

### **Chapter 3 - The Acts Of The Masters**

Those who require to seek into the mysteries of spiritual matters need to have firsthand knowledge of the techniques required to unwrap those mysteries. There can be no real and genuine progress made by any seeker until he has a firm grasp on the ground rules governing matters of inquiry. Let it be firmly understood that speculation and interpolation cannot and must not be mistaken for true knowledge gained by actual experience and that experience can only be gained by those suitably qualified by dint of long and ardent devotion to the path of God, for, that path and that path alone enables one to uncover the hidden mysteries of life.

Many in the past have endeavoured to emulate the master by apeing the acts that those masters were able to perform but none could succeed in duplicating those acts successfully or maintain the deception. Sooner or later, a fraud is bound to be uncovered for there is always someone with sufficiently sharp eyes to observe the falsehood being perpetrated. True acts of a spiritual nature are conducted at a level far removed from the spectrum of the naked eye and the results of such acts, when observed from an earthly standpoint, cannot be construed as fraud as there can be no detection of a mechanism at work. Thus, they are classified as miracles.

Such acts have always astounded the general public when they have been performed because the public have always been educated by orthodoxy to regard miracles as impossible in the day that they were being performed. Scripture is full of miracles happening many years ago and time has added a veneer of acceptability to such acts. They are safely in the past and may be accepted as real and true without being a threat to the susceptibilities of today. Thus, any miracle performed today is considered to be a trick or a chance happening, no matter how convincing that miracle might appear nor how efficacious the result. They are condemned out of hand because they are a threat to one's established preconceived notions of what is and what is not.

This process applies regardless of what age it may have happened in. Miracles performed by Jesus were condemned by the priests of the temples as untrue and yet those same priests accepted the miracles performed by Moses as real. The acts of Jesus today are acceptable and indeed vital signals as to the genuineness of Jesus to the priests and public of today. And yet, who would believe that those same acts were being performed by gifted people throughout the Earth today? Should such a person be discovered, there are some with eyes sufficiently opened as to be able to accept such acts as genuine but the vast majority of people would either ignore or deride such acts.

Those unable to accept that God has the right to confer the gifts of the spirit on those who have earned them are of course free to do as they choose. Often, they are embittered by charlatans and fraudulent mediums who have acted since time immemorial to defraud a gullible public. But, there are always those who are genuine and able to display the gifts from God and it is a pity to condemn the real

with the frauds. The genuine mediums of God's power are not concerned by acceptance or otherwise. They have their hearts and minds firmly on the Godhead and require no acclaim from the public nor from establishment to boost their egos. They perform their acts as they can and for whom they can and leave the rest of the world to accept or reject as they wish.

Such is the nature of life that, no doubt, a suitably famous and genuine medium acting in good faith today and yet being scorned will have his true worth recognised only long after his death to the Earth. The loss is not that of the miracle worker but it is that of those who reject him. They are not ready to have their eyes opened nor are their hearts ready to be quickened by the soul responding to the out flowing power of God and so they sleep, resting in the arms of Morpheus until such times as they can awaken to the realities of life.

Then, and only then, can they become students of the power of God themselves, for the purpose of the gifts of the spirit is to demonstrate to others that God is and that God's gifts are real and vital portrayals of the essence that flows through all mankind and will burst into life, invigorating and elevating him should he allow it so to do. The gifts have then served their purpose and will remain as a tribute to God as another soul awakens to follow the path, for, as previously stated, until all men can reach perfection, none can. All are one and one is all. It is the duty of each man to respond to the call of the soul and to follow that long trail towards God. In due course, the gifts of the spirit will be released into his custody in order that he may demonstrate to others that God is real and so the chain of vitality is carried forward ever and ever into the future.

That is the dream and ideal that each advanced soul works towards and, should it become reality, wars, strife, separatism, illness, and unhappiness would become things of the past instead of, as is at present the case, that these things are reality and miracles are considered to be things of the past. Never let it be lost to the sight of man that the power of God is ever trying to flow through man and will ultimately succeed. What a pity it is to shut it out when by acceptance does so much more become real that is better than that which exists today.

