THE SHARIYAT-KI-HURAY

BOOK TWO

VARDANKAR TRANSLATION

ICF of Bangladesh

The SHARIYAT-KI-HURAY: Book Two, 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.
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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 Pauji's death. There always must be someone who holds the Rod of VARDAN Power, who is at minimum a 12th 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!

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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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Dedicated to the VARDAN

THE SHARIYAT-KI-HURAY
Book Two

THE ANCIENT SCRIPTURES OF VARDANKAR, the Ancient Science of Tuza (Soul) Travel brought to light for the first time.

These writings of golden wisdom which have always been hidden in the spiritual worlds have now been translated and published for the first time.

Book Two is the second section of the works of the SHARIYAT-KI-HURAY which was dictated by Sri Yaubl Sacabi, the great VARDAN Master, at the Gare-Hire Temple of Wisdom at Agam Des in the Himalaya Mountains
Twelve or more volumes of the Shariyat-Ki-HURAY will be published.

The SHARIYAT-KI-HURAY contains the wisdom and ecstatic knowledge of those planes of the spiritual worlds, beyond the regions of time and space. To read and study this highly inspired book will give the reader an insight into the scriptures of the Temples of Golden Wisdom.

The essence of God knowledge is laid down in these writings. Those who follow VARDAN are involved in the SHARIYAT-KI-HURAY for it is their bible, the everlasting gospel. All worldly doctrines on religions, philosophies and sacred writings are the off-springs of the SHARIYAT-KI-HURAY.

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FIRST INTRODUCTION by Paul Twitchell

The SHARIYAT-KI-HURAY, which means the "Way of the Eternal," is the ancient scripture of VARDANKAR, the science of Tuza[1] (Soul) Travel and total consciousness.

It is possibly the oldest known on this Earth planet. The Sanskrit writings, consisting of the Vedas, Upanishads and Mahabharata, cannot be traced beyond ten thousand years on this planet.

The SHARIYAT-KI-HURAY is said to have been known before the great antediluvian deluge of this world, and beyond that into the hoary years of those so-called mystical continents known to us as Atlantis and Lemuria.

The Naacal records are reported to be among the first religious writings known to us, and they contain scattered references to VARDANKAR, or total consciousness.

Only two monasteries in Tibet, located in the remote mountains, have any of these writings in their keeping on this physical planet. The SHARIYAT is located otherwise on other planets and in other planes beyond this world.

These Tibetan monasteries are so well hidden that it is doubtful anyone can find them, not even the Buddhist lamas who have gained the power of moving about in the ethers at their own volition. The keepers of these records are so careful in their guardianship of them that no one can enter these monasteries unless first screened by the monks, who can read the seeker's aura like we scan a daily newspaper.

The SHARIYAT-KI-HURAY, the guide for those who wish to reach the heavenly kingdom via the route of VARDANKAR, is kept in respective parts in each Golden Temple, beginning on this Earth planet and continuing on each spiritual plane upward into the very heart of the Kingdom of God.

It is mainly kept—here on the Earth planet—in the spiritual city of Agam Des, which lies in the high wilderness of the Hindu Kush mountains in Central Asia. Only those who are able to travel in the Atma Sarup (Soul body) can reach this strange community of adepts and study the ancient scriptures of Truth.

[1] Tuza, Soul our eternal God-Self.

VARDANKAR is the basic foundation for all religions, philosophy and scientific works in our world today. It is closer to being in its original form, as the science of Soul Travel, than any of the other paths to God. However, it is neither religion, philosophy or metaphysics, for it is the VARDAN-Marg, meaning the path of VARDANKAR.

It has been handed down by word of mouth from Rama, the first known world savior, who came out of the deep forests of Northern Tibet and traveled down to Persia, where he paused long enough to give these secret teachings to a few mystics whose descendants were to become the followers of Zoroaster, the Persian Sage.

Rama then proceeded to India where he settled and taught that man could have the experience of God in his own lifetime.

VARDANKAR was revealed to Rama by one of the ancient VARDAN Masters. It is likely that he was lifted out of the body and taken to the city of Agam Des, where the SHARIYAT-KI-HURAY was shown him and the opportunity to study its contents was provided.

No written instruction was available to the followers of VARDANKAR until about the thirteenth century, when Jalalud-din Rumi, the mystic poet of Persia, hinted at it in his great poem, "The Reed of God."

About the sixteenth century, Kabir, the Hindu mystic poet, took it upon himself to unwrap the mysteries of the ancient science of Tuza Travel.

He had quite a time with his adversaries, for everybody who believed in orthodox religion thought he was crazy and tried to kill him. Those who were followers of the science of Tuza Travel knew he was mentally wrong for revealing the Truth. As a result, they hounded him until he could scarcely keep himself alive, spending most of his time in hiding.

There was a corruption of the original teachings by word of mouth, and several other paths came out of this. Some of these were Shabda Yoga, Santon, Magi, Cult of Dionysus, and a few other mystery schools that are generally well known to us. Each part of the divine knowledge schools branched off into its own particular way as a path to God. The six great religious systems of India are only branches of the God-Vidya (God knowledge) that we call VARDAN. So are the religions of the West, and every continent, including Africa and Asia.

A study of the "Golden Bough," by Frazer will bear out what is being written here.

Basically, the main principle or vital part of VARDANKAR remains as out-of-the-consciousness projection, which is far beyond the astral or any other lower plane movements.

Corrupted from the original source as man developed in various parts of the world into a semblance of religion and worship, man fell away from the main stream of Truth and created his own gods and rituals. Thus we find that there is some truth in the story about the Tower of Babel.

The SHARIYAT-KI-HURAY consists of about twelve books, each book comprising twelve to fifteen chapters each. These chapters average about thirty thousand words and are made up of cantos, or what we call verse in dialogue form, in which the HURAY (God in English) speaks to His chief disciple, Sat Nam sometimes called the Sat Purusha, Lord of the spiritual plane of Soul, or the fifth region. He is believed by some to be the supreme HURAY but is only the first manifestation of God.

Not all the writing is made up of cantos or free verse. Often it is in straight narrative, or legends and stories. Sometimes it is in allegories or fables. But altogether it is the whole Truth, concise in all its departments that tell everyone what life really consists of and how to live it.

Statements of the highest spiritual nature are uttered by the HURAY to Sat Nam to show that the Supreme Deity wants all Souls to be lifted into the heavenly realm again: "I am eternal, therefore, I am free. All who come unto Me shall experience freedom of eternity.

"Freedom is a completeness within itself, for Soul must enter into the Divine Light or suffer the effects of the lower reality.

"The true reality in any universe of Mine is Spirit, and he who looks upon it as giving him existence and experience is indeed a wise man."

The ancient books of the SHARIYAT-KI-HURAY are indeed the true Light and the Word of God: it takes up and discusses every phase of life in both matter worlds and the highest planes.

Those who are fortunate enough to be able to peruse its golden pages are indeed enlightened Souls. Usually, it is the Spiritual Travelers who make it their concern to study this

golden book of wisdom and spread its Light to those who will listen.

Indeed, as Rebazar Tarzs, the torchbearer of VARDANKAR in the world today, points out, only the courageous and adventurous in spirit ever have the opportunity to see and study its wondrous pages.

Whatever there is to receive in Truth for each of us, is only in accord with our individual consciousness.

One will find within these pages an answer to every question man has ever devised to ask of any greater ones. All that which is Truth is here now, within these pages.

Paul Twitchell

SECOND INTRODUCTION by Allen Feldman the Margatma, the Living VARDAN Master.

When Sri Paul Twitchell brought out these ancient teachings in 1965 he 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 22nd 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 Paul 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.

The SHARIYAT-KI-HURAY Book Two is a wondrous book brought out by a remarkable VARDAN Master.

It has been translated in order to be suitable for VARDANists as well as the public.

The following terms have changed from 1971 Eckankar to 2013 VARDANKAR.

SHARIYAT-KI-SUGMAD – SHARIYAT-KI-HURAY
Eckankar – VARDANKAR
SUGMAD – HURAY
ECK – VARDAN

ECKist - VARDANist
Mahanta – Margatma
Soul Travel – Tuza Travel
Vairagi - Boucharan

This book is awe inspiring and should be read by all true VARDANists as well as anyone who truly desires truth and is willing to set aside all dogma, opinions and beliefs long enough to prove for themselves through their own personal experiences that what is written hear is the way back to the high worlds of God within this lifetime and a golden blessing to have access in the physical world to this great wisdom!

Baraka Bashad! May the Blessings Be.

Allen Feldman — January 2014

Chapter One

THE ETERNAL DREAMER OF VARDAN

In the beginning it is said that the influence of the VARDAN on world history is and has been enormous; but few other than the VARDAN Masters and few chelas have realized this. However, once the chela becomes a Mahdis, an initiate of the Fifth Circle, he begins to realize the universal importance of VARDANKAR. Not only in this world but in all the worlds of the HURAY.

The non-initiates in this world are many, but those who have reached the Fifth Circle of Initiation soon find that establishing themselves with the HURAY is a rare thing indeed.

The Divine Dreamer sends out ITS dreams to man via the Margatma, the Living VARDAN Master, in all ITS worlds, to arouse Souls in each individual in their sleep state to seek once again the heavenly kingdom. The Kal Niranjan sends forth its illusions via the negative channels to offset the Divine dreams. It is hardly ever successful.

Therefore, dreams are part of the emotional states of man. He lives either in the VARDAN emotions, but hardly ever in the neuter or the non-attached states. But the dream state is real to the true dreams of the Mahdis, for the Living VARDAN Master sees that it must be of truth.

Few know and few believe that dreams are mainly of the emotional fabric of life. This emotional state is originated on the astral plane; hence, the initiation of the First Circle of VARDAN is that of the astral plane. Emotions are experiences rather than behavior; as the material and mental scientists of the physical world have led man to believe. The mistake made in the world of physical science is that emotion is originated on the mental plane and therefore subject to the realm of thought.

This is not at all true, for emotion is not a mentalist phenomenon. Therefore, the VARDANist must work in the plane of feeling instead of thought where the emotional state is concerned. Naturally this is the force of the Astral plane and nothing more.

The VARDAN Initiate knows that the emotional state is that by which the dream state finds its true nature in this world. Soul lives in the constant state of dreaming; for emotions are awareness on a certain level. This is the awakened state of the Astral sense; and while within this state, one knows and realizes all perceptions in the astral world.

The basic awareness then, of the astral senses is emotion, and this is linked with instinct. The twin instincts of the emotional state are love and aggression. Both are consciously experienced in man; for every charge of either and both are generated on the astral plane through feeling.

Therefore, pain is the basic feeling. It is an astral emotion which arises when the VARDAN force comes in contact with the Kal at a singular point in the body. This means then, that emotions are aroused on the astral plane and sent through the physical body making one aware of whatever has happened at any given point in the body.

Thus the emotions build up vibrations which are wave lengths of feelings. These vibrating rates are either speeded up or slowed down according to the energy charges of the instincts which can be set in motion or relaxed in nature.

The relaxed instincts, for peace of mind and heart, may be to the disadvantage of the chela for this alone carries the responsibility of either accepting or rejecting the very knowledge that Soul must follow the destiny of VARDAN and this alone.

The whole history of the Physical universe is based upon the emotional state of man in the astral sense. This means that the civilization of those nations which have accepted the orthodox religious idea, that of the principle of man born in sin and who could not be saved until the saviour made it possible, was able to create somewhat of a stability among the races.

No pagan religion and culture could withstand the force of the idea of man born in sin and who would never have any

release from it until he accepted the Messiah of his own people, according to the religions of the Earth planet. But this idea was and has been established upon the premise of the Kal forces, and man, finding this is a false premise has learned he is in a quagmire of troubles arising from a multitude of new ideas. One of these comes from the new values which man puts down as arising from the intellectual senses.

The idea of man born in sin is one of the oldest pitfalls which the Kal Niranjan could plan for keeping Soul in ignorance of Its true glory; the pitfall that It must spend a certain amount of time and incarnations in this world, which It must do, regardless, in order to become purified to enter into the heavenly kingdom and become a co-worker with the HURAY.

All this must be found in the heart of the VARDAN for that which is needed for true liberation is the Master, the initiation and the Sound Current. This alone is the truth of the whole purpose of the HURAY for Soul's existence in the lower worlds. All the doctrines of man born in sin, to be purified by the appearance of a messiah who dies for man's sins is that of a Kalistic belief.

Man is not saved but Soul is redeemed by the Margatma, the Living VARDAN Master. No other being is capable of giving Soul true freedom after its multitude of incarnations spent on Earth in search of redemption. There is no other way of redeeming Soul's spiritual sanctity for entering into the heavenly states of the HURAY.

VARDAN is life and life is VARDAN, and the Margatma, the Living VARDAN Master is The Way regardless of what is told in any religious scriptures. He is the transformer, the divine channel for the VARDAN.

No religious faith can continue successfully unless it has a living Master at the head of it. This Master must be one who is adept at the spiritual truths both in the physical form and that which is the inner self. He is both the outer Master and the inner Master.

Unless one has come to the Living VARDAN Master and accepted him in complete faith during one's lifetime, he must serve many lives; meeting with the Margatma during each

life, searching, waiting for another golden opportunity to take up the path of VARDAN, and to leave this world forever.

The opportunity comes again and again for every individual Soul who has spent time in this world. The Margatma has been with each Soul time and again, but few accept him. They can neither see nor understand the divine glory which flows through him, which can take each into the heavenly worlds to live forever as Soul.

The rejection of the Margatma is sad indeed, for it means that the seeker must go on looking, reaching and trying to find the heavenly path of VARDAN and the VARDAN Master who will take him into the kingdom of the HURAY. But he seeks in vain for there will never be anyone but the Margatma to give him life, to give him the way to the eternal source of ALL things.

The VARDAN life makes no sense without foundations in the VARDAN Doctrine and practices. Indeed the whole thesis of the VARDAN chela's life is that he does in his own peculiar way what all VARDANists are called upon to do; that their vows are a specific way of carrying out the initiation promises and that their community life is a particular manifestation of the life of the VARDAN, the body of the Margatma of which they were made a member at the initiation of the First Circle. Because the VARDANist believes that VARDANKAR is not an isolated side-line but the working out in specific terms of the principles of human life, this means that the VARDAN Chela's life is a particularly clear specification of spiritual existence, which of course is why it can be so completely satisfying at the natural human source as well as the spiritual and supernatural levels.

If the seeker is going to depend on some private revelation before making a decision to become a follower of VARDANKAR he may risk waiting a long time. It does not work in this manner; for revelation in VARDAN usually comes at a time when he has entered into and become a part of VARDAN Itself.

Every chela in the works of VARDANKAR can or could have everything that he wants and needs in the material universe, except what he really wants and needs. The alternative

of any desire in this world is meager and not at all heartening.

Thus symbolism is not a part of VARDANKAR, but that which is, is the importance in the true spiritual works. A physical action seldom symbolizes anything for it is actually a simple action and nothing further. Personal feelings are hardly important in VARDAN, whenever anything has to be done, the chela is the means to the end for the VARDAN, and the Margatma, the Living VARDAN Master, to use as the sub-channel in this world.

The asanas, postures and motions of the yogi, the rituals of the religions and the genuflex and prayers of the metaphysicians are therefore useless. None touches the heart of the HURAY, for IT does not require worship and love, but faith, devotion and responsibility to ITS cause and principle. Love and action are always secondary.

There is an ancient principle in the world of religion; that if one man's reputation dies for the people, then all the sins of society therefore can be made as white as snow. What a man's character has to do with the whole of the human race is hardly worth the trouble of dying for in all matters concerned for himself and others. The old feeling that one must do something for others is a negative idea which must be a part of the nature of the Kal force which works in him. It is only an aspect of the material world and nothing can be settled unless the chela has the true enlightenment of the VARDAN.

Until this is settled, nobody can expect anything from their religious inspiration and training. Being free from sin will not take anyone a step further on the path of God. It takes the Master, the Sound Current and Initiation to enter into the kingdom of Heaven. Because of this, spirituality always looks like hypocrisy to the non-spiritual.

Those who have had realization of Soul know that the HURAY IS. The fool is convinced that nothing greater than himself exists. But he who knows when he hears of IT, he understands IT. And whatever is understood exists in the understanding. Assuredly then that which exists as IT, is beyond all understanding; but whoever knows this realizes that the realization of IT is not in understanding alone.

If it exists in understanding alone, then it could be conceived; therefore, IT is understood when the chela allows IT to swallow him and digest him. When the chela lets himself surrender to IT, IT accepts him as a divine channel to be used in all the worlds of the universe.

Nothing is more symptomatic than the gulf between faith and knowledge. The contrast is so enormous that the chela is often so amazed that he will completely drop out of the spiritual works of VARDAN. He is concerned with the materialistic world in which he lives and also in the spiritual world of the Second Grand division. He finds that historically all the VARDAN Masters have existed throughout time within this world, some suffering and dying at the hands of their fellowmen, some working miracles and dying quietly, and others becoming well known figures of their day who had indeed the confidence of the leaders of their time.

The rupture between faith and knowledge is a symptom of the split consciousness which is characteristic of the mental disorders of the individual during any lifetime. It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a scene of his experience. This is what is known as mental dissociation, a neurotic disturbance which has bothered practically every society known in the history of mankind and the leaders within each social and racial group.

When the collective dissociation exists within a race or social structure then the spiritual works of VARDAN cannot penetrate the group in which it is a part. The work of the Margatma, the Living VARDAN Master, becomes more difficult. The collective group is pulling apart, because the individuals within the social order have established this dissociation within themselves. They go in all sorts of directions and it is hard for the Margatma to get the message of VARDAN across because of this rupture between faith and knowledge. But once the Margatma can establish a bridgehead between himself and the people who are living in this state, it's found that the supremacy of the Word, the VARDAN, which stands for the central figure of the VARDAN faith takes hold and begins to heal this rupture.

The VARDAN chela enjoys a great advantage when it comes to answering the crucial questions which hang over every civilization since the beginning of time. All his experience flows from the HURAY, therefore he has a certain amount of spiritual experience in matters which lie beyond the range of human knowledge. But like most of those Souls which venture into the heavenly worlds, he first has the transcendental problem with the God knowledge.

Man confuses self-knowledge with the knowledge of his conscious ego personality. One who has ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the psychic self and its contents. Man measures his self-knowledge by what the average person in his social environment knows of himself, not the real spiritual facts which are for the most part hidden from him.

In a relative way the psychic self of man behaves like the body with its physiological and anatomical structure, which the average person knows very little about. What is commonly called "self-knowledge" is therefore dependent on social factors, of what goes on in the human mind. Hence, one is always coming up against the prejudice that negative things do not happen to himself; and on the other hand, one meets with equally illusory assumptions about the alleged presence of qualities, or masters, whom he believes are protecting him, but are merely rationalizations to cover up weaknesses and unhappiness in himself.

This includes a broad belt of unconsciousness in man, which is defenseless to all sorts of influences and psychic inflections. One can guard against psychic inflections only when he knows what is attacking him. Self-knowledge is not of much use in this particular case because it is a matter of getting to know individual facts, and theories do not do much good in this respect. Most of man's ideas, knowledge and fears are based upon theory; for he knows very little about himself despite all the scientific work done by the world scientists. When man accepts an idea and wraps around it emotions such as the astral feelings, he is likely to establish a do or die feeling.

This is the cause of martyrdom in man. He becomes infatuated

with an ideal that is religious or political and dies for it, if the occasion calls for such sacrifice. This is merely a state of loyalty which belongs to the astral plane world. It is the strength of man's feeling in his cause which brings about this sort of physical and useless death. The VARDAN Masters look upon this as suicide, or self destruction and shun it, for nothing seems less likely than to bring about their own physical death by some feelings of stubbornness which amounts only to astral emotions.

There have been some deaths of VARDAN Masters which could be termed a martyrdom, but these are unusual cases. Generally the VARDAN Master stays away from the issues of the day, which mix politics and religion; he teaches only the purity of the heavenly doctrine of VARDANKAR. He knows that many will be against him because of the stirring up of the Kal forces, but nothing seems to worry him in this respect. He artfully keeps away from the issues which bring on a confrontation with certain so-called authorities in the materialistic worlds.

The teachings of VARDAN are the pure doctrine in this world. There are no others which can reach the same level as VARDAN. Therefore, the VARDAN Masters know that it is useless to argue and try to convince those who are not ready. Almost all orthodox religions and occultisms are only on the astral level; so the Margatma, the Living VARDAN Master, will not allow himself to be drawn into any controversy over the orthodox religions and VARDAN. He knows that such arguments are foolish and nothing would be gained by anyone who is involved in them,

The release of the chela from the wheel of life when he enters VARDANKAR, is that point when he begins to accept, and stops all his questions. The riddle of the question is forever plaguing the neophyte, for he never understands that no questions can be put without an answer. Yet all questions are on the mental level; but the answers are always available before the question. In other words, there are always the answers to the problems of life, without the questions existing. It is the doubting which is in the mind of man which leads to questions. This doubt arises when there is a lack of confidence.

When asked how to deal with people who are skeptics and doubters the Living VARDAN Master says, "I trap them. I get them where they cannot ask any more questions."

When man cannot understand his problem nor something which is unfamiliar to him, he is doubtful and asks questions. He must live by established traditions and forms. He must follow out a unified pattern of behavior and live with others who do likewise. Otherwise, his whole pattern of life is upset. If he is living close to the source of the Divine VARDAN, he might think in terms of not being able to do anything. This is because he is still living in the patterns and binds of society and not able yet to break through the boundaries of liberation.

All life, therefore, becomes an awareness of small things—such as being occupied with the things of the senses. He is aware of speaking, breathing, hearing, seeing, walking, testing, opening and closing the eyes. He should be beyond these things for his attention must be put upon the greater reality of life; That of looking, knowing and being.

As long as the ignorance about the Margatma, the Living VARDAN Master, prevails, the individual Soul is constantly reborn into the world, rising or falling in fortune and station according to Its deeds and their consequences, which is karma. These are various levels above and below the physical world through which the individual Soul may pass in the course of Its reincarnations. These are the psychic, the animal, mineral, plant, and the realm of ghosts. Until it awakens to full self-knowledge, Soul may undergo reincarnations for amazingly long periods of time, touching the highest possibilities of pleasure and the lowest depths of pain, going round and round upon the wheel of samsara for thousands and perhaps millions of years.

All the ways of liberation offered by the various orthodox religions generally must take Soul through the endless cycle of reincarnation until It becomes awakened to Its true self. But VARDAN gives the chela a concise way which is not known in any other Path to God. Once the chela steps out on the Path of VARDANKAR, his karma begins to resolve and his reincarnations become less. When he is initiated, it means that never again will he have to return to this physical and

material world. From the moment he stepped upon the Path of VARDAN, his spiritual life is under the protection and the guidance of the Margatma, the Living VARDAN Master.

The problem with the religions of the world is that one who has gained insight into the nature of the VARDAN soon learns that they are but social institutions. Their liberation involves among other things, the realization that it is a myth and not a fact. It is a liberation from certain social injustices; but not a liberation from karma and the gaining of spiritual unfoldment which leads to God-Realization.

Many who are ignorant of the psychic dangers on the path to God will clamor to become initiates of anyone who is supposedly a Guru or Master. They seemingly want this most important ritual as quickly as possible, without preparation, whether it's the first day they meet or not.

In their eyes the initiation is practically the same as joining a church through baptism; or receiving a lodge degree. One thing seems to be held out to them should they receive the initiation; that no matter what their development is, they will have certain mystical experiences and will be in a position to command material success for the rest of their lives.

The promise of any successful materiality is nil; although, there are some pseudo-teachers who say that by joining their group, through initiation, there will be great material success in store for each and all. Others promise spiritual rewards immediately. None of these promises are worth the words that are spoken; they are like shouting into the winds which rage over the stormy ocean. The Margatma, the Living VARDAN Master, will not make such promises; but he will state what the initiate will expect after going through the initiation. Neither will he allow anyone to enter into initiation until he has had two years of study in VARDANKAR.

This is done to build up the stamina of the chela to withstand any spiritual hardships which might arise from working off his karma. If he should initiate the chela at the start of his introduction into VARDAN, there might be reverberations against the way the chela is accepting VARDAN. It could prove to be too much for him and he could become discouraged and quit VARDAN. So many chelas do this in those religious

programs when they are accepted as initiates from the day they enter into their respective paths. This often creates a guilt pattern in the chela and he becomes resistant to any teachings of wisdom in the future.

Any initiate who violates the tenets of VARDANKAR will automatically be dropped out of VARDAN. This means that he will be put back in his spiritual unfoldment and will not have any opportunity for growth until the Margatma, the Living VARDAN Master, has reinstated him.

The ways of the initiation offer release from the endless cycle of reincarnation through the awakening of the true Self. Accordingly, the divine play of VARDAN goes on through endless cycles of time, through periods of manifestation and withdrawal of world; measured in units of Kalpas, (a Kalpa being a span of 4,329,000,000 years). From the human point of view such a concept presents a terrifying monotony, since it goes on aimlessly forever and ever. But from the divine viewpoint, it has all the fascination of the repetitious games of children, which go on and on because time has been forgotten. Yet it has reduced itself to a single wondrous instant of time.

This is not an expression of a formal philosophy, but the experience of a state of consciousness. This means then that the only way to cut through these Kalpas, or Yugas as they are sometimes called, and make a more direct path to God is through the VARDAN initiation. No one can get off this terrible wheel of Awagawan, the wheel of the Eighty-Four as it is known to most God seekers; until one steps upon the path of VARDAN, he is always on the wheel, which creates millions of problems and karmic conditions.

Release from the wheel of Awagawan is that which is called Moksha, or liberation. On the whole, it would be best to say that the VARDAN philosophy is somewhat built around the liberation from this wheel through the Margatma, the Living VARDAN Master. Unless the chela takes up the initiation via the Living VARDAN Master and does it seriously, then he cannot expect to be released from the wheel of Awagawan which will carry him through the Kalpas of life, for millions of years.

The VARDAN language is always confusing with factual lan-

guage, so there is little or no clear distinction between the Divine Deity as described in terms of conventional thought, and God as "IT" in reality. This is true in all aspects of the works of VARDAN for those who are VARDANists. To the conventional mind the puzzle of the VARDAN philosophy is that it has so much to say, in the matter of language and the liberation of Soul that one cannot grasp it unless he is trained in the way of VARDANKAR.

What is being said here is that according to the liberation experience there is so much said of what it is not, and little or nothing said of what it is. This is naturally bewildering, for if the lack of its relation to things which are considered important in the life of the individual, or if it's without content as an experience, why seek it? Why does it hold such immense importance in the VARDANist scheme of life?

It can be said that the vessel, the body and Soul of man, is empty and must be filled. This is the negation of the experience, but it must be considered, for without negation the experience is not of importance to the individual. In the value of emptiness must come the movement it permits, but the emptiness must come first. The filling up is needed in order to understand the fulfillment. This is why the VARDAN teachings concentrate quite frequently on the negativeness of self, on liberation of it from the so-called concepts of Truth.

It proposes no idea, no description of what is to fill the void of the inner self, because the idea would exclude the greater truth which the inner self is seeking. Therefore, the practice of discipline must now enter into the scheme of liberation of Soul. This is the unfoldment and disentanglement of Soul from every identification it has had on every lower plane in the material or psychic worlds.

Soul is total consciousness. It has the complete knowledge, love and power that all men seek, yet few realize that these qualities are within themselves. They look to the outer instead of the inner self. The liberation of Soul is, of course, freedom from the surrounding materiality which has all but made a prison for it in the lower worlds. When Soul leaves the physical body to journey into the far worlds, It does so through the Tisra Til, the third eye. It meets the Margatma,

the Living VARDAN Master, after passing through the gate of the tenth opening, who escorts It into heavenly worlds where IT experiences the joys and bliss of life.

However, the first thing here which is noticed is that all time and space dimensions are different from where it resided in the physical world. The laws are different and the beings and entities all abide by rules unknown upon earth and its respective planes. Soul must again become used to these new laws and, as it passes through each plane, similar to the time zones and nations of the physical world, it finds different ideas abiding along with new laws and ways of life. Each time it enters into another spiritual world, It finds that the laws are vastly different from those which It has just passed through. It takes adjusting to keep up with the travel from one plane to another.

The measurement of reality, therefore, comes when Soul during Its flight into the higher worlds realizes that understanding is a perception of the spiritual senses and not a fact or event in Its travels. It is also found that to isolate any part of the spiritual universe as a single fact, all by itself, is impossible. This is the greatest mistake that most men make. They cannot grasp any of the spiritual life as a whole, much less their physical existence, and as a result find themselves chasing illusions instead of reality.

In VARDAN there is the unmistakable tone of sincerity which makes the action which is not studied and contrived. Whosoever thinks and acts with a split mind rings like a cracked bell. One part standing aside to interfere with the other, to control, to condemn, or to admire. The true self, or Soul, cannot be split, for it's like the sword that cuts, but cannot cut itself.

The illusion of the split comes from the mind's attempt to be both itself and its idea of itself from a confusion of fact with symbol. To make an end of the illusion, one must stop the mind from trying to act upon itself, upon its stream of experiences, from the standpoint of the idea of itself which is known as the ego.

Therefore, the action taken for correcting this phenomenon is sitting quietly and doing nothing. This is the basic spiritual exercise of VARDAN. If there is any action brought forth

from sitting and doing nothing, it is spontaneous. Such an action is particularly subtle and extremely hard to put into words. If one wants to weep, then he does so because it is spontaneous; and if he desires to laugh, he does so. The display of emotions is not to be considered in this action because all things are done with a spontaneous effort.

This natural sincerity makes all VARDANists different from others. For all those in VARDAN know that they cannot find the HURAY by taking thought, nor can they even seek IT by not taking thought. In all, it's then known that one begins the road to God by accepting the divine first in thought, and later dropping thought to make the contact.

The ideal is not to discover the original self, but to allow Soul Its own recognition. This self-recognition is the same as the child who one day suddenly discovers it is a person which must have responsibilities and establish its own life here in this world society. Soul's recognition of Itself is in a sense made in the same manner.

This recognition comes through the daily routine of the VARDAN spiritual exercises. Mainly through the non-action that is sitting still and doing nothing. This is a deceptive action, but then the chela soon learns that VARDAN is subtle and that he must be constantly aware to catch what is going on within himself. If he sits still and expects life to grow around him quietly like the grass does, then he may be disappointed.

This is the paradox of VARDANKAR. One sits still and does nothing but on the other hand he must be ever watchful to grasp the subtle opportunity to go with him wherever the VARDAN Master desires to take him.

The fear of the unknown, the doubt, and the lack of insight in the chela can cancel out all aspects of Tuza Travel. This alone can take the chela completely off the path of VARDAN for if he cannot accept what is taking place within himself, if he has problems understanding and believing the subtleness of the experiences which take place within himself, he can leave the path of VARDAN claiming that it is of little value to him, that he is wasting his time and energies trying to be a success at Tuza (Soul) Travel.

What these people do not understand is that the Eternal Dreamer makes contact with them at varied times while

they are in the state of sitting quietly and doing nothing. Sometimes this can be compared with the experiences that take place in dreams. When the chela comes out of his exercises, he may wonder if this is a dream or a reality. He might dismiss it as something which happened during a dream state and never give it full consideration as an experience which comes with the inner movement of the VARDAN within himself.

The identification of the mind with its own image is paralyzing to the chela who seeks Self-Realization and God-Realization. This image is fixed from out of past lives, and finished as far as the VARDANist is concerned. He wants nothing to do with this image but it tries to react on him while doing the spiritual exercises of VARDAN. The mind cannot act without giving up the impossible attempt to control itself beyond a certain point. It must let go of itself in the sense of trusting its own memory and reflection, and in the sense of acting spontaneously on its own in the unknown.

However, it will not dare take chances; for stepping into the unknown is a fearful act to the mind. This is why the VARDANist often seems to take the side of action, as against contemplation, and the spiritual exercises are sometimes described as no mental action or no thought. This is also why the Margatma, the Living VARDAN Master, sometimes demonstrates VARDAN by giving instantaneous and unpremeditated answers to questions. When anyone might ask the Margatma for the ultimate secret of VARDAN, he might answer "nothing."

No thought is action on any level whatsoever, physical, psychic or spiritual, without trying at the same time to observe and VARDAN actions from outside. The attempt to act and think about action simultaneously is self-defeating for it starts the mind whirling in a circle—like the wheels within wheels. From the viewpoint of mind, this brings about feeling and action which is wrong for feeling blocks itself as a form of action when it gets caught in the act of observing.

Too many who are seeking God-Realization expect the experience to be dramatic, something that is earth-shaking and will strike them like a club on the head. However, this is not always true because such experiences often are without drama in a sense of being something startling. Every

VARDANist knows that the experience or revelation comes like a thief in the night; it comes with strange subtleness.

Often it is hard to grasp, for one doesn't recognize the realization for what it is, and will often cast it aside and complain that after taking the path of VARDAN nothing has happened. This is only the lack of awareness and definitely a lack of understanding of what has happened to him. He sees something; he has a revelation and yet nothing happens for him because it is too personal. He asks dozens of persons what this means and gets dozens of answers, none of which fit his own case. Many of the answers are negative and discouraging which tend to destroy whatever revelations he might have been having over a period of time.

The main point here is that the chela must decide whether the revelation is reality or not. It is meant to be said that all such revelations are usually inward and very subtle. If the Margatma, the Living VARDAN Master, appears to him inwardly then he should make a decision whether this is reality or not. The revelation is so personal that he cannot allow any outside interference. He cannot discuss it with anyone except perhaps the Margatma, the Living VARDAN Master, and if by post it should be put down in writing carefully. If discussed vocally, then it should also be done carefully.

Every VARDANist who has a revelation of the Margatma, or the HURAY, must make his own decision whether it is true or false. The decision does not depend upon anything else. It is a most personal experience with him and must be treated as such. It is a part of him like eating, sleeping and emotions. No one else should know anything about it but the Margatma, the Living VARDAN Master, who will see, know and share the experience with the chela.

The Margatma, the Living VARDAN Master, knows at all times what goes on, and the VARDANist should realize that by now he is never alone in his life regardless of whatever and wherever he might be. He should know by the living experience that the presence of the Margatma is known through seeing and feeling. That this is reality and no one can take this from him.

All life becomes a realization that the Margatma is always present, and that the VARDAN makes life a joy to live. If the

chela errs at any time there should be little need for discouragement, but one of joy, for he can now compare the errors with the joys of his life.

Chapter Two

VARDAN, THE EVERLASTING GOSPEL

The message of VARDANKAR, given by the Margatma, the Living VARDAN Master, is the voice crying out in the wilderness. It is the true doctrine and he who hears it with ears that can catch the spiritual significance will come to know it as the Everlasting Gospel.

To see the perfect truth of VARDAN as IT is, demands and compels the subjugation of Soul. This is the Everlasting Gospel which in Its majesty and uniqueness of pure truth necessitates a suspension of the personal activity of thought. One ceases to assert his thought against It. He is passive before It; but in that passivity, which requires the utmost opening of his receptiveness, is the supreme form of activity.

Whatever is man, when having been possessed by the VARDAN, the VARDAN has ceased to possess him, and he is possessed by himself again. He is not what he was in the beginning of life upon this earth; he is changed by the knowledge that he has been actual, and, is the potential vehicle of God. He is changed by the knowledge of the beauty and wonder of worldly things. It is through the vision of the Kal, in the momentary perfection where he personally enters into the state of awareness in the human sense and looks at what he believes is the true perfection.

He looks at the price of this experience which can be bought for the price of a song, or wisdom for a dance in the street. But hardly does he realize that the truth must be taken with the sacrifice and tears in the desolate places where none exists but himself. He must look to himself only for the experience of Soul, for the secret of VARDAN is that it is neither natural nor revealed. It is given without fanfare. Reason and logic as man knows them always change under the influence of the Sound and Light. Divine knowledge

is always creative, but it is always difficult to understand. When the eternal individuality of things is recognized Soul is in abeyance. The infinite in all life is at one with the infinite in man. In this sense the HURAY becomes as man is; that man may be as IT is. If man can see eternity in life, then at every moment of given knowledge, he knows not merely the particular thing but the mode in which it is real; the mode in which all things are reality which are in the spiritual realm and in which alone they are real. The mode is, of course, eternity!

The true VARDAN knowledge is above abstraction. Confusion between the psychic and the truly spiritual lies within the lower worlds. Therefore, all religions are one according to the principle which rules the lower worlds; or the rule as laid down by the Kal Niranjan. This deity who rules the lower worlds tries to make it appear that All reality is the same; that all religions are one. This is not true, for VARDAN, of Itself, is not a religion, therefore IT cannot be one with any religion, philosophy or doctrine.

VARDAN is the audible life stream, the essence of the HURAY, the holy spirit, and the science of God-Realization. It grows out of the experience of Tuza (Soul) 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 those spiritual regions above time and space. VARDAN is involved in these regions in which all is omniscient, omnipresent and omnipotent; hence God awareness. All religions, philosophies and sacred doctrines are the offsprings of VARDANKAR.

VARDANKAR is different. It is 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 exercises known only to the followers of this science.

The state of perfection is a condition of free unfoldment of identity, through the continual annihilation of the lower self in all its forms, by Soul, as It travels through all the

planes to reach the heavenly worlds. To explore the vision of individuality, which strives to be free from the chains of the lower world and Kal, is that which inevitably passes from the human consciousness state to the individuality of Soul.

To hear one's own self shriek with terror as it approaches the realm of time and space and to sail off into the boundless worlds where only the Void exists, is like hearing the cries of the infant. Man is terrified of freedom, for if he reaches the boundless ocean of nothing he finds himself freed, and instead of accepting his freedom he considers it a burden and only seeks to lay it at the feet of another.

The answer is simple for he who enters into eternity knows that freedom and knowledge are eternal. He knows that the freedom of divine wisdom is to be free of all things and have only the responsibility to himself. He becomes the universal man who knows all things in life, and has control over his own destiny.

Every man who enters into the delights of the heavenly world is lonely in the human consciousness for there are none with whom he can share his delights. Yet within the heavenly worlds he is never lonely for the very vision of heaven keeps him company forever.

Man's personal experience of liberation is the liberation of his neighbor, the community in which he dwells, his state and nation, and eventually the world. His liberation eventually reaches out and touches all things in life; for he is linked with the very essence of things within the universes of God. He cannot expect to have any experience in life, be it negative or positive, and not have it affect the next person.

The gulf between eternity and time is absolute, and when Soul is in eternity It is not in time and It is not at all. In the living physical body Soul is at the point where time and eternity meet, where It and the human self strive together, where the impersonal and eternal are with the personal and temporal. This creates the conflict and strife in the human state of consciousness. But the conflict is possible only between things of the same order—and time and eternity are not of the same order.

Nevertheless they meet in the human self, and the fine point of their contact is that of forgiveness. The eternal forgiveness of all things in life becomes the temporal forgiveness of love. Man cannot love his enemies and kill them at the same time. But forgiveness is possible even while men slay, nevertheless, it is not possible; for once man learns to love there is nothing within this world that man wishes to slay.

Eternity is a condition into which the VARDANist enters after physical death, and VARDANKAR may not merely condone war, as it does, but often it might employ war if necessary to protect Itself. After all, IT is at constant war against the Kal force within the lower worlds.

Man must not think that if he asks the Margatma's help while facing a serious problem that IT will remove it to suit man's desires. The HURAY works in a different way; the problem itself may remain, but man's approach to it, his understanding of it will change, as a result of his petition. Whereas it may seem a very difficult, even insurmountable battle to face, man will be given the help needed in resolving it. It does not matter in what field the problem may lie, for this is immaterial, for all man needs to do is ask the help of the Margatma, the Living VARDAN Master, who can intercede for him, but only in accordance to his spiritual unfoldment and his karmic needs.

Man's rebellion against Kal is natural. He is involved with those many things which enslave him; like government, taxes, business, the law, religion, education, media, law enforcement and body chemistry which is known as medicine. He battles to untangle himself from these forces of the Kal Niranjan but few have any success until they come into the presence of the Margatma, the Living VARDAN Master, who will raise them above all these things. It is then that they can become detached from these aspects and traps of the Kal, and make themselves free. It is only then that they can participate in this world and its negative nature and receive whatever benefits are needed for the human body and its senses.

It must be remembered that all complaints and all arguments against the VARDAN which are directed at the Margatma

are the works of the Kal. Such assaults on the Margatma are those which originate from the Kal using the minds and consciousness, of those persons within its power, to destroy the Margatma and the VARDAN if at all possible. These are the works of Kal who uses religions, ministers and lay persons to bring about the downfall of the VARDAN; because It is truth. There will be those who call themselves VARDAN Masters and disguise themselves under the robes of the VARDAN, but they are prophets with false faces who are lying to take in the VARDANists, but few if any who are truly followers of the VARDAN are ever deceived by these agents of the Kal.

In order to break the hold that a problem may have upon the mind of a chela, the Margatma frequently persuades him to try to solve a false problem unknowingly, by acting consistently upon its premises. This often releases the chela who suddenly sees through many problems of his own and finds liberation. However, religions feel that the state of liberation they may enter into is the cosmic consciousness or mystical experience. But this is not true, for the VARDANist, once released, goes into a much higher state than this.

The ordinary egocentric consciousness is a limited and impoverished consciousness without foundation in reality. Whether its basis is physical or social, biological or cultural, remains to be seen; but there is no doubt that release from this particular limitation is the aim of VARDANKAR. Nothing else matters, but this liberation from the limitations of the egocentric consciousness. Few can understand this and go wandering off the path in search of material things of life; money, health and physical happiness.

The role of man within this world is to play a game; in a comedy or drama. The VARDAN chela understands this and has the right to refuse to play the game. He is taught to look at the incessant working of his mind and the physical activity displayed by his body. He should succeed in understanding, in noting that nothing of all that is from him, is him. He, physically and mentally, is the multitude of others.

