

**NEW
REVISED
EDITION**

The
Maharishi of
Mt. Kailash

SADHU SUNDAR SELVARAJ

The book cover features a detailed illustration of a mountainous landscape. In the foreground, a man with a beard and a turban sits on a rocky ledge, looking towards a large, shaggy, white-furred creature with long, wavy hair. The creature is also sitting on the rocks, facing the man. In the background, a large, rugged mountain peak rises against a blue sky with soft clouds. The overall style is that of a classic book illustration.

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DEDICATION

*This book is worshipfully dedicated
to the Heavenly Father for His grace and mercy,
to the Lord Jesus Christ for His revelation
of many truths,
to the Holy Spirit for inspiring and teaching
me to put it all together,
To all precious and beloved brothers and sisters
who are greatly desirous of knowing the deep things
of God,
and
To all the hidden Friends of the Bridegroom waiting
for
the call to come out.*

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and proofread this book.*

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PREFACE

“Our world-less, selfless and godly brother Sundar Singh has discovered at Kailash the Christian hermit Maharishi, who has for years been praying and interceding for the world from the snowy Himalayas “ - North Indian newspaper in 1912.

In this book we give an account of an aged Christian saint whose long and extraordinary life reads like a godly legend. The legendary Indian saint, *Sadhu Sundar Singh* (1889-1929), respected the world over for his close walk with God, first encountered this saint when he stumbled into a cave on Mount Kailash, a snow-clad mountain in Tibet. This saint is called “Maharishi,” by the Sadhu. The Sadhu, during his earthly life, met with him on three separate occasions.

When the Sadhu first met the Maharishi in 1912, he spent several days with him, entranced by the sage’s mystical spiritual experiences. The visions which the sage recounted, affirmed the Sadhu, would read like another Book of Revelation. This does not imply that the present Book of Revelation that is part of the Holy Bible is any less complete.

The after-life and the spiritual world are shrouded in mystery. In their meetings, the Maharishi shared with the Sadhu many accounts of this mysterious world that are

truly amazing. For some, such revelations of heaven and its inhabitants will be edifying and inspiring; for others, they bring confusion, ridicule, or sometimes outright rejection.

Being what it is, such a subject is a matter of personal opinion and belief. Each reader is at liberty to think as they choose. Each must make their own judgment. We merely state that whether this subjective material is right or wrong it has been and will be a source of real spiritual help and edification to many who thirst and hunger after the deep things of God.

By his own account, the Maharishi should already be well over 400 years old today. Even a century ago, when Sadhu Sundar Singh first described his meeting with the Maharishi, many were quick to dismiss his testimony about the aged saint. Regrettably, however, few were ready to go on a journey of many hundreds of miles over cliffs and crags of the Himalayas to prove or disprove the existence of the Maharishi.

All that can be said to prove the Maharishi's existence is the integrity and reputation of Sadhu Sundar Singh himself. The Sadhu was a true man of God who lived a life of self-sacrifice and devotion to the living God. He was a man of such impeccable reputation that one can hardly suspect or disbelieve him.

I humbly request the reader not to hastily pass judgment on the accounts recorded in this book, for in it a believer may find real spiritual food and solution to many bewildering problems which neither volumes of theological books nor libraries of expository literature can solve or explain.

I first came in contact with this subject in 1983 when given a little booklet entitled *Heaven & Hereafter*, written by Alfred Zahir. A personal friend of the Sadhu, Zahir was privileged to hear about the Maharishi from the lips of Sadhu Sundar Singh himself. As I began reading about existence of the Maharishi, a genuine disciple of Christ with such an exceptional life and ministry, I was truly amazed. I was richly blessed by the accounts laid out in this book.

As early as 1983, I have also heard testimonies from servants of God in India describing how they had seen the Maharishi in visions. More recently, especially in the last five years, I have heard testimonies from reputed servants of God in the United States who too had seen the aged saint in visions.

Why is this book written at this point in time? Please consider the following scriptures:

1 KINGS 18:3-4

3 And Ahab had called Obadiah, who was in charge of his house. (Now Obadiah feared the Lord greatly.

4 For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

MATTHEW 16:28

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.

LUKE 2:25-26

25 *And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.*

26 *And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.*

JOHN 11:25-26

25 *Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.*

26 *And whoever lives and believes in Me shall never die. Do you believe this?"*

GENESIS 5:24

24 *And Enoch walked with God; and he was not, for God took him.*

HEBREWS 11:5

5 *By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.*

These scriptures speak of a walk with God where death can be overcome. It is possible. A person who walks intimately with God—so state the unfailing testimony of Holy Scriptures—can be translated without tasting death like Enoch and Elijah did.

The Maharishi is still alive today in the Himalayas though he is more than 400 years old. And there are other hidden aged saints like him, even much more ancient,

still being kept alive in the world in order to fulfil God's spiritual work and mystical purpose. Consider carefully what the Lord Jesus said of the apostle John: *"Jesus said to him, 'If I will that he remain till I come, what is that to you? You follow Me.'* Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, *'If I will that he remain till I come, what is that to you?'"* (Jn 21:22-23). Is there not a hint in this scripture that the apostle John is possibly alive till this day?

The apostle John, humble and meek, would of course not think of himself in a privileged manner at the words of the Lord Jesus, spoken some two thousand years ago. It does not follow, however, that the words of the Lord were not meant literally. What sounded impossible may well be an unveiled mystery some might find it hard to reckon with. I personally believe with absolute certainty that the Lord meant what He said.

Such saints who are kept alive are hidden away to fulfill some mystical purpose of God. They are waiting for the beckoning of the great Commander-in-Chief. These hidden ones will come out again into the open to minister at a special time prepared by God. Consider for an example this scripture:

MATTHEW 27:51-53

51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

The Lord has very specifically commissioned me to write this book for such a time as this. During the course of writing this book I was moved by the Spirit of the Lord to know things hidden in the secret which otherwise would be impossible to know. I am but an unlearned, worthless, and simple vessel of the Lord who is yielded to do His bidding. Such a task as this would have been impossible if not for the matchless grace our merciful God poured upon an unworthy vessel like me.

The Spirit of God moved upon me to write this book for such a time as this to prophesy the coming out of these hidden ones—*the friends of the Bridegroom*. Get ready! Be waiting and watching. Maranatha!

Your servant in Christ,

A handwritten signature in black ink, appearing to read 'S. Selvaraj', written in a cursive style.

Sadhu Sundar Selvaraj
July 2011



The Nabarishi of Mt. Kailash

Chapter 1

AN UNEXPECTED ENCOUNTER

It was the summer of 1912. Sadhu Sundar Singh was preaching through several hilly districts in Uttar Pradesh, India, including Tehri Garhwal and Gangotri. His itinerary took him towards Kailash, a mountain in the Gangdise Mountains situated in the remote south-western region of Tibet near the borders of India and Nepal. Also known as the Mount Olympus of India, Kailash was traditionally believed to be the place where the ancient and mythological Hindu gods lived.

The scenery around this mountain is magnificent. The author himself has visited Mount Kailash three times to evangelize the Tibetans living there. Springs of boiling water bubble up in many places from out of the frozen ground amidst the everlasting snow.

A great mass of black rock soaring to over 22,000 feet, Mount Kailash has the unique distinction of being the world's most venerated holy place. Mount Kailash's grandeur lies not in its height but in its distinct shape—four sheer faces matching the cardinal points of the compass—and its solitary placement, free from neighboring mountains that might dwarf or obscure it. This great

mountain is believed to be the source of four life-giving rivers: the Indus, Brahmaputra, Sutlej, and Karnali, a major tributary of India's sacred Ganges.

The supremely sacred site of four religions and billions of people, Mount Kailash is seen by no more than a few thousand pilgrims each year. This curious fact is explained by the mountain's remote location in far western Tibet. No planes, trains, or buses journey anywhere near the region. Even with rugged over-land vehicles the journey still requires weeks of difficult, often dangerous, travel. The weather, always cold, can be unexpectedly treacherous and pilgrims must carry all the supplies they will need for the entire journey.

Both geography and mythology play roles in the sacred significance of Mount Kailash. The origin myths of each of these religions speak of Mount Kailash as the mythical Mount Meru, the *axis mundi*, the center and birth place of the entire world. Indeed, Mount Kailash is so deeply embedded in the myths of ancient Asia that it was perhaps a sacred place of another era, another civilization, now long gone and forgotten. It is a sacred mountain not just to one faith but to four: Hindus, Buddhists, Jains, and followers of Bon, Tibet's pre-Buddhist, shamanistic religion.

Hindus believe Mount Kailash to be the abode of Shiva, the god of destruction. According to mythology, Shiva lives atop Mount Kailash. For a Hindu, making the arduous pilgrimage to Mount Kailash and having the *darshan* (divine view) of Shiva's abode is to attain release from the clutches of ignorance and delusion. Mount Kailash is regarded in many sects of Hinduism as *paradise*, the ultimate destination of souls and the spiritual center of the world.

According to one description found in the Puranas (mythological traditions of Hinduism), Mount Kailash is the center of the world, and its four faces are made of crystal, ruby, gold, and lapis lazuli. It is the pillar of the world, 84,000 leagues high, the center of the world mandala, and is located at the heart of six mountain ranges symbolizing a lotus. The four rivers flowing from Mount Kailash flow to the four quarters of the world and divide the world into four regions.

The Jains call the mountain *Ashtapada* and believe it to be the place where Rishabhadeva attained liberation from rebirth. Followers of Bon, call the mountain *Tise* and believe it to be the seat of the sky goddess Sipaimen. Tibetan Buddhists call the mountain *Kang Rimpoche*, the "Precious One of Glacial Snow," and regard it as the dwelling place of *Demchog* (also known as Chakrasamvara), which represents *supreme bliss*.

Pilgrims to Mount Kailash, after the difficult journey getting there, are then confronted with the equally arduous task of circumambulating the sacred peak. This walking around the mountain (clockwise for the Buddhists, counter-clockwise for Bon adherents) is known as *kora* or *parikrama*, and normally takes three days.

In hopes of gaining extra merit or psychic powers, however, some pilgrims will vary the pace and manner of their prayer walk. Instead of the typical three days, some may take up to three weeks for the *kora*, making full body prostrations the entire way. It is believed that a pilgrim who completes 108 circuits around the mountain is assured enlightenment. Out of respect for the sacredness of this mythic mountain, no pilgrim will ever attempt to ascend its peak.

Along the route are monasteries and points of spiritual significance and special ritual: natural stone carvings revered as footprints of the Buddha, rock formations representing mythological forms, and places where pilgrims gather mementos or leave behind offerings such as a lock of hair or a tooth.

Most pilgrims to Mount Kailash will also take a short plunge in the nearby, highly sacred (and icy cold) Lake Manosaravar. "Manosaravar" means *Lake of Consciousness and Enlightenment*. Adjacent to Lake Manosaravar is *Rakas Tal*, the "Lake of Demons." Pilgrimage to this great sacred mountain and these two magical lakes is a life changing experience and an opportunity to view some of the most magical scenery on the earth.

This lofty sacred peak, which dwells in the silence of the eternal snows, is believed by Hindus as the abode of Shiva, a god belonging to the Hindu pantheon. Hence it is believed that many Hindu *rishis* (holy men) reside there. Sadhu Sundar Singh, with his ever undying passion to preach the Gospel where Christ is not named, had a burning desire to seek out such Hindu holy men to share the Gospel with them.

As the Sadhu was walking somewhere along the very popular pilgrimage trail he saw many caves. Curious, he detoured from the trail and went to investigate the residents, if any. In one such cave he saw the skeleton of a holy man seated in a meditative yoga posture. Obviously, he had died in that state. Convinced that he would surely find some seekers of truth he continued walking and seeking.

An Unexpected Encounter

To his utter amazement he suddenly came across a stone cross fixed on a rock. He was surprised to find a cross at a place popularly believed to be the haunt of Hindu gods and goddesses. This cross, he later discovered, was set up by the Nestorian Christians who came to preach the Gospel in Tibet.

This discovery compelled him to intensify his search. He walked for several miles around the mountain. The quest proved difficult and frustrating. He soon realized that he was totally lost, not being able to locate the main trail he was following. Undaunted, he roamed aimlessly for several more days, until finally coming to terms that he must give up his futile search.

Though a vigorous mountaineer the rigors of the harsh cold climate was too much even for the hardy Sadhu as he started on his journey home. Worn out, wearied almost to the point of death, he staggered across snowy patches and stumbled over rocky crags. The piercing glare of the sun reflecting from the snow quite blinded him. It was one unforgiving slope after another as the disheartened seeker trudged aimlessly on.

All of a sudden, he lost his footing and tumbled some distance down a slope. The fall took the wind off him and the Sadhu lay unconscious for some time. When he finally came to, after how long he did not know, his weary eyes slowly surveyed his surroundings. He spotted the opening of an apparently large cave. Straining his eyes towards it he was confronted by the incredible sight of a hoary old man, a figure most dreadful to behold, seated at the mouth of the cave. The sight so gripped the Sadhu with fear that he fell unconscious again.

When he regained consciousness he stared closely at the figure before him. It was a human being after all, not some wild bear, which he had earlier thought because of the hair covering the body of the cave dweller. The Sadhu noticed that the hair on his head and body were so long that they touched the ground. His eye brows were so long that they formed like a screen over his face. His nails were several inches long. He wore no clothes, but the long hair completely covered almost every inch of his body.

As the Sadhu had previously heard of rishis and sages living in this remote region, he thought this man must be one of the Hindu seers. Here was a great opportunity for sharing the gospel with a religious living in obscurity. The unstoppable evangelist immediately pondered over how he might begin a conversation, for his subject seemed to be in a state of deep meditation.

Plucking up some courage, the Sadhu addressed the sage in the Hindustani language. The sage offered no response. He seemed not to take any notice of the Sadhu. He continued to sit motionless with his eyes closed. A few minutes later the sage finally opened his eyes. His eyes, the Sadhu would later recall, looked very bright and fiery. The gaze of his eyes seemed to pierce through the Sadhu's heart and read all his thoughts.

The sage, who the Sadhu referred to as *Maharishi*, then made his way to where the dazed traveler was and thrust him some green leaves, motioning for him to eat them. As the Sadhu chewed on them, suspiciously at first, he felt warm blood beginning to spread through his chilled body.

An Unexpected Encounter

Unexpectedly, the Maharishi broke his silence with a request: *“Before we start our conversation let us have a word of prayer.”* He knelt down, prayed a most earnest and solemn prayer, and ended it in the name of the Lord Jesus. Then he opened an ancient parchment that was before him and read aloud in the Greek language from the fifth chapter of the Gospel of Matthew. Needless to say, the Sadhu was astonished beyond words and comprehension.

Instead of a Hindu sage he had stumbled upon a Christian—a truly devout one who also happened to be a man of prayer and the Word of God. At first the Sadhu thought this sage must be a charlatan who was out to deceive him. But all his fears were laid to rest when the sage began to speak. Sadhu Sundar Singh was quickly convinced that it was God who had led him to the Maharishi so that he could be taught by special revelation some deep spiritual knowledge that would make him stronger in the spirit to serve the Lord.

With childlike curiosity the Sadhu humbly asked: *“Will you tell me, father, where that old parchment came from?”* The Maharishi smiled. He looked at the parchment as if he were looking at it for the first time, and said: *“Indeed it is a very old. It was brought to India by Francis Xavier. It has passed through many hands, and it has been mine for many years too. My son, God has brought you here to me that I may help you. Let us talk.”*



The Maharishi of Mt. Kailash

Chapter 2

THE MAN – HIS BEGINNING

The Maharishi was born in Alexandria, Egypt, into a strict Muslim family about the year 1594. He was brought up as a zealous follower of the Prophet Mohammad. At the age of 30 he renounced the world and entered a Dervish monastery to become a hermit. He wanted to delve deeply into the divine mysteries so as to obtain a perfect knowledge of spiritual things.

To reach that goal, he plunged himself into the exacting rigors of nightly vigils and daily meditations. But hard as he strove to achieve his purpose and to fill the emptiness of his soul, all his efforts were futile. The only fruit of all his days and weeks and months and years of labor was an increasingly restless soul. He became weary. He began to long for something that would still the inner struggles he felt. His joyless soul yearned desperately for peace and rest.

One day he heard that a Christian saint had come from India to preach in Egypt. This man talked about a Savior with the power to save sinners and to give rest to the weary and troubled. The Maharishi longed to meet this Indian, for perhaps the saint could provide him the knowledge of truth that would set his spirit free.

But how could a lowly and unknown hermit ever meet this saint? Sitting on a bench one day, burdened by this thought, the Maharishi could not have been more joyfully surprised when this holy man suddenly stopped before him. Their fateful meeting was like how the Lord Jesus met Zaccheus when He stopped by the sycamore tree. The Maharishi's sadness and emptiness did not escape the visitor's eyes. The Saint—for that was how the Maharishi called him—spoke words of comfort to cheer the dampened spirit of the restless seeker.

He spoke to the Maharishi about the Lord Jesus Christ. He explained about the Lord Jesus' holy life on this world, how God came to this world in the form of man, how He freely forgave people their sins, how He loved the poor, down-trodden, and friendless, how He healed the sick and raised the dead, how He finally set all mankind free from the bondage of sin through His vicarious suffering and death on the cross.

The telling of these wonderful things about the Lord Jesus had a strange effect on the Maharishi's heart. He felt an inner stirring that the time was drawing near for the liberation of his troubled soul from its heavy bondage. He was longing for just such a peace of mind and happiness of soul.

The Saint visited the Maharishi several more times and taught him more about the saving power of the Lord Jesus. The more the Maharishi heard about the Lord Jesus the more his heart was drawn towards the Savior. Fully persuaded and convinced that the Lord Jesus was indeed the Savior of mankind, the Maharishi made the decision to accept the Lord Jesus as his Savior and Redeemer and was baptized by the Saint.

Immediately, the joy of the Lord and the peace surpassing all understanding began to compel the Maharishi to share with others his new found faith. He also requested his revered teacher, the one who showed him the path of truth, to allow him to become his disciple and to follow him on his evangelistic journeys.

The Christian saint who led the Maharishi to the Lord was called Yernaus (the Arabic version of the name *Hieronymus*). He was the nephew of the Saint Francis Xavier (1506-1552). Yernaus himself was converted to Christianity by Francis Xavier. After his conversion, like his uncle, Yernaus travelled all over the world preaching the gospel of Jesus Christ. Being a disciple of his famous uncle, who was the first Jesuit sent to India, he spent several years in India. He also baptized Emperor Akbar (1556-1605) and several prominent religious leaders in India, among others.

The New Testament parchment from which the Maharishi read before Sadhu Sundar Singh was a gift from Yernaus. The Maharishi considered it his utmost treasured possession. Written in Greek uncial character, it dated to the time of Emperor Constantine. This rare document originally belonged to Francis Xavier. By virtue of his kinship in the flesh and in the spirit, after Xavier's death, Yernaus inherited his uncle's precious parchment.

The Maharishi was a dutiful disciple to Yernaus. After several years, however, Yernaus advised the Maharishi to follow the leading of the Holy Spirit to preach the Word of God wherever he was sent. In obedience to his teacher's wish, the Maharishi did just that. For the next seventy five years, God sent him all over the world, from city to city and from country to country. As a result of ministering the Word of God in so many nations of the world the

Maharishi was eventually able to speak fluently in twenty one different languages.

