



AKATHA

The Ancient Science of Sahaji

Presents

An Introduction to

AKATHA
The Ancient Science of Sahaji

By

Sri Timothy Arnold

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Dedication

To Three Special SRAOSHA Masters
the loved ones

My wife Sra Leslie and my son Sri Jason,
for their perpetual love and inspiration
and to my spiritual mentor and guide
Sri Peddar Zaskq.

In which mere words cannot express my profound appreciation. Whereby,
without him, Shah Jahan (author) could not have found
Arjumand Banu Begam (Leslie) again.

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Also, I wish to thank our very good and eternal friend Kathleen Kohler, who helped in editing support of this work so that SRAOSHA could use it as a vehicle in AKATHA.

Important Disclaimer:

Understanding thoroughly the disclaimer here remains very important that the AKATHA teachings are not religion nor categorized as such regarding a non-profit organization and do not recognise any religion, government or any institution of any kind as Its guide. These writings are strictly about the science of AKATHA and not a legal contract needing specific legal codes for execution and jurisdiction. AKATHA does not hold any allegiance to any institution or culture albeit respecting them nevertheless not competing with anyone. If any grammatical or contextual occurrences seem to follow a particular familiar matrix or code, this is coincidental and not to be adjudicated, interpreted, placated, or demurrered as a part of any religious or political scheme. The FULL UPPER CASE letters are used out of respect and emphasis and not part of any code. AKATHA is not a political organization, but rather solely the Ancient Science of Sahaji. **This book is not a contract.**

Preface

An Introduction to AKATHA, the Ancient Science of Sahaji, represents a beginning book for those sincere seekers interested in understanding AKATHA. One will find upon investigation that AKATHA is simple to understand. Of course, I am talking to those ready Souls who will perhaps take the next step in the study of AKATHA as a student. For those kanis (non-ready Souls) all that has been written here will be quite foreign. This reaction will be normal and expected, owing to the high percentage of people in the lower cycles who are not ready within those times. Thereby, the percentage of the population who do understand at times, upon reading this book and stepping upon the path of AKATHA, always help raise the state of consciousness of those kanis that are left.

This quiet revolution will be painless and unsuspecting. These occurrences happen periodically and the last time was thousands of years ago. This return to a higher cycle would seem to be a difficult task to undertake, since so many years have passed since the sacred, high teaching of AKATHA was in ascendance. However, the responsibility to mankind is secondary, but still a high priority. The prime objective is, of course, to lead the spiritual seeker to God-Realization in this lifetime through the teachings of Sahaji in AKATHA.

AKATHA appears again and again throughout history, and when It does, a movement immediately occurs towards a lower world cycle of a Golden Age. This Golden Age does not happen always, for example as in Atlantis. Whereby, this social apex is not the most important factor, but is sometimes a natural effect of attempting to liberate those ready ones into the higher worlds. *Aforesaid to help these Souls who are ready to permanently enter into the higher worlds represents the highest achievement taught by AKATHA and the main focus of Sahaji.* Also, those people who have an open mind and truly study the content of this book will be raised in a state of consciousness.

Sri Tirkahatif ra-Zah, (Kahtifji)

The Mahaji, the 973rd Living SRAOSHA Master

(“Kahtifji” is Sri Timothy Arnold’s preferred spiritual name sobriquet) 1988

Chapter One

The Secret Science to AKSHAR via Sahaji

AKATHA is not religion, yoga, politics, metaphysics, philosophy, new-age, cult or an occult teaching of any kind. It is simply the individual way to God-Realization via Sahaji (Out-of-Body-Experience).

The history of the public presentation of AKATHA, the Ancient Science of Sahaji, remains a very interesting one, for It exists cyclically or periodically. The previous statement implies and is true that AKATHA (ae' kuh tuh) always exists whether It is public or not. When non-public, It is taught on a one-to-one basis by the Living SRAOSHA Master, the leader of AKATHA. The understanding that the Atma (Soul) can perform Sahaji also occurs periodically, for higher SRAOSHA (Spirit) abilities are not prevailing in low or dark eras. Even the understanding that man's true identity represents the Atma Sarup, the Soul Body, is sometimes lost. Soul, ***the Light and Sound within, the perpetual identity, is separate from the mind and physical body.***

Furthermore, AKATHA consists of the only SRAOSHA teaching that can make this cyclical or periodic claim. Perhaps other paths could mention the idea of cycles, the idea of coming and going, but they do not give as clear or concise explanations as AKATHA.

To reiterate, the public appearance of AKATHA remains within cycles of coming and going, or rather, it comes and goes in history. AKATHA, albeit always present, is not in an outer form in certain times in history. Now, this manifestation or appearance takes on different ones; for instance, in the darker cycles there are documents or words written that AKATHA students can read and comprehend. In the lighter or higher eras, the manifestation comes telepathically. Thus, different practices exist of the public presentation of AKATHA.

Coming to the understanding of these cycles in the true history of the AKSHAR (God in AKATHA), we can now perhaps know the idea of the consciousness of Sahaji or the Science of Sahaji as a fact.

Since AKATHA remains an individual science these facts are individual ones and not necessarily for all. However, in an honest, open and truthful manner, we find that facts are relative anyway. In other words, these facts are for each individual and not necessarily for the group.

Moreover, we always have in AKATHA an omnipresent and omniscient teaching verses the idea of a set period or "age" in other works. Sometimes age limitations take important information of life away from man, making him seek feverishly for answers. He thinks that his life or time runs out and he had better find what is going on as quickly as possible. However, AKATHA avoids this problem by stating that Its omniscience comes from the unlimited age and vibrations of SRAOSHA in AKATHA and not the age of language of the limited physical life.

When in a Kali Yuga, the darkest cycle of the cosmic day, the teachings of AKATHA are necessary for public presentation thwarting extremely negative occurrences. These occurrences can come to both the microcosmic and macrocosmic (the inner and outer) worlds of the individual. AKATHA manifests for those individuals who are ready to transcend in the Soul body of the Fifth plane these inner and outer problems.

For the ones who are not ready to hear the message of AKATHA, these SRAOSHA teachings are misunderstood. For the ones who are ready, nothing can be a riddle to them. These evolved ones understand the SRAOSHA teachings quite clearly. Of course, questions will pop-up for the neophyte as he refines his understanding or clarifies a point. However, the assurance exists once the new chela (student) catches the vibration of AKATHA or rather the SRAOSHA catches him or her.

References to Sahaji are strewn throughout many historical documents in recorded history. Plato in his work “Phaedo” states that at death, Soul gathers herself (Greeks used feminine gender for Soul – their definition was actually considering the mental body from the male perspective only) within the body to be released. The new testament of the Christian bible has many references to Sahaji, such as Paul of Damascus mentioning that he had spoken to a man and he did not know whether the man was in his physical body or not. There are many more references to Sahaji, but these are taken for granted and overlooked at times. Just as parents will tell their children that Sahaji is just a hallucination and not to do it, these children must bear the karma they have wrought.

In certain eras, these Sahaji references are more prevalent. Specifically, Sahaji is taught when the SRAOSHA Masters are public. These SRAOSHA Masters uncover as much information as possible during the times these great people are public.

AKATHA persists in being called a secret science, for when the information about It becomes non-public, the concealment defines an element of mystery. When there are hints of AKATHA in one’s life, It lives as an unrevealed enigma or mystery. For instance, uninitiated parents, relatives, friends, etc., will only touch on truth in their speaking and ultimately give an incomplete, confusing picture about life. Therefore, when the complete science of AKATHA becomes public, we call the teachings secret as previously It had existed in the mysterious or unknown realm. This idea is common sense regarding a secret, but the AKATHA teachings are very clear to the point of didacticism.

All philosophers have suggested that seeking truth can be a lonely undertaking. At times, this loneliness refers to our mysterious realm. Due to the seemingly mysterious cyclicalness of the lower worlds, the SRAOSHA usually is battling with the Kal Niranjana, the negative Lord, known by the religionists as Satan. The AKSHAR creates the cycles of the lower worlds and this precise occurrence always will remain a mystery to man. Whereas, the teachings of AKATHA, when public, will take some mystery out of these situations. Above the Soul Plane (Fifth world), AKATHA is not a secret as Its SRAOSHA principles are being practiced there. AKATHA principles also are recurrently practiced in the higher cycles (explained later) of the lower worlds. However, we have alluded to the difference between the higher worlds and lower worlds as consisting in cyclicalness or coming in different cycles. No cycles exist in the higher worlds of SRAOSHA and Atma moves in Sahaji within these areas at all times freely without any hindrances.

The AKSHAR, the highest God, allows AKATHA to become public at certain times through different channels of SRAOSHA (AKATHA Initiates). Aforesaid, AKATHA befalls being lost periodically, however, when public in certain SRAOSHA apex areas, the Sahaji ability is practiced as naturally as breathing. In the darker eras, when Sahaji is not second nature or common standard activity, the AKATHA teachings are presented to individuals to relearn Sahaji. During these eras, we see the real problem is that Sahaji has become an unconscious activity.

Heretofore, the SRAOSHA Masters, spiritual travellers and teachers open the unconscious levels to capable individuals who re-experience Sahaji on a conscious level. Then basically, in the darker realms it becomes a factor of becoming atavistic to Sahaji or rather reviving its practice. Sahaji or out-of-body experience or consciousness, also means that when we experience the physical plane, we are on the lowest SRAOSHA plane in Sahaji. AKATHA teaches that the true essence of man is Soul, which is the same as the higher Sanskrit word “Atma”. This perspective means we perceive ourselves as Atma in first person coming from the Atma Lok, the Fifth Plane. From this perspective, when in the physical body, we are moving in Atma on the physical plane. It is very simple. Whereas the problem man encounters becomes the loss of the conscious powers of movement in the inner planes. Movement is a factor of Soul only having glimpses of what AKSHAR remains in pure cessation. As Peddar Zaskq, the 971st Living SRAOSHA Master most profound statement said, “I have come to be and cease to be”. Shakespeare's derivative plagiarism was ‘To be or not to be’ that did not explain the question thoroughly. Whereby, Peddarji’s (Paul Twitchell’s spiritual name and with the endearment suffix for SRAOSHA Masters “ji”) more thorough original comment gives the feeling of SRAOSHA straight from the heart of AKSHAR. These Masters have travelled to the AKSHAR having become God-Realized, the second goal on the path of AKATHA.

Thus, man identifies with the physical body and forgets in his many incarnations that he always had performed Sahaji whilst even in the physical body. These statements about Sahaji have incredible wisdom, for man could be liberated by these words understanding alone. The key remains in the recognition of this understanding by the Atma who stands ready for AKATHA.

We must learn that the physical plane consists in being very transient. We begin to gain a new perception of the physical plane from the matrix of AKATHA, which teaches that one’s dream states and higher inner SRAOSHA experiences are more of a reality. Therefore, the answer to ‘What is reality?’ consists of experiences becoming more real as we come closer to AKSHAR. The only reality lives as mentioned and is realized as the AKSHAR. The AKSHAR is the ONLY and ULTIMATE REALITY. We see this GOD permeates as an attributeless GOD as there are no characteristics of IT. We refer to AKSHAR as IT for IT remains neither positive nor negative, but is rather the pure positive polarized state of consciousness. Only the AKSHAR can be pure and neutral completely, nothing else.

AKATHA literature always will capitalize all letters in the term “AKSHAR” and in all words referring to IT. All full upper case letters only are in the AKSHAR reference and should be this way in all literature, but have degraded throughout history into marketing slavery by man. All other terms of prominence will have initial upper case or the first letter capitalized but not the whole word. This proper reference can be the only way we can distinguish pure respect for AKSHAR in literature.

AKSHAR is substantial or having substance, but also in a purely paradoxical way, insubstantial having no substance in reference to matter. As the source of SRAOSHA, the AKSHAR indirectly has what opposites have in common. At the same time, IT has all power of the universe and could become matter if necessary. The best we can say about AKSHAR is to call IT attributeless. We get caught in the dichotomy of literature in knowing ultimately by calling AKSHAR attributeless, these words are attributes. The paradox exists as true, but the answer lies in the fact that if one’s path says that their god comes forth as a creator, that path stands as only a step towards AKATHA.

AKSHAR creates, but only indirectly through SRAOSHA. This qualification of the difference between direct and indirect remains very important in the lower worlds, but superlatively discerning different vibrations should be one's answer to the truth. In other words, logical word or concept analysis only can take one so far and must be left behind when going into the higher planes above the fourth plane of the mental world. This idea does not mean that Souls do not think in the higher planes. Whereby, the chela or student learns the thoughts in these places are used for tools and not goals. The true goal only exists as the substance of Soul, the individuality of the Light and Sound of SRAOSHA.

Furthermore, vibrations are not word logic, but can be felt, for when teachings upgrade and claim word logic perfection, AKATHA remains true in one's feelings. The vibration difference stands as the main factor of decision for the truly evolved individual. Also, if a teaching has a high vibration, but exists lost in theory or words, we have reversed the problem. AKATHA stays intact on all planes (the planes will be discussed thoroughly in chapter two). All teachings other than AKATHA are Its offshoots. SRAOSHA through AKATHA lives as the essence of the AKSHAR in the lower worlds. AKATHA retains the privilege in having the essence of AKSHAR through the Mahaji, the living SRAOSHA Master. In this living master, AKATHA has the complete ramifications of life and presents them honestly at all times.

AKATHA's source is the pure heavenly white music of SRAOSHA channelled through the Mahaji, the Living SRAOSHA Master of the AKSHAR. This white or pure music is an effulgence of the Light and Sound vibrations of the AKSHAR.

The Light and Sound comprise the twin qualities of SRAOSHA. The Light radiance can be seen visually, and the Sound current can be heard audibly. The Light is the Sound seen, and the Sound is the Light heard. The Light and Sound embody the SRAOSHA of AKSHAR. Within the higher areas, Light and Sound of SRAOSHA do not exist in word form. In other words, SRAOSHA can be referred to as the denotation or the unwritten pure music of the AKSHAR, and the connotation of It issues as what can be written and spoken. Presently, the lower worlds deal mainly in the manifest spoken or written connotations.

What we have here comes forth as the SRAOSHA, the unmanifest and manifest essence of AKSHAR. Perhaps it should be said again that the AKSHAR remains attributeless, whereas the SRAOSHA has all attributes and no attributes. Word logic never is important completely in the extreme, but the contemplation of AKSHAR in SRAOSHA is.