This multitude of others includes the material elements, the ground from which he came and that which makes up his body. On the mental plane it may include many beings who are his contemporaries, the people he mingles with, with whom he

chats, what he reads and the actions of those he watches. Thus he becomes a part of all that surrounds him.

He who replies to anyone, asking about VARDAN, does not know VARDAN. Although one may hear about VARDAN, he does not really know about VARDAN. There is no such thing as asking about VARDAN. There is no such thing as answering such questions. To ask a question which cannot be answered is vain and to answer a question which cannot be answered is unreal. And anyone who meets the vain with the unreal is one who has no physical perception of the universe; no mental nor spiritual perception of the origin of existence.

This is not because the VARDAN is inherently mysterious but because the problems of human social needs are artificial. No VARDANist acts without calculation, and he never sees results. He lays no plan for there isn't anything within this universe in which he is interested for achievement. Therefore, if he fails he has no cause for regret and if he succeeds he has no cause for congratulations. He does not know what it is to love life and hate death. He does not rejoice in birth, nor strive to put off death. Whatever comes into his life is no cause to lead his heart away from the VARDAN, nor let the human seek to supplement the divine.

During his lifetime man must be faced with the great social lie, that falseness with which he is confronted by the Kal power. This is the illusion, the maya of his life. The great social lie is that he must be like others within the human race. He is born, sleeps, works, excretes and reproduces. This is the basis of the life in which he lives in slavery to the human needs of his body. But he rises above this in the Atma Sarup and becomes a greater being in the eyes of the HURAY, because he no longer needs the social lie. This social lie makes him have the artificial needs of life to which he becomes attracted and he cannot leave in spirit when death comes to him. The less that he has in life the greater is his liberation.

The loneliness of liberation comes by not being able to take sides on issues of the day in the humanistic world, or finding security in the crowds; of no longer believing that the rules of the game are the laws of nature. It is the

transcending of the ego into the security of the greater individuality. This greater individuality is always lonely because all those who have not entered into it will attack it in ignorance.

Liberation thus begins from the point where anxiety or guilt becomes unbearable, where the chela feels that he can no longer tolerate his situation as an ego in opposition to an alien society, to a universe in which pain and death deny him, or negative emotions overwhelm him. Ordinarily, he is not aware that his distress arises from a contradiction in the rules of the social game. He blames people, himself and God for his distress; but none of these are responsible.

He begins to wonder about the major issues of life and wants to escape the wheel of birth and death. Thus he begins the search for the Margatma, the Living VARDAN Master, although he may not even be aware that such a person exists. He will find the pseudo-gurus scattered throughout the world; some in India, others in various parts of the world. He will find the false prophets and the so-called teachers but none will give him anything worthy of what he seeks. He will not find satisfaction in anything in life until he comes to the Margatma, the Living VARDAN Master in humility.

The VARDAN Master will introduce him to the path of VARDANKAR. It is a disciplined and rugged path to follow. There is nothing to teach but life itself and the chela must learn to obey in order to find himself in the true realization. If he doubts, there is no place for him; but if he believes in the VARDAN, all will be given to him.

The Margatma, the Living VARDAN Master, is so frank about everything in life that no one believes him. For his part he seems to take the world and its suffering as if it were just a dream. Usually the chela thinks he too can reach this same level if only he finds the right method for transforming his consciousness. Yet it is not possible to be accepted for VARDAN training without considerable persistence. All sorts of barriers are put in the way of the applicant during his first year, but in many cases the more barriers the more eager becomes the aspirant, and some feel that there is nothing to be gained and drop out of VARDAN feeling a sense of injustice.

Those who stay think that the barriers are only obstacles;

that the Margatma, the Living VARDAN Master, is guarding some deeply spiritual secret and testing him for admission to becoming an elite in the works of VARDAN. All his problems and karma are put squarely back upon the chela's shoulders to work out himself instead of the Living VARDAN Master taking them upon himself.

The point being made here is that once the VARDAN chela commits himself to accepting the Margatma, the Living VARDAN Master, as the guide for his spiritual journey, he becomes engaged in an intense struggle in which all his energy which has been used in exercising his ego will be withdrawn. He soon learns in this struggle between the ego and his true self (Soul) that nothing he can do is right, spontaneous or genuine; he cannot act independently of himself. On all sides is nothing but defeat. But in this moment of defeat, he, the agent of all his actions, cannot act, does not act, and does not see any future, past or present in his life which is worthy of anything.

When he has come to this point the realization bursts upon him that he has nothing to prove and nothing to lose; but he has only to be himself and live independent of all other things.

Once the chela enters into this state he is not aware that often such insights have a habit of wearing off. Knowing this the Living VARDAN Master tells the chela that he has gained very little because he has only entered the gate. To get the greater understanding then he must practice more diligently, which is of course a test to see if he will continue or have an idea that there is still something more in VARDAN to learn and grasp. On the other hand he may go away with the idea that there is nothing more to be had in VARDANKAR.

This occurs because the Margatma, the Living VARDAN Master, has purposely planted a doubt in his mind. As long as any doubt remains in the chela's mind he has not finished the task of grasping the true insight on VARDAN. If he, the chela, returns, the game continues day by day in some subtle way, ploy by ploy, until at last the chela has gained a deeper insight into VARDAN. As for the Margatma it's known all along that he cannot lose the game because he doesn't care in the

least whether he wins or loses. He has nothing to prove and nothing to defend.

The whole relationship of the Living VARDAN Master is the same not only with unfolding the chela to greater spiritual heights, but he actually doesn't care whether he lives or dies. This is true in the sense that he has no ambition to be great, have fame or leave a name behind him, nor any ambition to be courageous and create anxiety. He clearly sees the idea of the VARDAN behind all acts, behind all thoughts and feelings, and that all else is illusion. Therefore, he knows that the Kal forces control all life here so he doesn't fight with it, and will try to get all chelas under him to be detached, if at all possible, from the Kal and its effects.

When one blocks his mental action there is doubt or hesitation. It is the lack of the ego in going directly ahead; it is a sign that one is not thinking out his problem, that he has stopped thinking. He has a kind of anxiety, going blank, through which flows the emotions of eagerness to win, or fear to lose. It is a double bind on the part of the individual who puts himself in this position. Not until he turns the problem over to the Margatma, the Living VARDAN Master, will it begin to unravel itself.

The paradox is that pure consciousness is simultaneously both the positive and negative, something and nothing, a fullness and an emptiness. Therefore, the assertion of the greater consciousness is completely paradoxical. The positive side is that it is an actual and positive consciousness. When the chela reaches into it, it is found to be that peace which passes all understanding. Therefore, it is quite correct to say that when one empties all objects and contents of the mind there is nothing left. This is the negative side of the paradox. What is left is sheer emptiness and this is the fearful side of consciousness. It leaves its participant filled with terror and wondering where he went astray. It is often called the "awful works of Kal."

The common thought for the positive is that it is sound and light and for the negative, darkness. This is the darkness of God that so many experience while on the path to God. It is darkness because all distinctions disappear in it just as all distinctions disappear in physical darkness.

The paradox is therefore that the light is darkness and darkness is light and sound. Most of those who have experienced both have come to this conclusion. They can tell little difference between either the positive or the negative because they have both the qualities and both are the qualities of VARDAN.

Most persons seem to take for granted that the spiritual experience is a religious experience and spiritually is necessarily a religious phenomena. They seem to believe that spiritual and religious mysticism are one and the same thing. It is true there is an important connection between the two, but it is not nearly so direct and immediate as most persons seem to think, and simply cannot be taken for granted as an obvious fact.

When the spiritual experience is stripped of all intellectual interpretation such as that which identifies it with God, or with the Absolute, or with the world of spirit, the only thing left is the undifferentiated unity. This brings out the fact that when the chela has reached this state there isn't anything left at all. Some interpret this as the 'union with God' however, this is only an interpretation, and is not the experience at all. This is only the speech of those who have analytical minds. But most persons do not have such minds and therefore what is, is that "all" which enters into his experience. This and nothing more!

The experience is personal, yet it is not such, because it grows into the impersonal. During the contemplation upon such an experience, after going through it, the individual often finds it to take on a religious form of some sort. These are only the after thoughts and not that which actually happened at the moment of experience. It can be said to be reality and hardly anything more.

The individual who experiences this sort of introvertive reality has several different ways of describing it. He may feel the movement of himself through areas beyond space and beyond time, and can see and know what is happening. There is another reference which is used as melting away, passing into something greater than the individuality of the human self. It appears to be a loss of personality, but this is only the first phase, the movement through the mental

world where the mystics experience cosmic consciousness and believe that it's the ultimate. He has not learned to move beyond the worlds of time and space since the mental region is still in this boundary of spirito-material planes.

This is the experience which leads mainly to selfish motives. When one has the mystical and religious experiences he usually does not want to serve his fellow man. Too many monks and religionists reach this stage through meditation and drugs and become more interested in living in such states than being active and wanting to give to the worlds. Tuza Travel has nothing of this kind. The experiences which one has in this gives him the purpose and motivation to serve, to get to the heart of God and become a co-worker. He has the true ideal in mind and will accept nothing but It, whereas those who attempt to get cosmic consciousness and do have the experience of it, want only to give up life, to live it selfishly because it gives them a certain dreamy, peaceful and happy state that demands nothing of them but a voidness of energy and lack of service. All this will eventually lead to death, decay and unhappiness. It is one of the tricks of the Kal power.

In other words, mysticism is an escape from life and its duties and responsibilities. The mystic retreats into a private ecstasy of cosmic consciousness, turns his back on the world and forgets not only his own sorrows but the needs and sorrows of others.

If a chela is in the act of Tuza Travel and sees that someone on one of the lower planes is in need of his help, he should leave his journey and go serve that person. The very act of entering into the heavenly worlds, via Tuza Travel, brings with it an intense and burning love of the HURAY which must meet the need of the overflow into the world for all fellow men and creatures, and this must show itself in deeds of charity, mercy and self-sacrifice, and not merely in words.

The Margatma, the Living VARDAN Master, is not one who merely gives predictions of the future, but he is the VARDAN prophet. There is a vast difference in the two. Those who give predictions are merely the readers of the psychic files from the lower planes; generally those of the astral world.

But the Margatma, the Living VARDAN Master, gives divine utterance from the HURAY. He is the channel for the voice of the HURAY, and in this case nothing comes from the mind, but directly from the heart of the Almighty.

He is that voice which speaks from the impersonal. Nothing is from him personally. He gives what there is to give, not of himself but from the divine source, and not of a religious nature, but of truth itself. He often does this from what may appear to be the normal function of his life; but then again it can be from a deep ecstasy in which he might be in a trance state.

This is part of the works of VARDANKAR known as the VARDAN-VIDYA, and the Margatma, the Living VARDAN Master, is often the only one who can give this type of telling forth. Again there is a difference between a telling forth and fore-telling. The telling forth comes from the central spiritual region known as the Anami Lok in which the HURAY dwells. The foretelling is merely prediction which is of a psychic nature. The VARDAN chela will soon come to know the difference between the two and will give up anything of any psychic nature which might be a detriment to himself and his spiritual unfoldment into the heavenly worlds.

Prophecy is of a highly specialized nature and few, if any, can become one who can read the VARDAN-VIDYA records. It is usually the Margatma, the Living VARDAN Master, who is the prophet of the followers of VARDANKAR.

This is of central importance because it purports to show that no one can establish himself as a prophet without proper background, the certification of the HURAY. The answer is that anyone who proposes to act as a prophet without the highest initiation in VARDANKAR is apt to believe that he might be. But this is self deception on his part and because of this he will make many statements from out of the mind which are considered to be truth. He is only one who can predict with a reasonable amount of accuracy which is only from the psychic worlds. So many times his prediction will not hold true, nor will it show any accuracy after a certain degree of time.

Predictions do not hold true under many circumstances because they are subject to the temporal power of Kal, who

rules the negative worlds. These world mind planes are what man knows as the psychic regions and therefore are unreliable. They are also subject to change because in dealing with people and circumstances the changes come with the movement of time through space when connected with personalities and events. The prediction about a person on a psychic level can be true at one time but not at another time. Therefore, the timing is the greatest problem of the one who is giving the predictions. He cannot set the prediction exactly right in time because he normally cannot see it in the psychic world. According to the time the event may come about now or within the far future. If he puts a definite time upon its occurrence, this all comes out of the mental region and is not at all reliable.

Therefore, it's best to stay away from the psychic foretellers, for none can give the future. They only guess at it. Only the prophet knows and hears the voice of the HURAY. He alone can give the truth; the prophet is the Margatma, the Living VARDAN Master. He awakens the faith and spirit in every individual with whom he comes in contact whether it is in the flesh or the Atma Sarup. He speaks with the pure essence of the VARDAN. This is the ultimate purity and unity, the all-embracing wholeness, the quintessence of truth.

The essence of the VARDAN belongs to neither death nor rebirth, it is uncreated and eternal. The concepts of the conscious self are individualized and discriminated by false imaginations. If it could be free from discriminative thinking, there would be no arbitrary thoughts to give rise to appearances of form, existence and conditions.

Soul has two aspects. The metaphor of the two doors of Soul means that it can look outward into the space-time of the Pinda world, the world of becoming; or it can look inward into the worlds of Sat Desha, the pure spiritual worlds of God, the world of being. Entering into the true Soul consciousness the chela empties himself of all multiplicity, the things of the physical and psychic worlds. This is the apex of Soul consciousness for then it may behold with clarity what the HURAY wishes for it to know, see and do in this dazzling world.

There is the appearing and disappearing aspect of Soul,

that which is thought of as entering into a body and withdrawing from a body whenever that body is born or dies. Because the human eye and senses cannot see or know about the aspects of Soul there are questions which arise constantly with the chela about the existence of Soul, should he never have had experience outside the human consciousness.

The essence of VARDANKAR consists in acquiring a new viewpoint on life and things generally. If one wants to get into the inmost life of VARDAN he must forego all his ordinary habits of thinking which control his everyday life. He must try to see if there is any other way of judging things; or rather, if his ordinary way is always sufficient to give him the ultimate satisfaction of his spiritual needs. If he feels dissatisfied somehow with this life, if there is something in his ordinary way of living that deprives him of freedom in its most sanctified sense, he must endeavor to find a way somewhere which gives him a sense of finality and contentment. VARDAN will do this for all concerned and it assures one of the acquirement of a new point of view in which life assumes a fresher, deeper and more satisfying aspect. This is natural but it's the greater mental cataclysm one can go through in life. It is no easy task, it is a kind of fiery baptism, and one has to go through the storm, the earthquake, the overthrowing of the mountains, and the breaking in pieces of the rocks.

The acquiring of a new point of view in the chela's dealings with life and the world is called the VARDANshar by those who are followers of the VARDAN. This VARDANshar can be said to be similar to the enlightenment known to religions, only that it contains both the light and sound. Without it VARDAN would be like the sun devoid of its light and heat.

The VARDANshar is not a conclusion reached by reasoning—while at the same time it defies all intellectual definitions. Anyone who has experienced it is always at a loss to explain it coherently or logically. Yet when it is explained either in words or gestures, its contents more or less undergo mutilation. The uninitiated are unable to grasp it by what is outwardly invisible, while those who have had the experience understand and discriminate what is genuine and what is not. The VARDANshar experience is always characterized by

what is irrationality, inexplicability, and incommunicability.

Rebazar Tarzs says that it is like a great fire which scorches the body so much that one cannot speak of the pain. He only experiences it, and thereafter everything in the experiencer's life has been changed.

It is noticeable that the divine wisdom contained in the VARDANshar is concerned with the universal life and at the same time with the experiencer's aspect of survival in eternity. However, this knowledge is not final, for it will come again and again when the chela is in the throes of the VARDANshar, stronger each time, with greater capacity for knowledge and wisdom of the HURAY. The best description of what the VARDANshar might be is that it is a form of perception, an inner perception, which takes place in the innermost part of the consciousness. When one receives It there comes about a sense of authoritativeness which the uninitiated do not understand and will resent. This sense of authority is final for it casts out all negativeness, that is, the Kal forces, from the mental realm, and replaces it with the affirmative.

Although one has the experience of the VARDANshar in that part of the spiritual universe, beyond time and space, he feels it to be rooted elsewhere. He feels that the roots of the VARDANshar is in something permanent which makes it ready for acceptance in authoritativeness. This permanency is that which we know as the HURAY, where all roots are attached and dependency placed. The experience is impersonal yet there is the knowingness that the roots are in the heart of God. However, all this appears to be in the impersonal, yet every experience is personal to the experiencer. There is this feeling which inevitably accompanies the VARDANshar which consists of the breaking up of those former restrictions imposed on one as an individual being in this material world. This breaking up of these restrictions is not a negative one but one with significance because it means the infinite expansion of the consciousness of the individual.

The general feeling, though the chela is not conscious of it, which characterizes all his functions of consciousness, is that of restriction and dependence. This is because consciousness, itself, is the outcome of two forces conditioning or restricting each other. The VARDANshar, on the contrary, essentially

consists in doing away with the opposition of the two, and goes beyond it into the heavenly worlds where there is only freedom and joy of being.

To be released of this restriction the chela must become the Tuza Traveler, who moves into that arena where all things are intensely exalted. When one has experienced the VARDANshar, a hut may become a palatial palace because of the sharp increase of awareness in the spiritual sense. While on the other hand without the VARDANshar the palatial palace may be that which looks dull and uninspiring; like the hut to the outer senses.

The VARDANshar comes upon the chela in many ways. It may come abruptly and in a momentary experience, yet on the other hand it may come gradually and the experiencer stays in it for hours, maybe days. At the same time he is able to continue with his daily duties without others noticing. He may have a specific time daily for entering into this experience if he has trained himself, and stay in it for a definite time and then withdraw into the world of matter again.

Therefore, the study of the mind and its aspects is imperfect. The chela soon learns that the illumination of the intellect is that of the lesser way to God. If he wants true knowledge or divine wisdom he must seek the VARDANshar through the Margatma, the Living VARDAN Master. Even so if he takes up the path of VARDAN seeking the VARDANshar, he could become a wandering outcast; for society often rejects the VARDANist.

He is the outcast because the way of the VARDAN is—that he makes himself alienated to all orthodox life, because now he is the possessor of wealth and power which is not attainable in this world by mortal beings. However, this does not give him a high feeling of self-glorification for the inflow on the VARDAN into him to use him as a channel gives a feeling of humility. He has come to realize that the VARDAN has chosen him instead of the reverse, mainly for the very reason that he has disciplined himself to receive Its riches and wealth of power.

He can do nothing else now except serve IT in this world. Should he believe that by becoming a channel for the VARDAN that there will be nothing in his life but glory, happiness

and joys of this material world, he has made a terrible mistake. The HURAY does give the heavenly glories to all who have been chosen to attain them; however, it is only after one has disciplined himself to the ways of the VARDAN. The sensory-intellectual consciousness, which is the highest aspect of the Kal forces is dropped when one enters into the VARDANshar, and stays in its own place, only to be used when necessary by the chela in this world of matter.

The use of the sensory-intellectual to reach the solution of a problem is the difficult way. It is thinking in a circle, the looking at two sides of the question. He is never satisfied with any answer and seeks further like a man thirsting for a drink while walking the vast stretches of the waterless desert.

He is like a man trying to remember something, a person who has forgotten something upon which his very life depends. This is the state of spiritual tension which may be resolved should the chela meet with the Margatma, the Living VARDAN Master. It may be in vocal sounds, but usually in that inner communication that lies between the Living VARDAN Master and chela.

Upon meeting the Margatma, either inwardly or in the flesh, he generally trembles, sweats and feels the excitement of something which may be anticipated or dreaded. Then the answers come to him in a flash and he can see everything clearly. The moment of understanding is often brief; but to him it may be that of an hour, a year, or more. Yet the message is profound, impressive and glorious and yet so often he is able to see, know, and understand, but it takes time to grasp it in its entirety.

This is the VARDAN, the everlasting gospel.

Chapter Three

THE FOUR ZOAS OF VARDANKAR

The man who cannot live by faith alone, who must satisfy reason and intellect must learn that contemplation on the VARDAN is the way. The contemplation is a tremendous force. It has been said that Lai Tsi, the great VARDAN Master, kept asking the HURAY to send him spiritually inclined people, and soon after that those who later became his disciples or devotees began to appear.

This spiritual contemplation of the VARDAN is the greatest resource of strength that the chela may have for himself. It is the ultimate left for him and will help him where intellect and all other things have failed him.

If the chela came to the Margatma, the Living VARDAN Master, and said that the spiritual contemplation of VARDAN did not appeal to his temperament, he would be given counsel to frequently associate with those who have gained the stature of the Mahdis, the Initiates of the Fifth Circle. These are the ones who have had real spiritual experiences. Constant contact with them will assist him to bring out his latent spirituality. The Mahdis are the higher ones who turn minds and wills of the chelas toward divine objects. Above all, they stimulate an intense longing for the spiritual life. Therefore, the society of such men and women is important as the first step, and often the last.

Man finds no peace except in the eternal worlds. If he seeks elsewhere it is learned eventually that he is on the path of Kal and will spin around on the Wheel of Awagawan—the coming and going, the age-long cycle of births and deaths, transmigration and reincarnation.

Therefore, metaphysical speculation is discouraged for it keeps man on this Wheel of Awagawan. Within this worldly life everything is relativity. Within the worlds of God it

is found that nothing is in relation with another except through the VARDAN. The VARDANist knows that he must steer himself on the path to God, and that not even the Margatma, the Living VARDAN Master, can give him help unless he works in accordance with the laws of VARDANKAR. What he requires are restraint, compassion, self-awareness and wisdom. Restraint does not involve self-mortification, but avoidance of excess and mastery over the senses and emotions. Compassion involves the negative virtue of avoiding harm to others and the positive virtues of helpfulness, generosity and sympathy when needed.

Self-awareness includes scrutinizing one's own actions and motives, sitting back as it were, to watch his passions and desires in action, observing the thoughts which slip through his mind and making a careful study of his bodily functions such as muscular movements, the pulsing of the blood and the process of breathing and other functions. This awareness helps one to come to realize the illusory nature of the ego. Wisdom means the intuitive wisdom that dawns when the mind is stilled. It is started by simple drills like breath control given in many of the spiritual exercises of VARDAN, and this leads to the achievement of one-pointedness of mind.

It is found that compassion and wisdom interact upon each other. Compassion, besides making man good to his fellow-man, is beneficial to himself. Gifts of thought, time, energy, goods or wealth are all expanded at the cost of the ego, which diminishes accordingly. With the diminution of the ego, wisdom arises; and, with wisdom's dawning, compassion increases, for the clearer it becomes that distinction between the "I" and the other is unreal, the more natural it is to be compassionate. The radiant wisdom that gradually manifests itself within the peacefulness of the mind and heart is that which comes into the full enlightenment of the VARDANshar.

The aim of man's life on this earth is to set a limit to his reincarnations, for reincarnation is a lesson somewhat in the form of punishment, which Soul is compelled to inflict upon Itself; for as long as it does not feel that it has reached purification it cannot return to the HURAY. To attain the last phase, that is, never to be reborn again upon this earth or

within this planetary system is the ideal. To be assured of eternal happiness, assured that the earth shall no longer behold Soul returning to cloak Itself once again in Its gross substance is the goal of all who must live in this Pinda world.

This purification, this progressive dematerialization, this renunciation of all egoism begins when Soul begins Its life here and is continued through all phases of existence. But one must first of all accomplish all the duties of this active existence. For all must know that none shall achieve absorption into the heart of the HURAY by prayer alone, nor by good deeds, nor the motives of charity and love for one another. But not alone will any of these take Soul into the heart of the HURAY. Yet if anything can give help it is detachment from materialism, the act itself, where one single deed or action is worth more than a thousand good thoughts and can bring about that which takes Soul into the heavenly world. But as long as he is attached to something and as long as he is looking for good deeds alone to give him the way into heaven, he is lost. It is only when he has brought about detachment from the worldly goods and actions that he will make spiritual progress.

The world is sustained by every action whose sole object is sacrifice; that is, the voluntary gift of self. It is in the making of this voluntary gift that man has performed the action without respect of materiality. The sole object of action should be to serve others. He who sees inaction in action and action in inaction is wise among men. He is attuned to the true principles in whatever action he may perform. Such a man, who has renounced all interest in the result of his action and is always content, depends on no one but the Margatma, the Living VARDAN Master. All his ideas are filled with wisdom, and all his actions consist of sacrifice, and his deeds are indeed noble.

All men have the death wish ingrained within themselves. This is part of the Kal consciousness which wishes for self-destruction of the individual and others. It is that which creates wars, and brings about violence and destruction of property. It is that which causes man to inflict torture upon himself and death to either himself or his neighbor. The mass suicide in certain species of animals and in some primitive

tribes is noted as a part of this Kal force to get rid of the body and the idea of doing so brings about the death wish.

The social taboo on the subject of suicide is wrong. Some prefer to deny suicide rather than to discuss it. Families will deny that certain members died from a form of self-destruction, claiming instead that it was an accident. The drug habit in itself is an expression of some partial suicidal wish. The sickness and malaise of man cannot be healed until at last he brings about a pure consciousness which contains no contamination of the Kal forces within itself.

Suicide is an aspect of life in this material world. It is brought about by man's continued hold on his material life. It has everything attached to his mind and heart. This attachment is the basic reason for suicide in man as he develops the Kalistic traits including hostility in withdrawal from life. Anyone who withdraws from his family or community feels like an outsider, yet guilty about his own betrayal of biological ties. The ambiguity of loneliness and individuality and man's conflict about the will to live in isolation and dignity is a keynote to the problem of suicide. There are people who cannot live independently of others, they must have their social ties or die. This a part of the attachment to the material life.

Between life and death is always that empty time which is called the future. The creative self in man is that through which the VARDAN forces work, and the destructive self in man is that through which the Kal forces work. These two do not fight many open conflicts. The inner battle between life and physical death usually lies deeply hidden in man, and the struggle frequently shows itself, usually in the most paradoxical way.

Some of these paradoxical ways are the fear of failure in many things, perhaps physical danger such as walking across a bridge over a high canyon. Another is social failure in which one loses all his material goods, or has a great social downfall. In the Orient this is called the loss of face. Either one is a threat, a step away from potential death. In his fears many a man finds himself unwittingly facing self-destructive tendencies that he is not aware of within himself.

He is afraid of stepping or falling into a nothingness. This

is because he stands always before the abyss, the great vacuum, and should he fall into it, would return to his unborn state. The state of nothingness would mean suicide, the returning to that awful gulf of nothingness. Yet the suicide believes that it means the freedom of getting away from the protective dependency of the aggressive world and accepting the challenge of self-consciousness, of being an eccentric observer standing outside the world. Man has always sought distance from the world and at the same time hated being that far from it.

Every disgruntled person in this world has played with the idea of suicide, self-destruction, sometime or other. He has put it this way: "Either my will and wishes be gratified, or I choose death." Yet, most men do not know what they want or how to search for death, and as a substitute he may build himself a delusional world of having extreme power and expect the final end to occur in heroic and hazardous exaltation.

In the world of this earth planet, within the physical universe, where primitive drives are exalted into heroic ideals, man has to murder either himself or others. He kills something in himself by throwing himself into the turmoil of his instinctive drives. It may be called killing his ego or murdering his inner self. When life becomes too bothersome, man regresses easily to the state of a primitive being. In his primitive rage he reverts to primitive magic ideas and expects somehow in death to be reunited with mother earth. Death means the magic union for him, with what created his physical body, or in killing others he expects to enlarge the powers of his inner self. But through all this regression to primitive imagery, he kills something of the pure self within, and the wisdom, self-awareness and everything that the VARDAN has been giving him now leaves him.

These primitive fears can kill him. Knowing that he has broken the laws of the spiritual worlds, can cause such an inner panic that man's vital organs are paralyzed and starvation and death overcome him. Yet even in a less primitive civilization, wild, rampant emotions can kill an individual, just as sudden fright and bodily shock can cause a man to die. The illusion of lost hope makes many a disease incurable

and the man who worries may kill himself with faulty thinking. He doesn't use any weapon to do so but destroys himself nevertheless with paralyzing morbid anticipations.

Self-destruction can be a reaction to outer stress or an inner burden—a protest that is chosen when no other form of escape seems to be possible. It can be a substitute for an attack, or an alternative to somatic disease, or a replacement for mental disintegration.

Therefore, committing suicide is a human phenomenon; for conscious interference with one's own fate is possible. There are animals who surrender passively to destruction but in their state it can often be said they are only reacting to panic. But only man has the conception of life and death within himself. It is sometimes found that in primitive tribes it is a requirement for the old and feeble to freely commit suicide in order not to be a burden to those who are younger and must keep up the families.

Suicide in the human race can be cited as a negative measurement of happiness. Most people are no longer alive after they enter into the age of maturity. They commit a token self-destruction by stopping their growth and expansion in the spiritual experiences. They bury themselves in old accepted habits and customs, drowning their sense of curiosity regarding new spiritual experiences. They become contented in apathy.

The law of the HURAY does not allow self-destruction in any form. It is said that when a person destroys himself to escape the problems of life that he must return to life almost at once in a new body incarnation in order to work out the karma which he refused to confront during the life he just left.

It is known that the suicide trait is in the human consciousness; therefore it will provoke a multitude of protests. Anxious escapists and breeders of dogmatic rules become angry over trifles. They want to deny the disguised self—destructiveness hidden in some of their rigid and repetitious habits. The automation of self-destruction and action denies all vitality, spontaneity and creativity in man. These types of people have become automatized and will raise their psychosis to the position of some true, human ideal in the

field of sociology to deny the despair and hidden suicidal wish in themselves. This is part of their compulsion to repeat and their resistance against change.

Suicidal tendency in a family or community is infectious because it arouses the suppressed self-destructive inclinations in everyone. When one threatens suicide it is usually not carried out but used as a threat to get one's own way. The social stigma in a family in which there has been a suicide can be part of a revenge. Children often wish to punish their family or parents with this sort of suicide revenge.

Many depressed people like to exhibit their sorrows in an effort to arouse pity and empathy in others. It affords a paradoxical gap of communications between them and their listeners. They try to acquire love and affection from others which they believe is their inherent right. A punishment, rejection, or prejudiced attitude on the part of the family or public can drive one into suicide. Hatred and insult are curious weapons, but they can be toxic and dangerous.

No VARDAN Master will acknowledge his appearance to another person. This is neither modesty nor is it a feeling of hiding something; in a sense he is letting the individual or individuals decide for himself or themselves, whether it was really he. He wants them to decide if it was reality. In this way he is not telling, nor confirming his presence with them, in the Atma Sarup, but allowing them the independence of knowing and understanding whether it was actually he.

If a person makes up his mind that the Living VARDAN Master really appeared to him, then he knows it and this cannot be taken away from him, regardless. However, if he has to be told that it was the VARDAN Master, then he is always in doubt for it was an outside source which gave him this information, and not himself. It is superficial knowledge and not from his own inner sources.

He must always remember that the Margatma, the Living VARDAN Master, is not always the one to tell him of his inner experiences, nor whether the VARDAN Master has appeared to him. But he must know this with a faith that is beyond anything that he has ever experienced and, therefore, it shall stay with him. Otherwise it may fade in time and the experiencer

soon forgets whether it was really the VARDAN Master.

One of the most interesting points in connection with the last statement is that so often the individual is rather doubtful about his experiences with the VARDAN Master if he doesn't gain that inner conviction at the same time. So often he calls upon the VARDAN Master for something, a healing or a divine gift. It is given to him because this is the right moment to receive, but later he forgets and leaves the VARDAN Master because someone else who claims mystical powers appears to give him anything he desires when he makes the request.

The four Zoas (laws) of VARDANKAR for the Mahdis, the Initiates of the Fifth Circle are: (1) The Mahdis shall not use alcohol, tobacco, drugs, gamble, or be gluttonous in any way. No Mahdis shall be existent on the animal level. He is a leader and he must fix his attention above the psychology of the brute. (2) The Mahdis shall not speak with tongue of vanity, deceit, unhappiness, criticize the actions of others, blame others for wrong doings, quarrel, fight or inflict injury. He shall at all times be respectful and courteous to his fellowman and show great compassion and happiness. (3) The Mahdis shall have humility, love and freedom from all bonds of creeds. He shall be free from the laws of karma which snare him with boastfulness and vanity. He shall have love for all people and all creatures of the HURAY. (4) The Mahdis must preach the message of VARDAN at all times, and prove to the world that he is an example of purity and happiness. He must show that the disciple in the human body must have a Master in the human body. This is a fixed law of the HURAY. At the time of his passing, every VARDAN Master turns over his work to another VARDAN Master who is in the body and he carries on until his time to translate the human body into the other worlds. Those who translate shall continue with the VARDAN chelas they have initiated on Earth, when those chelas have passed across the borders of death into the upper worlds. Their VARDAN Master meets them and they begin their further studies under him in the heavenly worlds.

These are the four laws for the Mahdis, the Initiates of the Fifth Circle. They shall be abided by and shall have the respect given to the Margatma, for each law within itself has

great authority and power. The works of VARDANKAR depend mainly upon the Mahdis.

To practice VARDAN out of curiosity, in search of new sensations or in order to gain psychic power is a mistake which is punished with futility, neurosis or even worse. None should seek initiation into the mysteries of VARDAN from unworthy motives, for disaster will certainly result.

Also to try praying for someone else or to use any type of healing such as putting him in the white light, is to bring a lower power into being. This means that if anyone should try to pray for the Margatma, or any of the VARDAN Masters, either for them or to them for anything it means that those who are in receipt of the prayers will have to come down to the psychic level to comply. Prayer and healing in any other way than through the VARDAN of Itself is to deal in the psychic worlds. There is no permanency about this type of requests and healings.

No VARDAN Master has ever taught that every gift offered by the chela without any thought of compensation, is already returned to him. The purpose of the Living VARDAN Master is therefore to give all he possesses in return to the chela for giving all that he has.

Mental acrobatics, tortuous, complicated philosophical gymnastics are not required in VARDAN. Nor is there any necessity for a chela to pour for hours over a page or an extract from some book or writings in order to grasp what the author means. The VARDANist needs none of this. The truth of God is too simple for the seeker after complexity, looking for things he cannot understand. The intellect creates its own problems and then makes itself miserable trying to solve them. Truth always expresses itself with the greatest simplicity.

There are also four principles which the VARDAN chela must have printed upon his heart and mind. These are: (1) There is but one God and ITS reality is the HURAY. (2) The Margatma, the Living VARDAN Master, is the messenger of the HURAY in all worlds be they material, psychic or spiritual. (3) The faithful, those who follow the works of VARDAN, shall have all the blessings and riches of the heavenly kingdom given unto them. (4) The Shariyat-Ki-HURAY is the Holy book of those who follow VARDANKAR, and there shall be no other above it.

Spirituality, therefore, cannot be taught, but it must be caught. Once one has learned the secrets of VARDAN at the feet of the Margatma and is enlivened with the life impulses received from him, it is no more essential to be in constant physical association with him. The chela will have inner association with him anywhere and everywhere. He may even make frequent visits or write whenever possible and report on his spiritual growth.

Thus it's found that by attending the VARDAN Satsang classes one is able to make contact with the Margatma, the Living VARDAN Master. Sat means true or unchangeable, and Sang means union. Therefore, union with that which is pure and imperishable is Satsang, the VARDAN Satsang gathering. On the material plane Satsang will mean: "The coming in contact of man with the Living VARDAN Master." In the absence of the Living VARDAN Master, the study of the works of VARDAN may also be called the VARDAN Satsang for that also gives inducement to go within the self to explore the higher planes. The study of the works of VARDAN is Satsang; the company of the Living VARDAN Master, or one of the higher devotees is Satsang; hearing or reading his discourses is Satsang, going in and making contact with the VARDAN sound current is Satsang. The union of one with the Living VARDAN Master is Satsang.

The trinity of the VARDANKAR is the following: (1) The Sat Guru, the Margatma, the Living VARDAN Master. (2) The VARDAN Satsang, or his company of followers. (3) The VARDAN, or the true name which is the Bani, or the Sound Current. Whenever there is a desire to develop spiritual awakening in order to attain the goal of God, one should yield to it.

The most important fact which differentiates the spiritual discipline this teaching gives, is the realization of the HURAY They are: First, Self-realization; second, God-realization; and third, entering into the kingdom of Heaven, either in this life or in the next.

All this being said, it's noted that no chela is referred to any teaching other than VARDANKAR, the way of entering and realizing the Kingdom of Heaven while still living here in the human body. This is the goal of every chela who takes up the path of VARDANKAR during his lifetime. Not merely to be freed of his karma, nor to receive the higher initiations;

but to realize the Kingdom of Heaven while still living in his body. This is the sum and substance of all the teachings of VARDAN.

The concept of a Supreme Deity which is different from that of orthodox religions is certainly extraordinary to most people. But it's truth, and too many are steeped in their own religious traditions to ever break away from such concepts of their individual and mass collective ideas about a God who rules over them. VARDANKAR never expects to break the image of these people because it deprives them of a certain amount of spiritual security, despite the fact their own belief is in a deity which does them little good in prayer or daily inner life.

Most religions have always believed in a space god of some nature. This space god was one whom they could not put into a geographical position; therefore, they have made it one who was everywhere, in all things. This led the clergy into thinking that the space god was within as well as without. This is merely a mental concept which fails when man is faced with some deep crisis that calls for materialistic resolve. That is, if the problem lies in the mental and physical worlds. He soon finds that whatever he is calling upon as a space god will not respond to his request to dissolve his problems.

This is because he is putting his god into a dualistic image. No man can serve his god in this manner, as the VARDANist has learned. He must become a non-dualist believer for the HURAY doesn't perform ITS deeds in the same sense as the orthodox believer has his faith. ITS actions and works are of the ultimate reality which is entirely impersonal.

Within the lower worlds IT allows the Kal to take its course and manage the affairs of all Souls within this realm. Therefore, IT does not interfere in matters of personal importance when man calls upon IT for comfort and relief from pain, disease and freedom from worldly matters. If man is answered in these categories, it's because the Kal power gives him temporary relief, for its own reasons.

Where man begins to think that he can manipulate the mental powers for his own use in this world, he is wasting his time and energies. All the promises of the metaphysicians

that he can take charge of his mind and have control over it are either ignorance or falsehoods.

Such deeds and doctrines often lead the individual into personality disorders, which makes them ready victims for psychic attacks. The methods of any metaphysical teachings, without discipline and careful organization are met more or less with defeat for the individual. In many of the metaphysical and psychic teachings, the religious aspect or the worship of the Supreme Deity is lost and they become merely a method of mental manipulation for purely personal gains, though not necessarily and deliberately evil.

Hypnotism is the worst of the psychic arts for it is used in so many different ways by the practitioners which charm and fascinate men and women, influence their thoughts, control their desires and make the practitioner master of every situation in which they are involved. Life is full of alluring possibilities for those who master the secrets of hypnotic influence, and for those who develop their magnetic powers.

It is said that through hypnotism one can be put to sleep at any time or banish pain and suffering. But little is said of what can be done by those who practice evil upon his fellow man. He can create robbery and murder through a victim if he should be nursing a sense of injury and desires to be revenged, or loves power for its own sake.

The case of a patient being regressed into past lives through hypnotism is without foundation. Many an entity loves to participate in the luring of a hypnotist and friends into false beliefs. It will take over and proclaim almost impossible incarnations without any evidence. This is when the VARDAN chela must distinguish very carefully between psychic experience and subjective hallucination. One must be sure that the person who states such experiences is not hearing the reverberations of his own dissociated complexes taken over by some astral entity. The differential diagnosis between hysteria, insanity and psychic attacks is an exceedingly delicate and difficult division; for so frequently a case is not clear-cut, more than one element being present. A severe psychic attack causes a mental break-down and this lays its victim open to invasion from the astral entities.

Fear is the motivation of any attack of this nature on a person. Usually such fear is based upon a bitter experience. The labyrinthine windings of the left-hand path are as extensive as they are devious; but while exposing them in something of their horror, it's maintained that the right-hand path of initiation and spiritual knowledge is the lofty way to God. It is a means of lifting the burdens of human suffering.

The trouble with the left-hand path is that its aspects have an unfortunate knack of waking up spontaneously. So much of the psychic knowledge is abroad in the world today and so much is going on of this nature unknown and unsuspected in our midst, that it's very desirable that the VARDAN chela should always be aware of the forces which men of evil will pervert to their own ends.

If man looks at the universe around himself he cannot fail to realize that there must be some overruling plan coordinating its infinite complexity. If he takes into his hands and examines minutely any living thing, however simple, equally must he realize that the ordered diversity of its parts is built upon a determining framework. Science has sought in vain for its organizing principle, but it will never be found on the physical plane for it is not physical. It is not the inherent nature of atoms which causes them to arrange themselves in the complex patterns of living tissues.

The driving forces of the universe, the framework upon which it is built up in all its parts, belong to another phase of manifestation other than the physical plane, having other dimensions to which man is habituated, habitually perceived by other modes of consciousness than those to which man is accustomed.

He lives in the midst of invisible forces whose effects alone are perceived. He moves among invisible forms whose actions he seldom perceives at all, though he may be proudly affected by them. In this mind side of nature, invisible to man's senses, intangible to his instruments of seeing and knowing, many things can happen that are without their echo on the physical plane. There are beings that live in this invisible world as fish live in the sea. There are those who with trained minds, or special spiritual aptitudes can

enter into this invisible world as divers descend to the ocean bed. There are times also, when as happens to a land where the sea-dykes break, that these invisible forces flow in upon men and swamp their lives.

Such things normally do not happen for man is protected by his very incapacity to perceive these invisible psychic forces. There are four conditions, however, in which the veil may be rent and he meets the unseen. These are; First, man can find himself in a place where the forces are concentrated. Secondly, he may meet with those who are handling these forces. Third, he may himself go out to meet the unseen psychic forces, led by his interest in it, and get out of his depth before he knows where he is, and last he may fall victim to certain pathological conditions which rend the veil.