After tirelessly working for the Lord for seventy five long years and being 105 years old the Maharishi began to feel the decline of his physical strength and mental faculties. He therefore decided to spend the rest of his remaining years in seclusion, devoting himself each day to prayer, meditation, and intercession for the laborers of God who were still working in the Lord's vineyard. With that resolution made, he journeyed to the part of the world which he felt would be most suited to his purpose.

He chose India, for it was there that he felt overwhelmed by the sin and sufferings he saw firsthand during his missionary travels. He would spend the rest of his life in this part of the world. As he wanted to be left undisturbed in his solitary life, the Maharishi finally came to Mount Kailash in India's secluded extreme north, where he found an empty cavern which offered a perfect haven of peace and restfulness.

All around that mountain he found numerous kinds of fruits and herbs, nature's food at its best, which provided his daily sustenance and strength. The Maharishi also discovered medicinal herbs that could treat various diseases and plants which contained the very elixir of life.

To his utter shock, the Sadhu also learned that in the winter months, when it would snow day and night, wild bears would venture into the Maharishi's cave to take shelter. They would huddle up to stay warm, keeping their bodies close to each other so as to retain body heat.

The years began to pass by quickly as the Maharishi spent his days on this mountain in meditation, prayer, and

intercession. Though already well over a hundred years old and getting older with the unceasing passage of time, strangely he did not feel any further decline in his physical body or his capabilities. But he began to feel that his time was coming soon to leave his mortal body for heaven.

One day he was praying to God to call him home soon when all of a sudden he heard a strange buzzing noise in the cave. It seemed, in the words of the Maharishi, that hundreds of birds were flying inside his cave. He opened his eyes to investigate, looked all around, but could not see anything. But the sounds of the flapping of wings were real. They were even at his ears.

When the strange unexplainable noise continued for some time the perplexed Maharishi knelt down and prayed: *“O God, if there is some mystery hidden in this, please reveal it to Your servant and let Your will be known to me.”* While the prayer was still on his lips the Maharishi felt someone touch his eyes. That touch, a divine touch no less, opened his spiritual eyes. What he saw was something many devout sages throughout the ages had yearned to see.

Hundreds of angels were flying about in his cave. Another host of them were descending from heaven into his humble abode singing hymns of praise and glory to God. He could hardly contain his excitement when he saw the King of kings and Lord of lords descending towards him. When the Lord Jesus finally entered the cave, the Maharishi prostrated himself before the Lord and worshiped Him.

Supremely majestic, yet extreme in His kindness, the Lord Jesus took the Maharishi by hand and lifted him up. The Lord Jesus then addressed him: *“My faithful servant I now grant you life everlasting. You shall not die but live in*

your earthly body till My second coming which is now near at hand. From now on you shall spend your time in praying and interceding for My Church now militant on earth. This will be your special service."

After the Lord Jesus had finished speaking the Maharishi was given a new heart—a heart cleansed from sin and all its pollution. The corruption has put on incorruption; the mortal has put on immortality (1 Cor 15:54). Immediately, he felt born anew, free from the very stain of sin itself. The Lord Jesus and His entourage then departed back to heaven.

After they left, a number of saints—spirits of just men made perfect—visited the Maharishi. They congratulated him for his regeneration and for the great privilege bestowed upon him. Ever since the Maharishi's new commission there is always a saint who would come to help him perform the duties appointed to him.

His chief work is to pray and intercede for the worldwide body of Christ. And for that ministry of intercession he has been granted a rare gift—the ability to travel in the spirit all over the world. This supernatural means of grace enables him to intercede effectively for people, for he would then be able to understand their needs and weaknesses close up and firsthand.

His typical day begins with hours of prayer, intercession, worship, and meditation of the Word of God. Then he would spend the rest of the day in the spirit, leaving his physical body behind in the cave, visiting different people and different places as directed by the Holy Spirit.

The Maharishi also explained how coming to live in this mountainous region taught him practical lessons on living off the land. Many varieties of plants, he learned, were good as food. Some even greatly enhanced one's health, bringing invigoration and rejuvenation. With the ease of an expert botanist, the Maharishi went on to describe species that could increase or decrease one's bodily strength. Sensing the Sadhu's growing bewilderment, the sage added that just as poisonous plants thrive in this frigid climate that could cause death within fifteen minutes, there existed specimens with powers to help a person preserve body heat and strength for long periods of time.

To Sadhu's question why he would not go into the world to preach, the Maharishi replied: *"The Lord God has graciously afforded me the ministry of prayer and intercession. Perhaps you may call this unfruitful or a waste of one's life hidden in a cave unknown to the world. Everyone should do according to one's call given by the Lord God. We have no right to give a prejudiced opinion about someone else's call. Besides, I would even now gladly go out for public ministry among the people, but my body has acclimatized to this climate and place. If I go elsewhere even for short visits, the climatic condition of those places will not suit my body, and I will not be able to render even the least service."*

HIS UNIQUE NAME

Why is this remarkable saint called *Maharishi*? *Is that his real name?*, the reader may wonder. The second part of his name, *rishi*, refers to a holy seer with prophetic and visionary powers. Rishis, like sadhus and sanyasis, are usually Hindus who have given up the normal way of life to spend their time in prayer and contemplation in jungles

and caves. They are usually dressed in long ochre or saffron colored robes. They are unshaven and have long matted hair tied in a knot on their head.

Due to their years of contemplation they are believed to have mystical and supernatural powers and so are feared by many. A maharishi is simply a highly learned, realized, and revered rishi. So why did the Sadhu call this Christian saint Maharishi? This was because such wisdom, knowledge, and testimony as the Sadhu encountered in the saint of Kailash could only have come from the lips of a great seer and spiritual giant.

The Sadhu handed the Maharishi difficult questions. What he got in return were amazingly satisfying and sagacious answers. Even the revelation of the Maharishi's own name astounded the Sadhu. The young saint could do nothing but feel a deeper sense of humility.

The Sadhu asked the saint what his name was. The saint replied thus: *"When I was like an ordinary man of the world I had an earthly name. But since I am not quite the same as an ordinary man any more now my name is CHRISTIAN. The word SIN described the unregenerate state of my sinful nature. But now, after being given eternal life by the Lord, the self has been removed from my nature. Instead of the letter "I" as found in the word for SIN, the letter "O" has been substituted. It signifies that an illimitable Being has come in me. The letter "O" if you observe has neither beginning nor ending. Now, instead of **SIN**, which was my past state, the **SON**—the Lord Jesus, who is the same yesterday, today and forever—now dwells in me. And now by the Lord's grace the saint is dead to sin and alive in Christ Jesus.*

This indeed is amazing, simple the truth may be. When you bring a wax candle close to a source of fire the

wax begins to melt into liquid. The solid candle has a form and image but the liquid wax has neither form nor image. The closer one gets to God the more one's identity becomes one with the Creator.

It is of this mystery the Apostle Paul wrote: *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me"* (Gal 2:20).

Humbled by the saint's meekness and utter humility—the mark of true godliness—the Sadhu began to address him as *Maharishi*, great seer—a title that perfectly befits the venerable saint.

WONDERFUL BLESSING

As he was about to take his leave, the Maharishi looked piercingly into the Sadhu's eyes. As if gazing deep into the young man's soul, he said: *"Perhaps there may be a little wonder or doubt if all this you are experiencing is true. That you may know for sure that it was the Lord who guided you here to meet me and you are not in any way hallucinating, after you return back a short while later you will receive a wonderful experience which will greatly boost and strengthen your faith."*

The Sadhu bowed his head and with clasped hands *salaamed* (traditional Indian way of showing respect to elders) the Maharishi. The Maharishi stood at his cave and saw the Sadhu disappear out of his view. He then bent his knees and prayed that God would guide him safely along the way.

As the Sadhu was walking down the mountain he kept pondering over and over in his heart what might the wonderful experience be which the Maharishi prophesied would take place in his life shortly.

When the Sadhu reached the foothills of Mount Kailash he chanced upon some nomads who were making their way around with their flocks. He asked them for directions to the nearest village in the locality. The nomads, fearing and disliking his presence in their midst, misguided him deliberately. They pointed this strange looking foreigner who looked anything but Tibetan to a dangerous forest path that led nowhere. A total stranger to the area, the Sadhu followed their ill advice to the letter and headed in the direction they indicated.

Miles slipped by without the sight of any village. Night was sweeping down like a thick blanket upon the whole Tibetan plateau. The Sadhu came to a halt before the bank of a river. There was no other way for him to turn to. Chills began running up and down his body as the howling cries of wild animals in the forest filled the frigid air. He made some bold attempts to cross the river but failed miserably. Settling himself down on the banks, the weary traveler was near to tears.

Resting his head on arms folded across knees drawn to his chest, the Sadhu began to weep. He felt the full weight of misery in his sorry predicament. After a little while, he thought he heard a man's voice. Lifting his eyes he saw a man seated across the river and warming himself by a fire. This was strange. He did not see anyone in the vicinity when he first got to the bank. The man motioned to the Sadhu: *"Don't worry! I am coming to help you!"*

Sadhu Sundar Singh was so relieved. Someone in the local area, he thought, had come to help him. The Sadhu was amazed to note how fearlessly his rescuer swam across the swift flowing river. When the man reached the bewildered Sadhu, he said: "*Sit tightly and still on my shoulder and do not fear!*" The Sadhu carefully balanced himself on the stranger's broad shoulders. The heroic good Samaritan, now saddled with the lanky Sadhu on his back, was about to challenge the fierce river once more.

Sitting astride those strong shoulders, the Sadhu marveled at the impossible sight. The river had proved too much for him. Yet this stranger was cutting across the river like knife on butter with him on his back. Such an impossible act could only be conceivable if the supernatural strength somehow came out of a heart of incredible kindness. Here was a local native who must have done such extraordinary acts of kindness and bravery many times over. The Sadhu thought to himself that as soon as they reached the other side of the bank he would share the gospel with the stranger.

Safely across, the stranger helped the Sadhu gently off his shoulders. Walking up the bank a few steps, the Sadhu turned around to thank the stranger. Alas! Wonder of wonders! The stranger was no longer there. Neither was the fire. The mysterious man and his fire had simply vanished! The Sadhu gasped in astonishment. He suddenly realized that God had sent His rescuing angel. Dropping to his knees, he quickly offered a prayer of thanksgiving to God.

The parting prophecy of the Maharishi came to mind. And, true to the old saint's words, this wonderful miracle greatly boosted the Sadhu's faith in God. It totally convinced him that the meeting with the Maharishi was no hallucination but a real and tangible event.

This penetrating realization engendered in the Sadhu a deep love for the Maharishi. His whole heart and soul was suddenly filled by an intense longing to meet the holy hermit of God again.



The Maharishi of Mt. Kailash
Chapter 3

THE COMMUNION OF THE SAINTS

To fulfill the new work assigned to him, the Maharishi is blessed to have the constant companionship of saints from heaven. This companionship, the Maharishi emphasized, is a source of great help and strength to him. *“There are besides the angels the spirits of holy men with every true Christian,”* intimated the Maharishi. *“If we live a life of prayer and nearness to God, our spiritual eyes can be opened to see them clearly. Though we have not seen them yet we can recognize them when we see them”* (1 Cor 13:12).

The apostles Peter, James, and John, who were with the Lord Jesus on the Mount of Transfiguration (Lk 9:28-36), had never seen Moses and Elijah, the mightiest of Israel’s prophets who lived thousands of years before them. Yet when they appeared to talk with the Lord, the apostles immediately recognized them (Matt 17:3,4). Isn’t this amazing?

Similarly, our relatives, forefathers, and those dear to our hearts who have died in Christ are sometimes sent by God to help us along our earthly journey. God sends them instead of angels because they can sympathize with us better, for they too lived in the world and experienced all

kinds of trials, hardship, and predicaments. The scriptures testify: *“For in that He Himself has suffered, being tempted, He is able to aid those who are tempted”* (Heb 2:8).

In a similar vein, as the Maharishi continued to explain this mystery to Sadhu Sundar Singh, he quoted from scripture the passage that alluded to spirits of just men who returned from the afterlife to help those who were still living on this earth: *“Thus says the Lord of hosts: ‘If you will walk in My ways, and if you will keep My command, then you shall also judge My house, and likewise have charge of My courts; I will give you places to walk among these who stand here’”* (Zech 3:7).

For the first time in his life the Sadhu was hearing such other-worldly things. He wondered whether to believe or disbelieve such things. To affirm the reality of the companion of the saints from heaven the Maharishi reasoned: *“Don’t you recite the Apostles’ Creed? One part says: ‘I believe in the Communion of Saints.’ I not only believe but also see this wonderful communion everyday and every hour with my spiritual eyes.”*

What is the Apostles’ Creed?—a contemporary Charismatic or Pentecostal Christian may ask. The Apostles’ Creed, also called *Apostolicum*, is a statement of faith used in the Roman Catholic, Anglican, and many Protestant churches. It is not officially recognized in the Eastern Orthodox Church. According to tradition, it was composed by the twelve apostles of the Lord Jesus Christ. The creed reads as follows:

THE APOSTLES' CREED

*I [We] believe in God, the Father almighty,
creator of heaven and earth.*

*I [We] believe in Jesus Christ, his only Son,
our Lord.*

*He was conceived by the power
of the Holy Spirit
and born of the Virgin Mary.*

*He suffered under Pontius Pilate,
was crucified, died, and was buried.*

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

*He will come again to judge the living and
the dead.*

*I [We] believe in the Holy Spirit,
the holy Catholic Church,*

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen.

As the Sadhu listened on, he felt assured as he himself belonged to the Anglican Church, where the Apostles' Creed was recited constantly. The Maharishi continued with his amazing testimony: "A little while before you came, Saint Francis of Assisi, Polycarp, and Lynus were present in the Spirit with me." "This Lynus," explained the Maharishi and to the utter amazement of the Sadhu, "is the original author of *The Imitation of Christ*, which by error is regarded as the work of Thomas-a-Kempis."

“But Lynus is not in the least concerned about this mistake,” the Maharishi continued. “Because the sole objective of the book was to glorify the name of the Lord and that objective is being fulfilled. Furthermore, he feels if not for the inspiration he received from the Lord he could never have written such deep things. He just gives all the glory to God.”

WIDOW OF NAIN’S SON

Once, the spirit of the widow of Nain’s son visited the Maharishi. This young man, the reader may recall, was the person whom the Lord Jesus raised from the dead.

LUKE 7:11-17

11 Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd.

12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

13 When the Lord saw her, He had compassion on her and said to her, “Do not weep.”

14 Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”

15 So he who was dead sat up and began to speak. And He presented him to his mother.

16 Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

17 And this report about Him went throughout all Judea and all the surrounding region.

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The young man told the Maharishi how he stepped into the spiritual realm upon his death. There he felt very miserable and restless. During his lifetime he had heard a lot about the Lord Jesus but he did not seek to know Him. When he came to the spirit world he found out that without the Lord Jesus no one could be saved. That thought greatly distressed him.

So he cried out to God to give him a second chance. If he could go back to the world he would spend his life serving the Lord Jesus. What he asked goes against spiritual laws that govern the spirit world. But his plea was granted by God because the Lord Jesus needed to be glorified through the raising of the dead.

When he came alive again and saw the Lord Jesus standing before him he was filled with amazement. The same Lord God who he saw in the spirit world was now also standing before him. The reader may wonder here at this seeming contradiction. How, you may reason, can the Lord Jesus be in the spirit world when He was still alive on the earth? Allow me to put your doubts to rest.

The Lord Jesus, the Bible says, is the express image of the invisible God (Col 1:17; Heb 1:3). Whoever has seen Him, He said, has also seen the Lord God (Jn 14:9). He also said that He and the Father are one (Jn 10:30; 17:21). It is wrong for us to assume that this scripture means that both the Lord Jesus and the Father are 'one' in Spirit.

The Lord Jesus did not say it like that. He merely said that they are 'one.' 'One' can also mean one in likeness and image, can't it? Furthermore, the Lord Jesus said: "*No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven*" (Jn 3:13). Of

course this is a mystery which our mortal and finite mind cannot comprehend. But we are called to believe by faith (Heb 11:6).

Sufficient, I believe, is the proof from the scripture just quoted. Shall we return to the account given by the son of the widow of Nain?

Upon seeing the Lord of Heaven standing before him, the widow's son was struck with awe and rendered speechless. When the Lord left he told his mother and all who had come for his funeral the things he saw in the spirit world. Sadly, they laughed at him and brushed his story off as a dream. After his resurrection, he spent all his life serving the Lord Jesus. He was one of the seventy whom the Lord sent out two by two to preach the gospel (Lk 10:1).

The young man of Nain then proceeded to describe to the Maharishi heaven, its inhabitants and mansions, which were exactly as the Maharishi himself had seen it. This convinced the Maharishi that the testimony from the young man was genuine.

A PHILOSOPHER OF ATHENS

One day the spirit of a leading philosopher from Athens, Greece, visited the Maharishi. He shared with the Maharishi his salvation experience in the following manner.

Although very knowledgeable in the field of science, he harbored a great longing to know something about the unseen world. He also wanted to know whether the soul

is real or just an imagination of the human mind. As he was seeking information from different sources, someone told him how the Lord Jesus had raised up from the dead a young man from Nain. Curiosity drove this philosopher in search of this young man. When he found him he asked him what he had seen in the spirit world.

The philosopher was very impressed with what he heard from the young man concerning heaven and the omniscience of God. He readily accepted the Lord Jesus as the Savior of mankind and the true Son of God. He was so thankful that God gave him this opportunity to know of the Messiah while the Lord Jesus was still alive on this world.

A ROMAN PHILOSOPHER

A philosopher called Phinehas once visited the Maharishi and narrated his encounter with the Lord Jesus. He lived during the time when our dear Lord was still in this world. He heard a lot about the wonderful works of the Lord Jesus and was desirous to meet Him.

When Phinehas came to Canaan he went in search of the Lord. Almost everyone from whom he enquired about the whereabouts of the Lord told him the same thing: It was impossible to see the Lord because He was always thronged by a huge crowd. This news saddened Phinehas, but he did not give up. He finally got near a place where the Lord was reported to be around. There he met a man walking joyfully with a bed in his hand.

Phinehas asked the man where he was coming from. He replied that he was returning from receiving a

miracle from the Lord. Phinehas was surprised to hear this and asked him how he got to the Lord, who was always surrounded by a huge crowd.

“It was not difficult at all,” the man laughed in reply. “Those who go to meet Him with good intentions are never disappointed.” “Look at me,” he blurted, “for 41 years I laid by the pool of Siloam hoping to jump into the pool when the waters are moved by an angel (cp. Jn 5:4). But never did anyone help me get into the water.”

As it happened, the Lord Jesus was walking by the pool of Siloam one day and saw from a distance a withered man writhing in pain. He came to this unfortunate soul and looked at him with love. With a smile on His face, the Lord then said to this man: *“Take up your bed and go home.”* As soon as the infirmed man heard those words he jumped up and was made totally whole.

“O praise be to the most high God,” the healed man said to Phinehas. “Don’t lose heart. Many of those who are not able to see the Lord He calls them by name and listens to their requests (cp. Lk 19:1-10). He knows the secrets in the hearts of all men. He heals many and hundreds have been healed by merely touching the hem of his garment” (cp. Mk 6:24-34).

At this point of the narrative the reader may begin to doubt the veracity of this incident, for it is not mentioned in the Bible. Please, however, be reminded of a very important scripture, written indelibly in the Holy Bible: *“And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen” (Jn 21:25).*

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If this narrative bears witness with your spirit, you can accept this and possibly some other extra-biblical source by faith when they do not contradict the basic doctrines of our belief. Shall we continue to hear what happened next to Phinehas?

