

# How to Recognize a True Master

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Mrs. Kennell and Mrs. Gunsullus play an organ and violin duet of the hymn  
"Beyond the Sunset."

Thank you.

Subject this morning: "How to Recognize a True Master."

I remember when I was first starting to practice<sup>1</sup>, a friend of mine, another doctor, said to me, he said – we were discussing the fact that to know things it takes a long time to experience them; to be able to understand the true values in life. And as I remember, at that time he said, he said, "Doctor, you have to live a life to know a life, and by that time we're used up, finished." That is, it's very difficult, until you have experience, to know the real values of life. And so, in this subject this morning, "How to Recognize a True Master," it does take experience. Yet, there are certain fundamental things which you can understand, and remember, and then recognize the Real Master from those who are simply "self-appointed masters," as Paramhansaji used to say.

I'm going to start by taking a text from the Bible, which deals nicely with this subject about true masters. In this particular reference, in Matthew, the 23<sup>rd</sup> Chapter, it was being pointed out how people like to be called "master," or "rabbi," or such things. But in reality they are not really true teachers, or true masters. And so here we read in the 5<sup>th</sup> Verse, "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." Simply means the ego expands to good proportion. Then it goes on to say, "And [they] love the uppermost rooms at feasts, and the chief seats at the synagogues...and to be called of men, Rabbi, Rabbi." But then Jesus says, "Be not ye called Rabbi: for one is your Master," one is your Master, "even Christ, and all are brethren. And call no man your Father upon earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

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<sup>1</sup> Doctor Lewis practiced Dentistry.

Now right there, if you remember that, in deciding about True Masters, remember a True Master has mastered himself; controlled his mind; his ego; the function, functions of his mind; and has lifted himself from outward, ego consciousness into the Presence of Christ within, or the Christ Consciousness. Now one who has done that, and lives from that high point, he is truly a Master. Remember that's something you can always write down. Does this particular person you are following, is he simply a teacher, or is he a real Man of God who has oneness with Christ within – the Omniscience of God within?

In the Hindu scriptures we read about King Jadava, the Krishna; Jadava, who had Christ Consciousness. Jesus, the great Master, Jesus the Christ. And so True Masters, remember, always speak and act from the point of Christ Consciousness within; the Conscious Presence of God within, then they are True Masters. Jesus, of course, was one of the greatest Masters, no doubt, and when he said many times, "I say unto you," do this or do that; or "This I say unto you, my words shall not pass away;" the things I tell you are so; he didn't speak as Jesus, but the Christ Consciousness in him was speaking. He, being a True Master, spoke and acted from the Christ Consciousness within.

And so, a Master, a True Master, being one with that Christ within, knows whereof he speaks, and as such he must act in a unbiased, in an unprejudiced way with open mind. Now one cannot act that way unless they have mastered the functions of the mind and are not controlled by ego consciousness. It's impossible to do that. And very few have mastered those outward things, as the mind, intellect, the senses, reason, inference; all those things must be done away with, if you are to act truly open-mindedly from the high standpoint of Christ Consciousness. Then you can help people. Then you can influence people. Then you can guide people with an unbiased, unprejudiced consciousness, having only one thing in mind, the devotee's highest good.

Now if there's any attachment to ego consciousness – likes and dislikes – you cannot do that. It's impossible, because you will not know that you're being guided by ego consciousness. But, if you rise above that, and have mastered not only the physical body, but the other things – as the mental aspect of ourselves, the emotional side - if those are mastered, and a person comes to you for help, or you meet anybody in a casual way, you can help them in an unbiased, unprejudiced way, because then the Omniscience of God in you, as the Christ Consciousness, will speak through you. But, otherwise, it will not. So remember, in judging a True Master, or trying to recognize a True Master,

remember, feel, feel, with whatever means you have at hand, if he is speaking from the high level of Communion with God, or from ego consciousness.

