Those same soft impressions came again in the light, as if a voice were speaking: *“What is identity and what is difference? Why is there eternity and what is non-eternity?”*

I felt the impression of words running through me like a channel: “I know not the answer.”

*“Fool!”* the impressions thundered within. *“Why did you come here after gaining the wisdom of God on the planes below?”*

The electrical impulses ran out of me into the light: “I came because I passed the test, and I want God!”

The voice cried. *“You want God! What is God, you earthworm? You sniveling, pallid thing!”*

“God is light and sound!” I flashed back.

A bellowing laughter roared through the light, yet was not a sound but an electric movement, a power that ripped and tore into me, a motivating motion of light sensation. It thrust into me with an impact that was astounding, for I had expected this God to be gentle, more delicate in nature. But this had been a mistake, and soon I was to see that He would tear off every veil before revealing the true Godhead.

Something came out of the light, a shapeless thing like a cloud, smothering me with its flowing motion. It attacked me with an impelling, dynamic onslaught. It slashed, slit, split, ripped, cleaved, and dismembered me with its terrible forces.

“Power! Tower!” It shot atoms of sound toward me. “Power! That is God! Understand that, you fool!”

“Nothing is greater than power. With power you can do anything. Defeat any enemy, construct the good, and be the greatest of all things!”

“The fool who knows that his weakness is his enemy is wise. But the fool who thinks his weakness is his strength is a fool indeed!

“If you do not understand power, then it is your own undoing and not the fault of God, for God is power and power is God. Understand that and you will know the true secret of God.

“Since I am the universal body of God, then I am the power of God, everywhere at all times. There is nothing without me, and nothing can have being without me. I am even greater than wisdom and greater than all the attributes of God. Not even love is as great as I!

“If you let me enter into thy heart and stay there, I will give you all—including every characteristic and trait needed to take you into the higher kingdom and remain there.

“The essence of spiritual realization, in relation to the blindly craving and frustrated unhappiness for power, can bring liberation if rightly understood. Its dependency is peace and bliss, but its product is power. By power I mean no dependence of attachment to anything through which one might hope to find his longings fulfilled outside this great power of the universal. It is an unlimited, self-giving quality that gets power in return. Moreover, it is a condition of growth that one expresses at each stage as much of his power ideal as his spiritual progress permits.

“I preach the true doctrine, the true Ananda, (that means that no teacher should give all to the world, only that which man can take, and then it should be only in the quality of power). Give to me, and in return I can give you what you need in life, the control of my universal body.”

I spoke out against this, with an impulse. “Why should I want power? Love is greater!”

The wave shot back, in staggering power. Love! Love? What is love? Only a small, half-developed quality of God which has not the power to push itself out of the regions above into the lower worlds.

“Look for yourself. Is not hatred more powerful than love? Can’t you do more for yourself if you have revenge in doing it? This is only a form of power, a channel of divine power which can do anything, and since that is a part of myself, the Soul of Again Lok, then you can take and use me for greatness!

“As it is now, you are the trained seal of the universal worlds. Love rules your life. If you are put in one corner while the teacher shops, you will stay there until he returns.

“You, too, can be the Master and have followers who will come and worship at your feet. Your life can be your own, or it can be someone else’s, always at the beck and call of another. God gave you free will to do your own choosing. Nobody else can do it for you.

“You have the freedom to be and the freedom not to be. The path of power is the true way, and you can overcome obstructions which block the path to spiritual realization.

“Let each man direct himself to what is proper wherein the power is concerned; then he can teach others, and no one will suffer.

“Too much of the power for those in the lower worlds, who do not know how to handle it, and they will be literally burned alive in their material bodies, for nothing is greater than the power of my VARDAN.



“If you have the divine power aroused in you, then you can accept any responsibility, regardless of how huge, and whereby if it is the Lord of the Universe, then you can easily adjust all problems and obstacles within these worlds.

“The *Lotus of the Fiery Light* gives you a greater understanding of the power of the Absolute Father than any of the ways of gaining insight into this divine aspect.

“*The Lotus of the Fiery Light* is that set of laws which have been derived in this world for any seeker of God who must have understanding of the greater soul before going into the Anami Lok. They are:

“*First*, The only real power is the power that God is the inner power in all things, and divides itself on the lower plane into negative and positive elements.

“*Second*, The only real control of this power is through the absolute knowledge of it, and the ability to let the God element within you have charge of it at all times.

“*Third*, The only surrender to this power is that in which the soul becomes so much of it that nothing can distinguish the soul from it.

“*Fourth*, The only real existence of the power is that understanding of the one and only God. He is the self in every self, and that God is myself, the Lord of Agam Lok. For I am the universal body of God.

“*Fifth*, The only real love is to have love for that power which is within the self, and then you can encompass the Light and the Sound.

“*Sixth*, The Sound current, or the VARDAN is that part within you which is the power that you are always seeking. Look for it and nothing else.

“*Seventh*, The love of VARDAN, or *Bani*, develops the fiery Lotus, the color of deep golden red within the heart, and this opens the heart for more power which is the Light and Sound.

“*Eighth*, If there is hatred in the lower worlds for any of God’s creatures, turn your faculty of inner vision (the spiritual eye) upon the *Lotus of the Fiery Light*, and see it there. Then your hatred will change to nonattachment for the good in man.

“*Ninth*, All passion except that for good can perish in the *Lotus of the Fiery Light*, and if you desire more than that, keep the spiritual eye always open to this light.

“*Tenth*, I am that *Lotus of the Fiery Light*, I am the golden light, which you see around us, but which is never manifested because God does not want His subordinates and coworkers in the lower forms. So I stay the formless and the silent.

“You can come to me whenever you desire. Look for me in the eyes of the spiritual travelers, and let your eyes see me in the mirror when you look into it. There I am always, the silent, the ever-pulsating, and the eternal power which is God and the aspect of God. So I am God, and yet, more than that, I am also you.

“Life is never any more than what it is now. This is because life is simple, and so is the state of all things within the body of God—and this includes God, Itself.

“I am the Hideous one. My face is so terrifying that God does not let anyone see it. It is a masker’s mummy, and that which, if looked upon, would paralyze those who see it. The occasion has been in the past for some to have gazed upon my face and, in doing so, reported to the lower worlds that the HURAY is awful, terrifying, and

fearful. That is not true, for when you meet with God, there will be a great understanding, a great peace and knowledge of something you have never fathomed.

“My countenance is ugly, because I am the custodian of the power—that mighty divine power of the Almighty Father—and it is so great, so untamed, that it takes my strength to keep it in line.

“The power can give. It can give you the virtues of Godhood, if that is what you seek. Certainly it will keep you in strength and courage for facing the Lord and in maintaining equal balance in the greater worlds (those which are below and which mankind does not want to leave).

“The spiritual traveler is one who, having attained the goal of purification and emancipation, refuses to stay in the world of Anami Lok out of devoted love for mankind. The spiritual travelers remain in the dual worlds to help man because of his consuming devotion and loyalty to all. He asks God to postpone his own entrance into perfect bliss, because his sense of spiritual oneness with others leads him to prefer to work with, and to lovingly serve, the race of men until he can find enough souls to take back to their true home.

“So you are now the blind, the deaf and dumb, led as the lamb is led by the shepherd.

“You do not look upon feelings as your self, think not that your self consists of feelings.

“Do not look upon perception as the self.

“Do not look upon the atoms of the soul as the self.

“Do not look upon consciousness as the self, thinking that the self consists of consciousness, nor that consciousness is the self, not that the self is in the

consciousness and that you are possessed by anything in this state, that would be that you are consciousness, and that consciousness is yours.

“Then what are you? Do you not know? The answer is so simple that I cannot grade you for it, for you are nothing more than a single cell in the body of God.

“Be not dismayed at this discussion with you, my exalted one. After all, it is my duty to see that you are well-fitted to enter into the kingdom of God; and this is always my pleasure to beset the seeker on all sides, and you are no different from the ones who have reached this plane and became fearful of what was happening to them.

“He who is beset with fears has no need of God in his heart. In the beginning, let me say that God has no need of anyone who has fear. Truth is all there is and since it is all, then perhaps we can show you that the only way to have truth is to show you the way to have power.

“The way to have power is simple, indeed; it comes through quiet repose. The more you become still in body and self, the more power you will generate. It is not a real stillness, but an active, quiet way not seen on the surface by the senses, but inwardly. I shall employ metaphor to illustrate this.

“If you were to cross a river, would you go about building a huge bridge with your little hammer, nails, and saw? Of course not. You would first employ meditation upon how to get across the river, and the minute you sank down inside the real self, then, somehow, latent energies would be released and you would be with God, and *being with God* always finds a way of contacting some other cells in the body.

“Perhaps it would be a boatman who would come to your rescue, and this is the simplest form of power which can be demonstrated. In a sense, this is also related to ultimate reality or salvation. If you send out a call to God for salvation, then it is a true request and God will always answer. You have not actually sent a message anywhere, since you and all living things are a part of the whole. You only ask another part of yourself, the universal self, to fulfill your request.

“The power is within you, and the way is within you. You are not really anywhere outside yourself, but inside. Neither am I anywhere except inside myself. We are the worlds within worlds, and within the universal world. How can you conceive this? Only by realization, that it is the power that brings you to God.

“By clearing the channel you come to this realization that it is you, and then into the realization that it is God. One cannot go higher than this. This is the reason that one needs power to advance on the path. He cannot do without it. Yet, on the other hand, if he should abuse the power of God, then he will be delayed in realization of God.

“Since you are the HURAY, nothing could be more fitting than to meet yourself.

“You may advance into the world of Anami Lok, the true home of God.

“May the blessings always go with you!”

## **Chapter Eight / THE SPIRITUAL MALIGNANCY**

The road to the HURAY is long, and every inch of the way has to be won against resistance. No qualities are needed more by the spiritual seeker than patience and a single-minded perseverance that remains firm through all difficulties, delays, and apparent failures.

I have no description for that God spirit which enters one and lifts him up like a feather floating on a stream of wind. All the old doubts left me as we moved along, and in their place was a quiet confidence, something which was unexplainable. One must experience it to understand it. All the seeds which God had previously planted had blossomed forth into a tremendous harvest.

It is God's love that warms me in the sunlight, and His love that gives me the cold rain. He feeds me my bread, and it is He who has given me the seas with their thunderous surf, the whistle of birds, the barking of dogs, the clamoring of children along the streets. To be a part of them is my great fortune. I revel in His glory for all these things are in His universal body. All things are part of the audible life current's great music which sings to anyone who will listen.

All the worlds of God are of countless parts and are wired together by an electric set of nerves which form the part of the divine power that we call the VARDAN-Power, or love, and which informs each part of the universes of the ever-changing condition of every other part. Especially is this true of the lower worlds where

creation is a constant part of its nature.

Man always has an instinctive communication with God. If it were not so, man could not have survived or developed. Instinct is a natural, mechanical faculty. It causes the mechanical actions to take place in the body in order to meet the necessities of existence. It certainly has greater use in the animal world than in man's world.

Although man has reason, imagination, creativeness, inventiveness, his instinct is greater. The explanation for this is that the faculty of instinct is therefore God's control over the actions of His creations. Man's involuntary actions do not know their purpose, but God centers and controls every atom of His creation and each must fulfill its destiny.

The conscious mind does not sleep. Sleep is merely the negative half of a wave cycle of the electrical awareness of God, and awakefulness is the positive half. This is the explanation why the true God-seeker sleeps but little—it is a waste of time

So this brings us to another point in the advancement on the path to God. Conscious awareness is knowing. Unawareness means that we do not know yet. Since knowledge is within you there is always the way of knowing what is needed to know at the time desired.

When one reaches the upper worlds, he finds them to be the conscious planes of knowing. Since the senses take no part in these regions, all is at the instant demand of the seeker. The senses, however, are electric pulsations. They belong to the thought world of motion and do not respond to the stillness of the upper worlds. As motion itself is nonexistent, so are the senses nonexistent.

Underlying all in the great worlds of God is the law of

balance. All is completely in balance in God's universal body. This is the, great principle that man completely overlooks, and if the scientists of our day would look first for this, they would find the easier way to unravel the mysteries of the physical universes.

Balance is the principle of unity, of oneness. It is the stability which lies in the Godhead. Balance is the foundation of the planes within the cosmic regions. Within the three worlds this law is different; it works in different ways. There is a rhythmic, balanced interchange in all transactions in nature. Here the balanced interchange simulates oneness by interchange between pairs of opposites. Effect is always seeking to find stability through instability, but never does. Effect always balances through stability.

Excitement began to grow greater, for we were getting closer to the last leg of the journey.

Then, without warning, The Lord Agam Purusha came in, suddenly seized me with sharp talons, and pushed, pulled, and worked in a massaging manner that was astounding, but painful. The sound whistled through me, and the hideous laughter rung around me like a nauseating pulse of electricity.

I was tossed like a ball in the air, until I finally came down on a soft flooring of something that caught me, and uprighted me again. There I stood with the strangest thing going on around me. The whole world of light had disappeared, and Rebazar Tarzs and I were standing on the edge of a terrible gulf, looking into the depth of the softest light one could ever imagine.

All was emptiness, except for that light, transfixed and frozen in what appeared to be a landscape of softness.



There was the most gentle and barely audible tone of music . . . sweet music that made me wild to find the source . . . then there was an immense and absolute silence.

As I stood watching, something of a new confidence entered me. The fears of Agam Lok left me. I was shorn of all torpor. Like the world I stood in, I was stripped clean and naked; the light of Agam Lok had scoured me; the God Agam Purusha had burnt me clean, perceiving clear beyond the journey to the journey's end, beyond any illusion whatsoever to reality.

Here was the end of all things, the home of the HURAY, God, the fountainhead, the bones, skull, carcasses of all eternity stood in the center of all light. Here, too, I was laid bare, revealed, beyond hope, beyond fear, beyond all, in emptiness, meaninglessness, and nothingness. Here was the world to which all worlds flow, the waste in which all things had their beginning and to which all things returned. This was the end. The answer. Truth! The HURAY!

Then I saw it. You might say it was a mirage, a hallucination, the trick of this world. But then I did see it. The light of God! It was standing above all in the center of the world; the light was fuzzy, shiny, and bright, not too bright, just enough. It hung in the center of the landscape within the empty space of this world —that great mass of light, so immense that I cannot describe it, gleaming in the gulf of space. While watching it. I began to pray, not in words, but in impressions.

The scene passed, and I felt myself moving gradually, going into something, flowing like water. That is the closest description I can give. In a sense, I was the same

fluid as an atom of spirit. Yet I was motionless, with an impression of watching, feeling the flow and the deep motion in every fiber of myself.

An impulse went through me that the journey had ended. This was living in God. The music was keened, high and thin, as if coming from myself. There was no seeing, no hearing, no feeling, just knowing that I was a part of the Absolute, the intelligence that has power and freedom.

Freedom! Yes, that was it. I never had freedom before. This was wonderful; the freedom to move as desired anywhere at any time. Then I knew that it was not the music that had been heard, but a suspension above me like an almost palpable thing; it faded, spiraled upward, and became a part of the sound. Again it was there. It was the softest sound of breathing.

I waited.

“Who is there?” I sent out a vibratory command.

The wave hung in the ether. It moved out and came back like a bolt from space, but I shook it off and waited.

The light became very strong around me, and I knew that I was standing in the center of it, suspended in space, an atom within the light atoms; there was no distinguishing them. Nothing! That is all I can say! Nothing!

I was a part of that cloud of light with a flaming robe around me. Something entered into my heart, and there was flaming bliss, a glorious light that was the devotion, the adoration, aspiration, reverence, the glory of God, and the divine grace which all writers speak about when becoming one with God.

I stood in the center of a mighty, gigantic light, with the current throbbing and pulsing through me.

This was the King of Kings! Lord God! The Lord of Lords! The Almighty! The Absolute! The Supreme Being, the author of all things! The Supreme Creator; The Infinite. The Eternal! The All-powerful! The Omnipotent. The All-wise and the All-merciful. The all-knowing, The Omniscient!

This was the Holy Self, the spirit of truth, the dove, the comforter, and the Spirit of God, the HURAY.

Then I was God!

“Preserve, uphold, keep, perpetuate, and immortalize this moment, my son,” said a low, rhythmical voice within me.

“Ye are blessed, sanctified, hallowed, absolved, and glorified!”

The voice ceased, and out of the depth of myself it began to speak, within the same round tones as of my own nature.

“I am the divine, the heavenly soul, the celestial being—hallowed, sacred, and sacrosanct.

“In my name am I!

“In myself am I!

“In my body am I!

“In all am I!

“I am the Deity!

“I am the Divinity!

“I am the Godhead!

“I am the Omnipotence!

“I am the Providence!

“And I am the trinity, the holy trinity, the trinity in unity, triunity. The threefold unity!

“I am God, the Father, the maker, the creator, the preserver. I create, preserve, head the divine government, and the hierarchy!

“I am God the Son, Jesus Christ, the Messiah, the Anointed, the savior, the redeemer, the mediator, the lamb of God, the Son of Man, the good shepherd, the way, the door, the truth, the life, the bread of life, the light of the world, the vine and the true vine, the King of Glory, the Prince of Peace, and the living VARDAN master.

“I bring salvation to all souls, redemption to those who want it. Atonement for the suffering, meditation, intercession, and judgment.

“In creation I create, mold, form, fashion, manifest.

“In preservation, I uphold, keep, perpetuate, immortalize.

“In atonement I redeem, save, expiate, intercede, mediate.

“I give inspiration, regeneration, sanctification, consolation, and grace.

“I have many names among man. The essences of the Universe, the Holy VARDAN, The Blessed One; Zarana-Akerana, the Infinite Being; Ahuramazda, or Ormad, the Lord of Wisdom; the King of Light; Allah, Buddha, the HURAY, and many others.

“Whoever wants me can have me!

“But many deny me through spiritual malignancy!

“This is the only way I can be denied—and that terrible illness is to rebel against my name in complaints and disharmony.

“This will stop the spiritual growth and keep soul out of its true home!

“Be virtuous, have self-control, self-denial, and enter

into my works whole-heartedly. These are the qualities that make you matchless, peerless, saintly, saintlike, angelic, and godlike, and bring you to my feet and make you a spiritual traveler!

“You are the *Living Master* now! Look into your heart and see! Are you not he, and he is you?

“Who can tell you the way to heaven? Can the clergyman, the doctrine of any religion?

“No, only the VARDAN, the sound of the heavens!

“Only the spiritual traveler, the Godman!

“Only you, Soul!

“Listen to none, but these three! The trinity of yourself!

“You have now realized God!

“You have now entered into the Kingdom of God; Heaven; the heavenly kingdom; the heaven of heavens; Paradise; Eden; the Holy City; God’s Throne; the City Celestial, the Abode of the Blessed!

“Dwell in my bliss!

“This is the ocean of love and mercy!

“I am not a being, a soul, nor a thing. I am God, the unique! That is all the description necessary!

“Who are you?

“You are also God! You are myself! I!

“My first principle is that this true cosmic IS!

“My second principle is that there is no God but me, ‘I,’ not me as you know, but that which is within you, the Self. Therefore all is God, including the lowest of life.

“My third principle is that to have divinity you must dwell in the center of my light and sound; and since light is God, and God is light, then it is everywhere, and has no focal except in each soul. Thus I must dwell in the light within Me!