Phinehas came to a place where he found the Lord Jesus surrounded by a huge crowd. Pushing his way through the crowd he came close enough to behold the Lord and hear Him speak. The Lord looked around and noticed Phinehas in the crowd. Phinehas was captivated by the charm of His face and by the humility and gentleness shining from His eyes. Phinehas noticed the Lord sighing and looking at the crowd with great compassion.

A man with a withered hand approached the Lord Jesus. The man pleaded with the Lord to heal him. The Lord Jesus merely said, "*Go, your sins are forgiven,*" and the man's hand was healed. This man, Phinehas later found out, was a treasury clerk in the Temple. He used to embezzle large sums of temple funds. It was this sin that caused the withering of his hand. The sin of embezzlement had become a habit, and it had not occurred to him that the withering of his hand was related to his dishonesty.

Only when the Lord declared his sins forgiven did he then realize his ailment was brought on by his own sin. Phinehas began to notice how the Lord pronounced the words "*Your sins are forgiven you*" as He was healing the people. It seemed that the Lord saw sin as the root cause of many sicknesses and diseases. The annihilation of sin thus resulted in the destruction of diseases. Phinehas witnessed many other miracles of the Lord.

Finally came the moment when Phinehas was able to get close enough to be seen by the Lord. Perceiving the desire in his heart, the Lord called out to him to come closer. Phinehas pressed forward and fell at His feet in worship. Raising him up, the Lord forgave him his sins, and blessed him with His holy hands.

Phinehas, now saved from his sins and blessed with a new life, returned back to his country with great joy. In those times an open confession of faith in the Lord Jesus meant facing the punishment of death. That did not deter Phinehas from proclaiming that the Lord Jesus alone was the Savior of mankind.

JOHN THE BAPTIST

Once, the Maharishi met with John the Baptist in the spirit world. Great excitement filled the Maharishi, for here was the mighty prophet who prepared the way of the Lord. At the same time, he was just joyful being able to meet another fellow saint. They hugged each other and sat down for a conversation. The Baptist narrated several incidents that happened to him during his ministry on earth. The account of his seemingly chance meeting with the Lord Jesus in the wilderness was what blessed the Maharishi the most.

John the Baptist was fully conscious of the fact the Lord God of Israel had sent him to prepare the way for Messiah to come (Jn 1:23). This he felt he did to the utmost of his ability. He travelled all over Israel preaching repentance, calling people to turn away from sin. He devoted himself wholeheartedly to that task, knowing well that there was not much time for repentance.

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At the appointed time the dear Lord Jesus came to John to receive baptism from his hands (Matt 3:13-15). After baptizing the Lord, John thought his work was finished, for the Messiah whom he was preparing the way for had come and was dwelling in their midst. The Messiah would surely take over his work from then on.

A little while after the Lord's baptism, John went in search of the Lord to ask Him if there was any other work the Lord wanted him to do. He searched for the Lord for several days but could not find Him. Eventually, his search brought him to a lonely wilderness. There, in the heart of the wilderness, he saw the Lord seated on a rock, quite exhausted.

As he was about to take a step forward to go and meet the Lord an amazing scene, almost too wonderful for comprehension, unfolded before his eyes. This compelled him to hide behind a tree to observe the proceeding.

He saw the Lord Jesus seated on a rock as if in deep meditation. Cherubim and seraphim were descending from heaven singing praises to God (*cp.* Mk 1:13). More angels showed up, armed with all kinds of musical instruments, hovering over the Lord. They began praising God with uplifted voices, full of gladness, praise, and thanksgiving. The glory of God was upon all of them.

Besides the angels, another host consisting of prophets who were now in glory appeared: Moses, Elijah, Elisha, and Samuel. Surprisingly, even Adam himself stood with the holy company. This host stood before the Lord with great reverence and humility. They were standing in wrapt devotion and prayer before the Lord.

An even more bewildering thing was happening. Besides the heavenly hosts, every kind of wild animal, reptiles and birds, came and stood before the Lord's feet in humble submission (*cp. Mk 1:13*). The desire of everyone, it seemed, was to come close to the Lord's sacred feet.

Oblivious to their presence, the Lord was in deep thought. He was obviously communing with the heavenly Father concerning the work ahead of Him. When the angels and the prophets perceived through the Spirit what the life and mission of the Son of God entailed they were greatly astonished and laden with grief and sadness.

When they could no longer endure the pain the Master of the Universe was going to have to go through, an angel spoke: *"Oh, Master! We all are ready at every time for Your service. Service for You is life for us. Choose one among us that he may go and give his life in Your place. Oh Master of all in Heaven and in the Spirit world, why is it necessary that You should bear this pain and be crucified?"*

Hearing that passionate plea the Lord Jesus smiled and said: *"You do not understand this mystery and it is not given for you to fathom it. The work which My Father has entrusted to Me can only be accomplished by Me. Your death could not save sinners. It is for this reason that I Myself should suffer and be killed, so that man may be freed from the bonds of Satan and the whole creation be redeemed from the curse."*

The answer satisfied the angels, and they talked amongst themselves: *"We know very well that God's love is vast, unending and inconceivable—beyond all knowledge, but we never knew that He loved so much that He is willing to give His own Son in order that He may show His great love for the*

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world.” Turning to the Lord they said in unison: “O Lord Almighty! To You be all the glory! Amen! Hallelujah!”

When the angels finished speaking, Adam, who all this while stood with his head bowed in shame and contrition, spoke up: *“Dear Lord, the sin was mine and for this reason it is I who should bear the sin of the whole world. Please send me that I may go and take the punishment that I rightly deserve.”*

The Lord turned and looked at Adam. With an assuring smile that did not condemn him for bringing sin into this world He said: *“No, you can only die for yourself and not for another. Your death does not have the power to save even a single soul. It is necessary for Me to die so that I can become the atoning sacrifice for the whole world.”*

After this the entire company of the prophets cried out: *“Lord, will it not be sufficient that we go instead of You?”* To this earnest plea the Lord answered: *“No, you have all completed your course and your life-work is done. Besides you cannot go into the world a second time. There is no one strong enough but the Son of God for this great work of redemption. And without the shedding His blood, the salvation of the world cannot be accomplished.”* After this the heavenly hosts bowed low before the Lord and disappeared from His sight.

Now it was the wild animals’ turn, granted the grace like Balaam’s donkey, to speak with the Lord Jesus: *“Oh Lord, it was Adam who sinned. Why then do we also suffer death—the consequence of sin—seeing that we are innocent?”* Looking with compassion at all the animals the Lord replied: *“In the first place you all are not without fault, because you kill and devour one another, and also do much injury in the*

world. Second, when Adam—who was created with honor and into whose hand authority over the entire creation was given—sinned, the rest of creation must partake in his punishment.” Hearing this all the animals paid their obeisance to the Lord.

John the Baptist, who was watching this incredible scene from a distance, desired also to go near the Lord and talk with Him. But being a mere man he feared the wild animals could harm him. The Lord, knowing that John was all the while standing close by, called out to him by name. Encouraged by the Lord calling for him, John went forward. As he made his way towards the Lord, the animals which he feared moved aside and made a path for him. John came before the Lord, fell at His feet, and gave Him worship.

John said: *“O Lord, my first work is finished. What further work do you have for Your servant to do? Command, for Your servant is ready to obey. Or let me know if I may retire from this world and go to the prepared place to await Your coming?”* The Lord Jesus, looking at him with love, said: *“No, John! Your time to retire from this world has not come yet. You have yet to win the martyr’s priceless crown. Go and continue your work until My time is at hand (cp. Matt 4:12-17). You were chosen to do this work before Me so that you might prepare the way before Me. Now look, you will reach the Spirit world before Me. There too your work is to prepare the spirits for My arrival”* (cp. Eph 4:9; 1 Pe 3:19).

And just as the Lord had told John it happened to him. Soon after he was martyred he arrived at the Spirit world. He preached the good news about the Lord Jesus Christ to the spirits awaiting redemption. He prepared them for the coming of the Lord Jesus Himself to this

place. And when the Lord Jesus gave up His life many of these spirits rejoiced to come to earth to meet Him and pay Him reverence (*cp.* Matt 27:52-53).

When John received this commission from the Lord his heart was filled with joy. He gave thanks to God for counting him worthy and for granting him double honor to prepare the way before the Lord's coming. John fell at the feet of the Lord and worshipped him. When he rose up he saw the Lord Jesus seated on a great and wonderful throne surrounded by millions of bright angels. John was surprised to see the Lord in heaven, since He was still there before him on earth. But did not the Lord Himself allude to this mystery? *"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven"* (Jn 3:13).

John saw many thrones on either side of the Lord's throne. Seated on these thrones were the Lord's holy ones, adorned with glittering crowns. As he looked around his eyes fell upon one particular throne upon which no one sat. As he was wondering about this an angel told him: *"This throne originally belonged to Lucifer, the proud angel who setting up his banner rose in rebellion and disobedience against the King of Heaven. His name, Satan, is now well known to everyone. This throne will at the end of this world be given to the man who during his life on earth has been the humblest and kindest."*

Looking at the dignity and glory of the Lord as He sat on the throne John closed his eyes. His heart filled with gladness, he contemplated the boundless goodness of the Lord. When this heavenly vision faded from his eyes he saw himself standing before the Lord in the wilderness again. With a smile the Lord Jesus looked at John with

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great love. Once more John worshipped the Lord before he departed from His presence.



The Maharishi of Mt. Kailash
Chapter 4

TRAVELING IN THE SPIRIT

Sadhu Sundar Singh met the Maharishi the second time in 1916. When the Sadhu met the Maharishi at his cave the Maharishi very cordially welcomed Sadhu and lovingly enquired about his travels. The Maharishi revealed that in order to carry out his ministry of prayer and intercession he had been graced by God to travel anywhere in the spirit. The Sadhu marveled at the revelation, shaking his head innocently and wondering if this could possibly be so.

To allay his doubts, the Maharishi proceeded to accurately narrate many events in the Sadhu's life and in the lives of people he knew very well. It was as though the Maharishi had been living with him all his life. Needless to say the Sadhu was dumbfounded. Gathering himself back together again he conveyed the request of one of his missionary friends for the Maharishi to pray for him.

"It is not necessary for you to make requests to me on behalf of others," the Maharishi calmly responded. Feeling shame for making the request, the Sadhu sensed a hint of gravity in the holy man. *"I pray for everyone without being told. My whole life is devoted to prayer."* When the Sadhu heard that his eyebrows lifted in wonderment. *"Go and tell*

your missionary friend that unless he gives up that sin I can never pray for him," the Maharishi warned. *"Even if I did,"* the Maharishi added, *"his sin will prevent my prayer from being answered by God."*

Upon returning back to India the Sadhu wrote to his missionary friend what the Maharishi said about him. The missionary acknowledged his sin and repented with tears. He had thought that besides God no one else knew about his sin.

The Sadhu was astonished how the Maharishi could know about his friend's secret. *How could one know what is happening in the world and what is happening in the lives of people, especially while hidden far away from civilization? "Because I travel—wander in the spirit,"* the Maharishi's unsolicited answer startled the Sadhu, whose thoughts could not be hidden from the sage. So he asked the Maharishi how it was possible for a spirit to travel independently of the body.

The Maharishi was pleased to satisfy the Sadhu's curiosity. *"There's a real fine line between the body and the soul which no human language can describe nor the finite mind understand"* (cp. Heb 4:12), the saint patiently explained. *"For a complete and final severance of the soul from the body, at the time of death for example, this fine link must be broken."* He then gave the following scriptures to substantiate his claim.

ECCLESIASTES 12:6-7

6 Remember your Creator before the silver cord is loosed, Or the golden bowl is broken, Or the pitcher shattered at the fountain, Or the wheel broken at the well.

Traveling In The Spirit

7 Then the dust will return to the earth as it was, and the spirit will return to God who gave it.

2 KINGS 5:26

26 Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?"

1 CORINTHIANS 5:3-4

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

2 CORINTHIANS 12:2-4

2 I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven.

3 And I know such a man – whether in the body or out of the body I do not know, God knows –

4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

COLOSSIANS 2:5

5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ.

The scriptures support the Maharishi's claim that spirit travel is part of the biblical experience. The Maharishi also related several incidents in the Sadhu's life which took place hundreds of miles away from Mount Kailash. For example, he told how the Sadhu once spent a night with a panther, and how, on another occasion, he met a man carrying a lamb. He also described an accident along the way to Mount Kailash, when the Sadhu fell down and smashed the nail of his big toe. This revelation also surprised the Sadhu much.

The Sadhu's visit was also known several days beforehand, which was why the Maharishi was in fact waiting and watching for his arrival. If not for that, in answer to the call of duty, he would have been traveling in the spirit to fulfill his ministry about the time the Sadhu came.

The Maharishi shared that most people seem to think that whatever they do in secret is not seen by anyone or known to anyone else. In fact, the Maharishi admonished, calling into remembrance the words spoken by our Lord Himself: *"Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known"* (Matt 10:26). He added that he had seen with his own eyes how nothing could be hidden.

Once he was at a certain house in Liverpool, UK, in the spirit. Two other spirits were also there. The Maharishi later found out that the two spirits were the relatives of the man who lived in that house. Both of the relatives lived God-fearing lives during their life-time. Not only were the just and perfect spirits there but also an army of angels. They witnessed the man of the house committing a

horrible sin. The spirits shed tears of bitter woe and grief at their unworthy relative.

One of the angels told the Maharishi: *“What this man has just done will be brought back to his memory after his death. He will, at that moment, repent and long for forgiveness but he will not receive it.”* Does not the scriptures say: *“Who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them”* (Rom 2:15).

On another occasion the Maharishi was at the house of a certain man in Pittsburg, USA. He was assailed by a strong temptation to sin. But instead of succumbing to the desires of the temptation this man constantly knelt down and prayed for divine help to overcome his evil passion. This fierce inner struggle was witnessed by several of his relatives who were present in the spirit. At long last this temptation was overcome through prayer, upon which the relatives and hundreds of angels who were also present broke out in jubilant praises to glorify God, who had saved a soul from falling into sin.

SPIRITS OF JUST MEN MADE PERFECT

All who had lived godly lives—which includes our relatives and people dear to us of course—and who had gone home to be with the Lord are called *spirits of just men made perfect* (Heb 12:23). They, it seems, follow the lives of those who are still alive in this world with great interest. They share our joys, our sorrows, and our sufferings. Often-at-times they come close to us. But, as spiritual law dictates, they are not allowed to talk with us. Neither can we see them except in those rare moments when God Himself gives permission.

The Maharishi once witnessed a very heart-rending incident. A Christian widow who lived in Madras (now called Chennai), India, had an only son. That boy became seriously ill and died a few weeks later. The poor widow, unable to accept the cruel reality, wept constantly, thinking only of her departed son. One day, as she was wailing and weeping with grief, her son appeared before her in the spirit.

He sat on her lap, like he always did, comforting her: *“Dear mother, why do you weep for me? I have entered my eternal rest and am happy here. Do not grieve for me that I am no longer with you. For a short time later you will also be with me.”* But these words had no effect on her, for she could not hear them nor see her son. This young man begged God to allow his mother to see him and thereby be comforted, but the permission, as is usually the norm, was not granted.

This incident shows that our deceased relatives watch and observe our thoughts and actions. *“They long to appear to us in the body to warn us of the wiles of the evil one and to guide our steps in the way of salvation,”* the Maharishi told the Sadhu. *“But such desires are seldom granted. God will usually answer them in a manner like this: They have with them many of My servants. Let them learn from their teaching.”*

The Maharishi then quoted a Bible passage to prove this point:

LUKE 16:19-31

19 *“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.*
20 *But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,*

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21 *desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.*

22 *So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.*

23 *And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*

24 *"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'*

25 *But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.*

26 *And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'*

27 *"Then he said, 'I beg you therefore, father, that you would send him to my father's house,*

28 *for I have five brothers, that he may testify to them, lest they also come to this place of torment.'*

29 *Abraham said to him, 'They have Moses and the prophets; let them hear them.'*

30 *And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'*

31 *But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"*

The Maharishi referred to the unnamed rich man as *Dives*, meaning "rich, opulent, wealthy" in Latin, first employed by Jerome in his fifth century Latin Vulgate

biblical text. The Maharishi recalled how Dives pleaded Abraham for Lazarus to be sent back to earth to warn his relations about the reality of hell, so that they might not end up there. But Abraham merely replied: *“They have with them Moses and the prophets [meaning the Bible]; let them hear them.”*

GUARDIAN ANGELS

“Every faithful servant of the Lord,” the Maharishi told the Sadhu, *“is helped by an angel specially appointed for him by the Lord God. This angel is constantly with him to help and uphold him in his moments of weakness and despair.”*

Does not the scriptures say: *“Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”* (Heb 1:14). Wasn't the Lord Jesus Himself helped in a similar way?

LUKE 22:39-43

39 Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

40 When He came to the place, He said to them, “Pray that you may not enter into temptation.”

41 And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

42 saying, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”

43 Then an angel appeared to Him from heaven, strengthening Him.

Now let's continue to hear the revelations of the Maharishi: *“No one can see these angels except those very few who are so filled with divine love that their spiritual eyes are*

opened. Even then they do not see the angels all the time except when God so permits. During the times when God so graciously permits their spiritual eyes to be opened, they get to see glimpses of the spiritual world and to understand some of the mysteries of the communion of the saints."

Except for a certain group almost all spirits enjoy perfect freedom to visit any part of the earth. The reason why they do not want to come near humans more often than they could is because their sinless and heavenly nature is averse to the sin-stained nature of humans. They are repulsed by the very smell of sin. The fallen nature of man is repugnant to their pure celestial nature. They even detest coming near humans to help them. Seeing the queer look on the Sadhu's face the Maharishi quoted an incident recorded in the Bible.

1 SAMUEL 28:3-20

3 Now Samuel had died, and all Israel had lamented for him and buried him in Ramah, in his own city. And Saul had put the mediums and the spiritists out of the land.

4 Then the Philistines gathered together, and came and encamped at Shunem. So Saul gathered all Israel together; and they encamped at Gilboa.

5 When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly.

6 And when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets.

7 Then Saul said to his servants, "Find me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "In fact, there is a woman who is a medium at En Dor."

8 So Saul disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, "Please conduct a seance for me, and bring up for me the one I shall name to you."

9 Then the woman said to him, "Look, you know what Saul has done, how he has cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?"

10 And Saul swore to her by the Lord, saying, "As the Lord lives, no punishment shall come upon you for this thing."

11 Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."

12 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul!"

13 And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw a spirit ascending out of the earth."

14 So he said to her, "What is his form?" And she said, "An old man is coming up, and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed down.

15 Now Samuel said to Saul, "Why have you disturbed me by bringing me up?" And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do."

16 Then Samuel said: "So why do you ask me, seeing the Lord has departed from you and has become your enemy?"

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17 And the Lord has done for Himself as He spoke by me. For the Lord has torn the kingdom out of your hand and given it to your neighbor, David.

18 Because you did not obey the voice of the Lord nor execute His fierce wrath upon Amalek, therefore the Lord has done this thing to you this day.

19 Moreover the Lord will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The Lord will also deliver the army of Israel into the hand of the Philistines.”

20 Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

The Maharishi asked the Sadhu to note how the spirit of the Prophet Samuel reacted when he was invoked by the medium of En Dor. Clearly, the prophet was not happy to be disturbed, even by the king who was his special charge for many long years.