The SRAOSHA prevails as the only unifying force and transcends the forces in the physical sciences of gravity, electromagnetism, and the weak and strong nuclear forces. In actuality, only one force exists of the SRAOSHA. Whereas, all these other forces are just poor names for It. The SRAOSHA emanates from the AKSHAR. SRAOSHA consists of the spirit of Atma within individual beings as the unified field in which scientists always physically search for but never find unless stepping on the path of AKATHA.

In AKATHA, we teach that one could learn to perceive oneself as Atma and work above the fifth region. The fifth region is the Atma plane, classically known as Sat Lok. This area retains the essence of each individual unit of divine awareness albeit we learn to work through Soul even in the lower worlds. When working from the fifth region and beyond, one learns to control the lower bodies in the lower universes.

AKATHA prevails as the teaching of the lower worlds of SRAOSHA. The lowest plane is the Physical Plane, wherein the time cycles of all planettes (planets) exist almost simultaneously and therefore, the present time of the Kali Yuga (lowest cycle) permeates the entire lower worlds. This premise must be understood and emphasized. If the planes did not exist within the same era or almost simultaneously, the AKSHAR would have to be stated as chaotic and a relationship would be impossible. It stands as a SRAOSHA Masters' decision inasmuch as the lower worlds are almost simultaneous or what could be referred to as neo-simultaneous.

Man's rebellion only is within him. In order to have a semblance of cooperation without perpetual destruction, the SRAOSHA Masters established the guideline of AKATHA. Man has problems with organizations and groups because he wishes to lead within his heart. If one desires, AKATHA affords this leadership and relieves man of his fear of authority. The SRAOSHA Masters stand as the only benevolent leadership within the universe representing the Order of the Vairagi under the leadership of the Mahaji, the Living SRAOSHA Master. Therefore, it can be seen how simple it is for man to disagree in the face of SRAOSHA as of his being tortured by ignorant pseudo-orthodox (lower world) leader factions of the past.

This information should be enough to enable the neophyte to understand that SRAOSHA teachers are evolved spiritual people who are the leaders of the universe both within and without. Disputing this fact will be nothing more than a waste of time and nonsense in terms of practical application. Also, the extremely rebellious types will be ignored, and they will find that they are really the minority. If one cannot comprehend, he or she is not ready for AKATHA.

AKATHA exists as a practical science and simplifies all other paths. The high science of AKATHA addresses all aspects of the universe. AKATHA, when referred to as the science of Sahaji, must be understood as an individual science. All teachings in the lower worlds are individual, but this is not always consciously addressed or known. AKATHA will consciously address this individualism.

The individual science of AKATHA includes what is known as the SRAOSHA-Vidya. The SRAOSHA-Vidya, the high prophecy of AKATHA, records all the past, present, and future lives of the individual. These records include all planes from the physical plane into infinity. Albeit the higher planes do not have incarnations, as Atma of Itself eternally exists there, sometimes Atma will descend consciously into a life in the lower worlds. Upon this descent, Atma picks up lower plane bodies, and these are accurately recorded in the SRAOSHA-Vidya. The Soul records above the Fifth or Soul Plane are only dealing with Soul and not Its lower incarnations.

The SRAOSHA-Vidya is revealed as a partial aspect of AKATHA. One learns to read his own Atma records when he becomes the Mahdis, the transfigured Self-Realized being in the Fifth Initiation. If one cannot read his own Atma records, he cannot be Self-Realized and will not receive the Fifth Initiation. Some Mahdises are able to read the records of other Atmas, but all SRAOSHA Masters, Initiates of the tenth plane and above, have the capability of reading the SRAOSHA-Vidya of anyone. However, readings are not done as happenstance, for the AKATHISTS (AKATHA members) do not dwell on these things.

Three important steps exist on the path of AKATHA. The first step consists of Self-Realization, the attainment of the Mahdis level that comes with the Initiation of the Fifth Circle of Sat or Atma Lok. Initiation levels represent a sophisticated system the SRAOSHA Masters recreated in the beginning of the present cosmic day, approximately six million years ago. This system remains true and necessary in time and space on the planes of the lower worlds. Man's rebellion against levels, organizations, and lower forms of all kinds, etc., reflects from the higher planes not having these things.

AKATHA, the ancient SRAOSHA Masters' system, which always clarifies, simplifies and updates knowledge, will afford Atma the entrance to the higher planes on and above Sat Lok. One learns on the true path of AKATHA that no false-ego exists in attaining higher initiations.

If the false-ego of individuals acting like the strutting peacock occurs, re-purification of the teachings must happen. It always is the responsibility of the chelas to present something not understood, or what they think could be a significant problem. AKATHA represents the true open door policy in which the outspoken one holds protected by SRAOSHA. We find that judgement for its own sake will not occur in the AKATHIST as these people speak their mind responsibly. The previous statements are not just lip service, for the Living SRAOSHA Master practices what He says or writes in the true spirit of SRAOSHA.

The Fifth Initiation becomes the level in which Atma realizes Itself and starts learning adeptship in Sahaji. Atma knows Itself in this level and can never be trapped by another, or by any circumstance in Its life. The Initiate needs no guru other than the Mahaji, the Living SRAOSHA Master. The Mahdis is the Satguru, whereas, the Mahaji, the Living SRAOSHA Master endures as the highest guru known as the Vi-Guru.

The Satguruship of the Mahdis means he has the capabilities of teaching all aspects of AKATHA. Also, he can be the teacher of Sahaji with the ability to answer all questions inwardly and outwardly. The Mahdis has learned control of the five senses and becomes the perfect mirror of AKSHAR within the lower planes. This step will be the first one in the SRAOSHA kingdom of heaven.

The second major step in AKATHA is AKSHAR-Realization or the attainment of the Gyanee level or the Initiation of the Eighth Circle. This realization is not yet the SRAOSHA Mastership, but retains a recognition of oneself as a part of AKSHAR. This realization finds one knowingly aware as the creator of his own personal universe. The glimpse of AKSHAR enables one to prepare for SRAOSHA Mastership in AKATHA. The word "God" is the acronym for "Glimpse of the divine", which is the AKSHAR.

The third step reigns as Co-workship with AKSHAR in SRAOSHA Mastery. This Mastership comes after passing through the land of the Agam Purusha; also known as the "Hideous God of Life". Agam Purusha retains the guardianship of power of AKSHAR that man learns to seek and love divinely. Before SRAOSHA Mastership in the ninth plane and then receiving the Tenth Initiation, one learns that love by itself becomes useless without God-power. Therefore, we see the paths that focus extremely upon warm love have an approach that is unbalanced. With this warm love approach, these particular teachings prove to be untrue paths. Atma realizes this fully in SRAOSHA Mastership in the tenth plane of the Anami Lok. The SRAOSHA Master also can be known as the Initiate of the Tenth Circle.

Before Mastership, concerning the perception of Atma, AKATHA teaches that the Light and Sound of AKSHAR has been, and always will be, the essence of each individual. The neophyte soon learns from this Atma perception that the Sound Current he hears and the Light Radiance he sees is the Atma identity. In AKATHA, the chela (student) will become this Light and Sound whilst retaining his individuality. This becoming will start from the time the neophyte initially perceived SRAOSHA and then stepped upon the path of AKATHA.

The AKATHA chela will find, in constantly working from the Light and Sound areas of the higher worlds, his or her life will attune itself to higher aspects of living. These aspects include any kind of attainment perceived. Down through history, people speak of gaining healthy longevity, happiness, wealth, etc., but usually forget the source, which is the Light and Sound of SRAOSHA in AKATHA.

All these factors of happiness man speaks about in different ages as individual attainment achievements, virtues or whatever is possible. However, when one does not deal from the level of SRAOSHA in Light and Sound, these are futile attainments that rarely occur and are temporary when they do. In other words, man often grasps at straws. The ones who preach, but do not practice or experience from the highest SRAOSHA levels, are the worst sort.

We must remember that AKATHA only presents Itself when consciousnesses exist that are ready for the teachings. It does not matter how many are ready, for the channel of AKATHA can be very powerful with just a few. AKATHA never worries about amassing numerous followers, but exists only for those who are ready. If these few or many wish to make great changes for humanity whilst they exist in the dual worlds, then so be it. The main concern for the chelas always is in first attaining the true Godhead of AKSHAR. When no consciousnesses are ready or seeking SRAOSHA, the AKATHA teachings will withdraw to the Living SRAOSHA Master only. This decision comes to pass by the Mahaji, the Living SRAOSHA Master of the time. He deciphers if any people are ready for AKATHA and spreads the message accordingly.

In certain periods of history, the ability to communicate becomes much more expanded than at other times. This is not to say that in much earlier parts, different times or cycles, communication is more primitive. Whereby, although man can consciously hear another audibly does not necessarily mean comprehension exists. In fact, the verbal or written communication could be declared more primitive than telepathy. Hence, the previous statement of primitiveness must be deciphered in whatever cultural level of communication exists within a given time and space.

In AKATHA, we learn first to associate along the way to Self-Realization and the ability to dissociate comes later. To clarify, one can have the controlled capability of understanding or not understanding and accept it without problems or doubts. When one consciously has both abilities, he realizes that they are skills one may use anytime under his control.

An important point about control may be that some past Masters have mentioned immortalization of the physical body. This immortalization idea becomes a misnomer (loosely defined) when Masters are not given enough time always to clarify. In deference to this clarification with an opportunity here to do so, reveals the fact that immortalization is, in actuality, “controlled longevity”. It has been stated within several AKATHA books that goals, grand ideas, anecdotes, etc., become misinterpreted as they are passed down through history. We find that seeking eternal life, in the physical body, parallels the reference to man’s high goals for himself, but the former is a misinterpretation. The original goal had been that man was seeking to control his incarnations and lower bodies. It is simple to see that if one had mistakenly substituted the word “retain” for “control” in the precious sentence, we can see the problem. That is, nothing is retained for ever but only controlled for a time perhaps indefinitely.

Moreover and most importantly, upon realizing that dissolutions or total lower world annihilations occur on a natural collective level periodically, the initiated Souls of SRAOSHA in AKATHA enter the high worlds in the Atma Sarup (Spirit Form), for no protein (physical) bodies are there. Thus, the spirito-material (lower plane) bodies no longer exist as the lower worlds are gone for a time. Therefore, we can see that those who claim that the physical body can be retained for eternity have misinterpreted the old axiom of controlled longevity. One group that misinterprets is the “White Brotherhood” espoused presently by new-agers.

With the proper matrix of AKATHA, one has the ability to find original interpretations that have become misnomers or legends like physical immortalization. Of course, the immortal part was confused with Soul’s perpetuity and was not the lower spirito-material bodies of the physical, astral, causal, and mental planes.

Furthermore, if one wishes to have extensive longevity, it can be possible. However, we must remember, aforesaid, at certain times natural order will cause dissolutions of the cosmic night and grand cosmic night. These dissolutions occur when AKSHAR’s Overlord of the plane above the destruction will have one inhalation and exhalation for 4.3 million years.

One can have controlled longevity, but at certain manifest points no lower planes exist to inhabit with bodily forms. When the lower planes are reformed by the AKSHAR through ITS creative governor, Brahm, after a minor dissolution, the Master Atma can reincarnate either in a body It creates on the spot or through the womb of a human female. The former ability, although rarely used, will be gained at the tenth plane within the Tenth Initiation of the SRAOSHA Mastership.

AKATHA retains the privilege as the highest teaching by presenting the true matrix. In placing attention upon this matrix, we see It teaches Sahaji only. Other teachings give their individual followers inward-directed techniques that occasionally result in Sahaji. Wherewith, when they do not understand Sahaji's importance, its demographics, or they do not designate who or what is the highest God, they are also known as teachings of cosmic consciousness and their leaders and followers only will travel in the lower worlds below Sat Lok. You see, unless a teaching stipulates specifically what its principles are, it will leave its students in a lost state of consciousness known as cosmic consciousness or the bliss state.

When one has achieved AKSHAR-Realization, he has placed his attention upon AKSHAR through SRAOSHA. The designation of the AKSHAR as the highest God gives one a controlled attention level. When one cannot identify with a specific God, this becomes a real problem in Sahaji for many gods exist on the various planes. Even in India, many hundreds of licence human gods are there.

AKATHA maintains a synthesis level inasmuch as the chela evolves from the debate or argument levels. AKATHA works in the area evolving to the discussion or synthesis level. The argument levels work in time limits, whereas AKATHA bends the time limits to give one the ability manifesting proper discussion modes. Dialectics, polemics or argument have been, but the highest level of true AKATHA dialectics is the discussion for extracting truth satisfaction. The pseudo-orthodox or uninitiated could judge ironically this discussion as an argument, but the Sixth Universal Law, "The Law of Attitudes" prevails within the SRAOSHA Initiate. A non-initiate can have a discussion with an AKATHIST and an appropriate attitude could prevail. We must remember, the AKATHIST is not an empty headed zombie-like human and has proper characteristics. Yet the non-initiate often persecutes the AKATHIST. But this is allowed by the more aware AKATHIST.

We find, as the AKATHIST moves into higher initiations, his passion for debate and other extremes becomes less. At the point of SRAOSHA Mastery, these passions are controlled. Occasional controlled participations never will be considered a passion. Fair warning should be given here wherein the judging of behaviour by non-AKATHIST individuals or groups remains a very dangerous practice. Perfect behaviour is impossible and has nothing to do with spiritual evolution. This idea does not mean the AKATHIST has free licence to be negative. Quite the contrary, when we realize that the Living SRAOSHA Master retains the divine right of vamuravcy, the pure sanctioning, approbation or judgement power, we find our judgements are left to the SRAOSHA. One cannot run from the SRAOSHA. The inner plane repercussions are immediate, swift and true to the precise mark and they can be far more painful and bitter than even the worst kind of death.

Whenever the actions or discussions sink below the Atma Plane, they are in the levels of cosmic consciousness. This cosmic consciousness exists as the level of antithesis, where one stands pitted against another. When he becomes exhausted in the fight, cosmic consciousness gives this Atma what man sometimes calls the “blissed-out” state. Bathing in this absorbed unconsciousness in the lower Etheric Plane (top of the mental plane called the “unconscious plane”), he awakens to the sound of Brahm (God of the fourth plane) blowing his conch shell and renews the battle. In AKATHA, Atma becomes the SRAOSHA Master and never can be controlled by the lower powers. Of course, the SRAOSHA Masters may allow an appearance of control by others in what has been known as the knowing effect. This knowingness could be understood as being in disguise under the veneers of the actor.

