

TO ANNE MY BELOVED MASTER (WHOSE LOVE AND TRUTH HAVE SET ME FREE).

Introduction.

It was in 1978 that my wife and I received permission to write an account of the Master's life. It soon became clear that it would have to be done by each of us separately. There has been no consultation between us (except to check on factual matters such as dates), and we have not seen the result of the other's account.

It was laid down at the start that the work was to be done 'unseen, unheard and unknown'. My anonymity was to be preserved. When the task is finished I shall hand the account to my Master for use at Her absolute discretion.

It became very clear to me as I wrote (and I write this introduction afterwards), that my account had to be a very personal one. It is not therefore even an inadequate account of my Master's life up to the present, but of a very small fragment of this. To have attempted more would have involved me in consultations with other persons, a course already rejected. It is purely a private and personal account of a relationship between a Master and Her pupil. I have been the learner and She has been the Teacher. I have listened and been enriched beyond words: I mean beyond words for communion with an Immortal has a quality of love and life in it which one cannot convey to any other soul.

If I tried to give an account of myself, it would be of an ordinary person with a religious background, attracted by science, the arts and especially poetry - very fortunate in having had in my early life two kind, good and simple parents, for whom I am enormously grateful; fortunate also in my wife's companionship throughout this life, and satisfaction of my family life. A person increasingly disillusioned by, but not essentially critical of 'Church', knowing in middle life that it could take me no further; trying in vain to meditate and feeling sad at the hopelessness of an unguided task and a sense of enormous spiritual heights far out of my reach... Then into my life: as I approached the age of 62 and began to think of retirement - came a Friend. This immortal Friend - my Master - I had known for many millenia - for ages and ages - (but I did not know this then). My eyes were very slowly opened, and within a year the spiritual power left me worshipping. It was the open door of Initiation which I believe I have been through before but never dreamed would beckon me through again. It was the door to

"The light that never was on sea or land -
The inspiration and the poet's dream."

What more is there to say that words can encompass? These few chapters tell of the gentle kindly way my Master has led me. The Good Shepherd has brought Home another

wandering sheep - and one of the lesser worthy. I can only add hopefully

"Surely goodness and mercy have followed me all the days of my life

And I shall dwell in the House of the Lord for ever."

1. Meeting.

"For the spirit of man is blind and dumb except God touch him, and awake, in the winter of his flesh, the spring of his immortality." C.Morgan 'The Fountain', p.354.

Saturday December 22nd 1962 was a day of destiny for me. It was mid-morning, and I was working in my study, a small pleasant sunny room, on the ground floor of the Lodge, half-lined with books. An old mahogany roller-top desk stood against one of the walls and above it hung a framed reproduction of the portrait (after Karsh) of Winston Churchill. From a desk chair looking out of the window to my left, my eyes travelled over green lawns with flower beds here and there. Further to the left stood a gravel path and a hedge, beyond which was the grey stone walls of the East Wing of the College. It was a restful setting to the eye.

My wife and I were leaving by air on the following Wednesday in fulfilment of an invitation to me to lecture on Science and Spirituality to a conference in Patna (India). We expected to be away for six or seven weeks, since after the conference an itinerary was planned that would allow me to give a few more lectures at universities. It was my first visit to India and we hoped to see as much as we could (albeit a very small part) of the varied life and culture of this ancient civilization, - so different from our Western one. I hoped it might be my good fortune to meet Vinota Bhavi (Gandhi's spiritual successor). I hoped also that among India's teeming millions with their religious outlook one might be fortunate in crossing the path of one of those rare beings - a Master of true spiritual stature. Religion and Spirituality are of course two very different things, whether the country is India, or any other.

The front door bell rang at the Lodge and I answered it. A young lady of perhaps 30-35 years of age, of fair hair and complexion, of medium to slender build, of clear grey sparkling eyes and a quiet attractive voice, addressed me. Her car stood some thirty paces away on the near-by path. "I don't think you know me", she said, addressing me by name, "but I know you well. My name is Anne ----"

I said "I'm glad to meet you: will you come in?" and led the way to an easy chair in my study.