One thing we must remember that Master's teach without personal motive for the devotee's highest good. That's the one thing I remember, when I met the Master, I was watching for that, because I had been fooled. We all have been fooled. As they say, "It takes a life to know a life, they fool even the elect." So I was watching for that. But I found, I found in all my dealings with him that he acted only for my highest good – without any personal motive.

And even the first time I met him in Boston on Christmas Eve, when I received so much spiritual help, of which I can never repay him, and at which opportunity he was in, certainly a position to ask for certain things, if he wanted them. All he said to me was this. He said, "Doctor," he said, "If after practicing and following me, allowing me to discipline you, you enjoy it, and it helps you, will you help others to attain it?" I said, "Certainly." You see, he was acting without, nothing for himself; without personal gain for the devotee, for all devotees' highest good.

Another illustration comes to my mind showing that the Masters act without personal motive. They must put personal gain aside. I remember one time, not too long ago, when he called me on the telephone early in the morning, and then I began to catch it. You know, if you allow a True Master to discipline you, you want to be able to take it, because he is working for your highest good, because he said to me, "I want you to be the highest." Could I say there was any personal gain in that?

So he called me this time, and I began to catch it for something that I had not done. I knew it. I tried to get a word in edgewise, but it wouldn't get in. So then I took it, and I realized that it was a greater thing to allow that discipline knowing that there was a mistake, and not to take it. So after a long battle of two or three hours, I said, "All right, sir, you win, I take it."

The point is this, that if you allow a Man of God to discipline you, you should be able to take it – willing to take it – whether he is right or wrong. You will never lose, even though he is mistaken in judgment. But I think he did it just to see if I could take it. So catching on, I said, "All right," after a long two three hours, "All right, you win." And from that moment, when that battle was over, the ego didn't bother me anymore. The ego was completely thrown out.

And so in the morning about seven o'clock, called up, kinda of sheepishly, and said, "How are you feeling? You all right?" I said, "Oh yes, I'm all right." Then he said, showing his motive, that's what you have to watch. Then he said, "You know, I, no one else would have dared to talk to you like that." I said, "That's right, I'd finished 'em off." He said, "No one else would have dared to talk to you like that. I want you to be the highest, that's why I did it."

Now, who, who else but a True Master, who else but your best friend would do that for you? An ordinary friend would say, "Oh, you're a wonderful fellow, everything's fine," and things would go along, and you'd be just the same – in ego consciousness. But a True Master will lift the devotee, if he is willing, from ego consciousness into the Presence of God. That's why, of course, they are Masters, because they can do those things, and have no personal motive, and expect no personal gain.

As I have said, you can recognize a True Master now, because in their Presence what do you feel? You feel the Peace and Bliss of Christ Consciousness – without doubt. Now you may meet another person, a person full of animal magnetism, you feel a certain power in their presence. I remember I met one time one of the cabinet members under Calvin Coolidge. I was in a position to meet him, talk to him, and know him quite well. I felt a power there, tremendous power. But when you meet a True Master, you feel a different thing – you feel the Peace; the All-satisfying Bliss of the Christ Consciousness, which the Master exudes from himself. The Master gives you that. He satisfies your Soul in a different way than a strong person, or a person filled with magnetism.

The Master satisfies your Soul how, by giving you a portion of the Holy Ghost within – the Holy Vibration, the Christ Consciousness in him. A True Master is able to give you that, to give you a portion of that. That's why the Soul is satisfied. And when you go to a Master with many questions, those of you who had the privilege of meeting Paramhansa Yoganandaji, realize that these questions were not asked by you, it was not necessary, because, as I have said, your Soul was satisfied by receiving the Benediction of the Holy Ghost through that True Master.