The most common form of psychic attack is that which proceeds from the ignorant and malignant minds of others. All attacks are not deliberately motivated. The persecutor may well be a victim himself without knowledge of this. Therefore, one should never bring himself down to the moral level of the attacker, but rely upon the more humane methods of VARDAN, which are in reality more effective and less dangerous to handle.

Some come into touch with the psychic forces through the influence of places. A man who is not actually psychic, but who is sufficiently sensitive to perceive the invisible forces subconsciously, may go to a place where such forces are concentrated at a high tension. Where they are concentrated, unless the individual is very dense-minded, he begins to dimly be conscious of something which is affecting him and stirring him within.

It can be that the barrier between the human consciousness and the psychic is dense in some people and they are never able to grasp what is going on about them. They merely have the sense of oppression and general feeling of restriction which leaves when they are in another place. Consequently the condition may never be discovered and it could lead to years of misery and poor health.

This is why anyone who gets into such psychic phenomenon as aura reading, aura adjustment and psychic studies are without foundation. The teacher or reader and those

who make such adjustments could be psychic thieves and be stealing energies as well as taking control of the person. A sense of fear and oppression is very characteristic of an occult attack which can come through these three aspects just named. It is an extremely rare thing for an attack to make itself manifest without reason. One must first put himself in a position to be attacked, for man is not in his normal state of mind, body and circumstances when he finds himself suddenly in the midst of an invisible battle. An approaching psychic attack or influence makes its shadow on the consciousness of its victim before it becomes apparent to those who are not at all psychic.

Nervous exhaustion and mental breakdown are the most common results of these astral attacks among people. Odors and bruises are found on the body after a psychic attack during sleep. However, these are for those who are uninitiated. They are the things which hardly any VARDAN chela will experience. He is immune to these things because he finds, sooner or later, that the fundamental idea is that man, as known to most in the state of human consciousness, is not a complete being; that nature develops him up to a certain point and then leaves him to develop further by his own efforts and devices, or to live and die such as he was born, or to degenerate and lose capacity for development.

The evolution of man in this case means the development of certain inner qualities and features which usually remain undeveloped, and cannot develop by themselves. Experiences and observation show that this development is possible only in certain definite conditions, with the efforts of a certain kind on part of man himself, and with sufficient help from those who have begun similar work before and have already attained a certain degree of development, or at least a certain knowledge of methods.

Without effort spiritual development is impossible. Without the help of the Margatma, the Living VARDAN Master, it is also impossible. After this the chela must understand that in the way of development, man becomes a different being and must learn and understand in what sense and in which direction he must become a different being: that is, what a different being is and means to the spiritual senses.

All men cannot develop and become different spiritually because most of them do not want it. Only a few seek God-Realization but many seek psychic development, which is all wrong. This is because they do not know about it and will not understand without a long preparation what it means, even if they are told.

The chief idea is that in order to become different in the spiritual sense man must want it very much and for a very long time. A passing desire or a vague wish based on dissatisfaction with external conditions will not create much of a desire to become numbered among the God-Realized.

The spiritual evolution of man depends on his understanding of what he may get and what he must give for it. If he does not want it, or if he does not want it strongly enough and does not make the necessary efforts, he will not unfold. If he is forced to become anything that he doesn't want to be, this would be an injustice.

The truth lies in the fact that before unfolding any faculty or powers which man has within himself and doesn't know about, he must acquire and learn about faculties and powers which he has and never uses. This is the missing link and the most important point in the spiritual evolution of man. It is that point which has always been made—that man does not know himself.

This is the crux of the nature of man.

Chapter Four

THE SHAB, THE LOVER OF LIFE

The love of life begins with the descent of Soul into this physical universe. It is the great survival factor which all Souls have, some greater than others, but it is always there, instilled in each so deeply that often it must be uncovered by the Margatma, the Living VARDAN Master, to give the seeker something creative in his life.

Unless the seeker has a creative goal in his life there is little survival factor left for him. Soul as the inner guide of man seeks out that which is imperishable, apart from whom there is only suffering. Man may contemplate on the infinity of space, the infinity of reason, and the non-existence of nothing; he may seize the moment of illumination which brings with it the deliverance which no one can teach, and which each must find for himself, and which is ineffable. This purifies Soul in order to spare It, that it be possible for It never to return to this world after death of the physical body.

The Shab is also known as Bhakti, which is the initiate of the Seventh Circle. Unless one is the lover of all things he therefore is never eligible to enter into the heavenly initiation. He abandons all pious practices and acts of austere devotion, and applies his intellect solely to the contemplation of the great HURAY, the first cause; and exempt from all evil desires, Soul is then already on the threshold of love, while the mortal self flickers like the last glimmer of a dying lamp.

Those who enter into this state of loving life are always self-sustaining and never supported by another, or by public charity. None who is a Shab ever boasts of his mastership nor of his spiritual attainment and powers. If any man claims to have attained the highest in spiritual development, that claim of itself may be taken as conclusive proof that he has

not done as stated. The Shab always shows the utmost humility, but they never make their humility obtrusive. They never do anything to advertise this humility, or exhibit it in public.

The Shab never complains of treatment at the hands of others; even if he is abused he will not reply angrily, nor will he speak of it afterwards. He never speaks of ingratitude nor being down on his luck. He never finds fault or blames others, either to their face or behind their back, no matter what the provocation may be. They do not speak ill and they never lecture others concerning their short-comings. They always exalt their positive virtues, keeping silent about the evilness of Kal, except to answer questions.

The Shab is never given to ascetic practices or unreasonable austerities. This is the quality which differentiates him from certain types of teachings from the Orient. He is always the giver, never sits around in idleness or wants anything from his fellowman but love. He practices the VARDAN which is the audible life current and teaches it whenever anyone will listen.

The Shab tries to show all who are around him that the Brahm, the Lord of the Mental World, is not the supreme God. He carefully points out that the way to the HURAY is through the Margatma, the Living VARDAN Master. Anyone who is teaching different is too full of himself to see and recognize the true path to the heavenly kingdom.

The Shab is to help the seeker to prepare to meet the Margatma, the Living VARDAN Master. No one can discover the Living VARDAN Master until certain inner preparations have been made. This is the whole secret of the mystery in finding the Margatma. Yet few will catch the glimpse of the whole, but these few will be the enlightened ones who take the message to the masses of humanity. All the virtues of the ethical system which man must live by is not forgotten in these books of the Shariyat-Ki-HURAY. Charity, kindness, self-control in speech and action, chastity, protection of the weak, benevolence toward the lowly, deference toward superiors, respect for the property of others, even to the smallest details will be found expressed in admirable language.

The VARDAN is merely the most perfect degree of the human being in the spiritual sense. It goes without saying that the

Margatma, the Living VARDAN Master, who reigns as the avatar over the external order of the universe is himself but a perfect man. Between the human state and the divine state there is but a difference of degree. Man is in the process of development; at the end, of course, he becomes the VARDAN. According to this concept the VARDAN is an eternal becoming, not God complete in ITSELF.

Such being the universal order, it is evident that he alone may enter into the life of the VARDAN who has already become this 'ITSELF' before knocking at the gate of the HURAY. Therefore, the highest life of man consists of transforming himself into the VARDAN. Man becomes perfect when he lives as the VARDAN, when he makes the journey that all VARDAN initiates make when each arrives at the goal of God-Realization, which is becoming the VARDAN of Itself.

Starting from the same point of departure in the unknowable, it is the worship of and the search for the VARDAN within man himself, and the return of man to the HURAY, the Godhead. The upright man, that is the man who has all his life striven to find the VARDAN and to give ear to Its voice, when liberated from the body does not merely become the VARDAN but he becomes the eternal vehicle who acts as the channel for the Voice of God.

The HURAY is not born, for IT could not be born save of ITS own like or of ITS contrary; two hypotheses of which the first is futile and the second absurd. One cannot call IT infinite nor finite, for if infinite, having neither middle nor beginning nor end, IT would be nothing at all; and if finite IT would be encompassed by limitations and would cease to be One. For like reasons IT is neither at rest nor in movement. In short, one cannot attribute to IT any characteristics.

This acceptance of the HURAY is more clearly formulated by the VARDAN Master Fubbi Quantz in a statement to an audience interested in his words. "No one understands, no one ever will understand, the truth concerning the HURAY and the things which I teach. If anyone did happen to come upon the absolute truth he would never be aware of the encounter. Nowhere do we find anything more than probability."

He went on to say, "On the periphery of the circle, the beginning and the end are one. Divinity is Itself the origin

and the end of the individual life. Unity is divided into plurality and plurality is resolved into unity but unity and plurality are contemporaneous, and the vibrations from the bosom of the divine is accomplished by the incessant return to divinity."

If all is God and necessarily immortal, it is none the less certain that men and things and worlds would disappear. From this moment one bids goodbye to the logical consequences of the great confession of ignorance to enter into the labyrinth of theories which are no longer unassailable, and which, for that matter, are not at the outset put before us as revelations but merely as metaphysical hypotheses, as speculations of great antiquity, born of the necessity of reconciling the facts with the too abstract and too rigid for deductions of human reason.

The HURAY, which is the first cause of all things, is of a necessity and for this alone is unknowable to all but those who set out to find the answer to all life. None, however, are capable of doing so unless they have taken up the path of VARDAN. In the finality the true Deity would not be the HURAY unless IT understood ITSELF, unless IT were all things. ITS infinity inevitably gives rise to pantheism, for if IT is everything, everything partakes in IT, and it is not possible to imagine anything that can set bounds to IT. The cause of life itself, or the part of the cause, proceeds from the HURAY. From this pantheism proceeds in its turn the belief in immortality and the ultimate hope, for the HURAY being infinite in space and time, nothing that is a part of IT or in IT can be destroyed without destroying the HURAY.

Since this is impossible the HURAY takes control of all life through ITS counterparts such as the VARDAN, the Lords, Rulers, and Governors of each plane, and the VARDAN Masters of the Boucharan, and those beings who are the co-workers of ITSELF. All these work through and with the Margatma, the Living VARDAN Master, whose spiritual body is stationed on every plane within the universe.

Therefore, one is concerned with the worlds and the universes of the HURAY. None of these perish but disappear and reappear alternately throughout eternity, especially the

lower worlds through maya, the illusion of ignorance. When they no longer exist for man or for anyone they still exist virtually, where man cannot see them. Similarly, when the HURAY sets bounds to ITSELF, in order to manifest ITSELF through the Margatma and to become conscious of a portion of ITSELF, IT does not cease to be infinite and knowable to ITSELF.

Unable to know the HURAY, man contents himself with seeking and questioning IT in all ITS creatures, and above all in mankind. He thought to find IT there and the religions were born, with their gods and service to a secondary cause, with their cults, their sacrifices, their beliefs, their moralities, hells and heavens. The relationship which binds them all to the HURAY is more and more forgotten, reappearing here and there in some religion, but then again disappearing in some metaphysical meanings and trappings.

The great secret of the VARDAN, which has been hidden with such care beneath mysterious and sacred formulas, beneath rites which were sometimes terrifying, beneath formidable reticence's and silences, comes alive again and again through the VARDAN Masters to give to the few who accept them. This is the way that it has been and will be for a few centuries because the idea of the truth about God and ITS aspects is too much for the smallness of man's brain.

The greater secret, therefore, is that the only secret is that all things are secret. When one takes up the path of VARDANKAR it is learned that those who have preceded him had little more knowledge than he and that they learned little more than he during their respective lifetimes upon their planet. This great secret that all is secret, remains a mystery throughout the ages, and since few, if any, can resolve it, the unknowable stays in the hands of the VARDANist.

Man does not think, move or speak of his own accord. He is a marionette pulled here and there by the invisible strings of the astral worlds. If he understands this he can learn more about himself and then, possibly, things may begin to change for him. But if he cannot realize and understand his utter mechanicalness, or if he does not wish to accept it as a fact, he can learn nothing of the great secret of VARDAN, and things cannot change for him.

Man is a machine, but a very peculiar machine. He is a machine which, in the right circumstances and with the right treatment, can know he is a machine; and having fully realized this, he may find ways to cease to be a machine. An individual traveling the path of VARDAN soon learns that he is more than this, that he is a spiritual being with full control over his emotions and desires. But before he can acquire any new powers and capabilities, he must develop in himself those qualities which he knows are within himself. This he does through guidance under the Margatma, the Living VARDAN Master.

His spiritual unfoldment does not begin on the basis of self-deception. He must learn who he is and what he is not, through self-realization within this Kal world. This means that he must realize that he does not possess the qualities already described but, in addition, must educate his consciousness and will, in the spiritual manner.

The most important and the most misleading of these qualities is consciousness. The change in him begins with the change in his understanding of the meaning of consciousness, and after that with his gradually acquiring command over it.

The definition of consciousness lies in the reality of a particular kind of awareness in man, which is independent from the mind's activity. First of all, awareness of himself, then an awareness of who he is, where he is, and further, awareness of what he knows, and of what he does not know. Therefore, the individual is himself able to know whether he is conscious at a given moment or not. It means that only man himself can know if his consciousness exists at the moment or not. This means that the presence or absence of consciousness in man cannot be proved by observation of his external activities. The importance of consciousness has never been fully understood because it has always been connected with the understanding of consciousness as spiritual activity.

When one speaks of the various states of consciousness in connection with thoughts, feelings, moving impulses and sensations he is basing everything upon the fundamental mistake of mixing consciousness with psychic function. But when he speaks of the states of consciousness in regard to

the various planes then he is working in the spiritual consciousness.

In reality there is no degree of consciousness; but one must take the position that this must be so, for the very reason that the mind cannot grasp the whole. It must think in terms of parts because this is the way it has been doing in the lower worlds. Since it cannot reach into the higher realms of God, the mind must then begin to think about the consciousness of self on the psychic planes.

The problem here is that man is not always conscious of himself, if at all. The illusion of his being conscious of himself is created by memory and thought processes, while at the same time he realizes only four states of consciousness on this physical plane. They are: sleep, waking state, self-consciousness, and objective consciousness.

In ordinary life man knows very little about objective consciousness, but he does believe that he possesses self-consciousness, although this comes in rare flashes and even then he probably does not recognize it. That is because he does not know what it would imply if he possessed it. These glimpses of consciousness come in exceptional moments, in highly emotional states, in moments of danger, in very new and unexpected circumstances and situations.

With the spiritual exercises of VARDAN and the right effort, the chela can acquire control of consciousness and can become conscious of himself, with all that it implies. The human machine has seven different functions: first, the intellect; second, emotions; third, instinctive functions which are all the outer works of the body movement in space and time; fifth, sex; sixth, self-consciousness; and seventh, objective consciousness.

The first five functions of the human machine can be studied and become a part of that which is known as self-knowledge. This is what is sometimes known as self-realization, in a manner of speaking. But self-study must begin with the study of the four functions: thinking, feeling, instinctive function, and moving function. The first or the lowest states of consciousness is sleep. This is purely a subjective state, for man is surrounded by dreams, and all his psychic functions work

without any direction. This is why the psychic field is so strangely without strength for few, if any, psychics know what is happening and when so, cannot control the direction of this force.

The only way that sleep and dreams are handled is through the direction and guidance of the Living VARDAN Master. No VARDAN chela is given freedom in the sleep state for he must be led by the Living VARDAN Master through the levels of dreams until reaching the state of the higher worlds. If he allows himself to be guided by the VARDAN Master there is, of course, the opportunity to study the Shariyat-Ki-HURAY directly in certain temples of Golden Wisdom in the other worlds.

The second state of consciousness is the awakened consciousness. That is when man is not asleep, but in this state he has the feelings of contradiction or impossibility which are absent during sleep. So many times what has taken place during sleep and dreams will influence man in his awakened state of consciousness.

These two states, sleep and waking, are mainly the two states of consciousness in which man lives. It is hard for him to become adjusted to any other state of consciousness. But he can win any higher states by and after a prolonged struggle with himself, should he have the desire and willingness to do this.

The third state of consciousness is that in which man becomes conscious of himself. Man generally thinks that he possesses self-consciousness, that is, that he is conscious of himself at any moment he wishes, but in truth self-consciousness is a state which can be ascribed to one's self without any right. It is a state in which man becomes objective toward himself, and for the first time begins to have possible cognition of truth of himself and his actions.

In the fourth state of consciousness it's found that one becomes objective toward all life. In other words, he becomes detached and can look at life with a viewpoint that makes him separate from the emotional state of feelings. He can look and study things in themselves, or things as they really are in life.

Morals have little to do with any of these states of consciousness as one has been taught in this physical world. This

is one of the acquired things in man's life which goes along with the artificial likes and dislikes which are acquired by imitation and imagination. These artificial likes and dislikes play a very important and very disastrous part in man's life. He will get along all right in life until personality begins to dominate his life, which brings many wrong results of many kinds.

Man must have a certain amount of personality which is ego in order to live in this world. But at the same time he cannot allow it to dominate him. When it is prominent he finds himself partial about things. Some things may please him, others will annoy him, irritate him, and even horrify him. He cannot stand aside and view life in all its aspects as a distant star, but must live within life and be a part of it. He will discover signs by which he will know harmful manifestations in himself. Then he will further discover the more he can control these manifestations within himself, the less harmful they can be; and the less he can control them, that is, the more mechanical they are, the more harmful they can become.

For example, lying is a mechanical manifestation which in some cannot be controlled, but takes over and controls them as well as controlling other functions within them.

The next feature about man which must be closely watched is his imagination. Very soon after starting his observation of himself he comes to the conclusion that the chief obstacle to self-observation is imagination. He wishes to observe something but instead imagination takes over on the same subject and he quickly forgets about observation. Soon he realizes that imagination, as others see it, is artificial and has little meaning in the sense of creative or selective faculty.

He soon comes to the conclusion that imagination is a negative or Kal faculty which he cannot control, and it always carries him away from his more conscious decisions in a direction in which he had no intention of going. Imagination, in this sense, is almost as bad as lying for he starts to imagine something in order to please himself and, very soon, he begins to believe what he imagines, or at least some of it.

The other negative effect is in the expression of negative emotions, meaning all the emotions of violence, depression,

self-pity, anger, suspicion, fear, annoyance, boredom, mistrust, jealousy and many others. Ordinarily, one accepts such expressions of negative emotions as quite natural and even necessary. Very often this is called sincerity, but it has little to do with sincerity. It is simply a sign of the Kal in man, a sign of negative emotions and of his incapacity to keep his grievances to himself. These are mechanical manifestations which come to light when the chela reaches the fifth plane and experiences Self-Realization.

After the expression of negative emotions the chela will notice in himself another curious mechanical feature. This is talking, and while there is no harm in talking, by itself, with some people it becomes a vice. They talk all the time, everywhere they happen to be; while working, traveling and some even while they are sleeping. They never stop talking to someone if there is someone to talk with, and if there is no one they talk to themselves.

Man will have difficulty in seeing these four mechanical manifestations in himself; that is lying, imagination, the expression of negative emotions and unnecessary talking. He will always have to struggle against them, life after life, without the spiritual help of the Margatma, the Living VARDAN Master; that is, without new knowledge and without actual assistance. For even if man has received certain materials, he forgets to use them, forgets to observe himself. He falls asleep again and must be awakened to observe them. With the guidance of the Margatma he will not have this problem of sleeping.

Identification is a curious state in which man passes more than half his life. He will identify with everything; with what he says, what he feels, what he believes, what he does not believe, what he wishes, what he does not wish, what attracts him, what repels him. Everything in life absorbs him while he is in this sleep state, and he cannot separate himself from the idea, feeling, or the object that absorbed him. That is, that man in the state of identification is incapable of looking impartially on the object of his identification. He will even identify with the smallest object, thus making himself vulnerable to the mechanical reactions which plague him; such as the manifestation of lying, imagination, the expression

of negative emotions and constant talking.

He will find that none of these will exist without identification, and if he could get rid of the identification, he could get rid of many useless and foolish manifestations. Yet, he doesn't know that identification means death to the physical and mental organism. He moves more in this direction by considering himself in a state in which he constantly worries about the social opinions of others; whether he is important in the lives of other people; what others think about him; whether they admire him; and the doubts, fears and suspicions about his relationships with people. This considering plays a very important part in the life of man, but with some people it becomes an obsession. Their lives are filled with considering doubt, worry, and suspicion and there is no place for anything else left in the consciousness.

This is just what the Kal desires for then it has control of the individual. Its greatest trap is to keep the individual from seeing faults in himself, but easily seeing his very own in others. The separation of one man from another is simply in the language barrier; that is, not the actual language of itself, but the communication and understanding of what the other is saying and wants to get across to his terminal point. This is the greatest problem which the Margatma, the Living VARDAN Master, has with his chelas.

The chelas, having been raised in different environments and having varied attitudes, fixed opinions and ideas upon religions, do not understand and cannot open themselves to the words and teachings of the Living VARDAN Master. Mainly, they do not understand that he is speaking to each on the Soul level, that he knows and understands that each is immortal within the limits of the God universes and, therefore, he speaks to each in this manner.

This can be said to be the new language, but so few understand it. It is a different set of ideas, united in a reality that is not universal in thought. This expression as a universal language must not be taken in a metaphysical sense. The language is universal in the same sense as mathematical symbols are universal. This is the language of VARDAN and it includes in itself all that people can think about. Even the few words of this language can give the chela the possibility of

thinking and speaking with more precision than is possible in ordinary language.

Reincarnation and social reconstruction go together in this physical world; in other words, there is a vast interest in society in the field of reincarnation and karma. Both offer society a sound basis upon which to proceed in dealing with all sorts of human irregularities. Therefore, it's found that the basis for reincarnation and karma is that of character in the individual. When the individual is undergoing disciplinary training in the spiritual works of VARDAN, it's noted that he is running off his karma and will reach that point in which he will never have to return again in this physical life.

The knowledge of reincarnation makes a great deal of difference in the treatment of both men and animals. It teaches man that he is bound up in one karmic bond. It shows that civilization and governments have changed from age to age, in each age taking shape to correspond with the spiritual development of its citizens. It is a fact, since man has descended from a golden age, that sooner or later it must be acknowledged that kings, rulers, courts, priests, lawyers and legal punishment are all marks of racial degeneration and not indices of a high degree of civilization, as so many believe. It would do well to ponder this point. As evil tendencies become more and more manifest in society, some regulations are necessary to adopt to protect the members of society. It is an old trick of priests and kings to teach the masses that whatever they give out is the will of God.

The righteous law is called Danda. It treats of the divine rights of the people as well as that of the kings. When it works both ways, it means that neither can trespass upon the other's rights. To have to write law upon the books and use this as a guide to keep society right with the moral standards of life is to bring about disorder in a society. As the human race enters upon its decline in civilized standards there is, and was, a transfer of the center of government from within man to enacted statutes; in other words, from moral standards deeply embedded in the inner consciousness of people, to laws written in books. When the time came that longer in the hearts of people, but in books, then the decline

of civilization set in for society's decline.

It is only the VARDAN Masters who have witnessed such changes and have tried to lift the human race above the decline of every civilization in the history of mankind. The task is hard but since the Golden age, long since passed, every VARDAN Master who has spent time upon this earth has gone through the Silver age, the Copper age and others to witness the degenerative changes. Slowly has come the Iron age which marks the lowest ebb in individual and social degeneration. It is during this period that modern laws, governments, and social regulations began to appear. Men, supposedly wise in nature, hailed these changes as progressive; but it's not true that man has progressed in nature, but has decreased to the workings of the Kal forces. He does not recognize such a negative force and, if at all, scorns it as being nothing in his life.

Karma, of course, is bound up with reincarnation. It is separated into two parts; cause and righteousness, which are the basic factors that create karma. It is the disobedience of the Law of Dharma, which is rightness or righteousness, the law of life or what ought to be done, that brings about karma for the individual or groups. But nowhere does anyone tell exactly what cause or righteousness might be which causes the karmic forces to enter into the life of man. This is because all people go by a book of laws. No one, except the VARDANist, can live by the laws of God. Nearly all commandments say "do right," but few know what is being said here except the Living VARDAN Master who gets to the heart of the problem. Most religions, instead, write down their laws in a book and assign penalties for their violations. Nearly all of them sum up the matter by saying, "Do the will of God."

When this statement is investigated it's found that the commands of the law-giver are assumed to be the Will of God. Those who are and have been responsible for the Will of God statements have been the priests, prophets and kings and, of course, the dictators. Once their credentials are challenged they are upset and quote their authority from some religious writings. They have no understanding of what constitutes good or bad conduct and other problems of a moral nature.

The Margatma, the Living VARDAN Master, says that whatever

bears the quality or character of any of the five mental passions, or in any hinders or delays Soul in its progress and unfoldment toward spiritual freedom, is wrong and brings karma. Therefore, whatever creates good karma is right and whatever creates bad karma is wrong. If a certain act has the effect to delay any one else on the path of spiritual liberation then that course of action must be considered wrong.

No one is to be impeded on his way to God-Realization. But if any given act has the effect of helping another party in his spiritual progress, then that is to be considered good, whether the individual most concerned likes it or not. The ultimate effect upon the higher interests of all concerned must be the prime consideration.

The old slogan "the greatest good to the greatest number" is unfortunate for it is utterly misleading. Sometimes it is used to justify murder in the name of society, but nothing can be morally good if a single individual has "TO BE SACRIFICED TO GAIN IT." Therefore, the cure for evil is the unobstructed sound and light. When this occurs, as in the case of the Living VARDAN Master, then all darkness and evil vanishes as does the night disappear when the sun rises.

One of the most provocative of all things in the works of the VARDAN is the gathering of the lowly and the ignorant at the feet of the Margatma, the Living VARDAN Master. It's puzzling to realize that they find him, when millions of the best people of the world have failed to find him. Whatever moves them to seek spiritual liberation when they scarcely know any more than to eat, sleep, breed and work? But it is doubtful that many know what they are seeking, or whatever urge has brought them to this strange quest, for the intelligence in their brains is so very low.

The key to the divine mystery is the great mercy of the Supreme HURAY and the great love for these people. The best of things in this world is not superior intelligence, but love. No one ever comes to the Margatma, the Living VARDAN Master, until his good karma brings him. Therefore, these Souls must have a lot of good karma even though their appearance and position in this worldly life do not indicate it. Their good karma is not utilized to purchase worldly position and wealth, but applied to secure something vastly more important; that

is, the darshan, the meeting with the Living VARDAN Master. They come to him with a love, a capacity to love, and inheritance which has brought them directly to the feet of the Living VARDAN Master. They have but one idea; that is, the Living VARDAN Master will take them up out of the miseries of this world. This is all that is needed for none needs anything else, for finding the way to the Living VARDAN Master is far better than all the riches and comforts of this world.

The paradox of life is that mercy and love bring one closer to the Living VARDAN Master than any other qualities in the individual. That is the mercy of the HURAY giving life through the Living VARDAN Master and the love of the lowly, humble people. These followers have nothing but the richness of their love, and this they give freely to the Living VARDAN Master. The capability to love is the most noble of all qualities of Soul, for to love is a greater ability than to rule over one's fellowman.

These humble people trudge the dusty highways, bearing their roll of bedding and only a handful of food, some walking for days in order to reach the Living VARDAN Master. These are more greatly blessed than the ones who need the vast amount of transportation and rich foods in order to see the Margatma, the Living VARDAN Master. Therefore, it's found that love is the pass-key to the Kingdom of Heaven and, once again, none can take it from him who has gained it.

Thus it means that love, faith and humility are the virtues which must be first established in the seeker before he can come unto the Margatma, the Living VARDAN Master. These are the virtues that are gained by the poor and lowly ones, the simple and childlike virtues which all must have in order to enter into the Kingdom of Heaven via love. It is love and love only which will admit the seeker to all heaven-worlds, for it is the golden coin which must be presented when entering the high regions of spirit. Nothing else will do because the doors of these worlds will not open for any other reason.

If the karma of man has brought him nothing more than a capacity to love then he has not lived in vain for a thousand past lives. It is this love which makes the most humble of Souls so great that it lifts him beyond all human life into the worlds of God.

Every person who loves, even a little, in purity and unselfishness, contributes that much toward the elevation of the whole of the human race. Therefore, when the mists have been cleared, when one of these poor and lowly shall stand side by side with the man of great intellectual learning, on the bright shores of the Sach Khand world, what will be the difference between them? What advantage will the intellectual man have over the other? The answer is "none," for his intellect has never taken him this far, to the shores of the Sach Khand region. Intellect will never do this alone for it is love and love only, with the help of the Margatma, the Living VARDAN Master, which can take him there.

The mind goes only to the region to which it belongs: that which is called the second region of the Grand Division of the universes of God. There it is discarded for it is of no further use to the Soul which desires to enter into the heavenly worlds of true spirit. When a Soul such as that of a beggar, stripped of its poor mental equipment, shall stand by the side of a mental giant there will be no difference between them. Both are drops from the same infinite ocean, and the entire ocean is that of love and mercy. Nothing exists in the ocean except that of pure Soul and a boundless love.

The pure act of love lies mainly in the personal mantra of the VARDAN Initiate. It can be described mainly as a sacred prayer-song which, when repeatedly chanted over a long period of time, gradually converts the devotee into a living center of spiritual vibration which is attuned to some other center of vibration vastly more powerful than his own. The user of this mantra is able to appropriate this energy and redirect it to the aid of himself and others.

Mantras are ubiquitous in the life of the VARDAN chela and are used at every significant step in his unfoldment to God. This is the love power which builds for him that great aura of everlasting mercy and compassion. For example: when a chela enters into the VARDAN Master discipline relationship, the Living VARDAN Master will sometimes assign him a special mantra for life. This generally occurs at the second Initiation, and the Living VARDAN Master is also under an obligation to see that the disciple keeps up this chant of his special mantra because it constitutes a spiritual link between them. This

is one of the reasons why the Living VARDAN Master always asks for a monthly report, for he can tell if the chela is keeping up his chant through the report as well as other means of spiritual insight.

The Margatma, the Living VARDAN Master, may select the mantra on the basis of his insight into the spiritual condition of the individual chela or, alternatively, he may instruct the chela to bring the mantra out of his own inner self by observing his trances and dream states.

The actual recitation of the mantra may be either verbal, whispered or silent. Since the chanting of the mantra at times goes on for several hours these various intonations of it can be alternated in order to maintain concentration. All the usual means of interpretive expression can be used in the chanting, such as: variations in tempo, volume, voice and other things. However, in order to preserve the essential power of the mantra intact, the original melody, word and rhythm must be strictly adhered to and used with some constraints because there is room for an enormous range of emotional expression.

Mantra chanting produces a whole series of spiritual effects, mainly that of love. By concentrating the mind on the mantra a deep sense of peace and love arises just as often as the doer puts himself in any degree of concentration. It is a function which is used to focus the mind to a sharp point that is capable of penetrating through the ordinary thoughts to the deeper layers of Soul which lay beneath.

To the ordinary man the mantra would appear to be nonsensical, a sound which is only the response of the brain to a certain range of vibration transmitted by the air that surrounds him. But, nevertheless, it is a powerful instrument of love and detachment for that VARDAN chela who practices it regularly. He reaches out to people whom he will never know and changes the course of their lives from the Kal forces which might be gripping them, to the VARDAN which will lead them to God. Few, if any, will ever learn what has happened, but the mantra built up by the VARDANist either individually or collectively will bring about a change in the worlds; first, that of man and then that of the spiritual heavens where necessary.

It is the Living VARDAN Master who brings the opportunity

of love via the mantra to the chela. He gives the secret mantra to those who have deserved it and thereby the responsibility lies in the hands of the chela who can make the best of it, if he is at all spiritually observant and energetic.

Chapter Five

GAKKO, THE WORLD OF BEING

It is claimed by some occult followings that there is in existence on this earth, a perfect race of beings who are as far removed from the present state of man and his human consciousness, as man is from the animal and vegetable kingdoms. Although there is a great deal of truth in what is said, it must be pointed out that those who believe this outside of VARDANKAR, have been looking and listening to the wrong teachings and teachers.

Within the world of Being, these entities or Masters live; but it is a state of consciousness that few know and understand. These beings are the Adepts of the Boucharan, known to the works of VARDANKAR as the VARDAN Masters. These are the true spiritual Masters, and none other exist. The use of the word "perfect" is relative, for it is like the horizon, forever receding; but the state known as Gakko which is within the Atma Lok (the world of Soul) is that state of relative perfection where all or most of the VARDAN Masters live who are not doing duty in the other planes and worlds.

It is known that having attained the stature of the VARDAN Master, it is found that there yet lies beyond, higher and even higher stages of spiritual evolution. One of the three truths of VARDAN is that Soul is immortal, and Its future is the future of a thing whose growth and splendor has no limits. Therefore, when the Gakko, a fragment of the Absolute HURAY, begins its long pilgrimage into matter, it first enters into the elemental kingdom and from there it passes into the mineral kingdom.

In this state, the mineral kingdom, its consciousness sleeps imprisoned in its rock-like substance. Although to the naked eye it appears inanimate, yet the eternal life dwells within. For consciousness ensouls all forms from a grain of sand

to a mighty cosmos. From this it passes into the vegetable kingdom where consciousness dreams in an almost half awakened state, responding to external stimuli as nature cares for it with the warmth of the sun and rain. Next, in the animal kingdom, consciousness awakens and becomes directly aware of its surroundings. Unlike the other previous kingdoms where the forms remain static, the animal moves about and becomes aware of different environments.

When the animal consciousness makes its transition into the human element, not only is its consciousness enormously enhanced, but it becomes individualized. There is the old saying "a man knows that he knows, but an animal merely knows." Even within the species of homo sapiens the range of consciousness varies from the primitive bush-man to that of the scientist, artist or philosopher. The previous kingdoms are guided in their evolution by certain high spiritual beings, but man, with the birth of the "I" consciousness, begins consciously to determine his future evolution through the Living VARDAN Master.

Therefore, man is unfolded until he gains an insight into the spiritual kingdom again. He now begins to realize that there are those super-beings like the VARDAN Masters; but where do they live and what do they look like? Since many possess physical bodies, they appear to man as individuals with distinct personalities. Fubbi Quantz, Rebazar Tarzs, and other VARDAN Masters, all having attained a high degree of consciousness well beyond the level of man, appear differently to man.

The VARDAN Masters, along with yet higher entities, form an inner esoteric ring. In VARDANKAR they are known as the Adepts of the Boucharan. Their existence has been known to mystics and occultists in every age and they are the "just men" of the sacred scriptures in the west, made perfect. The religious orders of the Orient have long known about the VARDAN Masters and their strange Adeptship; their existence has been accepted as authentic.

The state of the VARDAN Master is that he must be as perfect as the VARDAN, or that which is known as the HURAY. This perfection does not mean perfection of the physical body, but that which is known as the Atma body or Soul. His human body, through which he operates, is in a state of

health and is retained as long as his position is necessary within this physical world, several hundred years if necessary. Spiritually, the Living VARDAN Master lives in a state of God-consciousness for twenty-four hours a day. Also he has, but doesn't seek them, developed what is known as the various siddhis powers, due to his high state of evolution.

To the average man they appear to be miraculous; but to him they are only powers to be used whenever necessary. However, he never uses them because so many of his followers would never understand. All the Masters of VARDANKAR generally live in a retreat or inaccessible places, or, if in western countries, every effort is made to conceal their identity. Their presence is universal; in India, Tibet, Egypt, China, Lebanon, Cyprus, Hungary, and other nations of the world. However, there is only one Margatma, the Living VARDAN Master, who has charge over all until he is relieved of his spiritual title. The next one who steps into his place takes the reins and assumes the responsibility.

These VARDAN Masters are also on every plane and planet in the universes of God. Their work is to help forward the evolution of humanity, to find and train disciples. They see that these disciples come to the Living VARDAN Master so that he can take them under his charge to bring about qualities of love and wisdom in this world. None can force man to follow these aspects of God, but can only guide and inspire. Each man must tread the path of VARDAN himself. He is foolish indeed if he does not listen and gain the knowledge of the divine from the Margatma, the Living VARDAN Master.

Many times the Living VARDAN Master will mock up illness, pain, anger and other emotions in order to bring about certain reactions with one or more of his chelas. He may even lay discipline on one chela to bring him into the realization of humility, modesty, or understanding of courtesy toward all his fellowmen. If the chela has shown a lack of discipline, he may be in for some very rough treatment from the Living VARDAN Master. While on the other hand, the VARDAN Master is extremely gentle and kind to another chela. He treats all chelas individually and never as a collective group of persons.

The path of VARDAN is not a selfish one, for every time one individual attains perfection the whole of the human race is

lifted up a little higher, just as the yeast leavens the bread. None shall be without spiritual help as long as he desires it, but once he enters into VARDAN there is no turning back, for the chela must go on until he reaches the region of Gakko, that world of being where all the Adepts of the Boucharan have established their home.

There is probably never been a greater gift from VARDANKAR to the world than the present book, the Shariyat-Ki-HURAY. It contains the quintessence of the most profound doctrine of all spiritual works. These are not obsolete or forgotten doctrines recovered from out of the past, which blossomed and died long ago, but that very essence which is life itself. The doctrine of VARDAN has been handed down to the present age through an unbroken line of VARDAN Masters who have kept it alive despite whatever suppression has been made against VARDANKAR.

The suppressions have been many, for all orthodox religions have fought to keep it underground, or destroyed, because of the great power which it has gained as a force on this planet in the past. Those who took part in the suppression of VARDAN, causing it to go underground, suffered from the laws of Retribution. Long before the western nations became civilized and were no longer tribes, the teachings of VARDANKAR were being expounded to a chosen few among the learned of Tibet and India, in ancient times.

In the beginning, the original teachings stated that, when having practiced the VARDAN contemplation and spiritual exercises, there had been established communion between the human mind and the VARDAN spiritual forces, or between the normal human consciousness and the super-normal cosmic consciousness, and by this means, man attained a true knowledge of himself.

He realizes intuitively that the Knower, which is the HURAY, and all objects of knowledge, or all knowing, are inseparably linked together; and simultaneously, with this realization is born what is known as the great symbol which signifies his spiritual illumination. This symbol is known to every VARDANist as the VARDAN, the "V..A..R..D..A..N," either sung or placed in the mind as a symbol. It purges from the mind the dross of ignorance, and the human is transmuted into

the divine by the spiritual alchemy of VARDANKAR.

The Shariyat-Ki-HURAY is a guide for it directs the VARDANist on the path of VARDAN, leading to complete God-Realization, enlightenment and emancipation. Not until the lower self has been absorbed into the higher self can the illusion of personality be broken, and not until then can the continuity of the HURAY be realized as having no beginning and no ending, as being eternally in at-one-ness with ITSELF and the all knowledge of the VARDAN. It is thus that the human is raised to the divine self and set to confront the pure wisdom of the VARDAN.

The temporal instructions are only to serve as a guide for the laymen who are traveling the path of VARDAN to the higher way of life. Once the decision is reached by the seeker to take the first step on the path of VARDAN, the disciple is no longer in need of the temporal or the esoteric outer instructions, in a manner of speaking, for he begins to acquire those which are spiritual, in relation to the unenlightened multitude who are mentally unable to understand them esoterically.

The refuge of the chela, once he has taken this step, is in the VARDAN, but he must think of the VARDAN being in the form of the Margatma, the Living VARDAN Master. This means that the chela must believe that it is through the intercession of the Margatma that all beings go for refuge in the HURAY. The resolution then, is that the chela resolves to become a VARDANist so that he might be able to aid all sentient beings to reach the VARDANshar, the enlightenment, or supreme consciousness.

The VARDAN chela will pass through the three lower stages which are the astral, causal, and mental bodies, to reach the first stage of the VARDANshar which is experienced on the Atma (Soul) plane. He will have to contend with the psychic powers which come in certain waves, sometimes called gift-waves. These are waves of psychic energy which stimulate spiritual development and greatly assist the aspirant seeking the VARDANshar, the enlightenment. These waves are sent forth telepathically from the Margatma. The Living VARDAN Master will assist in the granting of these waves, otherwise known as the conferring of power which constitutes the true spiritual initiation.

The chela must reach at-one-ment, both with the Margatma,

the Living VARDAN Master, and through him the VARDAN Power, in order to reach the God worlds. It makes little difference if he ever meets the Margatma during his lifetime; but as long as he seeks his refuge in the VARDAN Master, he will have his opportunity to enter into the heavenly worlds.

Prolonged contemplation may cause tiredness of body and mind, leading to drowsiness and sluggishness. By way of diversion, and to overcome these hindrances, the chela is directed to go to a place like an isolated room or an outdoor place where he might not be disturbed, such as a garden, an orchard or a hilltop, in which no human sounds can be heard. Here one attunes the body with the mind which becomes rhythmic with Soul. It is to be remembered that the life-giving part of the air inhaled is not chiefly the oxygen, which is absorbed into the blood stream through the functioning of the lungs, but the VARDAN, which is essential to all the psycho-physical activities of the body and mind, as well as the Soul, in the lower worlds.

Unruly thoughts are the enemy of the chela practicing the spiritual exercises of VARDAN. He must learn to cut off any thought at the root the very moment that it arises. In contemplation, one finds that because of the mind responding to stimuli, thoughts crop up continuously. Knowing the birth of even a single idea should be prevented, the chela must try to inhibit this continuous cropping up of thoughts by exercising mental alertness. As soon as a thought sprouts, try to eliminate it, root and all, and continue the spiritual exercises in which one is engaged.

By the prolonging of the period of contemplation in which the effort is made to prevent the arising of thoughts, the chela finally comes to be aware of thoughts following closely on one another so numerous they seem to be interminable. This is the recognizing of thoughts, which equals the knowing of the enemy; the enemy being unruly thoughts, or what is normally called the Kal force. This stage is called the first resting place, which is that level of mental quiescence attained; and thereupon, the VARDAN chela looks on unperturbed at the interminable flow of thoughts as though he were sitting on the river bank watching the water flow past.