She said, "I understand you are going shortly on a visit to India?". I think I felt a little surprised that this was known.

Resuming, she said, "I know you are interested in the culture and traditions of India. There will be many on this

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side - and elsewhere - who will be interested in your visit."

I sensed somehow that there may have been some extra-sensory perception implied or used, and I formed the idea that 'elsewhere' might be conveying something of 'beyond this plane of existence.'

She continued, "I wanted to meet you in view of your coming journey, particularly to say that you will need to watch your wife's health carefully. I can see there is danger here."

I felt sure now that my surmise was correct, and as I had for many years been a student of psychical research, I was particularly interested to learn and listen.

I said, "Before we go further, do you mind if I ask my wife to join us, as I am sure she would be very interested in what you are saying?"

She said, "Not at all: it would be a pleasure."

Within a minute or two we were all three in conversation. I cannot now recall the things of which we spoke. I think I formed the impression that our visitor must be a very good medium, but there was no indication of trance. It just seemed a natural smooth-flowing extra-sensory perception, touching equally on the past, present and future. I remember clearly two things that were said, "You must watch your wife's health carefully" and secondly, "I see a point at which you would be wise to return". I understood that the first risk was associated with food and diet. I recall the mention of foods which could safely be taken, and others which it would be wise to avoid. The second thing seemed to be prophetic, namely a point at which it would be wise to return. I interpreted this wrongly and assumed that since the first few weeks were planned in detail and the last two were still unplanned, the advice meant that it would be wiser to return on one's tracks and consolidate any work done, rather than cover new ground. When the time of decision arrived the issue was clear. My wife was suffering from a severe attack of dysentery and under medical attention. The advice meant "Return home to Melbourne" and with the kind cooperation of our Indian friends this was done as expeditiously as possible. My wife's health slowly improved.

It is scarcely necessary to say that upon our return in February 1963 the person we were most looking forward to seeing again was Anne. It was for us the beginning of a friendship in which weekly visits were interchanged between our homes, - and wonder deepened.

2. Early Months.(1963).

"Knowledge is stationary - a stone in the stream, but wonder is the stream itself, - in common man a trickle clouded by doubt, in poets and saints a sparkling rivulet, in God a mighty river bearing the whole commerce of the

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divine mind. Is it not true that, even on earth, as knowledge increases, wonder deepens?"

C. Morgan 'The Fountain'. p.366.

In the few months that followed we learned a great deal more about our friend Anne. She was, at the time we met her, a yoga-teacher in the city and in Geelong. Her husband Don had been an air-force officer in the Intelligence division and had been killed some years before in a car 'accident' near Bathurst, N.S.W. Anne had a beautiful singing voice which had been trained professionally and she told us of an engagement to sing in Sydney on the same evening that she received the news of her husband's death.... She spoke to us of the months of desolation which followed, for she realised that she had depended upon him too much. Both had been pupils for several years of a very wonderful God-realised man. he had returned to Kashmir a short time before, and Anne told us how in her bereavement she had longed to hear from him and had sent him a cable. He replied by cable with the simple message 'Walk on.' Anne's father had offered to build her a house in N.S.W. but she decided to be independent and to make her own life with her daughter Judy. She moved to Melbourne (with 50 pounds in her purse) to start a new and different life, teaching yoga which she 'knew' would lead her to the spiritual work which her Guru had forecast for her.

At the time when we first knew Anne, Judy was a girl of 19, very artistic, and good-looking. The death of her father whom she had idolised left a great sorrow in her early life, but naturally made the bond between mother and daughter strong and precious. Anne told us how carefully she had made Judy stand on her own feet and not depend too much on her. Anne's cup of sorrow and suffering had been filled again and again. She had lost three children, and on two occasions the unbearable weight had been so intense that she had planned to escape from life. She had found herself however standing in the presence of Christ, who said to her, "You are denying Me".