It says that wonderfully in the Gita, in the 18<sup>th</sup> Discourse, the 68<sup>th</sup> Line. It says words to this effect: that whoever shall declare the supreme secret among My devotees – now the "supreme secret" is not just saying "Father is with me, God is with me." No. You have to give God to them. So whoever does that, what does it say? "He is one with Me." "No one performeth dearer service to Me than he,

nor any other shall be more beloved of Me on earth than he." Why not? The True Master gives you – as Jesus said, "Who touched the hem of my garment?" – a True Master gives you a portion of the God within him. So you can see now, there's quite a difference between teachers and Masters.

Now going on – the question about personalities which comes up. This is a question which we must decide and be careful about people in trying to understand whether they are Masters, or good teachers, or what. Of course, Masters have a strong personality. Why not? Why not, because the Presence of God is in them. Certainly they have a strong personality. But the point is they use that strength of that personality to lift you from delusion into the Presence of God. It is all right to attract people. Naturally a True Master attracts people because the Power of God is tremendous.

I was reading the other day in the little magazine about a man who put two critical masses of material together. When he got them just right, a tremendous reaction, atomic action took place, reaction took place, and a great force filled all around to a great distance, and even he lost his life, and others were hurt. So, if there is that much power in a critical mass of Uranium, or something like that, how much more power is there in the Presence of God in a Master? And that's why when you come into that Presence, your Soul begins to vibrate like that critical mass did. And when the two vibrate together, then something happens. Then you feel the Power of God flowing from the Master. And so the Masters have strong personalities, but remember, they will always sacrifice their own gain for the devotee's highest good. Otherwise, they're not a True Master.

I remember this man came to the Master when he really needed the money in the beginning, and he said "Here's check for \$25,000. Just make me," something – I forgot what it was, probably president, or something like that. Master said, "Take your money. I don't want it." He would not sacrifice, or compromise, his position. There is no compromise with a True Master. "But if you want to give me the money for me to use as God tells me to do, all right." So there is no compromise with a True Master.

And so, remember, Masters have strong personalities. They attract people, but they never possess them. That's the point. They never possess them. They lift them to God. They do not hold that advantage they have, but they turn, turn them to God. Then the devotee, of course, gains tremendously. The Master gains, because he's doing the Will of God, and we might say, if we could, "God gains another devotee." And so, remember, Masters have strong personalities,

but they use that, they use that not for personal gain, but for the glorification of God – and only that.

Now True Masters have Love; wonderful Love; Unconditional Love. That's why a True Master is greater than your own parents, or parent. Because the parents give you physical birth; the Master gives you birth into God's Kingdom – and His Love is Unconditional. It is greater than parents', because the parent naturally is, the parents' love is circumscribed, it cannot be, but that doesn't mean we have to stay that way. Expand your love as the Master has expanded his love into the Omniscience of God. Then, your wife, your family, your children, father, mother will be bettered. All will be better, because your love is expanded into the Universal Love which every Master has.

Jesus, of course, had that Great Compassion and Love – wonderful Compassion and Love which he had. When he could have done many things, but no, he sacrificed. And even on the cross, in the end when he said, "Father, forgive them for they," they don't "know [not] what they do." He had that great expanded Love, which saw beyond the destruction of his little body into the Great Omniscience of God's Love.

Teachers are many; teachers are many; Masters are few. I had two or three people who were wonderful teachers when I first began to hunt along this path. They showed me many things; for instance, discussing the Spiritual Eye. They gave me theoretically, just what happens when the Great Light of God was focused in the medulla center like a magnifying glass, and a beam of light came through. They told me all about that in theory, and how that beam of light was round as it shown down on the paper. You take an ordinary magnifying glass, the medulla center does that. It concentrates the Great Light of God so that it has made this body, and if you meditate you can confirm that.

But when I went to the Master, what did he do? I told him, I told him I was unable to find anybody who could show me those things. He said, "Can the blind lead the blind? They both fall into the same ditch." That impressed me. So then what did he do? He didn't give me more theory about it – he showed me. He showed me those things. He showed me that Ring of Concentrated Spiritual Light coming in through the medulla, and he showed me other things. Why, because there's a difference between theory and Realization. Teachers, most of them, teach through theory. Masters teach through Realization.