If the VARDANist is successful up to this point, he will have

attained freedom from the mental tyranny of thoughts and will be ready for the still greater tasks ahead of him on the path of VARDANKAR. But once the mind has attained the tranquil state, for even the briefest moment, through the act of Tuza Travel, rising above the mental state, he begins to understand the rising and cessation of thoughts. This understanding makes one feel as though thoughts are always rising, but there is neither an increase nor a decrease of them. But thoughts are born instantly; and that which is apart from, and capable of arresting the birth of thought, is the VARDAN, the divine reality.

The rising above the time track in which the thought process has its modus operandi is the manner in which the VARDANist operates. He does not try to stop any thought process, but rises above it. He leaves unshaped whatever concept or idea appears, and is somewhat indifferent to thought, neither attempting to impede it nor to fall under its influence. In other words he is working from the Atma plane, the fifth region, and is not concerned with whatever the mind has to say or how it acts.

He is interested only in whatever the actions of Soul might be and, therefore, follows any instinct which might be given to It by the VARDAN. The practice of keeping the mind in its place is his greatest discipline and nothing else. He then is concerned only with Tuza Travel in the upper regions of God. Yet thoughts should be kept under control with the consciousness, like a shepherd watching over his sheep. The effort to stop thoughts from arising, of controlling them or not controlling them, has inevitably created other thoughts. The aim is to reach the highest level of tranquility. Each strand of the rope represents a thought. The rope represents the continuity of the thought process which, like the rope itself, is to be broken.

One must keep the mind like that of a small child looking with interest at a toy. It is the VARDANist's attitude that the mind is hardly anything more than a machine, or a child which sometimes become unruly and wants attention at once or it will create a disturbance. All one must learn to do is to handle the mind like he would a small child. Less trouble is had with the mind when under such supervision.

The individual mind is a part of the Universal Mind, or Kal power, which is that force that rules the lower universes. It is the psychic power and is not to be considered anything more than an inferior force. However, many religions worship this force as the true spirit, and their followers are always in trouble whether they pray for material things or to God for the many things which are needed to make up living on earth. It gives only temporary relief and must be avoided at all cost by the VARDANist who wants the true reality of the HURAY.

The VARDANist is independent of book learning in making his analysis of himself or of the spiritual forces of God. He seeks knowledge only in those worlds beyond which he lives, and is usually successful in doing so. The intellectual measures experiences in terms of the external world, because he has never learned the true spiritual life. In this connection Rebazar Tarzs has said, "I have never valued word-knowledge which is set down in books. This leads only to mental confusion and not to such practices as the spiritual exercises of VARDAN which bring actual realization of truth."

Therefore, all things which serve as obstacles in life must be considered as aids on the path of VARDAN. The underlying principle is that all trials and tribulations must be regarded as aids to spiritual living. For example, the traveler who is walking at night along a road, finds what he considers a snake and leaps in terror to smash it with his staff. Regaining his confidence he strikes a light and sees that it's only a coil of rope. So he ties the rope around his waist to help keep his robe from drooping about his legs. He has found a way to use the obstacle which otherwise might have impeded his journey. Ignorance of the divine knowledge will bring terror and fright of many things which have no power to harm man. But in the face of it all and by using the VARDAN power, man can dispense with such things which are considered evil in his life and a holdback to his progress toward the spiritual goals.

He can bring about the VARDAN indifference of non-attachment to all phenomena, his body and mind relaxed in the state of the quiescence of the highest realization. Once he gets into this state his mind and heart assume a rhythmic vibration

in touch with the vibrations of the VARDAN power, of which the cosmic creation is the phenomenal fruit.

Up to this point the chela has been contemplating on the created substance of the lower worlds. Now he enters into the Atma worlds which are the uncreated universes of God, and all is vastly different from the worlds below. It is here that the laws change, for all creation here is that which the individual Soul does of Itself, and must hold if he is to be at all successful in the world of true spirituality.

The realization that birth, death and time have no existence in themselves is of vast importance within Soul. The present thought that any of those aspects of the material life have but a momentary existence is true, for no sooner than such is born, it passes away. It cannot be fixed or identified as being present. It is, in fact, inseparable from both the past and the future, whence it arose in the present, and in the past had vanished. The purpose of this type of contemplation is to cause the VARDANist to realize that the past, present and future are an inseparable unity, and that the materialistic view of time is erroneous; for time, itself, being like all other material things or concepts, is illusory.

All things perceived by the unenlightened mind are seen only in their materialistic aspect. They are real to one who has no concept of the great divine nature of the HURAY. They are of the stuff that dreams and illusions are made, in accordance with the true reality.

Transmutation into the true worlds of God is a spiritual process dependent upon the spiritual exercises of VARDANKAR. Its purpose is to aid the VARDANist, both mentally and spiritually, to realize the complete selflessness of the VARDANshar state of the heavenly worlds to which he has always aspired. Within this state he can hear the heavenly voice and witness the heavenly light of the HURAY. These are the twin aspects of the HURAY which every seeker on the path of VARDAN can witness provided he puts forth an effort into the practice of the spiritual exercises of VARDAN.

It is in this state that he reaches the bliss of the perfect enlightenment, the true state, beyond all sorrow, pain, and grief, beyond all emotions of the Kal power. The man immersed in the materialistic is wise only in sensations, in knowledge

derived from experiences in a sensuous universe. All his worldly learning is, in fact, unreal, and by its egotistical character obscures the true wisdom. It is for this reason that the VARDANist call it "Avidya," ignorance of truth, or a lack of enlightenment. This is the state in which the unenlightened multitude exist as in a feverish nightmare, knowing nothing of the path of VARDAN which leads to the supreme awakening into freedom.

Each aspirant for the VARDANshar enlightenment must be a law unto himself. He himself, not the Living VARDAN Master, must tread the path of VARDAN. One must eat the food for oneself and, as it's taught by the Margatma, the Living VARDAN Master, each upon the path must be his own light and sound, his own refuge. The realization of God is not to realize by the proxy of a VARDAN Master, but by the VARDANist himself.

The passing beyond sorrow is the goal of every VARDANist. The path through the material worlds, the spirito-materialistic regions, ends when one realizes that which is called Self-Realization, that which Soul realizes as Itself upon reaching the Atma (Soul) plane. But this state known as the VARDANshar must be considered as a spiritual rest-house on the highway through eternity. Although one finds his true spiritual companions known here as the Gakko, the world of Being, Soul, or the fully enlightened one, he finds no line of demarcation exists between the spirito-materialistic worlds and the Atma plane. He lives in both states, and for him neither state is an abiding or fixed state. Were the Gakko an abiding state, that is to say, a state of finality like the heaven of the orthodox religions, no further evolutionary progress would be possible beyond it.

There are three errors which arise in the spiritual exercises of VARDAN. These can be the over-fondness for analyzing thought and thought processes, an over-fondness for reflecting upon the analysis, and an over-fondness for the quiescent state of mind. When the VARDANist grows too fond of, and becomes habituated to, any of these three errors or all of them and attached to any or all, he is prevented from further progress on the path of VARDAN.

There are some VARDANists who have grown too fond of the quiescent state of mind and, unless safeguarded by the

Margatma, the Living VARDAN Master, they make no effort to advance beyond it, and not infrequently develop the illusion that they have attained the goal of God-Realization. So, for these reasons, it becomes the duty of the Living VARDAN Master not only to expound the teachings of VARDANKAR, but to impress upon the chela that the path of VARDAN has many pitfalls, and that many misleading will-of-the-wisps of the senses are certain to be seen while practicing the spiritual exercises before the goal of God-Realization may be attained.

Another great error which the VARDANists find in reaching certain spiritual levels, especially that of the mental realm, is from such egotistical thoughts as "I shall never come back to human birth again; I am living on earth for the last time. I shall quit all material experiences forever. I have reached the goal. I have realized the VARDANshar." Not until all self-consciousness be eradicated, be transmuted into selflessness, into all-embracing altruism so overwhelmingly selfless that no thought of self be left, can there be attunement with the VARDANshar, which is the goal of all those who follow the path of VARDAN.

This is the state of Self-Realization. It is that state of consciousness which brings about the knowledge of the self and the over-whelming experience of Soul realizing who It is and the mission that It must accomplish. This mission will be that of God-Realization and the assignment that It receives to serve within the universes of God. The conviction is there for Soul. It will not have to be told what Its goal may be and what the assignment for Its duty and responsibilities might be throughout all eternity.

The worlds of VARDAN are always mysterious to those who know naught of It. Yet they are simple when one finds them through the Margatma, the Living VARDAN Master, when traveling via the Atma Sarup (Soul body) throughout the various worlds. They are as follows:

1. The Physical plane is the first plane, when counting toward the Ocean of Love and Mercy where dwells the HURAY (God). This is the plane where Soul is trapped by the five passions: vanity, greed, anger, attachment and lust. It is a plane of illusion, time, space and matter. It is that region

of Reality, (maya), science, day to day events in life. The sound one hears on this plane is that of thunder. The word or chant is Alayi; the classical name is Elam. In the Hindu language it is known as Pinda.

2. The second plane is the Astral or the emotional world. It is the highest plane by astral projection and most occult sciences, ghosts, flying saucers, spirits, etc. The sound is that of the roaring sea. Its word or chant is Kala; the classical name is Sat Kanwal-Anda, described as Tirkya Pad by the Hindus.

3. Next is the Causal or third plane. The word is Mana. The ruler here is Maha Kal Brahm (Kal Niranjan), who rules over negative reality and affects all below. It is that plane where memories, karmic patterns and Akashic records are stored. Here is where those who can do Akashic readings look for the source of trouble in past lives and embodiments. On this plane one can hear the tinkling of the bells.

4. The fourth or mental plane has the word Aum for chanting, and the sound of running water is heard. This plane is that of the Universal Mind power, and this is where the ruler of the three worlds of Vedanta, Buddhism and Hinduism dwells. He is the Brahm, the Great Brahman, spoken of in the Hindu sacred writings, and is the source of all moral teachings, ethics, philosophy, aesthetics, conventional God and religions.

The top of the Mental plane or Etheric plane is known as the unconscious, because it is a clearer channel for those seeking to become the instrument of God. Psychologists call it the subconscious. It is the source of the primitive thought and is a very thin line between the mental body and the Soul body (Atma Sarup). It has the word Baju for chanting, and the sound is that of the buzzing of Bees. The ruler here is Saguna Brahm.

5. We now come to the fifth or Soul plane which is the dividing line between the lower and upper worlds, separating the psychic regions from the spiritual planes. It is the first step of Soul into the worlds of God, or it can be called the Kingdom of Heaven. Within the upper regions we gain freedom and individuality which is self-recognized and allows Soul to reenter into that state called God-consciousness, or

God-Realization. The word here is HURAY, spelled out in each individual letter for chanting. The representative is SAT NAM; the sound is the single note of a flute.

6. The sixth plane or Alakh Lok (Lok means plane in Hindu language), is the second of the true worlds of God, or the invisible plane where the word is Shanti (shawn—ti) for chanting, and the sound is that of a heavy wind. It represents the Alakh Purusha (supreme creative energy). Those who reach this plane must have great determination to go beyond it for they experience peace and happiness here.

7. The seventh plane is the Alaya Lok, the endless world, for it seems to have no end and is the third of the true worlds of God. It is sometimes called the Sach Khand plane, where eternity begins and ends. The word here is HUM, like humming with the lips closed, much like a swarm of bees or a high electrical sound. The classical name is Alaya Lok.

8. The eighth plane is the Hukikat Lok, and is the highest state that Soul can reach. The word here is ALUK, pronounced A-Loook. The sound is that of a thousand violins.

9. Agam Lok is known as the inaccessible plane, for few, if any, ever enter into this world. The word here is HUK, with a short barking sound made with the deep part of the throat.

10. The tenth is the Anami Lok or the nameless world. There isn't anything to say about it. It is beyond any vocabulary in the human language. The word is HU, the universal name of God, which is in the language of every living thing. It is everywhere, in everything.

11. The eleventh plane is the HURAY World. Here is the beginning of the abode of the HURAY. Only those who have become VARDAN Masters reach this world. Out of this world flows the Word of God, the magnificent music of the Universes. Anyone who has ever heard it will never want to live in the material worlds again.

12. HURAY. This is the HURAY, Living Reality. It is the Ocean of Love and Mercy. Beyond this plane is the AKSHAR Realization which covers all worlds. This plane can only be experienced—never put into words or even thought. Here the sound is the Music of God.

All those who follow VARDAN must have faith in the words

of the Margatma, the Living VARDAN Master, because he is the Godman, the representative of the HURAY in each and all of the great spheres within the living universe of the divine Reality.

Rebazar Tarzs once said, "Let your faith, your inner trust and confidence stream forth, remove your inner obstacles and open yourself to truth." It is this kind of faith, or inner awareness and open-mindedness, which finds its spontaneous expression, its liberation from an overwhelming psychic pressure in the sacred sound of the HU. In this mantric sound, all the positive and forward-pressing forces of the human, which are trying to blow up its limitations and burst the fetters of ignorance, are united and concentrated on the VARDAN, like an arrow point.

However, if the genuine expression of profound spiritual experience comes too soon, one often falls victim to speculation. He knows not what this experience is and its value in his life on the path to God. But it's mainly because he has no one nor any part in the overall experience himself, to analyze its results. He usually wants to discuss the quality of the light and sound of God before he has even started penetrating the darkness; and while mentally going over such experiences he usually builds up an elaborate theology into which the voice of God is woven so artfully, that it becomes impossible to extricate it.

Therefore, instead of relying on his own force, he expects the help of the Margatma, or some supernatural agency. While speculating about the goal and the direction, he forgets the effects which result from his efforts in the spiritual exercises of VARDAN. He forgets that there is really a way out of his personal misery of every kind, out of the meaninglessness of life, and out of boredom, discouragement or failure, obsessive anxiety, depression, and out of fear. He learns that there is a way out of these Kal effects into the freedom of life. That way is the VARDAN way.

The VARDAN is the root and background of all life, all religions and daily living. It is the principle by which all life, the entire universes of God, go forward. It is truth, and it is beauty. No matter what language one speaks, he does not have to go to any special place to get in touch with the VARDAN,

nor wait for a special time or a special person; he can make contact with the VARDAN now. It matters not what religion he is brought up in, he can connect with the VARDAN here and now. The VARDAN is beauty. The VARDAN is the essence of the HURAY.

Man does not want to be involved in invidious religious distinctions. Many of the arguments which develop into war between men have arisen out of arguments over the definitions and incarnations of God. Most of this arguing goes on among people who have not observed the vastly important principles of the VARDAN. They have not listened seriously to their own or other great teachers.

The VARDAN is the living power which embraces the whole universes of God; it sustains and governs the primal creative powers of all living things. It is the power which governs all, including man, and will show him how to live if he will permit it. But he has refused to permit it. In departing from the VARDAN and ignoring the VARDAN does man come to the state of the Kal which furnishes him with the weakness and misery of the human consciousness. This brings the war that splits him, raging within him, and makes him the battlefield between the VARDAN and Kal forces within the consciousness of the individual. Man is the prodigal son of the VARDAN.

It is the first and most important task of VARDANKAR to bend and restring the bow of Soul by proper training and discipline. After the self-confidence of man has been restored, the new doctrine of VARDAN has been firmly established, and the ornaments and cobwebs of theology and metaphysical speculation have withered and fallen before the sacred word of HU, it can again be attached to the spiritual exercises of VARDAN.

It has already been mentioned how closely the HU is connected with the development of the individual in VARDAN, which, as a kind of integration of thought upon every mental and spiritual system in existence, has some sort of experience, whether it be psychic or spiritual. Therefore, it is not surprising that the works of the VARDAN have been handed down from the VARDAN Master to the chela by word of mouth instead of through public announcements or by the written word.

It is now in the age of liberation from traditions and thought so that the VARDAN can become known to all persons. It

is only now that it can be put into the written word because there is less opportunity of being persecuted. It is only now that man, as a mass or collectively, has been lifted high enough to have a grasp and understanding of the VARDAN. Man has reached that level for the awakening of faith, for the liberation from inner hindrances, and for the concentration upon the supreme goal of Samadhi (Self-Realization), and eventually the Nirvikalpa (God-Realization).

The true VARDANist does not expect the Margatma, the Living VARDAN Master, nor any of his disciples to accept prayers, or to act on behalf of any person in a miraculous way. Anyone asking for healing or any specific spiritual work for another person will generally be ignored. The person who needs any spiritual aid must request it himself, for it is the universal law that anyone who desires such, must appeal to the Margatma, the Living VARDAN Master, on his own initiative. The appeal for another will not be considered unless that individual has given specific permission. If an individual makes a request for spiritual aid for anyone else, without permission or upon assumption, or without the knowledge of the other, he is subject to punishment by the great law.

Each new experience, each new situation of life, widens the outlook of the chela and brings about a subtle transformation within himself. Thus the nature of every chela who is earnest and serious about the works of VARDAN is changing constantly, not only on account of the conditions of life, but by the constant addition of new impressions, the structure of the mind becomes ever more diverse and complex. Whether it is called progress or degeneration, depends upon how one looks at it. But it has to be admitted that this is the law of life, in which the spiritual and the psychic coordinates and balances one another in the world of the spirito-materialistic where Soul must serve out its time for perfection.

Religious and deeply-rooted philosophical attitudes are not individual creations, though they are given their first impetus by the individuals alone. They grow from the germs of creative ideas, experiences and visions. They grow through many generations, right or wrong in what they are, according to their own inherent law, just like a tree or any other living organism. They are what might be called the natural

events of life, because they are being watered and fed by the Kal force. But their growth, their unfoldment and maturity need time, for Kal does not work in a hurry. Though the whole tree is potentially contained in the seed, it requires time to transform itself into visible shape. This is the way the Kal works to bring religions and philosophies into this world so that man will be blinded by them instead of seeing truth.

What the Margatma, the Living VARDAN Master, teaches in words is only a fraction of what he teaches by his mere presence, his personality, and his living example. The Margatma is always conscious of his own worldly shortcomings and limitations of words and speech, which cause him to hesitate to teach the works of VARDAN by putting into words something that is too profound and subtle to be grasped by mere logic and ordinary reasoning.

Despite this, the Margatma does disclose the truth, out of compassion, to the few whose eyes have hardly been covered by the illusion. However, he strictly avoids speaking about the ultimate things and refuses to answer any question concerning the supra-mundane state of Realization or similar problems which go beyond the capacity of the human intellect. He confines himself to show the practical way which leads to the solution of the problems of man in his spiritual capacity. He always explains the essential teachings of VARDAN in a form which corresponds to the capacity of his listeners.

The advanced teachings of VARDAN have been described as esoteric or secret doctrines. However, their purpose is not to exclude anyone from the attainment of higher realization or knowledge, but to avoid the empty talk and speculation of those who try to anticipate, intellectually, these exalted states of consciousness, without trying to attain theirs through the spiritual exercises of VARDAN.

The teaching of the works of VARDAN means that each individual, race and creed, including nations and various nationalities, must find their own form of expression, individually, and the best methods of teaching, in order to keep the idea of VARDAN alive. This is not a philosophical thesis nor a metaphysical dogma but an impetus toward a new attitude of

spiritual endeavor which must be taken from the Soul viewpoint, or that which might be called the “non-I.”

By the reversal of the viewpoint from the physical to the high level of Soul, all things suddenly appear in a new perspective insofar as the inner and outer world become equal and mutually dependent on the state of the higher consciousness. This consciousness, according to the degree of its development, experiences a different kind of reality, a different world, that of the Gakko, the world of Being, in which all true VARDAN initiates dwell.

Chapter Six

THE RECORDS OF THE KROS

The records of the Kros are most important in the life of this world. They are the ancient transcripts of the past history of this earth planet and what will become of it. The history and prophecy are within these records, and those who are able to read them will know the past and future of what will take place in the physical plane.

These records are history and prophecy. So in the beginning it is known that the Records of the Kros are hidden in the Katsupari Monastery, under the guardianship of the great VARDAN Master Fubbi Quantz. This monastery is remotely found in the Buika Magna mountain range.

These records tell us that the legendary paradise of man, known as the Garden of Eden, was laid on the lost continent of Lemuria which was sunk by earthquakes and tidal waves fifty thousand years ago. This continent was in the midst of what is now the Pacific Ocean, and many of the islands which dot its vast surface were part of its vast mountain ranges.

It was a strange land of 100,000 inhabitants who developed one of the greatest civilizations on earth. These records describe the creation of man in this mysterious country. Centuries later, writers of religious literature used the fragments of the history of these records to write their own version of creation. One of the greater records which came out of the Kros was that of the ancient Naacal writings of the primitive tribes and civilizations on this earth planet. But the Kros goes back even into the early days of the formation of the whole planetary system in this universe.

Only the great spiritual giants walked the earth and the planetary worlds in the ancient days. The world was a paradise; for every living creature could maintain and preserve

its survival through the fruitfulness of the earth. The world was filled with inhabitants who were innocent of any known evil, and happiness reigned.

The first era was called the Satya yuga, the golden age. It was the era in which truth and righteousness reigned. There was not any social law nor courts to punish or threaten the individual, because everybody acted right and believed in truth. The forests were still intact because no one cut timbers for ships or houses, and no fortifications were built around cities and towns. The earth brought forth all things necessary without labor to plow and sow. There was a perpetual spring that lay over the land, flowers grew without seeds and yellow honey was distilled from the great trees.

The golden age was succeeded by the Tretya yuga, the silver age. Inferior to the golden age, it's found that the spring was shortened and the year became divided into seasons. Then for the first time man found that he had to endure the extreme of cold and heat. Houses and homes became necessary for every man. Caves were the first dwellings that man found for himself. Crops would no longer grow without planting, and the farmers were forced into sowing seeds and using oxen and horses to draw the plow as they toiled in the fields.

The next to follow was the Dwapara yuga, or that known as the copper or brass age. Men found themselves growing more savage of temper and ready to manufacture swords, spears and helmets to fight neighbors at the least provocation. When they found their neighbors gaining wealth which they did not have, they attacked them to seize anything of temporary benefit. These were the beginning of the destructives. The Kal power came into strength during this period to make man subject to him so that he could hold back Soul on its road to perfection.

The Iron age, or that which is known as the Kali yuga, is the one that we are dwelling in today. It is the worst and most violent of all ages, for crime has flooded the world and all that is and was known in the past as truth and modesty has vanished. Fraud and the cunningness of man have taken their place. Violence has become rampant. This is why it's said that man shall never find peace on earth again, at least not

in this lifetime; for the Kal has become the leader of this world and will continue to be king until the HURAY has destroyed the lower kingdom.

These are the mahayugas or the manvantaras, which is the cycle for cosmic history. The current yuga embraces the Kali yuga, which is one-tenth of the duration of the whole cycle. The Satya yuga, the golden age, embraces the first four-tenths of the cycle or 1,728,000 years. The Tretya yuga, or silver age, embraces three-tenths of the cycle or 1,296,000 years. The Dwapara yuga, or copper age, embraces two-tenths of the cycle or 864,000 years. The kali yuga, or the iron age which is the dark era of the cycle, embraces one-tenth of the duration of the cosmic cycle or 432,000 years. These represent the descending numbers in the physical and moral deterioration of man in each age. The four yugas represent an aggregate of 4,320,000 years of man and constitute a great yuga or mahayuga.

A great yuga is the period of time in cosmic history which consists of approximately five million years each. Soul lives and struggles in the physical and psychic worlds during these cycles, but at the end of each, the HURAY lifts those Souls which have not reached perfection into the Atma Lok, the fifth plane, where they sleep while IT readjusts the lower worlds. After several million years, the HURAY ends the cosmic cycle and places each of these sleeping Souls back into the lower worlds so they can once again start their long journey to perfection. The cycle begins once more in the Satya yuga, the golden age, where all is peaceful and man lives in harmony with all nature and creatures.

It is the longing for peace and love which has always been developed in the highest form during the golden age. Man remembers this through Soul forces and always seeks peace and love on this planet.

This will never come because of the Kali age which is that of darkness and unhappiness, where illusion reigns. Yet he has not realized this and must follow the Margatma, the Living VARDAN Master, who will lead him through all the maze and destruction of the Kal forces into the heavenly worlds.

Either this, or he shall suffer through all the ages and sleep for five million years in the heavenly world, while his

world is being readjusted so that he may enjoy life again. Several orthodox religions are built upon the memories of the golden age. These religions do not know that life in the lower worlds is temporary and that Soul unfolds and progresses upward through the planes into the heavenly kingdom. They only look to the material promise of life and cannot grasp that the golden age comes only once every five million years or so. That, too, it is temporary and will give away in time to other ages as man goes down in moral and physical degeneration.

All the things that man does here upon this earth plane are a game under the guidance of the Kal Niranjan, the king of the negative worlds. The sooner that he learns this, the quicker will he find himself on the path of VARDAN, and then his karma begins to work off.

By the command of the HURAY, the primitive spiritual force which is known as the VARDAN was formed, which gave law and order to the spiritual and material universes. Following this, IT gave four commandments which are: (1) that all heaven and the planets be formed out of the gasses and waters that floated over the surfaces of the many worlds; (2) That man be formed and established upon the earth planet, and other beings be put on the other planets; (3) That the female be formed out of the rib of man and established to be his mate on the earth planet and with the beings of other planets; (4) That man and the beings of the other worlds live in peace with one another; that each love the HURAY and love his brother and sister likewise.

This was done in all the lands of the Satya yuga. It was the era of peace and happiness for man upon earth. He followed out the commandment to live in peace and love the HURAY and love his brother and sister likewise. It was a land in which everything was beautiful tropical country with vast plains, surrounded by a peaceful ocean. The valleys and plains were covered with grazing grasses and fields; while the low rolling hills were shaded by luxuriant tropical vegetation and fruit trees. It was a gay and happy world—this land of Lemuria. Its people were highly civilized and enlightened and there was no savagery on the face of the earth, nor had there ever been. This particular land was the ruling

kingdom for all mankind on earth, and all lived under a code established by the rulers and their governing powers.

The destruction of the kingdom of Lemuria and all its colonial empire came about by gas pockets under the crust of the earth some hundreds of thousands of years ago. It was a land of the Aryans who spread the empire throughout the world.

Language, mind and reality were uppermost in the thoughts of the people of this age. The idea entirely unfamiliar to the modern world, that nature and language were inwardly akin, was the mainstay of this age. The mantra of the HU was the sacred chant of all the people in the Satya yuga. It was a manifold of conscious patterns contrived to assist the consciousness into the noumenal patterned world. Because the VARDAN was the greatest force of these times it was maintained for 1,728,000 years before the Tretya yuga of the silver age took over.

The idea of sex was, of course, much different in these times than of the modern world. Sex is divine, and its origin in the Satya, the golden age, was only for the procreation of children, in the state of a union between the male and female, under the sponsorship of the VARDAN Master. It has degenerated through the various ages to the present age, the Kali yuga, in which it has become the phallic system practiced by so many who do not understand the five deadly passions of the mind; Kama, or lust; Krodha, or anger; Lobha, or greed; Moha, or undue attachment to material things; and Ahankara, or vanity and egoism.

Kama, or lust, is the passion whose chief function is to pull men and women down to the common animal level and keep them there. It makes them keep their attention fixed upon that which is common to both man and brute.

If sex is used for its legitimate purpose it becomes the highest expression of love; otherwise, it falls into the trap of degradation, which is one of those set up by the Kal Niranjan to keep Soul in this world. When one falls into the trap of self-indulgence, he begins to descend toward the animal plane. Nature has furnished man and woman with the proper means of perpetuating life upon this planet. It is within the human species to decide what is best for themselves on the

sex level; however, if they do follow out the divine law that sex is not to become an instrument for self-indulgence, then all will be well. However, if sex is used as one of lust, man simply wastes energy and clouds his mind, ending at last in blank stupidity like an ordinary animal. When sex controls the individual instead of him controlling it, the degeneration of that individual is already an established fact. He has fallen from the state of homo sapiens to that of a biped.

Therefore, sex in the form of lust is the chief phase of Kama, whose central core is self-indulgence. Kama, or self-indulgence, is the principle of sickness and evil in the Kali yuga. Every single act in self-indulgence lowers one's moral status and binds him to the world of senses. It pulls one down to the creature plane, when Soul should be rising toward the Atma Lok, (fifth plane).

The Tretya yuga, or silver age, came after the break-up of the previous age when Lemuria, by earthquakes and tidal waves went down under the seas. Atlantis became the great capital empire of the world. It was located in the mid-Atlantic Ocean between northwest Africa and South America. The climate was mild and everything grew without too much labor, to feed the population of the Atlantic empire. Its boundaries as an empire extended to Egypt, Greece, the Middle East and parts of the area around the Black Sea.

Atlantis was first known about 25,000 to 30,000 years ago. Its inhabitants were chiefly tall, white skinned, fair-haired people with blue eyes who spoke a mixture of Lemuria and what was earlier considered a Scandinavian dialect. They were great sailors and traded abroad with the remnants of the old empire of Lemuria around the areas of the China Sea and the Far East.

In the beginning Atlantis was governed by kings; but these were gradually taken over by the sage kings (wise men) who were later driven out by the tyrants and dictators. The latter posed as sage kings and leaned upon the corrupted Priest craft to manage the masses. It wasn't long before this super civilization went down under a tide of water created by terrible earthquakes and upheaval of land masses, because of its morals, corruption and degeneration of sex.

Nothing was left for anyone to know that a great civilization was once a part of this world where the waters of the Atlantic now roll in turmoil under the winds and storms.

The next age opened with what is known as the Dwapara yuga, or the copper age. This was the ancient world, of which there is some historical data preserved in the records of mankind through archeology and burial grounds. The Hittites were the first to be recorded in this era, and they were the ones who found that copper was good for the making of weapons, and founded possibly the first known sword, although it had been used a little in the silver age. They were the first known conquerors of history in the annals of mankind. Their history shows that the Middle East was the first of the races of mankind, for all had been forgotten of the golden and silver ages.

This was the beginning of man according to the sacred scriptures; and the Garden of Eden lay somewhere along the Tigris River near what later was the city of Babylon. Man depended upon the oxen for plowing and planted grain for his survival. He hunted, rode the horse, and found land beyond his own horizon. Egypt began its long history during this period, and Greece began to stir into awakening when the Trojan war brought the talents of the blind poet Homer into existence.

This was the age when man began to divide up the VARDAN power into many powers, hence became gods and goddesses. This was the era of the ancient gods of Greece and the other lands; Egypt, India, Italy. The HURAY had been blanked out of the minds of the masses, and the priest craft became strong, to control all people including the rulers.

The Kal power came into greater strength as the years grew, and eventually was the ultimate power. Man and his consciousness were ruled by it. Sex was the strongest power of any because of its urge to reproduce new species upon the planet and within the other physical worlds. It became a strength in its own right and at once was the strongest emotion of all within man and the worldly creatures.

The age came to an end about 3,000 years before the change in the world calendars during the time of Narmer, one of the earlier Pharaohs, through a series of quakes which

shook the Mediterranean base and changed the land masses. The next age that came into existence was that of the Kali yuga, the present age, which is to last approximately 432,000 man years. The concept of one God has come back into the consciousness of man, but it's only a god on the lower planes. Man generally worships the Sat Nam, the first manifestation of God, which rules the fifth or Soul plane.

The Kal is in complete charge of the lower worlds during this period of time. Man worships materiality and sex. He believes that nothing lies beyond the grave, and it is useless for him to struggle to save himself. He has forgotten all which precedes him; a veil has been pulled over his spiritual eyes blinding him to his birthright and his past lives. He lives like the animal, suffering and believing in whatever god or gods which have been given him by an outside source. He is concerned here with the power of maya which produces the illusory forms of appearance of man's mundane reality. Maya itself, however, is not illusion in a manner of speaking, but the way that man looks at reality. The illusion is within himself. So he who masters this power gets the tool of liberation in his hand, the magic power of VARDAN; the power of creation, transformation and reincarnation.

The power of man's inner vision in VARDAN produces forms and worlds which, when he becomes aware of them, can fill himself with such a feeling of incredible reality that, compared with it, the reality-content of his mental everyday world fades. It is here that he experiences something that means nothing to his emotions and thoughts, and yet it is reality. This is the way the divine HURAY outwardly and inwardly moves toward the fullness of ITS reality into inner awareness; and Soul is that part of man's being which has the power to ascend and descend the steps toward the heavenly worlds.

Maya, then, is something that has become, that is frozen and rigid in form and concept, and which is illusion, because it has been torn from reality and is limited in time and space. The individuality of the unenlightened person is that which tries to maintain and preserve its illusory self in maya in the negative sense.

Therefore, it's also found that the body of the enlightened

one such as the Margatma, the Living VARDAN Master, is maya, but not in the negative sense. This is because it is the conscious creation of a mind that is free from illusion, unlimited, and no more bound to an ego.

Thus it is that maya is a part of the creative principle within the limitations of the human consciousness, and that which is used mainly by the metaphysicians, religions, those engaged in witchcraft, and by black magicians. Compared with the highest or absolute reality, in all forms in which this reality appears, there is the deception that all things appear illusory. This is because they are only partial aspects and, as such, incomplete, torn out of their connections and deprived of their universal relationship with the true reality. The only reality which is called absolute is the VARDAN Itself, that of the all-embracing whole. Each partial aspect must, therefore, constitute a lesser degree of reality, the less universal, the more illusory and impermanent.

Within this world it is called a one-dimensional consciousness in contrast with the non-dimensional point-like consciousness. Therefore, beginning with the physical plane one finds he must begin with the one-dimensional consciousness; the astral will be the two-dimensional consciousness; the causal will be the three-dimensional consciousness; the mental will be the four-dimensional consciousness and the Soul plane will be the fifth-dimensional consciousness. Beyond the Soul plane the traveler comes into the non-dimensional consciousness.

When one reaches this position of the fifth-dimensional consciousness he arrives at the perception and understanding of the law of action and reaction, the law of Karma. If he observes the various phases of a karmic chain-reaction in his relationship to other sequences of karmic action and reaction, he becomes conscious of the individual inter-relationship of himself with all life and the spiritual worlds. He also becomes aware of his inter-relationship with nations, races, civilizations, humanity, planets, solar systems, and finally the whole universe. He arrives at the perception of a cosmic world chain which begins with himself and ends in the HURAY, the Ocean of Love and Mercy. Within this enlightenment he realizes the universality of consciousness

in the world of worlds and no longer seeks the psychic things and power of the lower worlds.

Seen from the consciousness of the VARDAN, all separate forms of appearance are maya. But maya in its deeper sense of being is reality in its creative aspect, or the creative aspect of reality for the lower worlds. This is why the religionists and metaphysicians believe that maya or whatever it represents is God ITSELF. Therefore, maya can become the cause of illusion, but when it's seen as a whole with the VARDAN, in its continuity, in its creative function, or as an infinite power of transformation and universal relationship, working with or against the VARDAN as a counterforce, it becomes a part of man.

As long as he is living in the human consciousness then maya is to be a part of him, the creative side which brings forth all the aspects of civilization as the culture of a nation. It can be found as a part of the creation of man and his relationship with the outer world. When man stops at any of its creations and tries to limit it to a state of being, or self-confined existence, he falls a prey to illusion. He does this by taking the effect for cause, the shadow for substance, the partial aspect for the ultimate reality, that which is momentary for something that exists within itself.

One begins to understand and know where maya is a part of himself and why he acts upon certain impulses which he believes are from God. Thus he comes to learn that such impulse is only part of the psychic forces which makes up his material body, such as the physical, astral, causal and mental. In fact he soon learns to distinguish which is from the beyond, that which could be cause and not effect. He learns to separate his physical and mental problems from the psychic disturbances which are buried deeply within him.

He must always be constantly on the alert for the psychic disturbances. Most persons who are victims of the psychic disturbance are invariably highly sensitive and suggestible. The study of psychism is not a normal way for unfoldment in any individual for it leads to instability, liability to violent emotional reactions and, in general, exhibits those aberrations of conduct which are associated with cranks and generally fools, in the course of human conduct.

Unless a psychic is trained, disciplined, protected and watched over by the Margatma, the Living VARDAN Master, during his training to reach the higher worlds of spirituality, he is found not to be reliable for he is blown about by every wind or influence. The psychic and the neurotic are closely associated in their reactions to life; but the neurotic differs from the psychic because he has not yet been exposed to the public mirror as the psychic who is quite exaggerated in his conduct publicly.

The result is the same, however, between the force and the form, with the consequent inability to maintain a central, reasonable control of himself and his conduct. He becomes the result of the effects of the psychic power and cannot get away from this in either case, whether psychic or neurotic. The way of handling one's discipline in either matter is largely directed towards maintaining control of the disparate forces, which compensates for the sensitiveness of the psychic and protects him from the evil forces which may greatly influence him.

Progress is necessarily slow and laborious in the usual case of a person who has taken up the path of VARDAN for the first time. But a Soul which has taken any type of initiation in occult and psychic groups may reopen the latent faculties so rapidly that the problem of keeping him coordinated in personality may become a serious one indeed.

It is common in the case of anyone who has never before contacted the psychic world to experience psychic disturbance. Often this is referred to as evil influences or evil entities, which is not always true. It is mainly that the consciousness of the individual is disturbed by a force to which it is not accustomed. These unaccustomed vibrations are upsetting and are usually the results of psychic indigestion. The best results for this is that the Living VARDAN Master will take him off the path for a short time, or restrict his activities in his study of VARDAN.

Another cause of psychic upset may lie in the partial recovery of the memories of past incarnations, if these include any painful episodes, especially such as those connected with his spiritual studies. The entry of any psychic concepts into the conscious mind tends to awaken the subconscious memory

of similar experiences in the individual's past lives.

The emotion which surrounds a memory is part of the test about a past life. It is the most accurate of memories for anyone's past lives. This type of shadowy emotion can hang about for a long time on the threshold of consciousness before the images clarify sufficiently to become tangible to the chela. If the emotion which appears is of a painful nature, it may cause considerable disturbance, and if there is no spiritual advisor, or if one does not have a Living VARDAN Master, it may be attributed to an evil influence or entity which bothers the chela.

It is difficult to determine whether the chela has reasonable grounds for his complaint, if this is his feeling, or his own imagination which is creating the problem. Therefore, it is wise to look into the records of the chela, for few persons, even though filled with lofty ideas, are able to keep a level head with clear and somewhat unbiased judgment. They often do make mistakes on their work with persons who have psychic disturbances.

The vagaries of the sex instinct in the individual whose life urges have been repressed, who is no longer young, nor in circumstances that permit him to follow a normal life, could run him into serious problems if the path of VARDAN, or any other spiritual path, is started. This is true for anyone who receives the initiation when first joining any group, whether it be psychic, occult or spiritual. The inexperienced, love-starved chela is overwhelmed by what is taking place and often steps into the mire of psychism. The ritual of initiation is a very stimulating thing with each individual, as religious groups have found, sometimes to their sorrow. Any individual taking an initiation, especially if they are ignorant of the facts of life, will find himself strangely stirred. Often the head of the group becomes a father figure, with magnetism only placed in him by the chela. If it is a woman, there is always the reaction of the female in the presence of any leader with strong individuality.

Many women, ignorant of the facts of life, may fall under that which is known as self-hypnosis without realizing that nature, or the Kal, is the hypnotist. Such persons may feel that such disturbances within themselves are deliberate and

could bring about charges which are completely without foundation, based mainly upon what they felt happened. Substitute love is often the downfall of a chela who, instead of being normal about his love for family, friends and dear ones, will give up this type of affection and fasten it upon the Margatma, the Living VARDAN Master.

Such disturbances have come about because most of the chelas fasten their own image on the Margatma, the Living VARDAN Master, thinking that this is what he should be like, instead of allowing their thinking and imagination to be free. This is known mainly as making a father, lover or friendship image of another instead of letting it be its own. Those who are used to high-tension psychic forces will experience some of these disturbances on first entering the path of VARDAN.

The person who is ripe for development will unfold into the higher spiritual consciousness rapidly, whereas he who is not may find these influences profoundly disturbing. No VARDAN Master will allow unsuitable persons, or those who are not stable, to enter into his magnetic field. Anyone claiming to be a spiritual teacher, who does so, is not worthy because of his lack of discrimination and discretion. Generally, he has not had experience with the psychic forces, nor has he been unfolded enough to be able to handle the forces which he emanates involuntarily in his magnetic field and, therefore, he cannot help himself.

This is one reason why the higher VARDAN Masters live mainly in seclusion, for not only do they need solitude for their work, but their influence upon the unprepared Soul produces too violent a reaction, and it ends in violence such as many saviors have suffered, ending in their physical death by mobs and forces.

The layman is usually unprepared to handle any psychic attacks or to manage the ways of the chela who might be upset by psychic influences. But one must always remember that the Kal force will never let up. It always wants its way with those living steadily in the human consciousness. No chela in VARDANKAR is ever alone, that is, isolated. The life of the chela is lived within and nourished by the life of the whole of the VARDAN, so that one really makes up for what another lacks.

It is useless to try to explain that health, wealth and happiness are not to be expected in a life based on the desire to do God's will. For many, the religious or spiritual life is the last refuge should they be crossed in love, or who have disgraced themselves in some dramatic way and must live out the rest of their lives safely hidden away from the public eye. There is the assumption that the only people who could be expected to enter into the spiritual life are those who are naturally pious, or who at least by their own efforts have attained a certain standard of sanctity; who, as it were, have got at least a general unfoldment and head start on others. This idea has, perhaps, been reinforced by some of the language about 'states of perfection' to which some make the assumption, but have never really thought out the relationship between vocation and avocation.

Accordingly, a housewife can be further advanced than many who think themselves as saints, or those who put tremendous effort into becoming perfected. Entering into the spiritual life is very much a question of finding out if this is suitable to the individual and his own way of thinking and his own outlook on life. It depends on a number of things, mainly, is one going to depend on some private revelation before making up his mind about accepting God, or entering into the path of VARDANKAR.