The cosmic consciousness exists as one of three cardinal ontological systems that comprise the essence of the inner esoteric studies today. These systems are: the intellectual or mind theory originating in China; the cosmic consciousness theory originating in India under the Vedantists with permutations extending to all religions, and finally Sahaji, being the only perpetual experience, having no origin, but remaining cyclically public. The other two systems are offshoots of Sahaji and become steps toward the highest teaching of Sahaji in AKATHA.

The mind theory remains derived from the principle that all consists of mind, and the origin of divine source of mind exists in God Itself. The existentialist theory is derived from the mind theory insofar as man lives his physical life for the ultimate goal of magnificence with no thought of the hereafter.

Within the Chou dynasty of China, we see the development of mind theory a few hundred years before the 650th Living SRAOSHA Master, Sri Zadok, taught Joshua (English translation of the Greek name “Jesus”). The Chinese advanced mentalism to a maturity, which has far exceeded any western thinkers who have attained any intellectual realization.

Leaders of intellectualism in China refused to acknowledge mysticism as the system for the people. The leaders in the like of Confucius and Lao Tze knew that the mind theories were difficult. Thus, Confucius, in an effort to simplify and uplift with inspiration wrote the “Book of Odes and Analects”. Later, the principles of the mind theory of Tao were set forth by Lao Tze’s writings.

The contemporary mind theory in the western world was mainly developed by theorists such as Kant, Berkeley, Kierkegaard, Hegel, Locke, and furthered by Toward, Baker Eddy, Besant, and Nietzsche. Although this mind theory subsists in being within the lower plane realities, the AKATHIST understands that the mind theory sometimes persists as a step for the neophyte.

The second classification we have already touched on prevails as the cosmic consciousness theory. The highest goal of all religions remains the cosmic consciousness deriving from the eastern Vedanta teaching or religion. It comprises the warp and woof fibre of the East Indians.

Not all Hindus are as spiritual as one thinks in America. The average Indian is submerged in Hindu religious ritual and dogma. On the whole, it is true that the Hindus are more religious and philosophical than Americans, yet many, such as the Marathas sect, are known for their materialism. The cosmic consciousness theory comes forth out of the ancient writings of the “Vedas”. These writings are several thousand years old.

In the cosmic consciousness experience, one feels as if he is one with all life and his mind falls swiftly into tranquillity of the bliss plane. This experience becomes the foundation of pseudo civilization. It gives lower cycle governments to the people and furnishes them in repeating the cycle through reincarnation. Our age has become an effect of cosmic consciousness spread to us through pseudo-orthodox savants like Buddha, Joshua, St. Paul, Zoroaster, and Emerson. These people were, in actuality, following the teachings of AKATHA on the inner planes, but fell short in manifesting the high teaching completely.

The third, and overall system of Sahaji taught in AKATHA, has received much criticism from mind theorists, present day psychologists, and cosmic consciousness followers. Despite these attitudes, the teachings of AKATHA have grown and developed especially on the inner planes in the lower worlds.

Chapter Two

The Basic Principles of AKATHA

In certain lower cycles of history, the male cosmic consciousness teachers will often mislead their followers by using the feminine gender when referring to Soul. Even during these times, the females within the culture are taught to believe Soul has a feminine gender. However, the subtle misconstruances by these cultural philosophers always are clarified by the AKATHA teachings.

The proper knowledge of the high teachings of AKATHA always gives the individual an ability to identify with his or her gender properly. The proper identity affords humans the perpetuation of their species and control of their passions. Love does not have to manifest itself in the act of sexual intercourse. The purest love even does not consider this act. However, we wish to point out that the reciprocal love between a consenting man and woman can scale the heights to AKSHAR-Realization. AKATHA believes monogamy remains the proper way of relationships between men and women.

Monogamy or the idea of marriage to one opposite sexual partner defined in AKATHA, albeit greatly maligned in negative epochs, gives the man and woman the opportunity better developing as Soul. These statements even are more important when drugs infiltrate the epoch causing gender identity confusion within the individual. Negativity rules within the Dwapara and Kali Yugas, the two lowest cycles of a great cosmic day. Whereby, upon attaining a foothold, AKATHA reverses this negative rulership.

In actuality, the fourth or mental plane body in the lower worlds of the physical plane male exists as the female, and the female's higher counterpart self exists as a male. Of course, to emphasize, these counterparts are within the mental plane – three planes higher than the physical one. Since most teachings do not explain the lower worlds nor understand them, we can see how identity problems arise in negative epochs.

Duality of male and female, light and dark, heat and cold, quiet and loud, etc., subsist only in the lower worlds. The true identity as Atma has no opposites. Sometimes this pure androgynous state becomes incorrectly reflected on the physical plane. Therefore, AKATHA clears-up the situation. To perceive oneself as Atma requires only the understanding of what Atma consists of in AKATHA. Atma exists as the Light and Sound of SRAOSHA. By identifying with one's own unique Light and Sound, unlike any other, the individual transcends gender identities and problems. We are not saying that one must walk around as an unidentified, empty person. Quite the contrary, in being the true mirror of AKSHAR, one becomes the one out of many, the "e pluribus unum," or more correctly interpreted, "one for all and all for one". In AKATHA, this special one performs actions in manusamhita, for the good of all, the true and only ethic. This cheerful camaraderie recreates rapport and raises the state of consciousness of the people. The AKATHA teachings do ask if one has certain tendencies to repress them in proper sexual behaviour. Still those proclivities will not stop one from being initiated on the path and eventually through the practice of savasata, the Asacer language for "contemplation," the Initiate will balance out.

This chapter of “The Basic Principles of AKATHA” will provide a general mapping of the lower and higher worlds of AKATHA where Atma journeys home to God in Sahaji. The chela learns that Atma consists of the true vehicle for SRAOSHA travel and never journeys separately in the lower bodies. For instance, the terms “astral travel” are a well-known psychic experience. However, in AKATHA, we come to know that one does not do astral travel, rather one does Sahaji on the Astral Plane. Sahaji keeps all bodies intact, wherein astral travel becomes dangerous in the tearing away of a body from the entire superstructure of the individual.

The four lower planes are as follows: The Physical Plane, or Pinda Lok (“Lok” means plane). The Astral Plane, or Anda Lok; The Causal Plane or Brahmada (brah'-mahn-dah) Lok; The Mental Plane, or Brahm Lok; and The Etheric Plane or top of the Mental Plane, classically known as Saguna (sah'-goo-nah) Lok.

Actually, two planes are in Brahm Lok, but the Etheric Plane appears significant enough to identify separately, for this crest or top of the Mental Plane snares so many Atmas in their journeys. These entire lower worlds encompass four epochs or yugas of a cosmic day. The four eras or yugas are: the Satya (saet-yah) Yuga, or Golden Age; the Tretya (treht-yah) Yuga, or Silver Age; the Dwapara (dwah-pah-rah) Yuga, or Copper Age; and the Kali (kah-lee) Yuga, or Iron Age. The Physical Plane often becomes taken for granted in the day to day living of this lowest spiritual plane.

The reader of this book knows what the Physical Plane has been to him. For years philosophers have attempted to define it, but they often get caught in the cycle of birth and death with the descriptive trap of the Physical Plane. Simply, man as the physical being has the opportunity in the Physical Plane or Pinda Lok to experience the higher aspects of himself completely in this area. The apex of physical life in becoming a human signifies in the first step towards AKSHAR-Realization.

Also, in the Physical Plane, once an individual has been reincarnated many times, he finds that he will not transmigrate to lower specie animals. For transmigration to occur, one would have to descend very low in consciousness. Perhaps we would wish to judge others in this way, but we must remember that sometimes incarnations are not assuming.

A main AKATHA Temple of Golden Wisdom is on each plane where the holy book of the Hadjis (hah'-jees – The Way of the Eternal) remains kept. Five main Temples of Golden Wisdom exist in the Physical Plane. They are: first, the Faquiti (fah'-kee-tee) Monastery AKATHA Temple of Golden Wisdom on the Asurati (Ah'-soo-rah-tee) Lok (desert world) is found in the Gobi Desert. The guardian of the introduction to the Hadjis there is Master Banjani (bahn'-jah-nee); second, the Katsupari (kaht'-soo-pah-ree) Monastery AKATHA Temple of Wisdom on the Surati (soo'-rah-tee) Lok (mountain world) is located in Northern Tibet. The guardian there of the Hadjis Book I is Master Fubbi Quantz (foo'-bee kwantz); third, the Gare-Hira (gahr- hI'-rah) AKATHA Temple of Golden Wisdom on the Prithvi (priht'-vee) Lok (earth world) is located in the city of Agam Des (ah'-gahm dehs') Tibet. The guardian there of the Hadjis Book II is Master Yaubl Sacabi (yah'-bahl sah'-cah-bee); fourth, the Moksa (mohk'-sah) AKATHA Temple of Golden Wisdom on the Nada (nay'-dah) Lok (music world) is located in the city of Retz, Venus. The guardian there of the Hadjis Book III is Master Rami Nuri (rah'-mee noo'-ree); fifth, the Zaskq AKATHA Temple of Golden Wisdom on the Pinda Lok is found in the capital city of Aksara (ahk'-sahr-rah), Earth, the Seat of Power of the Physical Plane (planning stage). The temporary capital presently is Retz, Venus. The guardian in Aksara of the Hadjis Book IV is Master Tirkahatif ra-Zah.

All the guardians in the physical plane temples are physically living beings. The higher plane guardians are not residing in physical plane bodies, but could recreate them if necessary.

The Astral Plane is often described as the plane of emotions, for when someone engages in an emotion, he works from the Astral Plane. In AKATHA, we believe that the individual does not have to detach himself completely from the emotions. Detachment is often misunderstood, leaving only problems for the person.

A balanced emotional level becomes necessary for the physical vehicle to function. Therefore, the key to emotions remains in their control or balance. One will notice, when trying to balance on a high precipice that he will lean to and fro, but might not fall off. This analogy exists as the best image for balance, because some individuals think that balance means rigidity without any bending. Another image could be the undulation of waves in the ocean that flow onward undisturbed, but move around obstacles and yet remain intact. Sometimes the Astral Plane experience can be difficult, for the individual must strike the cord of control within himself. In AKATHA, one will have help in finding his way if he asks for the assistance of the Mahaji, the Living SRAOSHA Master.

The term control is significant in AKATHA, but emerges not being a negative situation. One learns to be his own decision-maker, the ahyobulian and others stop deciding for him. This factor abides in the highest aspect of control. Sometimes a term such as “control” is difficult to use, as the vernacular changes constantly.

The Astral Plane remains the highest plane achieved by the drug experience. The drug user can go no further than this plane. This limitation displays the reason for AKATHA recommending not to use drugs especially marijuana. The user will not be accepted on the path of AKATHA. One cannot trick SRAOSHA, for the retributions are swift and true.

We find that AKATHA and the SRAOSHA Masters set-up certain controls for the individual; when these are abused, the physical and all lower body senses become dysfunctional. The idea is to become aware of the natural means to high experiences. These experiences can be obtained via the Spiritual Exercises of AKATHA. The physical body remains a complex piece of machinery. To take the physical consciousness away from its natural state through artificiality, as in drugs, will subject the unaware Soul to many lower incarnations. The marijuana experience leads to a vegetable state worshipping or becoming the plant itself in consciousness.

It is often asked how individuals distinguish where they are located if the inner plane cities names or any beings there are unknown to them? An easy way to detect can be through colours and feelings. The Physical Plane has a predominate green colour. The Astral Plane is predominately red. The Causal Plane is orange or ochre coloured. The Mental Plane is blue and the Etheric Plane is predominately purple. These colours correspond to the God-planes chart shown at introductory meetings of AKATHA. The lighter or more pastel of each colour shows the higher area within a particular plane. For instance, in Honu (Causal Plane capital city), the colour consists of light orange. These colours exist as a light vapour or haze permeating the plane. All other colours exist on each lower plane, but the perpetual or predominate colour vapour will aid in identification. The colours one mostly wears on the physical plane will sometimes reflect the plane from which they work.

Also, if one has difficulty in determining colour, they must know the mapping in AKATHA and find where they reside. This decision can be like disputing with one about the existence of God. When one prevails sure of himself and has no doubts, this decision stands being accurate. This way of distinguishing planes can be more difficult than the colour approach. For if Atma relies on signposts in the lower worlds, these could be illusions and need to be challenged for reality validation. The validation is done either with chanting HU or through knowingness without the slightest doubt. Again, when doubts prevail within one, it could hamper one in location determination. The chela always unfolds at some point to assuredness in AKATHA, especially when becoming Self-Realized in the Fifth Circle of the Mahdis initiation.

Moreover, the Astral Plane, just like other planes, has various subplanes sometimes known as multidimensions. It is not important to quibble over specifics, unless one stands to be lost in the theory. These subplanes can be a problem without having the help of a spiritual adept of AKATHA.

The Astral Plane (sometimes known as Anda Lok) AKATHA Temple of Golden Wisdom is Askleposis (aes'-kleh-poh-sihs) and located in the capital city of Sahasra-dal-Kanwal (sah'-hah-srah-dahl-kahn'-wahl). The temple guardian of the Hadjis Book V there is Master Gopal Das (goh'-pahl dahs'}).

The next world, the Causal Plane, consists of the individual's timeline life records of the Astral and Physical Planes. These causal records are known in AKATHA as the Akashic (ah'-kah-shihk) records. The name "Causal" is somewhat of a misnomer in that the true cause exists in the Atma Lok. For this reason, the classical Asacer language (the source of the foreign AKATHA words) names are often better for avoiding double meanings. The term "causal" is brahmada in Asacer language.