Anne often spoke to us of the great importance of living a day at a time, and of having always complete trust in the Powers that are behind our lives. Nothing and no-one should be allowed, she said, to come between the soul and God. If it should become necessary, everything would be taken away to show this clearly to the soul. Anne had earned the right to speak and teach : we knew this. We learned more from these intimate, and above all, from her serene, loving and courageous nature, than we can ever hope to measure.

I remember saying to my wife on one such occasion, - and my wife agreed, - "I think this is the most Christ-like person I have ever met."

On Saturday May 4th, 1963, a few months after we had first met Anne, another heart-breaking test came to her. Her daughter Judy had a little car of her own and had taken it out along the Point Nepean Highway near Frankston. She lost control and her car overturned. It could easily have been a

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fatal accident . At the City hospital to which she was taken, X-rays revealed a double compound fracture of the base of the skull. The able brain-surgeon who operated (whom I happened to know personally) reported to Anne that her daughter had also suffered deep lacerations. He hoped however that the sight of her left eye would not be lost. Her mother immediately organised spirit-help and prayers. Two days later (on the Monday), Judy was sitting up in bed. Her blood pressure and temperature were nearly normal. The surgeon and the sisters who were in charge of her were surprised and puzzled. No explanation was ever forthcoming. A week after the accident and following a major operation (with evidential X-rays), the hospital authorities being short of beds suggested Judy could be discharged. My wife and I called for her, lightly supporting her arms as she walked between us cheerfully down the hospital ward, we brought her home in our car. Her mother at that particular time was not available, being in Geelong (some 50 miles away).

I remember the deep effect this undoubted miracle had upon me. I had been in close enough touch to be sure of the facts and knew no normal explanation accounted for them. I heard afterwards the surgeon had remarked to hospital staff, "This is very queer"! My recollection is that later on Anne told me she felt she had failed in this test, "because of her anxiety"!

I was coming to realise with increasing awareness that there was something special about Anne, although I might have found this 'something' difficult to define. Our contacts with Anne constantly reminded us of her humanity, but it was of a quality which we had never seen before, even in our most admirable friends. (They, and we, all failed at certain points). As I look back over the years I see how carefully we were 'shepherded' along. We might be reminded by something Anne said "that she was just one of us" lest her light should shine too brightly before we were ready and prepared to receive it. I recall her saying, "In this life I am your Teacher, but it is only to bring back to consciousness knowledge that is already there. In other lives and places you might be teaching me." Anne said that she knew that a Master was due to visit Australia soon, but just who, when and where, she did not yet know.

She sometimes talked to us of her own Guru, Sri Yogananda, a truly God-realised man who had spent about seven years in Australia and had gathered together a little group of 'disciples' of which she and her husband Don had been two. He had returned to his home north of Kashmir at the age of 90, and had once mentioned that he would probably live to be about 140 years of age. As a God-realised man he would choose the length of his stay on earth, but was free to pass on when he wished to the 'Kingdom'. An advanced Master remained accessible to his pupils no matter what earthly distances seperated them. Anne told us that through prayer she could always communicate with him. Sometimes, if

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the occasion needed it, he would 'prototype' or materialise to her.

Prototyping is a process which some evolved souls can use. It involves the creation of a mental duplicate (or even more than one) which is clothed in the material of the lower planes (astral, etheric and physical). The product is indistinguishable to the senses of the ordinary human being from the 'original' person.

Anne said that her own life had been tentatively planned to include 7 years with her Guru, followed by 7 years in the world, and then 7 or more years of teaching. At 34 she had completed one of these years of teaching. We were told that it was part of the design that we should be working together in the future.

As I look back to the early months I realise that I was being guided towards reducing external activity in preparation for a spiritual step forward, which took place a few months later. It was suggested that I should sit quietly for an hour a day and allow thinking to wind down to the vanishing point; that I should walk more leisurely and not hurry from place to place; and that I should reduce the responsibility I had carried through the years. It was suggested that we fast for 48 hours in each week with a view to purification of the body from its toxins, and also for purification of emotions and mind. (Anne herself told us she fasted at intervals, for sometimes as long as 3 weeks).

