

LIFE AND TEACHING OF THE  
MASTERS OF THE FAR EAST

BY BAIRD T. SPALDING

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## THE LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST

by BAIRD T. SPALDING

Baird T. Spalding, whose name became legend in metaphysical and truth circles during the first half of the 20th century, played an important part in introducing to the Western world the knowledge that there are Masters, or Elder Brothers, who are assisting and guiding the destiny of mankind. The countless numbers of letters that have come in through the years, from all over the world, bear testimony of the tremendous help received from the message in these books.

*Partial listing of the contents of the five volumes:*

Volume I: Introduction of the Master Emil—Visit to the "Temple of Silence"—Astral projection—Walking on Water—Visit to the Healing Temple—Emil talks about America—The Snowmen of the Himalayas—New Light on the teachings of Jesus.

Volume II: *Visit to the Temple of the Great Tau Cross—Visit with the Master Jesus—Jesus discusses the nature of hell; the nature of God—The Mystery of thought vibrations—Jesus feeds the multitude—An account of a healing experience—Jesus and Buddha visit the group.*

Volume III: One of the masters speaks of the Christ consciousness—The nature of cosmic energy—The creation of the planets and the worlds—The trip to Lhasa—Visit at the Temple Pora-tat-sanga—Explaining the mystery of levitation—A doubter becomes convinced of the existence of Jesus.

Volume IV: This material was first presented as "The India Tour Lessons." Each chapter has text for study, as well as guides to teachers for developing and interpreting the material. Among subjects covered: The White Brotherhood—The One Mind—Basis of coming social reorganization—Prana.

Volume V: Material taken from lectures given by Mr. Spalding in California during the last two years of his life. There is also a brief biographical sketch. Partial contents: Camera of past events—Is there a God—The divine pattern—The reality—Mastery over death—The law of supply.

Each of the 5 volumes has approximately 175 pages.

#### PUBLISHER'S NOTE

*Both Mr. Spalding and Mr. DeVorss (who knew Mr. Spalding personally) died in the 1950's. The people who were associated with Mr. Spalding on the tour have also passed on. We are therefore without contact with anyone who has firsthand knowledge of the work, and the books themselves are now the only source of information. To our knowledge, there is no map available of the tour, and we know of no photographs. We have tried at various times to locate additional records, as well as camera information, but without success. We sincerely regret that we have no additional information to offer.*

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#### FOREWORD

**I**N PRESENTING *The Life and Teaching of the Masters of the Far East* I wish to state that I was one of a research party of eleven persons that visited the Far East in 1894.

During our stay—three and a half years—we contacted the Great Masters of the Himalayas, who aided us in the translation of the records, which was of great assistance in our research work. They permitted us to enter into their lives intimately and we were thus able to see the actual working of the great Law as demonstrated by them. We call them Masters, which is merely our name for them. One living the life described herein is entitled to reverence and consideration as a Master.

Records and manuscripts—our actual experience with the Masters—were preserved. Personally, at that time, I thought the world was not ready for this message. I was an independent member of the research party and I am now publishing my notes under the title *Life and Teaching of the Masters of the Far East*, with the thought that the reader may accept or reject, as he wishes.

This book, which will be followed by others of the Sun series, gives the first year's experience of the expedition in relation to the Masters. It includes their teaching, which was taken by us stenographically at the time, with their permission and approved by them.

The Masters accept that Buddha represents the Way to Enlightenment, but they clearly set forth that Christ IS Enlightenment, or a state of consciousness for which we are all seeking—the Christ light of every individual; therefore, the light of every child that is born into the world.

(Signed) Baird T. Spalding

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through death are obliged to be reincarnated in order to return to earth with a body. This body was given to us as a spiritual, perfect body and we must so see and keep the body in order to retain it. Those who have left the body and have gone on in spirit now realize that they must again take up a body and go on and perfect it."

It was arranged, before leaving the table that evening, that the party should divide into five groups, each group in charge of one of the five that had appeared in the room and taken dinner with us. This would enable us to cover a larger field and would greatly facilitate our work; and at the same time it would enable us to verify such things as traveling in the invisible and thought transference. This plan would give us at least two of our men in each party and one of the five as leader. We would be quite widely separated, yet we were to keep in touch through those who were so greatly befriending us and giving us every opportunity to prove their work.