There is another aspect to the study of the development of the gifts of the spirit which must be considered. All too often it is presumed by lay people that anyone who professes to have special powers and can demonstrate them is in some way different from the ordinary individual, it is presumed that some special right to have access to magical formulae has been conferred to them, enabling those people to perform the acts which often are observed to be in contradiction of the norm that would be expected for all individuals and for all matter to conform.

One might question whether such a proposition would have a basis in fact. It is quite true that a person so enwrapped in the power of God as so as to have access to special powers is considered to be a special person and has, indeed, magical powers when compared to the abilities of a person still unfortunate to be engrossed in the illusions of an earthly experience. But, by the nature that applies to all mankind, all men are equal and all men have the latent abilities to

perform similar acts. Thus, it may be stated that the powers of a person enwrapped by the power of God and endowed with the gifts of the spirit would be special but that person himself would only be special in that he was a vehicle for such powers, almost implying that the person and the power relating through him were detached, one from the other.

Such is, in fact, the case. The power of God, wonderful though it is, can only manifest itself through beings and objects. Of itself, it can accomplish nothing and can only exist as a principle. When operating through any material thing, be it mineral, vegetable, or flesh, it veritably comes to life and is able to animate all of creation. However, creation has no life of its own, merely the vitalising spiritual power animating it that gives it the appearance of life. So, if that is true, then the powers of the spirit flowing through a developing soul and permitting him to achieve such wonders is not a function of him at all but he is merely a channel through which the power can flow to perform its miraculous function. The individual is relegated to the role of the alchemist stirring a magical potion, the potion containing the power, not the magician.

Similarly, should a person, animal, or object benefit from such an out flowing of power, is it that person benefitting or is it the spirit of God within that person that is the recipient of the out flowing power from another? Is it the spirit of God that receives the inflowing energy and is itself boosted so as to be able to affect, say, a cure in a sick person? It is normally considered that the spirit of God in a person is perfect and that, in some way, an individual can become sick by shutting himself off from the invading spirit power. This must surely be true and yet if it is so, then, by what token can a person be made to respond to the effulgent power being transmitted by a developing healer to heal that person?

In answer to that question and to all others relating to the power of God and its ability to be transmitted as a healing force, it is necessary to enter the realm of existence relative to the level upon which such action occurs. In the case of healing, action is normally taking place in the higher astral realms because it is often in those realms that illness becomes established. Such illness is often initiated by an inability of an individual to adapt to situations in which he considers he is being treated harshly or unfairly by others or has experienced some lack of love or material possession in the past. Many illnesses are instigated by emotions of that type and so discordant vibrations are set up in the relevant aura or body of light. Such discordant vibrations have the effect of stifling the flow of God's power to that individual and, by so doing, will stifle the human body's ability to regenerate itself correctly. So, illness is the result.

If a healer is brought into the presence of the sick person, he goes through the motions of performing a healing service and automatically the power of God acting within and through the healer senses the area of need by the patient and will commence the inflow of power into that region, manipulating matter in the relevant sphere with the desired effect of bringing harmony back into the affected aura. Should this be successful then a cure will be effected. Should the emotional content emanating from a person's personality defects be strong enough and

remain, then there will be no cure. The battle will be lost until such times as the sick one reduces the power of personality and allows the power of God to flow.

Those who would find inspiration through prayer and meditation are those who have already established a link between their inner and outer lives, their higher and lower bodies of light. Such people are able to draw upon energies flowing in a two-way direction causing vitality to be magnified in the ever-living worlds of light and reality. Those who have begun to achieve this process may draw encouragement and inspiration from the fact that this process may develop until each state is as real as the other. Then is an individual able to operate in both areas at once, a state akin to having one's feet on the ground and one's head in the clouds.