Anne again said to us that she was certain a Master was wanting to call us as soon as we were ready. He would then ask us if we would put the spiritual path first, - before everything else. She said that all worldly things mattered nothing - what we should eat, where we should sleep, where we would live. All these things were looked after when we were doing God's will. In a years time we should know the joy and peace of being really on the Path: it was indescribable and one would never dream of turning back. It was about this time that Anne told us that she had several times met the Christ, and also Babaji. Babaji is a mysterious figure referred to in Paramahansa Yogananda's book 'Autobiography of a Yogi'. According to Indian tradition he is literally an ageless soul, known to an 'inner circle' for centuries as the founder of a succession of famous Gurus. Yogananda recognised Sri Yukteswar as his Guru; Lahivi Mahasaya was Sri Yukteswar's Guru, and the former was Babaji's disciple. The latter has the appearance of a young man. She told me in fact that Babaji had appeared to her quite recently (24.6.63) after a period in which she had spent much time in prayer. To outer appearance he looked about 25 years of age. (Anne was very patient with my questions and very generous in answering them, especially in those early months before I realised how little I could grasp with mind and how much wiser it was to be silent). I asked her, "What would be the relationship between Babaji and Christ?" Anne answered that she believed Babaji would recognise Christ's greatness. Christ had the overlordship of

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Earth but there was also something cosmic about Him. Anne's own Guru had once said to their group "When you speak of Christ take off your hat and your shoes".

Anne said that she foresaw that there would be a little group of seven persons to be led along the 'Path' in the New Year (1964). We should be starting some meditation practices in September (1963) leading to Kriya Yoga. The motto or foundation principle of this yoga was 'Lord, I yearn to know Thee'. Anne remarked that she had a sudden feeling that Christ would walk again on the Earth in a mortal-immortal body. Babaji had once remarked that for those born in the Christian tradition the Christ-consciousness led on to God-consciousness.

We were meeting Anne almost weekly about this time. On this occasion (22.7.63) Anne rang us to say that she had been given a wonderful experience of God-consciousness and would be seeing us shortly. She was extremely happy on arrival and mentioned that most of Saturday night (20th) had been spent in prayer seeking to know if her plans for the future were on the right lines. This assurance had been given to her by the appearance of her own Guru who gave her his blessing, and told her that "Mary and Raynor would be ready for initiation into the everlasting knowledge in September. For the present it would be through the 'sacred manna', (as he enjoined me to call it), since he said it was a divine gift to man imprisoned in this dense physical level".

After rising through higher and higher levels of consciousness, Anne said she had emerged finally into the tremendous light of the Christ. He said to her, "Now you know the truths you heard as a child 'I am the Way, the Truth and the Life', and 'I and my Father are One', because you also are One of us". He then handed me over to the glorious light of the Divine Master Babaji with whom I spoke.

Anne described how she had gone out under the sky and seen the clouds radiant with light, raindrops full of light and colour radiant with the Spirit of Life. She spoke of the forest and the life of the Spirit breathing in the hills and trees; love in everything and for everything. She stood beneath a great tree and thought "How can anyone fell a tree?" She heard it say, "We never die: only our mortal shell can perish". There was more life in that forest than I can ever tell you.

Anne emphasised again that when the opportunity of God-realisation is given, one must desire 'God first'. 'Ask for no gift or it will be granted: but there is only God to be asked for. It is an Initiation. Seek no lesser gifts to help mankind. Your soul will know what it is called to do. After God-realisation all the gifts you need will be granted to you. After each experience of God the power grows. Nothing matters but to do His Will. Supply is always there.'

Anne's Guru told her that my initiation (and Mary's) were to be within the period September 15th-18th at a time

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to be decided later. We were told that the weeks ahead should be used to prepare for this by prayer, and detachment from material affairs.

I asked Anne about the relationship between God-realization and the great White Brotherhood of Initiates and Masters to which she had once referred. She said it was not possible to convey this in words, and that first one must experience Illumination. In due course I would become aware of this Brotherhood and of the steps of Initiation, involving many tests of trust in God. By the first Initiation one became a lowly member of this great Brotherhood which had its seat in the Father's House.