Furthermore, the Causal Plane records imprint the entire images of past, present, and future lifetimes of Souls below the Causal Plane. This area is known classically as Brahmada Lok. The Causal Plane city where the Sakapori (sah'-kah-poh-ree) AKATHA Temple of Golden Wisdom exists aforesaid is Honu (hah'-noo). The guardian Master of Hadjis Book VI is revealed as Shamus-i-Tabriz (shah'-moos tah'-breez). He was the teacher of two famous SRAOSHA Masters; Jalal Din'l Rumi (jah'-lahl dihn roo'-mee), the infamous Persian sage of the eighth century, and Rebazar Tarzs (reh'-beh-zahr tahrz'), the present Para-Mahaji (pah'-rah mah'-hah-jee) of AKATHA, the torchbearer of the teaching (holds the Rod of Power between Living Masters [Karaduhr] and passes the Rod during the ceremony [Atasr-Akatha]).

It has been written that when one uses the memory, he exists on the Causal Plane. It must be added that this causal reminiscence also includes, besides the present physical memories, past lives on the Astral and Physical plane. In addition to memories, this déjà vu of seeing the past also includes seeing and understanding the future. Wherewith recognizing that life exists in cycles, we see that from the Soul Plane, the lower worlds are merely a game. Soul understands perfectly well what life is all about, but allows Itself periodically to forget when dealing with the mind levels.

Whilst inhabiting the physical body, the Causal Plane experience will be a more thorough physical plane experience from the view of the Causal Plane. We must remember that life duration in each succeeding higher plane becomes much longer. The present experience of the Causal Plane will be wherever Soul inhabits at that time.

To reiterate, on the Causal Plane one will have an experience in Sahaji from either the Astral or Physical Plane timeline records. Specifically, this comes to pass as an experience of the past, present, or future habitation of Soul in either the Astral or Physical Plane seen from the Causal Plane (orange vapour). This Causal Plane is not the Astral or Physical Plane, for we are now travelling in Sahaji on the Causal Plane. One knows where they are in Soul. Only when Self-Realized can we view from the Atma Plane into all worlds being in the centre then. Presently, only one ruler exists for the Physical and Astral planes. He is the Jot Niranjan, Kal Niranjan's brother. No Pinda Purusha or Physical Ruler exists at present. The Mahaji could appoint a Pinda Purusha if necessary. Hence, we find the Mahaji in charge of the political lower world forum as a king maker and consultant sometimes. The Mahaji is not a political king, but a spiritual one instead. Albeit the "king" vernacular hardly ever is used referring to the Mahaji.

The true Causal Plane seer is interested only in present or future experiences in the Astral and Physical Planes. AKATHA teaches that these future lifetimes are taught to be controlled by Atma and then the Causal seer experiences Samita or Self-Realization. The viewpoint now comes from Soul instead of the lower bodies. If the uninitiated get into the Causal Plane and see future lives, great psychological disturbances can occur. Without the initiation in AKATHA, great negativity will be in future lifetimes for certain beings.

To clarify and emphasize, the Akashic records of the Causal Plane are only of the Astral and Physical Planes. On the Fifth or Atma Plane, the SRAOSHA-Vidya records of AKATHA exist. These are the complete universal records of the individual on all planes from the lowest to the highest. These records include previous, present, and future human lives as well as controlled SRAOSHA Master incarnations into the lower worlds, those worlds that exist below the fifth plane. The previous idea includes the lives, such as animals and down to the smallest particles or strings of consciousness.

The main colour of the Causal Plane for identification purposes is ochre or orange. This colour is reflected in the clothing of Buddhist monks, who dwell in consciousness on the Causal Plane. This third plane of the causal one is much higher than the physical to be true, however the idea is getting to the Atma Lok and not trapped in the lower worlds. All teachings outside AKATHA trap one in the lower worlds. If one wishes to be trapped there, so be it. Whereby, we know that Atma does not wish to be trapped and therefore, AKATHA comes to the ready one then.

The next level is the Mental Plane, the source plane for the mind and intellectual theories. It has been written in the Hadjis that when a being thinks, he dwells upon the Mental Plane. An apparent dichotomy may exist here, for one has not often heard of Atma thought imagery above the fifth region. The answer to this apparent dilemma lies in the source of all imagery in AKSHAR through SRAOSHA. The difference in experience or thought of the higher worlds consists in subtle effortlessness and neo-complete (as completer as possible with exiguous plus factors) non-polarities. In other words, a thought in the higher planes becomes terminated after Soul views it, for the image will run to the AKSHAR. Since all the realized Souls above the fifth plane understand the source of transmission, the truncation comes under knowingness.

The Mental plane's classical name is Brahm Lok and its higher areas are known as Par Brahm Lok. The capital city is Mer Kailash (mayr' kah-lahsh), sometimes known as just Kailash. The AKATHA Temple of Golden Wisdom on the Mental Plane is Namayatan (nah'-mah-yah-than), and the guardian of Hadjis Book VII who lives on this plane is SRAOSHA Master Koji Chanda (koh'-jee chahn'-dah). When in the Par Brahm part, the vibrations are higher.

The Mental Plane's predominate colour has a blue vapour dynamic to it. Sometimes the higher blues are coming from higher planes of Sat Lok. The distinction of location comes from the factor of vibration one learns to feel for recognition.

The Mental Plane reveals the mind theory heavens. Also, all religions only will attain the Mental Plane as their highest heaven. Some would say that is much higher than the physical plane, but we must remember that the planes are infinite going on into eternity. Therefore, to be stuck on a low level with the potential of going lower in reincarnation is not appealing to the freedom aspect of Soul. AKATHA reveals and allows Atma to re-experience the truth through Sahaji proving it to oneself.

Upon experiencing the Mental Plane, one sees leaders of great religions reside there and Atma can make contact with them. Many of them are in training under Koji Chanda and have concerns, for some of them must be reincarnated again onto the Physical Plane as of karmic resolution.

All paths that do not explain the proper inner terminology of mapping the inner planes are cosmic consciousness teachings. The cosmic consciousness teachings have subtle twists in their distinctive characteristics. Some will describe inner mapping to a degree, but upon closer study we will see they will rely on a late founder's information many years later and misinterpret when editing it. Additionally, a true SRAOSHA Master's works never need re-editing from a contextual standpoint after first completed. Another twist has groups mapping proper inner theory, but failing to practice the Universal Laws (Chap. 4). As the yugas become darker, the negative force of the Kal Niranjan recreates illusions that only the trained AKATHIST can decipher.

In reference to adding theory, the path of AKATHA never will change the meaning of any Living SRAOSHA Master's words. When changing the Master's words in the past, we see AKATHA has been declared aprakasana (ay'-prah-kah-sah-nah [non-public]) upon the decision by the Living SRAOSHA Master, but the manifest document of the Hadjis has remained in the hands of the followers. However, in this schism, the writings or oral teachings are no longer the Hadjis. The former Hadjis is now with a different name and as an empty, uninspired book changed by fools.

This fact means that any writing of any kind that does not have the Living SRAOSHA Master's approval or sanction only is the historical misinterpretation and plagiarism of the Hadjis – the Original and True Sacred Book of the Ages. The Living SRAOSHA Master never will change a previous Master's works. Simply, if the content or meaning becomes changed this shows heterodoxy.

If the Living SRAOSHA Master changes the meaning of a former Master's Hadjis translation from the inner, this exists as another clue that the path now is a schism, the master is a false one and the true teachings are aprakasana or perhaps in another manifest form. In other words, the True Master cannot tell His followers when duplication through Him has ended or never had taken place in His tenure. Rather, He no longer will be prakasana (public) or will translate His physical body without a word. This occurrence becomes known as a re-purification period. A sign of this re-purification can be seen for the post-chela, within the history before the exit of the previous Living SRAOSHA Master, in revealing that this Living SRAOSHA Master did not physically name a successor.

Moreover, one reason that the religionist only can reach the Mental Plane is, as aforementioned, in not explaining the proper science of AKATHA. These cosmic consciousness paths are subject to reincarnation under the control of Lord Yama, sometimes known as the King of the Dead or the Angel of Death.

Moving on, upon inspection of the Etheric Plane, we find it reveals the top half of the Par Brahm Lok, the upper part of Brahm Lok. Actually, we find that Brahm Lok exists as the two regions of Tirkuti (ter'-koo-tee) and Saguna (sometimes known as Tirkuti Lok and Saguna Lok), or the Mental Plane and the Etheric Plane. The plane separation exists to provide a simpler explanation for introduction purposes. The second level of the Saguna region of the Etheric Plane becomes necessary to designate, as this area endures as the unconsciousness of the individual. It is important to recognize this plane as Souls often are trapped here. It may be difficult to extract oneself from the Etheric Plane, for until one becomes the Mahdis (Fifth Initiate), one rarely becomes conscious of the unconscious plane.

AKATHA is the only path that can teach Its chelas this awareness about the unconscious plane. No other path can explain it properly. The Etheric Plane or the Saguna Lok's AKATHA Temple of Golden Wisdom called Dayaka (di'-yah-kah), exists in the city of Arhirit (ahr'-hee-reht). The guardian of the Hadjis Book VII in Saguna Lok has been Lai Tsi (li'-see) for many years.

These inner plane guardian Masters are emeritus having been former Living SRAOSHA Masters whilst they existed in physical bodies in the past. The presently alive physical plane Masters, we already have mentioned, have extended their lives through controlled longevity – an aspect of the AKATHA teachings. This controlled longevity can be mastered in AKATHA. Hence, one learns to incarnate or travel through the ethers in Sahaji at his own volition.

As stated, the planes of the lower worlds have four yugas within the cosmic day, known as a Manvantara (maen'-vaen-tah-rah) or great day. The cosmic night known as the Pralaya (prah'-lay-ah) consists of the minor dissolution that happens once every cosmic day or 4.3 million years. The Pralaya also has all four yugas with the same names as the cosmic day yugas of the Satya, Treta, Dwapara and Kali Yugas. These two parts of the cosmic day and night make up a Kalpa (kahl'-pah). Pseudo nomenclature does not separate the day and night when speaking of a conventional day. They usually include the night, albeit the night will be acknowledged, but not necessarily separate. This distinction shows that by calling the cosmic day a Kalpa, we see more precision and creates less confusion within the teachings of AKATHA.

Furthermore, the lower worlds are subject to the two factors of karma and reincarnation. Karma has been known as cause and effect or Newton's third law of motion. This physical law means that for every action, which includes thoughts, an equal and opposite reaction exists. When one performs an activity, an equal effect of that activity is in the lower worlds. This karma will cause reincarnation due to this unfinished reaction activity. Depending upon whether the actions were positive or negative, the individual will have the proper repercussive effects of those actions in the present or next incarnation.

The problem arises, wherein, if one performed good actions or good deeds, as the religionists and moralists wish of the individual, they still must be reincarnated into a positive life within the lower worlds somewhere. Of course, many religions do not teach reincarnation, especially in the western world of the earth planete in Pinda Lok. With this limitation, the leaders and their followers in these areas are blinded to the real results of their lives.

Moreover, in the teachings that do teach reincarnation, aforestated, the good actions will afford a better next time lifetime situation. Here exists the key point with a guarantee of the good lifetime as of karma precision, one still could succumb to negative forces influences by being in the lower worlds. Therefore the good lifetime could start out that way, but turn negative at some point perhaps persisting in a future lifetime or lifetimes. This negative slide could continue for many lifetimes even thousands before correcting the flaw. Therefore, this negative slide only can be stopped by AKATHA.

It is very difficult to measure our actions and their repercussions, especially from past lives. The physical science's real goals are, in actuality, trying to measure this problem, however naively, the goals have been forgotten down through history. In attempting to measure unimportant qualitative facts such as karma and reincarnation, just as the philosophers explanation trap, one could get lost for eons.

AKATHA is the only teaching that enables one to transcend this good and bad cycle called Awagawan, the Wheel of the 84. Some of the great philosophers touched on the fact of something beyond good and evil as in Friedrich Nietzsche's book, "Beyond Good and Evil". Whereby, what takes place in the difficulties of intellectualism becomes the worship and limitations of the words and not their meanings. The maps become the territories. Without the Asacer language of AKATHA, the secret language that is understood only by SRAOSHA Masters and their chelas, the philosophers are at a disadvantage. Through this true language, AKATHA simplifies or rather clarifies the spiritual path.

The answer of dharma by AKATHA answers all the problems we have stated in reference to karma and reincarnation. AKATHA defines karma and dharma accurately by taking their usual nebulous definitions and clarifying them.

Dharma usually has the tag of the “righteous life” or ‘living righteously. Furthermore, we see the deeper or more precise understanding of dharma shows the karmaless life. Simply, one can keep from creating karma by practicing dharma. One practice of dharma is the placing one’s attention upon the SRAOSHA symbol or the face of the Mahaji, the Living SRAOSHA Master, whilst chanting the charged spiritual words, e.g., AKSHAR, SRAOSHA, AKATHA, HU, etc. This method is known as contemplation in the Spiritual Exercise of AKATHA. A relative dharma experience for the non-initiate, whilst doing physical actions, would be listening for the inner Sound Current of SRAOSHA.

The initiation in AKATHA enables the chela to remain within the SRAOSHA at all times, even if for some reason he cannot place his attention upon It. The initiation has many safeguards for the chela, but the most important is the spiritual protection of the Mahaji, the Living SRAOSHA Master, whilst travelling in Sahaji. The initiation is simply the time when the chela unfolds to a higher level. This achievement can be recognized by either the chela or Master.

When one steps onto the path of AKATHA and learns to place his attention upon SRAOSHA, it does not mean their karma is resolved immediately. In the first two years of study, the fate karma of the many past lives of the AKATHA chela will be resolved. We must remember usually at least a million lifetimes of karma will be worked-out by the neophyte in AKATHA. This long individual history is explained in detail in both the books, the “SRAOSHA-Vidya (veed’-yah) and “The Sarvatas (sahr’-vah-tahs),” by this author.

Thus, upon entering the path of AKATHA, the individual has a few years of unfolding his karma to do. It would be impossible not to have this short time for unfoldment whilst a great credit to AKATHA in showing such power of SRAOSHA. We see that most of this karma is runoff in the dream state of the student under Master Banjani of the Gobi desert AKATHA Temple of Golden Wisdom.

On the Causal Plane under the guidance of Shamus-i-Tabriz, whilst the chela studies in the dream state at the Gobi desert Temple, this individual will re-experience past life imagery and reconcile problems within them. In one does an activity and does not complete the cycle of energy transmitted, residual imagery is left. The incomplete cycle creates another physical entity when the previous one has died or translated the form. In other words, the Angel of Death, also know as Lord Yama, keeps record of the incomplete imagery cycle, and tells the unaware Soul the truth, for Lord Yama, and agent of Kal Niranjan, wishes for Atma to stay in the lower worlds.