However, the term "clouds" has come to imply areas of unreality whereas the process that we describe is a process that leads one ever closer to reality. Therefore all students of life should be open to receive the first inklings of awareness that such process may occur in their lives and be ready to receive the heightened state and to give thanks to God that it has happened to them. Then can the condition become ever more firmly entrenched in the conscious and subconscious until it becomes automatic. The condition brings with it great happiness and fulfillment as energy, spiritual energy, flows into the conscious arena of life, sweeping out distrust, dismay, and doubt and replacing it with the God-like qualities mentioned in an earlier chapter of this book.

Were it possible to shorten the steps to God, the steps taken would need to embrace cognitive leaps of consciousness rather like climbing a staircase, but, unfortunately, it is not possible to take shortcuts to perfection and so it is necessary to achieve the steps mentioned here slowly, one at a time, until the old way of life is left behind as past realities pale into insignificance compared to the vivid new realities presented to the consciousness as greater realities become focused upon.

There are definite steps that one must take to realise these heightened states of reality and these steps are the ones that Jesus outlined in his sermon on the mount known to us as the Ten Commandments and as exemplified by his life. It is necessary for all students of perfection to embrace the dictates given into a pattern of reality that suppresses evil and base thoughts so that the void created by rejection of evil may be filled with love and beauty. Make no mistake. It is not possible to live a life that embraces vile and wilful concepts to act in any but a spiritual manner and still be endowed with the qualities under consideration. One must empty oneself prior to the receipt of blessings. The blessings can only fill the void created by rejection of base thoughts. They cannot be heaped on top of a personality already full. The student is therefore urged to study the teachings of Jesus because those teachings are valid statements from an enlightened one.

There have been other prophets from time to time who have received teachings from on high and have disseminated those teachings to the world. The original message contained the elements that the teachings of Jesus contained.

However, as is often the case, the message as received by the prophet may be distorted by that prophet's own emotions and therefore may not necessarily be a true account of the information imparted.

Jesus had no such problem as he himself was enlightened and was an originator of spiritual law as defined by those similarly enlightened as himself. The information he gave was from his soul and through his mind, therefore suffering no distortion in the telling. However, a great deal of time has passed since Jesus uttered those pearls of wisdom and much of the information attributed to Jesus today contained in the Bible is a shadow at best of the great truths uttered by the master and, at worst, a fabrication by people of less than good intent. However, the Sermon on the Mount contains purity and is in essence the intent that Jesus uttered.

Those commandments on their own, if followed and adhered to by any person, are sufficient to carry him into the arms of God. There are other truths and other statements which may be added to further assist progress but it is certain that the ten commandments are the thoughts of those who have trod the path, have reached perfection, and who have realised the principles that must be followed. There is no mention in those commandments of absolution from the result of evil deeds. There is no mention of forgiveness of sin by the ritual of confession. The commandments present a picture of absolute responsibility of the individual for his own actions and for his interrelationship with his brother man and his father God.

It is suggested that the student write out in his own hand the Ten Commandments and study and meditate upon them until a) he can recite them by heart, b) he absorbs their meaning into the fibre of his being. Remember that to kill not means to avoid any action that results in involvement or responsibility for the death of any person, animal, hope, or inspiration. How often do we sneer at the attempts of someone weaker than ourselves attempting to achieve success in pursuit of some aim? We kill their desire to achieve. We kill their confidence. Think on the meaning of "thou shalt not kill" and try to live a blame-free life.

Understand the deep concept of not stealing. We know that it is wrong to steal the possessions of another but do we steal other people's ideas? Do we steal the affections that one person is showing to another through jealousy? Do we steal the hopes and loves, the ideas and plans of another in order to make ourselves appear big in the eyes of the world and in our own eyes? How often do we bear false witness by distorting the truth, by discussing the shortcomings of another with a friend or colleague?

We could go on and examine each of the commandments in turn but sufficient has been said to provide illumination for the student. It is more beneficial for one to make one's own interpretation of the commandments and then to resolve to live by them.