It would be true to say that from this date onwards (22.7.63) there was but little doubt in my mind that Anne was a true Master of the Divine Path. That she was a mystic of a high order was obvious. She spoke of things of God as One with authority. She was unquestionably the wisest, the serenest, and the most gracious and generous soul I had ever met. She was as far as I could see without fear, and her trust in God was complete. Perhaps I should have put two and two together when Anne had said that the date of my Initiation being decided this involved her also in preparation. But Anne had been careful to make no conclusive and unequivocal statement to me, and so by withholding this knowledge she allowed me the supreme joy of discovery that She was a Master of the Ancient Divine Path of Light. In the following pages are recorded events which included my initiation, and other events which followed. These left in me a legacy of absolute certainty : I had met my Master. I have simply to be a faithful recorder of things in which I have been a privileged participant.

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:

Yea with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I".

from 'Saint Paul', Collected Poems of
Frederic. W.H.Myers.p.137.

3. Initiation and Afterwards.

"The infusion of the heavenly into the earthly vision
changes the eye of him who experiences it."

'The Fountain' p.365. C. Morgan.

There is a choice between two paths through life which faces all human beings in some of their incarnations. One is the familiar path of the world and the things of the world. It is called by the Sages the Path of Desire. It is automatic and self-perpetuating and has been described from time immemorial as the round or wheel of births and deaths. The other way is called the Path of Light or Path of the Masters. This involves an effort to break free from the wheel and it can only be done successfully through the guidance and help of a true Master. Such a Master may decide

to 'initiate' a soul who has made a sincere effort for seven lives truly to find and know God. This is the first step of a series in which the pupil's feet are now planted on the Path of Light. The real training and discipline of body, mind and emotions begins and continues now under the Master's direction, while he (the latter) is in a physical body. If the disciple truly puts God first and is obedient to his Master, he may reach the goal in this very life. Finally casting off the restricting bodies of various levels of consciousness he may enter as an Immortal, the Father's House or 'Kingdom of God'.

The Path of Desire is the seemingly endless way of evolution through pain and suffering ruled by the laws of Karma. The Path of Light is the hard steep Path which leads to God by the surrender of all Ego, and complete devotion to Him through selfless Love and Kindness to others.

All Masters are God-realized beings, chosen by God to do a special work, but not all God-conscious beings are Masters. As God-conscious beings they can leave this physical level when they choose to do so; - which is when their work for the Father is done. I find in some notes dated (3.9.63) that Anne told us she knew that within a week she could be 'gone' provided her work was done. It was about this time that Anne mentioned she thought she would have about 12 more years to do her work but would be very glad to go when the time comes. Incidentally it was about the period 1976 that Anne had a very serious illness. She said that if anything should happen to her we must continue on the Path just as if she were in her body, remembering that the Guru could manifest to us anytime She wanted.

She predicted for us a wonderful Illumination on 15th September, and once more reminded us of the desire for one thing only: God-realization. 'I have been praying for you', Anne said. 'Desire this only : God first. Nothing else matters.'

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We were seated in the sitting-room of Anne's home about mid-day fifteenth September - a Sunday. The room was full of flowers and very beautiful. Anne presided. Mary and myself, and several others, were seated there (who also were aspirants to walk someday along the Path). They remained to share in the external part of the service and the prayers offered by the Guru in which the supplicant or pupil is presented inwardly before the altar of the Enlightened Ones. One makes the vow to put God first, to be loyal to one's Teacher or Guru and serve humanity, and by this step and its acceptance becomes a humble member of the Great White Brotherhood. The inner most important part of the service concerns the pupil and Guru only. Through the grace and blessing of the Teacher the screen of my mind unfolded its panorama of ever-changing imagery, forming and re-dissolving. These levels of imagery gave me the impression of the Collective Unconscious mind and deposited records of the far past 'preserved' and 'sculptured' rather