“My fourth principle is that no truth is greater than the lie, and truth is never greater than no truth, for the latter is the shining ideal which God holds before the soul in his true kingdom!

“You must live for me, but not die for me!

“To die for me means separation. There is no need of separation from me!

“To love me most is to understand and feel the need never to harm nor hurt any of my beings anywhere in the worlds of my body.

“To love me greatly is to love your fellow souls.

“To harm yourself is to complain against the treatment of your fellow beings. And this is ceasing your love of me!

“I love you dearly when you are just God!

“Be guided by love and truth. This is the only way into the heart of the great soul. By loyalty to the unchangeable truth you can hope to be established in abiding peace.

“When I speak, my word manifests somewhere in the world of worlds as truth!

“My word can never be comprehended by mind. It must be taken in by the heart and arouse you to desire me.

“My love and blessings are ever with you. Take care of them!

“The manifestation of truth is my word!

“With the dawn of realization of the unity of life, hatred and dissension within your heart comes to an end!

“Unfaltering love and un failing understanding unites you with all souls within all planes of the cosmic worlds.

“All brotherhood of man is based on the realization of oneness of myself.

“Spiritual liberation comes from the practice of the VARDAN!

“Man, when properly trained, is able to detach himself from the physical body to travel to all parts of his outlying universe.

“Man does not know the actual worlds, or kingdoms inside himself.

“I have loved you more than you have loved your defilements.

“The supreme test of discipleship is to have love for all that lives.

“The root of all that is evil is within yourself. Not within others.

“To give and give only, never once thinking of rewards, is the beginning of immortality.

“No man can become God by fleeing from pain or by seeking comforts and pleasures or by attachments with worldly people.

“Serene detachment is the last step in the separation of soul from worldly bondage.

“Man shall not glory in his own enlightenment, while he looks down upon others struggling in pain and ignorance, holding himself upon a pinnacle of self-righteousness.

“Soul of man is the experiencer of life.

“Man is the wonder of wonders, but he knows it not. If by the grace of the spiritual traveler your spiritual eye is opened, you realize that the true temple of God is the human body.

“For true realization you must look within, because there you have my indwelling spirit. In the Self are all things.

“All transcendent secrets, all heavenly treasures, all divine blessings, all knowledge, all bliss, all love, all things are within the Self.

“If you live in these transcendent realms beyond illusion, you will someday become the Lord and Master of the whole universe.

“To become one with God, one must be brave and active.

“The adepts of the VARDAN, or Word, move in the higher planes of absolute consciousness. They are in the lower world but not of it, and they want to take others into their high stage of spiritual bliss and knowledge.

“Salvation is here and now!

“Unless you find God now and reach the subtle spiritual stages in this lifetime, where is the guarantee that you will do so after death?

“You should not rest on getting salvation after death. You can find the transcendent secrets and know the ultimate reality in this very life, before your physical death.

“True life cannot be had unless, during your earthly life, you cross the borders of death, and, so to speak, are born again on this spiritual plane.

“The VARDAN shows you how to die before actual death, and it releases you from the bondage of karma and *Maya*.

“The infinite is contained in the apparently finite; the eternal resides in the outwardly evanescent; the transcendent-Absolute, myself, is screened in flesh and blood; I, the Supreme Being, am concealed in the human body!

“Whosoever seeks me elsewhere, other than the human body and in the bodies of others, is a fool!

“The real living entity is the soul. It is the soul that puts life into body. All things, body, mind, and soul are



closely tied by strong desires and bound by chains of egoism and delusion. This is the knot of conscious and the unconscious ties. Soul is conscious, all else in man is in its unconscious state. It is the soul that lends both consciousness and power.

“Mind is the essence of the Word, while soul is the essence of myself, the true deity.

“My word is the transcendent and all-pervading form of God; it is my heart and soul, my essence and existence, my life and light. It is my very own being, my very Self, but it manifests itself in the form of divine music, unending and eternal, which is known as the VARDAN, or the sound current.

“The sun that never sets is visible only to the naked soul, and my music is audible to the spiritual ears only.

“My will is one with the word, the infinite and eternal word, which is without beginning and without end; all-pervading transcending all distinctions and limitations, ultimate and absolute, one with existence and life, the final reality of all realities. It is not bound by anything. It is all in all, boundless, infinite, and everlasting.

“There is no writing of the word. It envelopes all space and permeates all life; it reverberates through the range of infinite time, from eternity to eternity.

“In the worlds of worlds there are millions of names for me, but none bring you salvation. My original name is a secret repetition that very few know.

“By the singing of HURAY you can gain salvation. This is the original, genuine, eternal name of myself, which is a secret and transcendental repetition.

“It is my essence and being, my unwritten law and unspoken language.

“Egoism is a deep disease, but *Shabda* can take it away from you.

“The singing of hymns will not remove egoism and vanity; the only antidote for it is the transcendental *Shabda*.

“The name of myself is the HURAY—the all in all. It is the true light name of myself; it is the reality of all; it is the staff of all existence, the light of all knowledge and the repository of all truth.

“My eternal voice is the genuine nectar that drops from this most high plane. It is the true *Bani* that resounds in all space and through all time. It is the true devotion that sings eternal praise of my Absolute Self.

“It is the ocean of bliss and love, the highest, purest and most transcendental. It is the ultimate reality, the absolute supreme being, transcendental, infinite, eternal; it is all in all.

“My voice is the support of the whole fabric of creation; it is the creator and sustainer of all worlds and universes.

“Within all beings and within all things is my eternal word which brings the cosmos into being, which creates the many universes and gives shape to all things.

“All religions state that my word is the creator of universes. My word, my light, does shine among all peoples and lights every man that walks in the world of duality. My word is real life and true light. Ordinary light shows only phenomena, only what seems but the light of my word reveals to you what is the reality behind all appearance. All mystics have recorded their spiritual experiences of it.

“Of whatever creed, race, and caste, all mystics, who

come into the higher spheres within themselves, mention this word, this VARDAN and this light, in their writings left for the records of man.

“In your world, O man, the true light is for you, and this true light is the VARDAN, without which you would remain ignorant.

“For your own being there is no other way of liberation save by my divine melody that draws it up above all matter into the realms of pure spiritual and transcendental planes.

“The true nectar is the VARDAN!

“The word brings you to the eternal life of the spirit.

“The word unites you with me and takes you to the spiritual stage of immortality. This alone is, therefore, genuine nectar and true elixir. This alone transports you to the very core of my life and being. This alone takes you to the innermost recesses of truth and reality. This alone gives you eternal bliss and beatitude.

“The word is real nectar, real wine; but you cannot get its effects by talking or reading or singing. It cannot be described. It is only tasted.

“The adepts are contented only with the real jewel. Religion holds tenaciously to outward ceremonies.

“You can never have true nectar unless you get it from one who possesses it himself. Only the mystics possess this wine of God.

“Only they can give it to others.

“Although the word is within you, the key is with the mystics, the Boucharan adepts.

“Instead of getting the true wine from within, man tries to find it outside in ritual and ceremonies, lakes and rivers, oceans, mountains, birds, insects, trees, stones, moon, stars, and all other places.

“Man is ignorant in the darkness. He seeks the nectar at the wrong place. The nectar is within man, and if man goes to a perfect mystic, he will teach him where to find this wine of God.

“What is truth?

“What is absolute truth?

“Absolute truth is that nectar, that wine of God, that divine melody, the name, the word, the VARDAN, music of the spheres, the *Qualima*, *Nad*, or whatever word you desire to call it.

“It alone is truth. It cannot die or vanish and lives forever, for all ages and times. It is indestructible and everlasting. It is the truth which was, is, and shall be!

“I have finished!”

## **Chapter Nine / SAVIORS IN LIMBO**

It was strange to think that after all this wandering across the planes of God into the regions of the highest realm, I had not found myself at all.

What got me into this region was a lack of attachment. I had an overwhelming desire for God at one time, then gave it up, and in doing so, according to what Rebazar Tarzs said, I was able to get into the pure heavens of God.

Briefly, I wish to say that desires start attachment. After a while, desire fades and only attachment is left. But sooner or later, one will give up attachment and return to the original desire again.

This is the way one reaches God.

Once you form a desire to reach God you start an attachment. When you start the attachment for Him, there is no way of getting away from Him. Jesus said, "Once you have put your hands to the plowshare never look back!"

Lot's wife looked back, and she was turned into a pillar of salt. It meant that she was so paralyzed with fear that she was made solid with her emotions.

We all, now and then, become paralyzed with fear, for we do not anticipate where the HURAY is leading us. We ask ourselves whether we are on the right path, if this is really God, if we have the right teacher, and hundreds of similar questions of this nature.

All of these doubts plague the seekers.

The best way to tell you how to give up attachment is to become indifferent—a very fine point of indifference that enables you, with poise of mind, to see, understand, and know.

When I became aware of the environment again, Rebazar Tarzs and I were sitting on the side of a rocky trail near an escarpment that stretched across the horizon as far as the eye could see.

The walls rose black and forlorn into the sky, and over them came a hot wind blowing a strange humming sound, that Sound which belonged to the higher worlds—the sound of *Bani*. The Voice of God.

Time passed and then out of the desert came a tiny figure riding a camel. It grew and grew until it became a man in a dark, floppy robe and black, broad brimmed hat. He was an incredibly strong-looking man, big and virile with the strength of God showing in his limbs, body, and face. His mouth was a line without lips; his eyes were deep crevices, whose bottoms held a faint gleam of humor. His hands were strong, beautiful hands.

He halted the camel. The tinkling bells of its harness stopped, as he slid off and bowed.

“You are welcome to this land, friends,” said a deep resonant sound that hummed out of him. “I, Shamus-i-Tabriz, greet you!”

This was the great Shamus-i-Tabriz, teacher of the mystic poet Jalalu’d din Rumi of Persia, one of the illuminaries in the mystical history of all mankind. He lived on earth during the thirteenth century and knew all things that one should know about God. Now he was here on some mystic plane in the cosmic universe of God.

“We have been to the HURAY,” said Rebazar Tarzs.

“He has become the Anami?” Shamus questioned, looking at me. “Then he should know all things, but I see by the light around him there are many things yet that he needs to know before being accepted into the ancient order of the Bouchakoun!”

“He will know,” replied Rebazar Tarzs.

“There are times for all things, says the Christian Bible,” Shamus remarked, seating himself: “No man, nor soul, ever reaches the fulfillment of the quest for God. One goes on and on and on throughout all eternity, deeper into perfection and deeper into God. You understood this when I was your master,” he said to Rebazar Tarzs, who nodded. “You will never find God by searching for Him. He is here and now within you! So never search. Just realize this!”

For a moment the strange eyes closed. Then they opened again, fixed upon me. “I am very old,” he said, “older than time, wiser than souls. Here in this world between heaven and the dual worlds, I have spent my time helping those souls who are lost; who have not the courage to make their way into the true region of Muqam-I-Hag.

“Do you hear it?”

I sat motionless, listening to the wind. “Yes, I hear the sound of the winds!”

“There is no wind, young one. That is Akash-Bani, the Voice of God! Some call it Kalami-I-Lahi, a Moslem word for the sound current.

“Time is nothing here. The stillness here is the faint murmuring of that voice which is now occurring within soul. All men can hear it if they stop and listen. Only some perceive it more clearly than others.

“But when most men stop to listen, they hear only the growling of an overstuffed stomach, the pounding of a heart quickened by the pretty shape of a woman, the rattle of wine in their entrails, or the roar of blood in their brains.

“Ah, all men are fools in their earthly form if they have not heard the VARDAN roaring through their hearts.

“What is sex?”

“Only a form of lower communication between man and woman! Man says things with his sexual behavior patterns to himself, to his parents, to his society, such as, ‘Look here, I am a normal soul,’ or many trivial things that, without thinking, are really saying, ‘Look here, I am God; but I don’t dare say so!’

“Man uses sex as a weapon in many roles on earth. It has been used to seal political empires and business together. It is always used to attain prestige or status in society. It is, in a few persons, merely a means of getting a family. It is used to express contempt and to express tenderness and love.

“It is used to protest or punish. Man may tell his mate that he loves her; but by his sexual behavior, he shows that he does not.

“Man uses it as a form of feeling to express to himself that he is a member of the human race.

“Many men live a useful life with it or without it. It is, in a way, a normal function of God’s gift to man, and the best of it is that which is integrated into a man’s overall life, without undue dependence on it in any way of living out the earthly life.

“It is the highest aspect of sex that it should be an aspect of pleasure and not used for anything else. Only



one out of every million men will put it in this category.

“Man feels the need for synthesis, the need to avoid the intellectual and emotional conflicts which have puzzled the Occidentals during the last two centuries on earth.

“The Occidental scientist thought that he had solved the problem when he denied the existence of spirit and of psychic phenomena, or admitted two entirely separate universes, one of which would be unknown, out of reach during his lifetime, and would remain the preservation of dogmatic religion.

“In a sense, Christianity has failed mankind, but it is now beginning to see light, and the true teachings are gradually making headway in the West. Man hardly knew anything about VARDANKAR, the secret science of Tuza Travel, or about the VARDAN, until the Eshwar-Khanewale adepts started making their presence felt in the world of man.

“Faith in dogma has been the motto of the Christian churches. Faith in the Word of God has been the teachings of the adepts.

“The science of VARDANKAR is composed of the Spiritual Travelers, the VARDAN (which is the music of God), and Jivan Mukti, the spiritual freedom here and now, perfect liberation during this lifetime.

“These three blazing truths combine to put together the greatest system of truth ever revealed to the consciousness of man. They are like the three mighty peaks of Sahasra-dal-Kanwal in Tirkuti, (the astral world) which are grouped together to form one gigantic mountain of light.

“These are the essence of the path of the spiritual travelers, and they stand out in blazing light to the very

entrance at the start of the royal highway leading upward into Anami Lok.

“The sequence of these three truths of God are fixed by law. It is not by chance that they come in the order they do, and they must never be tampered with nor modified. The traveler comes first, for he is the *guru*, or teacher; *Bani*, is second and third is Jivan Mukti.

“Salvation is sought by all men. But the salvation of which I speak is different in letter and law than that which is known to the mind of man. The salvation of the traveler is liberation from the Wheel of the Eighty-Four, from all ills of the mortal life, and the ability to come and go among the worlds of the Cosmic order as desired.

*“This is spiritual freedom!”*

“The blind faith of religions is never good for man. In the fifth to the eighth century, the Christian councils, as well as the Moslems, Buddhists, and other religions, crushed the Gnostic believers in reincarnation and other advocates of esoteric knowledge, and blind faith in their leaders became the supreme argument of religions in their respective worlds. Slowly and gradually, the energies of all religions have been diverted toward the physical world and the same rational and experimental approach built up by physical science, which has helped build spiritual knowledge among the mystics of the East.

“A basic difference exists between the two knowledges, a difference which must be taken into account when trying to apply scientific methods to spiritual techniques. Knowledge of the HURAY, God, has but one aim, the opportunity to help soul discover the Ultimate Reality, the Word of God, or Truth.

“Man is free to choose whatever method he wishes in order to achieve this aim, whether it be purely a spiritual method of righteous and selfless life, or the way of the spiritual travelers, who will give you the shortest way into the Supreme Ocean of Love and Mercy.

“The way is a long one, unless the seekers will, by accident or by the pull of soul’s desire, bring the soul into the presence of the living teacher. If the soul chooses other methods to approach the heavenly kingdom of love and mercy, then he will spin on the wheel of reincarnation through eternity, until the day he meets with a spiritual traveler.

“The work that the soul has done to gain liberation is not entirely lost, for it helps to bring him closer to the traveler. Every perfection of himself brings the soul nearer to the divine sponsorship.

“Without the help of the traveler, no man can ever gain permanent relief from the wheel of birth and death. Their eternal motion must go on until their good *karma* earns them the right to meet the traveler.

“Why?

“Because the three links in the golden chain of spiritual freedom must be observed. You cannot get the sound current without the traveler, and neither can you get spiritual liberation without the Word. So you must first meet with the teacher.

“He will help you to connect with the divine Voice of God. None have ever been refused. This is because all who come to the travelers are ready, or they would never have been placed in the path of these great adepts.

“You must first find a real *satguru*, or spiritual traveler, an agent of God, who can tune you in with the Word, the

sound current, and merge yourself into it. It takes one onward and upward into the heights of spiritual freedom. When you have passed the frontiers of the cosmic worlds into the real ocean of love and mercy, you have perfect freedom, and you can come and go as desired across those borders from the lowest world to the highest.

*“This is spiritual freedom!”*

“The VARDAN master makes certain that the *chela* is ready and can be entrusted with the knowledge that he will gain by his travels into the higher worlds. This is necessary because of the great powers acquired by the *chela*.

“This connection between knowledge and moral standards is the distinctive feature of all science and esoteric teachings, a secret technique which is handed down from one high teacher to another, as in the secret order of the adepts spoken about earlier. It comes down by word of mouth, or it is written in such symbolic terms as to be incomprehensible to the reader who is not able to grasp the meaning.

“Would anyone believe that Whitman’s *Leaves of Grass* is a scripture? Of course not. But man is the worm that crawls on its belly until the VARDAN in him is aroused, then he becomes the soaring eagle.

“And would anyone believe that my writings are a scripture? Of course not. But man is the serpent that seeks to feed upon insects, until at last, the *Bani* is aroused in him, then he becomes the beautiful nightingale.

“Two principles in the Occidental world of matter now constitute the complete knowledge of the physical science of men. They are the Quantum Theory, dealing with the constitution of matter and energy, and Einstein’s

Theory of Relativity, which covers modern conception of time, space, and the universe. Indeed a very limited knowledge.

“Man is now learning that he has reached definite limits, barriers beyond which he cannot proceed in the physical. It is slowly dawning upon him that beyond are the great psychical worlds in which his scientific laws and methods are worthless.

“Matter is nothing more than condensed energy. It is made up of electrical waves proceeding out of the heart of God, and these waves are the light and energy which is *Bani*, the Word of God—for all things are made of the Word!

“All then is in error!

“Man knows nothing!

“The gods know nothing.

“Then who knows anything? The travelers know. God gives the knowledge to His supreme sons, who come into the lower worlds to impart the Word to those who seek it.

“After they have given all, they come to this plane to dwell, for like man, there is nothing for them to do elsewhere, nor anyone with whom to further discuss the Word of God, and no place for them to go. Hence, you might say that this is the place where the ‘Saviors are in Limbo!’

“If you would look, you might find St. John of the Cross, Buddha, St. Paul, Hafiz, Rumi, Rama, Vishnu, and hundreds of others. Many that you never heard of, and none upon the earth have even had ideas that such souls existed at any time. Remember the great Mexican God Quetzalcoatl? He is here. That is one example. There are many others here.

“For what reason are they congregated here? This is home to them. They live here over behind that great escarpment, the home of the spiritual travelers. They make the laws of the universal worlds, and they see that all things are kept in order for God.

“They don’t live like man does on earth. Maybe someday Rebazar Tarzs will take you to this mysterious city, but not this time.

“Man has free right to choose his own actions, but he must balance these actions with equal and opposite reactions until he learns that God’s one law must be obeyed. This God holds inviolable.

“The whole purpose of life is to learn how to manifest God in Truth and the Law. The lesson is hard but man himself makes it hard by his ignorance of the law. As man gradually knows his purpose in life and the law by knowing God in himself, his life becomes more and more beautiful; and man gains more power in his manifestation of power.