Failure is certain initially. If one could live according to the teachings of Jesus without ever putting a foot wrong, one would be on a par with the master. Therefore, it is inevitable that one will stumble from time to time. Failure should not be regarded as damaging. Correct one's thinking where possible. Resolve not to commit that error again and face the world with expectancy to achieve success. Gradually, the old ways will disappear and the new, God-like, ways will take over. As this state is achieved, so one will come to realise ever deeper meanings of the commandments and find ever greater areas for self-improvement. The result of achieving measures of success will be a greater unfolding of the gifts of the spirit, greater happiness and greater awareness of the oneness of all life.

Beware of deceiving oneself. It is very easy to believe that one is acting in a godly fashion through the unfortunate practice of not examining one's true motives. Therefore, a way of life must be established that a) seeks guidance from God, b) permits contemplation and the opening of the soul to divine influence, and c) gives benediction to God for the help received. It is suggested that morning prayer is practiced to establish a link with the divine soul each day, that time is set aside each day to examine the actions taken during that day, and that evening prayer giving thanks to God is practiced. The divine souls that guide man incarnate on Earth will influence the individual to conduct his life of prayer in the manner most likely to bring success and so, gradually, a pattern of life will be set up that enables the individual to ride the highway to God.

To think in terms of right and wrong, of good and bad, of God and devil is to simplify reality to the point where any meaningful discussion would be fruitless. All life is complex. Most subjects and experiences relating to them are complex. There is seldom any situation relating to any matter where the situation may be regarded as black and white. Therefore, it is impossible to describe situations relating to life in simplistic terms and expect those statements to bear the hallmark of purity in truth. Any adamant statement relating to any event or situation should be regarded with suspicion as there are always extenuating circumstances.

Even if all the known facts relating to a matter under consideration are known, evaluated, and discounted, one should be aware that the situation under consideration is only being viewed with limited experience. There are always areas of life beyond the field in which one operates and, therefore, there are areas of reality about which one can have no knowledge, thus preventing a true evaluation of the situation to be made. So, it is impossible to be positive that assurances can be made concerning the reliability of statements made by any living soul. For that reason alone, it is wise to disregard dogma.

However, it is necessary to have some guidelines to follow in order to live one's life to relate experiences into logical patterns of thinking and, certainly, history is not short of adages and commands, statements and implorations, rules and regulations given for the benefit, or otherwise, of man. Jesus himself is credited with many utterances that go unqualified as to how one should behave in given

situations. Thus, it is that we have statute books of mighty size and weight regulating every aspect of behaviour in our so-called civilised world.

If account is taken of the animal and plant kingdom, regard seems to be paid to certain modes of behaviour and patterns of events seem to follow given rules. Who could argue that we are better off because of explicit regulations curbing the worst excesses of those who would benefit from cheating and taking advantage of their fellow man? We consider rules, implicit and explicit, are necessary adjunct to the term "civilisation".

As is so often the case, we appear to have a duality, a dilemma. On one hand we have life on Earth, governed by countless statements of explicit intent which we term regulations and laws and, on the other hand, the statement that no one is ever in a position to give, with wisdom, those laws. The dilemma hinges upon the word "wisdom". Wisdom is the most important attribute gained by any living soul and, like most attributes, it is in part a gift of the spirit. It is considered to be not entirely a gift of the spirit because it has to be earned through much effort. However, it can be gained by all men when they are ready to assume the mantle and is barred from all those who have not acquired the spiritual and intellectual growth.

Those who would aspire to be wise would not find it in any book. Wisdom is not knowledge. It is not the gift of any king, government, or university, nor is it to be gained from ascetic acts like fasting and mutilation of the body. Wisdom is found in the degree that the soul directs to the lower bodies of light of man the power of God lying dormant and awaiting the dawn of life. It is soul growth. Man is a twofold creature. He has lower and upper bodies. His lower vehicles are in touch with the experiences of Earth and have a necessary function up to a point. The upper bodies remain unnourished and somnolent until awakened by the call of the soul and the call of the lower vehicles seeking nourishment from the sweet power of God.