A clarification is necessary here regarding the reference which the Maharishi quoted. You may say this is *necromancy*—talking to the dead, that is, which is forbidden by God (Deu 18:11-12). Though it is true that Saul consulted a medium who talked with the dead something supernatural took place here that shook up the medium herself.

Mediums are spiritists who are supposedly able to communicate with dead people. But we have already learned that God does not normally permit the deceased to appear before humans. So in most instances, people desiring to communicate with their loved ones who have

passed on are instead met by evil spirits (called *familiar spirits*), who masquerade as the departed dead. Such communications are also forbidden by God (Lev 20:27).

However, in this biblical incident it was not a familiar spirit that masqueraded as the Prophet Samuel. It was the very spirit of Samuel himself that appeared before Saul. We know this from the reaction of the medium. She was used to seeing familiar spirits and talking with them. But she became hysterical when she saw the true spirit of a holy man (1 Sam 28:12). This was a rare incident permitted by God. We should not think that we could conjure up spirits of just men made perfect.

Evil spirits, however, are only too eager to interfere in human affairs. They are full of sin and they burn with an insatiable desire to feed their sinful nature. As it is impossible for them to take upon themselves human bodies, their sinful lusts derive some gratification when humans commit sins.

The very knowledge of their dreadful fate on Judgment Day makes these spirits desperately miserable. They know that on that day they will be consigned to the perpetual torture of hell. So their one ambition and joy now is to provoke people to evil works, so they could have human company in hell. All spirits reap the fruit of the works they do on earth during their life time. But there are those who are not responsible for their final fate.

To validate this statement the Maharishi narrated the following two incidents.

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1. He was once present in the spirit at the death bed of a girl in England. Her parents never took care of her and allowed her to grow up in her wicked ways. After her death, when she entered the spiritual world, she was told what her end would be. On hearing that she became so angry that she began to curse her parents, for they did not turn her away from her wicked ways nor warn her of the tragic consequences.
2. On another occasion he saw a boy who was well brought up by his godly parents. At his death bed he realized he had inherited eternal life in heaven. He felt deeply grateful to the godly parents who had guided him in the path of righteousness.

The Maharishi shared with the Sadhu that not only was his spirit allowed to travel to different parts of the world but at times he was also allowed to visit heaven.



The Maharishi of Mt. Kailash

Chapter 5

THE SADHU'S QUERIES

During each visit with the Maharishi the Sadhu would ask many questions to whet his insatiable spiritual appetite. But on this one occasion in 1916 he focussed his attention on this one challenging question: *Are human souls eternal like God or are they born? If they do not have an existence from the beginning how can they be eternal, for that which has a beginning must also have an end. If the soul is born, is it formed with the body or is not formed before it?*

Whew! How in the world could anyone answer such mind-boggling, out-of-this-world questions? Through personal experience, the author himself has found that the angels and saints in glory—spirits of just men made perfect—could answer complex questions with ease. Shall we now hear how the aged Maharishi answered that puzzling question of the youthful Sadhu?

“Human souls are not eternal,” answered the Maharishi as he flashed a finger at the Sadhu like a school teacher making a point. *“If compared to time eternal they are immortal like God, then they must of necessity also be unlimited like God in relation to knowledge and power. But the human soul is limited in knowledge and power. Consequently, it is also limited with regard to time - eternity.”*

Coming back to answer the Sadhu's main query, the Maharishi continued: *"Definitely the soul has first to be born before it can take on its eventual form."* [The author adds here this: the soul takes on shape and form like how the foetus takes on form and shape in a woman's womb.] *"However, according to God's foreknowledge and predestination, we can say that in fact the soul has no beginning. The Lord God said to Jeremiah: 'Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations' (Jer 1:5). Though Jeremiah did not exist physically in the flesh, his soul was present in God's knowledge and intention."*

"It is from this same knowledge and intention that non-existence becomes existence. It was God who ordains all things into being. Let there be, God decrees, and something comes into existence. It is difficult—nay, quite impossible really—to bring the non-existence of something into existence. But by a divine command, changing the state of existence into eternity [after death] is not the least bit difficult."

"Souls are not born before the bodies, but God forms the spirit of man with the body in a woman's womb. Consider this scripture for a better understanding: 'The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him'" (Zech 12:1).

The Sadhu scratched his head, not knowing how to respond to what he just heard. The Maharishi looked dotingly on with a measure of glee, knowing that the dazed learner, who was equally earnest and intelligent, was desperately looking for words to frame his follow-up question.

After a few moments, a childlike cherubic smile crept over the sweet countenance of the Maharishi, ending the silence: *"When the Apostle Paul was taken to the third heaven he wasn't sure whether he was there in the body or out of his body in the spirit (2 Cor 12:2-3). How could a great spiritual person like him not know the difference? Perhaps Paul may have been there just once. That perhaps may be why he was not sure. But I have been there many times. I know for absolute sure that I was not there in the body."*

The pair went on to muse over other related spiritual matters, even while the new knowledge was still percolating through the mind of the energised inquirer. Presently, fixing his eyes intently on the Maharishi, the Sadhu implored his mentor to remain by his side for at least a month. In no uncertain terms, the Maharishi turned down the noble request: *"Your work is to preach the gospel, whereas my work is to intercede. You should not neglect your work by remaining here."*

Not giving up the Sadhu begged to be allowed to stay with the venerable saint at least for a week. The answer was an unflinching "No!" Pausing, as if waiting for an answer from heaven, the Maharishi then said: *"But you can remain with me just for another 24 hours. You should not remain any longer after that."*

The Sikhs, a people group belonging to the state of Punjab in India, are known for their tenacity. Being a Sikh himself the Sadhu could not be expected to simply take a "no" for an answer. *"If you will not permit me to remain here in this place of bliss with you for a week,"* the fiery aspirant breathed out his holy threat with genuine conviction, *"I will end my life here right before your eyes."*

Unmoved by such a display of childish antics, the Maharishi calmly replied, "If you were to do that, I don't know whether if you will go to heaven or hell after your death." "But one thing I do know for sure," he added with the piercing gaze of a mighty eagle, "if you go and stand before your Father in heaven having not completely finished your work, you will surely be beaten."

The reader may recall here the words of the Lord Jesus.

LUKE 12:42-48

42 And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?"

43 Blessed is that servant whom his master will find so doing when he comes.

44 Truly, I say to you that he will make him ruler over all that he has.

45 But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,

46 the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.

47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.

48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Shaken to the core, the Sadhu quickly collected himself. The Maharishi looked at the dejected Sadhu with pity and said, *"Nevertheless, let us seek God concerning His will in this matter."* He then asked the Sadhu to kneel down together with him: *"Lord if it be Your will to remove the sorrows in the heart of this man please do it."* When the Sadhu opened his eyes after the Maharishi had finished his prayer, he was confronted by something unexpectedly amazing.

AN AMAZING EXPERIENCE

Upon opening his eyes after the customary "Amen," the Sadhu found himself no longer inside the Maharishi's cave. He was dumbfounded, not knowing where he could be. The place he was standing was exceedingly beautiful and peaceful. He later said that he could not fully describe with mortal words the wonderful and majestic things he saw there. Looking all around with wonderment again and again, the Sadhu did not have a clue where he was.

He then heard the familiar voice of the Maharishi: *"Why are you just looking at other things? Why not look at yourself?"* When the Sadhu did just that, he was once again overtaken by awe and wonder. His entire body was shining with glorious light. Then the Maharishi asked him: *"Tell me—are you in your body now, or are you out of your body in the spirit?"*

When the Sadhu examined himself closely he could see clearly that he still seemed to have an earthly body, complete with flesh and bones. But when he tried to clasp his right hand with his left hand, there was nothing. He tried several times to touch the various parts of his body. There just wasn't anything to touch. Speechless and unsure

of what was happening, he stared bewilderedly into the face of the Maharishi. *"Paul too was in such a state,"* his godly companion counselled (2 Cor 12:2-3).

After settling down from the initial shock, the Sadhu was graced by the manifold mercies of God to begin exploring his newly found environs. From heaven, which was where he was, the Sadhu recognized the earth in the distance, looking like a small glass ball. Being completely in the Spirit he was able to see far and near at the same time.

The Maharishi then took the Sadhu in the Spirit to a three-story house in Arabia. There on the lower floor of the house they were able to see a man committing a sin. The Sadhu was surprised that the roof, the walls, and the floors did not prevent him from seeing this person. The entire building looked like transparent glass.

The Maharishi turned to the Sadhu and said: *"This man is thinking that nobody was watching him. But he does not know that there are several angels and saints watching him with sorrow commit this sin."*

Immediately the Maharishi took the Sadhu to another place. There in a house the Sadhu saw a woman in prayer. The Maharishi said: *"Look at this poor widow. No one in this town cares for her. She prays very earnestly for many lost souls. No one in the earth knows the work this woman is doing. But look at the many angels and saints in glory who are rejoicing over the work she is doing."*

Some moments passed, and the Maharishi spoke out again: *"Therefore, whatever good works or works of evil that a person does in the earth are witnessed by the angels and their*

saintly relatives, either with joy or with sorrow." The Sadhu was visibly shaken by this startling revelation.

After this, the Sadhu was taken to see *Hades*, the place of torment where the rich man in the Lord Jesus' parable found himself after death (Lk 16:19-31). An angel opened a huge door to a pit. Thick dark black smoke immediately rose up from it. From the pit came the horrifying sounds of groaning and gnashing of teeth of innumerable souls. The sights, sounds, and scent of burning sulphur proved too much for the Sadhu, who by nature, by culture, and by discipline was a man accustomed to habits of admirable cleanliness. He looked pitifully at the Maharishi to take him away from this place.

His wish was granted, and the young traveller could not have asked for a better place. Arriving at the new destination, the Sadhu found himself being led into the presence of the Lord Jesus, glowing majestically in all His beauty and glory. His pulse racing, the Sadhu quickly pondered within himself what he should say when he came face to face with his beloved Master: "*Should I ask Him what more work does He have for me to do or should I prostrate myself and worship Him?*" He then wisely decided that the right and proper thing was to fall prostrate before His Savior and Lord in holy worship.

After being on his face for a while and paying his deepest respects to the Lord Jesus, the Sadhu thought in his heart that he would now arise from the ground to ask whether the Lord had any commands for him. When he stood up he found himself once again in the Maharishi's cave in Mount Kailash.



The Maharishi of Mt. Kailash

Chapter 6

THE END OF THE UNGODLY

JUDE 14-15

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Continuing his narration about the spirit world, the Maharishi shared with Sadhu Sundar Singh the fate concerning the ungodly and those who deny the existence of God.

A SCIENTIST OF GENEVA

A scientist named *Sutton* from Geneva, Switzerland, denied the existence of God all through his life-time. He believed that the soul and life are one and there was no such thing as the after-life. However, his wife was a pious and godly woman. His children too, brought up by his wife, were

godly. His wife and children tried many times to convince him of the existence of God. But Sutton would only laugh with scorn at them. In fact, he called them stupid and superstitious for being so religious.

It so happened that Sutton's wife and children died one after another. A few years later Sutton came near to death. Even then he persisted in his belief that life would exist no more when his last breath escaped from him. Eventually he died. As soon as he died he was shocked to find himself alive in the spirit in another reality.

At once he thought of his wife and children who had often tried to persuade him to believe in the after-life. His wife and children then appeared before him. Though he was happy to see them again he was disappointed to find that there appeared a great chasm between him and them (*cp.* Lk 16:26). This made it impossible for either of them to visit each other. They could see and hear each other well enough though.

Sutton noticed that his wife and children appeared glorious and happy. But he found himself filthy and in a detestable state (*cp.* Lk 16:25). On seeing his despicable and lost condition he wept bitterly. Seeing her husband weeping she said to him: *"O my dear husband, you were sad at my death and mourned for me for several days. But did not I tell you at the death-bed I was passing on to another life and would see you again after some time? You did not believe me and persisted in your own ways. Now we stand parted forever. Death is only a temporary parting, but this parting is eternal."*

Upon hearing his beloved wife speak thus, Sutton tried to jump over the chasm to reach her. But instead of getting nearer to where she was he sank deeper and deeper

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into the chasm. His wife and children then sadly turned their backs and headed back to heaven.

The reader may think it must be horrible for the saints who are in heaven to know the fate of their unbelieving loved ones who would end up in the agonizing and torturous pain of hell. However, the God who wipes away all tears does not allow redeemed saints to wallow in sorrow (Rev 21:4). The very atmosphere in heaven is filled with love, joy, and peace. The gentle breeze that blows in heaven also carries these attributes.

A person feeling sorrowful like Sutton's wife will experience that sorrow only for a mere fleeting moment. Soon they will find kindred fellowship in the company of angels and other holy saints. Most importantly, earthly sorrows, pain, and memories cannot exist in the place where the presence of the Lord Jesus permeates everywhere.

Let us continue to read what the Maharishi observed concerning what was the state of the mind of Sutton's wife and children after they witnessed Sutton falling into hell.

As Sutton's wife and children were walking towards heaven their hearts were heavy with sorrow. They felt broken-hearted and miserable knowing the fate of Sutton. Standing before the gate in heaven they prayed: *"O God, what joy is there for us in heaven when our loved one has been consigned to eternal torture and perpetual punishment?"* They did not receive any answer to their cry of grief.

So they quietly walked through the gates of splendor to their home in heaven. As soon as they stepped into heaven they forgot all about their relation and began to rejoice and praise God for His goodness and mercy, which

endures forever. They felt so joyful. It was as though they had never faced any sorrow or grief. The very atmosphere of heaven is free from pain, sorrow, tears, and grief. It is filled with love, peace, and joy.

The children of Satan have nothing in common with the children of God. The former, who belong to the kingdom of darkness, only have in store for them torture and everlasting death. The latter, who belong to the kingdom of light and righteousness, have in store for them peace and everlasting joy and happiness (Isa 35:10; 51:11; 61:7).

AN ATHEIST SPIRIT

Once, the spirit of an atheist who lived in Rothak, a town in Punjab, India, visited the Maharishi. The spirit appeared very restless and miserable as he narrated his life on earth to the Maharishi. When he was living in India he scorned at religion. He also vehemently denied the existence of God. He lived luxuriously and lasciviously, believing that there was no life after death. But when he died he was shocked to find himself alive in the spirit world.

Although like all other spirits he enjoyed perfect freedom and was at liberty to go anywhere and everywhere, he found this freedom worse than imprisonment in an earthly prison, for he had finally come to realize that what awaited him was an eternity of grief and despair. Thus he poured out his sorrow to the Maharishi.

The Maharishi was moved with compassion for this spirit and said to him: *“Why don’t you repent and pray*

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for another chance for repentance?" As the conversation was going on a saintly spirit who lived in New York joined their company. *"It's no use,"* said the atheist spirit momentarily looking at the newly arrived saintly spirit, *"for I have lost my opportunity."* Moved by such a display of tragic sadness, the Maharishi thought perhaps he would himself pray to God for the pitiable spirit.

As soon as he finished praying, an angel came down from heaven and said: *"There is no hope for this spirit now because there is no possibility of changing his nature in the after-life, which was formed during his life-time on earth."* Nevertheless, the Maharishi entreated the angel to do something for this miserable and wretched spirit. On hearing the fervent prayer of a righteous man (Jas 5:16), God permitted the angel to bring the doomed spirit before Him.

Since the wretched condition of this spirit from the kingdom of darkness would not be able to bear God's holy presence, God appeared before the spirit in a very faint light form. But even that faint light-glory of God was too dazzling for the spirit to bear and he fell flat on his face.

Only then did the saintly spirit from New York who was standing quietly by break his silence. This is what he explained to the Maharishi. When an earthen clay vessel is still wet it is possible to transform it into any shape. But once it has been baked in the furnace and become hardened, changing its form would require that the vessel be broken.

Death is the ripening of life, like the hardened baked clay vessel. No one can change his nature after death. That is why the scripture says: *"He who is unjust, let him be unjust*

still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still”
(Rev 22:11).

No one can change the manner and orientation of their life after death. An evil life cannot be converted into a good life. Neither can an infernal spirit transform into an angelic spirit. Every spirit being is made of what he loves and craves for while he is living in the earth. To convert a spirit in the after-life from its basic nature, whether it be vile or pure, is to destroy it totally.

The nature of a spirit continues to remain as what it was when it was living in the earth. No one in the spiritual world can resist his own lust, because one's lust belongs to one's will and the will belongs to one's nature. Everyone acts according to one's nature.

Although a person leaves behind his mortal body at death, his nature is retained and follows him into the spiritual world. The reader, here, can pause to reflect again on the true incident narrated by the Lord Jesus.

LUKE 16:19-31

19 “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

21 desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

22 So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

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23 *And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*

24 *“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’*

25 *But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.*

26 *And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’*

27 *“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,*

28 *for I have five brothers, that he may testify to them, lest they also come to this place of torment.’*

29 *Abraham said to him, ‘They have Moses and the prophets; let them hear them.’*

30 *And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’*

31 *But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”*

From this narrative the reader can observe the following details. In his state after death, the rich man still retained full consciousness of his own identity, of Lazarus, and of his family. His nature, thoughts, and memory were intact. In Hades, he could still see, hear, feel, taste, just like while on earth. And, significantly, we learn that once a person has crossed over through the doorway of death a spiritual law exists that forbids the alteration of the allotted state of the soul and spirit.

Hence to change his nature whether vile or pure into another form is to annihilate his nature. Annihilating one's nature means the very annihilation of one's existence.



The Maharishi of Mt. Kailash

Chapter 7

HEAVENLY JERUSALEM

One day it came time to pray for the nation of France and the Maharishi went into the spirit realm. This kind of intercession is a true fact that I—the author—can vouch for. I know of a dear man of God presently living in India who like the Maharishi has a ministry of intercession in the spirit. He has personally confided with me during the almost three decades of our acquaintance many spiritual experiences which are quite similar to the Maharishi's. But let us continue now with the Maharishi.

As he was praying the Maharishi saw some angels flying swiftly towards Paris. Curious, he asked where they were going in such a hurry. They told of a special assignment to go receive the spirit of a person who was about to die. They were to escort that spirit to heaven (*cp.* Lk 16:22).

When he heard that, the Maharishi begged the angels to permit him to follow them as he would like to see how spirits were received in heaven. The heavenly host entered the house of a poor woman whose twenty one year old daughter lay on her deathbed. Her relatives stood weeping around her bed.

Fifteen minutes before she was to die the spiritual eyes of this young woman, called Maggie, were opened. She was exhilarated to see the heavenly host who had come to receive her. She was doubly surprised to see also some relatives present who had previously gone home with the Lord.

As she was looking around, with a smile on her face, Maggie noticed a golden ladder stretching all the way to heaven. She noted with joy that an army of angels was descending down the ladder towards her (*cp.* Gen 28:12). At the very top of the ladder she saw an enormous portal begin to open. At its entrance were the following words in bright golden letters: *"I am the Way, the Truth, and the Life."*

Upon seeing those words Maggie remembered the words from the Gospel of John 14:6. She then saw the Lord Himself standing at the entrance of the portal as if He Himself was waiting to welcome her (*cp.* Gen 28: 13; Acts 7:55-56). She saw His face shining with resplendent glory. Loved ones standing by her bed were surprised to see Maggie's eyes opened wide and transfixed on something away from them.

They noticed also that her face was glowing. Maggie then turned around, gazed at her loved ones, and began to comfort them: *"Do not mourn for me. I am about to enter into a place of great rest and joy. Hundreds of angels have come to bring me to heaven. Yes, even the Lord Himself is waiting to receive me. Instead of weeping for me please rejoice that I am quitting this life of misery and going to enter into everlasting rest."*

Her words did not comfort her weeping relatives. They thought she had become delirious as she was nearing

death. When her time to die came she cried out—“*Lord, I entrust my soul into Your hands*”—and breathed her last. On seeing that her dear daughter had expired Maggie’s mother fell on her, wailing and weeping uncontrollably. Maggie’s relatives too cried bitterly.