“The power of man lies in giving. He must learn to give as nature (or God) gives. Each half of a cycle of the wave from the VARDAN eternally gives to the other half for regiving. God forever unfolds into many for the purpose of refolding into the one. Each thing must manifest this universal law of God.

“So man must know the principle of God: giving between each interchanging opposite half of each cycle for the purpose of repeating its giving. This is the law of the audible life stream, the sound current, the VARDAN, or the Word of God; and everything, every being, must manifest this law.

“The outstanding characteristic of the waves in the

sound current is that they are forever interchanging (the going out and the returning). This division of light (really the sound) into a seeming two is manifested in the universal body of God by electric waves of two opposing lights, springing up from the still sea of God's Word, just as waves of water spring from the calm ocean.

“The troughs become crests, and crests become troughs. So long as quality of interchanges continue rhythmically, waves repeat their interchanges. When the sloping sand at the beach prevents this equality of rhythmic balanced interchange, the waves accumulate unbalance until they crash on the shore.

“The same thing happens in the inner worlds, so that the unbalanced waves of the sound will crash upon the atmosphere of a cosmic region, place, or world.

“The pulse beat of God, the swinging pendulum, the inbreathing and the outbreathing of living things, all exemplify God's one law of rhythmical balanced interchange based upon the sound current. Any deviation from that law in the heartbeat of a man, or a world, physical or cosmic, will endanger the continuance of that thing; but where there is a rhythmic balanced interchange between the two compression and expansion opposites, man's life, the life of a universe continues to function at its maximum.

“Despite this, man's disobedience to the law cannot affect the balance of man in his whole journey, for every unbalanced action of his must eventually be balanced. All the storms of the world cannot affect the balance of the earth, for the balance in the universe cannot be upset. The earth continues in its fixed, balanced orbit with so much precision that its position can be determined at any time

to the split second.

“You understand now?”

“Man is on his way to his cosmic goal of oneness with the great God of all things, and he can in no way deviate from that fixed orbit which will eventually take him to his destination of glory in the higher heavens.

“The empty space of the cosmic worlds, welded onto empty time, characterizes the spiritual kingdom—worlds which cannot be defined and studied scientifically from the viewpoint of man (for he has not developed, intuitively, a world which is not billions of light years away but around him constantly)—worlds in which the only reality are waves of sound current. You can then conceive that, on the edge of this spiritual world, the crystallization of thought-consciousness produced the physical universe, in a small portion of which man spends his short earthly life.

“Now it is easier to understand the basic difference between the viewpoint of the introverted mystic, who can see the entire physical-spiritual continuum, the real universe, from the inside, and the scientist, who calculates it from the exterior side. Only the spiritual traveler, who has reached the highest degree of spiritual insight, who has been able to still his mechanical brain and develop his super-intuition, can see that the universe is the non-dimensional continuum which the physical scientists are slowly discovering, in which the only reality is the action of the sound-current and spirit.

“Since the spirit is the sole reality, the study of it must become essential.

“Even though man knows so little about where to start, it seems that we go back to where we started in the



beginning. This is the search for the teacher or the traveler.

“In doing so, just where does man go in order to find the teacher?”

“This is very simple!

“Go inside yourself!

“Not strange at all, for even in your own particular case, did not Rebazar Tarzs appear to you many times before you met him in the physical flesh?”

“The master knows who must come to him, and he prepares that soul to meet with him. This great soul, who is carrying you through this experience, was seven years with his master, myself, before he saw me in flesh. I spent years with my master in the same experience, and Rumi knew me before we met.

“This is true of all those who seek God.

“There are three things of supreme importance to anyone who is desirous of the path to God. They are the spiritual traveler, or teacher; the meeting with the teacher in the other worlds, also in the flesh; and the sound current.

“The soul must first meet with the spiritual traveler, but when he comes to him, then the neophyte must attend *Satsang*. This means that he must converse with the traveler, or *guru*, listen to his discourses, become filled with instruction. He may not ever attend any public meetings like church, and group gatherings, but the point is that he must see enough of the *guru* to become well-informed as to the great truths of the path.

“This prepares the seeker for entering the path. After this, he is ready for the vital contact with the life stream, or Word of God.

“By doing this, the seeker eventually becomes self-sufficient unto himself, and the teacher sends him out into the world to do for himself, perhaps to teach others and be of his own world. Yet the teacher will never leave the seeker. He will be with him, in the Atma Sarup, at all times, as in the past, during the lifetime of the seeker, and will help him during all difficulties, trials, and troubles.

“And in the final stage, he will give the seeker the true spiritual freedom?

“Do you understand?”

## Chapter Ten / FIERCE CHILDREN OF LIGHT

Sitting there in the light, I could not think anymore. Nothing seemed right. According to the standards of the planet earth and mankind everything was wrong.

In this state I wondered if anyone knew anything. Had Bacon, Schopenhauer, Tulsi Das, Omar Khayyam, Sre Aurobindo, Gandhi, Burke, Newton, Shaw, Kabir, Mohammed, Swinburne, Swedenborg, Fox, St. James, Carpenter, Augustine or any of the great thinkers ever known anything?

I thought about all the thousands of books which I had read on all subjects of philosophy, religion, and metaphysics in practically every library in the world; I recalled my talks with the spiritual greats in both flesh and spirit. Yet my memories all came up with something that was puzzling:

What about the entities which surround and bother man so often?

I mustered sufficient strength to ask, “Oh Sri Tarzs, what of those little elements that walk through my sleep? What of those entities that ride the waves of God through the universe?”

Rebazar Tarzs smiled and looked at me with humor shining in his great eyes. He listened patiently to my questions.

“I would think that you would be satisfied with the experience of traveling through the eight worlds and seeing God, the ultimate experience of all!” he smiled

lightly. “Most souls who get such trips are happy with what I have done for them!”

I replied, “Shamus was right! No man knows everything!”

He laughed, shaking the little world where we were sitting. “Jinns, fairies, and demons,” he remarked smilingly. “I guess you will be getting around to flying saucers next?”

“Now that you reminded me, yes!”

“Why do you want to be bothered?” he asked seriously. “You don’t need flying machines to get to the other planets in the lower universes. You just project yourself there!”

“Really? What about all those flying saucers and the things that everybody keeps talking about?”

“Like what?”

“Messages from space people!”

“Mostly psychic junk, but some of it is true,” said Rebazar Tarzs. “Some of the people on other planets need mechanical vehicles to move about the universe, but many of the highly spiritual don’t. They project between planets. You will have this information soon enough. However, there are occasions when the astral entities pierce the veil between the worlds and play tricks with people and make them think there are flying saucers and such things around. Sometimes there are, but often there aren’t.

“There are authentic cases of flying saucers and space people, but now that it has become a fad among the *homo sapiens*, some of the astral entities have seized upon it to be a part of the pranks they play on man’s mechanical brain. They do this by telling men that they are space

people and have a message for whoever will listen.

“If the receiver is at all psychic, the entity can put on a real show by assuming the strange garb of some weird, exotic costume and appearing before a victim to jibber a wild message. The entity might also conjure up a space ship, and by illusion, put the victim inside for a ‘trip.’ For a short time, that person might walk among the people of another planet and see sights not previously recorded by the human brain, but it is all illusion created by a powerful entity for a joke on some poor human.

“This very entity is likely to go back to his old astral haunts, gather up his friends, and put on a roaring party in which he describes his adventures with humans. Those with any sort of ability get the same idea and go out to find a human victim on which to play practical jokes.

“Then, suddenly, many in the human form will be running around with a great deal of clatter about receiving messages from space people. The government tells the people who have been contacted that this is crazy, but those people are certain their government has been keeping something from them about space people. A friction develops between the people and their government. Newspaper editorials are written against the government heads, and the people grow restless and angry over their supposed suppression of truth. Sooner or later, their anger breaks out into a rage against authority in conventional channels, and the first thing we know, there is a small rebellion going—maybe not with guns, but dangerous for the regime in power.

“You can be assured that the entities are laughing hard over the trouble they have started among the humans. It is merely a practical joke to them, and a good one, if you

stop to think about it.”

“Can this sort of thing be stopped?”

“It is constantly being handled. When an entity overreaches its conduct behavior in the other world, it is taken into custody by others in the same manner that a policeman handles trouble makers in the earth world. There are jails in the lower psychic worlds, as well as on the physical planes. Your system of law there is taken from the similar system on the astral plane.

“The police in the lower astral worlds have a different way of handling their law breakers than you do. In the first place, they do not need a large force to patrol their planes. They have machines made of astral fabrics which record the wave lengths of each world and each area within the various astral planes.

“When anything goes wrong, the astral force can spot it instantly, and track down the culprit almost at once.

“There are times when a cosmic misdemeanor is so cleverly devised by a gang of psychic criminals that it gets by the police’s detecting machines. But it will never escape the Lord of that Universe, who will send out commands to take the psychic thugs into custody. This is done at once!

“Sometimes the Lord of a particular plane on which this happens will catch the misdemeanor at once.

“For your information, the Lord of the physical world, meaning the first astral place, who governs the physical world in its hierarchy, has many names: Jehovah by the Jews; Ganesh by the Hindus; Malcuth by the Kabbalah; Adonai ha Aretz by the Moslems. But it is the same God ruling the same world under Jot Niranjan. There are six planes, corresponding to the actual spinal centers below

the neck, which are psychic worlds, and each has a ruler. These are the psychic worlds of the *chakras*, upon which many Hindus base their teachings.”

I said, “Now I can see that there is order instead of confusion on the other side of the veil of life. We are not exactly at the mercy of the psychic criminals, as we are often led to believe by the spiritualist mediums?”

“That is right,” he replied. “Nobody can harm you in any stage of your development or travels unless you let them. Not even the Lords of the cosmic planes could do anything.”

He continued slowly. “Yes, you will know more about this eventually. In fact, you should know everything about this particular subject, for the simple reason that a mystery is a mystery until knowledge enters into your consciousness, and then you have understanding. The psychic is not harmful to man, as he is led to believe, but very helpful; yet it is not something that one would consider to be the means to an end. It is just that if we would get too interested, it would be found that the psychic has all kinds of traps to keep the mind occupied and to keep one from developing.

“This is why you should know about it. To keep you from falling into traps that could spring up along the way to the true kingdom.

“If one has the protection of the spiritual travelers, no harm can come to him. That is, unless he endeavors to do something by his own efforts against my warning. He could fall into a trap and stay there until the traveler decides to let him out. I might do it immediately, and again, I might take my time.”

He continued. “If you had no training in this particular

field, it might be that several traps could be laid for you. And before I forget, sometime soon you will have to strike out alone in these worlds. It is only natural since you, have reached the area of spiritual training which requires no traveler to go along with you.

“Many neophytes are required to go into training in complete darkness to learn what things are hallucinations and what are not. During my training, I, too, underwent this kind of test. My *guru* locked me in a dark room where I meditated for weeks on the gradual weeding out of unnecessary thoughts in order to achieve onepointedness, the perfect concentration of mind on an idea. This was in another life, of course. All conception of day and night, of space and time disappeared. Absolute solitude brought out vividly the lack of self-control. Visions and mental pictures of all kinds constantly floated around the room.

“A long period of time and tireless efforts were needed to dissolve those phantasmagorias and mirages. But gradually, I replaced these visions with a small moving spot, which progressively reduced in size to that of a minute point and disintegrated completely.

“Then I began a number of spiritual exercises, which the *guru* kept sending me, guiding me by telepathic messages, until I was on the right path. Through constant meditation, I eliminated sleep and became free from the perpetual cycle of total physical relaxation to which ordinary men are subjected. I became one continuous effort toward enlightenment.

“The little self faded, and in time, I acquired what you call super-human powers, one of the first steps toward mastership. Perhaps the easiest achievement is the



creation of forms, perhaps you call them ghosts, which can move, do anything, and be at my command. They last until their psychic energies are dissipated. Many of these things I learned, but only as a means to learn God.

“You can do without them if necessary, but sometime, you may have need of them. So I will give you the experience. Gobind Singh, tenth Guru, in the line of successors for Guru Nanak, and St. Theresa, of the Christian religion, are among those who had powers like this. They are among the many who have lived in darkness to find God.

“The VARDAN Master Fubbi Quantz, spent eighteen years in meditation in a dark room before he gave his first public talk on VARDANKAR.

“Now let me get back to the original subject.”

He continued, “One of the things which I developed after becoming a teacher was the art of invisibility at will. I learned how to move among humans without arousing the slightest suspicion or sensations among them. No perception took place, and not even the subconscious of the spectators could register my presence among them. I became proficient at the science of transferring one’s consciousness from one mind to another, from one body to another.

“The deep purpose of my efforts were never overlooked. Those psychic achievements were nothing but stepping stones toward God, nothing but illusions of the sangsaric world. I made greater effort toward Godhood. I developed greater compassion for all those who lived and suffered.

“Gradually, I left behind the world of phenomena and began, under my master’s tutelage, the study of the Void,

in the plane of Deswan Dwar. I set about climbing the endless spiraling path which leads beyond the mystic visions and transcends objects of joy or suffering, finite or infinite, time or eternity, existence, or nonexistence, to the Void where those terms are meaningless, toward the Ultimate Reality. Words, as you well realize by now, are useless; they cannot express the inexpressible.

“Of course, such transcendental illumination cannot, and never will be, communicated; it can only be experienced.

“A true master of the spiritual worlds will never allow himself to make a public exhibition of his powers. Never expect me to act like the many fakirs of India and the pseudo-magicians you find in Tibet.”

He paused, and after a while, said again, “It is against the law of God to do so!”

I stared at Rebazar Tarzs, neither moving nor speaking. His head nodded gently; the great black eyes closed a moment then snapped open again.

“Now has come the time to show you,” he said. “In this world, where the life of the psyche flows freely. Here you can see the fierce children of light and their creator and the terrible things they do to one another. In time you will find these children are of our own making.”

Once more the lids closed over his shining eyes. He sat unmoving, his head upward in the light. His face was utterly inhuman. It was old, yet it was not old; it was old like a tree, a rock, the waters of the sea, the sands of the desert, with a terrible ageless majesty and calmness. The moments passed, and I sat watching him; and I watched as the rush of the wind passing through the boughs of the trees overhead broke the silence. It was really not the wind, but the sound current.

That was all there was in this world; the wind and the sound. All there was inside myself was the thundering and revolving.

And before me was the ancient mark of the Holy VARDAN.

I heard myself saying, "Is it necessary?"

His lids opened again. "Yes, it is necessary," said his voice.

It seemed that I ceased to breathe and that my heart was no longer there; all that was left was a dim consciousness, transfixed and imprisoned. I struggled to break away from this prison.

"I am ready," I said.

"Of course," he replied in words that tore at my spiritual flesh and hung in the air. A sound rose and closed in around us, howling wildly. It was no longer a thing outside me, but within, a part of me, inside like a beating drum. I said quickly: "Are you with me, Sri?"

Only a stillness. Then blackness.

I became conscious of a growing light. Suddenly, I discovered that the light was within me, growing ever greater and greater, until it was a mighty arc-lamp, spreading out into the universe. I saw that light was my body and that all light was my body and that all that was within the world, people, growing things, and minerals were made from the fabric of my body.

My consciousness was in the center of this light, and yet, it was in the things that dwelled therein.

I thought, and that thought became a reality, a thing in my world, and then it grew legs, arms, head, and body and came forth into life!

The power of Agam Lok!

Behold, I was the Lord of a world! Just where this universe was, I did not know, but I was the ruler and absolute creator of everything that took place in it. There were angels, minor deities, creatures of the lower orders, and the four elemental entities; Gnomes of the earth, the Undines of the sea, the Sylphs of the air, and the Salamanders of the fire.

I always thought of them as happy creatures, but they were at one another, fighting. Hatred dominated them. Fierce battles raged through the spiritual ethers of my universal body. The creatures were at war, killing, looting, and raping.

There was no peace in this world of mine. I knew the reason; for as Lord of this world, there was a power coming out of the world above which was of a stronger negative nature than of a positive. I had to overcome this in some manner or other—but then it was realized that this was the lower negative pole, and I had to receive power in this manner.

I, God, the creator, was the power. There was no power other than mine in this world, and all the energy upon which my creatures floated came out of my consciousness, the center of the majestic light, the true light of soul.

When one of the creatures thought, then he had all the power that I, the father-mother, thinker of the creation in this world, had. In this world of my mind was the desire to give creative expression to that one single ideal by thinking it into parts. Desire, as I saw it now, was soul of the mind and the will of mind. Desire, in the light of my mind, was the power quality of mind.

The expression of power to create ideas as products

now lay in the electric action of thinking ideas, at rest in the light of the mind, in two lights of motion which simulated the idea.

All expression of energy sprung from the ocean of stillness and calm within my heart. It sought a point of rest and returned to the condition of resting in the ocean again.

As God, I was the fulcrum of my creatures and of the universe in the body. Neither the creatures nor any moving thing in my universe had power within itself to do anything except through me. All power expressed by man was channeled directly from the Father within me to the father-mother light of the earth and heavens which originally manifested him.

The mechanical principle, the means by which power was expressed by myself as Creator, was in the light of a two-way motion, which recorded two-way cycles that had been divided equally to express the two desires of the power to create form images out of the mind power and to destroy those forms sequentially for reforming.

Waves of motion sprang up from the stillness of the universal ocean. They were the universal heartbeat which manifested eternal life and power in my stillness by the eternal repetitions of simulated life and power as expressed in waves of motion.

There was no place in my world where there was not life. The whole body was made up of cells of light, and this light was composed of the atoms of the universal soul. They were alive, filled with intelligence, power, and love.

Below was the hierarchy of my kingdom. I had three sons who were known as Brahma, Vishnu, and Shiva, the three giant streams of subordinate powers. They sprang

from the union of myself with the mother power and had charge of the lower kingdom. Below them was the king of the lower world, Ganesh, who ruled over the *devas*, *devtas*, *bhuts*, *prets*, generally called angels, and the four elementals previously named.

These existed in the kingdom of my universal body!

But there were other creatures, ugly, malignant, terrible creatures that floated out of the mind stream of the brain into this world. Invisible creatures that attacked man and drove him into insanity, into poverty, into hideous crimes and negative things, which he would never have done under normal conditions.

This was of my doing, of my own nature. The attack upon my own beautiful creatures by my own children. My children? Yes, these terrible creatures were my own children, too.

They were of my own creation. Yes, this was true. I was creating them through the negative stream, through hatred and mechanical habits of the negative nature. It was a stupefying thought, but true. A thought that almost staggered the imagination, yet it was actual truth and there was no denying it. As God, I attacked my own with my own. But why?

The answer was very simple!

As God of my universe, as creator of my own world, I was not free. I created because it was compulsive and mechanical, a part of my nature; and not understanding the true aspect of imagination, I had allowed the creation to go on for years without exercising any control over it. I had created these thought-creatures of hideous nature through hatred, jealousy, and ill will. They had gained control of the emotional nature.

All of which now became very plain.

Before anyone can reach God, or find the Ultimate Reality, he must learn the art of mind control. Too many think of this in the terms of putting a clamp on their thoughts. It would drive one crazy to work this sort of control. But to gain complete control of the mind, there must be a much simpler way. If you have a series of words representing the sounds of the various planes, it is simpler to turn the mind to these words whenever needed to control thoughts. Secondly, if you have been tuned-in to the sound current by a spiritual traveler like Rebazar Tarzs, you just turn your attention to that which is always flowing through you and listen.