Usually potential rectification comes in another incarnation of a physical body. Lord Yama tells the Soul where to go and this Soul believes Yama is God and does not argue. AKATHA teaches that Yama remains under the jurisdiction of AKSHAR’s lesser governors in the lower worlds, and when the individual becomes aware of this, it enables the Soul to take control.

After resolving fate karma in the first few years of AKATHA, the individual deals only in the daily karma which can be worked-out within minutes or a few hours. When the neophyte chela’s attention drifts from the higher levels, this daily karma will be created.

It is true that the Initiate always dwells in the higher planes and lives a life of dharma. Therefore, until the chela becomes the AKATHA Initiate, he will create daily karma. We must point out, the Initiate can fall at any time before reaching Mastership. However, this fall must be defined.

We see that the Initiate cannot create fate karma and therefore, when having problems he never loses initiations, but will stagnate himself. This stagnation could last for eons. In other words, the word “fall” really means stagnation, or becoming extremely slow in progression like someone walking in slow motion. But this stagnation is not amusing.

AKATHA resolves both karma and reincarnation for the individual. After this particular resolution, AKATHA further teaches the initiate to become the SRAOSHA Master in either one lifetime or two called “Atratas (ah’-trah-tahs), the AKATHA guarantee.

In the lower worlds, the twin aspect of positive and negative polarity remains. Good and evil will equate with the positive and negative polarities although it is not exactly the same. The latter is more scientific whilst good and evil are qualities or more abstract than the pure science of positive and negative. In addition, the positive and negative polarities will reflect in dark and light, heat and cold, loud and quiet, etc. AKATHA transcends all of the positive and negative occurrences and polarizes this in Soul, the neutral state. One must understand that neutrality is not an empty blissed-out state, but Atma working as the awareness in the lower worlds where positive and negative happenings will not bother or affect it. By having this correct identity as Atma or Soul, one will lead the dharma life.

Upon achieving the goal of the dharma life one asks, “I’ve reached the dharma state, now what is my responsibility?” Here, the Initiate unfolds further in attaining the three major goals of AKATHA of **Self or SRAOSHA-Realization, God or AKSHAR-Realization, and SRAOSHA Mastery.** In Co-workership with AKSHAR, the final goal of SRAOSHA Mastery, this very special individual will select provisional jobs in eternity. These jobs are not necessarily permanent, for the positions that appear eternal have limitations as all actions do under true cosmology in AKATHA (The Sarvatas). We must understand this true cosmology takes into consideration perpetual time in the lower worlds, but also understanding it as an illusion.

Additionally, the concern for the irresponsibility in changing jobs will be addressed. The SRAOSHA Master becomes manusamhita, or the one ethic of AKATHA in actions for the benefit of the whole. Therefore, the SRAOSHA Master is pure morality by his or her existence.

Sometimes neophytes will get bogged down in explanations, and we do not want this to happen in AKATHA. To avoid this trap, the Satsang classes and monthly discourses are given to the students. These discourses will help regulate the chelas anxiety in wanting SRAOSHA Mastery immediately. For some, Mastery may come quickly and for others, much longer. We are not in a hurry in AKATHA, for this path is not one of death, but one of life. In other words, we may live as long as we like and therefore, may learn at our own pace.

AKATHA displays the highest civilization, and wishes the chelas to know that patience becomes necessary upon the path. AKATHA will not initiate people who are interested in civil disobedience. However, AKATHA teaches the chelas to be the true individuals in the art of true independent thinking, whilst at the same time showing the most powerful force of SRAOSHA. The SRAOSHA manifests as gentle serenity in the chela. And still more, one may gently say whatever he wishes in understanding that manusamhita remains the way of the SRAOSHA Master. The old axiom of “walk softly and carry a big stick,” properly re-defines in AKATHA as “speak quietly, directly telling the truth. Plus “Tie up your camel and do as you will” is apropos. But remember AKSHAR has ITS way as well. Therefore, the AKATHA teachings suggest the phrase “Do what you will with me” should be “Thy Will with mine.” That way AKSHAR can be negotiated with and not run one around randomly on the physical plane chessboard so much. It is co-workership that has been an alliance with AKSHAR eternally as a main law of the DIVINE IT.

In the highest civilization of AKATHA, the spiritual principles of the “Universal Laws (U-laws)” of the lower worlds are practiced. These seven laws are briefly: the Law of SRAOSHA, the Law of Atma, the Law of Polarity, the Law of Vibration, the Law of Attitude, the Law of Facsimile, and the Law of Unity (these are thoroughly defined in a later chapter).

The first two goals of Self-Realization and God-Realization are sometimes considered nebulous. This problem exists why AKATHA will give initiations and explain levels in giving general guidance to Atma. Atma fills in the particulars and when coming to a roadblock asks the Living SRAOSHA Master for help.

Self-Realization's distinction can be manifold. Many qualities of the Self-Realized being exist. The main one is in knowingness, or when the chela knows he is Self-Realized. No doubt can be there. Other qualities are having experiences in Sahaji, albeit one may not necessarily be a volitionist at this time; being a disciplined AKATHIST; reading his own Soul records of the SRAOSHA-Vidya, but not necessarily others; has continuity and mastery of his oral and thinking capabilities never being trapped conceptually – maybe others do not understand him, but never confused himself. When others do not understand the Satguru or Self-Realized person, they still will comprehend on other levels (Unready Souls store information in their subconscious or Etheric level).

Further attributes of the Self-Realized include: having the abilities of the Satguru in speaking in front of audiences about AKATHA accurately; the lower worlds are under his control – his travels on the lower planes never are met with difficulties he cannot overcome. Self-Realized people are known and respected on the inner planes for their abilities in teaching SRAOSHA. Many other qualities remain, but these are some main and more important ones. The true Satguru's only teacher is the Living SRAOSHA Master.

The difference between the God or AKSHAR-Realized being and the Self-Realized one is in knowingness. Some of the qualities of the AKSHAR-Realized are practicing Sahaji at one's own volition; using the powerlessness of AKSHAR in allowing others their unfoldment; completely committing to AKATHA and the Mahaji, the Living SRAOSHA Master, and usually achieving SRAOSHA Mastery within the same lifetime having attained the Tenth Circle Initiation.

It has been stated that unless the individual is ready, the message of AKATHA will not be understood. This non-ready or unprepared one is known as the "kani" in the Asacer language used by AKATHA. This non-ready one is unimportant to the AKATHIST because the message of AKATHA is for the devotee, of the ones who are prepared. These prepared people will find, within the first two years in AKATHA, their ability in discriminating truth. This deciphering ability becomes part of the teacher's repertoire. In addition, the prepared or ready individual will willingly give up all other teachings. This parameter should be in the beginning, but some leeway remains here. In the first two years, it is suggested that the chela should not read other materials outside the AKATHA literature keeping confusion down. Of course, the determination of any suggestion is individual. After one learns true decipherment or discrimination, they may read or ingest any material they wish. The key here lies in karma runoff. The individual may believe they have deciphering capability, but the fate karma is being resolved and therefore, could compound the situation. AKATHA recommendations guide the chela over the path of least resistance. AKATHA does not brainwash or condition someone into a cult, but clears away problems seeing life as a situation to experience in SRAOSHA Mastery instead of just problem solving of a nothing entity. Initiations are a very prestigious level in the universal scheme of things. One becomes very proud to be an AKATHA Initiate without a puffed-up false ego, but true pride of the feeling of true accomplishment.

The three crown jewels with the first one being the overriding principle are: "Atma exists because AKSHAR loves It". "The AKATHA Initiate always dwells in the higher planes above Sach Khand", and "The AKATHA Initiate always dwells in the present".

Several initiations exist in AKATHA and they will be described later in this book. *The initiation comprises the linkup or recognition by the chela of his own Light and Sound as Atma in the SRAOSHA becoming the agreement or covenant with AKSHAR through the teachings of AKATHA.* The “becoming” part and not just participation is significant here.

The Sound can be heard and the Light can be seen within (inner) or without (outer) the individual. The initiation exists as a very significant and important time for the chela and the universe as well. Each initiation raises universal vibrational levels and is a step on the path to the Mastership of one’s life. Many initiations subsist rather than one for this presents more convenience in facilitation of the outer organization of AKATHA, as well as more distinction in one’s rise to SRAOSHA Mastery. Self-esteem is very important without false ego. Teachings that only have one initiation do not give cause or incentive to the chela for Mastery. One will find in these pseudo teachings that one gets an initiation in the beginning and they are a follower of the initiating master during that lifetime. Sometimes the leaders or the pseudo master will claim that spiritual mastery can be attained, but in practice of that particular teaching it does not happen. Some may even give many initiations, but rarely do we find these false teachings with another master besides the leader. When the teachings of AKATHA are public usually many SRAOSHA Masters are on the path, for this is the nature of the true path to AKSHAR.

To enter the Order of the Vairagi (vahr’-rah-gee – the ancient spiritual adepts group), one must have the SRAOSHA Master Initiation of the Tenth Circle. The leader of this exclusive group is the Living SRAOSHA Master. The Living SRAOSHA Master is at least a Twelfth Plane Initiate, know as the Maharaji (mah-hah-rah’-jee). This Maharaji is not the present one of India, but having once been the AKATHA initiation level, it lost its SRAOSHA power in schisms throughout history.

When the Living SRAOSHA Master becomes the Mahaji, we find a rare occurrence, for the fourteenth plane is the Mahaji consciousness. When the Living SRAOSHA Master arises as a very high initiate, as when Fubbi Quantz (a two hundredth plane initiate) became Master in 1986 briefly for two years, we see this practice usually as a short tenure. The higher the initiation level, the more difficult it is to participate in the lower worlds’ vibrations. This fact does not mean that the Masters are valetudinarians, but you will find that most SRAOSHA Masters stay out of the public eye as much as possible especially in Kali Yugas as today. The main problem is inharmonic noise in industrial cultures of lower eras, i.e., Dwapara and Kali Yugas.

The Living SRAOSHA Master is the focal point for the teachings of AKATHA and the entire universe. In the AKATHA works, the leader is sometimes entitled as **the Mahaji, the Living SRAOSHA Master.** This reference means the Living SRAOSHA Master is a Fourteenth Initiate or higher. It must be emphasized that specifically, the initiation level of the Mahaji remains the fourteenth level and the twelfth plane aforesaid is the Maharaji. The Mahaji and the Maharaji do not have to be the titular level of Living SRAOSHA Master, for we must remember, many levels of initiation exist.

We see one responsibility for the Living SRAOSHA Master persists as the middle or hub of infinite initiation levels. Therefore, as the hub no need for the highest initiation prevails insofar as the Living SRAOSHA Master is a leadership role or this hub of the wheel. For example, Master Asokiji of Venus lives in a physical body over sixty thousand years old being over a twelve thousandth plane initiate known as the Exponential initiate (Ei), but still subordinate to the Living SRAOSHA Master. The AKATHA organization chart will clarify on the next page.

AKATHA Organizational Chart*

The Living SRAOSHA Master

Volapuk (Nine Silent Ones)

Council of Nine (Ameshspenta – manifest representation of the Volapuk)

Order of the Vairagi

AUo Staff (AKATHA Universal office)

International Higher Initiates

Aksaya or Higher Initiates

Area Mahdises (Fifth Initiates or Higher)

Area Representatives (Second Initiate or Higher)

Adhara or Nether (Lower) Initiates

*definitions – **1. Living SRAOSHA Master** – Highest evolved Soul or first representative of God (but not God as some declare incorrectly as humility marks this titular level which is purely a spiritual experience one achieves at the Valley of Shangta at the Oracle of Tirmir) who carries the Rod of Power passed on to an eternal lineage in the lower worlds. The present lineage has 973 Masters since 3100 BCE. (beginning of Kali Yuga with Rama, the 1st Master – the number measure makes it easier to sort since the lineage is eternal – the older Living Masters before 3100 BCE are called Ancient Living SRAOSHA Masters) The book “Lineage of the Living SRAOSHA Masters” will be available soon from the AUo’s AKATHA Publishing. Some of the lineage has Sudar Singh, the 969th Master, and then Rebazar Tarzs, the 970th Master (Rebazarji is now the Para-Mahaji of AKATHA), after Paulji’s first AKATHA teacher. Then, of course, the now eminent AKATHA Temple of Golden Wisdom Guardian, the Mahaji, the 971st Living SRAOSHA Master, Sri Peddar Zaskq (Sri Paul Twitchell). After Paulji (“ji” endearment for all SRAOSHA Masters) translated (died), the next Master was Fubbi Quantz again, having been master twice before (no limits exist to tenures) becoming the 972nd Master. And the present AKATHA leader is the Mahaji, the 973rd Living SRAOSHA Master, Sri Tirkahatif ra-Zah (Sri Timothy Arnold - Kahtifji).

2. Volapuk – Rarely physically manifest, The Nine Silent Ones run the universe under the Living SRAOSHA Master. The irony of the Nine Silent Ones is that they speak but their words are so harmonious that they are silent like the ocean waves. The adage then is apropos, “When it speaks, it is silent and when it is silent, it speaks”. Only AKATHA deciphers here with harmonious speaking like the wind with Sra Sahkula Ahni (Sra Leslie Arnold) as the wind itself. Sound that changes perpetually is perfect harmony as man is when he speaks no matter the attitude. However, when more pleasant, it is much more powerful and easier to sort.

3. Council of Nine – Publicly manifest direct council of the Living SRAOSHA Master, the Ameshspenta who represent the eight corners of the universe. When meeting with the Master, this group represents the highest one in the universe bringing everything together into one room. Albeit this is the Master Himself, yet when others are dual, the Ameshspenta is the best offered becoming the branches of the Master like arms and legs from the trunk of the tree.

4. Order of the Vairagi – Order of SRAOSHA Masters that rarely show themselves in public except for those in the outer organization of AKATHA. Most of the physical SRAOSHA Masters reside in the Himalayan mountains having gone their as of the noise of Gaia (Greek name for the Mosaic one of Earth). About 250 Masters live there today and members of AKATHA. Sri Tirkahatif ra-Zah (Kahtifji) visited them when in India the last time.