Seeing them cry with such bitter sorrow filled Maggie with sadness. She tried to console them by speaking many words of cheer and comfort. She was surprised to find that they did not seem to see her nor hear her. She looked at herself and tried to feel her body. It was then that she realized that she was in her spirit form now.

Although she still looked like herself she did not have a physical body that could be touched or felt. The angels who were waiting for this moment told her that she could no longer stay on earth and they should go on to the eternal abode.

HEAVEN

The angels escorted Maggie up the golden ladder towards heaven. On both sides of the ladder she saw rows of angels singing praises to God with various kinds of musical instruments. When she reached the gate of Heaven some of the high ranking angels stood by the Lord Jesus, who came to the gate to receive Maggie.

He stretched forth His hands and embraced her, drawing her to His bosom. Maggie’s eyes were flooded with tears of joy for the honor granted to her. She looked at the Lord like a small little girl and asked: “*Lord, what have I done to deserve such gracious reception?—for after all I was a sinner.*”

All her life Maggie had tried to walk in God's ways. She was quietly pious and did whatever little acts of kindness she could. She did not think much of the little deeds she did in God's name. But the Lord told her that this honor was the reward granted her for what she had done for God while she was living on earth. Just as no evil work of man escapes the all-seeing eyes of God every deed of kindness is remembered and rewarded by God (Heb 6:10; Matt 16:27; Rev 22:12).

The Maharishi was quietly standing at the gate of heaven as he watched this moving scene. Having never entered into heaven before he requested for permission to follow Maggie in so he could see what heaven was like. His request granted, he hurried along with joy in Maggie's company.

Maggie brimmed with excitement when she saw the beautiful and imposing mansions in heaven. Wonderstruck, she asked her guiding angel who the inhabitants were who lived in those stately mansions. The angel replied that they belonged to the saints of God who had fought and won their earthly battles. *"Those mansions were prepared for them while they were still on the earth,"* the angel explained.

Did not the Lord Jesus tell His disciples at the Upper Room *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you"* (Jn 14:2)?

They walked on and Maggie gazed with wonderment at the mansions to her left and right. The angels then stopped at a certain magnificent mansion and motioned for Maggie to step in. Maggie came near the

stately mansion and was eager to know if it belonged to some great potentate.

The angels smiled and said: *“No, there is no such distinction here in heaven. The status of a king and that of a beggar is the same here. The grandeur of these houses depends on the merits of God’s servants.”* *“This dwelling is yours,”* the angel beamed with delight. *“It was just completed today before you arrived.”*

Maggie entered into her house of everlasting joy and peace with the simple joy of childlike innocence. There laid on a table Maggie saw a beautiful crown set with four sparkling gems. She asked her attendant angels whose crown it was and why there were four gems on it.

The angels told her that the crown belonged to her and the four gems signified the four souls who came to salvation as a result of the Bible studies she had conducted during her lifetime. On hearing that Maggie jumped up clapping her hands with rapturous joy, and began singing praises to the Lord God.

THE GRADES OF SAINTS

After Maggie was settled in her mansion the angels escorted the Maharishi around heaven. As the Maharishi looked on in fascination, the angels began revealing to him further spiritual mysteries of the different types of mansions in heaven.

1. A saint was seen seated in his house wearing a golden crown. *“This,”* the angels said, *“is the saint*

who during his life on earth lived a God-fearing and faith-filled life. He spent all his life doing good works."

2. Another saint, who had a crown set with shining gems and rubies, was spotted in another mansion. *"This,"* the angels said, *"is a saint who not only lived a righteous life but also led several souls to salvation."* *"The number of gems in the crown,"* they added, *"signifies the number of souls a person has won for the Lord. These gems will forever shine like stars in a person's crown testifying of his works on earth."* *"Do you remember that which the Prophet Daniel said?"* asked the angel. *"Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever"* (Dan 12:3).

3. A third mansion was shown to the Maharishi. In it he was surprised to see a saint whose whole body was covered with shining stars. As he covered his mouth with amazement, the angels said: *"This is one of those saints who have suffered persecution and martyrdom for the Lord Jesus' sake. Every bruise and scar on his physical body now shines as a bright star on his heavenly body"* (cp. Gal 6:17).

THE STATES OF MANSIONS

The Maharishi was enthralled by the sight of lofty and magnificent mansions that seemed to dot all along the streets. The mansions, he noticed, were not built of bricks or clay or mortar or glass or crystal or of any other earthly substance. The materials used for the mansions did not seem to have any earthly comparison.

The materials seemed transparent and translucent. The Maharishi discovered that his eyes could gaze through thousands of them together, yet see them clearly as if he was looking at just a single piece.

In awe, the Maharishi drew in a deep breath. These mansions, he mused to himself, were beyond the description of the human language and beyond the comprehension of the human mind.

Then the Maharishi noticed how some mansions were uninhabited, some incomplete, and some only had their foundation laid. So he asked his guiding angels for an explanation.

The angels replied him thus: *“Since these mansions are intended for God’s chosen ones, the completion of these mansions directly corresponds to the progress they make in their spiritual life on the earth. As they keep on progressing doing good works and advance in their spiritual growth their mansions too will progress correspondingly. The incomplete mansions which you saw belonged to those who are still fighting the good fight of faith on the earth. They still have a long time before they come here.”*

Pointing his finger to a vacant but completed mansion the Maharishi asked why it remained vacant. An angel replied that the owner had just finished his course that day and would be entering heaven soon to occupy the mansion. No sooner had the angel completed his sentence than shouts of praise and joy greeted the Maharishi’s ears. He turned his gaze and saw a number of angels escorting a saint to the mansion.

How blessed are the faithful of the Lord who will one day leave their earthly homes belonging to the mortal world and enter into their mansions in their eternal heavenly home. Well did the Apostle Paul write: *“For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens”* (2 Cor 5:1)?

THE OMNISCIENCE OF GOD

The glory of God, the Maharishi marveled, was beyond description and comprehension. The brightness illuminating from the face of the Lord God illuminated every niche and corner of heaven though it seemed He was seated on His throne only (Jas 1:17). Christ Jesus could also be seen enthroned in the hearts of every saint in heaven.

Rays of glaring light and streams of power could be seen shining forth from every part of Christ’s glorious being. This light of God also shone into the hearts of His chosen saints still living in the earth. This light reflected the image of Christ in their hearts. It was these streams of heavenly light and power that sanctified the hearts of God’s people.



The Maharishi of Mt. Kailash

Chapter 8

DEATH AND JUDGMENT

The nature of Maharishi's special calling and ministry allows him to witness many scenes of dying. At the moment of death, the Maharishi reveals, a person hardly notices any change in himself for a few minutes. Only when the angels inform him that he has died and is now a spirit does he discover to his surprise the reality of his new existence. Although his spirit form still looks exactly like his natural body, he is confronted with the fact that his spirit no longer has a physical, palpable body. This is the *first state* after death.

In the *second state*, departed spirits see two different paths before them—the one luminous and bright, the other dark. Good spirits—those who died in Christ—are naturally attracted to the luminous path. Bad spirits, unable to tolerate the light because of their dark nature, run to the dark path to get away from the light.

It is of this state in the present life and the after-life that the Lord Jesus spoke when He said:

LUKE 11:34-36

34 The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light.

But when your eye is bad, your body also is full of darkness.

35 Therefore take heed that the light which is in you is not darkness.

36 If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light.

It is the eye of the soul and spirit being darkened through sin and unrepentance that is unable to see even the faintest light of glory in heaven. The reader must know and understand that the composition of light in heaven is different from the composition of light in nature, at least in its present state of corruption. Created light is inferior and more tolerable than uncreated pure light that is in heaven.

Only the soul and spirit washed by the blood of the Lord Jesus, thereby bestowing the incorruptible eye, would be able to see and bask in the light of celestial glory. Such a soul and spirit is attracted to the tunnel or pathway or portal of light because the immortal and undefiled eye can see pure light and withstand its intensity.

In the *third state*, departed spirits are told their future. The good spirits are escorted to heaven, housed in their mansions, given crowns, and told of their privileges. The bad spirits are initially shocked to discover many filthy and leprous-like sores on their spiritual bodies. These sores are the result of the sins they committed in their earthly bodies.

As during their lifetime they had chosen the ways of darkness, now too in their spiritual state they once again choose to run towards darkness. Of these the scriptures say: *“And this is the condemnation, that the light has come into the*

Death And Judgment

world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed” (Jn 3:19-20).

They are then told that after the Judgment Day they will be cast into Hell. Till then they are at liberty to roam anywhere on the earth as it pleases them. Just as angels come to receive good spirits at the time of death, so do evil spirits come to receive the bad spirits at such a moment. The righteous rejoice when they see angels come to receive them. The unrighteous, on the other hand, curdle in fear and tremble at the sight of hideous spirits and dreadful satanic angels who congregate at their death bed.

As soon as these unrighteous spirits enter the spirit realm they seek for an opportunity to repent. However, grace for such an opportunity is never given them, for it is written, *“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries”* (Heb 10:26-27).

The fate of the righteous spirits is quite the opposite. Whatever shortcomings they had in their life on earth—after all man’s nature is sinful—are immediately washed away by the blood of the Lamb of God as they enter the life beyond. They are made spotless in God’s eyes.

There is a popular misconception in Christendom that once a person enters heaven he has no work to do but only to rest and play the harp for eternity. According to the Maharishi, this is not so. Besides praying, worshipping, and praising God, a spirit in heaven has other duties to perform. One such duty is to encourage the servants of God and the

living saints on earth to continue in their good works and service to the Lord (*cp.* Lk 9:30-31).

FOUR CLASSES OF SPIRITS

Almost all spirits enjoy perfect liberty to visit any part of heaven or earth. The good spirits rarely visit earth because the very contact with sin is repulsive to their now pure and perfected nature.

Besides the good and bad spirits there exists a third category of spirits. These spirits are not allowed any freedom to roam either in heaven or earth. Instead, they are kept in a certain place in heaven where they are taught about the Lord Jesus Christ. These spirits are not allowed to leave this “restricted” place until they have passed the stage of instruction. There are four kinds of spirits of people in this category.

1. *Infants and Babies*

These are those who died before being able to understand the mysteries of heaven or earth.

2. *The Lunatics and the Ignorant*

These are those who do not have the power of understanding even if they had heard about the Lord Jesus Christ.

3. *The Blind, the Deaf, and the Dumb*

These are those who are physically unfit to know and understand the things of God.

4. *The Unknowing and the Unreached*

These are those who never heard the Name of Jesus

Death And Judgment

during their life time and those who were born before the time of the birth of the Lord Jesus on earth. One such person is found in the Gospel of Luke, where he hung as a thief on the cross beside the Lord Jesus. *“Lord,”* he pled, *“remember me when You come into Your kingdom.”* The Lord Jesus did not say to him: *“Today you will be with Me in heaven.”* Instead, He said: *“Assuredly, I say to you, today you will be with Me in Paradise”* (Lk 23:42-43).

Paradise is the place where souls are kept for instruction to grow in the knowledge of God. This place is also known as *Abraham’s Bosom* (Lk 16:22). It is believed that this is like a “holding station” for souls awaiting the coming of the Messiah. It was to this place that the Lord Jesus went to after His death to preach to the “spirits in prison” (Ps 68:18; 1 Pe 3:18-22).

The spirits in this place have been waiting for ages for the revelation of the Messiah. It was these spirits that were set free when the Lord Jesus died on the cross: *“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many”* (Matt 27:51-53).

After the great White Throne Judgment, all evil spirits will be condemned to the flames of Hell’s lake of fire (Rev 20:11-14). The good spirits, however, will reign with the Potentate, the King of kings and Lord of lords, forever and ever in eternal joy and happiness.

AN END IN VIEW

Rapture is not just a teaching propagated by the Pentecostals in modern times. The Maharishi himself believes it is real and true. He claims that besides himself, other choice servants of the Lord—called “*the friends of the Bridegroom*”—are kept alive beyond the normal life span for the end-times.

These saints, together with the Bride of Christ at the end-times, will be lifted up to the clouds to meet the Lord in the air. In an instant their mortal bodies will be changed into celestial bodies (1 Thes 4:14-17). These saints will follow the King to His throne where they shall reign with Him throughout eternity and enjoy life everlasting.

The Lord Jesus will personally reign on earth for 1000 years after His literal, physical Second Coming to the world, (Rev 20:2). He will establish His throne on the very spot where He was crucified when He was on this earth (Rev 21:2,3).

During the 1000 years of the Lord’s righteous reign on earth the devil and his demons will be kept in chains in imprisonment (Isa 24:21-22; Rev 20:1-3). After the 1000 years, Satan and his demons will be let loose for a season—in fact for a period of *three-and one-half years* (Isa 24:22; Rev 20:3).

During this period of “release” Satan will once again go on a rampage to deceive the nations and incite them to make war with the Lord and His saints (Rev 20:7-9). This final war—the war that ends all wars—will put an end to the menace of Satan and his demons forever, a menace which began eons ago in heaven (Isa 14:12-17).

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After this great battle of the ages, witnessed by the whole universe, Satan and his demons will be exterminated in the lake of fire (Ezek 28:18; Rev 20:10). The universe, consisting of unfallen beings from other worlds together with all angelic beings, will witness the righteous God's great White Throne Judgment. All peoples will be judged out of the Book of Life. All those who had willfully rejected the Lordship of the Lord Jesus will be cast into the lake of fire (Rev 20:11-15).

The remaining ones—redeemed saints, angelic beings, and beings from other worlds—will all bow and worship Him Who alone is True and Just (Rev 15:3). Laying down their crowns at His nail-pierced feet they will forever serve Him in love and humility.

THE END IS NEAR!


The end of the world is very near, cautions the Maharishi with piercing eyes and penetrating urgency in his voice. And the great coming of the Lord is closer than we think—He is even standing at the door.

The angel who is assigned to blow the trumpet announcing the coming of the King of kings has only recently been posted at the gates of heaven (1 Cor 15:52; 1 Thes 4:16). As soon as he receives a signal from the Lord Jesus he will blow his trumpet to herald to the whole universe the great judgment Day of the Lord. It is this sound that Satan and his cohorts are dreading to hear.

But alas! That Day is so near, yet the people of God are slow in getting ready for the coming of the Lord. In His great love and mercy for mankind, the Lord Jesus has been

delaying His coming for a long time, so that His people can get themselves ready as the Bride, holy and without blemish.

But He will delay His coming no longer! He is coming soon! Maranatha!



The Maharishi of Mt. Kailash
Chapter 4

CHRIST IN HUMAN-FORM

The Maharishi believes that even in these present times the Lord Jesus still manifests in human form. He does not always appear in His glorified form as the Lord Jesus but sometimes appear as one in poverty, perhaps as a humble peasant. Under such circumstances, no one can easily identify or recognize Him as the Lord Jesus.

If the reader is baffled by the testament of the Maharishi, please consider the following precedents recorded in the Bible:

MARK 16:12-13

12 After that, He appeared in another form to two of them as they walked and went into the country.

13 And they went and told it to the rest, but they did not believe them either.

LUKE 24:13-31

13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

14 And they talked together of all these things which had happened.

15 *So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.*

16 *But **their eyes were restrained**, so that **they did not know Him**.*

17 *And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?"*

18 *Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"*

19 *And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,*

20 *And how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.*

21 *But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.*

22 *Yes, and certain women of our company, who arrived at the tomb early, astonished us.*

23 *When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.*

24 *And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."*

25 *Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!*

26 *Ought not the Christ to have suffered these things and to enter into His glory?"*

27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things*

concerning Himself.

28 Then they drew near to the village where they were going, and He indicated that He would have gone farther.

29 But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them.

31 Then their eyes were opened and they knew Him; and He vanished from their sight.

JOHN 20:11-15

11 But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.

12 And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

13 Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

14 Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

*15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" **She, supposing Him to be the gardener,** said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."*

One Saturday in England, a very ordinary looking man went to a certain minister and asked for permission to

preach at his church on a Sunday worship service. Initially, the minister, like everyone else, was unwilling to accede to this stranger's request since he did not know him nor was the stranger referred to him by anyone whom the minister knew.

But after spending some time talking with the stranger the minister became convinced that seated before him was truly a godly and humble man. The minister then gladly arranged for the stranger to speak at his church the following Sunday morning.

The stranger's sermon made a wonderful impression upon the entire congregation. The stranger spoke with spiritual force, like one having authority. The admonitions from the lips of the stranger were edifying. After the service ended the congregation flocked out quickly to meet the stranger. To their utter shock, as soon as the stranger reached the exit door of the church, he vanished into thin air.

The wonder-stricken congregation thought it must have been an angel that came and preached in their church. But the Maharishi believes that it was the Lord who appeared in human form.

There was a certain large church in one of the big cities of England. A poor man came into the church just before the service started and sat in the front pew that was rented by a rich family in the church. On seeing the poor man in shabby clothes as he came near to the pulpit, the minister of the church had an usher remove him. In great humility and self-abasement, the poor man followed the usher, who sat him on the last pew in the church.

When the service ended everyone gathered outside the church and mingled among themselves. No one took notice of the poor man nor talked to him. For a long time a little girl took notice of him even while the other church members filed past him, totally oblivious of his presence. She tugged her mother's skirt presently: *"Mother, let's speak with this poor man. Let's ask him if he needs any help."*

Moved by her daughter's compassion they went over to the poor man and invited him to their modest home for a meal. When they came to the dining table, the stranger stood up and went over to where the little girl was seated. He placed both his hands upon her and blessed her. While he was blessing her he vanished before the eyes of the little girl and her mother. They both looked at each other with awe. This too, the Maharishi said, was the Lord Jesus in another form.

Does the Lord Jesus still appear in another form in this present time? The author once ministered at the Trinity Community Centre in Petaling Jaya, Malaysia, in 2007. While there, the church's senior pastor, Rev. Dr. Collin Gordon, shared with him a thrilling testimony of the Lord Jesus appearing in their church in human form.

The Trinity Community Centre held a three-day conference in their church sometime in November 2006. On the last day of the conference, the senior pastor prayed together with the visiting guest speaker that God would manifest Himself tangibly that night so all the people could see Him. O how little do we, mere dust, expect how marvelously God desires to answer our prayers!

A member of the church, Philip Rishen, reported seeing a man slowly crossing the road. He noticed that the

man's clothes were torn, exposing his buttocks, and that he was bent over. Thinking that this poor man may have met with an accident Philip felt that he should check to see if the man needed any help. Another church member, Alex Ray, walked together with Philip in the rain to help the man who was now seen seated beside a fire hydrant.

"What are you doing here," asked Philip in the Malaysian language. The man slowly lifted up his head and looking at the caring Philip said: *"I have been walking for seven days and couldn't walk anymore. So, I decided to sit here and rest for a while."* He then showed Philip the blisters on the soles of his feet. Alex then gave the man a pair of slippers to put on. Looking with compassion at the man, Philip and Alex thought him to be simply a poor beggar. The beggar walked better with the slippers but was still hunched. Philip then invited the man to their church to clean up.

In the washroom, when the man removed his clothes, Philip was surprised to see marks all over his body. It was as if he was badly beaten. The man washed his face at the wash-basin. He scooped the water in his hands and drank it as if in great thirst. He began breathing heavily.