The sound current will clean out those malignant children of light, those fierce entities which destroy mankind in a devilish work which is a part of man's own *karma*, because he created them.

However, if one does not have a spiritual traveler in his life, there is another way, and that is by picture control of thoughts. By thinking in pictures instead of words, we can gain a better control of thoughts. By shifting the pictures in the mind to something more pleasant, that which is of a negative nature will disappear.

Getting rid of the thought children is easier this way than by any other method, with the exception of raising one's self from the lower consciousness. These small entities are the things which have bothered man throughout his earthly life, and they are able to create all kinds of obstacles. Yet, they are of man's own making, as was revealed to me during this part of my journey through the cosmic worlds.

When I came back to consciousness, I found Rebazar

Tarzs laughing silently. He knew what I had experienced, for he had been with me all the time, witnessing what was taking place and observing the experiences that were mine—uniquely mine.

“Now you know,” he said.

I nodded slowly. “Yes, I know.”

He laughed again, quietly, silently. After a while he stopped laughing and grew silent.



## Chapter Eleven / THE WORSHIP OF MOLOCH

There is a verse in the book of the *Shariyat-Ki-HURAY*, the Way of The Eternal, which is the ancient scripture of the VARDANKAR that goes like this, “Death pursues life. Is there anything without its opposite? Or any cause without its consequence? Or any light that casts no shadow?”

It is known that your very innermost thoughts awaken hosts that have slept, as sound awakens echoes.

This is the so-called mystery of leadership!

This explains how one gets into the kingdom of God. Arouse the curiosity for God, and one will always have to be out in front of the crowd, seeking God first, and knowing that every living thing in the universe is watching. Not even your innermost secrets are hidden from anything or anybody.

However, there is a warning to all who are ignorant of this fact. Do not under any circumstances ever become angry with anyone who is high on the spiritual survival scale, (or with the Spiritual Travelers). Do not criticize them for any fault or be against them or deride them in any way or belittle them. If you do, you are in trouble.

The true VARDAN traveler is not a man. He is the agent of God, the representative of the spiritual light, the cosmic light of itself. This is truth within itself.

If you should ever ask the spiritual traveler for help, you would likely get silence. If he should agree to help, you might then say afterward that he did not help you . . .

because you know nothing of the methods he used.

The surgeon's knife cuts away malignancies, but the patient protests bitterly against the pain. So if the spiritual traveler, or the teacher, promises to help, take advantage of his promise. But be wary that in the end you are relying on him instead of using your own ability. It is only when you have put forth absolutely all of your own ability that he can help you.

Do not be surprised if the teacher will open the door for you and then close the same door behind you, in the face of your best friends and nearest relatives. Yet there would be nothing, no word, not a gesture on your part, not so much as a hint in the change in relationship. The only way others might find out would be a feeling experienced in the same manner as when a wife, who sees a pretty girl approach her husband in a confidential manner, realizes the feeling that passes between them.

You can never expect anything from the master except benevolence.

"Moloch," said Rebazar Tarzs. "Do you know what the worship of Moloch is?"

I shook my head.

"Moloch was a pagan God for one of the ancient races in the Middle East, long before Christ. It was represented by a gigantic metal monster that took in through its maws money, gems, wealth of all kinds, and even pretty virgins, during a ritual. It was a dishonest practice of religion done by the priestcraft."

We were walking through a forest, and we stopped by a blue, bubbling spring to drink of its cold waters.

When I got up from my knees from drinking the water, there stood beside me a wonderful looking man with a

long, gray hair and beard and deep brown eyes. He must have been in his late thirties, square built, about five feet, nine inches tall, with a square face.

“This is My Lord, Yaubl Sacabi,” said Rebazar Tarzs.

“He is one of the great VARDAN travelers from the city of Agam Des, the greatest of spiritual cities on the Earth planet.”

The magnificent being smiled sweetly. “You were speaking of Moloch, Tibetan? Is it not true that man is still inflicted with the same terrible disease? The worship of personality?”

“This is true, My Lord,” replied Rebazar Tarzs.

“The true teachings never emphasize the form, but the formless. Neither do the true teachings ever interfere with individual freedom, any more than God interferes with man’s free will. The greatest good for all prevails always. The secret of God has always been a secret, until it is discovered by the individual. God is just as secret to man today, as electricity was to Thales, Gilbert, Faraday, and all others following them, who individually discovered just a little about electricity. It has always been there, but Edison had to find it, and finding it workable, give it to the world, to use or misuse. Yet electricity is not confined to the world. Neither is God confined to one world.

“What has this got to do with the worship of Moloch?” I asked.

The reverend VARDAN master explained. “If you worshipped man, then you are worshipping Moloch. If you worship the personality, you are worshipping Moloch. Compare this with what I am telling you.

“If you would look beneath all things, God is to be found. Worship God in the many!”

“Why has God been kept a secret?” I asked.

“Who has kept the secret of God?” he replied. “The priestcraft, of course. But was there any need for man to keep it from himself? He could have investigated and found one of us, the spiritual travelers. No, he was too busily engaged in murdering his neighbors ever to look for God. He was too superstitious to dare make any attempt, afraid of being mocked or burnt for heresy. Even today, nine-tenths of mankind will mock you if you speak of the existence of God, and the remainder will try to put you in a mental asylum. Some will curse you in the name of their religions, and some will believe you for selfish reasons. Selfishness prevents discovery of anything worthwhile. Look at inventions. No worthwhile discovery has been made by those working solely for profit. Those who have brought forth something for their fellowman have found that the greatness of the discovery has paralleled the degree of unselfishness of the discoverer.

“Selfishness makes people mentally blind. That is a scientific fact. Look at this!”

The forest around us suddenly changed into a cinerama of pictures of a great scene where stood a monstrous, hideous brass head on a platform higher than treetops. Around the brass head were dancing women, completely nude, except for oriental headdresses. Guarding them were white-robed priests with headbands that had a serpent’s head rearing up in front.

Millions of frenzied, screaming people surrounded the altar, shouting for their great God Moloch to help them. Occasionally a nude dancer would leap into the open maws of the brass creature to disappear screaming into the flames.

“Moloch,” said Yaubl Sucabi, “was a worthless worship! Black magic at its worse. A set of spiritual criminals making use of the *Kal* power in its crudest way. That is what you call Satan, the devil, Lucifer, Mammon, Baal, demonism, black mass, witchcraft, or anything you like to call it. Until man became aware that God was within himself, such practices continued, in every land in every universe!”

Fascinated, I watched the scene while he talked. “I warn you that you must always go forward. You cannot turn back now no more than Galileo could, once he made his discovery. I speak of the physical impossibility—putting a chick back into its egg. I will try to explain, for the crossing of the Himalayas would be much easier than the task any seeker undertakes once he sets out to discover God. It is physical—absolutely physical—but not as you understand physics.

“If you fully exhaust yourself in one field of endeavor and resign, ready to give up, one day you will awaken to find yourself interested, refreshed, and ready to take on another duty.

“It only proved that you had exhausted your energies in something that had no further possibilities for your abilities, and you could not return to it and live.

“The same holds true when you start seeking God. You can never return to your old world and live there happily. Perhaps you could have lived out your life there to its fullest conclusion, but not likely. When you decide to go forward, you have first to prove that you are fitted to discover what you seek; and there is no way to prove that except by doing it. Like men engaged in an experiment with unknown forces, you will be in constant danger,

maybe to your life, and to your earning ability, and to your moral reputation.

“In spite of all danger, you make your greatest discovery of the secret of God, and then you evolve into a higher spiritual stature. But can you think of any man who ever discovered anything worthwhile who did not have to cope with mysterious obstructions placed in his path?

“It is like going uphill. There is a law of gravity against us. The desire to go uphill to discover God, that is the impulse of life, and there are those who constantly study the laws which govern it. Those are the ones whom you must learn of, although we never become friends in the social sense of man.

“The downhill pull, the activity of ignorance, prejudice, passion, superstition is the law of death, and there are those who study that, revel in it, and identify themselves with it. They are the enemy, and they are deadly dangerous.

“All men who have made a great discovery have done so in hope of benefitting all humanity. Perhaps the chemist who found poison gas intended it for beneficial use. It is the misuse of the force that makes it evil, and it is possible to misuse any force of God—forces of electricity, chemistry, religion, and thought power.

“Therefore, those who study life and who have made discoveries of the many secrets of life, of the universes, of God, are obliged of themselves to guard those secrets, because there are others who would use them for evil purposes.

“There are those who study death who are in no less communion with the spiritual forces than those who

study life, and they are equally wholehearted in their persistence, as you can readily understand if you remember how gravity opposes every effort to rise upward. Check the analogy and recall how great teachers have been attacked, vilified, and very often murdered.

“If a man makes a great medical discovery, the charlatans pounce on him and use it for their own enrichment. Do you now see why they who know God and His secrets are obliged to live in secret and hide their knowledge from the world? They could not dare release their knowledge, except to individuals whom they know and trust.

“Morals depend on character, but character never depends on morals. A man’s religion never makes any difference. You see this constantly happening in the earth world.

“To pursue evil, man must have evil tendencies, which will increase through cultivation as he becomes more responsive to the impulses that govern evil.

“Only those who have good character pertaining to the path they choose can succeed in the end; and though a weaver like Kabir can become a poet, it was because he had the poet’s nature. In the same way, only those who have the necessary character can find God or be received into the planes of the other worlds.

“Wisdom can neither be bought nor sold. Wisdom is like a virtue, which, if man or woman should sell it, could never have been virtue.”

“Who are the saints?” I asked curiously.

“Great souls,” he said. “Wisdom avoids vanity. Was Lao-tse vain? Or Bacon? Or Mozart?”

“The saints, to themselves, are ordinary men, too fallible, beset by their own perplexities. Our problems are simple to the saints, because they mastered such elementary conditions as ours in former lives, which is why they are called saints. They have advanced to the greater problems.

“Is any contour of a new world quite the same to you, or are the old associations as important? Values have altered as you rise on the spiritual path.

“It is the same with all life, everything is evolving into something else. Would you like to live in the same niche as you did ten years ago?

“The proof of a man’s authority is in its consequence. There is no authority from without. All comes from within. But they are rare who recognize authority, and they are still more rare who have the courage to obey the call from God.

“Truth, once released, can never be suppressed; although it can be limited and misused. Look at Galileo, who had only the inner authority for his discovery of the earth’s movement. The Establishment forbade this. They forced him to recant, which he did, for he was too sensible to become a martyr to flatter his ego. But his truth had already been released and could never be withdrawn.”

I asked, “What happens if a man should see God and fail in his duty?”

“He would never completely see God. He might get very high on the ladder of spiritual success and fail. This is the source for the legend of the fallen angels. It is the same thing as the man who fails as a surgeon, a philosopher, a scientist. Is he not worse than the ignorant



if he has envy, hatred, and malice in his heart? He becomes dangerous; and although the spiritual hierarchy might exclude him, God is always willing to help him return to the path again.

“He might become the leader of the enemies of light, and his lack of integrity excludes him from the society of Saints. It is really only his weight of guilt that holds him off.

“He can call upon the *Kal* power to seek to justify himself by deeds. He can use his intelligence to smother light (if that is ever possible) and identify himself with all negation so that he might attract to himself all those too unwilling or too stupid to resist. See the picture of Moloch there?

“That is an example of what I am speaking. They will spend age upon age trying to smother truth, but they will fail each time. Rasputin also is an example of this. The Western mind of the Earth planet, being the open mind, is subjected to the tragic error of trusting Oriental leaders who seek power behind a mask of peace!

“How can you tell when the *Kal* power is greater in one man than another? You may say to him, ‘Bless you,’ and he will try to use the blessing for a stick with which to beat you. If you say to him, ‘This is truth,’ he will start working his mind at once to prove it is not so. If you say, ‘Love your enemies,’ he will go to work to make some enemies, including you, in order to have someone to love. Show him money, and he begins to think how to get that money from you. Make peace in your household, and he will proceed to try to break it up. He thinks vice is a virtue and virtue is a vice.

“Teach man the laws and forces of the universe, and he

can turn them against his master. Teach me spiritual knowledge, and for every one desire to use it rightly, I shall have a thousand impulses to do the wrong thing. Persistence in thinking the right way about God will halt all such impulses.

“Each step of the ladder upward man takes, he must choose all over again on which side of the ladder he will climb. Will he take the virtuous side or the non-virtuous side? For every beam of light, there are at once a million shadows. Nobody has to tell the shadows where to find the light, for they are created by the light, and by the very virtue of the light, procreate non-virtue. Moreover, the shadow would smother virtue if it could.

“The true spiritual traveler is he who knows that nothing can be taught, although the leader easily can be assisted to discover what is in himself. Other than this, there is no knowledge of importance, except that which is in himself is everywhere.

“When the master meets with the true *chela*, they know one another. How do they know? Tell me, how does the horseman know a good horse, or the hunting dog know the huntsman? No words are passed between them, but the teacher recognizes him in whom the seeds of wisdom have been planted.

“You must have perfect freedom. The God freedom is that freedom of which I speak. You must make your own decisions for yourself, and there is only one true guide who is experienced. That is experience itself. For every ten who fail to stay on the path to God, only one succeeds. Some who fail are jealous, others vain, and some are full of malice.

“It makes no difference what decision you make, nor

the course you take, you will not meet with universal favor. Though you turn to the right or to the left or go ahead or turn back, there will always be a critic to advise you to the contrary.

“You are forbidden to talk even of what is known. Grudgingly, little by little, you are taught some fragments, and then you are put to wearisome long tests to demonstrate that you can refrain from using what you worked so hard to get.

“All within the dualistic world is a riddle. The word *two* is a riddle, until you divide it into one plus one. Of every ten who tread the middle path, there are nine who turn aside through avarice, though it may not be for money or passions.

“Those who tread the middle path truly avoid vices, having found them in themselves, so that they can know their habits and become temperate in judgment, throwing no stones to break the windows of the soul.

“Pain and pleasure are opposites of one emotion. Friendship and enmity are also opposites of one emotion: you hurt your friends and soothe your enemies. If you are sentimental, you will do anything, except make a fool, of yourself by being sentimental.

“When you come to a decision between right and wrong, act, do not wait for approval. If you do right, it will add no virtue to the right that friends gave their assent beforehand; rather, it may give a false friend an opportunity to strengthen his attachments so that, ultimately, you may listen to him to your own sorrow and undoing.

“If you do wrong, it will harm you not at all that your enemies rejoice. For proper motives will protect and

preserve you in the end, and it is well to have your enemies uncovered. Be your own judge; but commit no trespass, watchfully remembering that where another's liberty begins, your own inevitably meets at its borderline.

“Would you ask a musician to make inharmonies in order to teach music to you? Or must you think in terms of music before the musician's thoughts can read yours?”

“The spiritual master is like any true musician or poet or sculptor, for he is always trying to stir humanity. Artists can only reach people who respond to artistic impulses; others seem to look or seem to listen, but art means nothing to them and they neither criticize nor praise. We breathe out our principles. There are those who have self-interest and interfere in every detail of our lives, and the first thought we have is that it is an act of God.

“You may notice that, in the earth plane, benevolence and altruism and the spirit of inquiry are increasing in quantity as well as quality. This is because it makes no difference whatever a man's religion or his politics may be, a principle is universal, and whoever comprehends and begins to live by this principle will presently burst the bonds of his religion or politics, exactly as a tree root bursts the rocks in which it grows.

“Every man goes forward on his own responsibility. There is no escape from it. Since no two men think quite alike, there is always independent judgment. The travelers never interfere with anyone, unless he reaches out to them.

“They prefer to guide valor and integrity and character into the proper spiritual channels. But how can this be

done unless the individual is willing to be guided? The teacher is like a musician who plays harmonies for you to follow if you can; and just as Beethoven could not compromise with those who did not understand him, who detested his music, neither can the traveler compromise. It is for you, or for anyone else, to agree or not as you see fit.

“The master hardly foresees anything in the earth world, for he is aware that all is now, in the instant of eternity. He never looks for anything in the future. He prophesies no more than a musician foresees the effect of music on an audience. He merely plays the harmonies, and emotion does the rest. True music, like the VARDAN, appeals to the inner emotion more than ever; it stirs the spirit in men who catch the inspiration. And the power which I have taught you to use is many times more subtle than the rarest music. Let it only reach man in a moment when his finest thoughts are active, and it will rend the veil between him and his own reality. Then he will do the right thing always.

“I tell you, nothing matters to you except what you think and what you do to others. If you expect to win praise for what you do and adulation in return for what you think, you may as well give up doing and thinking, because the world will only praise what pleases it and will only tolerate what does not cause it the necessity to think. It stifles thought with ostracism and bayonets, then flatters itself on its wisdom.

“You must learn not to discuss the teacher with others. Not that it injures him in anyway, but gossip is a rolling stone that runs downhill. Many a man who was climbing uphill has been hit by that stone and discouraged. Some

who are nearer the bottom, where the stone has more impetus, are crushed.

“Before you leave, I wish to ask one question,” he smiled gently. “How wise are you?”

I shook my head. “I do not know,” I replied.

## **Chapter Twelve / THE TIGER'S FANG**

The road back is often more difficult than the way to the Kingdom of God.

The great message of existence that one gains in his journey through the cosmic universe is that he never dies. One also learns that this has a connection with the atoms of the universe. Everything around us is composed of atoms; myself, you, and the very air you breathe.

The tiny atom has become the Tiger's Fang, for it can be used either for man's benefit or his destruction. If we stop to think about this for a moment, we shall understand. Because atoms are so small, their numbers must be exceedingly large. Under normal conditions, a human being breathes about a pint of air with every breath.

This means that about sixteen times in every minute we inhale and exhale air, and that we are taking in and letting out no less than 25 billion atoms each time.

It is possible that we breathe the same atoms that all the geniuses of the earth world have breathed in it their lifetime here. This is astounding, but true, for every atom which has been in existence since the beginning of this universe is still living.

This is what we call the Living Truth.

No atom has ever been destroyed that we are aware of. This is the genuine God power, the Truth of Truths! The science behind the science of truth, or the search for the ultimate reality. These tiny atoms are souls, the intelligence, the power, and the presence from the

gigantic ocean of love and mercy, in the nameless region, the Anami Lok!

These atoms are given movement through the power of the VARDAN, the VARDAN *Dun*, the Word of God, and through the movement of the lower powers in the dualistic world, that which we call the *Kal* power. They can be manifested into being, into materiality, crystallized for the external senses.

This is as astounding to the minds of laymen, who think of God as a mysterious deity who sits on a throne in heaven, controlling all lives by the threads of fate. Most of our ideas about religion come from the old mythological pantheism, which includes the humanizing of elements.

The energy of the atom is the wonder of all. It is the power of God, and nobody has yet understood what this is. Yet the mystics knew centuries ago, but because of jealousy, and the lack of understanding between them and the scientists of the physical elements, nothing could be developed outside their own realm.

Also, because of the persecutions brought on by the religious fanatics, the mystics kept so close to themselves that nobody could understand what they were doing. They did not tell the outside world of their discoveries. They could have been murdered for letting out such controversial data to the public.