VOLUME 1,

CHAPTER XII

THE next day all details were arranged and three of our party, including myself, were to accompany Emil and Jast. The morning following found each party with its guide and attendants all ready to depart in different directions, with the understanding that we should carefully observe and record all that occurred, and should meet sixty days later at Emil's home in the village just spoken of, two hundred miles distant. We were to keep in communication with each other through our friends. This was accomplished each evening by these friends conversing with each other or traveling back and forth from party to party. If we wished to communicate with our Chief or with any other member of our party, all we need do was to give our message to our friends and in an incredibly short time, we would have the answer. In giving these messages, each would write them out in full and note the time to the minute on each message; then when the answer came we would do the same. When we came together again, we compared notes and found that all notes corresponded. Aside from this our friends would travel from one camp to another and converse with us. We kept accurate records of these appearances and disappearances; also we noted the time, the place, and the conversations and all checked fully when we compared notes later.

At times after this we were widely separated; one party would be in Persia, one in China, one in Tibet, one in Mongolia, and one in India, always accompanied by our friends. At times they traveled in the invisible, as we called it, distances as great as one

thousand miles and kept us informed as to the happenings and progress in each camp.

The destination of the party to which I was assigned proved to be a small village to the southwest, located on an elevated plateau well up in the foothills of the Himalayas and about eighty miles from our starting point. We did not take any provisions for the trip but we were amply provided for at all times and had very comfortable quarters. We arrived at our destination early in the afternoon of the fifth day, were greeted by a delegation of villagers, and shown to comfortable quarters.

We noted that the villagers treated Emil and Jast with the utmost reverence. We were told that Emil had never visited the village but that Jast had been there before. The occasion of his first visit was in response to a call for help to rescue three villagers from the fierce snow-men that inhabit some of the wildest parts of the Himalayas. This present visit was in response to a similar call and also to minister to the sick who could not leave the village. These so-called snow-men are outcasts and renegades who have lived in the snow and ice regions of the mountains until they have developed a tribe that is able to live in the mountain fastnesses without contact with any form of civilization. Though not numerous, they are very fierce and warlike and, at times, capture and torture those who are unfortunate enough to fall into their hands. It proved that four of the villagers had been captured by these wild snowmen. The villagers, being at their wits' end to know what to do, had sent out a messenger to get in touch with Jast and he had come to the rescue, bringing Emil and us along.

Of course we were all excited, thinking we were to get sight of these wild people, whom we had heard of but supposed did not exist. We at first believed that

a rescue party would be organized and we would be allowed to join, but these hopes were shattered when Emil announced that he and Jast would go alone and that they would go immediately.

In a few moments they disappeared and did not return until the second evening, with the four captives, who told weird tales of their adventures and of the strange people that had captured them. It seems that these strange snow-people go entirely naked, that their bodies have become covered with hair like that of a wild animal, and that they can withstand the intense cold of the mountain altitudes. They are said to move over the ground very swiftly; in fact, it is claimed that they are able to pursue and capture the wild animals that live in the region that they inhabit. These wild people call the Masters, "The Men from the Sun," and when the Masters go among them for the prisoners they do not resist. We were also told that the Masters had made a number of attempts to reach these wild people but these attempts had come to naught because of the fear in which the people held them. It is said that if the Masters do go among them, the snow-men will not eat or sleep, but stay in the open night and day, so great is their fear. These people have lost all contact with civilization, even forgetting that they had ever contacted other races or that they are the descendants from them, so far have they separated themselves from others.

We were able to get Emil and Jast to say but little about this strange wild tribe, nor could we influence them to take us to them. When we questioned, the only comment was, "They are God's children, the same as we are, only they have lived so long in hatred and fear of their fellow-men and they have so developed the hatred and fear faculty that they have isolated themselves from their fellow-men to such an

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extent that they have completely forgotten they are descendants of the human family, and think themselves the wild creatures they appear to be. They have gone on in this way until they have even lost the instinct of the wild creatures, for the wild creature knows by instinct when a human being loves it and it will respond to that love. All we can say is that man brings forth that which he gazes upon and separates himself from God and man, and in this way he can go lower than the animal. It would serve no purpose to take you among them. It would, instead, harm those people. We are in hopes some day to find some one among them who will be receptive to our teaching and in this way reach them all."

We were told that if we wished to make the attempt to see these strange people on our own initiative, we were at liberty to do so; that the Masters could no doubt protect us from any harm and, if we should be taken prisoners, they could in all probability secure our release.