Seeing the man was having some difficulties, Philip moved closer to help. Philip was surprised to see whip-like marks all over his chest, back, legs, and arms. The man then turned slightly. When he did, Philip saw a wound on the right-side of his chest. The wound, shaped like a hole, appeared fresh.

The beggar then wanted to have a bath in one of the cubicle bathrooms. As he stepped near one of the cubicles he stopped and said in English: *"Too smelly."* Philip

was shocked to hear him speak in English as they had been conversing in Malay (the Malaysian language) till then. Philip then showed the man to another bathroom. As the man was showering Philip heard him groaning in great pain.

Alex then came into the restroom with a bag of clothes that had been donated by the church members to distribute to the poor. Philip rummaged through the bag and found a pair of jeans and T-shirt which he thought might fit him. The beggar wore the jeans but rejected the t-shirt.

"It's a branded T-shirt," Philip said. The beggar replied that he did not wear black colored clothes. Philip and Alex then gave him a red T-shirt, which the beggar wore happily. They then offered the beggar some biscuits and coffee. The beggar declined, saying he did not drink coffee. He asked for water instead.

The beggar then requested to attend the church service. As they approached the entrance to the sanctuary, he stopped and asked: *"May I go in, since I am dirty?"* Philip said: *"Yes, you may go in."* They settled down on a chair. Both Philip and Christie, another one of the ushers, who sat beside this beggar, noticed the man lifting up his hands to worship God during the praise and worship service even though he could not stand up. He then fell asleep while the message was still going on.

Then suddenly at one point when the congregation praised the Name of Jesus, he awoke and turned to Philip: *"Did you call me?"* *"No,"* Philip replied: *"But please sleep awhile and rest."* After a while, he awoke again and said: *"The windows are vibrating."*

Philip turned around but did not notice anything. Thinking that the man might be hallucinating Philip told him: *"Just go back to sleep."* Christie began to notice tiny holes all around the man's head and wondered what sort of instrument might have caused such injuries.

When people went up for personal prayers the ushers, Christie and Alex, took the beggar to their senior pastor for prayer. The poor man placed his arms around the two ushers as they brought him forward. He was badly hunched and needed the support. Another church member, Steven, noticed that the man was hunched over in such a manner as if he carried a load on his back. He also noticed him bleeding on the forehead.

The Senior Pastor called out for another church member, a medical doctor, to examine the man. When the doctor examined the man, both the Senior Pastor and the doctor saw the whip marks all over his body. When the Pastor prayed for the man he straightened and walked normally. They all thanked God for the healing.

After the service ended, a lady came forward and offered the man some money. He gave her a compassionate look and with a kind voice and smile politely refused the money. He also very kindly and politely refused all other help offered to him. The only thing he asked for was water. When a bottle of water was offered to him he held the bottle with both hands and looked at the giver with great compassion and thanked him with a smile.

The ushers took the mystery man out and had him seated on the very bench where they first saw him. When seated the man suddenly said: *"Tonight, I saw my wife and children."* The ushers were perplexed. If his wife

and children were in the service, why did they not come forward to greet him? All these things did not make sense to them. Leaving the mystery man by himself, they all then left for their respective homes.

Later that night, as the Senior Pastor Rev. Dr. Collin was praying and giving thanks to God for the wonderful service, he heard God say that the Lord had visited their church that night. The pastor then saw a vision of a poor beggar. He was wet and wearing a whitish-green shirt. His buttocks were exposed. The pastor was shocked at the vision because he did not notice anyone like that in the church.

The following day the pastor described the vision he saw and what the Lord spoke to him to his church. The ushers who heard this were surprised because that was how the mystery man who came to their church looked like.

The whole church quickly concluded that it was the Lord Jesus Himself who came in form of a human to their church. Does not this 21st century incident square well with what the Maharishi said to Sadhu Sundar Singh?



The Maharishi of Mt. Kailash
Chapter 10

THE SECRET SANYASI MISSION

During his last visit to the Maharishi in 1917, the Saint revealed something that greatly surprised the Sadhu. Though he was quite aware of the matter in question, the Sadhu simply did not know it as thoroughly as the Maharishi.

Thus began a most precious telling of God's providence in the elderly saint's own words: *"The Spirit of God is doing a wonderful work in these days openly and secretly. This work is done to prepare the way for the second coming of the Lord Jesus Christ. You need to know everything about the hidden Sanyasi Mission. Let me give you a brief background and history about this Mission."*

When the Lord Jesus was born three wise men from the East guided by a certain star in the sky came to Jerusalem to see Him (Matt 2:2). One of them was a *pandit*—a Hindu Vedic scholar, from Benares, India, named Vishwamitra. [A *pandit* is a scholar-teacher, particularly one skilled in the Sanskrit language, and who has mastered the scriptures contained in the four Vedas, Hindu rituals and Hindu law, religion, music, and philosophy, all under the guidance and direction of a guru.]

After meeting with the child Jesus Vishwamitra returned to India and began to tell the people that Lord Christ, the Giver of Salvation called *Nishkalank*, in the Hindu Vedas, had been born. The other pandits ridiculed him saying that the Nishkalank could only be born in India and not anywhere else. Undaunted, Vishwamitra began to share his new found joy about the birth of Jesus to many people.

Many years went by and Vishwamitra, well advanced in years, travelled to Israel again, desirous to meet the now grown up Savior of the world. He finally met up with the Lord Jesus during one of the Lord's ministry trips to Bethsaida. Prostrating himself before the Immaculate One, Vishwamitra fell down and kissed the Lord's feet in worship and adoration.

Looking down at the aged devotee the Lord Jesus was moved by such a display of humble, undisguised devotion. He then blessed the old man with the same power He gave to His twelve disciples: *"And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons"* (Matt 10:7-8). Parting finally with the Indian disciple, the Lord Jesus left him with the charge to set the people free.

Infused with the power of God, Vishwamitra began to preach and do miracles in Israel with boldness and holy abandonment. The disciples chanced upon him and, finding him belonging to a different race, looked at him with contempt. They quickly distanced themselves from him. When the pandit realised that he could not work together with the disciples of Christ, he parted their company and began to do his work separately.

Their discontent with Vishwamitra's ministry in Jesus' Name made the disciples go to the Lord in contempt: *"Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us"* (Mk 9:38). Perceiving all that had taken place the Lord wisely answered: *"Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. For he who is not against us is on our side"* (Mk 9:39-40).

After this, while walking alone along a meadow, the Lord Jesus Himself chanced upon the pandit seated upon a rock, looking sadly dejected. He immediately lifted the face of Vishwamitra and kissed him on the forehead, an endearing gesture practised in the Indian tradition by a parent towards their child. Overwhelmed by the Lord's kindness and fatherly love, the pandit fell at the feet of the Lord, lost in grateful worship.

Lifting the pandit up to his feet, the Lord Jesus counseled him to return back to India and preach that the great Giver of Salvation—the Great God of heaven and earth—had come to die for the sins of the whole world. He would be killed, rise up from the dead, and then return back to this world to judge and rule. The Lord then told the pandit that he would receive the martyr's crown for his faithful service.

Vishwamitra returned back to India and began to preach the Christ with great zeal. The other pandits of Benares were offended with this new religion that Vishwamitra was propagating. They debated him fiercely. They warned him not to preach about the strange new religion. Undaunted, Vishwamitra persevered in his witness, winning many converts to the way of the truth.

Incensed by the many who now chose to turn away from the Hindu gods to the Lord Christ, the other pandits sought an occasion to kill Vishwamitra, just as how the Pharisees and the Sadducees plotted to take the life of his Master.

One night they entered stealthily into Vishwamitra's house and seized him with evil violence. They stuffed a cloth into his mouth so that he could not shout for help. They then tied his hands and feet, threw him into a gunny sack, and flung the faithful witness of God into the Ganges River. The dead body of this true disciple of Christ could not be found anywhere. He met his martyrdom as the Lord had predicted.

Didn't the Lord Jesus say, *"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain"*? (Jn 12:24). After his martyrdom, the disciples of Vishwamitra began to continue the work of preaching Christ, albeit secretly.

About this time, Thomas, one of the twelve apostles of the Lord Jesus Christ, came to India to preach the good news of God. Upon learning of the arrival and the ministry of one of Jesus' handpicked disciples, the disciples of Vishwamitra sought out Thomas. They joined themselves to the holy apostle and together preached the gospel with boldness and fervor. The number of Christian converts began to increase rapidly in India. This group of disciples then translated the Bible into Sanskrit in the second century A.D.

After the martyrdom of the Apostle Thomas in 53 A.D. the band of Indian disciples began to slowly lose their

zeal and vigour to preach. In time, they became placid and lukewarm. Like the church in Ephesus, by and by they lost their first love. And they eventually became dormant like the church in Sardis (Rev 2:4; 3:1).

Centuries later many missionaries began coming to India with the gospel of Christ. Among them the most notable one was William Carey, who came to India in 1793. The disciples of Vishwamitra found a kindred spirit in the ministry of this loving Englishman and their faith was rekindled. Inspired once more, they began to preach the gospel with the same passion and zeal their predecessors once possessed. The number of converts soon began to grow in the hundreds of thousands in India.

More than half of the then population of India had heard the gospel from the lips of these disciples of Vishwamitra. In 1917, when the Maharishi revealed in full the history and development of the Sanyasi community to the Sadhu, the community numbered some twenty four thousand secret missionaries who serve the Lord Jesus without any salary or recognition. *"I am one of them,"* the Maharishi declared to the Sadhu. *"Service by means of prayer is my only duty."*

Upon hearing this fascinating narrative, Sadhu Sundar Singh said to the Maharishi: *"I do believe what you say, because I personally have had on several occasions met with and preach together with several members of this group."* Let me now tell of the Sadhu's personal experiences with this secret Sanyasi group to substantiate the Maharishi's account.

At a place called Srinagar in Garhwal, Sadhu Sundar Singh had a most unexpected experience. He knew that this was a dangerous place to speak concerning Christ Jesus.

One day as he was preaching outside the city some young men taunted him, saying, "*You better not dare to say such things inside the city.*" Instead of backing away in fear, the Sadhu felt impelled to rise to the challenge. Entering the city and heading straight to the market place, he started to preach. Upon seeing this some unhappy bystanders brought the Sadhu to the pandit of the place, hoping he would refute the Sadhu's statements and put him to open shame.

Walking up to the Sadhu, and in front of all the people, the pandit took two fore-fingers and placed them on the Sadhu's mouth. He said, "*I have done this to prove that we are brothers, and not enemies as you think. For we both believe in Jesus Christ as the Saviour.*" The crowd reacted with shock and confusion, not knowing what to make of this strange turn of events. But slowly, they dispersed, along with the persecutors. The Sadhu then had a good conversation with the pandit. Much to his joy, he learned that the pandit, clad in saffron clothes and living amongst the Hindus, was seeking to bring others to the light of the knowledge of the true living God.

Towards the end of 1912 the Sadhu went to Sarnath (the place of Buddha's first preaching). There he met some sanyasis. Upon conversing with them he found that they too were Christians, and they belonged to the same secret Sanyasi Mission. The Mission numbered hundreds of thousands and they confirmed the words of Maharishi regarding the existence of twenty four thousand missionaries, who were scattered all over India.

The secret Sanyasi Mission had a very elaborate system of administration. The believers were divided into two classes: *Shishyas* (Disciples) and *Swamis* (Teachers or

Enlightened Ones). The Disciples were ordinary members who did all the mundane chores of everyday life. The Teachers, who numbered about seven hundred, were dressed like sanyasis in saffron-colored clothes. They were essentially unpaid preachers who conducted services among the disciples.

These secret believers practiced Christian rites such as *Water Baptism* and the *Lord's Supper*. Groups of them were found all over India, and in the most distant and unexpected places. It was due to the kindness and care of some of these good people that the Sadhu was on one occasion nursed back to life after imprisonment and persecution in Nepal.

In 1914 Sadhu Sundar Singh entered Nepal knowing that he ran every risk of ill-treatment and possible death. He left his Tibetan convert Tharchin behind, and went from place to place preaching the gospel until he came to a town called Ilom. He had not been there long before he was told that he must discontinue preaching or face some evil consequences.

An order was issued for his imprisonment. So while in the midst of passionately preaching the gospel with love the Sadhu was seized and thrown into the common prison together with murderers and thieves. But this very fate filled him with joy—for now he could suffer for the Lord's sake. Does not the scriptures say: "*For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake*"? (Phil 1:29).

Under the moon-light that night, locked behind bars, the Sadhu wrote this remarkable confession on a leaf of his New Testament Bible: "*Christ's presence has turned my*

prison into a blessed heaven. What will it be like in Heaven itself?" The humble servant of God was filled with such joy he could not help but sing praises to His Maker all through the night.

The prison walls could not shut out his witness of the living God. Undaunted, the Sadhu soon began to preach to an audience of unhappy prisoners. He boldly testified of the power of Christ to change men's hearts, even bring peace to hardened consciences of hopeless criminals trapped inside dismal walls of incarceration. Many prisoners believed his message. With new found joy they gladly accepted Jesus Christ into their lives as their Savior and Lord.

The news of the conversion of the prisoners quickly reached the authorities. The Sadhu was promptly taken to the market square for public humiliation and punishment. He was stripped of his clothes and made to sit on the bare earth. His feet and hands were fastened into holes in upright boards. He was made to remain all day and the night immobilized within stocks that kept him in an awkward crippling position.

No food or water was offered to this kindly wayfarer, the bringer of good news. To add to his torment the sadistic officer placed leeches on his naked body. Those relentless bloodsuckers immediately fastened their hungry jaws onto the tender flesh of the holy man of God. A mocking crowd stood around to watch this cruel amusing sight. No one was merciful enough to offer him even a cup of water to relieve him of his misery and pain.

Yet throughout all these physical abuse and mental torture the Sadhu's heart was filled with nothing but joy.

Praises, worship, and adoration of God gushed out of his soul to fill the square. He then began to preach to those standing around him. Nevertheless as the hours passed by, his agony intensified, and he grew weaker and weaker from the unceasing loss of blood. Finally, the new morning arrived. Somehow he was still alive. When his tormentors saw the Sadhu's tranquil face they were filled with a superstitious dread, for surely he held some strange powers which they did not understand.

So they decided to release him from the stocks and set him free. This ordeal, however, left the Sadhu so weak that he fell unconscious to the ground like a log of wood. After some time, and having regained some level of consciousness, he struggled to crawl away from that spot. Thankfully, in that place were some secret believers belonging to the Sanyasi Mission. These kind brethren quickly took their wounded brother into their loving care until strength returned to his battered body.

After being nursed back to health and feeling refreshed in his body and mind, the Sadhu made his way to Ghoom in Darjeeling. There at the home of his traveling companion Tharchin, the Sadhu confided that he was rescued by members of the secret Sanyasi Mission.

These secret believers the Sadhu encountered had the practice of gathering secretly very early in the morning in "Houses of Prayer" temples. These temples did not contain any images or pictures of Christ Jesus or any Christian paraphernalia. The Bible was read and expounded and Christian magazines are distributed to everyone. Eastern methods of worship, such as complete prostration of the body in prayer, were meticulously followed. They also firmly believed that if men prayed in perfect faith they

would have constant visions of the Lord Jesus. *Yishu Narsi Nath Ki Jai*, meaning “*Victory to Jesus of Nazareth*” is the password of this secret Sanyasi Mission.

Their method of work was purely Indian in every outer form, and to a large extent their ministry was individual in nature. Secrecy was instilled in the disciple’s mind, so much so that sometimes not even family members were aware of a change of faith even in the face of noticeable changes in character and behavior.

Belonging to this secret Christian Brotherhood were various sadhus and hermits of recognized holiness. A large number of them were highly educated and wealthy men of the highest caste among Hindus, the Brahmins, who freely donated towards the maintenance of the organization. The Sadhu frequented their services. On several occasions he was even mistaken as being one of them. Earnestly the Sadhu urged these secret believers to openly confess Christ. They promised that they would do so at the right time.

On one occasion while the Sadhu was preaching on the banks of the Ganges River, his audience told him that while they liked him as a sanyasi they did not like his message about a foreign God. These Hindus requested him to visit a great “Hindu” preacher who lived close by and who was attracting large crowds. For three days the Sadhu tried very much but could not get near to this “great Hindu preacher.”

One day, however, he was able to meet him alone. It was then that the Sadhu learnt that the “Hindu preacher” was indeed a Christian. The preacher embraced him and said, “*Brother, we are doing the same work.*” Surprised at this unexpected remark, the Sadhu said that he had never heard him preach Christ Jesus.

“Is there any foolish farmer who will sow without preparing the ground?” the Hindu preacher mused. *“I first try to awaken in my hearers a sense of values. After a hunger and thirst for righteousness is created I preach to them Christ Jesus. On the banks of this ancient river I have baptized twelve educated Hindus during the past year.”* He then showed the Sadhu the Bible he always carried with him.

In one of the holy cities of India some of these secret believers took the Sadhu to an old temple. There they showed him an ancient Sanskrit manuscript which detailed the account of Pandit Vishwamitra visiting the child Jesus. This evidence authenticated the Maharishi’s account of Vishwamitra’s conversion to Christianity.

While preaching at the central market place in Kantzi, the Sadhu was mobbed by an angry crowd. They physically assaulted him until he fell unconscious, then wrapped a blanket around his limp body. A demonically frenzied crowd of ordinary people and priests witnessed this brutality with rapturous glee.

The Sadhu was in a state of almost total unconsciousness, his mind and eyes barely making out what was happening to him. Cocooned within the blanket, only his head and feet were visible. A rope was fastened around the blanket very tightly. He was trapped like a larva, except that there was no way he could wriggle himself out his body suit. This blanket was going to the Sadhu’s burial shroud.

Many villagers were more than happy to give a helping hand to drag the Sadhu’s body into the forest lying on the outskirts of the village. He was left to die in the forest at the mercy of leeches, scorpions, snakes, and wild leopards.

When the Sadhu regained his consciousness he hardly realized where he was. His lips parched, his throat burning, pain shot through his entire body like a sprinkler fountain delivering only constant agony and no relief from thirst. He could not move any of his limbs. He felt dead like a corpse. Tilting his head skywards with great difficulty he saw some luscious fruit hanging on a tree. At that moment he felt a sudden sting on his ankle, apparently from a scorpion, and slipped into unconsciousness again, this time facing certain death—or so he thought.

The Sadhu awoke with a start not only to find himself still alive but his face being washed. His limbs were now free. The fruits hanging on the tree now lay beside him. His wounds were bandaged. In the moon-light he made out the blurry image of two men standing before him. After the Sadhu had mustered enough strength for himself the two strangers led him to safety out of the forest.

Initially the Sadhu thought that once again God had sent his angels to minister to him and to protect him. But a surprise awaited him. Before his rescuers left him they whispered these words in his ear: "*We are secret disciples—members of the Sanyasi Mission.*"

In one of the large northern cities of India the Sadhu was introduced to a famous Hindu preacher who was considered a profound scholar of the Vedas. He heard him lecture on the Hindu Scriptures, and towards the end the lecturer said: "*The Vedas reveal to us the need of redemption from sin, but where is the redeemer? The 'Prajapathi,' of whom the Vedas speak, is Christ Jesus who has given His life as a ransom for sinners.*" When questioned afterwards by Hindus how he could speak of a different

religious god the lecturer said: *“It is I who truly believe in the Vedas and not you. Because I believe in Him whom the Vedas reveal, that is Christ Jesus.”*

“The great need today is that the Church should have a broad vision,” Sadhu Sundar Singh said. *“The Christian should transcend the limitations of sect and creed and be prepared to recognise the Spirit of the Lord in whatever form it may manifest itself. The Secret Sanyasi Mission has the blessing of the Lord. Though it has taken a form we are not accustomed to, yet its leaders are doing great things in India—beyond the scope of our conventional churches.”*

What can we really make out of this revelation? Does a secret Sanyasi organization really exist? Do born-again and Spirit-filled sanyasis, sadhus, and rishis really live in India in these modern times? This was the question upper-most in the mind of the author while first penning this book in 2009. Unable to find concrete evidence for it the author felt best to leave this material out. But a year after the first edition was released, the author came across an amazing testimony of a high-caste Hindu that substantiated the existence of the secret Sanyasi Mission.