I came to one conclusion: as long as we try to deal with all powers, we are wasting time. We must stop searching, seeking, and desiring for anything! Then all things will come to us!

The power of the mind is the thought power. Did we ever get anywhere by trying to manipulate thought? Not



one person out of a hundred can do this, but it is easier and more important to learn to handle the emotions.

The emotions represent the love element in man. Therefore, man must control feelings, and by controlling his emotional nature, he will have a clear mind and the ability to think.

The Word, or *Bani*, is the true element of the life force, the little atoms which spin within us. This is truth, the essence of God. We control it via the emotional body, not by the mind, because the emotional body is the middle body of man. The emotional body is that which stands between the physical and the mental as the balance. It is the middle way about which Buddha talked; it is the elemental force of Christianity and the devotion that Mohammed demanded of his people; it is the music with which Guru Nanak, Tulsi Das, Hafiz, Rumi, and Shamus-i-Tabriz have filled their poetry, and all religions have used as the cardinal element of their teachings.

The masters on the path of VARDANKAR have all strongly emphasized the realization of God. Let us analyze what has been said here of God-realization. The basic idea is that God becomes real to the devotee, so that he can sing: "I know the one God, the omnipotent Father!"

When you come to a true teacher, it is his responsibility to make you see God and hear God. If he cannot do this, then keep seeking, for he has not fulfilled the requirements of a true teacher. No man can know God until he has consciously realized God. Anything short of this is more or less speculative, imaginary, visionary, and imperfect.

One more point on this subject: Churches, formal

religions, cults, and groups advertising themselves as mystery schools belong to the immature period of human thought and evolution which, we might say, is the childhood of the race of people on earth.

I love the Chinese philosophies because of a certain element of delicacy and mystery about them—but on the other hand, most of them are dead schools of thought today. Anyone who enters a house of worship in these times of high vibration can feel the deadness suddenly descending upon him like a weight against the spirit; and it holds soul in a deadly vice.

The individual must be free. This is one thing which the master recognizes in all men. He never informs, instructs, or points out anything differently, but he sends his messages to others by wavelengths.

When I became aware of the environment again, Rebazar Tarzs and I were sitting in a small inn in an ancient little town in Persia that looked like a place out of a Biblical scene.

The surroundings were hot, dirty, and filled with dust. The people were small in stature, undernourished, and quarrelsome. It was the thirteenth century, and none of these people looked as though they would make spiritual history.

This was a world on the past time track, which had been drawn back by Rebazar Tarzs in order to let me see what the Persian mystics had to contend with. I could feel the excitement pounding within me.

A slender, bearded man in a gray turban and robe strolled into the inn. His dark, penetrating eyes stared at Rebazar Tarzs. He smiled, as he crossed the room to greet the Tibetan.

“Jalalu’-d-Din Rumi,” said Rebazar Tarzs simply, introducing the strange, mystical Persian poet of the thirteenth century.

“Wine for thee,” said Rumi in a melodious voice. “Drink up!”

The Tibetan and I ordered goat’s milk instead. Startled, the great poet stared at us for a moment with a penetrating gaze. “Every man to his taste,” he said finally. “But I don’t know how you stomach it.”

“Where are we?” I asked.

“Shiraz,” Rumi replied. “One of the greatest centers of culture known to the world in its day, but it has now fallen into disuse and ruin. During my time, the poem was developed to its finest art in this city. On one occasion, one of my poems was read to the Prince of Shiraz, who fell into such ecstasy that he rent his clothes shouting, ‘If only I could have written that!’

“The poem was used to develop the expression of glory and love of God. I loved God so dearly that I wrote 26,000 couplets in one work alone. This is called *Masnavi*, and it is arranged in six parts, or books, dealing with the mystic side of the Sufi philosophy. All are in a series of stories containing spiritual maxims and interpretations. It can be compared with the *Book of Proverbs* and the other books of the old *Bible*.

“One of the books is called the *Song of the Reed*, and it is the soul’s song of its love for God and its longing to be reunited with Him. It is the keynote of the *Masnavi*.

“Do you know how long it took me to write this volume? Thirty years of work, both day and night. In addition to my teaching of hundreds of devotees, I was the professor of philosophy and law in four different

colleges in the Quran at the same time.

“It wasn’t work. It was pleasure. God’s work is never labor, but that which is done by the soul for the purpose of becoming one in that divine bliss again.

“Man must live with understanding. This is not an emotion to be dissected by the physical scientists, but the expression of thousands of yearnings in the past lives of each man.

“Now I will give you a story which will illustrate a man’s love for God.

“Many centuries ago there lived in this town, then a village under the Mongol rulers of Asia, a shoe maker, who believed that he had a great love for God. He always boasted that others were not as great as himself, for God always talked with him. This is a strange habit of those who have never seen God or have never known Him. They always boast of their ability to talk with the Almighty Father like we talk here at the table.

“This man grew bolder in his boasting, for the reason that nothing happened to him. God did not come to him during meditation and tell him differently, nor did he receive any punishment for it. But his great talk was gaining business for him, because everybody wanted shoes made by the Holy Man who talked with God.

“The prince of Shiraz was a true devotee of God and loved him dearly. The Prince meditated regularly and desired to walk in the path of the light. He ruled his kingdom wisely, but he was disturbed by this talk of the cobbler that kept reaching his ears. So one day, he dressed himself in a commoner’s clothes and called upon the cobbler to order a pair of shoes.

“During his discussion about the shoes, the Prince

asked the cobbler about God.

“ ‘Ah, yes,’ the cobbler said in a tone that rang with contempt of a superior person. ‘God comes every night and tells me what to do. And sir, you know he often asks my advice on the problems of heaven.’”

“The prince wondered at this, and during his meditation that night, the Lord of Lords appeared. ‘Prince,’ He said, ‘I am the Lord of All. You have been faithful and fulfilled all obligations here on earth, but now that you have a short time left there is one thing that you can do to assure your entrance into heaven!’”

“The prince said, ‘I am your servant, O Lord!’”

“ ‘You are too humble, my son. This trait must be balanced within you. I am going to give you an opportunity to do so. You are to go into the forest and seek a tiger, and upon finding its lair, go to the boastful cobbler of this town and order him to seek out the tiger and bring back its fang. Do all in secret!’”

“The prince was puzzled, but joyous, at the opportunity to serve the Lord. He dressed himself like a hunter and went into the forest alone. He found the tiger’s lair and returned to the palace, ready to carry out the Lord’s plan. He sent for the boastful cobbler and ordered him to get the tiger’s fang.

“The cobbler trembled like a leaf, but he knew it was death in either case. He decided to risk trying to get the fang. That night, he sought out the lair, found the tiger asleep, and tried to kill it with a knife. But he failed and only aroused the beast.

“Just before reaching the village limits, the cobbler fell from exhaustion and awaited the attack of the tiger.

Instead, the Lord appeared to him. ‘Boastful one,’ said

the Lord. ‘You have failed me! While I let you talk of knowing me intimately, you have failed me with the Prince. He will now kill you!’

“ ‘What shall I do, O Lord?’

“ ‘Go back to the prince and tell him that you could not capture the tiger and pull the fang. That is all!’

“The cobbler went to the palace, ready to die, but as he entered the courtyard, he kicked an object in the dust. It was found to be a tiger’s fang, old and half-decayed. A cunning plan entered his mind and he took it into the palace and presented it to the prince.

“The prince recognized it as a play object belonging to his children. He was outraged, but could do nothing, for the cobbler had returned with a tiger’s fang and a story that God had sent him to the prince.

“He was dismissed and went back to his shop a chastised man, knowing that God had given him the lesson he needed in his life. However, the prince suddenly became boastful, telling all that he was intimate with God and talked nightly with Him. The cobbler never again said anything that sounded like the person he was before this occurrence.

“The moral of this story is that one should first pull the tiger’s fang before telling the world that he is the killer of tigers.

“This is true of all the seekers of God in the earth realm today. They boast of their intimate knowledge of God, and so far, they haven’t even found a part of Him—not even an old, decayed tiger’s fang which would indicate that they even knew the tiger existed.

“Filled with platitudes and boasting, the priestcraft, philosophers, scientists, and metaphysicians are telling

the world that their knowledge of God is greater than that of their fellow men.

“They are unadulterated liars. I say this without hesitation, and I stand ready to back up my statement. Ask any of them if they know what the VARDAN, the Word of God, is? Ask if they have seen the light? Ask if they know the realization of God?

“The whole pack of them will start spouting something they have read in the scriptures, and this is what makes one annoyed at most of those in the category just named. They quote Jesus as their authority, and they scream about His love for each of them personally.

“The real Jesus never had any of the hocus-pocus surrounding Him that his followers 2000 years hence have tried to make of his character.

“Jesus was a man, a real man! None of the pallid, pale, professional money grubbers of the earth world today would understand His message if he should suddenly appear among them.

“Call Him anything you like. Love, the Christ-Consciousness, the Nazarene, the Logos, the Bread of Life, but it makes no difference. He is anything that you can think of and more, too. However, do not put Him in a special category, for all saviours and prophets who came to earth to help mankind did their part before they passed on to the glory of the heavenly kingdom.

“The only thing wrong with the followers of a saviour is that the majority of such people are ready to fight you to the death if you so much as say one thing against him. All saviours are great because of their union with God. All saviours have a disregard for opinionated men.

“What does a master care about the opinions of others?

Nothing, except when others begin to get so fanatical about him that they try to own him body and soul.

“He leaves them alone and goes elsewhere, where people treat him like a fellow being. The masters do not want worship, nor the love which will own them outright. They want to keep balanced and never enter into trite or conventional conversation about God. A master is capable of talking without any explicit reference to God in such a way that his statement gives greater glory to God and arouses a greater love for God than the observations of someone less holy, who has to strain himself to make a connection between men and God through a lot of hackneyed analogies and metaphors, so feeble that they make us think there is something wrong with their faith in their religion.

“Until man comes to the point of being a channel for God, the world will be filled with contradictions. The things man loves and creates are only toys compared to the true love of the Supreme Being. When we think there is joy in the toys, the emotion turns to sorrow; and just when they are beginning to please, the pleasure turns to pain.

“Any lover of God is the conscious co-worker of the divine plan, and speaks as if inspired by God, because God works through man as the extreme polarity. This is like the power from the powerhouse that works through the connected light switch in the house, but the switch is neither the power nor the powerhouse. Similarly, God works through each of us, especially if we are allowing ourselves to be channels for spirit. But strictly speaking, we are not God Itself in a matter of words. Only the state of consciousness is God, in the pure sense. To assert oneself as God, is, strictly speaking, misleading.



“Christ taught, ‘Not of myself, but the Father (spirit) within me does these things.’ If, however, one says he is God, then he can be God, for God is all and everywhere. The creation is an expression of God, so whosoever is addressing anything in the universe is none but God Himself speaking, and He is speaking to Himself.

“So long as one is in the body consciousness, he may see God working through himself. If, however, he rises into God-consciousness and returns to the body consciousness, he may feel that he and God are one.

“Christ stated, ‘I and my Father are one.’ If one remains constantly in Godhood, how can he say he is God? And to whom...as all creation is God Himself? Listening to the sayings of a Saint for a long time and loving him is a helpful factor. We may say we love the spiritual travelers, but we must keep the commandments to prove it, which means we cannot enter into the kingdom until we are born anew.

“A man who has developed in a certain way while in a lifetime will remain in that stage of development and progress after physical death. He who has not developed while living in the body, although loving the holy ones, will develop during his stay in the other worlds, but he must come back to do it again. This is true, because the teachings are purely a practical subject of knowing self by self-analysis. The travelers do not hold out hollow promises to their devotees. They always tell them to attain God in a lifetime; for if you do not attain God in this life, where is the proof that you will achieve it after this life? While living in the flesh, you can develop God consciousness. This is the golden opportunity so make the best of it.

“The travelers work under the direction of God directly and assist, rather than show, souls the way back to God. God works through the saints and travelers to carry on His work through the many planes of the cosmic worlds. There are other poles through which He works, but the travelers have full and direct relationship with Him and work at His call in full consciousness. There are two categories; those who work in full consciousness like the travelers, and those who get some God intoxication and carry out a plan of their own, which they believe is in accord with that of the divine power.

“Sink the ego and sit in accord with all the glory of God. Can man do this?”

A fight between two, wild shaggy men interrupted the words flowing from Rumi. He looked up and watched them tumbling about the floor of the inn. Smiling, he said, “Let them fight. Let them kill one another. That is their free will and their burden, and it is not for us to interfere unless we take upon ourselves a part of their *karma*. Not that we should never feel the lack of sympathy, but we should never invite ourselves to take the burden of another.”

A robed man appeared in the door and called to Rumi. “The prince is calling for you, sire. He wants to hear the Word of God spoken from your lips.”

“I go now, for the unwise calls to hear the wise,” Rumi remarked dryly. He got up and walked out of the inn, leaving Rebazar Tarzs and me watching the fight on the floor.

Then the Tibetan arose and left with me following.

We stood talking for a short time on the edge of the world.

He said, “Few there are who can know God and *guru*. God is all, and the extent of His omnipotence cannot be measured. He resides in man as spirit, and He is always present in him. God does all His work invisibly at all moments of day and night. Little does the recipient know how God does His work, and he still longs to see Him and be with Him at all times.

“Very fortunate are those who realize that Truth is from a perennial source, which is invisible, and at the same time, visible in the spiritual traveler, the teacher. The teacher is the first to recognize the potential in the *chela*, and the *chela* finds himself germinating in spirit. This is the divine law that a few hint at, but few ever know. Remember all that I have told you!

“Fortunate are they who become the smallest tool in helping with God’s own work!

“I am always with you!”

We stepped into the boat at the shore of that bright cosmic sea, and I took a seat while Rebazar Tarzs took the tiller. We went scooting over the waves to the tune of a spanking breeze, over the sparkling waves of millions of tiny atoms of souls, to where we had started this journey.

This is all that I have to tell you. Many of the details have been left out . . . not purposely, for there is not room nor the vocabulary to express that experience.

This was my experience!

This point was strong on my mind when the far shore where the waves lashed the sandy beach came into sight.

We left the boat there.

The VARDAN master and I started walking up the beach together.

We have never parted.

## A GLOSSARY OF VARDANKAR WORDS AND TERMS

(See VARDANKAR Dictionary for more complete definitions)

### A

**Acolyte** The first degree of initiation in VARDANKAR. The *chela* receives this first initiation in the dream state and is put under spiritual discipline at the first stage of responsibilities, prior to formal acceptance into the reality of the spiritual worlds through the Living VARDAN Master.

**Adept** A VARDAN Master, one who has attained proficiency in the art of Tuza Travel and has become a member of the Ancient Order of the *Boucharan*.

**Adi** The beginning; the unknown Deity.

**Adi VARDAN** The primal God-force; the true force of that spiritual essence of God by which all life exists.

**Adi Karma** *Karma* not earned by the individual Soul; that *Karma* that was established by the lords of *Karma* in the beginning of Soul's journey in the lower worlds.

**Adi Margatma** The primordial *Margatma* of Tibetan origin. The line of mastership, originated in antediluvian times, has been handed down through the centuries by the VARDAN Masters by oral secret teachings to those who were initiated into the Order of the *Boucharan*. The Rod of VARDAN Power is handed down to his successor from the Living VARDAN Master when his time ceases on the physical plane. The day of the passing of this power is always on October 22. This power is symbolized in the nine *Dyyani-Margatmas* who are the rulers of the physical universe. They are discussed in the sacred scriptures of the *Shariyat-Ki-HURAY*.

**Advaita** The non-dual, the non-duality which lies beyond the worlds of duality; that which the VARDAN calls the true spiritual worlds, the universes of the God-realm; that which is beyond the psychic worlds.

**Agam** The inaccessible region, the *Agam Lok* which is next to the highest spiritual world known.

**Agam Des** Spiritual city in Himalaya Mountains where live the *Eshwar-Khanewale* (God-Eaters).

**Agam Desh** Inaccessible space.

**Agam Purusha** The inaccessible ruler over the *Agam Lok*.

**Agati** The wrong path as distinct from the right path to the VARDAN state of consciousness, the highest. It is also the word used for rebirth.

**Ahankara** One of the four divisions of mind, the faculty of separating self and self-interest from all else; "I-ness." When exaggerated, it becomes vanity.

**Ahanta** Selfness, or I-hood, the state of being an Ego.

**Ahimsa** The doctrine of compassion, oneness and sacredness of all life, human and animal.

**Ahrat** A superior Soul; one who has reached the third initiation in VARDANKAR. He is known as the worthy one.

**Ajna** The third eye; the spiritual eye which spiritual travelers pass through as the door between the lower and higher worlds in order to journey into the God realms.

**Akal** Often used to designate the Supreme Spirit, the VARDAN, as opposed to the *Kal*, the negative power.

**Akash** The highest of the five *Tattwas*, the primary source out of which all material things are created, often called the ether.

**Akasha** The astral light that fills all space in its own world. Every human thought and action which takes place in the physical world is recorded in this astral light since the beginning of the world. Anyone who can do Tuza Travel can read and translate these *Akashic* records.

**Akshar** The Supreme Deity, the HURAY. The *Akshar Purusha* (spirit) is that creative power we know as the VARDAN; means imperishable.

**Alakh** The invisible lord of that plane we know as the *Alakh Lok*.

**Allen Feldman Sri.** The 973rd Living VARDAN Master who took the rod of power from Rebazar Tarzs the Torchbearer of VARDANKAR on October 22, 2013. His spiritual name is Nye-Dah-Zah.

**Ambica** The goddess of destruction.

**Ananda** Bliss, or that state the yogi reaches in the high Mental planes.

**Anhad** Ceaseless, always; refers to the music of the VARDAN.

**Antishkaran** The four parts of the *Manas, Buddhi, Chitta* and *Ahankara*.

**Anitya** Impermanent, transitory, opposite of *Nitya*.

**Arahata** Teacher of VARDAN Satsang groups or classes; the second initiation in VARDANKAR, in which one receives a secret word for his own use.

**Arhirit** The capital city of the Etheric world. The eighth Temple of Golden Wisdom is located here. Lai Tsi, the Chinese VARDAN Master, is in charge of that second part of the sacred scripture of the *Shariyat-Ki-HURAY* which is placed here for *chelas* who can travel this far for study.

**Asana** A sitting position, body erect, in the lotus position, while the mind is in the spiritual planes.

**Asava** Mental intoxication, the defilement of mind. The four *Asavas* are: *Kama*, sensuality; *Bhava*, lust of life; *Ditthi*, false view, and *Avijja*, ignorance of things of life. The opposite of *Arhat*, the Buddhist ideal state.

**Askleposis** A Temple of the Golden Wisdom teachings on the Astral plane. The third section of the *Shariyat-Ki-HURAY* is located in this temple. It is under the guardianship of Gopal Das.

**Ashtavadhaza** The ability to grasp or attend to different matters at the same time, e.g., do Tuza Travel and run the physical body at the same time.

**As-If** VARDAN teaches that all manifestation is in the physical senses. If the imagination is used rightly within the field of *Maya*, to create thought that establishes the condition of mind desired, and the effort is made “as if” the condition is already established, it will be. If the VARDAN *chelas* are taught in the spiritual exercises to act as if they already had reached the *VARDANshar* state—the God-consciousness—they already have, and need only, to be aware of it.