Now, just to divert a bit – physical signs of Masters – some people said, "How do you, how do you tell a Master from another person. Well, we might just say this: that the Master, having control, his body, his muscles, his mind, his emotions, even under any adverse condition, you will not see any change in his Presence. Another thing is the eyes do not wink all the time, but are still, because he's focused in the Christ Consciousness within. Those are one or two things. But the main thing is, no matter what you bring to them, what adverse news or conditions, they will not move. They might for a moment just shake a little, but then they get hold of themselves, and you cannot shake them.

I remember one time, you've heard me tell the story, that I came to the Master with a serious situation had arisen, and I came to him, and told him, and I thought he'd feel like I did. But he didn't. Didn't bother 'm. Didn't move him – he was unmoved. He didn't show a thing – any restlessness – because he had controlled those functions of the mind, of restlessness, and such things. Then when I got through, I said, "Sir, I wish I had your control, I wish I had your conviction, I wish the assurance of God was with me like you." He says, "Remember, the same Father who protects me protects you. He is our common Father." Now, only a Master can give you the Realization of that assurance. After that I felt it, and realized that that was so.

And so in closing, one other thing, and then I'm through, is this that Masters, remember, do miracles only with God's Sanction. That's the important thing. People are always expecting Masters to do miracles, but that's not the way of God. Even Jesus, Jesus, as you know in Matthew said that he could summon 12 legions of angels if he wanted to. And he could, because God was with Him, and the Christ Consciousness. But he said, I will not, because it is not my Father's Will. And before the cross, you know, and he went, and he prayed, he said, Father, if possible, allow this cup to pass from me, but Thy Will be done. Isn't that wonderful? That's the sign of a True Master.

And in the Master's case, in India, he went there, there was someone dying, or had practically passed away, and they asked him to come in, [and he] wanted to come in. Finally he went, and the person lived. So I said to him, I said, "Sir, but when you went in, you knew it was God's Will." He said, "Yes, or I never would have gone in." The person lived.

So, True Teachers, True Masters act and do things only when God says, "All right, go ahead." That's the only way. He is the Sole Doer. He can do it like that, if He wants to. If it isn't His Will, you can't do a thing. "Men propose, but God

disposes." "Man proposes. God disposes." So every True Master knows that, more than any other person, because they are the epitome of humbleness and desire to do God's Will.

And in closing I want to read just a word or two from one of the Master's letters to me, back in 1925, which will show to you the true character of a Master – the true attitude, which a True Master has – and I know it'll help you in deciding the True Masters that you will meet, or have met in your life.

He says, "There was perhaps a time when I tried to do good things to earn good opinion, but now life has offered me a new proposition. I do good things, not goaded by the compelling whiff of duty, but with the sense of privilege. As God's child, created in Perfection, nothing is due from me, or I have no duty. My only privilege" – remember he calls it a privilege – "my only privilege is to please God, and make use of right discrimination and sympathy in carrying out His Will. I like to do good to others, because I have found in that doing good, the highest joy."

There's no joy like being an instrument of God, because you can give a person something then. If you can give them a little bit of the Holy Ghost, look at their faces, look at them, they change before your eyes. Such is the Power of God. "I can do good to others in the sunshine of fame, or in the darkness of adverse criticism. Serve I must." See the attitude.

We're fussing and fuming because we have to wash dishes and make beds, and all that thing. But, what does the Master say, "Serve I must, rain or shine, serve I must for that is my joy. That has been my life, and I value all life's experiences. Meditate unceasing, meditate unceasingly. That's the only way to directly reach Spirit. With love and blessings always. Yours, Swami Yogananda."

You see the attitude of a True Master. Remember these few things. The greatest is, you can know a True Master, because he is a Real Man of God. If you cannot perceive that through ordinary senses, and intellect, and mind, still the waves of the mind and your heart will tell you when you are in the Presence of a Man of God.