AN AMAZING TESTIMONY

Dr. Srinivasa Bhattachary comes from the 145th direct generation of Sri Vaishnam Bhattachary, the royal priesthood community of Nepal. He comes from a family of priests. All of his family members are *Bhattacharyas*, priests serving gods who have eyes but cannot see, who have ears but cannot hear, who have noses but cannot smell, who have hands but cannot touch, who have legs but cannot walk.

At age six he wore the *poonool*, a sacred thread worn over the shoulder by high-caste Hindus. He was sent to an Ashramam (a Hindu theological residential school) for studies on Hindu theology. From his childhood he poured himself into the study of a whole range of important Hindu religious texts, including the Rigveda, Yajurveda, Samarveda, Adarvarnaveda, Nalayiram Lijya Prabhandtha, Ethihasa, Purana Ramayana, Mahabharatha, and the Bhagvatgeetha.

Once his early education in Hindu philosophy was completed, he was sent to undertake doctoral studies at the Benaras University in Uttar Pradesh, India. There he completed the Siromony doctorate degree in Sanskrit and a Ph.D. in Grandha. In 1992, while he was studying at the university, fundamental Hindu fanatics came to destroy the 14th century *Babri Masjid Mosque* at Ayodhya, also in Uttar Pradesh.

Since he was a *Bhattachary* and was completing a double PhD from a prestigious Hindu University, Dr Srinivasa was chosen as the national youth leader for the *Rashtriya Swayamsevak Sangh* (National Patriotism Organization), a voluntary right-wing nationalist, paramilitary and, allegedly, militant organization. The objective of the RSS organization is to stop foreign religions, particularly Christianity, from coming into India.

After the destruction of the Muslim mosque, Srinivasa began working on a research paper at the university. His thesis was "*How will man go to the kingdom of God after his death?*" He was seeking to answer the question: "*How will a man reach the Brahma path or Sivan Narayan path or how can we go to the kingdom of God.*"

One day, while he was reading some books in the library, a very old sanyasi came to the library and called for him. This sanyasi had a long beard and very long hair. He wore only an ordinary *dhoti*, which is a loin cloth wrapped around the body. He bid Srinivasa to come to him, handed over a small piece of paper, then walked away without a word.

Srinivasa did not know who that stranger was or where he came from. He looked at the small piece of paper in his hand. On it was written: *“For God so loved the world that He gave His only begotten son, for whosoever believeth should not perish but shall have everlasting life - John 3:16.”* The more he read this scripture the more it ate at his heart.

He went to all his gurus and asked them who this “begotten son” was. They supposed that the begotten son was either Krishna Paramatma or Rama Paramatma, both of whom were Hindu mythic gods. That answer did not satisfy Srinivasa, whose thirst for truth ran deep. For one whole month he searched desperately for a better answer.

One particular morning, sitting in his dormitory, Srinivasa looked intently at the troubling piece of paper once more. Tears rolled uncontrollably out of his eyes. He had to know who this begotten Son of God really was. All of a sudden he heard a voice asking him to read the Rigveda. He reached for the ancient manuscript and turned to a passage written in Sanskrit: *“Santhakaram purakasayanam, pathmanabam suresham, vishwakaram mekavarnam lakshikanthan yogikirtham vandal bishnumbam, survalokayika.”* Translated into English, it reads: *“God so loved the world, that he gave his only begotten Son that whosoever believes in Him will have everlasting life.”*

Srinivasa was shaken to the core of his being. Confronted with the same Bible scripture in his own Hindu scriptures, the Rigveda, he resolved within himself that if he were to die he must still obey this only begotten son. He also purposed in his heart there and then to surrender his life to this God.

When the results of his doctoral program were announced, Srinivasa could not be more surprised. He achieved the distinction of coming out first among all the doctoral candidates in the whole of India in both his doctorates. For such an accomplishment he was awarded the President's Gold Medal at the Indian Parliament, surrounded by distinguished parliamentarians.

A great vacuum, nonetheless, remained in Srinivasa's heart as he made preparations to return to his home-town in Tamil Nadu. Throughout the journey on the Ganga-Kaveri express train, Srinivasa pondered over John 3:16. Something inside urged him to keep on meditating this scripture throughout the journey.

The train pulled into Madhya Pradesh for a brief stop and break. While in a state of meditation he heard an inner voice telling him to get down at this station. He wondered why. He did not have any relatives living there. However, the more he refused to listen to the voice the more persistent it became. Finally he gave in and got off the train. He found himself standing all alone on the platform.

After a while he heard the now familiar inner voice instructing him to start walking. After walking for nearly three kilometers he came to a place called Baratpur, a town in the city of Jabalpur. The moment Srinivasa came to a

particular spot where stood a cement arch, he saw the same old sanyasi who had earlier accosted him at the university library.

Pointing his fingers at him the sanyasi came towards Srinivasa. *“The Lord whom you wanted to know in your life is Jesus Christ; the only begotten son whom you are seeking is Christ Jesus,”* the old man began as he laid his hand on Srinivasa’s head. *“He loves you and forgives your sin. He is going to cleanse you from all your sinful natures. He is going to give you a new life.”* The words of this unknown saint sank deep into Srinivasa. He humbled himself and surrendered himself to the life-giving God.

After Srinivasa had confessed Jesus as Lord and Christ the sanyasi took him to a place called Bidagarh, where the Narmada River flows. They crossed the river and went to the other side where there were no human beings. The sanyasi took Srinivasa into a cave in the forest. Inside the cave the sanyasi knelt down and started reading the Bible. After that, he began to explain the gospel and the eternal truths of the Bible to the new convert.

He explained to Srinivasa how God created the heavens, the earth, the rivers, the seas, the plants, the animals, and how He created human beings. The sanyasi also explained how man fell into sin and how the Lord Jesus Christ came into this world as the Messiah. He also described how much the Son of Man suffered on the cross at Golgotha and how He finally died.

Srinivasa stayed for two months with the saintly sanyasi in the forest. Every morning they would kneel down together in the presence of the Lord for hours to pray and to meditate on the word of God. After being disciplined

for two months Srinivasa was baptized by the sanyasi in the Narmada River.

After being baptized in the water the sanyasi prayed for Srinivasa to be filled with the Holy Spirit. After Srinivasa was baptized with the Holy Spirit, the sanyasi told him to go back to his own community and preach to them the gospel.

This testimony, the reader will agree, proves the existence of the secret Sanyasi Mission.



The Maharishi of Mt. Kailash
Chapter II
IS IT A HOAX?

When the Sadhu first revealed the existence of the Maharishi to his audience there was a mixed reception. Many found it difficult to believe that someone over 300 years old could actually be living in the midst of snow-clad mountains without modern-day safety equipment. Some, however, were inclined to believe because of the Sadhu's integrity.

Self-centered and misinformed people, then as well as today, were quick to hurl missiles of accusations against Sadhu Sundar Singh for his revelations about the Maharishi. Some people accused the Sadhu of dreaming up such fantasy. Others were quick to jump on the band wagon to add their two cents worth of "intelligent assessment" by saying that the Sadhu had merely imagined while in deep prayer and meditation that an old man came and talked with him. In reality, such people are saying affirmatively that no such person existed.

A gentleman as he was, the Sadhu, mellowed by the many years of sufferings he had endured for the sake of the Cross, humbly gave reply to his accusers: "*Well, every man has his own idea according to his understanding, so let it*

be as he thinks it to be. If people think these things to be true and believe them, their salvation does not depend on it. And if they don't believe these things, there is no loss of their salvation either. I do not like locking heads together like rams. Say whatever you like. Your servant will listen silently and continue to pray for your welfare."

"There were also many critics who tried to prove that Biblical characters like Abraham, Jacob, Jonah and others were all but fictitious characters. Some even went to the extent of calling Christ Jesus Himself an imaginary person. Well, when people are quick to say such unfounded and false things about the Lord Jesus, what about an insignificant man like me?"

"I will not be surprised if people even say that the Maharishi is merely the result of deception or a dream or an imaginary idol created by the thoughts of a Sadhu wandering in the Himalayas. Whether people believe or not, the Maharishi really exists."

THE CHALLENGE

Sadhu Sundar Singh threw a challenge to all his critics, inviting anyone willing to come with him to Mount Kailash to prove or disprove the existence of the Maharishi. He wrote in a then popular Christian newspaper *Nur Afshan* on January 26, 1917:

All those who want to go to Mount Kailash should inform me two months in advance so that I can advise you how to equip yourself for the journey. A person should be strong in the body and mind to undertake such an arduous journey. If you want to bring a luggage you

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should be ready to hire a coolie from the plains of the valleys because it is difficult to get coolies near Mount Kailash. Since there are no shops either you should get all your food supplies from the plains too. There are no motor-able roads going towards Kailash. One has to cross streams and valleys. You must be prepared to face many hardships and difficulties of every imaginable kind along the journey.

The Sadhu had to issue such a disclaimer so that no one could accuse him of not warning them of such things beforehand. Four brave men responded to the Sadhu's challenge. They left for their adventurous journey from Lucknow, Uttar Pradesh on March 31, 1917. After walking for a short while, one man gave up, citing that the walk was too much for him to bear. Another Muslim man too gave up the challenge and stayed behind.

So Sadhu Sundar Singh continued on with two companions. The Sadhu led the group through a popular pilgrim route used during those days by pilgrims and travelers going on a pilgrimage to Mount Kailash.

The group encountered many hardships along the way, which included heavy rains, hailstones, waist-deep snow, and diseases like dysentery and fever. These hardships, second-nature to the Sadhu, were too much to bear for the challengers. One of the companions became so frustrated with the hardships that he lost his temper and threw his bags at the Sadhu. The Sadhu smiled. He calmly bent over, picked up the bags, and placed them over his shoulder to help ease the load for his angry companion.

Eventually the two remaining companions also gave up the quest and returned to India. Though the Sadhu was saddened by their departure, he bent his head in prayer for their safe journey, and continued on with his trek towards Mount Kailash.

When the Sadhu came very near to Mount Kailash he met a Tibetan Buddhist lama (monk) called Fangche, who had come to Mount Kailash to perform a circumambulation, a pilgrimage performed by walking and prostrating around the circumference of Mount Kailash—a distance of fifty two kilometers. He had also come there to meet with a certain officer.

The Sadhu carried on a conversation with him and told him about the Maharishi. The lama had never heard of anyone fitting the description of the Maharishi, though he knew that there were many *lamas* and *rishis* meditating in the caves of the mountains in the region.

He lamented that his desire to meet someone like that had sadly not met with success so far. Sadhu Sundar Singh took the opportunity to persuade Lama Fangche to accompany him to meet with the Maharishi. Skeptical as he was, the lama relented and followed the Sadhu.

When they reached the destination, the cave where the Maharishi made his humble abode, they found the old sage silently and in deep thoughts reading his ancient leather bound Greek New Testament. Lama Fangche was astonished to see the Maharishi. The Maharishi, on the other hand, calmly looked at his newly arrived visitors with great love and motioned for them to sit down.

The Sadhu and the lama then salaamed the saint respectfully before settling themselves down. As soon as they were seated, the Maharishi read aloud three chapters from the Gospel of John and then prayed to the Lord God, thanking Him for watching over the two men as they made their way up the mountain.

The Maharishi then asked the Sadhu a question: *“Tell me Sundar, what happened to the four men who accompanied you who wanted to meet me?”* The Sadhu was shocked at the Maharishi’s foreknowledge of this matter. He just stared back, not knowing what to say.

The Maharishi then reiterated: *“It does not matter if I am physically living at a great distance. Our dear Lord is always near to all His children. It is better for the four of them to pray to the Lord to obtain His grace. I will also pray for them that their works may bear fruit. But just warn them to give up the desire of getting higher pay and to engage themselves fervently in the works of the Lord. If they got their priorities right they shall get all things”* (Rom 8:32).

Feeling a little embarrassed the Sadhu said: *“You already know very well why I had come to meet you. You also know why the four went back owing to the difficulties of the journey. I will convey your message to them.”* He then, meekly and respectfully, introduced Lama Fangche to the venerable Maharishi.

Delighted upon finally meeting a hermit in the Mount Kailash region Fangche asked: *“Are you not Lama Nausang, who disappeared and whose whereabouts nobody knows? A great dispute has been going on in your gumpa (a Tibetan Buddhist temple) concerning who should succeed*

you to run the gompa. Won't you go and give them the necessary instructions?"

Unfettered by what the lama said the Maharishi replied: *"Lama Nausang was a recluse in this region for a short time. He is now dead. The gompa you referred to is not mine. I am but a humble servant of the Lord Jesus Christ. He has been pleased and merciful to allow me to spend the remaining days of my life in this cave. I am spending my days in prayer."*

"It is not, however, my business to stop disputes and quarrels. This world is but a place of strife. A strife such as this and others we see in the world will only cease when Satan, who is the originator and root cause of all woes in the world, is seized and imprisoned. That time is not too far away. It is drawing near soon when Satan shall be hurled headlong into the bottomless pit" (Rev 20:1-3).

The Lama queried the Maharishi further, asking: *"Is this the same Christ whose advent was proclaimed by Sadhu Kartar Singh, for which he was killed by the order of the Head Lama at Tashigang? Is this Christ the very Lord Jesus Christ that your good self and Sundar Singh is preaching or is He a different person?"*

The Maharishi glanced with love at the lama's innocence and answered: *"It is the same Christ. He is the Lord of all and shall remain forever. He is not my Lord alone but is also your Lord and the Giver of Salvation to the whole world (Acts 4:12). The Kartar Singh whom you referred to and who was martyred by your people is now the recipient of the Crown of Righteousness."*

"He generally comes in the Spirit to me together with other saints from heaven to help me in my ministry of

intercession. He always prays in this manner: 'O Lord, when will You execute Your vengeance on those who killed me? How long will it be before my blood shall bear fruit in the land where it was spilled?'" (cp. Rev 6:9-11).

The Maharishi then advised the lama to read the Bible given to him by Sadhu Sundar Singh and to pray to the Lord Jesus. The Maharishi even extended an invitation for the lama to visit with him whenever he had any difficulty understanding the Bible. The Maharishi finally exhorted the lama to have a strong faith in the Lord Jesus because through Him alone one can obtain salvation.

SO THEN...

Does the Maharishi really exist or is he a myth? Several respected men of God who lived during the days of Sadhu Sundar Singh, such as Dr. E.E. Fife, Rev. T.E. Riddle, and Rev. C.F. Andrews, who knew him personally for many years, vouched for his absolute integrity. The Sadhu would never make up such a myth as the Maharishi.

The Swedish Archbishop, Soderblom, who knew the Sadhu personally says of him: *"The gospel has not undergone any change in him. In the history of religion Sundar is the first to show the world how the gospel of Jesus Christ is reflected in unchanged purity in an Indian soul. As far as I know there is no other instance in the history of religion of an original and charming saintly character, already surrounded with the glamour of miraculous faith, during his life-time being the object of methodical examination by a scientific investigator—an examination as scholarly in its sound criticism as in its sympathy for its object."*

Bishop A.J. Appasamy, an Indian theologian who graduated from Oxford University and a man with immense knowledge of Indian Christianity, was a personal friend of the Sadhu. He said this: "*Sadhu Sundar Singh's life-long friends could testify to his truthfulness.*" One of the Sadhu's dearest and closest friends, Susil Rudra, had this to say:

Every now and then I used to be perplexed by his strange narratives which the Sadhu brought back concerning his journeys in Tibet. I would often argue with him that much of what he had experienced had been due to his high imagination. Though I doubted some of the stories, but I never doubted for a moment the sincerity and simplicity of the Sadhu himself. That was beyond question.

They stood by the Sadhu as strong pillars of support when he faced many criticisms for talking about the Maharishi. This subject aroused much controversy during the lifetime of the Sadhu and I do believe this controversy will possibly resurface again in these present times through this book.

There are three possible explanations concerning the existence of the mystical Maharishi:

1. Sadhu Sundar Singh deliberately conjured up this myth about a hermit he met in the Himalayas. He did this to stir up the curiosity of the people to take note of his works in the Himalayas. This possibility fails the test because there were many people who testified to the truthfulness, sincerity, and selflessness of the Sadhu.

2. The Sadhu might have seen a hermit like the Maharishi in visions. The Sadhu, himself a mystic, constantly saw visions. This possibility also fails the test. All the visions the Sadhu saw were either answers in response to his prayer or themes he was meditating on, such as: *resurrection, judgment day, heaven, and hell*. He believed that God graced him to see these visions as answers to his inquiring mind. In his discourses with the Maharishi such themes were never discussed. Rather, questions of “spiritual curiosities” were discussed: *Who was Cain’s wife? What was the mark that God put on Cain?* etc.
3. The Sadhu really did meet a holy Christian hermit who spent his time in Mount Kailash praying and interceding for others. I myself—the author—am personally inclined to accept and affirmed that this was the case.

Skeptics and faultfinders will always be the first to criticize and find fault with just about anything. Consider how the Lord Jesus lashes out against His untruthful persecutors: *“Which of you can truthfully accuse me of sin? And since I am telling you the truth, why don’t you believe me?”* (Jn 8:46, NLT). There is never a lack of those who would criticize and accuse the Lord Jesus falsely. Such people, which include “saints” in the traditions of Christianity, are still thriving today. These are the offspring of the devil (Jn 8:44). Their father—Satan—is the pre-eminent “accuser of the brethren” (Rev 12:10).

Had Sadhu Sundar Singh merely fabricated a fantasy about a non-existent person to gain fame he would not have been willing to take along others, in fact anyone, wanting to come with him to meet the Maharishi.

The Sadhu used to say to his critics: *"I wish for people to visit this Christian hermit so that everyone, according to each one's viewpoint, may question him. I am ready at all times to accompany anyone who wishes to go."*

He also said this: *"A person may or may not agree with the Maharishi's thoughts and views. But if you visit him you will come back specially blessed because he has transcended all the spiritual stages which are still before us."*

Reports from travelers in the Himalayas who had sighted such old sages were quite frequent. An American mining engineer reported that he had seen such an old man. The Rev. Yunas Singh of the *London Missionary Society* says that when he visited Tibet in 1916 he made some enquiries about the Maharishi. In Gianama, a market place forty miles from Mount Kailash, he heard Tibetan merchants tell of numerous ascetics living in hidden caves around Mount Kailash. And the word was "a very, very old Rishi" lived below the snowline of the famous mount.

The author has personally seen the Maharishi in the Spirit, though not in the flesh like Sadhu Sundar Singh. It was in the Fall of 1983. One night, I was praying alone in Chennai, South India. As I was praying I felt the presence of an angelic being in my room. My spiritual eyes were opened and I saw a being with bright fiery eyes and hair all over his body. Though initially shocked and frightened, I knew immediately in my spirit it was the Maharishi. He appeared to me to give me some counsel for the ministry which I was to do, just like how angels would bring words and counsel from God.