**Asmita** The ego, or egotism.

**Aspirant** A disciple of VARDAN; one who attends the VARDAN Satsang classes or studies in a group to become a full pledged chela, eligible for initiation.

**Ashta-dal-Kanwal** That pure astral place where the disciples of the VARDAN Master meet him in his radiant body for travel in the higher worlds.

**Astik** A disciple who is able to read and understand the *Shariyat-Ki-HURAY* in the *Atma Sarup*.

**Astral Body** The radiant body, the starry body, that part of us which lives on the Astral plane, the second of the lower worlds (the first is the physical plane).

**Astral Light** That light which is emitted from the Astral plane and fills all the Astral world. It is extremely bright and starry-like in quality. Many who see it by accident think it is the true light of God.

**Astral Plane** The second plane of the lower universe. It is sometimes mistaken for the heavenly world; but is only a part of the psychic worlds. Its capital is Sahasra-dal-Kanwal.

**Astral Projection** A term used by the occultist to say we project the astral body to the Astral plane—which is not true. Since we are already on the Astral plane in the astral body much as we are in the physical world in our physical body, we cannot “project” there: we need only be aware of it.

**Astral Sound** Part of the great VARDAN sound current. When we are tuned in with it we hear a sound like rushing waters.

**Atma** Soul, that spark of divine life which God has placed within the human form to give it existence; sometimes called the *Atman*.

**Atma Pad or Lok** The fifth plane, the dividing plane between the psychic and the true spiritual worlds.

**Atma Sarup** The Soul body, sometimes called the light body.

**Atma Vidya** Knowledge of Soul, or spiritual life.

**AUM** Sound heard in Causal plane, used by yogis and Hindu religious groups, a part of the VARDAN sound current.

**Aura** That magnetic field that surrounds a person.

**Avabanda** Waking perception, discrimination.

**Avatar** The world master, the savior of the human race. One supposedly appears every hundred years.

**Avidya** Ignorance, a lack of enlightenment.

**Awagawan** Coming and going of Soul in this world. Incarnating of Soul, rebirth. Age-long cycles of life and death, transmigration and reincarnation.

**Ayatana** The twelve sources of mental processes.

**Ayur-Vedha** VARDAN system for renewing the body health to look and feel younger.

**Ayurvedic** Ancient Tibetan medical science.

## B

**Baibek** Sometimes called *Viveka*. The practice of discrimination, the first step on the path that one reaches in VARDANKAR.

**Baikhri** The oral teachings, that which is given by the tongue and voice only.

**Bairag** Detachment from worldly things. See *Baibek*, or *Viveka*.

**Bani** The heavenly music, the VARDAN which is the Audible Life Stream.

**Baraka Bashad** “May the blessings be.”

**Be-ness** The pure being; God, the true One, the transcendental aspect of the Ultimate Reality, the *HURAY*.

**Bhagavan** Sometimes used for God, or sometimes for those who have achieved union with God.

**Bhagavat** The Lord, the true one, another word for God.

**Bhajan** The ability to listen to the heavenly music within by the spiritual ears.

**Bhakta** A disciple, one who is devoted to his master.

**Bhakti** Devotion to the master.

**Bhavana** Self-development by any means, but especially by the methods of the mind; control, concentration and meditation, the lower aspects of self-development.

**Bilocation** A phenomenon by which a person can be present or seen in two places simultaneously.

**Bhanwar Gupha** The fourth region on the path to God.

**Bodhi** Enlightenment, the spiritual condition of the *chela*; a high state a few degrees lower than that of the Margatma.

**Bhao** Feeling of love for a person, or the master.

**Boucharan** The ancient and long-lived Adepts of VARDAN. Members of the Ancient Order of the *Boucharan*.

**Bourchakoun** The space visitors, those who are known as the eagle-eyed adepts. Sometimes applied to the Living VARDAN Master, or the adepts of the Ancient Order of *Boucharan*.

**Brahm** The lord of the second region.

**Brahma** Creative member of the second region, accepted by most Hindus as the Supreme Deity.

**Brahmanda** Third grand division of the creation, has four principal subdivisions. Extends from *Tirkuti* below to *Bhanwar Gupha* above.

## C

- Causal** The causal body of man, known as the seed, body. Also the second region, called the Causal plane on the path of God, just above the Astral plane. The place where memories and *Karmic* patterns are stored. The reader of past lives looks at this plane to get his information.
- Causation** The chain of causation, often called the Wheel of Life, which is a factor in spiritual and human cycles of lives; *Karma*.
- Celestial Light** That light which surrounds any mystical or esoteric vision that one might witness.
- Cetana** A term for will (See *Sanskaras*), known for *Karmic*-producing impulses or volitions.
- Chaitanya** The awakened consciousness.
- Chakra** A wheel. Refers to the psychic centers in the astral body. Each looks like a wheel and each is divided into parts which are similar to the petals of a lotus flower. They correspond with the nerve centers in the spine, neck and head of man.
- Chaurasi** Wheel of the Eighty-four; the *Awagawan*, wheel of life and death.
- Chela** A student, disciple or follower of a spiritual teacher; the second step on the path of VARDANKAR.
- Chitta** One of the four faculties of *Antishkaran*, the attributes of the mind. *Chitta* is the faculty of distinguishing beauty, form, color and memory recall. These four faculties are *Manas*, *Buddhi*, *Chitta* and *Ahankara*.
- Compassion** Suffering with the sufferer. It is a supreme virtue of VARDANKAR. Described in the dialogues of the *Shariyat-Ki-HURAY*.
- Conscience** A Christian principle by which the *HURAY* keeps man on the path of right conduct for the good of his fellow man. One's state of moral or ethical development comes from spiritual unfoldment: the greater the unfoldment, the greater the *chela's* ethical conduct may be.
- Consciousness** That state of being in which the individual lives daily. It is divided into two parts, the phenomenal and the transcendental. The phenomenal consciousness is that which depends upon the sense organs for its expression. The transcendental consciousness is independent of the physical senses and works directly with the VARDAN. The *dhyanic* consciousness, which represents a higher state than either of these, occurs when both phenomenal and transcendental are in union. Neither of the two is lost in this state, but the individual experiences a union with the VARDAN consciousness—not with the HURAY, but with VARDAN, the universal God spiritual essence.



## D

- Dama** To subdue the passions, restrain the mind and its desires.
- Damcar** One of the spiritual cities of VARDANKAR in the Gobi desert. Several of the VARDAN Masters have lived here in a community; a few are still there at present time. Their purpose is to serve the Living VARDAN Master.
- Danda** Self-discipline, sometimes called the law of life.
- Darshan** To see the Living VARDAN Master, or any master in the flesh; the enlightenment which comes of this act; the seeing and being seen by the Master.
- Dark Night of the Soul** The arid period that Soul goes through when it believed God has forsaken it. It is supposedly the final stage in Soul's unfoldment, the completion of the perfection of Soul, the stage which it passes through just prior to entering into God-realization.
- Daswan Dwar** The tenth door: it refers to the third region. Also, the subtle opening in the head through which Soul passes to the God planes. The exit that Soul leaves by, from the body, at time of death.
- Daya** Mercy; an act of giving to anyone who is unable to help himself.
- Dayal** The act of being merciful. The master is always merciful to all Souls and life forms.
- Deja** The ability to see whatever has happened; looking into the future; the reading of past lives.
- Desire** The thirst for material world things; has little to do with the spiritual.
- Deva** A male angel.
- Devachan** Dwelling place of the angels or shining ones. Usually the heaven state or what is the pure Astral world.
- Dham** A country or a region in the other worlds.
- Dhamma** Doctrine, or the guiding principle accepted by a *chela*.
- Dhani** Ruler, lord of the inner spiritual regions.
- Dharam Ray** The one who administers *Karma* to all Souls after they pass over the threshold of death.
- Dharma** The law of life, the righteousness of life; doing what is right; the code of conduct that sustains right ethics in life.
- Dharma Megha** An absorption in the interior of the mind, or some object to the exclusion of all else with complete *vairag*. Such a person radiates a light like a mantle of glory.
- Dhun** The melody, as the VARDAN *Dhun*. Heavenly music.
- Dhunatmik** A sound which cannot be spoken. It has no written symbol; it is the music of the VARDAN life current. Given in the higher degrees of initiation in VARDANKAR.
- Direct Projection** see Saguna Sati
- Dukkha** Suffering or illness.
- Dwapar Yuga** Third *yuga* in the cycle of ages called the copper age. Its duration is said to be 864,000 years. "Yuga" means age.

## E

**Ego** The realization of one's self as a human consciousness. This is the personality in man. When the *chela* rises above this into the spiritual consciousness, he becomes the individual.

**Egoity** Another name for individuality.

**Ekaggata** The state of being one-pointed in thought; having limitation on all other things except a single-minded thought.

**Ekam Adwaitam** The one second in eternity experienced by those who seek God.

**Emotional Body** The astral sheath, body.

**Enlightenment** The awakened state. Becoming aware of God. The breakthrough to the states of no time or space.

**Esoteric** The secret knowledge not obtainable by the uninitiated.

**Eshwar-Khanewale** The adepts who live in the spiritual city of Agam Des. Called the God-Eaters because they have learned to partake of the cosmic energy instead of material food. Live to great ages beyond the normal span of human life.

**Exoteric** That teaching which is visible to the eye and ear, opposite of esoteric.

## F

**Faith** Confidence in the master and what he represents spiritually; also, confidence in his spiritual works as the Way to God.

**Feminine Principle** The passive, negative or receptive aspect of the energies of God. The universal mother principle in the human consciousness.

**Field of Consciousness** Sum total of all that is embraced within an individual's consciousness at any given time.

**First Grand Division** Those planes and planets which make up the physical or gross universe. It is called the *Pinda* world. Also, the body of man. Consists of the planets, universes, stars, constellations and worlds within the earth.

**Fubbi Quantz** The VARDAN Master in charge of the Katsupari Monastery in Northern Tibet. Guardian of the first section of the Sacred Scriptures of the *Shariyat-Ki-HURAY* (Way of the Eternal): He was a VARDAN Master with a large following in Persia during the tenth century at Tabriz. He was the VARDAN Master of Firdusi, the greatest Persian poet.

## G

**Gandharuas** The heavenly musicians, especially those musicians on the Astral plane whom some can hear and believe that it is the music of the VARDAN life stream.

**Ganesh** The psychic force that rules the lowest part of the body, the *Guda Chakra*.

**Gare-Hira, Temple of** The name of the Temple of Golden Wisdom under the VARDAN Master Yaubl Sacabi, guardian of second section of *Shariyat-Ki-HURAY*. Located in spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

**Gatha** Set of religious verses set down by those who have had flashes of spiritual insight.

**Gharbi i Mutlag** The absolute void, the *Anami* plane, which is next to the true God world.

**God-realization** The realization of the God state, the knowledge of God.

**Giani** A learned *chela*; one who practices or walks the path of Wisdom.

**Giani Marg** The path of esoteric wisdom; that which is learned by studying at the Temples of Golden Wisdom.

**Godman** The Living VARDAN Master, Margatma.

**God-realization** The realization of the God state, the knowledge of God.

**Golden Wisdom, Temples of** The seven Temples of Golden Wisdom which exist on the various planes—two on this planet, one on Venus and one each on the Astral, Causal, Mental and Soul planes. The VARDAN Master takes those *chelas* who are ready to one of these temples nightly to gather esoteric wisdom.

**Gopal Das** The VARDAN master in charge of the Temple of Golden Wisdom which houses the fourth section of the *Shariyat-Ki-HURAY*, on the Astral plane. He was a Living VARDAN Master on earth during the twelfth century B.C. under Rameses II, in Egypt. He lived and taught the secret science of VARDANKAR near Luxor. He was known as a man of great wisdom whom the state officials interviewed at times, and to whom the poor came for help.

**Group-Soul** A number of Souls, like a family or a community tied together by a common cause, an entity that acts and reacts on one another on their ascending ladder of spiritual unfoldment.

**Guilt** The feeling inbred in many that they are responsible for some wrong. The VARDAN *chela* has no such feelings nor fear that God is going to punish him for a wrongdoing. He knows that any wrongdoing on his part will result in *Karma* which has to be paid, and no one but himself is responsible and no one else can pay this debt.

**Gunu** The basic attributes of the universal mind power, the *Kal* force. The three gunas are Sattva (light), *Ragas* (creativity) and *Tamas* (darkness).

**Gupta Vidya** Esoteric wisdom.

**Guru** The ordinary title for any who teaches a spiritual works.

**Gurumuka** One whose face is always turned to the master; a spiritual devotee.

## H

**Hak** Truth, reality.

**Hafiz** Famous fourteenth-century poet of Persia; was a follower of VARDANKAR.

**Hansa** A swan or mythical bird of beauty which symbolizes Soul after it has reached the *Atma* (fifth) plane.

**Hansni Tunnel** A tunnel of darkness through which many traveling the road to God passes between the third and fourth planes.

**Heather Giamboi Sra.** A VARDAN Master who's spiritual name is Gah-Shy-Zah. She is a Margatma but not the Margatma the Living VARDAN Master. She is also Married to Nye-Dah-Zah or Sri Allen Feldman.

**Hridaya** The heart chakra.

**Hsin Chai** The fasting of mind, when thoughts are removed and one lives in the pure state.

**Hsu Wu** State of emptiness and non-existence. In this state one finds the VARDAN Master in his radiant form. It is a deceptive state, for when all looks empty and non-existent the Master appears.

**HU** The secret name for God.

**Huk—Hukikat,** A state of Soul in its embodiment of truth. A word to be chanted for the *Agam Lok* plane.

**Hum** A word used to chant on the Alaya plane.

**HURAY** The VARDAN name for the Supreme God.

## I

**Ida** Channel at the right side of spine, right of the central canal, in the subtle body.

**Individuality** The divine, impersonal and immortal self of man.

**Indri Chakra** The center at the sex organs; generative center.

**Indriyas** The sense organs.

**Initiate** One who has undergone experience initiated by the master to link him up with the VARDAN forces and be lifted to higher spiritual levels. It takes two years to study in VARDANKAR before one can undergo the initiation. There are four main initiations for the chela before he can become the VARDANshar.

**Iron Age** The *Kali yuga*.

**Ishwara** Another name for God. Also, the manifestation of *Brahman*, lord of the fourth plane. He manifests himself in three aspects: *Brahma*, the creator; *Vishnu*, the preserver; and *Shiva*, the destroyer.

## J

**Jalal-din-Rumi** Thirteenth-century Persian poet and sage; was a follower of VARDAN.

**Jaggannath** Lord of World, *Vishnu*, the physical universe. *Jot Niranjan*, the negative king of physical world.

**Jam Dut** Angel of death, same as *Yama Duta*. An agent of the negative power. Meets all Souls at time of their death unless they are with the VARDAN Master.

**Jap** Mental repetition of a holy word.

**Javakosa** A sheath around Soul. The last body before Soul becomes itself alone.

**Jiva** Soul; the *Atma*.

**Jiva Atma** Soul in the human form; the living individual person.

**Jivan Mukta** One who has attained liberation.

**Jivan Mukti** Spiritual liberation, salvation.

**Jnana** Knowledge, learning. Same as *Giana*, wisdom.

**Jnana Yoga** A system of yoga that seeks spiritual liberation through learning.

**Jananendriya** The five *indriyas* of knowledge, the cognitive senses of hearing, feeling, smelling, touching and tasting.

**Joriki** Power derived from concentration, gives one control of circumstances.

**Jot** Refers to *Sahasra*, or the lotus of a thousand petals; the crown *chakra*.

**Jot Niranjan** Ruler of first plane, the physical universe.

## K

**Ka** Ancient Egyptian term for astral body.

**Kabir** Sixteenth-century Hindu poet-mystic, a follower of VARDAN, the secret teachings.

**Kailash, Temple of** Ancient Temple of Golden Wisdom on the Mental plane under the direction of Tejahua, VARDAN Master, where is kept a section of the *Shariyat-Ki-HURAY*.

**Kakusha** One who has attained God.

**Kal Niranjan** King of the negative worlds.

**Kala** Time; has many subdivisions. Word chanted on Astral plane.

**Kalami-i-lahi** The word of God.

**Kali** Goddess of time, wife of *Shiva*, mother of all material creation. Personification of the feminine principle in the Universal Mind force. Known in VARDAN as the *Kalshar*, the illusion of life, mother of *Kal*, the Lady of *Kala*. Through her come the saviors of the world, but not the VARDAN Masters: they are born of the VARDAN force.

**Kali Yuga** The dark age, last in the *yugas* of cycle in cosmic history. Begin at midnight February 16, 3102 B.C. The whole cycle is a *Manvantara*. This *yuga* lasts 432,000 years and we are now living in it. It is characterized by strife, discord, quarrels and contention. The planet will be destroyed at the end of this *yuga*.

**Kalma** Another word for sound current.

**Kalpa** A day and night in eternity which consists of 4,320,000,000 years. Hindus call it the day and night of *Brahman*.

**Kama** Passion. Refers to sex, exaggeration of lust.

**Kanth Chakra** The fifth psychic center in the body; the throat center.

**Kanwal** Lotus shape of *chakras* in body.

**Karan Sharir** The causal body, or seed body, in which all actions reside. These actions are manifested in the lower bodies.

**Karma** The law of cause and effect, in the lower or psychic world; justice, retribution, action and reward. This law applies to these worlds we call the Physical, Astral, Causal, and Mental.

**Karma Bandhan** The bonds of *Karma*, or actions; being bound to the chains of action.

**Karma Kanda** The path of actions; the way of salvation by right actions.

**Karma Marg** The way of *Karma* as a path to God. The approach to God through selfless and harmonious deeds.

**Karma Yoga** A path to reach God through right deeds and actions.

**Karmendriya** The power of action in all physical activities.

**Karuna** Active compassion.

**Katsupari** A VARDAN monastery in Northern Tibet. The master Fubbi Quantz is in charge here.

**Kevala** Alone.

**Kosa** The sheath around Soul. This is the last sheath that envelops Soul which stands between God and Soul.

**Krishna** The eighth reincarnation of *Vishnu*. He is the Christ of the Hindu religion. His words are recorded in the *Bhagavad-Gita*.

**Kriyaman** Type of *Karma* that is created by actions during this life. Daily-news *Karma*.

**Kriya Yoga** Same as *Karma yoga*.

**Krodha** Anger, tantrum, fury; one of the five destructive actions of the mind.

## L

**Lai Tsi** The Chinese VARDAN Master in charge of the Temple of Golden Wisdom in the *Kosa* plane, the Etheric world. Guardian of the section of *Shariyat-Ki-HURAY* placed there.

**Lakh** A section of time in physical universe. It equals a hundred thousand years.

**Law of Retribution** *Karma*.

**Laya Center** That mystical point of no return at which Soul crosses one plane into another prepared to stay and never come back to the lower one.

**Laya Yoga** A form of *yoga* in which one merges his individuality with the master.

**Lam-Rim** Stages on the VARDAN path.

**Lemuria** The ancient sunken continent of the Pacific, home of the third race; also known as Mu.

**Linga Sharir** The subtle body, same as the *Kama Rupa*, in which passion is expressed; the astral body. It is similar to the physical body in appearance.

**Lingam** Passion and its bonds.

**Lords of Karma** The group of entities under the Dharam Raya, the distributor of *Karma*. They are responsible for the distribution of the *Adi Karma*, primal *Karma* to Souls first entering this world, and adding and subtracting *Karma* from the records of any Soul in the lower worlds.