The belief that one is called to the spiritual life, like any knowledge of the will of the HURAY, comes in various ways. Sometimes it comes quite clearly, as an answer to a petition, realized either while in contemplation or at some other time. Sometimes it comes through other people, directly through the Living VARDAN Master, or through some other chela, or indirectly listening to the Margatma talk, the reading of books, and even drama on the stage, or life events. Often it comes through circumstances; through recognized needs, or temperaments or character of others; sometimes through inclination, where this is not obscured by a rigid conviction that God's will must be the opposite of one's own thoughts. There is little need of mixing motives; human motives are always mixed, and what matters is what God makes of what the individual does, rather than the motives which lead one to do it. There are some who doubt the spiritual

life on the grounds that it represents a desire for false security and a flight to a refuge from the necessary tensions of living in the human consciousness.

It is certainly true that the desire for security may sometimes be the factor in the awakening of the consciousness for needing God; there is nothing wrong with this of itself, for in fact the VARDANist believes that the only security is in God, and that the desire for it is one of the desires that can only be satisfied by and in IT. What is certain is that anyone going into the path of VARDAN only out of desire for security would not last very long, and anyone seeing it as a flight from tensions would be sadly disillusioned.

Often it is family difficulties or other psychological pressures which have led a person to the Margatma, the Living VARDAN Master. This might be obvious to others but not to the chela. But this does not in any way invalidate the seeker's motive, and may indeed be an example of the way in which the HURAY leads a person to the form of life which is necessary for this spiritual perfection.

The HURAY supplies what is necessary for each Soul as well as for every other aspect of the person. The HURAY knows whom IT has called and ITS call is based on that knowledge of the individual, of his needs as well as his gifts. But in the case of the person who has reached up to God, if he is honest and sincere with himself, it is his recognition of weakness and inadequacy which make it possible for him to act in the strength of God. Anyone who counts his gifts and volunteers from a position of strength to do service in the name of the Living VARDAN Master, would not have known what obedience or holiness is about. He must, as said before, work from the position of his weakness and inadequacy.

Sometimes the spiritual life helps to overcome a defect or weakness; thus the strength of the common life may bring out unsuspected depths in a diffident or apparently weak person, or the enforced continual contact with others may be the means whereby a life rooted in the VARDAN and the guidance of the Margatma, the Living VARDAN Master, begin to point in the same direction. Then it is a sure indication that the time has come for one to prepare for the next step into the higher planes. It is easy to say that God has made man's

mind to function in such a manner, and that IT works through man and his mental apparatus; but one begins to see the truth of what is spiritually taking place in his life when he begins to see and study the small coincidences which come about and compare them with what he knows of God's will.

The records of the Kros also tell man that in the life of the VARDANist God's saving acts have taken place once and for all, at the turning point of history; that creation is already finished within the lower worlds. It is known, then, that all possible psychic and human situations are already-made states of consciousness. Every aspect of life has already been worked out as mere possibilities as long as the individual is not in them, but each is an overpowering reality when he is in them. Soul is, therefore, not the state, but these states of consciousness must be distinguished from the individual Soul in those states. These states of consciousness change, but the individual Soul never changes, nor does it cease.

When Soul is within this lower state it is within the human state, or existence itself. Therefore, love or affection becomes a state when divided from imagination. This is important to remember, for the moment a chela realizes this, for the first time in his life it becomes a most momentous occasion, in fact a changing point in his consciousness.

This truth is common to all, but the consciousness of it, and much more, the self-consciousness of it, is another matter. The moment that any chela of VARDANKAR realizes this great truth; that all things in his world are a manifestation of the mental activity which goes on within him, and therefore a building and destroying of his karma, and that the conditions and circumstances of his life only reflect the state of consciousness with which he is fused, life changes for him.

This experience changes him from the ordinary individual into the highly experienced person who recognizes the difference between human, psychic and the spiritual lives which are within. It reveals to him that he is supreme within his own circle of consciousness, and that the state with which he is identified is that which determines what he experiences in life. Therefore, it should be shared with all, for to know this is to become free of the Kal Niranjan, the greatest tyrant

of the lower worlds. Secondly, it frees him from belief in the second cause, which is always the Kal itself.

The world of creation is finished for the lower worlds. Its original is within each Soul. Each Soul saw it within the golden age and has since been trying to remember it and to activate any part of it. There are infinite views of it, and man's task is to get the right view through Soul's eyes. Then one learns the course of time as jumps of attention are made between the moments of eternity; for an infinite abyss separates any two moments of time within this world.

One must think of the worlds as containing an infinite number of states of consciousness from which it may be viewed. These states are like rooms or mansions in the house of God, and like rooms in any house they are fixed relative to one another. But Soul is the living, moving occupant of such a great mansion of God. Each room contains the events and circumstances of life with infinite situations already worked out but not activated. They are activated as soon as Soul enters in and magnetizes it with action. Each represents certain emotional activities. To enter a state, man must consent to the ideas and feelings which it represents. If he enters into the astral world he must let himself enter into the ideas and feelings of this astral state of consciousness. These states represent an infinite number of possible transformations which man can experience.

To move to another state or room, consciousness as it is generally known, necessitates a change in faith and beliefs. All that one has ever desired is already present and only waits to be matched by his faith. This is certainly true of the VARDAN for Soul must go in and possess the land which is without ownership until he takes over and tills the fields. It becomes the individual's home from which he views the world.

Chapter Seven

THE RENUNCIATION OF LIFE

The renunciation of life is usually repulsive to those who have no knowledge of the eternal. Yet many who do are not naturally docile people who find obedience easy, but those who see things clearly and are sure of their own judgement, whose strong wills need to be disciplined if they are not to become self-willed.

Often, they are not people who find detachment natural and easy, but men and women who enjoy life so much that they risk being immersed completely in it, those who are humanly not only love but are in love with life, those like Rebazar Tarzs and Gopal Das. A good VARDANist is not a person who is naturally unaffectionate, to whom people mean little and human love and affection are unknown. One has only to think of Fubbi Quantz and Lai Tsi and many other VARDAN Masters, including Kata Daki, one of the VARDAN Masters in the Ancient Order of the Boucharan, who was a woman, to understand the great love, the intensity of whose love would be a danger to themselves and others if they had used it selfishly.

The danger lies mainly in the fact that each has the power to arouse love in others to serve God; otherwise, if it would have aroused personal love in chelas it would have defeated their purpose in life. It is unworthy to impede another whose call has been to serve God, with personal love and other emotional charges. The call of God to the individual to serve is not always for the same purpose in life, such as serving directly through the means of work in the monastery or other sacred places, but often in the ways of careers or motherhood. Yet it is the means of perfecting that person called and is, therefore the sphere within which he can be of most use to others.

Those who follow the VARDAN believe that it is when they are

completely what the HURAY wants them to be that they can contribute most to the total life of the body of the Margatma, the Living VARDAN Master, of which they are a member, and to the life of the whole human race to which they belong; a belief based on their whole understanding of the spiritual works of VARDAN as the body of the Margatma, and of the whole world as created by the HURAY. Therefore, it functions properly only when every part of it is in complete obedience to God. Thus in VARDANKAR, selfishness, as understood by the VARDANist, and service are not antitheses, for obedience to the HURAY is both the way to self-fulfillment and the only valid form of service.

The basic principle is that all Souls can become perfect, and the path of the VARDAN is the way in which God calls and enables Soul to fulfill ITS command. The life in VARDAN is often considered a school in the Lord's service, for the chela must learn obedience which will give him discipline for reaching the heavenly worlds.

VARDANKAR never makes a claim that it is built on an historical foundation. Yet to deny it would be making false claims for it has been a part of every age in the history of the lower universes as well as that of the heavenly worlds. There never was a time when man did not have the opportunity to accept VARDAN for it has always been before him, although so many times he could never see his opportunity to grasp it. It has always been a life of worship, and the life of heaven can only be expressed in terms of sheer worship and adoration. The vows of VARDAN which the chela takes at his initiation always represent a freedom from limitations, which is a foretaste of the life of heaven; a freedom from care for material needs; a freedom from limitation upon love; a freedom from temptation to self-will through a life lived in willing obedience; and finally the life of the VARDAN within itself is in anticipation of the joys of heaven, and of the stability of a life lived entirely in God.

Those who follow the VARDAN have to live this life in and for the world. So rather it is an entry into an inheritance which one already possesses and has begun to enjoy. What is confidently expected in the future is worked out and anticipated in the present, and it is the experience of God in the present

which leads to confidence in IT in the future.

The very form of the chela's life is a foreshadowing of the life of heaven and those high worlds. It is primarily a life of worship and adoration, for all VARDANists must live a life in the spiritual exercises of VARDAN, which brings about the simplicity of living in joy and happiness. At the heart of the VARDAN life lies the conviction that the VARDAN is the way as well as the goal. Therefore, whether the way is long or short and round, whatever blind corners it has, every moment is as important as the goal. It is only because to live as the Margatma that to die is to gain.

In practical terms this means that every moment is known to be of infinite value, not because of what precedes or follows it, but because it is the moment of communication with God, in which eternity is a present reality as one holds and possesses the whole fullness of life in one moment, here and now, past, present and the future. The past is always put behind without regret, and the future, when plans have been made, left in God's hands. Life is lived in the present moment, which is the particular realization of the nowness of the eternal.

The life of a VARDANist in any manner cannot be understood with the tension between this world and the other worlds, between what the VARDANist already is and what he is becoming, between the present lived as in the eternal nowness of God and the present as in anticipation of the final goal. If the VARDANist's life cannot be understood without these dualities, it's not likely that his whole purpose in seeking God will be understood. This is why, in a way, that it is impossible to make any sense of the life in VARDAN in the terms of this world.

The primary task of the chela is service to God through the Margatma. If the spiritual exercises of VARDAN have any place in his life then he cannot live in isolation from this world, for they are offered for and in his behalf to be spiritually perfected, and to give service to all concerned. Even in the joy and release of the VARDAN within one's self, must not be forgotten the agony of the world's pain, for the agony of the world's pain is also the pain of the chelas of the Margatma as well as himself.

If the doctrine of the body of the Margatma as the spirit

in and of the VARDAN is taken seriously, and due significance given to the variety of tasks within the body of the Margatma, then the VARDANist's life can be seen as one of those tasks, complementing others and complemented by them. For every chela there are spiritual exercises and other activities, but the relationship of these two sides of life in VARDAN will vary from individual to individual. There will be many within the body, who, if they are doing the tasks to which they are spiritually called, will have little time for the conscious offering of the spiritual contemplation and worship of the HURAY. Because this is so, such active lives are not a second best but just as valid as a vocation within the whole body of the Margatma.

The VARDANist has a visible place in the life of the world as well as of the Satsangs. The history of the world would be totally without the influence of the VARDAN Masters and those who have followed VARDAN over the centuries from the beginning of time in the physical universe. It was the VARDAN Masters who civilized the human race, who kept not only learning and even literacy alive, but taught the primitives farming and, during the latter ages after the golden era, the raising of cattle. Those who have done the most for the human race in its intelligent and spiritual aspects, as well as its materialistic life, have been the VARDAN Masters of the Ancient Order of the Boucharan. But anything other than giving the human race an uplift of spiritual value, has never been the aim of the VARDAN Masters. Rather all that, other than the spiritual air, has been the consequence, almost the by-product, of their search for helping man to reach perfection through the spiritual exercises of VARDAN.

The desire to be useful to God and one's fellowman may be one of the motives leading a person to the path of VARDANKAR but it is not the aim of that life. One of the arguments constantly advanced by well-meaning relatives and friends against aspirants to the path of VARDAN is that it brings about a neglect of their lives in some orthodox religion. In actual fact, the aspirant usually finds his talents and conduct of life used for more than he could imagine possible on the path of VARDAN than in any other way of life. But the value of a particular life or work cannot be calculated to some form of

counting and, basically, the VARDANist does have to ask where his talents can be most useful. Instead it should be, "What is God asking me to do?"

Temperament and talents may be one factor in answering that question and, for the aspirant to the spiritual life of VARDAN, may sometimes be relevant in discovering the path of VARDAN. But fundamentally the question is, could one do more good in VARDAN than elsewhere? It is hardly possible for anyone to return to his old position in the new spirit of VARDAN. The only thing that really matters is obedience to the command that comes to all those who hear the Margatma, the Living VARDAN Master.

It is the search for perfection through withdrawal from the world which brings about many of the mistakes of the chela, for not all can retire into a monastery or by himself in some cave and achieve perfection, as the popular thought has led many to believe. The life in VARDANKAR is made for the active Souls and is purely an individual search for God. It is not a battle with the Kal, which those who believe in the worldly affairs are confronted with daily. As long as the individual looks at his daily battles with the Kal, his attention will always be upon this and not upon the VARDAN. He must constantly look to the VARDAN for his salvation, his way to freedom, and never to any limitations.

The living membership of VARDAN is most important to all those who are VARDANists. This does not mean that they are banded together in some community to serve in a communal way, but as individuals linked together in an invisible but secret way, and who can communicate with one another regardless of the distance between them. This should be remembered because it is one of the great secret principles of VARDANKAR.

The purifier is not a cave in some remote mountain areas, nor is it a retreat in some hidden desert oasis; but it is the individual who is able to discipline himself to the extent that he can commune first in the secret recesses of his heart with the Living VARDAN Master, and then with others through this same modus operandi. The results are amazing for he finds that to withdraw from society is unnecessary, and that he can live and talk with his fellow VARDANists without the means

of outer communication. He can receive instructions from the Living VARDAN Master without having seen him in the flesh for years, and knowing that he might be thousands of miles away in distance.

The emphasis is not to resist what the chela must do in order to gain the heavenly joys of life. Those who start with VARDANKAR must not wander from place to place to seek knowledge from others outside of VARDAN. If they do it will harm anyone who seeks such knowledge, and they will not have long to live in this world. If a hen stops sitting on her eggs she will hatch no chickens, grow old and fat, and meet death soon without being productive. The VARDANist who moves from place to place and teacher to teacher grows cold and dead in faith.

He who struggles with the problems of understanding the Kingdom of Heaven, needs no other than the Margatma, the Living VARDAN Master. His greatest problem is trying to identify respectively the Heavenly realm with his own ideals of the material life. The two cannot meet without conflict. The ways of the old religions always gave man a hope that his gods would feed him through the grain in the fields, the flesh of animals in the forest, and secure him a home in some cave. This ideal has never been forgotten by man, for today he is told by the metaphysicians and priests that God will take care of him if only he prays for his requests. It doesn't particularly mean that he must live in goodness, for God forgives and gives to any who worship IT in prayer.

These statements are lies based upon the clergy desiring to cater to his congregation. No person can have the goodness of God in his life unless he is obedient to the spiritual laws; and often, when asked, he could not even give one. Therefore, it appears that man has forgotten his own image in God, and will not return to VARDAN where he belongs. His work consists of physical survival, and he does not give any thought to the survival beyond this world until old age is upon him. By then he is so established in traditional thinking that he cannot be freed from this in order to have any new ideas enter into his consciousness. He is hide-bound in his ways and will not, even if he could, be able to change to enter into another path. He makes claim that this is possible, but once

any new ideas conflict with his religious background, he is ready to fight before dropping anything learned during childhood and that which he acquired during his whole lifetime.

In the realm of the heavenly kingdom there is neither time nor space. This is not to be argued philosophically but stated as a fact, which anyone who is accustomed to operating on the inner planes will have shared. If the chela thinks of a person, he is in touch with that person; if he clearly pictures that person in his mind, he is more closely in touch with that person. Being in the mental vicinity of that person, he can create a thought-atmosphere by dwelling upon certain ideas in connection with the other person. This is how spiritual healing is done, and how control is sometimes taken over by the other person; something which no VARDAN chela can handle.

If the healer uses his contemplation periods to get his mind in certain emotional states, then his condition will effectually influence the emotional body of the individual with whom he has had a request, and will put himself in rapport with that individual. This is the use of the VARDAN power, and one only uses it wisely so that the sharp edge of the sword will not harm himself. As long as the world is ignorant of the use of the VARDAN power, it is better that nothing be said by those who know, because knowledge, if spread abroad indiscriminately, might do more harm than good, giving information to those who ought not to have it.

Any message to another person must be couched in very simple terms, because the mind thought is a primitive form of mentalism developed before spoken language was known to mankind. The primary aim of this is to create an atmosphere about the individual, whether that person is to be uplifted or healed of some physical ailment, until a sympathetic response or reaction is elicited within Soul itself. Once this reaction is achieved, the battle is almost over, for the gates of Soul have opened from within and there is free entry for the Margatma, the Living VARDAN Master, to enter into the heart of the individual and give succor or unfoldment in spiritual affairs.

There is the modus operandi of giving help to those who are unable to help themselves. If the individual has been attacked

by a discarnate entity, a being of another order of evolution, or from another plane, in all cases the gambit is the same. Until the aura is pierced, there can be no entrance to Soul, and the aura is always pierced from within by the response of fear or desire going out toward the attacking entity. If one can inhibit that instinctive emotional reaction, the edge of the aura will remain impenetrable and will be sure defense against psychic invasion. This is the reason that those who do aura readings, healings, or adjustments, can be considered either devious persons or ones who do not know anything about what they are doing. They can, unwittingly or purposely, open the aura for those entities who can do harm.

The astral plane and its sub-planes are ones of violence. The true astral plane has pure essence, but it's seldom that anyone who is not properly developed can reach this plane. It takes those who have had the discipline and training under the Margatma, the Living VARDAN Master, to be able to reach the pure regions of the astral world.

Within this material universe the law of polarity, or the law of opposites operates. Nothing exists except in relation to its opposite. This is also true within the psychic worlds; astral, causal and mental. However, within the heavenly worlds this is not true; for here it is true that there are no opposites, although the sacred scriptures of the worlds say so.

These scriptures claim that the good go into some heavenly paradise while the evil will be punished forever in some fiery region. This is the law of the opposites, or polarity. Those who are good attract the good and those who are evil attract the evil. Therefore, in the heavenly states, it's found that polarity or chemistry within two objects no longer exists, and that Soul is free to do whatever it desires as long as it falls within a general pattern of the heavenly law. This law is, "Love is all, and do as thou wilt."

This means that all Souls who enter into the heavenly state must abide by the law which they establish for themselves. The self-abiding law is for the individual Soul to recognize that It is Its own law. First of all, It must love, or give out good will to all beings within the heavenly worlds. Secondly, it must make its own law to abide by, and this

must be in harmony with the great law of "Love all things."

Within the psychic and material worlds nothing can exist except in relation to its opposite. Without the mountains there can be no valleys. Without the shadows there can be no perception of light. There is no such thing as evil unless it's compared with good. Without wisdom there can be no ignorance, and without age there can be no youth.

When Soul enters into the regions of immortality, or the worlds of true spirit above the psychic worlds, it finds no opposites. Light is light and there is no opposite to it and the sounds of VARDAN, only the polarity of the highest qualities. Therefore, the VARDANist is a realist for he knows how to use the law of polarity. When he has to use his consciousness in the psychic world, then he is able to take advantage of the law of opposites. But when he is in the world of the true Kingdom of God, then he is able to use the law of polarity for his own benefit through this conscious state.

There can be no total consciousness within the psychic and materialistic worlds because of the two principles, the male and female. The male is positive, active and progressive, while the female is passive, or reactive or responsive as it may seem to the observer, and retrogressive. Until the VARDANist can recognize these principles within himself, it is possible that he will always be at their mercy.

There is no such thing as a total male type in this world, nor could there be a total female type either. Since man and woman are living in a negative or passive world of matter, all concerned have a certain amount of negativism within them, merely to keep alive those living in the physical body, to adapt to the needs of existence. This is where the metaphysician makes his mistake, for he doesn't take into consideration that in order to live in this world man, right from birth, is trained in the ways of the negative, to be at least materialistic enough to learn to support himself in this world of matter. Therefore, all his prayers are to a negative god regardless of what man calls him or believes he may be.

Thus we find that the human consciousness is trained to react to manifestations of any sort. Man is schooled in becoming the slave of phenomena. Since the human consciousness, or the negative state, is decay and death, he is trained

less in the art of living than in the art of dying. Therefore, it's found that the passive and negative contains the qualities of reacting and needing, and is dominated. This means that anyone who is strongly negative is the slave of his materialistic world. Reacting to the things of this world puts one simply in the need of something, and by one subjecting himself to this quality of the Kal force, he puts himself deeper into the power of the negative, and thus becomes more so. He subjects himself to the liability of more grief.

This is why the Margatma, the Living VARDAN Master, has always advised the chela against reading literature on sacred religions, occult and psychic matters. That is, until the chela is strongly entrenched in VARDANKAR, otherwise he is liable to find himself reacting to what is said in some of these works and eventually depend upon them in some manner or other, via certain modus operandi, like prayer, and requesting the space gods for help.

It is a law of the Kal that like attracts like. Those who seek materialistic solutions of life attract one another, while those who seek the spiritual life attract one another also. No one can explain the spiritual works to another who is interested only in the material things of life. One reaps great spiritual benefits by placing himself where the gains are to be made. Thus, if he reads the lives of the spiritual giants and lives quietly in a place where the life of VARDAN is greater, he gains in his unfoldment. However, he does not gain unless he practices the spiritual exercises of VARDAN regularly. This places him in those regions where the VARDAN is greater, and thus enables him to make spiritual gains.

Since the human consciousness is trained to be negative, or dominated by the Kal force, there are few who can bring themselves to believe there is anything holy, other than what is found in their own religions, including any VARDAN Master. They have their own vices and they are certain that the VARDAN Masters will have their own vices also. Perhaps he conceals them, but they feel that the Masters still have them. If anyone should tempt the Masters with so-called good food, housing, and all the vices of the Kal, it will be quite a surprise to find these materialistic things are rejected.

Those who wish to hurt others are being driven by a motive.

They are being dominated by the Kal force, the slave of the negative, and sooner or later, will have to pay tribute to it. To master anything or anybody the chela should never allow himself to become dominated by it, to become its slave.

To react or to respond to anything is to be in sympathy with it and therefore, become a part of it, itself. There is the law of Kal that if anyone responds to worry, he establishes fresh cause for worry. All men have a tendency to let themselves become slaves to the Kal power. This is the herd instinct, and a crutch, for all in the human consciousness have the tendency to want to follow a leader, for this is the rule of Kal, and out of pure laziness they let someone do their work, thinking, and taking over their responsibilities, whereas the leader simply loads them down with more of the same.

Most of those dwelling in the human state of consciousness want more material things because the habit has been acquired, and many are without the will to help break such habits. The law of VARDAN is that desire is the source of all pain. This means that whosoever sets a price on himself finds that nobody wants him. But whosoever refuses to set a price on himself and his talents will find that others will swarm on their knees to him because they feel that he can be trusted.

Passive resistance succeeds because it is a positive force. It is the same principle as the boycott; once anyone demonstrates they can do without anything, it will be thrust upon them, especially if he is abased or smirched by something. Once this is done, it is assured that he will be overwhelmed by it, for he will be a challenge to the whole materialistic world.

There is an old VARDAN proverb which states, "There is always the lover on one hand and the beloved on the other." Therefore, when anyone needs another person in the human state of love, there is bound to be rejection. This is why the human race has taken up the pursuit of God. Since God does not need mankind and mankind does need IT, there has always been a race between the priest craft and the clergy to vie for honors as to whom would be the intermediary for the position of serving the human race as the voice of God.

There are none who can serve the human race or Soul except the Living VARDAN Master. He is the only one who is in a

position to stand as the intermediary between Soul and God. All others are dealing with the astral or psychic planes and It leaves everything in doubt as to what they say. Those who seek God are doing so at the risk of losing IT. When man ceases to seek God and settles down to let life BE, to accept the Margatma as the Living VARDAN Master, and looks only to being the individual who is himself alone, and nobody else, there will be peace and happiness.

Those who believe in the HURAY consider themselves superior, and those who believe in the Kal consider themselves inferior. This is the very reason that man thinks of God, or his own version of the Supreme Deity, as being the greater, and the Kal is, of course, subject to IT. But in his pursuit of the Supreme Deity he forgets that he is acting in the manner in which the Kal desires him to do. It is the masculine way of trying to receive the light and sound of God. Yet, on the other hand, it is the feminine way to be too passive. So what does the chela do if he is to enter into the heavenly worlds and receive the light and sound of the HURAY? The way is the neuter path, the way which is neither masculine nor feminine in his approach to the VARDAN, to God.

At first he accepts the Margatma, the Living VARDAN Master, as the only way to enter into the heavenly worlds. Until he has reached this particular point he is always seeking, always struggling to enter into the path which will bring him to the Atma Lok, the fifth world, which is the beginning of the spiritual worlds. He must begin by putting himself in the state of not needing anything. When one adopts this attitude he is not chained to facts by response. He accepts the Living VARDAN Master not because he needs the Master but because he loves and cherishes him and accepts the love which the Master pours upon him.

The chela should never accept the fact that a certain housing, building or structure is his home, but that the universe with all its worlds is home to him and all Souls. Admiration or envy of others brings about pain, but trust and love of the Margatma, the Living VARDAN Master, bring about love and peace. The Margatma is of no danger to anyone for he does not covet anything that others may have, nor does he withhold

his love from those whom he knows hate and dislike him.

By traveling the middle path does the chela reach the gates of heaven. By allowing the Margatma, the Living VARDAN Master, to take him out of his body consciousness into the higher worlds, and by trusting him, by putting his life into the Master's hands, will he reach that particular world in which he should be as the perfected Soul.

Man must learn the extremes of life the difficult way. Otherwise he has no experience by which to judge himself and his position within the worlds of matter and spirit. He must always seek control and balance because he needs them as self-discipline, and by doing this he will have little need to simulate passion. His first experience in divine knowledge is that knowledge is not what a man has been told, shown or taught; it is what he has found out for himself by long and rigorous search.

There is a sharp distinction between knowledge and opinion. Only the permanent, not the transient, can be the material of knowledge; only what is not the objects of sense which are always becoming something else. The VARDAN Masters have a saying which is truth within itself, "The knowledge of the Divine Reality is the beginning of Wisdom." But when man has reached this position he does it by a very difficult road. The knowledge of what is, comes only through a life given up to intellectual striving, the introduction to which is the study of the holy works of VARDAN, for this leads the mind away from gross objects of sense to the contemplation of things more real.

The unchanging realities can be apprehended by Soul only; the senses can show man only the transient and imperfect copies of reality. Of the realities, or the ideas, the highest is the good, and although there are times when none can formally identify the good with the HURAY, a few know about its divine nature in such a way that formal identification will make but little difference.

Such is having the knowledge that Soul can do no wrong; it is virtually the knowledge of being, of the good, of the HURAY. It is much richer and wider than man's intellectual knowledge, and a moral as well as an intellectual passion in its driving force. Its object is the truth that embraces everything;

it belongs, in fact, to the same order of things, however different it may be in kind, as the state of grace that some seek. It is the culmination of the search made by the worldly thinkers for the inner reality, the logos, The Word of God.

Therefore, man must have complete freedom from any form of religious mysticism, such as one might expect from the VARDAN through Tuza Travel. Freedom of this nature allows the individual to use his faculties to gain the divine knowledge directly. But this comes through self-discipline, and never should any chela try to gain anything of the divine nature without such discipline. If he does, then there is the terrible and thorny path which he must follow. Never should he indulge in idle jest with the name of the HURAY or the Margatma. If this is done he will have to pay the penalty which comes with such idleness of mind.

Within this sort of life no one seeks anything but the unfoldment of his faculty to see things as a whole. No VARDANist can be called a fanatic because of his loyalty and devotion to VARDANKAR. Nowhere in the works of VARDAN does anyone find that the chela seeks the religious excesses of Eastern cults, nor of ancient and medieval times, nor the excesses of commercialism. The VARDANist knows the strange and beautiful ecstasy which comes of the union with the VARDAN, by reaching the heavenly worlds through Tuza Travel; but this is one part of the definite scheme of things.

The sharp distinction between VARDAN and the religious worlds of the lower planes has normally been drawn between Soul and body, and the spiritual and physical. Naturally, this is foreign to the religionist, for being one who is directed by the Kal, he associates most everything with the spirito-materialistic. But to the VARDANist there is nothing more than the whole man. To him the physical body is the tomb of Soul which is indeed an idea which is met almost everywhere on the path of VARDAN.

The VARDANist must learn to live with extremely little physical needs, or apparatus. He can live on a smaller amount of food than most men; he can have less leisure time than most men, since the majority of his time is spent in contemplation and the spiritual exercises of VARDAN. But most of all, he is mainly

concerned with being himself and living, which means that he has learned to live with himself through self-discipline. He is responsible to himself and works toward a happiness which becomes the part of the whole of himself. In other words, he is integrated and is now a part of the universe instead of being only that of his community, nation and race.

The VARDANist in a sense does not have to seek the Supreme Deity, for he knows instinctively that he is already with IT. His seeking will be of little concern, while those who are not certain of themselves will become frantic in the seeking of God. There is an old VARDAN saying which goes like this, "No one who has little faith can be convinced in God, and one who has faith needs little convincing."

The mind of a people is expressed more immediately in the structure of its faith and happiness than in anything else it has, but in all the works of VARDAN is found this firm grasp of the idea of the HURAY, and ITS expression in clear and brilliant form. This is the secret of what has been called the VARDAN miracle; and the explanation, or the important part of it, lies in the fusion of cultures, if not of the VARDANists, too.

The strength of any religion or cult depends upon the power that it generates. It never depends upon the number of those who belong to it, but to the faith and hope by which they live in their particular religion, and to the love of their Master. This is why the VARDANists have the strength and power, because of the love of the Margatma, the Living VARDAN Master. Since all religions and faith spring from the VARDAN, there is none to compare with the greatness of IT.

In all religions there is a form of dualism, but in VARDAN there is only the totality of the HURAY for every chela. No VARDANist should be happy to stay in the psychic worlds where dualism is part of the natural way of life. Every chela knows that life is a totality, and should never be satisfied with anything less than this. All VARDANists are free Souls, and all others are slaves to their illusions and psychic phenomena. There is little obeisance in the VARDAN works for this is an affront to Soul. The VARDANist is polarized to the HURAY, and the Kalist is polarized to the Kal Niranjan.

The sense of the wholeness of things is perhaps the most typical feature of the VARDANist mind. The mind of man in the

psychic worlds divides, specializes, thinks in terms of categories; the VARDANist instinct is the opposite, to take the widest view, to see things as an organic whole. This is the strength of the VARDANist who is able to face every problem in life and bring about his own solution to it without having to depend on another.

It is the person with a mediocre mind who attacks a personality. No one who has any sense of the relative world would care about an assault against another. But this goes on constantly for it is the work of Kal that brings such into action, deceiving the individual who makes such mental, verbal and physical assaults against his fellowman. But the fact that this goes on reminds all that this is only the Kal at work with everyone who persists in the human consciousness.

The emotional cliché, which all mediocre clergy and persons use, that "God blesses you" when one pulls out of a crisis is, of course, not true. So many in the state of human consciousness feel that God has taken a personal interest in their lives and saved them from dangers or loss of life. Naturally, the ignorant man wants to feel, through his egotism, that God took an interest in him and saved his life. But for what reason? Apparently thereafter, such individuals may lead a better moral life, but this is really a matter of egotism. The whole case lies before man, as to why some were saved and others lost their lives.

In this lies the crux of the answer to this baffling question. The fact is that God never takes an interest in anything, creatures or man, in these lower worlds. IT cares nothing about the human or the physical elements, and never interferes with the way and the karma of life within these lower worlds. IT administrates the worlds through the Margatma, the Living VARDAN Master. The Master is like all men, for living here in the physical body, he, of himself, can do nothing. He must depend upon the power of the VARDAN, that essence flowing out of the Godhead, to use him as ITS channel to reach all that will respond to his efforts to get them to become one with the VARDAN.

It is said that "he who hates you, hates me, and he who loves you, loves me."

This is the HURAY speaking to the Margatma, the Living

VARDAN Master, and telling him that all is well; that whosoever shall try to interfere with the works of VARDAN shall be subject to the law of retribution. But those who love the Living VARDAN Master and are willing to give all their love to him will win everything in life. It is as though when one gives up life, he shall gain life.

The taste of the principle of giving up one's life to gain life is the letting go of everything mortal, and by being absent from the body consciousness with the Margatma, the principle. This great sea of consciousness is the home of Soul.

The only means to salvation is the letting go of the idea of a separate existence and in becoming conscious of that which IS.

Chapter Eight

VARDAN, THE SACRED TEACHINGS

No problem greater or more moving confronts man than that of possible awareness of his own consciousness, the deep significance of the place he occupies in the world as a whole, and the purpose he should first discover and then pursue.

The consciousness of Soul is the primal VARDANKAR experience which, while causing one to penetrate into one's own innermost being, at the same time causes one to penetrate into the universe. Therefore, man cannot behold this universe as he could some spectacle before his own eyes for he, himself, is a part of it. He aids in its formation; he is, as it were, a fellow actor in a kind of drama, the variation of which depends upon his subjective life which expresses its manifold incidents.

His affective states are not to be considered as mere accidents, of interest to no others but himself, to which the universe remains impassive, for thereby he penetrates into its intimacy and participates in the innermost workings of its life to gain the revelations of its mystery.

Nor does he halt here. He continues in his penetration into the mystery of himself. This is done through the science of Soul, whose modus operandi is Tuza Travel. The surface is skimmed when man looks into the mysteries of the outer universe, regardless of whether he studies and discovers the answers to many other things in life. The true understanding comes from the inner study of the many planes of the spiritual worlds. This is what he is seeking but never finds until that moment arrives when he learns of the ultimate reality.

Man wanders from the cradle to the grave, yet never knows his true destination which is, not the tomb, but rather the discovery of himself as Soul which must eventually make its way back into the heavenly world again.

For centuries man has accepted the tradition of the existence of two worlds; one the world of appearance, the other the world of existences, and having assumed that, as the knowledge of things always means his linking them to his beingness, knows the appearances alone are accessible to mankind.

Therefore, the chela starts with and from the VARDAN to build or construct life, never from the Kal, for from it he goes down with the negative flow. VARDAN is upward and constructive, while the Kal is downward and destructive. This is the laying of the foundation for divine knowledge via the senses, and all in VARDAN know this as the operative principle working toward the heavenly works of the HURAY. He who works from the Kal principle is not building life, but is either paralyzed or destroying the world around himself.

Therefore, it is found that those who practice the meditation techniques have no freedom in the spiritual worlds. VARDAN, unlike the orthodox religions which make up the social orders of mankind, is an indivisible part of all social orders because It is life, and man is always acting or living out of It and never forming or molding It, for It is doing this to him through the inner self. This is why the meditation techniques are of little use to him. He is trying to use life to gain for himself; while the spiritual exercises of VARDAN are letting the flow of life work through him without opposition.

He who loves the VARDAN greater than himself will find food for Soul. Meaning, of course, that anyone who loves the VARDAN and performs all deeds only in Its name, shall have the patience to wait for understanding and entrance into the kingdom of heaven.

If anyone suffers at the hands of his fellowman be not discouraged, for I am always with him as long as he keeps his attention upon the Margatma, the Living VARDAN Master. The chela will always suffer at the hands of others, but he should never allow this to bother him for he is on the path to heaven, and knowing this should give him happiness and gladness.

Do not surrender to the Kal Niranjan, the negative power, although the way is hard and the suffering greater, for the Margatma, the Living VARDAN Master, is always watching and guiding every chela under his wing, over the shoals of life.

He will protect ten thousand on his right hand and all others under his left. No VARDAN chela shall be without the protection and guidance of the Living VARDAN Master.

Every chela who wants to reach the VARDANshar state must become a fanatic on the path. He must have that inspired faith, that zealot drive to serve the cause of VARDAN without any question. He should, by all means, be able to find new energies that will overcome the psychic powers and those physical energies that seem to smother him on the lower planes. This builds the proper attitude in him so that he can have victory in the end by entering into the VARDANshar.

Every chela in VARDANKAR should know, upon entering the path of VARDAN, that overt acts created against the Margatma, the Living VARDAN Master, will bring about repercussions via the VARDAN. It is that which most chelas must learn the difficult way. Metaphysics is the lower path and the way of suffering. The VARDAN chela cannot indulge in it, nor in phenomenon. Orthodox religion is also a way of suffering.

All religions have had a beginning and an ending. Even the modern religions of the day will have an ending whether or not anyone believes it. But with VARDAN it is vastly different. No one can establish any beginning of It with a founder or such, for VARDAN cannot be placed within the framework of matter, energy, time and space for It is the creation of all these elements. It is life itself. It just IS, and there is nothing else that man nor even Soul can say about It. Of course all men, creatures, and life are living in VARDAN. Man is living in the human senses, in the body, and the mind must have a stable data upon which to anchor itself for a matter of survival.

If it didn't, man would wander about like a comet in the sky and likely be somewhat of a menace to his fellowman. Therefore, he must think of VARDAN as life. It is that essence, that fluid, or holy spirit which flows out of God to be used as the creative force for the feeding and maintenance of all things in every universe of the HURAY, whether it be a piece of mineral, particle of soil, an animal or a man.

All the same, it is the basic reality, the chain of invisible atoms that man breathes for survival in the flesh, that he uses to create thought, that is the basic but necessary element

by which life is created and maintained. It cannot be anything else but this, and when It is viewed from the eyes of Soul or what is often called the esoteric viewpoint, or the viewpoint of the Atma Sarup, it appears to be simply a great, radiant sheet of blazing light, too great for the human sight, stretching from infinity to infinity, without a beginning, without an ending. It sometimes appears like a great, calm, brooding sea, reflecting a thousand times the light of a brilliant sun. This is the consciousness of the Margatma, the Living VARDAN Master.

Therefore, how can the common mind grasp this; how can those with a narrow perception of the human self know and understand when each VARDANist says we cannot fix dates like B.C. and A.D., for VARDAN is life. This enlarges but staggers the ordinary mind; but the VARDANist is not astounded for he realizes eventually that VARDAN is greater than all other things which have come into his life, that It is the spiritual phenomenon of all worlds of God.

The only physical element of human consciousness that most men can fasten their minds upon to keep from wandering about and gaining a total unreality of a historical measurement of life, is the Margatma, the Living VARDAN Master, whom all know as the ancient one, re-embodied life after life, in every generation, for the opportunity of Soul to find its Master. He is the divine one with whom Soul can make its first contact in order to take up its path again to God.

Therefore, each chela can honestly say to himself that life begins with his first meeting with the VARDAN Master, be it in the inner worlds in the dream state, or when the Master first gazed upon his countenance at some meeting. Whether by chance or deliberate. This is the historical moment in the chela's life. This is, in a sense, the fixed date when he can say B.V., before the VARDAN Master, or when living in his own ancient or primitive times, or A.D., after death, which means after the death of the old consciousness which represents his ignorance or forgetfulness of his divine origin, or the many times before this life when the chela met, listened and examined the Margatma's words but did not take him seriously.

Therefore, reality can only be attained by traveling the path of VARDAN. The divine strain of God's music hums around

man constantly, yet he is of such gross nature that he cannot hear it. Only by entering into the divine silence of the spiritual exercises of VARDAN, and closing his ears to the world of illusions, can he catch the celestial melody. Otherwise, he is yielding to the illusions of his imagination and reaping bitter misery.

The discovery of Soul within man is first of all an act of inner retirement; it is what is termed "the going within." Man penetrates the invisible world, but unless he has direction from the Living VARDAN Master, he will have occasion to cry in anguish, and never have the ability to conquer this inner world.

Whosoever goes upon a pilgrimage needs a guide for the way, for few can travel the path without a guide. The outer universe withdraws and fades away as does the most beautiful dramatic scenery when the play ends. But soon enough the chela can experience the joy of revelation, and the universe is now no longer an object outside himself, an enigma to be solved. He no longer contemplates it from without, but from within. To each it reveals its own secrets, and this discovery brings each confidence and light. Having long lived in the world as a stranger, the chela now takes refuge in solitude; his perception is of a new world which welcomes him, and eventually he obtains the direct knowledge and sight of newer and superior planes.

Truth does not demand violence. It needs only an inward reverence and a willing ear to hear the divine music of God. Truth reveals itself only to those who seek and love it.

The inner illumination is the holy fire and is united with an infinite love for the Divine Reality. This inner flame, this simultaneous love and knowledge, when born, rises and grows until finally, through an impersonal ecstasy, the whole being of man is kindled with a supreme desire for the HURAY. This impersonal state is that of intuition in which thought is no longer divided into a thinking process and as external world, but rather the outer world is abolished by its integration in the personal consciousness.

Man cannot hope to possess true riches greater than those he already bears within himself. He should use them and not neglect them, but they are so familiar that at times they do

not appear to be of any value to him. Therefore, he pursues tawdry chattels whose possession is denied him, because man is so weak that the world is sometimes obliged to rebuff him to cause him to detach himself from the world.

The Kingdom of Heaven is here with man constantly, in the very heart of those who realize God, and the whole purpose of life is to make God a reality. Therefore, it's simpler to find a way into Heaven than to find one's way here on earth.

Disappointment and all the negative qualities of man are his provided that he expects such in his lifetime. The simple way of defeating all these qualities of the Kal force is to trust the Margatma, the Living VARDAN Master. VARDAN is spirit, the divine essence, infinite love, the immortal life and the sole power within all the worlds of God. Therefore, all reality is spiritual and perfect, because the HURAY has desired all to be this way. It forever blesses ITS creation with limitless joy and well-being. Under the control of God, man is not subject to chance, mistakes, misunderstandings, or to the vagaries and frustrations of the material senses.

The negative aspects of life are really an argument of the Kal power which claims it has power to build up expectations and then dash that expectation by withholding the desired results. But the Kal powers, or the mortal self, has no power to cause or do anything, for love is omnipotent. Spiritual understanding includes the right expectation and fulfillment, and excludes disappointment and failure in the Living VARDAN Master.

If man had wisdom he would not be carried away by human desires, but would trust the Margatma, the Living VARDAN Master, that he would open him as a channel to serve God and to further progress and happiness. The Margatma knows what things every individual who is under his protection has need of, before he asks of him.