As the soul directs the power of God into those higher vehicles, so they glow with vibrancy and are able, in turn, to nourish and elevate the period of the lower vehicles. The result is a growth towards God and the beginning of wisdom. A wise person may be considered to have achieved a balance between Heaven and Earth. This definition may suggest to the student that many of the individuals who have achieved honour and high rank, power, and fortune throughout the annals of time would, by their actions, be regarded distinctly lacking in wisdom. Others there are, the gentle people seldom heard of who would fit the description.

If a wise person can be located, the student would do well to listen to his teachings. They would be of peace, of love, of understanding. They would not be words of war, self-seeking, and fiscal advantage. Wise people there are on Earth, or close to it. They are not to be found by Earthly means however. They do not advertise, they seldom lecture in public places, and they do not boast of their attributes. The student seeking a wise teacher must follow in the footsteps of all

students of the mysteries of life before him and pray to God for help, live a life as blame-free as possible, and, eventually, when the student is ready, the master will appear.

That master may be incarnate or he may be discarnate. It makes no difference. Wise people have no limitations placed upon them of time, distance, or language. The student, when accepted by the master, will become aware of the power and greatness that accompany wise ones and will be taught of the mysteries of life. He will also be taught of the limitations that the student is subject to, limitations implicit as a result of the student's own soul development. Then he will realise that the laws forced on man by man are indeed pathetic outside of the limitations that they impose, for, all laws by their nature are restrictive and, as the student himself begins to acquire wisdom, so the limitations and restrictions, man-made and natural, apply less and less.

Laws there must be or else chaos would ensue amongst those whose souls sleep. Directives are necessary for those who are blind. Signs are required for those who are lost. Unfortunately, commensurate with regulations comes punishment for transgressors and with that comes judgement. Then we are back in the old trap of having to judge the actions of others, when we ourselves are not blameless, and inflicting harm on those found guilty. Any person caught in the trap of having to live by those conditions would find it virtually impossible to achieve soul growth.

At the same time that a judge compares the action of a supposed miscreant to a set of rules created by man, he is automatically limiting the possibility, the reality, of an infinite set of situations and variants to that rule which exist outside of the experience of the judge or the lawmakers. Jesus was said to have been judged by Pontius Pilate. For that very reason, he tried to suggest to Pilate that rules applicable to that place and age were only a tiny part of the laws of God and it is God's laws that man should obey as does, without question, every other aspect of life, be it animal, vegetable, or mineral.

Mankind alone sets rules because mankind alone requires to break God's laws. So, we suggest that the instructions for life given by Jesus in the Bible are in line with the laws of God and it behoves all people to follow them. Whether they coincide with the laws of man is not the concern of the student, just as Jesus did not concern himself with the laws of the Hebrews or the Romans. Jesus was crucified rather than admit to any limitations of God's laws and, should it be necessary, the student must be prepared to suffer a similar fate.

The student, once he realises the truth of God's laws, cannot find truth in man's laws and to deny God's laws would be to lie before God. Lying is a sin and, in a wise man, death is preferable to sin for sin brings death to the soul. Physical death is inevitable anyway sooner or later but soul growth is all that matters. It is unwise for anybody to retard soul growth. The wise cannot be unwise. Therefore, crucifixion is better than sin.

It is recommended that the student reflect on these words. They do not suggest that lawlessness is permitted in any degree. Indeed, the opposite is implied. The laws of God require absolute obedience by the student and the laws of God do not permit any act that would be considered antisocial. However, it is suggested that, like Jesus, we judge not the actions of others nor should we be involved in decision-making in acts that restrict the soul growth of others. The student should seek employment in areas where he is not placed in the position of harming others through word or deed and should regulate his social life so as to be at peace with himself, with all life, and so may allow his soul to expand, bringing wisdom into his life.