**Lotus of Fiery Light** The astral lotus center in man; the crown *chakra*.

## M

**Macrocosm** The universe in its larger proportion; the universal world; God-world, including all universes. This is the part that any seeker of God wants: the whole, all.

**Madhava** Another name for *Krishna*, the Godlike consciousness.

**Magi** A mystical order of the Zoroastrian religion; one of the ancient groups that secretly studied VARDAN and practiced it several centuries before Jesus.

**Maha** Means great one.

**Maha Kal** The *Par Brahm*, one who rules that upper part of the Mental plane, the *Brahmanda*.

**Maha Nada** The great music of the VARDAN life current.

**Maha Sunna** A great region just below the *Bhanwar Gupha*, characterized by utter darkness.

**Mahat** Thought, the first changed form of the nature elements; matter which is space, time, and twenty-two other parts of the universal mind force.

**Manas** One of the four parts of *Anta Karan*. It is the faculty of receiving and tasting, sometimes known as the mind stuff itself.

**Mantra** A chant by repetition.

**Manushi** Human embodiment; the Living VARDAN Master in the flesh; the Margatma whom you can see.

**Marg** A path to God.

**Margatma** The Living VARDAN Master, the *vi guru*, the lightgiver. A state of God-consciousness which is beyond these titles given in religions which designate states of high consciousness: Margatma is the highest.

**Mat** Creed or doctrine.

**Maui** Will or pleasure of *sat guru*, or Supreme.

**Maya** Illusions of this world.

**Microcosm** The little universe; the personal universe.

**Milarepa** Eleventh-century Tibetan saint, poet; a follower of VARDAN.

**Moha** Attachment, one of the five deadly passions of the mind.

**Moksha** To release any of the lower worldly problems.

**Mu** The no-mind state; negative, below the usual state of negativism.

**Mukti** (Jivan Mukti) Salvation, now and here.  
**Mul Chakra** The first *chakra*, the lowest in the spinal area.  
**Mumsaka** The Caucasus mountains in Russian province of Georgia. Said to be the birthplace of Peddar Zaskq in seventeenth century, who lived in a VARDAN monastery to be trained to heights of spiritual perfection.  
**Mumukshutwa** The state of attainment; one who desires to attain *Moksha*, or salvation.  
**Muni** A sage, *rishi*.  
**Moon Worlds** Part of the Astral world.  
**Moulana Rumi** Author of world-famous poem *Manavi*; a VARDAN follower.

## N

**Naacal Records** First known records of mankind, records of the third root race, the Lemurians. Contains some description of VARDANKAR as foundation of religious life.  
**Nabhi Chakra** The *chakra* near the solar plexus.  
**Nada Bindu** The sound from which all things grow, the seed sound, a very sacred word used by adepts for growth of *chela*, flowers, anything. In the *chela* it has to do with spiritual unfoldment, often with physical growth.  
**Nada-Brahma** The sound of *Brahma*, fourth plane ruler; the *AUM-OM* sound of the universal mind-world word.  
**Naijor-pa** He who attains serenity.  
**Nam** Name; *Nada*, the VARDAN life current.  
**Nampak** A spiritual city in the Andes mountains, South America.  
**Namo** Blessings.  
**Nanak** Guru Nanak, founder of the Sikh order.  
**Neophyte** An aspirant, a beginner in the spiritual works.  
**Nij Manas** The seed mind; in the *Karan Sharir*, the causal body. Similar to the universal mind force.  
**Nimitta** The primary cause.  
**Nine Unknown Masters** Nine unknown secret VARDAN Masters who are responsible for hidden knowledge of the spiritual worlds. They collected this knowledge and put it into the sacred books, the *Shariyat-Ki-HURAY*.  
**Nirala** The *Anami*, lord of the *Anami* world.  
**Nirman Charan** Pure Water.  
**Niranjan** The negative power in the lower universe.  
**Nirankar** The formless one, the *HURAY*.  
**Nirguna** Beyond all attributes, good, bad, happiness, unhappiness.  
**Niyana** Self-restrained.  
**Niraya** The downward path.  
**Nirvana** The Buddhist heaven; the fourth plane.



**Nirvikalpa** A form of deep *Samadhi* in which one does not distinguish himself from the object of contemplation.

**Nirvretti** Returning, going back; flowback.

**Nitya** Eternal and everlasting.

**Nuri** Light.

**Nun Sarup** The light body; radiant form of the master: his astral form.

## O

**Ocean of Love and Mercy** The HURAY, God.

**Om** The sound symbol of *Brahm*. The life current of the second region in spiritual worlds.

**Omar Khayyam** A Persian poet of the twelfth century; an advocate of VARDAN.

**Omkar** Second astral stage of God, or second plane.

**Orrnad** Illumination.

**Ousia** The spiritual essence that flows out of the Godhead; the VARDAN.

## P

**Pad** A plane, a station place.

**Panthi** One who travels the path of God.

**Par** Beyond the material, psychic; in the spiritual worlds.

**Paraatman** The great spirit, the VARDAN.

**Parabrahm** Above the *Brahm*, above the Mental plane. A very thin world between the Mental and Soul planes.

**Paramahansa** One who has reached the *Sat Nam* plane, the Soul plane. The term means "He is like a swan," "Hansa" means swan.

**Param Akshar** Temple of Golden Wisdom on the *Atma* (Soul) plane, called the House of Imperishable Wisdom. Supreme Lord; another name for God.

**Parmarth** Spiritual practice; the effort, uplift.

**Paranivana** Beyond Nirvana.

**Peddar Zaskq** Sri Paul Twitchell: his true spiritual name.

**Pindi** Earth world, earth body. Relates to lower regions.

**Piscean Age** A 2,000-year era that ended in March, 1948. Now we are in the Aquarian age, but still under the darkness of the *Kali yuga*.

**Piti** Rapture.

**Polarity of Soul** When Soul is polarized in either the Godhead or the Kalhead (negative).

**Polytheism** Belief in many Gods.

**Popul Vuh** An ancient psychic system.

**Pradhana** The primary matter of spirit; the nature stuff.

**Prajapati** Lord of creatures; entity; oversoul of animals who looks after their welfare. Each species has an entity of its own in charge. One can talk with these entities and control animal species.

**Pralabdh** Destiny.

**Pralobd** Fate; *Karma* created in previous lives.

**Pralaya** The dissolution and reabsorption of universes in the lower worlds at the end of each *Kalpa*.

**Prakriti** Substance opposed to the VARDAN (spirit); the *Kal* force.

**Prana** Breath. Vital air.

**Pranaua** Same as *Omkar*, ruler of second plane.

**Pranayana** A breathing exercise for spiritual development used by yogis.

**Prapatti Marg** Way of liberation by complete surrender and devotion to God via the master.

**Prescience** Foreknowledge.

**Pret** Disembodied spirit with its sensual desires unsatisfied.

**Principle** Primary cause or universal truth.

**Protean Soul** Higher form of astral body used at times by the master when he takes shape to appear to the *chela*. His thought can force it to assume any shape or form.

**Punya** Spiritual merit; charity.

**Purusha** The male, supreme creativity energy.

**Pythagoras** Greek philosopher and adept in the Ancient Order of *Boucharan*; a VARDAN Master, fifth century B.C.

## Q

**Qootubs** The master, one who is entrusted with the spiritual welfare of the aspirants and *chelas*.

**Quiddity** The essence, that which makes up the VARDAN.

## R

**Raga** Greed, passion; also the color red.

**Rajas** Attributes of nature; the creative *gunas*.

**Raja Yoga** A form of *yoga*, one of the many different systems of *yoga*, philosophy of *yoga*.

**Rama** An early world savior. He carried the message of VARDAN from deep forests of Germany to India.

**Rami-Nuri** A VARDAN Master in charge of the Temple of Golden Wisdom in the city of Retz, on Venus, and guardian of the *Shariyat-Ki-HURAY* there. This temple is called the House of Moksha.

**Rebazar Tarzs** The great VARDAN Master living in the Hindu Kush mountains, supposedly over five hundred years old. He is the emissary of VARDANKAR, in the physical universe.

**Reincarnation** Rebirth, the coming and going of Soul into a new body each time it re-enters this world.

**Retrocognition** Seeing into the past; knowledge of the past.  
**Retz** The capital city of Venus.  
**Rishi** Oriental name for the sage; wise man.  
**Runmensi** The cave, an inner experience Soul goes through on its upward journey.  
**Rook** Spirit or Soul.  
**Root Race** The varied races which have occupied the earth in the past. There are supposedly seven of them: the Polian, Hyperborean, Lemurian, Atlantean, the Aryan, and two yet to spring into existence.  
**Rupa** Form.

## S

**Sach Khand** The fifth region, the Soul plane, home of spiritual truth.  
**Sadhaka** A seeker of truth, looker for God.  
**Sadhana** The spiritual effort or quest for God; sometimes called the spiritual exercises of VARDAN.  
**Sadhu** One who has reached the Causal plane, sometimes said to be only the higher astral; not a saint as many imply.  
**Sagana Sati** A form of inducing trance.  
**Saguna** Attributes of the Godhead.  
**Saguna Brahm** The attributes on *Brahm* level.  
**Saguna Sati** A technique for Tuza Travel; known as the instant projection, sometimes called direct projection.  
**Sahasra-Dal-Kanwal** The *Jot* or the lotus of a thousand petals: the capital of the Astral world.  
**Sakapori** Temple of Golden Wisdom on Causal plane. Shamus-i-Tabriz is the VARDAN Master in charge of the *Shariyat-Ki-HURAY* there.  
**Samadhanas** A religious state, joy beyond all doubt.  
**Samadhi** Completion on the true reality, the highest that anyone can attain before reaching Soul plane.  
**Samati** Sameness of mind.  
**Samhita** A code of rules, laws; similar to the *Manu Samhita*.  
**Samnyasin** Anyone who renounces the world, free from attachments; a *chela*.  
**Sampatti** Wealth or treasure.  
**Samyana** Restraints from worldly pleasures.  
**Sansar** The material world.  
**Sansari** A worldly person.  
**Sanna** Awareness, perception.  
**Sanskara** Impressions during one or more earthly lives.  
**Santosa** Peace and contentment.  
**Sar** Important or real.  
**Sat Desh** The pure spiritual worlds.  
**Sat** Truth, reality.  
**Sat Guru** A light-giver; the super teacher of spiritual works.  
**Sat Lok** The Soul region; same as *Sach Khand*.

**Sat Nam** Lord of the fifth region, the *Atma* (Soul) plane; the supreme creator of Souls; he who is the first manifestation of God, and usually believed to be the real form of God, to be God Itself.

**Sato Kuraj** A VARDAN Master.

**Satsang** Spiritual gathering e.g., the VARDAN *Satsang* meetings. Meetings with the master, or gathering to hear and read the master's writings or taped words.

**Satsangi** A follower of the master; one who has been initiated and attends *Satsangs*.

**Sat Yuga** The first of four cycles of time.

**Second Grand Division** The region of *Brahmanda*.

**Self-realization** Soul recognition. One attains self-realization upon entering the Soul plane.

**Sewa** Service to or for the master.

**Shakti** Mother energy; mother of *Vishnu, Brahma, Shiva*; the female principle.

**Shanti** Peace of mind.

**Shariyat-Ki-HURAY** The holy scriptures of VARDAN. A section of the *Shariyat-Ki-HURAY* is located at each of the various Temples of Golden Wisdom on the different planes, including the earth world.

**Shiva** Third member of Hindu trinity, the destructive element.

**Sirzchit** Reserved *Karma*.

**Simran** Repetition of the holy names of God.

**Sohang** Lord of the fourth (mind) region.

**Sudar Singh** A VARDAN Master; was master of Peddar Zaskq in this life.

**Sukhsham** A name for the Astral world.

**Sumer** One of three peaks seen from city of Kailash.

**Sun Worlds** The Astral world.

**Sushupti** The dreamless sleep furthest and highest from separate consciousness.

**Swadharna** Law of one's own life; self-imposed duties.

## T

**Tamas** The attributes of nature, the *guna* of destruction, ignorance, death, inertia.

**Tanmatra** A primary element, such as taste.

**Tao** The Chinese term for the way to heaven; one who follows a spiritual Master. The word expresses the same concept as the path of VARDAN.

**Tapas** Austerity, penance, intense application of spiritual exercises.

**Tariqat** Practice which leads to spiritual realization.

**Tarriq** Second stage of spiritual development.

**Tattwa** One of the five elements of matter.

**Tejas** Luster, beauty, power.

**Tek** Blind faith.

**Third Eye** A point just above the pineal gland, used by the *chelas* to pass through into the subtle worlds. This is where the *Margatma* exists. They meet at this point so the master can escort the *chela* into the other worlds.

**Tiloka** The three worlds.

**Tirbeni** The three ways, the conjunction of three roads, three paths, or streams.

**Tirkuti** The *Brahm Lok*.

**Tirky Pad** Another name for the Astral plane.

**Tisra Til** Same as the Third eye, the spiritual eye as it is sometimes called.

**Treta Yuga** The second cycle of time following *Sat Yuga*.

**Tulsi Das** A seventeenth-century Hindu mystic poet who was a follower of VARDAN.

**Turiya** Fourth: sometimes applied to the fourth plane.

## U

**Udghata** The act of opening the curtain of the higher worlds.

**Udgita** One of the sound methods of the Causal plane; the chanting of the AUM.

**Unconscious** The no-mind, no-thought area. Freedom from attachment to thought.

**Union with God** The Hindu religious concept of becoming one with God. The concept differs from VARDAN, because here one becomes the co-worker with God and does not become one with it. The concept in VARDAN is that becoming one with God means entering into the divine cosmic stream and becoming one with that stream. Instead of becoming one with God, Soul becomes one with the essence, not the Godhead itself. This is self-realization, and not the true realization of God.

**Universal Mind** Another name for the negative power.

**Uparti** Freedom from ceremonial worship; indifference to sensual pleasures.

**Upasana** Devotion or worship; also includes prayer.

**Upaya** A device for the spiritual seeker to use to move into the higher states. It may be conceived of as a raft, or a boat to get across the river.

## V

**Vadan** Another term for the music of the VARDAN, which is heard internally.

**Vahana** Vehicle; the channel for the God power. The *Margatma*, Christ, Buddha.

**Vairag** Non-attachment; renunciation of material things; mental detachment from worldly desires and things.

**VARDAN** The Audible Life Current. The essence of God, Holy Spirit. Also, the science of God-realization. It grows out of the experiences of Tuza Travel into the state of religious awareness, which the subject gains at his own volition via the spiritual exercises of VARDANKAR. The latter is correlated only with the movement of the inner consciousness (Soul) in the regions of time and space. VARDAN is involved in these regions above time and space in which all is omniscient, omnipresent and omnipotent; hence, God awareness. All religions, philosophies and sacred doctrines are the offspring's of VARDANKAR.

**VARDANKAR** The ancient science of Tuza Travel. This is the projection of the inner consciousness which travels through the lower states into the ecstatic states in which the subject feels that he possesses the awareness of the religious experience of being. This is done through a series of spiritual experiences known only to the followers of this science.

**VARDAN Kalam** The VARDAN sound, the heavenly music.

**VARDAN Marg** The path of VARDANKAR.

**VARDANshar** The supreme consciousness; similar to the Margatma state of consciousness.

**VARDAN Vahana** Carrier of VARDAN, or carrier of the message of VARDAN.

**Varnatmik** That part of the spiritual teachings which can be written and spoken.

**Varuna** One of the oldest Hindu gods.

**Vayu** Air; one of the five *tattwas*.

**Vedas** Collection of ancient Hindu hymns; sacred scriptures.

**Vibhuta** The ability to manifest great psychic powers.

**Vi Guru** The supreme *guru*; also refers to *Sat Nam*, ruler of the fifth (Soul) plane.

**Vigyan** Esoteric knowledge.

**Vihara** Dwelling place of consciousness.

**Vijnana** Consciousness; to apprehend or bring into mental manifestation an inner experience.

**Vishnu** Second member of the Hindu trinity.

**Viveka** Discrimination, searching. Same as *Bailbek*.

**Vyapakkatva** Omnipresence.

## W

**Wheel of Eighty-Four** Rounds of birth and death which Soul must pass through during its early existence. This means that Soul will pass through 8,400,000 different species of living beings. The eighty-four refers to the number of *lakhs*, each a hundred thousand years.

**Wu Wei** Doctrine of the non-assertion of self.

## Y

**Yama Duta** The angel of death, or messenger of destruction.

**Yama** Messenger of death.

**Yaubl Sacabi** The VARDAN Master in charge of the Temple of Gare-Hira, guardian of that portion of *Shariyat-Ki-HURAY* located there. It is the Temple of Golden Wisdom in the spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

**Yin-Yang** The positive. and negative aspects of nature.

**Yoga** A system of exercises which is supposed to lead to union with God. There are eight different systems.

**Yogi** One who has reached the astral regions through *yoga*; a degree of enlightenment.

**Yuga** A great cycle of time. The four *yugas* of world history are *Sat Yuga*, the Golden Age; *Tretya Yuga*, the Silver Age; *Dwapara Yuga*, the Copper Age; and *Kali Yuga*, the Iron Age. We are in the last age now A thousand *yugas* make a *Maha Yuga*, which is called a day of God, and runs into billions of years.

## Z

**Zikar** Repetition of the holy word.

## **A partial list of books.**

These books and booklets are required to practice the spiritual path of VARDANKAR and are protected under freedom of speech, religion and education among other things and are for individual private study. No profits are derived what so ever from the publisher. UCC 1-308 Reservation of rights.

Shariyat-Ki-HURAY Book One  
Shariyat-Ki-HURAY Book Two  
The Tiger's Fang  
VARDANKAR The Key to Secret Worlds  
The Far Country  
Dialogues with the Master  
The Flute of God  
The Spiritual Notebook  
Letters To Gail Book I  
Letters to Gail Book II  
Stranger By the River  
VARDANKAR Dictionary  
VARDANKAR: Illuminated Way Letters – 1966 - 1971  
VARDANKAR: Compiled Writings Vol. One  
Difficulties of Becoming the Living VARDAN Master  
The VARDAN Vidya - The Ancient Science of Prophecy  
Herbs: The Magic Healers

### Novels:

Talons of Time  
East of Danger  
The Way of Dharma  
The Three Masks of Gaba

Coins of Gold (poetry)

Note: After 1981 under Harold Klomp, (the current leader of Eckankar as of 2015 but not a true Master) edited and defaced much of these works. When ever possible they have been restored to their original content and properly translated into VARDANKAR terms.