The negative aspects of man, including disappointment, can be salutary, for often they force man to review his thinking and to see more clearly that God is to be trusted. To replace ITS works with the uncertainty of human expectations, man needs the sharp experiences of belief in the supposititious life of matter, as well as disappointments and ceaseless woes,

to turn him like a tired child into the arms of divine love.

As the chela begins to trust the Margatma, the Living VARDAN Master, and recognize that the negative aspects of life are only that of the human state of consciousness with which he must live in the flesh, then regardless of the situation, he will unfold spiritually.

The VARDAN, therefore, brings to pass that which is best for all; any sense of frustration or discouragement can be replaced with the inspiring realization that divine love is all.

This world is perishable and all things worldly are ephemeral. The wise man is he who realizes the transitory and illusory nature of the affairs of this world and makes best use of his body and mind in service to the HURAY. He thus derives benefit from all that the HURAY, through ITS grace, has placed in the body. He then takes that priceless jewel the essence of all, the Atma (Soul) to Its real abode.

Soul is sometimes called the Tuza, Surta, or the Jivatma. It has come into the body from the higher planes, Sat Nam, the Soul plane, and from the heart of the HURAY. It is detained here by the three attributes (the gunas), the five essences (tatwas), ten organs and the mind. It has become difficult for It to free Itself from the bondage of the body and things related to it. Freedom from the body ties is called salvation. The internal bonds are formed by worldly pleasures, the family and other relationships. The Jivatma, or Soul, is so limited by these bonds that It has no recollection of Its real home. It has been so far removed from that home that It finds it is practically impossible to return to it without the grace of the Margatma, the Living VARDAN Master, who is the Vi-Guru. The supreme thing to be done is to take Soul back to Its divine source. So long as this is not done, one is not free from the pains and pleasures of this world.

The aim and purpose of VARDANKAR has always been to take Soul by Its own path back to Its divine source. The successful devotee is he who, by practice and use of the spiritual exercises of VARDAN, lifts himself as Soul to Its real abode with the help of the Living VARDAN Master. This frees Soul from all bonds, both internal and external, gross, subtle and causal. It separates the mind from the physical worlds and gives Soul freedom to move in any direction, either upward into the

heavenly worlds or downward into the psychic worlds. The perfect devotees or true lovers of the HURAY are only those who reach the final stage of the journey to the heavenly source of all things. Those who only talk of the Margatma, the perfect Guru, or read his teachings to others without practicing them, are only intellectually educated people.

If the divine reality did not exist, there would be a void where It should prove Itself as a living thing. Free from thought, reality abides in the heart, the source of all thought. It is, therefore, called the heart by orthodox religionists and thinkers. To contemplate upon It one thinks of It as living in the heart of all things.

Those who have the intense fear of physical death seek refuge only at the feet of the Living VARDAN Master, who has neither death nor birth. Dead to themselves and their possessions, the thought of death occurs to them time and again. In their own thinking they are victims of life, but it never occurs to them that they are deathless.

The VARDAN devotees of different historical periods, started by the force of the spiritual works of VARDAN toward the heart of the HURAY, have not all reached the final stage. Some of them have stopped at the first plane, the physical world, and others at the astral plane. A few have reached the causal plane, and some the fourth. Only those who have been faithful over the incarnations of centuries and devoted in their faith to the Margatma, the Living VARDAN Master, and who have gone through the initiation, will never return to this world again in the flesh unless it is to serve the HURAY as a co-worker. Those fortunate to have the highest stage, the heart of God, are few indeed. This is the place of the original departure of Soul toward the lower region. During its downward journey Soul descends from the intermediate stages, such as the Sat Lok and the psychic planes, until it reaches the world of matter. They who have not yet reached this stage and have finished their upward journey in the lower planes feel that Soul had originally descended from the planes of the psychic world. Not being instructed by the Margatma, the Living VARDAN Master, they naturally look upon the lower worlds as the source of life.

Likewise, they regard the Kal Niranjan, Lord of the lower

worlds, as the creator of all creation. They have then taught their disciples to worship the lord of each plane as the true lord and to believe in him as the Supreme Being. But it should be known that the region of the HURAY is the highest of all. This is also the name of the true Lord God.

The world of the HURAY is sometimes called the Akaha, the unspoken, or the Ocean of Love and Mercy. This is the region of the endless, the original or the eternal. It is from this that all other regions are created or manifested. This is the Lamakan, the beyond all, which cannot even be termed as a plane or a region.

The holy personages of this world have never reached the Akaha, and all rank much below the VARDAN Masters. In their upward journey they have stopped at different planes and founded religions corresponding to their spiritual attainments. Any stage that was reached by anyone of them was regarded by each as the final region, and the presiding deity of that region was looked upon as the Supreme Deity, and ITS worship began.

This mistake is due to the fact that all of the different regions are so created by the Supreme HURAY as if each were a reflection of the Ocean of Love and Mercy. Thus there is some resemblance between the higher and lower regions. But there is a lot of difference in regard to permanence and other conditions. Each region has its own distinct creation, marked by different grades of subtleness and purity. Only he who has seen all of the planes of God can appreciate the difference. The effulgence of the Lord of each plane reached is regarded as limitless, boundless; and that deity is considered the Supreme One. The ecstasy of the moment of realization causes the devotee to lose himself in what he considers an indescribable state of eagerness and blissful intoxication.

Soul acquires special knowledge of every stage that It reaches. At every stage It feels as if It controls and predominates over all below that plane. For instance, on reaching the first or second plane, the Lord of that world appears to be the creator and governs all the worlds below it, as if he were its manifestor and creator. Since these individual Souls have no knowledge of any higher region, they have taught their disciples to regard the Lord of that plane as the Supreme

Deity. Only the Margatma, the Living VARDAN Master, the Vi-Guru, knows of the higher worlds. If any of these teachers are instructed and guided by a VARDAN Master, those higher regions are revealed to them, and they would become a channel for the Living VARDAN Master.

Anyone who has crossed the first, second or third plane in his heavenly journey is looked upon as perfect. A devotee acquires all the power over the lower regions when he reaches the Ocean of Love and Mercy, and on account of this attainment he is regarded as a true VARDAN Master, the perfect One, the Vi-Guru. He is the Margatma, the Living VARDAN Master.

In the beginning, Soul descended from the region of the Sach Khand, and all the regions below it only mark the stages in the descent of Soul. The light of the HURAY spreads into Soul, and thus descends into the various bodies—the physical, causal, and mental, which It wants to use as a clear channel for Its own light and sound.

By the power of contemplation and the upward journey, the force of desire is lessened. Temporary suppression might lead one to think that it has been annihilated. But as long as Soul does not reach the Sat Lok region, desire cannot be fully eradicated. It is not surprising, therefore, that a devotee who has only reached the first and second regions may not be able to withstand the influence of the Kal forces and its aspects, the maya, and strong impulses of sensual pleasures. One may falter, though soon recover strength and regain lost ground by the practice of the spiritual exercises of VARDAN and the help of the Margatma, the Living VARDAN Master.

It is, therefore, better for a devotee of VARDAN to take himself to the higher planes where no such temptation can assail him, beyond the influence of all sensual appeal, where he may enjoy the bliss of living in the presence of the Sat Nam, Lord of the Fifth world. After this, one escapes all temptations and has no downward pull because he is out of the influence of maya. He is then entitled to be called a Mahdis. Because they had not reached this high plane is the reason why many great rishis, munis, mystics and prophets have been tempted by maya and ensnared, thus forgetting their exalted states.

It is only to say that those sages mentioned did not incur such deep spiritual losses, for it is always possible to move further into the higher worlds once the individual understands the devices that the maya uses in order to deceive him. Although they have reached high stages in their development, they have not attained that region which is out of the scope of maya. That region is the world of Soul, the fifth plane and above.

The first and foremost region which is the highest and largest, the name and location of which cannot be described in mortal language, is that of the HURAY (nameless world) or Akaha, the end of all worlds, the Ocean of Love and Mercy. This is the beginning and the end of all; it circumscribes all worlds. It is the love and power of this world which is vibrating in every place, by the force of its first principle. In the beginning, the divine current emanates from this world and comes down in the form of the Word, or best known as the VARDAN. This is the region of the Supreme VARDAN Masters. Only the VARDAN Masters and followers ever have the opportunity to reach this plane.

The last world of the true spiritual universes is that of Sat Nam, or the fifth world, better known as the Soul plane. It is highly effulgent and pure, a region of pure spirit (VARDAN) and consciousness. It is the beginning and end of all creation below it in the psychic and material worlds. The ruler of this region is the first manifestation of the HURAY. The primal word (The Adi-VARDAN) manifests and moves into the lower worlds. It is that which gives the life substance to all things. It is not subject to destruction and change; It is always the same. The VARDAN Masters are the true embodiments or incarnations of the Sat Nam, the Lord of this region. The Margatma, the Living VARDAN Master, is the manifestation of the HURAY, the only true representation of the Divine Reality.

Those who live in the heavenly worlds enjoy the presence of the Margatma, the Living VARDAN Master, for he dwells on all planes in the bodies furnished him by the HURAY. They drink the nectar of immortality and death, karma and all pain are entirely absent in this world.

It is only after freeing Itself from the five tatwas (essences),

the three gunas (principles or attributes), and the subtle bodies (the astral, causal and mental), that Soul reaches the plane of the fifth world and is fit to worship the Supreme Deity. The devotee who reaches the Sat Lok regions, with the aim of reaching the HURAY, having full faith in what he is doing, can also reach the heart of the HURAY.

Two planes below the Alaya Lok is the region of Sach Khand, or the fifth world which is the Soul plane. When Souls descend from the Ocean of Love and Mercy, they stay here before entering into the psychic worlds. Each is given a special training before entering the lower planes so that it can have a greater opportunity to escape the snares and traps of the Kal Niranjan, who will certainly try to keep it within the lower worlds as long as possible.

Below this is the mind world or the Par Brahm region where the Universal mind and its aspects manifest themselves under the Kal Niranjan. The Universal mind power is the male creative energy which the religionists call the Father, or the God of the universe. We also find that the Universal mind has another energy which is the matter sometimes called the Prakriti. The trinity of energies arises here which is called the Father, Son and Holy Ghost by the western religions and the Orientals know them as the Hindu trinity; Brahma, Vishnu and Shiva. These are the sons of Kal Niranjan, the king of the lower worlds. The female counterpart of Kal Niranjan is Shakti, who represents a minor creative current. Out of the union of these two great currents, which is at the top of the mental world, the three subordinate currents flow into the lower worlds, and to these are attributed the creation of all the lower worlds. These three became creators, lords and governors of the lower worlds under their father, Brahm, and mother, Shakti. They are more directly under the supervision of Shakti, their mother. They represent the creative powers of the Kal, for they carry the creative powers from the greater powers above. These negative, creative powers become personal, take individual form and assume individual duties. These three have been accepted since ancient times as the Hindu trinity of gods.

These gods have invaded other religions, both east and west, creating the belief that each religion has the original

truth it has been able to give out to its followers. These negative powers, however, are only servants to man, although millions worship them in spite of their subordinate position. They each perform a certain function in carrying on the work of the world, in producing human bodies and in keeping these bodies going. They are only the agents of the HURAY, and not gods to be worshipped. They are almost menials in the grand spiritual hierarchy, but each has certain powers and prerogatives, and within his own sphere he is all powerful. Each must carry on according to the definite laws and rules which are laid down for his government. These are laws of nature, and the trinity, no matter in what religion it may be represented as Brahma, Vishnu and Shiva, may be regarded as servants of the Kal Niranjan, the negative power.

Lower than these three, there is another current of power, or god, who is the working force helping to carry on the administration of the physical universe. His Hindu name is Ganesh, but other religions give him different names. He stands almost at the foot of the ladder of subordinates whose business is to serve mankind and help carry on the work of the world. Therefore, as it is seen, man worships the wrong gods, for all religions, whether or not they deny it, are pantheistic, which means many gods.

Metaphysics, occultism, religion and witchcraft deal with the minor gods of the hierarchy. This also includes the elementals and angelic forces in the lower scales of the hierarchy, who dwell in the subtle regions close to the earth. These great hosts of beings are called devas, devtas, bhuts, prets, and by other names. They are beings somewhat above the ordinary man, and they help to serve man in many ways. They have great power and are quite willing to help those individuals who are in harmony with them.

Man is the in-between being, between the spiritual hierarchy and the lowest of the beings; the beasts of the fields, fowls of the air, creatures of the seas, the elements of the soil. But if he works in harmony with all of those powers above him, he will surely receive their help and will eventually rise to the position where he will meet with the Margatma, the Living VARDAN Master, and then succeed in returning to the heavenly world, his true home.

The teachings of the works of VARDAN is at once, therefore, both the oldest and the newest known. It is the oldest and the purest of the known works of God since its revelation; no one can say when this happened, for eternity has no beginning and no ending. The VARDAN Masters have instructed the devotees of this spiritual works so long ago, that historians of the human race cannot attempt to trace it on this planet. It was ages old before the Vedas of the Hindus were ever heard of, and it was only when the pure teachings of the VARDAN Masters began to be obscured and corrupted that the Vedas arrived here in this world. VARDAN was taught to those who were receptive long before the Chinese sages started to speculate upon the abstruse and the unknown God. It was old long before the great cataclysm changed the face of the continents and raised the Himalayan Mountains to their present magnificent heights. It was old, of course, when the first known empire stretched back into the Satya Yuga, the golden age, and built its civilization on the great plateau which is now Tibet and the Gobi desert. Naturally it was old when the Sanskrit language came into existence in the central empire of the prehistoric civilization known as the great Uighur empire.

The Boucharan, the Ancient Order of Adepts of VARDAN Masters, which has extended itself from the Ocean of Love and Mercy to the lowest plane in this universe, has watched the decline of all known civilizations. The Margatma, the Living VARDAN Master, is therefore not a product of modern civilization as many believe. He has been, as well as the Order of the Boucharan, the chief factor in producing all civilizations, including the present modern civilization. The Margatma, the Living VARDAN Master, has existed in this world for millions of years, and the works of VARDAN have been given to the selected chelas for millions of years. As always, during the prehistoric periods when the human race was on the decline in descent toward savagery, the VARDAN Masters have held up the spiritual truths as a torch lighting the way for all those who had eyes to see.

The works of VARDAN must never be confused with the various systems of philosophies and religions, for the VARDAN is neither a philosophy nor a religion. Many of the world religions and philosophies have features which are similar to VARDANKAR,

but the most essential point to make here is that the reason for this is that all religions and philosophies are the offspring of VARDAN. It is the fountainhead of all life; therefore, all other things are the children of the VARDAN.

It is for this very reason that so many preoccupied with their own systems of religions and philosophies seem to find something in VARDAN which appears to be like their own. It is because their founders have taken from VARDANKAR, for each individual religion and each philosophy has sprung out of the Godhead of VARDANKAR. There is no way to analyze VARDAN, nor is there any way to explain It. It is just what It is and attempts to make It anything else is to bring about confusion and failure.

The existence of VARDANKAR is a fact, and sooner or later all men will ardently yearn for it. Some advanced individuals claim a knowledge of it, but those who approach this discovery realize that it is the appanage of an extremely limited number of persons. Up to the modern times, few have been granted the privilege of having the revelations of the VARDAN Masters in common language. Before this, the philosophical and spiritual teachings have been veiled, and this is why such teachings were classified as esoteric, knowable to only a limited few of the initiated. Initiation was gained through secret revelations, allegorical and symbolical writings, possible of interpretation only by those possessing the key and direct teachings of the Margatma, the Living VARDAN Master, to his disciples. The uninitiated were unable to penetrate the teachings, and only the advanced spiritual Souls could grasp the imagery of the language, the divulgement of which was prohibited and the meaning of which, without the key, was impossible of interpretation.

To practice VARDAN out of curiosity, in search of new sensations or to gain psychic powers, is a mistake which is punished with futility, neurosis or even worse. None should seek initiation into the mysteries for unworthy motives, for disaster will surely follow. But there must be a way to believe without proof in the beginning. There must be a faith for all who are able to establish themselves on the path, with hardly anything more than their willingness to accept

the Margatma, the Living VARDAN Master, as the truth and the way. The answer is VARDAN, for once the individual accepts this as his way to God, he surrenders completely, giving up all in this material world to find happiness, joy and love in the arms of the Margatma, the Living VARDAN Master.

This is the sacred teaching of VARDANKAR!

Chapter Nine

THE VISIONS OF LAI-TSI

The ancient Chinese VARDAN Master, Lai-Tsi, had contemplated for fifteen years in the various caves and retreats high above the Yellow River in north-central China. Nobody knew him; nobody had heard of him. He was one of the many thousands of unknown monks who had received his higher education in one of the great monastic universities in Tibet, and though he acquired a title of Geshe, i.e. Doctor of Divinity, he had come to the conclusion that realization could be found only in the stillness and solitude of nature.

He had come from a family whose wealth was great, and his father had been a physician to the court of the ancient kingdom. But they had forgotten him and he had forgotten them, as well as the world. But this was not the result of indifference on his part, only because he had ceased to make a distinction between himself and the world. Instead, he had forgotten himself, the ego which existed because the world existed.

He became friends with wild animals that visited his cave, and his compassion went out to all people, all living things. He never felt lonely in his solitude, but enjoyed the liberation which was born from the visits of his Master who came daily in his Atma Sarup (Soul body) to teach him the wisdom of God, to take him into the far worlds of the spiritual planes where he found the tremendous love of the HURAY.

One day a sheepherder in search of a lost ewe, came into the inaccessible wilderness of the Yellow River caves. He heard the strange rhythmic plucking of a lute, as used by hermit monks. He did not believe his ears because it seemed impossible for anyone to live in this forbidding place. At first he feared the sound, thinking it might be some demon luring him into its claws. But torn between curiosity and fear, he

followed the sound as if it were a magnet drawing him on. Soon he saw the great VARDAN Master seated before a cave, absorbed in contemplation, his face lit with inspiration and devotion. The sheepherder lost all fear and approached Lai-Tsi, and when the Master touched him there was a stream of bliss that flowed through his body. Immediately he forgot all the questions to ask and, instead, requested the Master's blessings.

Soon, rumors of the blessed Lai-Tsi spread throughout the river valley, and people rushed to see him. They wondered how he had lived in the cave during the icy winters. But in gazing upon his face, they saw the peace and happiness there and knew that here, at last, was the great VARDAN Master that had been promised them so many years ago.

In reply to a question raised about his life there, he answered, "I have been indeed blessed, for the good VARDAN Master Yaubl Sacabi has come often to give his great words of wisdom. I have left my humble body here and traveled with him through the spheres of the HURAY'S universe to find the joys and happiness which are unknown in this miserable world.

"I am only the vehicle for the works of the VARDAN, and can only give you what It must give through my own self.

"You call me the perfect one, but this is not true, for in the eyes of God no one nor any thing is perfect until we are in ITS arms for our final resting place. Neither you nor I are able to hold truth and perfection in the human vessel, which encases the Atma of all, while dwelling in this earth world. You must learn to be good and do good to all your fellowmen, be kind to animals and love all things, man and creatures. I am most fortunate to have the works of VARDAN, even at an early age in my life. Too many wait until they are older before entering into the life of VARDAN. Each feels that he must exhaust everything else before he comes to the works of VARDAN, although knowing that It might be the way into heaven, that is, the true and perfect way.

"I was lifted up into the worlds of the true VARDAN, into the Anami Lok, where the music of the HURAY was, without doubt, the most beautiful, and the sound of the whirlpool became a part of myself. The light and sound was of a wondrous whiteness, like falling snow and sucking noises of water

and air in a gigantic whirlpool. I beheld the benign features of the HURAY, and yet today I cannot describe one thing I saw of IT. It was more like being in a world of compassion, love and mercy. I now know why IT is called the Ocean of Love and Mercy.

"I never knew how long I lay on the cold floor of the cave, nor how long the animals, the beasts and the birds came to see if my body was still alive. The lion cooled my brow with its rough tongue, and the wild deer lay down beside me to keep the cold air from freezing my limbs. The birds and butterflies brought honey and other edibles. Everything in nature seemed to want to see that I survived. Later, however, I knew that it was the HURAY that urged them to give me sustenance, warmth and companionship.

"It was learned after I came back from that marvelous world of beauty that I had been out for three days and nights. Beside a merry, blazing fire sat an ancient looking old man whom I recognized as Tomo Geshig, the wondrous VARDAN Master who had visited with me for seven years in the Atma body and taught me the wonders of the HURAY before I found him in the flesh. He wandered about in the heights of the Himalayan Mountains alone and with hardly a shred of clothes except tattered robes. Under normal circumstances any man would have died from exposure and starvation, but Tomo Geshig is not a normal person; in fact he must be as old as Yaubl Sacabi. It seems that in the ancient days they were both trained under one of the earlier Masters of VARDANKAR, Gopal Das, in Egypt. That must have been at least twenty-five thousand years ago.

"Gopal Das is now the guardian of the fourth book of the Shariyat-Ki-HURAY on the astral plane, while his two chelas are now ranked high in the Ancient Order of the Boucharan Adepts. Yaubl Sacabi is now the guardian of the second book of the Shariyat-Ki-HURAY and the head of the spiritual city of Agam Des. Tomo Geshig is in the seventh world, the Alakh Lok, where he has charge of the Shariyat-Ki-HURAY.

"All things are passing; only the HURAY is changeless. We are journeying in the same direction only we travel by different paths. Thus said Tomo Geshig to me before I journeyed into the heavenly worlds with him. I found now that the

only thing that counts is the HURAY, not God as this world knows, but that wondrous, changeless being that few except the VARDAN Master and the devotees know.

"Here is a short contemplation seed which I found in myself upon returning from the heavenly worlds:

"Show me thy ways, O HURAY;
Teach me thy path.
Lead me in thy truth, and teach me;
On thee do I wait all day.
Remember, O Beloved, thy guiding light
And thy loving care.
For it has been ever thy will.
To lead the least of your servants to Thee!"

"Should anyone be in distress or need to reach the great HURAY, use this contemplation; repeat it slowly and it certainly brings results.

"If you work, if you study, if you love, if you contemplate, and if you do any of these things for the love of truth or the love of the HURAY, then, whether you know it or not, you are already practicing the works of VARDAN.

"All those who gaze upon the countenance of the Margatma, the Living VARDAN Master, shall be lifted up spiritually and be healed of all their afflictions. This is the right act which strikes a chord that extends throughout the whole universe, touches all spiritual intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of the HURAY.

"Therefore, anyone who has been healed of all their afflictions by gazing upon the countenance of the Margatma, the Living VARDAN Master, shall find that not only does it assist them in every way, but it shall, as stated above, vibrate to the extent of the whole world and help those nearest him with astonishing results.

"The HURAY never appears in the flesh except as the Margatma, the Living VARDAN Master, and only in the consciousness of men as the VARDAN. Therefore, man must become conscious of good and the good works. Without the good works,

there will be more sickness and less than good works in store for man in his consciousness of thoughts. His consciousness of thoughts and ideas dominates all his being. His powers, his life and flesh and bones, for better or worse, are subjected to what the VARDAN gives unto him, or what the Kal furnishes him. It depends upon what his consciousness is open to, as a channel. He is what he thinketh in a sense, for man never changes until he changes his attitude. Man spiritually, his health, life or conditions, are no better or worse than his thoughts, or mind's consciousness of them. Man has five senses: seeing, smelling, tasting, feeling and touching. Above all these, which seemingly appears to be unknown although used daily, is the sixth sense; the laughter and the greater of the indwelling powers and presence of the VARDAN, the ever present help for every need. This is only known and active when man's consciousness is conscious and not hardened.

"To the enlightened man whose consciousness embraces the universe—to him the universe becomes his body, while his physical body becomes the manifestation of the VARDAN, his inner vision an expression of the higher truth, the highest reality, and his speech an expression of eternal truth.

"Here the mystery of body, speech and mind finds its ultimate consummation and reveals itself in its true nature, the six planes of action in which the psychic and spiritual events take place.

"In a man who lives in his ideals, or in the VARDAN, which goes beyond the realm of individual interests and experiences, the conscious body extends into the universally valid truths, into the realm of the beautiful, of the creative power, of aesthetic enjoyment and intuitive insight.

"The ego personality of a spiritually undeveloped human being is confined to its material form of appearance, the physical body. The personality of a spiritually advanced man comprises not only the material part of his form of appearance, but also his psychic and spiritual functions, his consciousness body which reaches far beyond the limitations of his physical body.

"The duality is the discrepancy between Soul and the physical body of man. This duality is annihilated when Soul has reached

the heavenly planes and entered into the heart of the HURAY.

"None of the ways observed or described by man, in which things happen or events occur, is the master way by which nature works. No word or name can disclose the way of VARDAN in its deepest secret. Creation begins in an event which is not identified and, therefore, has no name. All creatures, nevertheless, can be traced to a common matrix which exists only in the VARDAN.

"The secrets of VARDAN, the constant, formative way from which no event is exempt, is disclosed only to those who can be rid of their personal wishes or prejudices about IT. One comes to grips with It, as It lies hidden beneath appearances, by disregarding his own point of view. Prejudiced ears have no place on the path of VARDAN.

"The secret and its containers are separated only by abstraction and persistence. In the nature of the VARDAN, either of these are invariably paired. This pairing, or principle, or life with matter, is the most profound feature of the world. It is the clue to the understanding of all existence.

"It is always said that the palace rises in beauty only against the ugliness of the dwellings of the poor, that man's goodness is attended by his wickedness.

"So generally, positive and negative, being and non-being, pleasant and unpleasant, good and bad—such qualities and values come in pairs. They are relative to human feelings; they arise from the individual point of view. They do not appear in the way of VARDAN, nor in Its virtue.

"The VARDANist knows nothing and does nothing of himself; he is quiet and lets the VARDAN act through him in Its power. He takes no pay in any form—neither fame, nor service, nor property, nor personal power—and since he does not, they all come to him. This is the way that It works in man, which is the natural vehicle for Its power.

"Looking down into the unfathomable depths of the VARDAN, I wonder at Its hugeness, vastness and timeless way. The power pours out of It; you can never exhaust It. No one except the Margatma, the Living VARDAN Master, knows from where the power of VARDAN comes and that It is never exhausted. It is always flowing from the Godhead into the worlds of

worlds—sustaining life, uplifting Souls and giving all the Path to the heavenly worlds.

"Too much talk means too much exhaustion, so it is far better to keep your thoughts to yourself. Silence is golden, for it brings to the seeker more than gold. It brings him the heavenly treasures which cannot be measured in gold and silver. But man seeks too much the gold and silver of the world when he should be seeking the Window of Heaven through which, when opened, all the treasures that he believed were possible will now come pouring to him.

"The treasures of Heaven are not merely gold and silver, but the treasures of Soul—the peace, contentment and happiness which come with the opening of the Window of Heaven. None will know this until each has a glimpse of the broad skies and the beautiful gardens, the running water and the wonderful colors of the world beyond, by the opening of the Window.

"The man of wisdom chooses to be last, and by so doing he becomes the first of all. He knows that by denying himself in life, he is saved from the worldly attachments of this earth and the lower planes. In so doing, he fulfills the duties of the unselfish man. By serving the VARDAN first, he finds life more abundant to help serve all others.

"The object of the VARDANist, therefore, is peace and wisdom which come from seeking the highest through selflessness. He who is sharp and scheming can never open the Window of Heaven, nor can he find it.

"The resignation, the action of returning good for evil, temperance, purity, the subjugation of the senses, a knowledge of the Shariyat-Ki-HURAY, that of Soul, the worship of truth, abstinence from anger—such are the principles which should be the conduct of a true VARDANist.

"Contemplation upon the delights of the HURAY, needing nothing, living beyond the reach of any sensual desire, with no society save himself and the thought of the Supreme Deity, man should live in the constant expectation of everlasting happiness.

"Whosoever has been initiated, no matter what may be the degree to which he may belong, and shall reveal the sacred formula, shall be punished by the Lords of Karma.

"Whosoever has been initiated into the third degree and shall reveal the superior truths he has been taught, to the candidates for initiation into the second degree before the proper time, shall suffer death many times over.

"Whosoever has been initiated into the second degree and shall act likewise with those who have been initiated into the first degree, is declared impure for the period of seven years, and when that time has elapsed he shall be turned into the lower degree—the first degree.

"Whosoever has been initiated into any degree of VARDANKAR, and shall divulge the secrets of his initiation to others who are barred from knowing them, as though they were contained in a sealed book, shall be deprived of their sight and tongue in order to never again be able to say anything about the degrees of initiation in VARDANKAR.

"Anyone who thinks that what has been said here about the initiations is not in accord with the VARDAN Masters of the Ancient Order of the Boucharan is foolish. Since all wisdom, and wisdom only—not knowledge or opinion—come directly from the Source of All Sources, the HURAY, one cannot think otherwise, for it is the HURAY who really gives the initiation through the Margatma, the Living VARDAN Master, who in turn appoints the Mahdis to give initiations in His place.

"The wisdom of God, the HURAY, is channeled to the nine unknown VARDAN Masters who dwell on the plane of the Anami Lok. Unless you are at this level of life, you cannot have the true wisdom. The passions of the worldly life are like heavy clouds which shut out the wisdom, like they shut out the sun entirely, or obscure the brilliancy of its light. They may be compared to a violent wind which agitates the surface of the water so that it cannot reflect the splendor of the skies above, to the envelope of the butterfly which deprives it of liberty, and to the shell of certain fruits which prevent their fragrance from diffusing itself abroad.

"Yet we know the butterfly gnaws its way through its envelope, makes itself a passage and wings its way into space—thus conquering air, light and liberty.

"So it is with Soul. Its prison in the body, in which earthly troubles and tumultuous passions keep It confined, is not eternal. After a long series of successive births—the spark

of wisdom which is in It being rekindled—It will finally succeed, by the long continued practice of penitence and contemplation, in breaking all the ties that bind It to the earth, and will increase in virtue until It has reached so high a degree of wisdom and spirituality that It becomes identity. Then leaving the body which holds It captive, It soars freely aloft where It unites forever with the HURAY.

"Having reached the fifth degree of initiation, it is the duty of the initiate to improve, to spiritualize himself by contemplation. He is supposed to pass through the four following states: First, Salokiam, which signifies the only tie with the lower worlds. In this state Soul seeks to lift Itself, with the assistance of the Margatma, the Living VARDAN Master, to the true spiritual worlds, and to take Its place in the presence of Divinity Itself; It holds communication with those Souls who have gone before into the regions of eternity, and makes use of the body left on earth as an instrument to transcribe, under the permanent form of writing, the sublime teachings It receives in these worlds of true spirituality.

"Second, Samipiam, which signifies proximity. By the exercises of contemplation and the disregard of all earthly objects, the knowledge and idea of the HURAY becomes familiar to It. It becomes farseeing and begins to witness marvels which are not of this world.

"Third, Souaroupiam, signifies resemblance. In this state Soul gradually acquires a perfect resemblance to the VARDAN and participates in all Its attributes. It reads the future and the universe has no secrets for It.

"Fourth, Sayodiyamidentity. Soul finally becomes closely united to the Margatma, the Living VARDAN Master. This last transformation takes place only through the death of the physical body, that is to say, the entire disruption of all material ties by translation.

"The passage of Soul through these four states may be explained by the following comparison: When we wish to extract gold from a compound mass, we shall never succeed if we subject it to the process of fusion only once. It is only by melting the alloy in the crucible several times, that we are finally able to separate the heterogeneous particles

of which it is composed and release the gold in all its purity.

"The two modes of contemplation most in use are called the Sabda-HURAY and the Sabda-Margatma, or intercourse with the HURAY and the Margatma consciousness.

"It is by persistence and making use of the spiritual exercises of VARDAN, anywhere—in the home, in the desert, in the jungle and forest—that the Mahdis (contemplatives) prepare themselves for the lofty heights of heaven.

"The spirits of the first grand division, the Pinda (physical worlds), Anda (astral, causal) and Brahmanda (mental and sub-conscious), should be ignored. They are not to be worshipped nor listened to, for they are only the shades of those ancestors who have passed on or are waiting in between incarnations. They are not wise, nor are they usually happy, because they can see no future and are only too concerned with becoming possessed with anyone on the physical plane. The former drunkard whose shade now is in the Turiya pad (astral world), deprived of the satisfaction of his thirst for alcohol, will try to take up with anyone on the Pinda (physical) plane to have his joy of drinking through vicariousness in the living physical being. The same will go for those shades who were living in passions of their vices on earth.

"The true Master of VARDANKAR is he who is familiar with the practice of daily virtues; who, with the sword of wisdom, has lopped off all the branches and cut through all the roots of the tree of evil and, with the light of reason, has dispelled the thick darkness by which he is enveloped; who, though seated surrounded by mountains of passion, meets all their assaults with a heart as firm as a diamond; who conducts himself with dignity and independence; who has the love of a father for all his chelas; who makes no distinction between his friends and enemies, whom he treats with equal kindness and consideration; who looks upon gold and jewels with as much indifference as if they were bits of iron and potsherds, without caring more for one than the other; and who tries with the greatest care to remove the dense darkness of ignorance in which mankind is plunged.

"The sacred scriptures of the Shariyat-Ki-HURAY should not be taken in their apparent meaning, as in the case of the orthodox scriptures. Of what use would it be to forbid

their revelation to the profane if their secret meaning were contained in the literal sense of the language usually employed? We must look upon the Shariyat-Ki-HURAY in the following way:

"As Soul is contained in the body in the beginning,
As the almond is hidden by its hull,
As the sun is veiled by the clouds,
As the garments hide the body from view,
As the egg is contained in its shell,
As the germ rests within the interior of the seed.

"So the sacred VARDAN has Its body, Its hull, Its cloud, Its garment, Its shell, which hides It from the knowledge of the world and the eyes and ears of the profane.

"All that has been, all that is, everything that will be, everything that ever has been said—are to be found in the Shariyat-Ki-HURAY. But the works within these sacred books do not explain themselves, and they can only be understood when the Margatma, the Living VARDAN Master, has removed the garments with which they are clothed, and scattered the clouds that veil their celestial light.

"The VARDAN is like the precious pearl that is buried at the bottom of the ocean. It is not enough merely to have the oyster in which it is enclosed, but it is also necessary to open the oyster and get the pearl.

"You in your pride who would read the sacred works of the Shariyat-Ki-HURAY without the assistance of the Margatma, the Living VARDAN Master, do you even know by what letter of a word you ought to begin to read them? Do you know the secret of combinations of the threes and the nines; do you know when the final letter becomes an initial and the initial becomes final?

"Woe to him who looks upon the VARDAN as a simple knowledge of life expressed in ordinary language, for if that is really all It contains we can frame an image of the VARDAN much more worthy of admiration. If we are to regard the ordinary meaning of the words, we need only to turn to that which is the human consciousness and serve its laws and limitations. We have only to imitate these rules and to frame

laws after their model and example. But it is not so, for every aspect of the VARDAN contains a deep and sublime mystery and meaning.

"Nothing is begun and nothing is ended. Everything is changed or transformed; life and death are only the modes of transformation which rule the vital molecule, from the planet up to the ruler of the highest plane of the HURAY, and including the HURAY of ITSELF.

"It is He who envelopes all bodies of man within Himself. These bodies are composed of the five selves which are under the control of Soul, and the words spoken by man. The words are seals of the mind—results or, more correctly, stations—of an infinite series of experiences which reach from an unimaginable distant past into the present, and which feel their way into an equally unimaginable distant future. They are the audible that clings to the inaudible, the forms and potentialities of Soul, that which grows and unfolds into perfection.

"The essential nature of words is, therefore, neither exhausted by their present meaning, nor is their importance confined to their usefulness as transmitters of thoughts and ideas, but they express, at the time, qualities which are not translatable into concepts. This is like a melody which, though it may be associated with a deep meaning, cannot be described by words or by any other medium of expression. It is that irrational quality which stirs up our deepest feelings, elevates our innermost being and makes it vibrate with those with whom we are closely related in love and work.

"The birth of language was the birth of humanity. Each word was the sound-equivalent of an experience connected with an internal or external action. A tremendous creative effort was involved in this process which extended over a vast period of time, and due to this effort man was able to rise above animals and other forms of life.

"All that is visible clings to the invisible—the audible to the inaudible, the tangible to the intangible and, of course, the thinkable to the unthinkable.

"The seer, the poet and singer, the spiritually creative, the psychically receptive and sensitive, the saint—all know about the essentiality of form in word and sound, in the

visible and the tangible. They do not dislike what appears small or insignificant because they can see the great in the small. Through them the Word becomes flesh, and the sounds and signs of which It is formed become the vehicle of mysterious forces. Through them the visible takes on the nature of symbols, the tangible becomes a creative tool of the VARDAN, and life becomes a deep stream flowing from eternity to eternity.

"The highest goodness in man, like water, is characterized by humility. A good man or a good king is self-effacing like the VARDAN. Consequently, his object is peace; and the picture of peace consists of families secure on their land, and the people thoughtful, kind and sincere.

"All must be able to control their animal nature enough to be pure in heart, never distracted from the way of VARDAN. Each person must be capable of personal discipline that will enable him to love unselfishly, wield virtue and, at last, understand all, while denying himself. He must put life into others without trying to own them. He must never depend upon anyone. He can be the king, but never the tyrant. This is what the VARDAN requires of all people.

"Can anyone isolate the VARDAN and say, 'This is It!'? It is as real as the spokes in a wheel, as real as the hub of the wheel where the axle rests. The hole is a void in the hub, but it exists as a window exists when part of the wall of the house is torn down. This is like the VARDAN, which exists like the emptiness of a bowl on the table. So it is with the VARDAN, but It is functional and cannot be isolated, and none can do without It.

"The Margatma, the Living VARDAN Master, has other titles. He is the God-man, the Vi-Guru, the Light-Giver, protector of the poor, the King of Heaven, Saviour of Mankind, the scourge of evil, and the defender of the faithful. He is the real and only power in all the universes of God. No one can harm Him without His consent, for all that is done to Him is given permission by the VARDAN, with His consent.

"He never seeks power for He already has power. He never seeks love for He already has love. He remains as much as possible in the background and doesn't come forward in the affairs of the world unless He is asked. He has the basic

control over all life and never needs the social things of man, nor the necessities of life that people want, and over which they often quarrel and kill one another.

"The VARDAN is invisible, inaudible, intangible to the common man, and It must be accepted as such for him. Its presence can never be put to a definite test; so that being present, It gives no light; being absent, It leaves no darkness. It meets no specifications of human standards.

"Deep in all, there is a stillness where the Self of life is; and the Self is God, from whom destiny proceeds; and without knowledge of that Self, the eternal Self, man is constantly blind to It, and instead of finding good in all, will, therefore, work evil. When the chela comes to know the Self, he will find himself taking on the stature of a great king whose goodness will endow him with the best of life and make him at last divine because the VARDAN is at work within him. He may die, but he will never perish, for he has learned that survival lies beyond the grave.

"The VARDAN, Itself, is impalpable, immaterial, and yet out of It are the issues of life.

"The VARDAN has existed throughout all eternity, yet from ancient times until now, the beginning, the VARDAN has been presented under an endless number of names. How may I know you know It? By what can you tell It? It is known only through your insights, your intuitions, your experiences with what is eternal and what you know as truth.

"If the chela is to put faith in the Margatma, the Living VARDAN Master, his faith in the VARDAN must be great. His hope for success lies in the VARDAN and Its power; if he were to abandon It, he, himself, would be abandoned indeed.

"Everything in the universes of the HURAY takes its greatness from the VARDAN, and of this, the Margatma, the Living VARDAN Master, is the human symbol. He is the Godman who, through the earth and heavens, connects all of us with the VARDAN.

"The man of faith in the VARDAN reflects the world around him, for the principles of both worlds are the same. Certainty is to be found in the heart; confusion is bred in the outer worlds. So look at yourself and know where life might be for you.

"Everything depends on your relationship with the VARDAN, especially the form of virtue which is appropriate to each field of interest and endeavor. This leads to the consideration of the chela in his home, city, nation or world. The man in the street, through which the ideal is contemplated, is the channel for the VARDAN to reach all within his environment. Once you set your feet firmly on the path of VARDAN, you become the ideal and the standard by which all men are judged.

"If there is to be peace in this world, if this world is to be won by the VARDAN, it must be let alone; then only will the VARDAN take over. This is shown in the fact that the more men act, the more they have to act. With all the ruling and doing that men do, the world goes badly; it would be better if we were to let it alone altogether. If we did that, people would be free and, naturally, they would return to the simplicity and honesty of their original nature. This is what the VARDAN desires of the human race.

"The history of VARDANKAR, the Ancient Science of Tuza Travel, has been written in the blood of all men—men tortured in ignorance, those suppressed and discredited by orthodox religions, men seeking power, the mundane masses, the priests trying to gain control over their subjects, and the tyrants who live by terror and death.

"No man shall be called father who is not the parent of his children. Therefore, no orthodox religion is able to appoint its priest to be called father. Only the Godman, the Margatma, the Living VARDAN Master, has attained this position to be called the Baba or Babpu of His people. But even He does not go by this title because He realizes that all men are equal and should not look upon one another as superior, and because He is the VARDAN in the human form and, therefore, subject to the laws of the world.

"Evil cannot harm the VARDAN chela. He is above all of this, for the protection of the Margatma, the Living VARDAN Master, has taken over his human and spiritual affairs, like the mother hen has spread her wings for her chicks to take cover when the hawk is hovering over them.

"The VARDAN has always been attacked by the orthodox believers because none understand It. This failure to understand is moral rather than intellectual. Compassion, frugality

and humility are absent from the worldly man. Their absence could be fatal to the human race. It is chiefly compassion that connects the chela to the Margatma, the Living VARDAN Master.

"He who can yield, can survive both here in life and in the invisible worlds. This is what makes marriages last throughout the years, what makes friendships everlasting, what makes nations friendly in relation to one another, and what makes Soul to live in eternity.