5. AUo Staff – AKATHA Universal office Staff who are all at least Mahdis, the Fifth Initiate.

6. International Higher Initiates – One exists for each Azimuthal equidistant projection (Aep [ehp]), the international landmass of Gaia, but can be for other Aeps outside Gaia (see Admiral Bird’s works). Therefore, AKATHA acknowledges the proper Platonic (Plato was the 605th Living SRAOSHA Master) cosmology (see UN logo and flag) by designation of the International Higher Initiate.

7. Higher (Aksaya) Initiates – All Initiates of the Fifth Circle and above.

8. Area Mahdises – Fifth Initiates who reside over continents, countries and regions depending upon the work load of AKATHA.

9. Adhara or Nether (Lower) Initiates – Also called “Lower Initiates” the “Nether” title is preferred. Arahatas that reside over Satsang classes and all other members including non-Initiate members prior to their First Initiation.

The Mahaji, the Living SRAOSHA Master's responsibilities will vary based upon His decisions about them. The Mahaji, the Living SRAOSHA Master is the pure mirror of AKSHAR in the lower worlds. This Master is simply the highest evolved spiritual being in the lower worlds. The Mahaji, the Living SRAOSHA Master cannot be worshiped or venerated, for this practice will not be allowed by Him or the AKSHAR. It is not possible. The word itself "worship" means wordship or the proficiency with words whilst its present connotation is incorrect in that of extreme praise. Kal Niranjan instigated the present meaning for kowtowing to him as God.

The titular level of Living SRAOSHA Master is a temporary job for a particular SRAOSHA Master who is at least a Twelfth Circle Initiate or Maharaji aforesaid. Also, this Maharaji must have experienced receiving the Rod of Power at the Valley of Shangta at the Oracle of Tirmir on the 22nd day of October of any given year. Showing the power of the great Sri Peddar Zaskq, he birthed Himself upon this date of October 22nd in 1740, fifty-one years before his incarnation of Nostradamus was exhumed (died in 1566) with the famous plaque upon his chest showing 1791. That significance later found, when Paulji died on the 17th of September 1971, the power of numerology for proof of who he was historically. The numbers 1791971 clearly show 1791 and 971. That date is the only one in history for this achievement. Further fantastic discovery reveals that Sri Tirkatif ra-Zah and his wife Sra Sahkula Ahni made this numerology discovery on the 7th of November 1999. Looking here we see the number 7111999 and clearly 971 and 973 exist with emphasis of the three nines. The 973rd Master made the discovery that the 971st Master was Nostradamus in a past life. The discovery was also made in France where Nostradamus was born, buried and exhumed as he predicted in 1791. Even to the extent that Europe during this time use a different date presentation cipher as of the day coming before the month is phenomenal. In America, where Sri Kahtifji is from the cipher is reversed. Hence, the American cipher would show 9171971 and not show the 1791 in proper sequence. Thus, Sri Kahtifji going to France and on that particular November day was not a random factor at all. The importance of the Nostradamus factor simply shows that even the SRAOSHA Masters sometimes are famous people in the past.

Further fascination with past lives reveals the present Master, Sri Kahtifji, was Shah Jahan in a previous lifetime as this book's dedication indicates with his wife Chamb Bi Bi or Mumtaz Mahal. Taj Mahal is the sobriquet of Mumtaz Mahal and this very famous mausoleum entombs both Shah Jahan and his true love Arjumand Banu Begum (Mumtaz) as the seventh wonder of the world was named after her. The present master is very proud of that lifetime because it took him all that time to find her again in this lifetime over four hundred years later. Not long in the cosmic scheme of things, but long regarding lower world terms. True love is a wonderful thing as of its enormous feeling and feverish pursuit at times. Yet we wish to explain that finding oneself as Soul is even more important. These previous past lives are fascinating sentiments but pale in the face of AKATHA and Its first major step of Self-Realization.

Moreover, we must remember the Living SRAOSHA Master is contingent upon being a Maharaji, but the Maharaji is not contingent upon being the Living SRAOSHA Master. The job of the Living SRAOSHA Master remains a separate job and albeit He must be at least a Maharaji or higher, the Living SRAOSHA Master title does not specifically have anything to do with initiations. There is and always will be the Living SRAOSHA Master. Initiations are individual unfoldment levels. The Living SRAOSHA Master represents the leader of AKATHA, both on the inner and outer planes. When a Living SRAOSHA Master leaves this job, he remains a SRAOSHA Master of a certain initiation level either of the Maharaji or higher. All SRAOSHA Masters do not necessarily become the Living SRAOSHA Master. The Master may bypass the job of the Living SRAOSHA Master, but may evolve to any level of initiation.

We wish to clarify these points made about the Living SRAOSHA Master, for in the past much confusion had taken place. However, confusion only exists within the lower worlds in the kanis (ones not ready).

Simply, the Living SRAOSHA Master holds the Rod of Power and only one exists at a time. The Rod of Power divulges the polarized state of consciousness that is needed for collective consciousness on any level of awareness. Manifest life would not be without the Rod of Power within one human being. This power rod always persists embodied within a biological being, for without an embodiment it would be like a sun in a diffused energy state. In this diffused non-polarity state, it would be impossible for ignorant man to relate. Man already lives in a tremendous state of fear within the lower cycles of the physical plane without the Rod of Power knocking him from his horse.

Furthermore, the Rod of Power is purely scientific, for embodied within the Living SRAOSHA Master, we find the highest evolved Soul on all planes. This evolution starts the true pecking order, which cannot be denied in time and space, the areas of phenomena. The kanis deny these truths, but for these Souls, they always are controlled by the SRAOSHA in their ignorance. The true pecking order of AKATHA always stands as a benevolent group and never is corrupt. Corruption would be impossible. Only when cycle decline takes place will the SRAOSHA Masters leave the public eye and go underground for a time. But this behaviour has nothing to do with corruption. The real Masters leave whilst the false ones remain creating religion and philosophy of what had been left of the high path.

We know the consciousness of the people recreates the epoch in which they live. Therefore, it does not reflect any failure by the SRAOSHA Masters when a cycle declines, rather the AKSHAR through SRAOSHA does not explain ITS motives for actions. How could it except through those believing they are God inspired, when, in reality, only the SRAOSHA Masters have such skills.

AKATHA teaches that the Master matrix indicates one's own self eventually. The old allegory describes the Guru, who did not tell his chela at first that the chela was the Master, for the chela would not have believed Him. In other words, the chela had to learn this for himself. We also believe this in AKATHA that the chela must recognize his own Mastership. However, unlike our allegorical cosmic consciousness Guru, AKATHA reveals all truth, for the SRAOSHA Masters know that the true devotees will understand.

Rebazar Tarzs said, "Truth is but a spear, and those that are not ready for the Truth of God will wound themselves upon its point". "Purity is the truth," says Rebazarji further. Purity which includes the power of gentleness always is preferred by the SRAOSHA Masters over the bombastic behaviour, people often portray. Whereby, bombasticity seems much easier to do. We often see this loud noisy commotion in the Kali Yuga in the music and activities of younger people. Becoming a gentleman or gentlewoman sometimes befits a more difficult situation, especially when trying to behave. Through the contemplative techniques, one naturally learns to control the passions and recreates a higher percentage of gentle behaviour or contemplative life even in the very dark cycles of the lower worlds.

It is recommended during the darker cycles, yugas or epochs that the AKATHA chela should practice at least one thirty minute SRAOSHA contemplation each day. One reason for this spiritual exercise reveals that stamina proves recreated by this practice. In the darker cycles, especially in the Kali Yuga, the chela needs more stamina or energy getting through the day. In the Satya Yuga or Golden Age, the contemplations are done purely for the pleasure of basking in the SRAOSHA, as the chela's life yields very contemplative on its own. Still the contemplation has an underlining power support mechanism for the age even during the Satya Yuga.

In addition, a mathematical precise timing exists regarding thirty minutes equating to twenty-four hours of daily spiritual harmony. When one closes the eyes in contemplation, as a student of AKATHA, immediately they dwell in the centre of the SRAOSHA symbol (front cover). That means Soul dwells on this Fifth Plane (symbol middle) literally when closing the eyes. The non-initiate or member does not dwell there for they do not have the awareness or basic knowledge of AKATHA in knowing where precisely they are. They do not know that a fifth plane exists. That is why the AKATHA planes chart is an important visual aid and mapping of the lower worlds. This chart orients Soul in the lower and higher worlds. Not a lot of study needs to be here regarding the map for a single viewing may be all that is necessary for Soul's orientation or remembering from past-lives.

Now this dwelling as Soul in contemplation means one's energy is centred with vibrations centrifugally permeating universally. One minute of Soul Plane dwelling in contemplation means the Mental Plane receives one fifth of the Physical Plane time for balanced vibrations. In other words, thirty minutes of contemplation on the Fifth Plane is twenty-four hours of balance physically. That time would equate to four point eight (4.8) hours on the Mental Plane for balance there. Time is much longer on the Mental Plane and parallaxes (cone-shaped downward) for a discussion here. An hour on the Fourth Plane (Mental) would be approximately five times longer or five hours as of its exponentially larger size. The Physical Plane thirty minute contemplation also covers the other two lower worlds planes of the Astral and Causal (Etheric include with the Mental) and divides the time up accordingly. Five minutes gets one four hours of balanced vibrations physically and 57.6 minutes on the Mental Plane. The other planes have ratios in between. These figures are not important to memorize for some test, but just to show the exact science of AKATHA.

The contemplation is a major responsibility for the chela, both for himself and on the whole. The moment to moment experiences that we have, display effects throughout the cosmos. With this fact in mind, the AKATHA chelas realize the importance of the Spiritual Exercises of AKATHA.

Chapter Three

Sahaji Techniques

There are as many contemplation techniques as chelas in AKATHA. The Sahaji techniques are unique to the individual. However, in order to guide the new person or neophyte, the Mahaji, the Living SRAOSHA Master, will offer a few general techniques. These techniques will get the chela started and eventually naturally tailoring a technique for particular usage will happen. Albeit contemplation looks very much like meditation, it is quite different insofar as meditation is considered here as a passive state, whereas contemplation is considered an active state because one is doing Sahaji in the latter. **One does contemplation and not meditation in AKATHA. It is a very important distinction.** Still, this active state of consciousness reveals the irony of gentle practice where one learns little irritants also can impede one along their way to God. When the cosmos opens to the student revealing the truth of their creation, that marvellous experience also reveals tremendous responsibility. That is why few can master the path and this mastery is mostly an inner experience whilst outer perfection never may come.

A popular Sahaji technique that has been written about in AKATHA literature is known as the Sirat Technique. Variations may be used, but the most popular describes taking five breaths between chanting the charge word “HU.” There are three sets of five breaths equalling fifteen. The fifteen breaths are important, for this represents a trinity of quinbodies of five bodies within man. This technique arises similar to a secret password used by the SRAOSHA Masters. The consistent usage of the Sirat Technique will enable the chela to master Sahaji.

The Sirat Technique easily can be done in one’s home – the quieter the area, the better. In major population centres, noise pollution can be extensive, but if one is creative, he or she may find ways to close off noise. Using ear plugs is acceptable by many. For the advanced, pratyahara can be practiced, which is the ability to withdraw from the environment spiritually. Of course, pratyahara takes an amount of energy practicing it and therefore, finding a quiet place will make it much easier. All techniques mainly involve sitting in silence in a fixed position comfortably.

Moreover, the Sirat Technique’s practice comprises the hearing of Atma, the Sound Current of Soul derived from the melody of SRAOSHA. As Atma goes higher whilst advancing in the inner worlds, the Sound Current becomes greater. The participant sits in a chair with feet under himself in tailor fashion or on the floor. The key here is to be comfortable with no distractions. He then puts both hands in the lap, left in right with palms up or just slightly (whatever is most comfortable). This hand position is known as the cosmic mudra that means holding the curved universe in the palms of the hands. Hand mudras are not important as we are mostly concerned with results. AKATHA has nothing to do with yoga whilst pointing out that the hand gesture could be considered a mudra in yoga, but not necessary on the high path. Mudras and yoga are not key points in AKATHA.

After one gets into a comfortable position, which he will hold for thirty minutes, the practitioner gently places his attention upon the Tisra Til, the spiritual or third eye in the middle of the forehead.

The contemplator then takes five unforced calm deep breaths and begins repeating the HU. After chanting for a while, he takes five more unforced calm deep breaths and continues chanting HU more softly. The person's attention should remain *gently* fixed on the Tisra Til. The key word here is "gently". All exercises never should be forced as with all life's experiences. Furthermore, the participant does not try to see anything in the Tisra Til; he just holds his attention there gently.

After a short duration, he again repeats the five unforced deep breaths, bringing the important count to fifteen. If one's attention wanders and his numbers of breaths are miscounted or he forgets how many, no alarm should be here. Eventually, with practice, he will learn getting the count right as his attention will be better by experiencing Sahaji in this pass-key technique. Some will experience Sahaji without complete accuracy, which means we take for granted the physical life's practice believing one is adept just by living.

Following the last five breaths, he quiets the chanting until it becomes very soft. He begins to listen very closely whilst still getting softer chanting until halted vocally. He then switches his attention listening to the inner sounds of HU, as It rolls through him. The chela now listens as the inner Sound Current of SRAOSHA spreads out into his body becoming a part of himself. Then the various sounds of the SRAOSHA melody start. Many different wonderful sounds exist in the universe as music symphonies attempt to imitate but never come close. Sometimes the SRAOSHA can be the sound of a waterfall and cascading right through, other times sounds of chimes, bells of all kinds, violins, and/or flutes. Yet these instruments only reflect the sounds and not at all accurate, but that is all man has in order to imitate the Sound Current of SRAOSHA. The sounds represent Soul travelling in Sahaji on the far planes above Sat Lok, the fifth region of AKSHAR.

These sounds gradually will become a celestial melody unlike anything ever heard aforesaid not even instruments can replicate. Its beauty prevails so entrancing for he now exists in the state of glory and beauty of a high plane of spiritual consciousness. He wishes to remain listening and dwelling in the godly voice and never returning to his earthly role. He does so, though, for he must naturally serve out his physical life here before passing on permanently into the higher worlds.