## THE GOD HEAVENS / WORLDS OF VARDANKAR



NAME OF PLANE	WORD	CLASSICAL NAME	SOUND
<b>ABOVE 12 PLANES . . . HURAY REALIZATION . . . COVERS ALL WORLDS</b>			
<b>12. HURAY</b>	UNSPOKEN WORD	HURAY - LIVING REALITY	MUSIC OF GOD OCEAN OF LOVE & MERCY
<b>11. HURAY WORLD</b>	UNSPOKEN WORD	HURAY LOK	MUSIC OF UNIVERSE
<b>10. ANAMI LOK</b>	HU	ANAMI LOK	SOUND OF A WHIRLPOOL
<b>9. AGAM LOK</b>	HUK	AGAM LOK	MUSIC OF THE WOODWINDS
<b>8. HUKIKAT LOK</b>	ALUK	HUKIKAT LOK	THOUSAND VIOLINS
<b>7. ALAYA LOK</b>	HUM	ALAYA LOK	DEEP HUMMING
<b>6. ALAKH LOK</b>	SHANTI	ALAKH LOK	HEAVY WIND
<b>5. SOUL</b>	HURAY	SAT LOK	SINGLE NOTE OF A FLUTE
<b>----- DIVIDING LINE BETWEEN PSYCHIC ----- AND SPIRITUAL WORLDS -----</b>			
<b>ETHERIC</b> TOP OF MENTAL	BAJU	SAGUNA-SAGUNA-BRAHM INTUITION	BUZZING OF BEES
<b>4. MENTAL</b>	AUM	BRAHMANDA BRAHM MIND	RUNNING WATER
<b>3. CAUSAL</b>	MANA	MAHA-KAL-PAR-BRAHM MEMORY	TINKLE OF BELLS
<b>2. ASTRAL</b>	KALA	SAT KANWAL - ANDA EMOTION	ROAR OF THE SEA
<b>1. PHYSICAL</b>	ALAYI	ELAM. . . SENSES	THUNDER

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For more information on VARDANKAR visit:  
[www.VARDANKAR.com](http://www.VARDANKAR.com)

## **List of the works of Sri Paul Twitchell and Sri Allen Feldman**

This is a list of most of the works of Sri Paul Twitchell and Sri Allen Feldman put together by Individuals in order to attempt to list as much of the works of VARDANKAR as possible in their quest to practice their spiritual path and for Educational and Religious purposes. It is not put together by VARDANKAR but by Independent groups throughout the world. All rights are reserved under UCC 1-308. As well as freedom of speech, the press and freedom of religion. Sri Allen Feldman is the current Margatma, the Living VARDAN Master, as of April 2016. During the time of Sri Paul Twitchell, (1965-1971) the path was known as ECKANKAR and Sri Paul Twitchell was the Mahanta, the Living ECK Master.

Upon Sri Paul Twitchell's translation (death) Sri Rebazar Tarzs took the VARDAN Rod of Power, contrary to what current Eckankar teaches. From October 22<sup>nd</sup> 2013 to present, Sri Allen Feldman holds the Rod Of Power and the most direct path back to God is now known as VARDANKAR.

### **Books by Sri Paul Twitchell**

*- Sri Paul Twitchell was the Margatma, The Living VARDAN Master from October 1965-1971. His Spiritual Name is Peddar Zaskq.*

The Shariyat-Ki-HURAY Book One

The Shariyat-Ki-HURAY Book Two

The Tiger's Fang

VARDANKAR The Key to Secret Worlds

Dialogues with the Master

The Flute of God

The Far Country

The Spiritual Notebook

Letters to Gail Volume I

Letters to Gail Volume II

Letters to Gail Volume III

Stranger by the River

VARDANKAR Dictionary

VARDANKAR: Illuminated Way Letters – 1966 – 1971

VARDANKAR: Compiled Writings Volume I

Difficulties of Becoming the Living VARDAN Master

The VARDAN-Vidya – The Ancient Science of Prophecy  
Herbs: The Magic Healers  
The Wisdom Notes (January 1968-1971)  
In My Soul I Am Free (Official Biography)  
Anitya – The Book of Contemplation  
Coins of Gold (poetry)

**Novels:**

Talons of Time  
East of Danger  
The Way of Dharma  
The Three Masks of Gaba  
The Drums of VARDAN

**Books by Sri Allen Feldman**

*The Current Margatma The Living VARDAN Master as of April 2016*  
*His spiritual name is Nye-Dah-Zah*

Dialogues with the Masters: The Way Back to God Via Soul  
Flight! Book One (2015, Direct Path Publishing)

Thousands of Visits To Heaven and the Heart of GOD  
by Heather Giamboi and Allen Feldman  
(2015, Direct Path Publishing)

You Can Experience the Secret Worlds of Heaven Here and  
Now!  
(2016, Direct Path Publishing)

Dialogues with Yaubl Sacabi  
(2016, Direct Path Publishing)

Dialogues with Rami Nuri  
(\*\*2017, Direct Path Publishing)

THE SHARIYAT-KI-HURAY BOOK THREE  
(\*\*2017, Direct Path Publishing)

THE SHARIYAT-KI-HURAY BOOK FOUR  
(\*\*2018, Direct Path Publishing)

Dialogues with the Masters, Book Two  
(\*\*2018, Direct Path Publishing)

The Wisdom Notes – February 2014 - current  
(Monthly Publication for VARDANists Only)

The God Force Publication – April 2014 - current  
(Quarterly Publication for VARDANists Only)

*\*\*Indicates scheduled release date*

For additional titles over the coming months please check the  
VARDANKAR.com website or the DirectPathPublishing.com

### **Discourses for VARDANists Only by Sri Paul Twitchell**

#### *Individual Study Only*

The Precepts of VARDANKAR  
Soul Travel: The Illuminated Way  
VARDANKAR, The Secret Way  
The Master Discourses, First Series  
Letters to a Chela  
The VARDAN-Ynari: The Secret Knowledge of Dreams

#### *Class Study*

VARDAN Satsang Discourses, First Series  
VARDAN Satsang Discourses, Second Series  
VARDAN Satsang Discourses, Third Series

### **VARDAN Youth Discourses by Sri Paul Twitchell**

VARDAN Teenies – Nursery (4 to 6 years old)  
VARDAN Tweenies – Grade School (6 to 10 years old)  
VARDAN Jr's – Junior High (11 to 15 years old)  
VARDAN Hi – Senior High (15 to 18 years old)

### **Discourses for VARDANists Only by Sri Allen Feldman**

The VARDAN Illumination Discourses, First Series  
The VARDAN Illumination Discourses, Second Series

The VARDAN Bani Discourses, First Series

**Booklets by Sri Paul Twitchell**

*The following are found in: VARDANKAR: Compiled Writings Volume I*

The Key to VARDANKAR

The Kandjur

All About VARDAN

VARDANKAR, Ancient Science of Soul Travel

Introduction to VARDANKAR

An Understanding of VARDANKAR

VARDANKAR: Ancient Science of Soul Travel

VARDAN-Vidya–The Akasha Science of Prophecy

VARDAN and Music

Diary of Spiritual Healing

An Understanding of VARDANKAR

VARDAN Is Art - *Not found in: VARDANKAR: Compiled Writings Vol.*

*I*

**Booklets for VARDANists only.**

The Book of Spiritual Instructions for the VARDAN – Satsang  
Classes

Your Children and the VARDAN Discourses - A Handbook for VARDAN  
Parents

**Articles and lecture transcripts by Sri Paul Twitchell**

There are many in the book, *Difficulties Of Becoming The Living VARDAN Master*, as well as *VARDANKAR: Compiled Writings Volume I*, There may also be future books of transcriptions of Sri Paul Twitchell's lectures. See also *VARDANKAR: Illuminated Way Letters – 1966 – 1971*, and *The Wisdom Notes (January 1968-1971)*

**Articles and lecture transcripts by Sri Allen Feldman**

Most of the articles are in the VARDANKAR member's publication, *The God Force*, published four times per year since April 2013. There may also be future books of Articles as well as Lecture Transcriptions.

## **Audio Recordings by Sri Paul Twitchell**

### **The Purpose of VARDANKAR**

**VARDANKAR as a path to God**

**Paradox of the Universe**

**Reading the Akashic Records**

1966 Special Recordings, Las Vegas, Nevada

### **The Way of VARDANKAR**

1966 Special Recording, Las Vegas, Nevada

### **Awareness of Spiritual Experiences**

1967 Milwaukee Workshop, Milwaukee, Wisconsin

### **Burdens and Joys of Living**

1967 Special Recording, Las Vegas, Nevada

### **Doctrine of VARDAN**

1967 Special Recording, Las Vegas, Nevada

### **The Techniques**

**Guilt**

**The Radiant Form of the Master**

1967 First World Wide, Las Vegas, Nevada

### **The Mystery Schools**

**Contemplation, Meditation, and Soul Travel**

1967 Special Recording

### **Contemplation & Soul Travel**

**Name of God**

1967 Special Recording, Las Vegas, Nevada

### **The Spiritual Exercise Techniques**

1967 Milwaukee Workshop, Milwaukee, Wisconsin

### **Top of the Mountain**

**Master and the Chela**

**The Two Faces of the Master**

1967 Special Recording, Las Vegas, Nevada

### **VARDAN Vidya – The God Wisdom**

**Attitude**

1967 First World Wide, Las Vegas, Nevada

**Viewpoint of the Spiritual Life**

1967 Private Recording

**Doubt**

**Doubt Q&A**

**Spiritual vs. Positive Thinking**

1968 Private Recording, Las Vegas, Nevada

**The Viewpoint of The Spiritual Life  
Contemplation Techniques for the Individual**

1968 Special Recording

**The Influence of VARDAN**

1968 Special Recording

**Understanding Love**

**The VARDAN Consciousness**

1968 World Wide of VARDAN, Las Vegas, Nevada

**Soul in the God Worlds**

1968 Southwest Seminar, Dallas, Texas

**VARDAN and Your Karmic Burden**

**The Techniques**

1968 Second World Wide, Las Vegas, Nevada

**The Chosen People**

1968 Special Recording

**Principles of VARDAN**

1969 Southwest Seminar, Dallas, Texas

**VARDAN and the Individual**

1969 Southwest Seminar, Dallas, Texas

**The Shariyat-Ki-HURAY**

**Questions and Answers**

**The Way of the Initiate**

1969 World Wide of VARDAN, Los Angeles, California

**VARDAN-Vidya - The God Wisdom pt 1**

**VARDAN-Vidya - The God Wisdom pt.2**

**The Way of the Initiate**

1969 World Wide of VARDAN, Los Angeles, California

**Welcoming Message**

**plus some Questions and Answers**

**Love is the Way**

**plus some Questions and Answers**

1969 Third World Wide, Los Angeles, California

**I Am Always With You**

1969 Chela Workshop, Los Angeles, California

**Nirat-Surat Techniques**

**Questions and Answers**

1969 World Wide of VARDAN, Los Angeles, California

**The Message of VARDANKAR**

1968-70 Special Recordings, Las Vegas, Nevada

**The Boucharan VARDAN Masters**

**Leave It to Spirit**

1970 Vancouver Regional Seminar, Vancouver, B.C., Canada

**The Eternal Concepts of Divine Wisdom**

**The Power and the Glory**

**Love and Freedom in the Spirit of VARDAN**

1970 Los Angeles Seminar, Los Angeles, California

**The Gift of the Master**

**VARDANist Highlights, Lectures, Music, Poetry**

1970 Fourth World Wide, Las Vegas, Nevada

**The Key to Spiritual Consciousness**

**Influence of VARDAN**

**Names, places and sounds in the Discourses**

1970 Los Angeles Seminar, Los Angeles, California

**The Influence of the Astral upon This World**

1970 World Wide of VARDAN, Las Vegas, Nevada



**Knowledge and Understanding**

**Philosophy of No-Thing**

1970 International Youth Conference, Chicago, Illinois

**The Law of Silence**

1970 World Wide of VARDAN, Las Vegas, Nevada

**The Message of VARDAN**

**Creative Flow**

1970 World Wide of VARDAN, Las Vegas, Nevada

**Personality vs. the Message of VARDAN**

1970 Cincinnati Regional Seminar, Cincinnati, Ohio

**The Presence of the Master**

1970 World Wide of VARDAN, Las Vegas, Nevada

**Principles of the Creative Process**

**Children in the Age of Great Fantasy**

1970 First International Youth Conference, Chicago, Illinois

**The Secret of Spirituality**

1970 Sacramento Regional Seminar, Sacramento, California

**Survival with VARDAN**

1971 International Youth Conference, Chicago, Illinois

**Your Psychic Space**

**The Gift of the Master**

1971 Youth Training Seminar, Long Beach, California

**Love**

**Daydreams**

1971 Portland Regional Seminar, Portland, Oregon

**Love, a Powerful Force**

1971 Los Angeles Regional Seminar, Los Angeles, California

**Influence of Music upon Society**

**Being a Channel for the Light and Sound**

1971 Salt Lake City Regional Seminar, Salt Lake City, Utah

**The VARDAN Initiations**  
**The MARGATMA, The Living VARDAN Master**  
**Reincarnation and Karma**  
**The Three Jewels of VARDAN –**  
1967 special Recording, Las Vegas, Nevada

**Communication in VARDAN**  
1971 Youth Training Seminar, Long Beach, California

**Compassion**  
1971 Chicago Regional Seminar, Chicago, Illinois

**The Dream Techniques**  
**Paulji Talks to the Children at the Salt Lake City Seminar**  
1971 Salt Lake City Regional Seminar, Salt Lake City, Utah

*These Lectures were found in a Catalog dated around 1972-  
1975*

**The VARDAN Chela**

**The Spiritual Exercises of VARDAN**

**Soul Travel –The Path of VARDANKAR**

**Measures of Success in VARDAN and Soul Travel**

**The Levels of Understanding.**

**VARDANKAR is Life**  
**Death is the Doorway of Life**

**The Dream Master**  
**The Vairag – the Detached State of the True Chela**

**The Danger of Prophecy**

**The VARDAN-Vidya -- The Ancient Science of Prophecy**

**Rudiments of the VARDAN-Satsang Teachings**  
**The Carriers of the VARDAN Message**

**The Inner and Outer Master**

## **Audio Recordings by Sri Allen Feldman**

\*Denotes on Chela site only. All other talks are public on  
www.VARDANKAR.com and or YouTube.com unless otherwise noted.

### **Personality vs. God Consciousness**

November 12 2013

### **Patience In Reaching Self and God Realization**

November 13 2013

### **How Belief and Imagination Effects Your Spiritual Life**

November 13 2013

### **Patience In Reaching Self and God Realization**

November 13 2013

### **How Belief and Imagination Effects Your Spiritual Life**

November 13 2013

### **Loneliness and A Longing To Return To God Now**

November 14 2013

### **What Prevents One From Leaving Their Body**

November 18 2013

### **How The Negative Power Uses Morality & Social Opinion To Hold Us Back Spiritually, - November 20 2013**

### **The No-Thing Universes – Total Freedom Total Awareness**

November 23 2013

### **The Purification of Soul**

November 26 2013

### **Out of Body Travel, Methods and Benefits**

December 30 2013

### **Karma and Reincarnation**

January 6 2014

### **Active Out of Body Tuza Travel vs Passive Meditation**

November 12 2014

**Astral Projection and Moving Beyond It to Higher  
Consciousness** May 17 2015

**Black Magic Under Harold Klemp\***  
May 8 2015

**Sunday Morning Talk\***  
March 30 2014

**Description of the Lower and Higher Worlds –**  
Sunday Afternoon Talk\* - March 30 2014

**Bad Spiritual Habits\***  
April 1 2014

**The Desire of God to Have us Return to IT - The Kal Powers  
Attacks on God's Channels** – Sunday Afternoon Talk\* - April 6 2014

**The VARDAN will demand more and more of you until it has all  
of you\*** - March 25 2016

**Repetition and constructive feedback in the life of the chela\***  
April 7 2016

**Pronunciation of VARDAN Golden Wisdom Temple Guardians  
and other VARDAN Terms and Chants. . . Natural learning  
cycles and the dangers of self-criticism, vanity and impatience. . .**  
\*

April 7 2016

**Self Realization and a Burning Desire for God**  
Originally titled “Self Realization and a Burning Desire to Find Total  
Awareness” (Lecture by Sri Allen Feldman and Sra Heather Giamboi)  
*\*Sra Heather Giamboi is a VARDAN Master.-* May 17 18 2015

**Risk Taking and Mistakes\***  
(Lecture by Sri Allen Feldman and Sra Heather Giamboi) - May 17 2015

**Welcoming Talk\***  
(Lecture by Sri Allen Feldman and Sra Heather Giamboi) - April 6 2014

*Current as of April 2016.* For an updated listing of materials from Sri Allen Feldman or Sra Heather Giamboi please visit:  
[www.VARDANKAR.com](http://www.VARDANKAR.com).

### **The Works of Sra Heather Giamboi**

*Sra Heather Giamboi is a VARDAN Master and the current president of VARDANKAR. Her spiritual name is Gah-Shy-Zah*

### **Books**

“Thousands of Visits To Heaven and the Heart of GOD. The Most Profound, Vividly Detailed Out of Body Discoveries Yet”  
by Heather Giamboi and Allen Feldman (2015, Direct Path Publishing)

Secrets of Seres: The Secret Teachings of VARDANKAR on Ancient Planet Seres by Heather Giamboi. (2016 Direct Path Publishing)

Out of Body Journeys to Self Realization: Sat Nam and The World of Being by Heather Giamboi. (2016-2017 Direct Path Publishing)

For additional titles please check [VARDANKAR.com](http://VARDANKAR.com) website or the [DirectPathPublishing.com](http://DirectPathPublishing.com) website.

### **Lectures**

\*Denotes on Chela site only. All other lectures are public on [www.VARDANKAR.com](http://www.VARDANKAR.com) and or [YouTube.com](http://YouTube.com) unless otherwise noted.

#### **Near Death Like Experience – In The God Realm**

December 27 2013

#### **A Method Far More Powerful Than Meditation**

December 28 2013

#### **Who Is God? How Can I Improve My Relationship With God?**

December 28 2013

#### **VARDANKAR – My Etheric Plane Visit with Master Lai Tsi**

December 30 2013

#### **Beyond Astral Projection To Higher Planes**

January 6 2014

**I Remember My Past Life – How To End Reincarnation –  
VARDANKAR**

January 6 2014 – YouTube

**My Astral Plane visit to Mountain of Light – Rebazar Tarzs  
speaks** January 6 2014 – YouTube

**My Visit to Heaven – God’s Ocean of Love and Mercy**

January 6 2014 – YouTube

**Star Wars Jedi Master Versus Real VARDAN Masters**

January 6 2014

**Star Seeds – Spiritual Soul Traveler Reveals Truth About Star  
Seeds** - May 26 2014 & January 26 2015 – YouTube

**VARDANKAR – Beyond Akashic Records – The VARDAN  
Vidya, The Ancient Science of Prophecy & Soul Records**

August 13 2014 – YouTube

**Ancient Lemuria – Secrets From Ancient Lemuria**

June 2 2015 – YouTube

**Prison Planet The Fastest Way to Spiritual Freedom from  
Karma and Reincarnation** - January 21 2016 – YouTube

**The Great Sinner Who Became A Great Saint**

April 12 2016 – YouTube

**Every Soul Is Loved By God\***

April 6 2014

**Welcoming Talk\***

(Lecture by Sri Allen Feldman and Sra Heather Giamboi) - April 6 2014

**Self Realization and a Burning Desire for God**

(Lecture by Sri Allen Feldman and Sra Heather Giamboi)

May 17 2015 – YouTube

**Risk Taking and Mistakes\***

(Lecture by Sri Allen Feldman and Sra Heather Giamboi) - May 17 2015

*Current as of April 2016.* For an updated listing of materials from Sri Allen Feldman and Sra Heather Giamboi please visit [www.VARDANKAR.com](http://www.VARDANKAR.com). and [www.YouTube.com](http://www.YouTube.com)