I have been privileged and graced by the manifold mercies of God to receive visitations from the Maharishi

many times since. I am not the only one though. I am personally acquainted with some godly men of God both in India and the United States of America who have seen the Maharishi in the Spirit.

On his last visit with the Maharishi the Sadhu recounted the many trials and criticism he had faced for talking about him to the Christian world. The Maharishi shrugged his shoulders, smiled, and said: *“Doubt is not something new. Doubt is a common disease in the world. People will continue to be plagued by this pandemic till the Lord Jesus comes again. If some people do not believe in the existence of God it does not prove that God does not really exist at all.”*

The Maharishi then revealed to the utter astonishment of the Sadhu the name of a certain man who ridiculed and criticized in writing the Sadhu for having imagined such a person as himself.

The Maharishi encouraged the Sadhu not to be troubled or bothered by such unprofitable critics. *“Let them say what they like to say,”* the Maharishi exhorted him. *“You have merely related to people what you have seen, heard, and experienced. Go on with your work as an evangelist. Do not talk about me anymore. To you has been given this privilege to meet with me. It is for your spiritual edification. Anyway, your work in this world is to witness for the Lord Jesus and not to preach about me.”* With those words the Maharishi blessed Sadhu Sundar Singh and sent him away with a prayer.

That was the last record we have about the Maharishi from the Sadhu. His autobiographies do not mention him meeting the Maharishi ever again after his last visit in 1917. Could it be that Sadhu Sundar Singh

deliberately did not talk about him anymore, even though he might have met the Maharishi again subsequently?

We do know from his writings, moreover, that the Sadhu was graced by the manifold mercies of God to meet with the Maharishi many times in the Spirit. This acquaintance and fellowship strengthened the Sadhu in his selfless work for the Lord.

The Sadhu always felt strong and refreshed in spirit, soul, and body each time he visited with the Maharishi. In fact after each visit, when the Sadhu took leave, the Maharishi would say: *“Come again, my son. When you are worn out with the work you have to do, come back again. Here, you will be made strong.”*

Many people became curious about the Maharishi and volleyed the Sadhu with curious questions about the old sage. The Sadhu wisely refrained himself, no longer willing to be boxed in by controversies and unedifying curiosity. He would reply with a simple smile: *“I was called by the living Christ to witness for Him and not to preach about the Maharishi.”*



The Maharishi of Mt. Kailash
Appendix

WHO IS SADHU SUNDAR SINGH?

FAMILY & RELIGIOUS BACKGROUND

In September 1889, Sundar Singh was born to *Sher Singh* of Rampur, Punjab, in northern India. His mother, a deeply religious woman, nurtured him in the noble traditions of the Sikhs. Sundar often spoke of his mother with much love and respect because of the good foundation she laid for his life to come.

He was raised in the luxury of his family's wealth. As a Sikh, Sundar was also taught Hinduism besides Sikhism, the faith of his fathers. He came along with his parents to Hindu and Sikh temples regularly. By the age of seven he had already memorized *Bhagavadgita*, the intricate Hindu dialogue containing spiritual life lessons. At 16, not only had he mastered the *Vedas*, the ancient sacred books of Hinduism, but he had also read *Qur'an*, the sacred book of Islam. As well, he got himself acquainted with some sadhus, ascetic holy men, who taught him Yoga.

Sundar's mother would take him week after week to sit at the feet of a sadhu who lived some distance away in the rainforest. As with all sadhus, this holy man, who was

Hindu like most sadhus were, devoted his entire life to his religion. He had a vow of renunciation and forsaken all worldly pleasures.

It was Sundar's mother who first encouraged her promising young son to become a sadhu. She once told him: *"Do not be selfish and materialistic like your brothers, but seek for your peace of mind and hold steadily onto your faith. Be a sadhu."* However, he never achieved peacefulness in his meditations.

Owing to his mother's connections with some women from a British mission in Rajpur, Sundar was able to enter a school close to his home run by missionaries. It was there that Sundar was first exposed to the Bible. However, he wasn't interested in the Bible at that time. Instead, he ardently buried himself in Hinduism and yogic practices.

HIS ENCOUNTER WITH CHRIST

With the death of his beloved mother when he was only fourteen years old, Sundar's life changed dramatically. He grew increasingly despairing and aggressive. He threw stones at Christian preachers and at Christians who gathered in their churches for services. He even encouraged others to do likewise. His hatred for the local missionaries and Christians culminated in the burning of a Bible in the open before some friends, submitting the holy pages of scripture leaf by leaf into the angry flames he had started.

Still, however hard he tried, he couldn't find the peace he had been seeking for in his own religion. His life quickly became meaningless. He could no longer carry on

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an existence without peace in his heart, soul, or mind. He decided to take his own life. He promised himself that he would end it by throwing himself at the Ludhiana express train if God—whoever He may be and wherever He may be—did not reveal to him the true way of peace.

Three days after he burned the Bible, an act which met with great disapproval from his father who happened to witness it, young Sundar woke up at 3:00 AM with a darkening intent in his heart. He first went out into the moonlit courtyard for the ceremonial bath observed by devout Hindus and Sikhs before worship.

He then returned to his room, knelt down, bowed his head to the ground, and pleaded that God would reveal himself. Nothing happened. He began to entertain the thought of throwing himself in front of the train that would pass at 5:00 AM every morning behind their house. Perhaps, he thought, there might be hope of peacefulness in his future reincarnation.

He did not know what to expect when he asked God to show himself—*a voice, a vision, a trance?* But still, nothing happened. The time was fast approaching for the Ludhiana Express to roar down the deadly tracks. He repeated his prayer once again, lifted his head, opened his eyes, and was rather surprised to see a faint cloud of light appearing in the room. It was too early for dawn. He opened the door and peered out into the courtyard. It was still dark.

Returning back into the room he saw that the light in the room was getting brighter. At first he feared that the room was on fire. But nothing of that sort happened. He then thought that it might be an answer to his prayer.

While watching the light, he suddenly saw a man hanging on a cross, bathed in otherworldly radiance. To his utter amazement he saw not the face of any of his traditional gods but the Lord Jesus Christ Himself, whose life and teaching was contained in the Bible he tried to destroy.

The Lord Jesus Christ was in his room, radiating an inexpressible joy, peace, and love. Looking at Sundar the Lord, flowing with compassion, asked: "*Why do you persecute me? I died for you*" (cp. Acts 9:1-5). At that very instant, Sundar realized that the Lord Jesus is not a dead, distant god but the God who is alive and lives forevermore. Sundar fell on his face before Him and experienced an astonishing peace beyond all understanding which he had never felt before. The vision disappeared, but the peace and joy lingered within him all throughout his life.

Thereafter his life was transformed. He wanted to be baptized and be converted. Although his family tried to prevent him, his heart was set. In 1905, on his 16th birthday, he was baptized in an English church in Simla. From that time on, he decided to become a sadhu as his mother had wished, so that he could dedicate himself to the service of the Lord Jesus.

As a sadhu, he wore a yellow robe, lived on the charity of others, abandoned all possessions and maintained celibacy. He was convinced that the life of a sadhu was the best way to introduce the Gospel to the people of India since it was the only way to God they were accustomed to following.

After becoming a Christian, Sundar was renounced by his father and ostracized by his family. On October 16 1905, the teenage Sundar began to don a yellow robe.

He went about barefooted and without any personal provisions. He started to assume a nomadic evangelistic lifestyle, travelling from village to village sharing the good news of the Lord Jesus Christ as the Savior of mankind.

He carried no money or any other possession except only a New Testament. *“I am not worthy to follow in the steps of my Lord,”* he said. *“But like Him, I want no home, no possessions. Like Him I will belong to the road, sharing the suffering of my people, eating with those who will give me shelter, and telling all people of the love of God.”* He travelled all over India wearing his yellow robe—the unmistakable mark of a Sadhu, without a family and without any permanent residence. He lived only on the charity of others. The life of Sadhu Sundar Singh thus took on the most remarkable likeness of Christ.

HIS TRAVEL EXPERIENCES

In 1906, Sundar went to Tibet for the first time. That country attracted him, primarily because of the great challenges it presented against evangelism. *“There will be very strong opposition and persecution there. High above the tranquil snow-clad Himalayan peaks, there will be a lot of time and opportunities to meet God and to read the Bible,”* he thought.

On his way to Tibet, he met *Stoker*, an American missionary who also wore a yellow robe. Sometimes they spent the night together under a tree or in a mountain cave at an altitude of 5000 meters above sea level, without enough food mostly. Happily they endured all the hardship for the sake of spreading the Gospel. When Sundar became ill, Stoker got them a place to stay in a house belonging to

a European. Inspired by Sundar's faithfulness towards God and sincere love towards other people, the host repented of his sins and gave his life to serving the Lord.

Following the advice of his friends, Sadhu enrolled himself in St. John School of Theology in Lahore. After studying for two years there, he resumed his travels. An eyewitness reported his experience with Sundar: "I encountered Sundar Singh as he was walking down a mountain trail to proclaim the Gospel to us. He sat on top of a tree, wiped the sweat off his face, and sang a hymn about the love of Jesus to us. The audience was not impressed by the song.

One man came forward from the audience, pulled Sundar down from the tree, and knocked him to the ground. Silently, Sundar got to his feet and began praying for these hostile people. He then told us about the love of Jesus who had died to redeem all sinners. Because of that I repented and so did the attacker." That was not the only time when Sundar won souls for the Lord by adhering to Jesus' instruction, which says, "*But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also*" (Matt 5:39).

One day in Nepal, Sundar was ambushed by four robbers in the middle of a jungle. One of them brandished a sword. Meekly, Sundar bowed his head thinking that his life was about to end. This attitude surprised the perpetrators. Since he was penniless, they took his blanket away from him and let him go.

But then, one of the robbers called him back and curiously asked his name. Sundar introduced himself, opened his Bible, and started telling him the story of

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the rich man and Lazarus, the poor beggar. The robber commented that the end of the rich man's life was unpleasant, so he asked what would happen to him when his own end came. Sundar then told him about the Gospel and God's forgiveness. The robber took Sundar home with him and repented.

In 1912 Sundar decided to imitate Jesus' seclusion and fasting for 40 days even though his friends advised him against it. However, he failed to complete the fast for the entire 40 days because his body became too weak and he almost lost his life except for divine intervention sent through some kind soul. Nevertheless, the experience strengthened his spirit, which helped him thereafter to overcome all doubts, anger, and impatience.

In the years following, he was often persecuted but always miraculously delivered by the Lord. In 1914, Sundar preached in Nepal, a country with very strong roots of Buddhism. In the town of Rasa, he was sentenced to death by a local lama on the grounds of spreading a foreign religion. He was thrown into a dry well, the top of which was then covered and locked from the outside. He was abandoned without food and drink, naked inside the well, the carcasses of condemned murderers his only company.

He stayed in the horrible well for two days until a stranger came and helped him out of the well. After relocking the well, the stranger left without saying anything. Not long after that, Sundar was recaptured and taken to the lama. The lama was very surprised since he had kept the only key to the well with him all the time. Realizing that Sundar was under the protection of a very powerful God, the lama and his followers became fearful of him and begged him to leave them.

In 1918, Sundar visited Madras (presently called *Chennai*), where thousands of people gathered to listen to him preach. There Sundar focused his message on Jesus Christ the Redeemer. “Jesus’ presence always brought astonishing peace to me no matter how bad the situations I was in,” he testified. “Whenever I was in a prison, he was always there for me. He transformed the jail into a heaven and the burdens became blessings. There are many Christians who do not feel His glorious presence as something real—because for them Jesus only occurs in their minds and not in their hearts. Only when someone surrenders his heart to Jesus can he find Him.”

Sundar often used parables in his preaching. He once said, “One day, after a long journey, I rested in front of a house. Suddenly a sparrow came towards me, blown along helplessly by a strong wind. From another direction, an eagle dived to catch the panicky sparrow. Threatened from different directions, the sparrow flew into my lap. By choice, it would not normally do that. However, the little bird was seeking for a refuge from a great danger. Likewise, the violent winds of suffering and trouble blow us into the Lord’s protective hands.”

Sadhu Sundar Singh journeyed much. He travelled all over India and Ceylon. Between 1918-1919, he visited Malaysia, Japan, and China. Between 1920-1922, he went to Western Europe, Australia, and Israel. He preached in many cities: Jerusalem, Lima, Berlin, and Amsterdam, among others.

Sundar remained modest despite his fame. His attitude made his father repent. Sundar never thought of himself. He only desired to follow Jesus’ example:

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repay evil with kindness and win over enemies by love. This attitude often caused his enemies to feel ashamed of themselves.

Once, he was preaching in a public market when a fanatic from a different religion suddenly punched his right cheek. Calmly, Sundar turned his left cheek towards the assailant. The attacker left. But that night Sundar received a message from the attacker asking for forgiveness.

On another occasion, Sundar told some harvesters about the parable of the weeds. They became annoyed and cursed him. One of them threw a stone at Sundar's head. At that instant, the stone thrower was struck by such a painful headache that he had to lie down on the ground. Without hesitation, Sundar took over that man's chore and helped them harvest the crops. They soon became friendly to him and invited him home. Their hearts were then open to the Gospel. The next day, after Sundar had left, they noticed that their harvest became more abundant.

HIS MISSION & FATE

Being unwilling to denounce his Master in the face of his family's rejection, Sundar took the saffron robes of the sadhu and began a life of spreading the simple message of love and peace and rebirth through Jesus. He carried no money or other possessions, only a New Testament. *"I am not worthy to follow in the steps of my Lord,"* he said, *"but like Him, I want no home, no possessions. Like Him I will belong to the road, sharing the suffering of my people, eating with those who will give me shelter, and telling all people of the love of God."*

The Maharishi Of Mt. Kailash

He travelled all over India and Tibet as well as the rest of the world with the alarmingly sad message that the modern interpretation of Jesus was sadly watered down. The Sadhu visited Tibet every summer. In 1929, he visited that country again and was never seen since.

Sadhu Sundar Singh manifested in his life the verse found in Mark 8:35: *“For whoever wants to save his own life will lose it; but whoever loses his life for Me and for the Gospel will save it.”*

May We Hear From You

Dear friends, we believe this book has been a blessing and challenge to you. Millions of people from around the world have been blessed by Brother Sadhu's messages on books, CDs and DVDs. We believe that even now you have been blessed by this book. Why don't you take a minute and write to tell us how you have been blessed by this book.

If you would like Brother Sadhu to pray for your needs, write to him today. He will personally read your letter and pray for you with much compassion beseeching the Lord Jesus Christ to bless, comfort and grant the miracles you need.

If you would like to know more about the ministry of Sadhu Sundar Selvaraj and receive our free quarterly newsletter "Healing Love", feel free to write us. We will send you one immediately and you, too, can uphold Sadhu and this worldwide ministry in your intercessory prayers.

For further information write to:

*Jesus Ministries
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Tamilnadu, INDIA
jmchennai@jesusministries.org*

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P.O. Box 9055
Lancaster CA, 93539-9055
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Do You Need Prayer ?

Oh, that one might plead for a man with God, as a man pleads for his neighbor! (Job 16:21). Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven (Matt. 18:19).

Brother Sadhu, please uphold me before the throne of God and agree in prayer with me for

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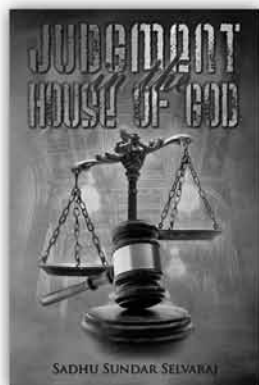
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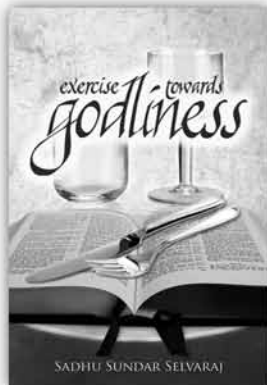


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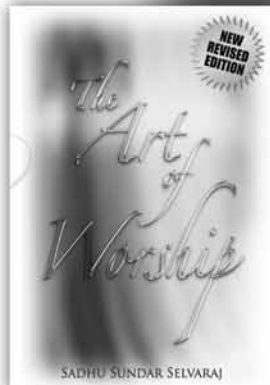
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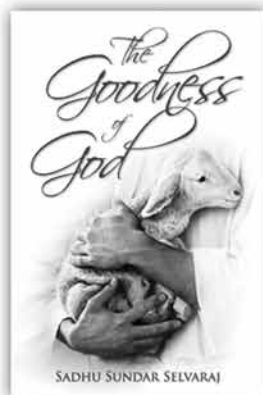
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THE ART OF WORSHIP



THE GOODNESS OF GOD



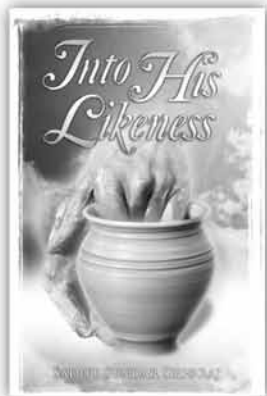
WOMEN ARE SPECIAL TO GOD



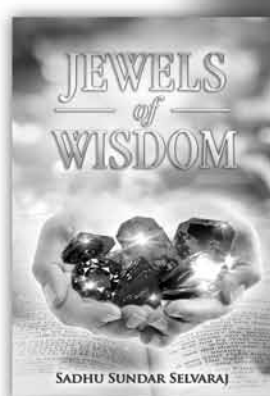
PRAYER SECRETS IN THE TABERNALE



LORD, TEACH US TO PRAY



INTO HIS LIKENESS



JEWELS OF WISDOM

The Life & Revelations of the Maharishi

A Christian hermit more than 400 years old with a global prayer ministry hidden in a Himalayan cave is the stuff of fiction—until we look back 2000 years. Challenging folks buried in Mosaic law, ritual, and tradition in the Jerusalem Temple complex, Jesus said: *"If anyone keeps my word, he will never see death."*

The *Apostle of the Bleeding Feet* Sadhu Sundar Singh, whose holy life is beyond doubt, was returning from roaming around the mountains in Tibet after a mission trip in search of hermits when he slid and fell before the mouth of a cave. Seated there was an ancient man who began to tell the young Sadhu everything he ever did, and more: the spiritual world, the life hereafter, hidden mysteries were unveiled by this unknown sage called "Maharishi." Even some of Sadhu's closest admirers found it hard to accept the Sadhu's witness. Perhaps a dream resulting from deep spiritual meditation?

Open these pages. Enter the life and revelations of an extraordinary soul communicated through the revered Sadhu decades ago and now presented afresh by Sadhu Sundar Selvaraj, divinely called to bear the name and extend the work of his faithful predecessor. Seek the Berean mind, gladly hearing the word, diligently searching the scriptures. You will find the Bible verified and clarified and, God willing, your hearts burning like the disciples heading to Emmaus.



SADHU SUNDAR SELVARAJ is a forerunner who has been privileged to be called to prepare the way for the Second Coming of the Lord Jesus Christ. At age 16 he experienced a dramatic and supernatural encounter with the Living Christ. He has been preaching the Gospel and bringing the healing power of God to his generation since 1979 in over 50 nations. His television network, Angel TV, currently reaches out to approximately half the globe. Brother Sadhu has had numerous encounters with the Lord and has been specifically commissioned by the Lord Jesus Christ "to prepare the Bride" for His second coming. His life and ministry will provoke, encourage and teach you how to walk intimately with Christ.