Before we describe the next technique, it must be understood that patience represents the key in becoming the Sahaji adept. Without patience, detachment and joy, the chela may be in for a long stretch where nothing seemingly happens in his contemplations. The human consciousness holds onto extreme anxiety and impatience. One learns as an AKATHIST to balance extremisms otherwise known as passions. One soon learns that true power comes from being gentle, kind and flexible with an attitude of taking experiences lightly. It does not mean that one may not experience great joy and emanate it, however everyone learns his own way of balance. Sometimes real joy comes in small things like patience.

The next technique presents the Nirat Technique. This technique uses the ability to see as Atma in using this technique to view other higher planes. The Atma often finds that his own light within the technique projects ahead like flashlights illuminating the night. As with the Sirat Technique, the participant sits quietly in a fixed position. He sits in tailor fashion or upright in a chair, hand either interlaced or within each other whilst placing his attention, again gently, upon the spiritual eye.

This time, instead of listening for the Sound Current, the practitioner puts his attention upon the Light of SRAOSHA. This gentle attention should be upon the white light within the doorway of the spiritual eye. This doorway presents the subtle gateway to the Atma plane, the plane of Soul, the first one to pass through on the way to the higher planes.

With Atma's attention placed gently within this door, the subject should attempt to look obliquely or the image that enters the screen of Soul may disappear. If he can look from a right or left angle on either side of his view, usually the image or Light will remain better than looking directly into it. Being anxious is the key here that blocks any observation even physically.

Now the chela begins to chant softly the zikar (zih'-kahr), the repetition of the holy words of AKSHAR. If the student is an AKATHA Initiate, it will be all right to chant his own secret Initiate's word. If he is not an AKATHA Initiate or wishes to, he may chant HU or the various other outer public words and names, i.e., AKSHAR, SRAOSHA, AKATHA, Mahaji, etc., or various names of sounds on each plane he passes on the way to the Atma or Soul region. These names are: Sola (Physical); Kala (Astral); Aum (Causal); Mana (Mental); Baju (Etheric); and Akshar (Soul Plane). These are the sounds of SRAOSHA as It passes through each level or plane. By repeating these words in zikar, the chela will lift himself up through the lower planes into the Atma Lok.

In the Nirat technique, the AKATHIST begins to see the Light via the Sound. It is doubtful, since his attention will be upon the Light that he can hear the Sounds. However, individual circumstances prevail.

The light in which the chela should be most interested will be the light of the Blue Star of the Mahaji. This six pointed Blue Star will come into focus after having practiced the Nirat technique a few times. The star is the Living SRAOHA Master, who will appear in His radiant body this way of the Atma Sarup or Soul Body. Usually, at the outset, the individual might not see the radiant body of the Living SRAOSHA Master. This lack of realization should not be alarming, for with a little practice this vision of the Living SRAOSHA Master will come. To help this experience along, one should practice the Kundun (The Presence of the Living SRAOSHA Master) as often as possible in his physical waking hours. This Kundun can start out using imaginative sight with the Master and then an actual distinctive seeing and feeling of presence will occur at some point. Using the imagination for sight is important.

Thus, the Master often appears as the Blue Star or sometimes as a blue flash or blob of light. Often the chela's experience of the blue light will translate into his waking states as a blue flash of the star. This Star or Light vision will lead the chela gently into the various planes into the regions beyond the Soul Plane. The individual must learn to trust the Light completely whilst never being doubtful, fearful or hesitant about seeing, following, or wondering where It may be leading him. In the beginning, fear remains a problem, but svasata (contemplation) increase one's stamina to overcome it.

Always the Blue Star of Light radiance should be greeted with great joy and happiness! When it happens may be random and does not matter regarding the time or place. The chela should feel fortunate that he has been allowed to witness the Light of SRAOSHA emanating from the Living SRAOSHA Master. Further on, the Light Radiance may change on the higher planes into a magnificent glow! At this point the Light Radiance has become the LIGHT OF AKSHAR.

Before the Nirat position becomes fixed, as Atma gathers Itself and places Its attention fully, ***but gently***, upon the spiritual eye, the participant most likely will have experienced some of the inner sounds and sights. Occasionally, these visions occur before Atma settles down and actually does Sahaji or it is Sahaji itself. This occurrence will be discussed in detail in the Image Gathering technique further along within this chapter. ***We must understand that everything is Sahaji even the waking moments.*** However, man has created such a production of his physical life; he is used to processes of beginning, middle and endings. Therefore, when we say preceding Sahaji experiences, it is really meant a middle experience of entering a scene. It may seem like the preceding experience is nothing, but that is the job of the Living SRAOSHA Master bringing subtlety back into one's life. The subtlety will show that the chela has been missing a lot of his present creation and experience. Close your eyes and immediately experience Sahaji. It is that simple as Soul always dwells in the higher planes. Motion is important because we cannot travel back to God without it. Therefore, higher consciousness is achieved by travelling to in Sahaji.

Preceding the main Sahaji experiences, the practitioner may hear sounds like whistles of trains or boats, and music best described as coming from the string instruments of the eastern world. Then he may hear the music of small tinkling bells progressively increasing to resounding enormous gongs. Again, the lights may come sometimes starting out as a smoky charcoal mist, then the lightening comes, and finally the gigantic blue or white star bursts forth gently not to frighten, but rather in an incredible radiant pleasantry.

The massive starry night sky expanse now appears. The practitioner passes quickly through the lightening and moon worlds. Thanks to the AKATHA teachings, he knows that these are lower areas not being confused with higher experience as the former would be overwhelmed without truth. At this point, he becomes ready for the ascent into the higher planes. Many times, he will see forms as suns, fire, mist, winds, smoke, fire-flies, lightening, moons, crystals, etc. His attention may be scattered then, but shortly it comes back and will focus onto a single point. All techniques only should be done for thirty minutes unless one feels continuing necessary in these experiences or one has time to explore. The important factor remains to stay calm and interested, for we do not want to have anything less than either an inspirational or refreshing experience. Whereby, Sahaji always is a pleasant experience above the Fifth plane.

The next technique combines both the Sound Current and Light Radiance of the SRAOSHA with the Dhyana, known as the viewing of the radiant form of the Living SRAOSHA Master. This technique is called the Triad technique.

The Living SRAOSHA Master awaits each chela constantly at the threshold of the Atma Lok which is beyond the lower planes. The more the chela becomes interested in Sahaji, the more seemingly the Living SRAOSHA Master takes an interest in the chela's travels; this works not unlike a perpetual mirror. The interest lies mainly in the unfoldment of the chela. If the chela has any other motive than to learn Sahaji and unfold, it is doubtful that he will get very far. Selfish motives are a main reason for many people having limited success in Sahaji. Some want SRAOSHA for psychic purposes, others for personal gain, anything but to return to AKSHAR. Since most people are very animated as of lacking self-control, they have problems with Sahaji. Patience is the main discipline lacking for Sahaji also can be subtle with man usually out thinking his or her eye sight.

This anxiety is heightened in Kali Yugas where people are extremely emotional believing emotions are power. Quite the contrary, peace is power and displays the SRAOSHA. The male of the species especially must read, stuffy, and learn that true power is in tranquillity and peace. Being “macho” or acting tough is pure weakness of the worst sort in false ego. The AKATHISTS are not weaklings and may be great warriors at times. These warriors are trained for defence whilst never displaying offensive postures. Still unless provoke, the AKATHIST remains in peace as power and sometimes passivity ironically marks them. These situations could remain cultural and translated for the times. In other words, not particular behaviour pins-down or categorizes the AKATHA Chela, known as the AKATHIST.

The Triad technique will also be called the Dhyana or Tassawar. It is done by steadily gazing gently at the shining face directly into the eyes of the Living SRAOSHA Master on the inner screen of the spiritual eye. A secret is revealed here that few paths are aware insofar as seeing both pupils of the eyes at the same time. It is done by focusing on the middle of the forehead or directly between the eyes. Since we are biocular as humans, the only way to see in another’s two eyes is by the previous action. This gazing into the Master’s eyes should be done detachedly for thirty minutes. Aforesaid, one should practice the exercise no longer than this half hour unless he gets results from his efforts. The results should be either getting out-of-the-body in Sahaji or the Master lifting him up, beginning travel in the higher planes of SRAOSHA.

When the chela has his attention placed in this position, the first and last one, the contemplative can use the first name and add the “ji” (jee) of respect and admiration to the end of it. It is similar to “sir”, the entitlement of Knighthood in England, but raised to a much higher level in AKATHA as part of the Order of the Vairagi SRAOSHA Masters.

It is in this position that the Inner Master, in His radiant body awaits the chela. The Master always stays here looking for His beloved followers to arrive in Atma Sarup form, either during the chela’s contemplation periods, or at the time of the translation or death of the physical body.

The next two techniques in which many chelas have been very successful are the Image Gathering technique and the Destination Creation technique. These techniques start the same way as the last three techniques in a silent sitting fixed position with the eyes closed. The main purpose of these exercises is to do Sahaji. After one has chanted the HU or his secret word, he lets the images within himself gather at the Tisra Til. The images may be visuals of where he was before entering contemplation. This occurrence is fine and, in actuality, part of the Image Gathering technique. Simply, whatever image comes to the chela as he sits in contemplation should be used for stepping into Sahaji. This technique is opposite the Destination Creation technique, for in image gathering one lets the image come to him. These two different types of techniques, either setting up imagery or letting it happen, are used because some will have an easier time with one or the other.

When the image comes onto the screen of the Tisra Til during the Image Gathering, one should let it increase in Sahaji reality. This reality increase will be different for each person, but it could be described similar to reality forms one experiences in the physical world. Albeit the other planes are different, the relationship becomes important for Soul to gradually experience Sahaji. AKATHA does not want to push the individual, for this would only increase difficulties.

When gently bringing the image into focus and the image wants to change, just let it, for eventually Atma will settle upon a certain picture. As the image becomes more real, Atma should step into the picture as a participant. The stepping part is the same as walking forward in the physical body that is a natural conditioning by the chela. Once Atma starts his journey in this plane, he may try to find the Living SRAOSHA Master or go to the AKATHA Temple of Golden Wisdom of the particular plane.

Following is a list of the first fifteen AKATHA Temples of Golden Wisdom, and their temple guardian and cities: 1. The Asurati Lok (Desert World) of the Gobi Desert with Master Banjani at the Faquiti Monastery, 2. The Surati Lok (Mountain World) of the Buika Magna Mts., in Northern Tibet with Master Fubbi Quantz at the Katsupari Monastery, 3. Prithvi Lok (Gaea World) in the city of Agam Des with Master Yaubl Sacabi at Gare-Hira AKATHA Temple, 4. The Nada Lok (Music World – former capital and now temporary capital of the Pinda Lok until the city of Aksara (new capital) is manifested on earth) in the city of Retz, Venus with Master Rami Nuri as the Moksha AKATHA Temple, 5. The Pinda Lok (Physical Plane) in the city of Aksara with Master Tirkahatif ra-Zah at the Zaskq AKATHA Temple of Golden Wisdom (not built as of 1988 – but one may visit Sri Tirkahatif ra-Zah (Kahtifji) on the inner anytime), 6. The Anda Lok (Astral Plane) in the city of Sahasra-dal-Kanwal with Master Gopal Das at the Askleposis AKATHA Temple, 7. The Brahmanda Lok (Causal Plane) in the city of Honu with Master Shamus-I-Tabriz at the Sakapori AKATHA Temple, 8. The Par Brahm Lok (Mental Plane) in the city of Mer Kailash with Master Koji Chanda at the Namayatan AKATHA Temple, 9. The Saguna Lok (Etheric Plane) in the city of Arhirit with Master Lai Tsi at the Dayaka Temple, 10. The Atma Lok (Soul Plane) with no cities above this plane with Master Jagat Giri (jæ'-geht gee'-ree) at the Param AKATHA Temple, 11. The Alakh (ah'-lahk) Lok (Invisible World) with Master Sokagampo (soh'-kah-gahm-poh) at the Tamanata Kop (tah'-mah-nah-tah kahp') AKATHA Temple, 12. The Alaya Lok (ah'lay-ah) Lok (Endless World) with Master Tsong Sikhsa (sahng' seek'-sah) at the Anakamudi (ah'-nah-kah-moo-dee) AKATHA Temple, 13. The Hukikat Lok (hoo'-kee-kaht) Lok (Unknown World) with Master Asanga Kaya (ah'-sahn-gah kl'-yah) at the Jartz Chong (jahrtz' chahng) AKATHA Temple, 14. The Agam (ah'-gahm) Lok (Inaccessible World) with Master Peddar Zaskq (pehd'-dahr zaesk') at the Kazi Dawtz (kah'-zee dahtz') AKATHA Temple, 15. The Anami (ah'-nah-mee) Lok (Nameless World) with Master Bawa Muhayadeen (bow'-ah muh-hi-yah-deen) at the Sata Visic Palace AKATHA Temple.

We already have mentioned the Destination Creation technique difference between the Image Gathering one as designating a particular image or destination where one wishes to travel. One may determine their destination for themselves in several different ways. One of which would be either to see a picture or remember a place that one has visited. Upon entering contemplation with one's eyes shut, mock-up the image of this place on the inner screen. Some people can create an image right there on the screen of the spiritual eye without having to remember an image. Once one has created the image, they should, again, make it as real as possible and attempt to interact within it.

It cannot be over-emphasized gently to go about one's Sahaji, for the higher planes are more subtle and require a peaceful mode. That is why transactual analysis or Jungian psychology promotes calm behaviour inadvertently supporting AKATHA. However, these practices are very negative compared to AKATHA insofar as the former prescribe drugs and support pharmaceutical companies. Additionally, these analyses processes condemn people instead of looking for the good in them initially. Scientology freely admits in their literature and expensive seminars, they believe twenty percent (20%) of the world is negative whilst AKATHA states it is much higher at ninety-nine percent (99%). Whereby, the latter teaching of AKATHA seeks only the good ready Souls. Regression therapies like Scientology target the bad ironically making it all bad instead by inferring people need to be changed; nothing more than the witch hunts of history, e.g., the Salem time, and the McCarthy era in the early 1950's in America. AKATHA is not involved with any of these things enhancing the ready one making them better by the daily contemplation discipline. The therapies give no relief except perhaps occasionally considering meditation for some.