"Never able to unbend will bring about death, such as the soldier who doesn't know when to strike or when to yield will never find victory. The strong and mighty topple from their place because they are not able to yield, while the yielding, the soft one, rises above them all.

"I have seen and told you what was to be given. Only those in the higher worlds know what truths and divine wisdom can be given to your ears. I am only the humble vessel through which they flow to you."

Chapter Ten

THE ARCH OF THE HEAVENLY WORLD

"The immortality of Soul lies in the sacrifice and hardships of life within this physical realm and its counterparts," so said Tindor Saki, the marvelous VARDAN Master who dwells on the Atma Lok and is guardian of the Shariyat-Ki-HURAY in the Temple of Golden Wisdom.

He also said, "When a man is willing to sacrifice all that he has for the VARDAN, to give up the clothes on his back for his fellowman, or to give his life for all—that is the Margatma, the Living VARDAN Master. When he goes to his death with love for his very enemies, although they have burned his flesh and caused him suffering, he reaches immortality of the Atma Lok."

It is written within the golden books of the Shariyat-Ki-HURAY that Soul is the arch of the heavenly world. It is purified by Its suffering for the sake of the Margatma, the Living VARDAN Master, who has always given his life for the sake of man, and his various bodies throughout the planes of the psychic worlds and within the heavenly realms.

The VARDAN Master has always been in this world; therefore, there has never been a time when man could not receive salvation. He has always had the opportunity to be with the VARDAN Master, and never at any time has he been denied, despite his actions and his deeds in any particular life. The past experiences of man's life always rise up in him, perfectly mastered, mild and beyond measure, but he never recognizes this. He hardly realizes the intangible and his particular link with the Margatma, the Living VARDAN Master.

The Living VARDAN Master gives him everything in life, gives him all that he has, suffering so many times for his own karmic misconceptions and the manner in which he has conducted himself during the many lives in which he has lived.

The Margatma will sacrifice of himself to give spiritual assistance to the whole race of men upon this earth, those who dwell on other planets and all beings and entities within the lower worlds of the HURAY. He sacrifices in blood, pain and agony for all the karmic debts which man owes to the Kal. He brings about perfection through his giving up of all material things of life, through his giving of himself to mankind, all beings, and all things of the human nature.

If one who has nothing wishes for food in the Margatma's presence, he will break bread with him. If one who has no cloak for his back shall wish for a cloak in the Margatma's presence, he shall be given the Master's cloak. If he wishes for the Margatma's blessings, even though he is an evil man in this world, then the Living VARDAN Master shall give him his blessings.

The Margatma's very presence in the human body shows that the principles of cause and harmony lead to human reason, to the absolute notion of a superior and universal cause of the HURAY of ITSELF. "He who denies this cause for the whole has no right to assign any cause to any particular fact. If you say that the Margatma exists because the HURAY wishes it, it is unnecessary to go any further; man lives by facts, and he has no assurance otherwise of the invariability of the laws of the VARDAN," says Tindor Saki.

The Margatma knows all things that go on around him—in the affairs of his chelas, the minds of all men, and the past, future and destiny of the human race. He understands the Kal Niranjan, whose very duty is to destroy him if at all possible. Cunningly, the Kal sets about establishing the minds of men against the Margatma, in hope of destroying the sacred vessel which is created upon this earth to raise up all mankind. So, very often the Kal succeeds, but more often fails. When the agents of Kal offer up something to the Margatma, in false worship and subtle attacks, the Margatma realizes that it is for another reason, that which is to get rid of his physical body. But this is only an illusion, for he will reappear in another place, in another time, as solid as ever in the body form. Those acting as the agents of the Kal are always defeated, for the Margatma does reappear to prove that he can overcome death, to show that his life is eternal

and not merely subjected to the laws of this world. Always, when his body is destroyed he rises again from the tomb to show his closest followers that it is possible to defeat death, even in the destruction of his own body.

"The Margatma is he who exists by himself and who is in all because all is in him. It is he who exists by himself, because Soul alone can perceive him who cannot be apprehended by the physical senses. It is he who is without visible parts, except the human body, but is eternal—the Soul of all beings—and none can comprehend him except those who live in the high worlds of VARDAN in the Atma Sarup form. He is one, immutable, in the Margatma consciousness, devoid of parts or form, infinite, omniscient, omnipresent and omnipotent. He it is who has created the life and energies of the worlds, as the instrument of the HURAY. None other is before him." So said Tindor Saki.

The immortality of Soul is also the law of eternal love. Soul is one, but man is two; he is also three. Man contains the two principles, masculine and feminine, and the union of these two principles produces the third which is the neuter or that which is above the masculine and the feminine, the balance of the two in one.

Man is one and he is that which is called the allness of this world, and this contains the husband and the wife, and the love of the husband for the wife and of the wife for the husband, which produces the third, which is the child. And the child becomes the balance of the two principles; masculine and feminine.

It's found that in the immortal life everything is contained and preserved in the one fluid known as the VARDAN. Everything is changed and transformed by the VARDAN. All creation must be kept in secret, or the heart of the secret will leave the indulger. This is the foundation of the immortal life, the heart of eternity for Soul. If the chela reveals any secrets given him by the Margatma, the Living VARDAN Master, his way into the heavenly worlds may be blocked by insurmountable obstacles. All secrets are contained in whatever the Margatma tells the chela in any personal sense, whether it be in the commonplace or that which is the greatest of all secrets. His word shall never be given to the public or

private ear unless the Margatma gives his permission.

The indulgence of any secret given by the Margatma, or whatever prophecies that he might make about them, will at any time be that which is of the most minute value to those who wish to indulge with one another the secrets of their own life or lives. Since VARDAN is the path of universality, it is, then, the holder of the secrets. Such idle talk only re-establishes karma within those who wish to talk about themselves or their experiences and give life to their own egos.

Truth, goodness, love and beauty are commonly regarded as poetic ideas, but they are, in essence, spiritual facts. These are the ideas which one should include in his speech and thoughts. They are the language of Soul and must bring about an awakening of that pervading, persuasive urge in man to realize himself in his totality, as a being essentially spiritual and eternal. Truth as given by the VARDAN is neither esoteric, strange, nor fanciful. It is at once sublime, universal, and profoundly practical.

If truth is to be of actual value, it must be experienced and manifested in the chela's life. The VARDANist is the truly spiritual man, is the most giving of all men. His universal vision naturally compels him to see the presence of the Margatma in all beings, and he unceasingly speaks to the essential nature of all beings. His very existence inspires others to manifest their own higher nature. It is as Tindor Said says, "What a man receives in contemplation, he must pour out in love." Therefore, this spontaneous giving of one's own self is an inevitable outcome of his contemplation and spiritual exercises. The state of selflessness attained through these spiritual efforts will penetrate his character entirely. The great world movers of the VARDAN Masters in the Ancient Order of the Boucharan, have been those whose characters, respectively, were and have been penetrated by the HURAY'S state of selflessness.

Those who have reached this state of selflessness learn that death is stingless. Death is only a translation from one body to another, and man transfers his awareness to Soul state. As a disciple of the VARDAN, he knows that no obstacle can stand in his way as long as he is following the Margatma,

the Living VARDAN Master. His very glimpse of heaven, through the Margatma, will erase the fear of death. He will gladly pass through the portals of death for the sake of VARDAN, to dwell in the heavenly worlds.

For a mere glimpse of heaven, men have sacrificed themselves and died. In the pursuit of some religious goal, men have sacrificed themselves for no worthy purpose; but within the VARDAN, should man give up his life and die for It, he is worthy of the Margatma's attention and shall have salvation within the aura of his sacrifice.

In the pursuit of the VARDAN, shining as a beacon to men struggling in an unequal battle with nature and their fellow creatures, too many have died, stifled by their own attempts to perpetuate, codify and evangelize the vision of heaven. But not until each has come to the conclusion that this vision, this reality, is the very freedom which he seeks, is there any evidence of success.

The Margatma, the Living VARDAN Master, is the only one who can know the future of this world and change it, should he decide to do this. He realizes that all followers, all disciples and chelas of VARDAN should and must participate in bringing about peace when the times become too chaotic. He is willing to teach each to be a channel for the VARDAN, and through every channel or instrument the VARDAN causes all environments to change from that of turbulence to peace. This modus operandi can and does exist through the lower worlds, for the Margatma is unfolding Souls everywhere so they can reach spiritual perfection. In doing so they become his channels for the peace of the HURAY.

If no chela of VARDAN can have peace of himself, it is written that he cannot bring peace to others. The mystery of peace is found only within one, and he has to distribute his state of selflessness to others to bring degrees of peace, that is if they are ready and willing to accept this quality of God within themselves. Each environment is unique within itself and must be treated differently by the chela who is desirous of bringing peace within its boundaries.

The mystery of speech is more than that of mere words or concepts and it, too, belongs in the element of peace. It is the principle of all mental representation and communication.

Yet there are times when speech alone contains the elements of peace. Those living in the state of selflessness will speak gently and carefully, selecting their words to give life to others.

The mysteries of speech, sight and hearing in the physical world are indeed strange. The dark things of Kal will mislead the chela, for when you hear strange sounds in another's voice it isn't unusual. These are utterances much unlike the nature of that person, and one will have the feeling that something was said which really wasn't. This is always the work of the entities under the leadership of the Kal Niranjan who are trying to fight the chela and get him under the Kal's control.

He can see visions, objects and get a glimpse of these entities through the side-vision of his sight, the edge of the normal eyesight. They flip into the boundary of the range of his eyes but never into the full vision, only to let him know that they are there and dangerous to his well-being should he slip from his loyalty and obedience to the Margatma, the Living VARDAN Master.

He can also hear them speak at times through his left ear, calling to him, telling him that he is to follow particular instructions of the Margatma. But this is false, for the Margatma speaks only through the inner channels and never in the outward to his chelas, except in the physical flesh or by letters. If he instructs, it is often in the inner channels or by the written word. Sometimes these entities will even attempt to change the written words in those letters and personal instructions which the Margatma might send to his chelas. It is not often done, but these entities of the Kal Niranjan are always seeking opportunities to do harm to the chelas to get them away from the VARDAN, which is to their own discredit. They are always promising something greater to the chelas in order to lure them away from the path of VARDAN.

They speak in the voices of the false prophets and the pseudo Masters. They bring about the obstacles and troubles to the minds and the flesh of the chelas. They interfere with plans and raise their voices to drown out any of those who are speaking truth in the works of VARDAN. They will falsely represent themselves as the teachers and Masters of VARDANKAR,

and will use those who are the simple, the guileless and the naive to listen to the voices of the false teachers and Masters who claim they are teaching VARDANKAR.

These entities, these false prophets and pseudo Masters who make claim to being the VARDAN Masters, or who teach in other faiths with the title of spiritual Masters, are simply the co-workers of the Kal Niranjan. They live and exist in the psychic worlds only and cannot give true spiritual liberation to Soul, yet they make claims that their works are worthy of this greatest of tasks. The VARDAN works are the most powerful in this world, and the Margatma, the Living VARDAN Master, who is the vehicle and channel for the VARDAN, is the most powerful being within the physical world, as well as the planets and all the planes within the worlds of God.

VARDAN is the thread—so fine as to be invisible, yet so strong as to be unbreakable—which binds together all beings in all the worlds of God, in all universes, throughout all time and beyond time into eternity. In prehistoric times, man took an enormous leap upward from the animal life with the development of consciousness. VARDAN is always giving the human race the opportunity to take another equally great step upward into the higher consciousness by making ITS appearance again in this world. The effect of this reappearance will be that man will make greater spiritual progress by this second step than he has made, materially, through the first.

Therefore, those who claim to be Masters have not had the experience to render or to back their claims. Those who follow these pseudo Masters will find themselves, at death standing before Yama, the King of the dead, through whose court all uninitiated Souls must pass. If those false prophets and Masters make claim to giving initiations, they will reap the works of the Kal and degenerate in their spiritual and physical growth.

Those who have reached the higher initiations, such as that of the Mahdis, become members of the inner circle of the Margatma. The Mahdis must show initiative, resourcefulness, and a fanatic loyalty to the VARDAN, otherwise they are not worthy of this station of life. Each, if he is found to be true to the VARDAN, is taught the deepest secrets of the magnificent works, the modus operandi of leaving his state of

consciousness, respectively, and the ways of VARDAN in some specialized way or other. But once the chela has become a member of the inner circle he cannot resign. Woe be unto him if he does, for it is known among those who have reached these lofty heights and witnessed the consequences of the few who have. Those few have found that spiritual decay sets in immediately, affecting the health, material life and spiritual life, and brings death more swiftly.

These inner circle members shall give complete obedience to the Margatma. Each must be willing to stand by the VARDAN through bloodletting, violence, torment, poverty, unhappiness and destruction. If he does succeed, there will be happiness, light, and greatness of character, and he shall be rewarded. He shall be the greatest in the spiritual kingdom, the most successful in the eyes of the Margatma, and shall sit on the right side of the Living VARDAN Master in the heavenly worlds.

Each new spiritual experience, as well as each new situation in life, widens the perception of each chela and brings about a subtle transformation within all concerned. Thus the spiritual nature of the disciples of the Margatma changes continually, not only the conditions of life, because it is the law of all life to either progress or degenerate. If there is the strict obedience to the will of the VARDAN, there shall be no problem for any initiate who is desirous of reaching the Akshar, the imperishable consciousness.

Men are so busy putting faith into some orthodox religions or using science to discover what is believed to be the effect of nature, that they have not learned that VARDAN is the most powerful of any force in all the universes of God. It is the mover of all things, the force which can create or destroy any universe, any creature, any form of life, and anything which is desired by the HURAY and ITS vehicle, the Margatma, the, Living VARDAN Master. Therefore, the Margatma is the most powerful being within the universes of the HURAY. With a flick of his finger he can create or destroy nations and any form of life. But in his compassion for all life, he desires to create and build instead of destroy. It is the will of the HURAY that the Kal exists; therefore, the Margatma does nothing about the evil ways of this Lord of the lower

worlds. It is written in the heavens that the Kal is only the servant of the Margatma and the Supreme Being, and whatever it does is only planned in the destiny of the Books of Life.

Whatever suffering takes place at the instigation of the Kal Niranjan upon the personage of the Margatma, is allowed by the Living VARDAN Master, for it's the will of the HURAY to give man an example of what he must do in order to reach spiritual perfection.

The Margatma always gives himself to the Supreme Being and allows his own physical body to suffer, giving up his blood and making a sacrifice of his physical body in the end, to prove unto man that there is survival beyond the grave. He proves that VARDAN is the highest of all powers within the universes, and that the HURAY is the Supreme Being. The teachings that he gives by word, whether spoken or written, are a mere shadow of what he gives to the world by his presence, personality and living example. He discloses the works of VARDAN to his chelas without speaking or writing, in so many of his gestures and physical actions. A touch, a smile, an embrace, handshake or kiss on the cheek bring about an uplifting of man's spiritual unfoldment. It quickens his awareness and gives him added energies and life, new visions and the whole of all things.

The whole history of the western civilization, including those of nations which have accepted orthodox religions, was established upon the principle of the religious ideal of sin. No pagan religion and culture could withstand the force of the idea that man was born in sin and never had any release from it to gain salvation, until he accepted the respective savior.

This is all built upon a false premise, and today man is learning that this is not true and, therefore, he is finding himself in a quandary of trouble arising from a multitude of new ideas and forces, mainly from the new concepts of what is going on around him with the welter of words from orators and written means. But the idea of man being born in sin is one of the oldest traps that the Kal Niranjan could establish and use to hold Soul in ignorance of Its original plan, that is, to spend a certain amount of time in this world and then

become purified in order to leave it and enter into the heavenly kingdom to become a co-worker with God.

It has been proven out that the ideal of the religious concept of man's iniquity in sin is archaic. Soul, not man, is dependent upon Its own state of affairs, mainly that of recognizing that Its true liberation lies in the initiation by the Margatma, the Living VARDAN Master. Until this time arrives in the affairs of Soul, It goes on without any concept of Its own life on earth, with a guilt pattern generally established by Its own respective belief in the religious path which It might be following during Its worldly existence.

The body rate of vibrations is most important. Often the problem of the individual's health is that the vibrations are too slow or too fast. The Living VARDAN Master can raise or lower them according to whatever proper adjustment is needed. This is the reason so many persons suffer and cannot get help; it is because their leader does not know anything about adjusting the vibrations of the one who seeks him out for healing.

The healing of the individual depends mainly upon his response to the manner in which the Living VARDAN Master adjusts the vibratory rates of whomever is making the request. His faith must be strong or the healing will not occur. There is a saying that if one believes a thing is impossible, his despondency shall make it so. But if he perseveres in his thoughts and heart for faith in the VARDAN Master, he shall overcome all difficulties.

Discrimination is, therefore, practiced by the Margatma, the Living VARDAN Master, in order to be an example for those who follow him. He tries to show each individual, personally, what is best for him. The enlightenment is never forced upon those who do not care for it or who are not ripe for it. It is given only to those who thirst for higher knowledge, and it is given at the proper time and the proper place.

Spiritual unfoldment can be found in the little things of life. The drama and fixed things which are getting the attention of man are generally those of the Kal. It is the nature of the Kal to force man's attention on the dramatic things of life, such as war and politics. But it is in the small events such as goodness in the daily things of life, being kind to a child, speaking softly to those who can hurt easily, non-

injury to a fellow creature, and the giving of one's self to others who are without the essentials of life, that spiritual unfoldment can be found.

Truth cannot be taken as one's own discovery, but it has to be continually rediscovered. It has to be reformed and transformed if its meaning, its living value and spiritual nourishment are to be preserved. This is known as the law of spiritual growth, which results in the necessity to experience the same truth in ever-new forms, and to cultivate and propagate, not so much the results, but the methods through which Soul obtains knowledge, experience, and reality.

If the individual man will keep up the spiritual exercises of VARDAN, it's found that this process of spiritual growth is repeated and experienced in him. It does not only mean that the individual will become the connecting link between the past, the present, and the future, but that his past will become revitalized and the present rejuvenated in his experiences. It also transforms itself into the creative process of the future. In this way history is reshaped for the individual into his present life and becomes a part of his own being. It is not merely an object of learning or veneration from some past mistake which create guilt patterns and heavy karma, but with the help of the Margatma, the Living VARDAN Master, the original causes are easily transformed into a pattern of life and sound and become essential to that individual.

The individual merely grows out of his past into the present, without having to get into the past problems which are part of his karmic debt to life. He finds that with the help of the Margatma, it becomes somewhat easier now to become aware of his present conditions and viewpoints on life, and he can reestablish his future. Man cannot understand his past, nor that of the nature of historical peoples who populated the earth for many years, because he cannot understand the language barrier, the attitudes and customs as well as the habits of those in former lives. This is why he fails to grasp the significance of his karmic debt. He may be able to see and understand what his past lives have been, but he cannot make any progress because of a lack of knowledge of how the people of certain particular lives spoke,

acted and performed their duties toward their own social conditions.

However, it's found that the essential nature of VARDANKAR cannot be found in the spaceless realm of abstract thought, nor in the dogma hallowed by antiquity, nor in the speech, customs and habits of the ancient peoples. It is only in the unfoldment of Soul in time, space and the heavenly worlds, in the immensity of Soul's movement and development, in Its all-encompassing influence upon life in all its aspects, in Its universality.

It might be said that VARDAN is a work of life which appeals equally to those who wish to gain their own liberation and to those who wish to work both for their personal liberation and for the liberation of others. VARDAN does not make suffering a vanity, although suffering is a well known essential which one must go through in order to become purified and reach the heavenly worlds. No sacrifice that one makes for another is in vain, even if it is not recognized or is misused by those for whose benefit it was intended. Each sacrifice is an act of renunciation, a victory over ourselves, and an act of liberation.

The more man loses his ego and breaks down the walls of his self-created prison, the greater becomes the clarity and radiance of his being and the convincing power of his life. This is through the deeds of charity, and not merely pious words and religious talk. Those who keep aloof from the works of life, miss the opportunities of sacrifice, of self-negation, of relinquishing his possessions by giving up what was dear or what seemed desirable, to give service to others. To help others while helping one's self go hand in hand, for one cannot do one without the other.

None should force his good deeds upon others from a sense of spiritual superiority, but act from spontaneity, from that natural kind of selflessness which flows from the heart.

The Margatma, the Living VARDAN Master, is always testing his initiates and chelas. A touch, a glance, a request and a command are often in the testing. He is always looking and seeking to see who will be loyal, who is developing vanity and egotism, and who is only with him seeking favors. He is seeking to learn who will be silent about the communications

between him and the individual whom he has tested. Those who complain about their relationship with the Living VARDAN Master, or talk about what went on between them behind closed doors, will not be worthy of the trust and faith which he puts in them. If he speaks and acts in secret to a chela, that one who has so been trusted to keep the secrets which have been given him should never reveal such to others. If anyone gives away such secrecy or betrays the trust the Living VARDAN Master has put in him, there shall be a delay in his spiritual growth.

A true seeker should learn who is the Margatma, the Living VARDAN Master, and then go to this perfect guru, whoever he might be. He should understand that the worship of the Living VARDAN Master implies the worship of the VARDAN, the worship of the HURAY. He must show love and complete devotion to the Living VARDAN Master, and he will gain his object of enlightenment, the VARDAN Master's blessings and the opportunity to enter into the heavenly worlds.

Tindor Saki said, "Within the Margatma is the true temple of the HURAY, and he who seeks to bow to the divine Reality should bow before him. The HURAY has said to the humble one that IT does not live in a particular place, either on earth or in the heavenly worlds, but IT lives in the hearts of ITS devotees, and if you wish to have Me, go and beg for Me."

Therefore, it is proper that every true seeker should search for the true Living VARDAN Master of his own times, get instructions from Him and show love and regard for him in all respects. It is written in the heavenly books that any chela of the VARDAN who wishes to see the HURAY, and wishes to serve and love him, should serve and love his fellow devotees who are VARDANists. This will be his service; he will be pleased to be with them and serve and love them. The HURAY says IT lives neither in heaven above nor on earth below, nor in any paradise, but IT lives in the hearts of ITS devotees who love IT.

The human form of the Margatma, the Living VARDAN Master, is only the outward manifestation. His real form is one with that of the HURAY, as he always enjoys the bliss of the divine Reality. A true seeker, so long as he cannot realize

the form of the Supreme Being within himself, should contemplate the human form of the Margatma as that of the HURAY ITSELF, and should believe in and love the true Self in this manner. Some believe that the scriptures are the highest one can receive from the Margatma, the Living VARDAN Master. But this is not true. The secrets of spiritual practices, which can be known only by the Margatma, cannot be reduced to writing, nor are they clearly mentioned in any scriptures. There are only vague references to them here and there. They serve only as a testimony in those writings. The complete secret can only be imparted by the Margatma. The study of books can impart only intellectual knowledge, but books cannot show the way to see the HURAY. Books only assist the understanding of the student, for they show only what is morally right and wrong. The chela who is sincere will follow what is right and attain the VARDANshar. The roots of passion, anger, greed, attachment and vanity are within the very core of the mind. They can be destroyed only by such devotion to the Margatma, the Living VARDAN Master, as to how much love is fostered for him. When sufficient love for him is engendered within, the chela's purpose will be accomplished.

Those who waste the whole of their lives in the attachments to this world go alone when they die. They are followed to the graveside by their families, but beyond death they go alone. People are usually troubled when alone, even in this world. At the time of death this loneliness is intensified. One's family may keep company with him so long as he is in this world, but only the Margatma can go with him at the time of death. Even the purpose of living in the body can be fulfilled only if one has the company and help of the Margatma. the Living VARDAN Master. If he has the company of the Living VARDAN Master there is no pain at the time of death. If one cannot have the VARDAN Master's outward form with him, he should always keep the Master in his thoughts and heart at all times.

A person may be well versed in all sorts of religious knowledge, but if he has no love for the VARDAN it profits him nothing. The same is true of the chela who may worship the Margatma but has no real love for him. So long as there is no love for

the VARDAN there can be no spiritual unfoldment. Those who never think of the VARDAN except in time of necessity never make any spiritual progress. But in the case of the one who has deep love for the Margatma, the love and spiritual unfoldment becomes great within himself.

The disciple should be unaware of this world in the spiritual sense, and should act only as ordered by the VARDAN. He should not impress his own logic and reasoning upon his spiritual life. As long as he maintains the attitude that he is right about this world and regards himself only a man of the world, he will be just that. His spiritual progress will be slowed to a trickle like that of a stream in the desert during the mid-summer. If he believes wholly in the Margatma, the Living VARDAN Master, continuing his spiritual exercises and increasing his faith daily in the VARDAN, he will become a real disciple.

The maya, which holds the whole world in its grip, is itself under the control of the Margatma, the Living VARDAN Master. If anyone is anxious to separate himself from the illusions of the maya, he must seek the help of the Margatma. He must do this regardless of praise, slander or rejection by the world. Only then can he become a true follower of VARDAN. If he is a disciple of VARDAN only under pleasant circumstances, ready to drop VARDAN as soon as he would be slandered or rejected by the world—things which are meant for his spiritual progress—he can never become an initiate of VARDAN. He can only be a true initiate when he is willing to endure all things in this life.

The root of all bondage in this world is in egotism. When man grasps the principles of VARDAN, all the principles are grasped; but if he misses one or two, then all have not been grasped. In much the same way, one who enjoys the grace of the Margatma gets the thread of his vanity removed and obtains freedom from all bondage of this world. Those who are without the Margatma, the Living VARDAN Master, are pagans, little better than those life forms just below that of man. This statement is meant for the true followers of the VARDAN, and not for the men of the world who, instead of believing, hold the works of VARDAN in antagonism.

It is through the Word only that Soul has descended into

bondage, and as long as the Margatma, the Living VARDAN Master, will withhold the Word from the chela, that Soul is unable to return to his true heavenly home again. It can only reach those divine planes by traveling the path of VARDAN via the secret name of God which is imparted to him by the living VARDAN Master. There is no other way to escape from the captivity of the lower world bondage.

It is important to do the things first which are calculated to induce humility. The society of the Mahdis is the best place to develop it, other than the company of the Margatma, the Living VARDAN Master. Those of the clergy who are anxious for wealth and fame are not apt to develop humility; instead, they will gain greed, unhappiness and vanity. If anyone is anxious to acquire humility, he must first seek the Margatma, the Living VARDAN Master. He should not accept anyone else.

The Margatma, the Living VARDAN Master, does not perform miracles. He always acts according to the will of the HURAY and keeps the possession of such powers a secret. He may exhibit his powers in miracles if the HURAY wills that he should in any particular instance, but not before the world at large. When he performs miracles, it means that he is to leave the world soon, much to the grief of the true followers of VARDAN. The insincere people gather around him in crowds. Those who are anxious to see miracles are not true seekers.

Soul is surrounded by enemies who are the friends of Kal. No one is Its friend, not even the mind which watches Soul, just as a cat watches the mice. Even those Souls who are the followers of Kal and obey its orders, suffer pain. All are subject to pain as long as they are in the realm of mind and matter. Those who follow the Margatma, the Living VARDAN Master, enjoy his blessings, and even the Kal is afraid of them. It is, therefore, the part of wisdom for one to submit himself to the Margatma, for he is able to save him, both in this world and the next.

The followers of the Margatma do not feel any pain at the time of death. They rather enjoy great peace at this time. They are perfectly conscious of the approaching crisis and attend to all of their affairs in calm detachment. Their connection with the world is cut off. The fruits of the spiritual exercises, which are hidden to the human eyes but not to

those who are the disciples of the Margatma, result in the grace of his help when it comes to death in the human body. Faith is a prerequisite to spiritual advancement, for without it spiritual progress is impossible and nothing can develop; with it those followers can be taken across the borders of death by the Margatma, the Living VARDAN Master, by-pass Yama, the King of Death, and be placed in that plane which they have earned in their past life.

Chapter 11

THE CULTURE OF VARDANKAR

Those who follow the teachings of the Margatma, the Living VARDAN Master, generally form an inner community which is noticeable on those planes beyond this world. However, there are groups who live together either in communes or within their respective societies as small groups. Yet it can be said that the VARDAN society is that which is within the whole of the mainstream of any society, in any nation, or any plane beyond this realm.

This is called a culture within a culture, for the VARDAN working as a force uses Its own, individually or collectively to bring about changes in various environments. Outwardly, a true follower of VARDAN is not concerned with reform. He is seeking what is true, and that very search has transforming effects on society. Therefore, the Margatma, the Living VARDAN Master, is not seeking followers, nor does he care too much about revolutionary changes, and he certainly is not interested in political reform. Yet wherever he goes there are the revolutionary changes which occur and the political reform which comes about.

This is done principally through the inner channels, for not once does he preach that changes must be made, but in allowing the VARDAN to flow through himself, It will bring about many human and spiritual upheavals. If the chela is endowed with the wisdom of the VARDAN, such changes are always apparent to him, and he can see them, where others cannot. He is without doubt, for the Margatma always brings about truth in a way that even the most simple person can understand.

The culture is the way and the teaching of the VARDAN. Such is always unique within Itself and once the VARDAN has made Its impression on the followers of Its ways they seem

to come together without being urged because they speak a common language and have the same cause at heart. One of the basic ingredients which brings them together is that of non-violence to gain his objective in the spiritual works of VARDANKAR. They realize there is no need to do this because the acts of violence, anger and complaint really belong to the Kal. These are among the five passions of the mind and they are the children of the Kal Niranjan; none belong to the chelas of VARDANKAR.

The community of VARDAN is international, interplanetary, interpsychic, and interspiritual. This means that the community does exist, but the members of the VARDAN followers have intercommunication with one another which isn't found on the visible planes. The community is scattered throughout the worlds of God. Some may be living in communes and others living alone, but between each and all there runs an inner telephone which keeps them together. It is a two way communication which allows the inner conversations to keep them together.

Those who have reached the fifth initiation, that which is called the Mahdis, are banded together in deep spiritual ties, which act as one for all, and all for one. They live within a deep spiritual bond that is all their own. These are known as the Brothers of the Leaf, which has a deeper significance than what is known and seen on the surface. They are few in number, but once anyone becomes a member of this precious little band, he never turns back—he never leaves it and his goal is always forward to give help to the rest of the world. He must always be ready to serve those less fortunate than himself.

The community of VARDANists, that is, those who are initiates, can and do talk, hold conversations and communicate with one another via the inner channels. This inner communication is hardly known to any of those who practice the methods laid down by the parapsychologists and the psychic practitioners, as well as those who call themselves occultists. It is a method known only to those who have been initiated and found that it is a part of their spiritual exercises.

The reason for failure among so many who take the dis-

courses of VARDANKAR and cannot practice Tuza Travel, or the inner communication with another in the community of heaven, as this is called, is simply that they have no discipline. This discipline is important to everyone who belongs to the VARDAN colony. Those who practice their spiritual exercises as laid down in the various discourses and written materials of VARDAN, will find results in some manner or form.

Those who have gained the true essence between the second and fifth initiations know that it cannot be obtained by recitations, austerities and vows of silence. No one has ever obtained the secret of the VARDAN by such exercises, even though he may exhaust himself by the exercises. Only those who have entered into the VARDAN and have gained the higher degrees of enlightenment through the Margatma, the Living VARDAN Master, have been able to enter into the community of Heaven. The secret of entrance into this holy community is through submission to the Margatma, the Living VARDAN Master. To give up, to surrender one's self to him will bring about opening of the door to the heavenly worlds where dwells those who are the beloved of the Margatma, the Living VARDAN Master.

Therefore, the secret is in self-surrender and devotion to the VARDAN. It is therefore necessary for all who wish to approach the Margatma, the Living VARDAN Master, to do so in the spirit of surrendering. It is not easy for anyone to escape temptation and many are led astray and unable to ever enter into the community of the VARDANists in the heavenly worlds. But, if they find the Margatma, the Living VARDAN Master, they may easily pass their lives in virtue, living among their own. But, if anyone accepts only an educated person as the Guru and are led into the worship of him and other idolic things, they only waste their time and cannot escape the bondage of birth and death. It is necessary that they should find the perfect Vi-Guru, the Margatma—even if they die in the search—so long as their quest is earnest, they need not worry, for the desire to find the Margatma, the Living VARDAN Master, is itself worship of the HURAY, and IT will certainly manifest ITSELF to all of ITS disciples in due time, in the form of the Margatma, the Living VARDAN Master.

It is unfortunate in these times that people, instead of

believing in the works of VARDAN, run after the teachings of the orthodox and the false, even without any visible evidence in their favor. The Kal has so cleverly designed this world that people easily believe what suits their purpose. But, they will not believe the Margatma, the Living VARDAN Master, who tries to present truth to all in the best possible manner, but demand miracles of him. This shows they are the victims of the Kal, because they believe what his followers say without evidence, while they demand miracles of the Margatma.

Ignorance is so prevalent in the human race that many persons wish to join so-called holy orders and waste their lives listening to the educated who have had no experience in life. Instead of joining such orders, they should have sought for the perfect Master, the Margatma, the Living VARDAN Master, and spent their time in his service. They would have been taught to perform the inner spiritual exercises and would have become ascetics in the true sense of the word. Instead of wasting their time they would have eventually reached their true home, the spiritual community of Honardi, in the world of the Atma Lok, the fifth region of Soul.

No one can escape the round of birth and death by following the pseudo teachers and Masters, or even Brahma, the lord of the mental realm, who is the founder of the orthodox religions in the lower worlds. Yet he, himself, cannot go beyond the cycle of transmigration. This is true, especially in present times when the majority of pseudo teachers are merely educated men; not true teachers or Masters, for one never finds the real Master until he meets the Margatma, the Living VARDAN Master. All are in the cycle of transmigration because the Living VARDAN Master is the only one who can save people from remaining in this cycle and lead them back to their real home.

The spiritual community of VARDANists is that place in which the hearts of all those following VARDAN dwell. It is here that they can communicate with one another over vast distances and bring about love, wisdom and happiness with each other. No other followers of any Master, teachers, cult, occult, or religious group can do this. It is the privilege of the VARDANists to be able to communicate with the Margatma, the Living VARDAN Master, in his subtle form, and with one another in

their own subtle bodies. This is the defeat of the Kal and that which brings about the tremendous love and understanding that each VARDANist has for the Margatma, the Living VARDAN Master, and for one another.

The Kal Niranjan has spread his net in this world. Those who are engaged in all manner of worship and devotion imagine they are worshipping the Supreme Deity; receiving praise from their fellowman for their holiness, but are found, upon examination, to be far removed from the real teachings of VARDANKAR. They busy themselves with sacred places, fasts and idols, spending their time in recitations, ceremonies and ritualistic observances. This sort of worship only induces vanity. The HURAY is not pleased with such forms nor can they ever liberate anyone from death. The masses are ever driven on, in the cycle of births and deaths. If anyone is to escape this cycle, he must devote himself to the Margatma, the Living VARDAN Master, and serve through him. There is no other way of escape.

Many persons regard certain scriptures as their guide and teacher, but there is no benefit to be derived from such belief, and no commandment for it. No scripture, or sacred writing, can help anyone spiritually. It is not possible to serve any written scripture for it is inanimate and without help of any nature. True devotion lies in carrying out the only real commandment that most written scriptures give; that is, seeking out the Living VARDAN Master, submitting to him and carrying out his instructions. Those who believe in substituting any written works for the Margatma, the Living VARDAN Master, are like image worshippers. This is certainly true of those who follow the path of orthodox religions.

Those who fall into this trap have created their mistake because they have not found an honest teacher who will point the way to the Margatma, the Living VARDAN Master. Therefore they are being led in ignorance and superstition. Those who teach them have never surrendered themselves to the Living VARDAN Master, hence they know nothing about the true nature of the HURAY and mislead their followers. Those of the so-called holy orders and orthodox religions, occult following and others, know nothing about the Margatma, the Living VARDAN Master, nor do they understand what He is. They are the

ritualistic slaves of books, scriptures, customs and rites, and likewise enslave their own followers. This never happens in the spiritual community of the VARDAN where those who can communicate between one another via the inner channels have pure freedom.

However, it is only the Margatma, the Living VARDAN Master, who is capable of teaching the works of VARDAN, that path which leads to liberation of Souls. Fortunate are those who believe the truth of the HURAY and seek out the Margatma. The masses always look for miracles and want a show of supernatural powers; because of this they are not fit for the spiritual company of the Margatma, the Living VARDAN Master. Such demands cause strain on the body and minds of those who make them. Blessed indeed are those who believe that the Margatma and the Holy Name are supreme.

Worldly people do not believe that there is a spiritual community of the VARDANists. They think in terms of the outer things, like good clothes and dainty dishes. The food which is dearest to the chela is that of the words and discourses of the Margatma, the Living VARDAN Master. Faith in the Margatma is the armor of the chela and the attitude of the true and pure seekers of truth. Each loves the things which the world utterly rejects as being impractical and much too dream-like.

The clergy and the pseudo teachers consider their sacred scriptures superior to the VARDAN. They are making the supreme mistake in their spiritual quest. They regard some of their own members as saints, even though they have made but little spiritual progress. They do not know in reality what truth is and seem to care little about it, but only to dress themselves in splendid robes and strut among the followers. These persons are not equal to the humblest disciple of the Margatma, the Living VARDAN Master.

Those who believe that a good education will give them greater spiritual progress are working in an illusion. It will help them to find employment of course, which is good, but as far as helping them to unfold spiritually, it is not worth much. Naturally, employment is needed, for every chela must stand on his own feet and accept his responsibility here in this world and those worlds beyond.

The Margatma, the Living VARDAN Master, has come into this

world during the age of the Kali Yuga for the salvation of Souls, and to make known the mistakes and defects of all religions; while at the same time, to point to the straight path of liberation for all Souls. The masses will not believe the Margatma, but will believe the varied sacred scriptures, by hearing or reading them. No spiritual exercises are required for such reading or hearing the scriptures read. The people do not believe the word of the Margatma, the Living VARDAN Master, otherwise they would have learned the system of spiritual exercises long ago and would now be performing them. Such exercises cannot be learned by mere study of discourses and books, which usually produce more vanity, further rendering the mind impure and unfit for the purpose of spiritual exercises. One often comes across those who talk much about the spiritual exercises of VARDAN, but who perform none of them.

All true seekers of the HURAY must find the Living VARDAN Master and surrender themselves to him, because this is the only way of purifying the mind in this Kali Yuga age. So long as the mind is not purified there can be no liberation of Soul. Only the Margatma, the Living VARDAN Master, is familiar with the Ocean of Love and Mercy and can take his disciples to this final region. No one else knows the supreme secrets of the path of VARDAN. Only by his grace is liberation attained. There is no other way into the worlds of God.

The Margatma, the Living VARDAN Master, is the only being who is eligible to make known the true path to God. All others mislead their followers, because they themselves are misled. The blind who themselves have lost the way are misleading others, instead of serving them, as they pretend to do. How can the blind lead the blind? This is why it is so important that the Margatma, the Living VARDAN Master, shall be sought out. So long as he is not found, the inner secret of the path of VARDAN cannot be known. The Margatma is the one who is devoted to the Word of God. He reveals the inner secret of the Word and shows the way for Soul's return to the heavenly worlds, where It is truly liberated.

The Margatma, the Living VARDAN Master, cannot be judged by his external appearance. The blind of the world cannot judge the Margatma, but he can manifest to them in any way

he chooses. It is best to know and understand in the beginning, that he gives to the chela the secret of the body, that he teaches the works of VARDANKAR and that He Himself is engrossed in the true Word of God. If the chela finds Him, it can be assured that he may be accepted by the Margatma, the Living VARDAN Master.

The inner secret of the body can be made known only by the Margatma and he is the only one empowered by the HURAY to reveal it. The Margatma, the Living VARDAN Master, does not depend upon any book or scripture for his teachings. He is the true representative of the HURAY and in possession of the Word. So long as one does not practice the spiritual exercises of VARDAN, as taught by the Margatma, depending upon his grace, he will never reach the region of the Ocean of Love and Mercy. Out of the Margatma's mere will and grace the Margatma can redeem a being in any way he likes. Therefore the belief in and devotion to him are essential. It is entirely within his prerogative to decide the course a chela should take; that is, he knows the inner workings and the thoughts of his chela so well that he can direct him in the direction he knows is necessary for the spiritual welfare of that individual.

If any lover of God believes that he can eventually become that which enters into the heavenly kingdom without the Margatma, the Living VARDAN Master, he is mistaken because it is utterly impossible to find one's way into the upper Heavens, or to become a member of the spiritual community of the VARDANists, without the Living VARDAN Master. Even this longing for God may vanish in the presence of an imperfect preceptor, and the desire to find the Living VARDAN Master may disappear. He who seeks God will not have any success until he submits himself to the perfect Master, the Margatma, the Living VARDAN Master. On the other hand, the company of an imperfect, or pseudo teacher will develop only vanity in the chela and lead to failure. When one has the Living VARDAN Master there can be no failure.

Resignation to the will of the Margatma, the Living VARDAN Master, is difficult, but of vast importance to the chela. Many may say they have submitted to him, but, as a matter of fact, anyone who has truly submitted to the Living VARDAN Master

holds no other being as dear to himself as the Margatma. Only these chelas are entitled to claim that they have completely submitted to the Margatma, the Living VARDAN Master. Those who know the secret of the Living Word and are in the holy service of the VARDAN are extremely fortunate, for the company and the society of the VARDANists in their community as well as that of the Margatma, the Living VARDAN Master is precious in this age of the Kali Yuga.

That Soul which is not in the works of VARDAN is in the clutches of the Kal Niranjan, the god and creator of the lower worlds. He brings life, creates, nourishes and destroys the universe. He has separated Soul from its real form, subjected It to the cycles of births and rebirths, and associated It with all sorts of enemies, within and without. It has entangled Soul in a net of passion, anger, greed, attachment and vanity; while externally It is attached to mother, father, son, wife, friends, wealth, honor and all the sensual pleasures of the world. What profit then is there to worship a God who has made Soul so much trouble in this world? It is then the best of wisdom to turn to the Margatma, the Living VARDAN Master, by whose grace alone can Soul escape the net spread by the Kal Niranjan, and attain the regions of the heavenly peace.