We found that evening we were scheduled to leave the next day for a very ancient temple about thirty-five miles from the village where we were then stopping. My two companions decided they would forego seeing the temple and try to get a closer view of the wild men. They attempted to influence two of the villagers to go with them, but in this they met flat refusal, for none of the villagers would leave the village so long as they thought the wild men were around. My friends decided to attempt it alone so, after receiving instructions from Emil and Jast as to the trail and general direction, they strapped on their side-arms and made ready to start. Before they left, Emil and Jast had exacted a promise from them that they would shoot to kill only as a last resort. They may shoot to frighten as much as they pleased

but they must give their word that if they killed it would be the last extremity.

I was surprised that we had even a 45 Colt with us as we had not carried firearms about us. I had discarded mine long ago and did not know where they were. It so happened that one of the coolies that helped to look after our wants had put two pistols in the luggage and they had not been removed.

sleep and had dreamed this, but I gradually awoke to the realization of it all and the real meaning of it began to dawn upon my consciousness. We found a shady place on the bank of the stream, ate our lunch and rested for an hour, then went on to the village.

VOLUME 1 . CHAPTER XIV

**T**HIS village proved very interesting as there are certain well-preserved records that, translated, appear to be conclusive evidence that John the Baptist resided in the village for about five years. We were afterwards to see records and have them translated which seemed to prove conclusively that he resided in this country for about twelve years. We were later on shown records that would seem to prove that John the Baptist sojourned with these people through Tibet, China, Persia, and India for about twenty years. In fact we felt that we were about to follow almost the same route he followed by the records left and preserved. These were of such interest that we returned to the different villages and made an extensive search and found, by comparing the data thus obtained, we could compile quite an accurate map of his travels while with these people. At times these happenings were brought so vividly before us that we could imagine ourselves traveling over the same ground and taking the same route that John did so long ago.

We stopped in this village three days. During these days a wide vista of the past unfolded before me. I could see these teachings going back in the dim past to the very beginning whence all came forth from the one Source or Substance, God. I could see the different offshoots of these teachings being put forth by individuals, each individual adding his concept, each thinking it was his, revealed to him by God or a direct revelation from God to him alone; each feeling that he had the only true message and that he was the only one to give his message to the world. In this way the mortal concepts were mixed with that of

the true revelation intended and diversity and inharmony resulted. Then I could see these people, the Masters, standing firmly on the rock of true spirituality, perceiving that man is truly immortal, sinless, deathless, unchanging, eternal, the image and likeness of God. It seemed to me that further research must prove that those great people have preserved and handed this truth down the long ages in its unadulterated state. They do not claim to have all there is to give nor do they ask anyone to accept anything, unless they can prove the words themselves and do the work the Masters do. They do not claim any authority save the actual works they do.

After three days I found that Emil and Jast were ready to return to the village where we had left my associates. Their mission to the village had been purely a healing one and there was no doubt but that they could have made the trip to the temple and this village in far less time than it had taken us. I was not able to make the trip as they could; so they made my way their way.

We arrived at the village and found my associates waiting for us. Their search for the snow-men had come to naught. They had searched for five days, then had given up in disgust and were returning to the village when their attention was called to what seemed to be the form of a man outlined against the sky on a ridge about one mile distant. Before they could bring their field glasses to bear upon him, he had so far disappeared that they were able to obtain only a glimpse. This glimpse gave them the impression of an ape-like form covered with hair. They hurried to the place but did not find any further evidence. Although they spent the remainder of that day searching the surrounding country, they could find no further evidence and gave up the search.

After hearing my report my associates wanted to

return to the temple but Emil said we would visit a similar one within the next few days and they decided to forego the second trip.

Quite a number of the people from the surrounding country had congregated at the village for healing, as couriers had gone out with the tidings of the rescue of the four who had been captured by the snow-men. We stopped over the next day and attended the assembly and saw some remarkable cures. One young woman about twenty years of age who had had her feet frozen the previous winter had them restored. We could actually see the flesh grow until they were normal and she walked with perfect ease. Two blind people had their sight restored. One of them we were told was born blind. There were a number of minor cases healed.

All seemed profoundly impressed by the work. After the assembly we asked Emil whether there were many converts. He said a great many were really helped and in that way their interest was aroused. They would for a time become workers but the greater part of them soon fell back into their old ways of living, as they found it would be too much exertion to take up the work in earnest. The people nearly all live an easy, carefree life, and there seems to be about one percent of those that profess to believe that are really in earnest. The rest depend entirely upon others to help them when they get into trouble. Right here is where a great deal of their trouble lies. The Masters say they can assist every one that really desires help, but they cannot actually do the work for anyone. They can tell others of the abundance in store for them but, to be actually one with and of the abundance, each individual must accept and prove it for himself by actually knowing and doing the works.