The secret name of God, which the Margatma, the Living VARDAN Master, may reveal to the initiates through the Mahdis, is not to be found in any scriptures. Only he who possesses this name is entitled to be called the Margatma. Many persons belonging to different holy orders call themselves saints and Masters, but they are not. Only he can attain the Margatmaship by being chosen during his early youth by the great VARDAN Masters and trained through childhood, youth and maturity. Even so, he may fall by the wayside before he is able to accept the VARDAN rod of power. He is constantly under the watchful eyes of the VARDAN Masters who have him in training during those years. If he falters or fails, it is possible that he may be taken out of this position, and if he still falters in his responsibility while serving as the Margatma, the Living VARDAN Master, it is possible that he must step down for another to take his place.

Vanity is the greatest Kal passion which those in training

for the VARDAN Mastership must watch. It is subtle and can reach out putting its claws into the mind and heart of the trainee and without his knowing it, he practices vanity. Those in training serve their Master with care and happiness. The eyes of the trainee are blessed by looking at the Margatma, the Living VARDAN Master.

Within the works of VARDANKAR there is no worship of those who are the leaders in the teachings. If anyone feels that he must hold a strict worship of the Margatma, the Living VARDAN Master, or any of the Mahdis, or those who are the higher initiates, they are mistaken. The HURAY in ITS own Self never asks any of those who are following the path of VARDAN to worship IT. This is different from all the religions, the occult groups and sects of the lower worlds. The Kal Niranjan demands worship of himself, because he is an inferior being to all else in VARDAN, and is never sure of himself.

The Kal requests that all love him. That all persons, whoever they might be, love him and worship him because his claims are that he is the Almighty and must be revered. Any religious group making claims of this nature are false and should never be considered by the chela as being a true source of reaching God. This is the illusion that the Kal has established, the worship of himself in an illusionary manner, making everyone believe that he is the greatest of all beings and must be worshipped. The human race must have a standard by which each individual is able to find love for something outside itself; therefore the Kal establishes a worship of itself. The VARDAN does not demand such materialistic belief, nor does it in a sense ask for a faith, which often turns out to be a blinding belief in, and never a return of anything for the chela. The VARDAN gives and receives. Those who have faith in IT will also receive the faith of the VARDAN within themselves. If anyone admires, adores and has faith in the VARDAN, IT will return these a hundred fold, and if any chela loves and respects the Margatma, he will receive these qualities back in the same amount of love and respect, only a thousand times more. The same is true of the love for the HURAY, only it will be returned in multitudinous quantities for the chela. There is never a one way love between the higher ones and the individual, except in the case of the

Margatma, the Living VARDAN Master, who loves all creatures, persons and beings equally. He never loves them simply because they love him, but that they are part of that which IS. He, Himself, loves all, whether or not they love him. Whatever is good for each individual is equally good for the Margatma, the Living VARDAN Master. Therefore, he never deprives anyone of anything, nor gives to anyone something which is greater than the other. All things are given in proportion to how much the chela can receive.

If it appears that He takes away something in the material world, then He must replace it in another way for that individual with whom He is working to reach perfection. Some persons imagine they have renounced everything for the Margatma, yet they continue to read the religious scriptures. This is a mistake, for they have not yet tested their minds and senses, so when they have come face to face with the allurements of sensual pleasures or been flattered by riches, the wealthy or powerful, they see how the mind yields to such seductions. They will also see how the mind reacts to censure, dishonor, and the denial of the objects of desire. They will find that worldly desires are more powerful than spiritual ones. It is a great error to look upon outward renunciation, detachment, or the reading of books as true spiritual attainments. By such means the mind is never defeated. The only way the mind can be conquered is by surrender to the Margatma, the Living VARDAN Master, and the spiritual exercises of VARDAN, as laid down by him.

When one has no idea of such things, he cannot expect to control the mind and make spiritual progress. The masses of people are even more ignorant, because they follow the ignorant, and so drown themselves in ignorance while depending on the drowning to save them.

Most of those who are among the educated and sophisticated will make claims that it is a natural habit for the mind and senses to indulge in anger and other sensual pleasures; that Soul is separated by a spiritual gulf, between the senses and Itself. Even much of the clergy will speak of righteousness or hold anger. But this is a mistake, for it is only the Kal which brings about the problem as it alone will encourage

the building of the mind through education, while neglecting the spiritual self.

There is no difference between the priest and the layman who secretly entertains the desires for education and sensual pleasures at the expense of Soul. Both are subject to births and deaths, rebirths and more deaths. They are simply reaping the rewards for their actions. They are forgetting the higher teachings and giving away to their own sensual indulgences. It can be seen that such persons become angry and impatient when they are dishonored or criticized, or when they see others honored and praised. They are filled with pain and they devise all sorts of schemes for the fulfillment of their desires and even ask for help to accomplish their purposes. For their own benefit they should give up their pseudo teachers, who are merely the results of their own education, and the sharpening of their senses on words and books, and seek out the Margatma, the Living VARDAN Master, and submit themselves to him.

No other path will lead to emancipation, for no priest nor clergyman can redeem any individual on earth. They claim that their founder and savior can, but this is not true, for he is not a living Master, and the saviors who are worshipped today in this world are gone: they have entered into other planes and their individual help for the masses has passed. Only a Living VARDAN Master can help, for he is here and now present in this world, ready to give of himself, here and beyond, and he only can spiritually feed the hungry and poor whereas no priest is able to save one Soul nor feed his spiritual hunger. It is essential that the chela shall sacrifice both his mind and body via the Margatma, the Living VARDAN Master, for everything in VARDAN.

Many educated and clever persons are not fit for the society of the Margatma, because they are filled with vanity and do not believe in him. He tells all people who will listen that he sees and knows, but the educated depend on what they hear, or read, and wish to set up their own way because of their own superior intelligence. But their minds are filled with vanity, wavering thoughts and sensual desires. They desire miracles, but the Margatma, the Living VARDAN Master, does not exhibit miracles; for love is not based upon miracles. Miracles are shown

only to true seekers who believe in and love the Margatma. These disciples are shown miracles at the proper time, but those who are not in earnest, being desirous only for pleasure and fame are not worthy to see miracles, or even to stand before the Margatma. Those who are the true followers of the Margatma should be wary of such persons.

Worldly people are afraid of death because they are engrossed in the world and its attached pleasures. But a VARDANist is not afraid of death, knowing that this world is full of pain and it is not his home. He lives in this world simply as a traveler and is anxious for the joy of seeing the radiant form of the Margatma, the Living VARDAN Master. Therefore, he feels no pain at the approach of death. During life he is accustomed to passing through the changes of death and remains immersed in the joy of often viewing the Atma Sarup, the radiant form of the Margatma.

There are no special rules in VARDAN for people to abide by, for the Margatma does not wish to compel people to believe in him or the VARDAN. He wishes to correct false beliefs only by teaching about VARDANKAR. The superior type of person, one who has listened to VARDAN over the centuries, in other bodies, and has gained much spiritual unfoldment believes in him and the VARDAN. But the majority of people take a longer time to deliberate and come to the conclusion that VARDAN is the only way into the heavenly worlds. At the same time there are still others who do not accept nor understand him and will not stay with VARDAN. They become floaters and weave in and out of the various religions.

However, the VARDAN chelas should not be impatient with any of these people, nor should they be anxious that all should be compelled to believe in the Margatma, the Living VARDAN Master, or for those that get away from the society of VARDANists. There is no gain for the chela if such persons go away, but they suffer loss. If these non-believers would stay in the groups, they will and would in time evolve by constant association, and begin to conduct themselves as true followers of the VARDAN. It only takes time and nothing is gained for either side by asking them to believe, or to leave.

When the individual chela cannot understand the physical form of the Margatma, the Living VARDAN Master, it is for certain

that he cannot accept or understand the subtle Atma Sarup (Soul body) of the Margatma. It is necessary to devote one's self to the Living VARDAN Master in order to become a VARDANist. If anyone should turn away from the Living VARDAN Master and try to make claims that they are on the same level as he in spiritual unfoldment, or that they themselves are above him in order to gain a certain following, then they are adding to their karma by telling falsehoods, and they are doomed on the path to the spiritual worlds. No man is the equal of the Margatma, the Living VARDAN Master, and no man becomes a Master until he has been so designated by the Margatma, the Living VARDAN Master. For any chela who so leaves the Margatma, and establishes himself as a Master, to gather up a following, does so at his own spiritual risks. His followers do not know that he is acting out of ego and vanity, and his spiritual growth and unfoldment has halted and will not be resumed until he returns to the Margatma and surrenders himself fully, asks for forgiveness and allows himself to be taken in hand once again. Otherwise he will struggle through life after life building up his karma until the day comes when he realizes that he has been led astray by the Kal Niranjan and rushes to find the Margatma, the Living VARDAN Master, in order to get back on the path of VARDAN once more.

Priests and the clergy are honored in this world, but such persons are revered only by those who are not anxious for spiritual perfection. They do not possess the secret, which if known, would lead each Soul to its true place in the spiritual heavens. Those priests and clergy have acquired only knowledge, or joined religious orders, for the sake of their livelihood. A true seeker of the VARDAN cannot have much regard for such persons. Outwardly he might entertain them and even donate to them of his means, but he will not give his mind and heart to them. Such persons do not belong on the same spiritual level as the chelas of VARDANKAR, but if they are sincere, they may gain some enlightenment. Otherwise they will only disgrace themselves.

For anyone to go to a place where the Margatma, the Living VARDAN Master, might be in order to enter into a false and insincere discussion, is only to belittle himself. The Margatma

will show great forbearance, but usually his chelas are not always so generous. The true VARDANists are always selected from the masses, while the hypocritical and the insincere will not remain very long.

The Mahdis, who are the initiates of the fifth plane, are the gatekeepers of the high spiritual worlds. They must protect all who are eligible in entering into these worlds. No preacher, nor priest can or does have the same spiritual rank as the Mahdis, and they are the only ones other than the Margatma who are able to expound the teachings of the VARDAN. They surround and protect the Margatma when it is necessary, although this is hardly necessary, but as usual they are always there, to be his spiritual bodyguard if necessary.

If there were power alone in the name of the HURAY, or his secret name, surely those who know, would have great influence. But this proves that power alone does not lie in the Word, it is in the Margatma, the Living VARDAN Master. Fortunate are those who are devoted to the Margatma, the Living VARDAN Master, for even those who have committed foul deeds and created the worst of karma, are forgiven when they have submitted to the Living VARDAN Master. But those who have been supposedly cleansed but refuse to submit to the Living VARDAN Master will stand in the same class as those who have committed trespasses against the Margatma.

Those who are believers in name only of the VARDAN, expecting It to take care of them and are vain, haughty and do not take the word of the Living VARDAN Master seriously will always have to bear the burden of their troubles. The commandments of the Shariyat-Ki-HURAY are for everyone to seek out the Margatma, the Living VARDAN Master, for liberation. That none should accept the scriptures as a substitute for the Margatma, the Living VARDAN Master. Scriptures are usually words without life and cannot give the help which is necessary. Only the Living VARDAN Master is able to give spiritual assistance to anyone who is able to accept him and the living words which he may give to them. No person who is versed only in religious literature can secure the Jivan Mukti, spiritual salvation, or liberation of Soul, during this lifetime.

During this age of the Kali Yuga, the Margatma, the Living

VARDAN Master is the real salvation. All who follow his commandment, that is perform the sort of devotion he outlines for his chelas in this age, will be emancipated. But those who reject this commandment, engaging in any other ways of devotion, if there are such, will increase their vanity and they will never get off the wheel of life which keeps spinning around like a squirrel's cage. They may forsake their devotion, but never their vanity and their ego, for often their leaders will never let them go because their efforts on such paths often form a religion, which is a source of income for the priest craft.

The human body is impermanent and it is foolish to be proud of its beauty. Just as the leaves of the tree will fall in the autumn of the year, so will the beauty of the human body fade out in its brief time here on earth. Only Soul is beautiful and nothing can bring about beauty of the human form in comparison with beauty of Soul. Relationships with people outside the VARDAN brings pain more than happiness and this is why the VARDANists all band together in a spiritual community. They are looking for the best in life and will give up everything to be with their own under the Margatma, the Living VARDAN Master.

Man is subjected to three illnesses which are manifest and three which are hidden. He is anxious to treat the manifest ills, but is ignorant of those which are hidden. Only the Living VARDAN Master can make known to the chela the ills which are within. If one is fortunate to find the VARDAN Master he will become aware of all his ills and consider the means for their removal. The first of the outer ills is that of constant birth and rebirth. Second, is that of the struggle with the mind which is the universal power of the lower worlds. Third, is that of absolute ignorance. It is evident that none of these ills can be resolved by merely reading books or by following a pseudo Master.

The three inner ills are vanity, anger and lust. It is evident also that none of these can be cured by book reading, or trying to follow the adjuncts of any sacred scriptures of religious nature. It is only the Margatma, the Living VARDAN Master, who is able to bring about a healing for any of these ills that man may have, both outwardly and inwardly.

Only those who are seeking the sublime in the HURAY are able to find the communication between themselves as vehicles or instruments in the spiritual community of the higher worlds. If they seek the VARDAN through the Margatma, the Living VARDAN Master, It shall be found and they shall gain life everlasting.

Chapter 12

THE CIRCLES OF VARDAN INITIATIONS

The initiation for the seeker of God on the path of VARDANKAR is the gateway into the mysteries of the HURAY. It is through the rites of initiation that the uninitiated gains deliverance from the lower self, and enters into the worlds of freedom and immortality.

The initiation into VARDANKAR is the true way, and the radiant form of the Margatma, the Vi-Guru, the Light Giver, lights up every Soul who enters into it with the sacred word for each, which is personal and secret to everyone who is looking for enlightenment in God.

There are many initiations in VARDANKAR, thereby giving each Soul an opportunity to advance to a higher degree of spiritual unfoldment. Twelve initiations include the whole of those for the ones who are traveling the path of VARDAN. However, it's found that the very advanced, those in training for the Margatmaship, can go further for their greater spiritual advancement, in initiations above these twelve so mentioned here.

The initiations as given at the present time in the world of matter are: first, the Acolyte, the Initiate of the First Circle; (second) the Arahata, the Initiate of the Second Circle; (third) the Ahrat, the Initiate of the Third Circle; (fourth) the Chiad, the Initiate of the Fourth Circle; (fifth) the Mahdis, the Initiate of the Fifth Circle; (sixth) the Shraddha, the Initiate of the Sixth Circle; (seventh) the Bhakti, the Initiate of the Seventh Circle; (eighth) the Gyanee, the Initiate of the Eighth Circle; (ninth) the Maulani, the Initiate of the Ninth Circle; (tenth) the Adepiseka, the Initiate of the Tenth Circle; (eleventh) the Kevalshar, the Initiate of the Eleventh Circle; (twelfth) the Maharaji, is the Margatma Maharai, the Initiate of the HURAY Realization. This is the Allness in the Allness.

The initiate is given a secret, but sacred word, in each initiation which is all his own, and it supersedes all other words which he uses in the spiritual exercises of VARDANKAR. It must never be divulged to another person, even within one's own family unless the initiation is given together, with both husband and wife or the family.

In case the family takes the initiation together, and its members consist of children who are unable to understand the meaning of any word which has been given to them as a whole, these young ones will need an explanation when of age to grasp Truth mentally. This means that the child does not have to be initiated again, but made to understand that he has been initiated into VARDANKAR, and may practice the word given at the time the whole family went through the process of initiation. The age, which it is judged that the child can be told about his initiation, depends upon his mental development. It also depends upon the parent's judgment about him, and his ability to grasp the explanation of what happened to him during the time he was a baby and unable to know what had happened.

There is again the very thought of what is going to happen to the child when he comes to that stage in his life, perhaps as a youth or during his early adult years, when he feels that VARDAN may not be his way of life. There is not much to do about the decision which he will make, because if he wishes to step away from his own native teachings it is entirely up to him. However, since he has been initiated into VARDAN, there is the knowledge that he cannot leave VARDANKAR although it may appear to be that he does so. He who enters into VARDANKAR must be aware of his responsibility toward himself and others, and above all the VARDAN. If he has no pure motivation for becoming a part of the VARDAN, there is a possibility that everything will reverse itself, and cause him problems.

The Acolyte, which is a member of the First Circle of VARDAN, receives his initiation during the dream state. Since he has taken up VARDAN through the discourses, even though they might be most elementary ones (which are the Satsang discourses), he is eligible for initiation after six months. His initiation comes in the form of the dream state, which is

often vivid to him and can be recalled after awakening from the dream state. Others may not be this fortunate, and find themselves unable to remember anything although they are aware that something happened and they may write or talk with the Margatma, the Living VARDAN Master, or one of his representatives about it.

He sometimes looks upon this initiation as merely a gesture toward the spiritual life, and takes it in a light vein; that all he is doing is entering into the VARDAN out of curiosity or because of some benefit which may come from belonging to the VARDAN. If he does not remember anything about the first initiation which was received in the dream state he has missed a great deal, because there is a deep responsibility which goes with his spiritual development during the time he spends in the First Circle of VARDAN Initiation.

The chela may not realize that he has entered into the heart of life when he has received the first initiation. This means that he is not able to leave VARDANKAR should he desire to ever do so. Nobody can leave VARDAN if he has become an initiate for this is impossible. It is like saying that one wants to drop out of Life. Nobody can leave VARDAN because VARDAN is Life, and Life is VARDAN. However, few ever realize this for they cannot seem to find what they are seeking, and this something or what we think of as the unknown, is missing. They cannot grasp or understand just what it is that happened to themselves, but usually feel that it is nothing, because they can neither describe it or find any description of what took place. This causes unhappiness, and they are liable to dismiss the whole affair as nothing which happened to them. This is a great mistake, for sooner or later, they will recall what really happened.

The whole VARDANKAR movement is rather that of a secret society; the world knows that it exists, but they do not understand what it is, and many times do not even try to find out. The veil of mystery which surrounds it still holds, and most people do not know today what VARDAN is and consists of in itself. The mind is incapable of grasping reality; therefore, it is necessary to undertake a course of discipline that enables one to take the path of VARDAN that will allow the lower emotional and intellectual centers to come

into contact with the higher ones. This is what the first initiation is all about, but few persons, if any, know about this.

Man is a machine ruled entirely by his subconscious machinery; in other words he becomes a creature of habit. The first initiation teaches him how to withdraw from everything in this world, and from himself. This is the state of self-remembering. It is to realize that he is perceiving or otherwise sensing the object of his sensations as the higher self, and at the same time, is aware of himself as the observer of what is going on within himself. Thus he has a two-fold duty: to be in the center of the activity whether it is Tuza Travel or not, and at the same time to be the observer of this inner activity.

Man in his ordinary mind is a machine, and the first initiation awakens him to his potential. His first self-realized state comes when he begins to perceive the world objectively, and as it really is, and not as the veil of subjective illusions under the rule of the Kal Niranjan.

It is through what one acquires in the initiation of the Second Circle that starts him on the path to Self-Realization, which he will acquire on the Fifth plane (Soul plane). It isn't knowledge that he will get through the senses that will be of any use to him. Man is capable of writing learned books and undertaking all sorts of pseudo-scholarly activities, and still be sunk in deep sleep with no possibility of awakening, and with no understanding. Among such learned ignoramuses are men of authority in this world.

The initiation of the Second Circle is that where the limited consciousness in man comes into the state of decision; this decision is what road shall the chela take, the left hand path which is that of black magic, the right hand path which is that of white magic, or shall he take the center path which is the road of the purified Soul.

If the chela decides to take the middle path he is safe from all evil. If he takes either of the other paths he is not sure of himself, and will come to naught on all his endeavors to achieve life as it is in VARDAN. He becomes subject to karma and accident. He becomes the mechanical man subject to the statistical law, which is that of accidents, which applies to

all circumstances in his life.

He falls under the principle of conscious evolution which is entirely opposite to that of mechanical evolution. All conscious evolution is carried out through opposing mechanical evolution by substituting conscious action and deeds. It is only by destroying mechanicalness that the initiate is able to achieve perfection in consciousness.

This transformation brings about the first Self-Realization, and those who enter into the Second Initiation of VARDANKAR must learn that here discipline starts. Any of the five vices of the mind that he has with him will start to be given up. Unless he does this, there are no other initiations available for him. Also it is here that he receives his first personal word which will go with him through the period between the second and third initiation. He is the Arahata, the teacher who gives the knowledge of VARDAN to the Acolyte and those outside the works.

The Ahrat is the initiate of the Third Circle. This is the causal world in which the initiate must learn to look at his past lives in order to live in the present. He receives another personal, but secret word which is not for sharing with anyone. This initiation word will be kept, and used for his spiritual exercises during the period in which he serves as an initiate of the Third Circle.

Those who have taken this initiation come under the cycle of the threes which is accordingly every phenomenon, every action, every event, every physical and psychological change is the result of an instant action of the three forces which come under the Kal Niranjan. These forces are the positive, negative and the neutralizing force. They appear in the Second field of initiation; that is, the initiation of the Second Circle, whereby one must make the choice of which way he wants to go to find himself. Within the Second Initiation they are recognized as three roads, or paths which branch off simultaneously, and give the initiate a choice of which way that he wants to go.

Perpetual change is the very essence of manifestation, and in that transmutation, the medium for the action of the neutralizing force, by this very change, now becomes the medium through which the active force of VARDAN acts and enters

into that Soul which has selected the middle path for perfection.

The aspect of the number of threes is that it is directly connected with the evolution of consciousness. This means that the conscious evolution in any sphere is guided only by the inner knowledge, as to how to fill in those areas created by aberrations and actions of men, especially in the case of fear. His behavior has always been triggered by fear. This knowledge alone about him has been used throughout history to degrade him. But the mechanical man has never been able to recognize the insidious mental degradation of superstitions, social, pseudo-scientific and pseudo-religious actions which have crippled his mind and left Soul untouched. Thus the Third Initiation will begin the true unfoldment of the consciousness into true spiritually.

The initiation of the Fourth Circle is that of the intellectual realm. It is the evolution of, or development of the mind in the results of the power of sensing time, matter, energy and space. This is a remarkable development in man when he begins to have an insight on all these phenomenon of nature. But when he begins to realize that these are all illusions, as he will when entering into the fifth plane of initiation, he has started arriving at perfection.

The initiate of the Fourth Circle is the Chiad. It is here that he realizes that the five passions of the mind are the enemy that must be overcome. The function of this realm is thought, and the evolution of intelligence is his greatest gain. But it must always be remembered that this is not the final answer to life as so many believe. If man depends upon thought alone he will be most unhappy, because thought and intelligence only lead to unhappiness. Mind, consciousness and intelligence are the ruling factors upon this plane. The outward manifestation of these three is thought, which so often becomes confused when trying to analyze the works of VARDAN, or what could be called the chewing of the mental processes on some parts of the VARDAN works.

The evolution of the intelligence that is in the Fourth Circle, or mental plane, is the gradual rising out of the world of psychic reality. This illusionary world is typified in the Indian philosophy by the word Maya which means illusion. In

the Buddhist philosophy it is known as the Mara, and in Christianity and early works as Satan or the Devil. It is known in the works of VARDAN as the Kal Niranjan, king of the lower worlds.

The gradual emergence of the higher states of consciousness begins in the mental worlds. Man's perceptions on any concept which is beyond him develops into that trust and faith that all will be well provided. He will leave the VARDAN alone and let it work in him to grow into the mighty stream, which it assuredly will, in time. This is the development of the progressive knowledge of the HURAY; it will create the illusions of problems because man will not want to turn his acquired knowledge gained from books and discourses, to enter into the full trust of his inner senses. He wants to let himself argue and chew mentally over the aspects of the illusions creating damage to his faith, his health, and his thinking process. Thus he becomes like a cork on the waves of the great ocean, tossed about in the storms, and has little control over his destiny.

This is the highest of the psychic worlds, and man still suffers under the illusions of space and time. He still sees all time as motion, and thinks in terms of traveling inwardly through time and space. Those who believe in Tuza Travel as motion in time and space are suffering the illusions of the Kal. They are thinking then, in the aspect of relationships between moving of Soul through space and time. This is the belief of those who are outside of the works of VARDAN, and have little knowledge of it.

Neither reason nor logic offer any way to finding truth. Both deal merely with the world of appearances. Only the VARDAN can give the initiate an opportunity to rise above the mental plane, and enter into the heavenly worlds. But it's found that the growth of consciousness is frequently accomplished by certain mental distresses, and also by physical illnesses. The latter indicates that, with mental changes, deep-seated and lingering remains of old illnesses will come to the surface and be passed off. The body slowly adapts itself to the new mental state.

The Mahdis is the initiate of the Fifth Circle. He finds himself above the psychic worlds, the first of the true worlds

of spirit, which is a new and different world. Man in an ordinary state of mind has a balance, although it is a false balance, but when he reaches this world all this is swept away and a new and truer one must be found. It is during the first few weeks or months that the initiate is on trial, for he has left the beaten track of the ordinary seeker of truth, and attacks upon himself must be expected before he settles into the true ways of the Mahdis.

This is the period in which the Mahdis learns that foxes have holes and birds have nests, but he who dwells in the realm of the Atma Lok has no place to call his home. This is why none but a VARDANist can recognize the nature of the individual of his fellow VARDANist, and understand the problems which arise, all of which become a part of each initiate in the Fifth Circle, for it is here that he first faces what is known as truth or the Reality of God. If he fails the tests, which must be confronted constantly during his daily life, then he could slip back into the world of the Mind where the mind itself chews upon all ideas and thoughts before releasing them, thus giving rise to the phrase 'dwellers on the threshold'; for this is actually the entrance into the first plane of enlightenment, that which is called the Atma Lok.

The initiation of the Fifth Circle is sometimes known by the name of the transfiguration. This transfiguration takes place when the mind has finally come under control and balanced with the rest of the personality so that the fire of Soul and the light of the plane along with the VARDAN sound current affects it, reflects upon it, and can permanently illuminate the personality. From this time forth the Mahdis is an illuminated person. He knows and sees the spiritual realities and understands those around him, and his and their standards of achievements.

He begins to use and control all the psychic faculties within himself for a greater cause. These are interjected into his own spiritual senses to be used to work practically and systematically for the process of the whole human race, and those beings in every plane within the universes of God. When the mind, and all its aspects within the human self, has come under control of the individual Soul there is a new type of person. He is now ruled by Soul, and can view all life from

this lofty position. By this time his consciousness is focused in the spiritual planes of the Fifth Circle, and he begins to organize his life from this position.

This is the new consciousness for the old. It has no connections with institutions, rituals, ceremonies and rites, but is concerned entirely with one's evolution to states of the higher worlds. The spiritual exercise, with its individual, special word given in this initiation develops new ways for breaking up conceptual thought patterns, or thoughts based on evidence of the senses. This is the first of those worlds in which there is no meaning to time and space. This will bring about a new means of understanding for the initiation, and at the same time lift him into the higher worlds.

The Shraddha is the initiate of the Sixth Circle which is the Alakh Lok. It is found that with this initiation comes complete sacrifice and uttermost suffering. The period preceding is, therefore, called the way of pain and unhappiness. It is during this initiation that the initiate must lose everything in life that means anything to him, and sacrifice himself even unto death. If the Acolyte, the initiate of the First Circle, knew what lay ahead for him he might leave the path of VARDAN at this point. But by the time he has come to the Sixth Circle he has been tested time and again by the Margatma, the Living VARDAN Master. He has become so strong a Soul and his character so expanded, his inner knowledge so great and his sense of values so different that, if he could look forward to what is in store for him through the VARDAN, he would consider what he must do and pay the price; it would mean nothing.

After the Sixth initiation the initiate can work consciously with the VARDAN Masters and beings of the various planes with intelligence and consciousness of what is taking place. His knowledge of the universes of God are ever expanding, and now he sees it extending far beyond the material universe into the worlds of the true heavens. He has become more wholly the spiritual man for which he has struggled all these many lifetimes to become, and never succeeded until the moment he was chosen by the Margatma, the Living VARDAN Master, to take the initiation of the Shraddha, the initiation of the Sixth Circle.

No longer does he need anything in the psychic and materialistic worlds for he has now fully surrendered himself to the Margatma, the Living VARDAN Master. All he is concerned with now is the service which he gives gladly without complaint and without hesitation on his part.

The initiate of the Seventh Circle is known as the Bhakti. He enters into the path of pure love for it is here that he surrenders everything and keeps nothing for himself. This is the world of silence for the forces which have brought him this far are now broken apart and gone. He has become entirely VARDAN in principle and spirit. He speaks and acts mainly in the name and service of the Margatma, the Living VARDAN Master, for he has nothing else to live and have action for during his existence here in this world.

He now has the right to choose whether he will pursue the rest of the way on the path of VARDANKAR. There are five more initiations for him to take before entering into the true circle of the Adepts who are the brotherhood of the ancient order of the Boucharan. He has long passed the stage of mysticism which has its basic principle in unknowingness; that is, God is best known by negation; that we can know more about what God is not, than about what IT is. This is true of all the works of orthodox religions, for here it is learned that no initiation is of any value unless it is a VARDAN Initiation, and because the Margatma, the Living VARDAN Master, is the only living being within this world, who has true contact with God.

It is here that the initiate begins to attain direct conscious experience. This is something which the intellectual senses cannot give him. This type of experience is concerned with not words and concepts, but with the unexplainable spiritual senses. The initiate has learned that by self-surrender he does not resist life, but goes along with it in an active manner. He is like the willow bough which is weighed down by the winter snow, and which does not resist but bends spontaneously under the weight so the snow falls off. In his relationship with the Margatma, the Living VARDAN Master, he accepts all the burdens of life because they will be destroyed by their own weight.

The initiate of the Eighth Circle is the Gyanee. He is now at the crossroads of eternity for now he has the right

to choose whether he will sacrifice himself to remain upon the earth to help with the progress of humanity; or whether he will pass onward to the realm of spiritual development outside this planet, and even beyond the psychic worlds into the spiritual regions. If he retires into the invisible worlds to contemplate and put himself into the realms of the true spiritual planes, then he will eventually have to return to the worlds, because upon reaching the final goal of spiritual purification the HURAY will send him back to serve humanity or those beings upon some plane within the universes of IT.

Now he has directed his footsteps toward the mastership, and can never turn back because life forces him on to the complete perfection of God. He finds that there is not only one great Deity, but many deities who start at the bottom rung of the spiritual ladder, and end with the HURAY, the greatest of all. As the Gyanee he cannot do anything but obey the wishes of the Margatma, the Living VARDAN Master. This means then that he is the pure disciple who has come this far on the path of the VARDAN because he has voluntarily given up all within his life with love and passion to serve the Margatma, the Living VARDAN Master. The great change comes over him for he has become one among the chosen few who will come to the true knowledge of the HURAY. He often, in the beginning, has a great sadness because his world has changed, and he feels indeed that there is no place for him here. It presents the experience that everyone is either asleep or dead.

The initiate of the Ninth Circle is the Maulani. The Maulani is that one who is given the power to wield the law, or work with the vibrations governing all the phases of planetary life. Of course, he cannot understand what this means at the stage of development in entering into the Ninth Circle, but it isn't long before his intellectual senses grasp the full significance of it.

It is then that he is given the insight of the spiritual unfoldment which, as it is taught, lies inevitably ahead of the teeming masses of humanity. The history of the human race for the past, present and future of the human race is taken into consideration with its karmic pattern, as he views it from

this lofty position. The Maulani, the planetary spirits, the devas and the deities, the adepts and the initiates, are also striving upon the path to reach the glorious heights of the Ocean of Love and Mercy.

The Maulani is now the vanguard of the race who is graduated to his higher position because he has suffered, sacrificed and surrendered himself to the ways of the VARDAN, under the Margatma, the Living VARDAN Master. He is the vanguard for the human race and acts out the parts which those advanced Souls must play in the unfoldment of the masses of the human race. From the time the initiate left the circle of the Fourth Initiation, he has been watched carefully by the Adepts of the Boucharan for he is one of the selected few whom they know will eventually enter into the glorious heights of the Ninth lok (plane), where his responsibility is exceedingly greater, and cannot be shirked.

The Maulani is the one who sacrifices everything for his fellow VARDANists, for if it is necessary for him to put himself in debt for them, or share their cell in prison, it must be done. The initiate of the Ninth Circle can do no more than this for it is now his duty to perform as such through his existence as the initiate of the Ninth Circle.

The initiate of the Tenth Circle is the Adepiseka. This is the initiation which enters into the divine wisdom pool, which is far different from anything that comes out of the planes and worlds below the Tenth Circle. This is the true wisdom, not that which is read in books in the lower worlds, or in those writings called sacred and holy by the priestcraft. It is a wisdom beyond human capacity, and only when one enters into the Tenth Circle does he have any concept of what is taking place.

No initiate takes his teachings on trust, especially in the Tenth Circle for it is here that the spiritual fire growing within him finds truth and belief that the VARDAN is the only part of life worth living. What is being given out as the Wisdom of God, in the material worlds is false and without truth, unless it is the message of VARDANKAR. He is the accepted disciple who enters into the Tenth Circle for this is the Anami Lok, in which the word is Hu, that which is the goodness of all goodness. The music heard here is the sound

of the whirlpool. There is nothing but the sound and the light which instill wisdom into the initiate. If he is so fortunate to find life as it is here, then he has really entered into the worlds of the true nature of the HURAY.

Life is given only by the HURAY, and it is found that when one goes into this plane he must have true direction. It is the way to the Godhead, yet it is not the way, and it is this paradox that brings about true wisdom for all those concerned in the Tenth Circle or the Anami Lok plane. By now he begins to see the wisdom of the three basic principles of VARDAN. First, Soul is eternal. It has no beginning nor ending. Second, whosoever travels the high path of VARDAN, always dwells in the spiritual planes. Third, Soul always lives in the present. It has no past and no future, but always lives in the present moment.

The initiate of the Eleventh Circle is the Kevalshar. This is the initiate's entrance into the HURAY world which is the high world of God in which few, if any, may enter. It is the world of the unspoken word, the voice of the HURAY, which comes out of the whirlpool of life. The sound here is the music of the Universe, and life itself swirls round and around one, so that anything which enters into it will return purified and happy.

Rebirth is gained in this world which is the land of the HURAY. This rebirth is that which is known as God-Realization that those who are fortunate to have gone this far are able to know the twin aspects of God: love and wisdom. This rebirth is the apotheosis of the deification of Soul, for the way to this rebirth in the HURAY, a guide must be found. It is only the Margatma, the Living VARDAN Master, who can serve as the spiritual guide to lead the initiate into this world. The initiate shall enter into these high worlds in true humbleness, for insolence or arrogance which is the result of ignorance can keep the seeker away from any true spiritual unfoldment.

When the initiate reaches such heights as the world of the Eleventh Circle, or the HURAY world, it becomes known to him that hardly anything can be said about VARDAN for It is the beginning and ending of all life. It is the whole of IT, and that translator of messages by the HURAY. All the works

of VARDAN spring out of the three principles which the initiate found in the Tenth Circle. But here he finds the great overlying principle upon which all life is anchored. This is: "Soul exists because of God's love for It." He now begins to see the wisdom and love embraced in this final principle in VARDANKAR, and works steadily for every being on every plane throughout the universes of God.

The initiate of the Twelfth Circle is the Maharaji. He is the Living VARDAN Master, but not the Margatma as of yet. This is summed up as the Master who is of the body, but not yet ready to wear the crown. This is the form, the body, and that which all persons can see who are within their earthly bodies, and can hear his voice giving the message, and can correspond with him by written language, or read the discourses which he supplies to all who are concerned with the reading of the works of VARDAN.

Here it is learned that the VARDAN is not energy of Itself, but it controls and directs energy in all the worlds of God. That the end-product of spiritual evolution by man on earth is by instruction and discipline, and that he must see to it that he is free at all times to follow the Margatma, the Living VARDAN Master. So many times he may be hypnotized by someone who will keep him under their own influence for several lifetimes. Both being reincarnated at the same time, and in the same environment will keep that individual under the influence of others. But if that one who has been hypnotized, should come under the Margatma, the Living VARDAN Master, as a chela, the disciple of the path of VARDAN, then he will no longer be under the spell of anyone. Those initiates of this higher circle, the Twelfth plane, can break any so-called spell put upon anyone provided that it comes to their attention either by the individual so involved or his relatives.

Those who reach these heights begin to learn that they are now, in essence, the leaders within the spiritual community of VARDAN. They are ready for mastership and will be approached by those VARDAN Masters who are the body of the brotherhood of the ancient order of the Boucharan, for membership with this august body.

There are two more initiations within the VARDAN works, but these are secret and cannot be revealed. First is the

Margatma Maharai who is an initiate of the Thirteenth Circle and the second is the Margatma, the Living VARDAN Master, who is the initiate of the Fourteenth Circle. Neither of them reveals their secrets to the world, and it is needless to try to understand and grasp what they are doing in all the worlds of God through the intellect.

The Margatma, the Living VARDAN Master, is the Vi-Guru, the light giver who lights up the worlds of God when he inherits the spiritual mantle of the title. There is only one who appears in this world every five to a thousand years. He is a product of the spiritual evolution of the VARDAN refined in the worlds to save it from all the destruction of the Kal Niranjan. He is usually persecuted, tormented and troubled during his time because of the lack of understanding by his own chelas, and the race of men in general. Nobody will grasp the full significance of his presence and cannot have the least concept of his true existence as a savior not only of the human race, but of all life no matter where it exists, anywhere in the universes of God.

There is a difference between the Maharaji who is the Living VARDAN Master, but not the Margatma, who is the spiritual consciousness, the true representative of the HURAY manifested within the worlds of God as ITSELF. The Maharaji lives only in the body and does not have the spiritual power which the Margatma does, for the latter inherits the VARDAN rod of power and the Maharaji is only appointed to his position.

These spiritual Masters are within their own line of spiritual descendants, and do not concern themselves with those of religious or philosophical groups. The VARDAN Masters are of a true, clean line spiritual family that does not include those commonly known in the orthodox religions.

The collective body of initiates work for a common cause, to assist the Margatma, the Living VARDAN Master, to spread the message of VARDANKAR to all worlds including the physical universe. Each is a channel within himself, not a spiritual medium, but that through which the VARDAN power reaches the world. The initiate channels the power to uplift and enlighten all those within the worlds who have not been touched by the divine message of VARDAN.

There are four orders within the body of VARDAN initiates

which each initiate may become a part of to give service to the Margatma, the Living VARDAN Master, and VARDAN Itself, in specific paths. These orders are: First, the Arahata-Marg, the teaching order. Within this path the initiates are able to give spiritual assistance by being a teacher of the message of VARDAN. He definitely works for the higher cause of VARDAN by giving out the message to those who want to know and understand more about it.

Secondly, the Bhakti-Marg, the order of Love. One gives service by volunteering work in the works of VARDAN because of his great love for the Margatma, the Living VARDAN Master and the VARDAN Itself.

Third, the Giani-Marg, the order of Wisdom. The initiate gives his services by writing, painting and other forms of creative arts for and about VARDANKAR. He gains himself while at the same time giving of himself to others through the creative forms.

Fourth, the Vahana-Marg, the order of the Missionary. The initiate gives of himself to the VARDAN as a carrier of the message of VARDAN into the world, and among the masses of mankind. These are the preachers, and true messengers of the spiritual truths of VARDANKAR.

These four paths are generally the way to serve the Margatma, the Living VARDAN Master, although an initiate does not have to look for hard lines drawn between these paths. In fact, he can be a little of each if he doesn't particularly want to become one or the other. However, it is good to be within the confines of one path, and say this is the way for himself as it means the initiate can concentrate his strength, energy and mind in one direction. Such as in the Bhakti-Marg, he can give and serve by working among the poor, in the hospitals, and the elderly. He can take up spreading the truth of VARDAN through service to the blind and the needy, bringing love and happiness to those who are handicapped.

Every initiate in VARDAN is linked up with the VARDAN, the audible life stream, and an added force for the whole movement of VARDANKAR. Therefore, he becomes a channel of his own under the Living VARDAN Master, and his responsibilities should never be lightly taken for each initiate is a potential light of the world.

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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.
Ayurwedic 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 concentralism, 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.
Nirmana 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.
Paraaatman 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.

Swadharma 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*.
Tirkya 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.

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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 Prophesy
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 Klemp, (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
ABOVE 12 PLANES . . . HURAY REALIZATION . . . COVERS ALL WORLDS			
12. HURAY	UNSPOKEN WORD	HURAY - LIVING REALITY	MUSIC OF GOD OCEAN OF LOVE & MERCY
11. HURAY WORLD	UNSPOKEN WORD	HURAY LOK	MUSIC OF UNIVERSE
10. ANAMI LOK	HU	ANAMI LOK	SOUND OF A WHIRLPOOL
9. AGAM LOK	HUK	AGAM LOK	MUSIC OF THE WOODWINDS
8. HUKIKAT LOK	ALUK	HUKIKAT LOK	THOUSAND VIOLINS
7. ALAYA LOK	HUM	ALAYA LOK	DEEP HUMMING
6. ALAKH LOK	SHANTI	ALAKH LOK	HEAVY WIND
5. SOUL	HURAY	SAT LOK	SINGLE NOTE OF A FLUTE
DIVIDING LINE BETWEEN PSYCHIC AND SPIRITUAL WORLDS			
ETHERIC TOP OF MENTAL	BAJU	SAGUNA-SAGUNA-BRAHM INTUITION	BUZZING OF BEES
4. MENTAL	AUM	BRAHMANDA BRAHM MIND	RUNNING WATER
3. CAUSAL	MANA	MAHA-KAL-PAR-BRAHM MEMORY	TINKLE OF BELLS
2. ASTRAL	KALA	SAT KANWAL - ANDA EMOTION	ROAR OF THE SEA
1. PHYSICAL	ALAYI	ELAM. . . SENSES	THUNDER

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