Aforestated gentleness is emphasized in AKATHA even to exaggerating it in the beginning probably would be appropriate. The gentle approach will cut down on the emotional responses a great deal. The emotions are what always plague the neophyte in his first few attempts at Sahaji. The idea of keeping calm may be more difficult achieving whilst in Sahaji, for it implies having to control some activity, whereas, the idea of initially moving slowly or gently will work better. As usual, these techniques are very subjective and one must really tailor them for himself. The techniques should fit the student not the student fitting the technique.

The next Sahaji technique has been described by many SRAOSHA Masters such as Peddar Zaskq. This technique is called the Imaginative Process technique. It starts out conventionally like so many of the others taking a seat in an easy chair or in a new variation, lying down on a couch or bed. Usually, lying down **will not** be recommended, because the chela may be more prone in falling asleep. However, in some techniques falling asleep may be appropriate; again, the individual variable. In this technique one may also sit on the floor and keep the back straight and head up or lie down. At this point, one should relax by closing the eyes and chanting for a while. Often if one has been very tense, the tension will leave in time. **With the eyes closed, look directly into the spiritual eye. Sometimes the spiritual eye has been called in other works the mind's eye, the Ajna (ahj'-nah), or the Tisra Til. First, in what you are looking, should be a blank screen and gently let it stay there. Next, the best way keeping one's attention upon the screen would** be gathering an image there. Now, become interested in the place and see how many sensory perceptions you can experience. Feel the atmosphere, see the colours and forms. You even may attempt to smell the flowers, trees, vegetation, etc. For those who are not generally visually orientated, by thinking often brings the visualization into a reality for the chela. Sahaji works with all the senses of the five lower bodies. We must understand that Sahaji entails total awareness, where some see extremely real images, whilst others will experience feelings similarly as real. The real problem lies in the written explanation here insofar as experience has nothing to do with oral or written work. Yet we know that many have come to the path as of oral and written practice ironically.

It seems that whatever the sensory weakness of the individual, when they wish to experience Sahaji, they are looking to strengthen this weakness. AKATHA teaches that the senses are ultimately unnecessary. However, AKATHA does not wrench the senses away from anyone. Rather, the gradual unfoldment through the Spiritual Exercises of AKATHA will help the chela to understand the nothingness of the AKSHAR.

One does not need fearing here, for the fear becomes handled quite readily by the chela. In other words, the process of the spiritual exercises enables one to grasp the true reality in Sahaji.

Furthermore, when following the previous steps of the Imaginative Process technique, you suddenly will find that it becomes a reality to you. You now will find yourself being in the centre of the place about which you were thinking. This is an old law of the inner worlds, that wherever you place your attention, the rest of you will be bound to follow. The next statement is extremely important, for one may be apt to confuse the physical body with the Atma Sarup (Soul Body). **If one places a thought somewhere on another inner plane, the Atma Sarup will follow leaving the physical body behind.** This understanding of leaving the physical body behind becomes important when travelling on the inner planes, even though it would seem quite logical that the physical body cannot travel in a non-physical place.

The strong identity with the physical body as reality will keep one from experiencing Sahaji. In addition, the religionists and philosophers have lost the golden thread of critical exposition. They talk of spirituality and yet confuse physical life with it as if God really had some interest in man. IT only is concerned with the Atma Sarup returning to IT. IT wants what belongs to IT, not the paltry cocoon or chrysalis that is Souls' body on the physical plane. Plus, the physical plane is finite unlike what physical scientists may have the public believe.

The key here reveals that one must somehow break with the identity as being the physical body only. This identity struggle will be released quite simply when grasping the teachings of AKATHA. However, a little work could remain in the actual application of what one learns. We must remember patience without pushing marks true success, and that no one does anything more important than what happens right now. The universe holds within this very moment and stops for the least of AKSHAR's beings.

In practice, these things we speak of here are revealed and Atma has senses but they are subtle and easily diverted especially since the physical incarnations have weighed It down for so long. Therefore, svasata remains so very important in its practice for teaching one the conditioning of Atma rather than physical awareness whilst also respecting the latter.

It should be emphasized here that the lower worlds and the wonderful AKATHA Temples in them are interesting and wondrous places, but one should remember these are still planes of reincarnation and traps for Soul. The goal is to get above the Mental Plane into the Fifth region of Sat Lok. The only reason for travelling through the lower worlds is for learning lessons and becoming purified again as Soul, the Atma Sarup. Additionally, many Souls are trapped in the lower worlds, and the chela should help those truth seekers as a responsibility, so that the many uninitiated ready Souls can find their way to the Soul plane of Sat Lok. Atma Lok, Plane or World, Sat Lok or Plane, Soul Plane or World, Fifth Region or Plane are all synonymous not necessarily excluding other versions. The way to insure your destination is by testing it with the HU-Chant.

Moreover, when first experiencing Sahaji, one can move about freely from the beginning position to anywhere desired. It would be suggested that one move around the house in the Atma Sarup before venturing too far away from the physical form. No harm will come to the physical body or Atma, as the Living SRAOSHA Master always is near. One may return to the physical body whenever they wish by gently sliding back into it again.

Some may declare that this experience only is an imagination and initially this could be true. Whereby, the more one practices Sahaji, he finds in It the true reality and the physical concreteness begins to fade.

The Shifting Consciousness technique involves simply taking one's attention from the physical body. The easiest way to do this technique starts with the usual beginning process of sitting comfortably taking a few deep breathes, and the shifting one's attention upon a spot on the wall or ceiling and holding it there. We have seen that gently holding one's attention in a certain place will enable one to perform Sahaji. Although this gentle hold sounds simple, we must remember that the lower bodies have been with Soul for millions of years and they will rebel. Therefore, it is best not to fight with the lower selves, but rather gently slip by them or, as within the lower worlds, use a bit of honey to catch the fly.

Once one learns and understands something new, he never can turn back anyway. This idea is the same with Sahaji, for the lower selves cannot defeat Atma awareness once acknowledged and must eventually give in, if Atma does not firstly. This vigilance does not reveal the religionist attitude, but more of an assurance that the SRAOSHA will not miss Its mark.

Furthermore, in the Shifting Consciousness technique, once the shift is complete, one may have vision in any direction called the 360-degree viewpoint. Initially, as with any of the other techniques, some of the experiences might not happen for all, but with persistence all things come. Just remember that explanation never reveals the accuracy of subtle things. If one can have a calm moment in svasata they can count themselves greatly blessed especially in the lower worlds.

A variation of the Destination Creation is to lie down in bed with eyes closed, and begin to deeply contemplate being in some particular place in either the physical universe or the inner worlds. Your desire must be directly upon projecting.

Often one will fall asleep in this position, and suddenly the contemplative will be above the body looking down at it. Some people are frightened and do not want to look at their physical bodies whilst in Sahaji initially, for the fear is that of death instilled within them. This fear is not unusual, and one should remember always the Living SRAOSHA Master stands nearby at all times for the initiated.

Heretofore, once above the body in a calm state either whilst looking or not looking at it, your next movement should be to see the image of the place you wanted to be during the awakened contemplative period, before sleep. If the memory fails one, then the present image or non-image will do. However, if remembering the initial place in a flash you will project to that place, regardless of where, whether it is in the same room, in another country, on another physical planet or within the inner God Worlds of SRAOSHA.

The next technique called the Accoutrement technique allows one to use an object like a bright coin, disk, mirror, etc., as a tool to do Sahaji. By using this object one goes out-of-the-body by viewing it. This technique is similar to self-hypnosis or concentration, albeit the difference will be in letting go of intensity and knowing that in AKATHA, Atma always is in control.

When gazing at a shiny object that may reflect in the sun or the object itself is bright, it will allow for better concentration. Again, one must not strain here when looking. The idea of the accoutrement is to gather the attention on a single point allowing Atma to release from the body. Some become very nervous realizing the simplicity here of leaving the body. Since death in most societies is a great fear and allopathic medicine considers it the enemy, the attention shifting so easily from the body is disconcerting. The religionists fight hard here saying leaving the body is the devils work and therefore, frighten people from practicing Sahaji. Yet, it is nothing more than a sales technique in fleecing the flock of their resources by the religion or teaching.

Monetary economics in the lower worlds is a major problem and exists throughout these planes. Some believe that the Astral Plane is a non-monetary system but that is not true since a Kali Yuga is there too. Money or some form of medium-of-exchange exists in the lower worlds presently. Money does not exist within the higher planes as it should be assumed. Therefore, the age cycles permeate throughout the lower worlds as explained in the Vrnda Part VIII.

The Vrnda is the second part of the book series, "The Hadjis, the Original and True Sacred Writings of the Ages". The latter part of the short definition "...of the Ages" only is used for the lower worlds volumes. The higher world volumes on the Fifth Plane and above are called "The Original and True Sacred Writings" only. No time and space exists in the higher planes and therefore, no ages. All books are off-shoots, spin-offs, or plagiarisms of the Hadjis written by the only inspired writer, the Mahaji, the Living SRAOSHA Master. The Mahaji never asks for legal redress in this matter, as people often edit continually getting away from the premise and forgetting the basic principles of AKATHA. The Mahaji is the original writer, the very first one in time and space and therefore, all after him are secondary copying and changing His work. Since the Mahaji uses all concepts and words with all answers to every question, we can see that nothing new can come after.

Therefore, all books come from the original works of the Hadjis written by the Living SRAOSHA Master of the time. The Hadjis only is destroyed in time and space mainly because the work actually remains an inner one. Therefore, the outer written work of an inner path is a tenuous one at best. Many wish for the Hadjis to maintain an existence, but this is not important. As of this writing seventeen Hadjis exist, but all are in manuscript form (but several were destroyed in a Bangladesh flood). For the chela to comprehend the evanescence of the Hadjis here shows a major test for them. Some of the tests are harder, but the AKATHIST never should worry, for the Living SRAOSHA Master never will let one break. Perhaps bending will be good for some, whereby the great tree shows power when the hurricane comes, for the branches might break but most often the trunk stands firmly in the ground.

Chapter Four

The Universal Laws

(This chapter is an exact copy of Chapter Two of the Sharav of Hadjis Book V, the Original and True Sacred Book of the Ages)

Fundamental laws collectively govern the physical universe. They were once taught by the ancient SRAOSHA sage, Mksha (mihk'-shah), who appeared on this earth plane some 35,000 years ago teaching the Indus Valley peoples. Of course, these laws cyclically appear, going hand-in-hand with AKATHA.

The Universal Laws form the law of the lower worlds. Although a few of these laws could seemingly extend to the higher worlds, in all actuality they do not. In the higher planes, no collective laws exist, for Soul becomes the "Law unto Itself". If a teaching does not differentiate this distinction of the Universal Laws, they can only be a schism, offshoot, spin-off, non-public vestige, etc., of AKATHA.

Therefore, the Universal Laws prevail as the highest collective laws in the lower worlds. They remit as the only laws in the lower worlds which may be individually interpreted and used within a group. In other words, these laws take into consideration pure natural order with change. If an individual were to interpret and act under a certain viewpoint, this view or interpretation would stand correct for that individual, unless at some point through various means he would change it, himself. This idea appears like the answer of where one resides on the inner planes. If one has an inkling of a doubt, perhaps an entity and, of course, the doubt itself, will plague him.

The Universal Laws are the laws of the Universal Body of God, but not God ITSELF. The "Law of AKSHAR" represents the over-riding law or principle in all worlds and does not have to be interpreted or explained. The Law of AKSHAR or God supersedes all laws of the lower world and higher worlds, but only AKSHAR will put this law into effect when necessary through the Living SRAOSHA Master.

This divine privilege represents part of the "Divine Right of the Mahaji, the Living SRAOSHA Master, with sovereignty being its offspring as the birthright of man. "One needs never to fear, for the Mahaji depicts the highest of benevolency, and the Rod of Power, the Yastiprabhava, never stays with the same individual person for ever. The Kali Yuga misinterpretation of "the Divine Right of Kings" definitely shows a problem with it being the Mahaji's original birthright and not the Kings. The king or celebrity as the offshoot of the Living SRAOSHA Master never will be the highest evolved spiritual man. Only the Living SRAOSHA Master holds fast in this position.

Seven Universal Laws are of SRAOSHA in AKATHA and the rest of this chapter will define them.

1. The Law of SRAOSHA. SRAOSHA or Spirit exists as the all-penetrating power which is the forming power of the universe. The SRAOSHA remains for ever unchanged, but may change into other forms in the lower worlds no matter what the lower consciousness thinks about it. The SRAOSHA represents the causative force that man has sought and will seek, has written about and attempted to study, but he only will receive a hint from It, never pinpointing the total knowledge of It. The SRAOSHA works in exacting ways as no mathematical formula ever has or ever could do. All physical scientists innately know this point being true, but usually deny this in the lower yugas.

Mksha said, “Life is only Spirit and being Spirit, It has nothing”. To understand this sage, we find that SRAOSHA prevails as the only power in the universe that could encompass the property of nothingness. This nothingness points out an attribute that reveals the true power that man seeks but cannot quite attain in reaching for the gold ring of what is really the everythingness of STILLNESS in AKSHAR.

The Law of SRAOSHA, the first Universal Law, could appear to be above the lower planes as well, but we must remember that the Universal Laws exist only in the lower worlds and are both collective and individual. This qualification reveals that in the higher worlds no collective law of SRAOSHA exists. The Law of SRAOSHA would be individually determined. The reason for this distinction, although it may appear paradoxical, could be a very important determining factor for Soul.

SRAOSHA permeates throughout all life and makes up all forms. SRAOSHA prevails as the executive force and one may call upon It to do miracles for him in manusamhita (for the good of all). These powers are rarely done in public inasmuch as they should be done individually. However, living only by miracles without action could result in loss leading to greater loss. Wherewith, the chela, having more energy focused upon him, will be surprised how little service will be needed for SRAOSHA to respond. Of course, the more one gives in the name of the AKSHAR, the more one receives in SRAOSHA. One should learn that visualization remains very important. Yet, we should not become trapped with this. If AKSHAR does not deem it necessary for one to have something, no power in the universe will make it so. This remark does not make God the excuse when something goes amiss, but for those who give and never seem to receive, AKSHAR may be standing in the way. Additionally, the paradox of giving, whilst remembering one will receive, could keep the giving from being ethically virtuous. Thus, reception may not happen. As totally aware Souls, a naive idea would not appear. The key element here shows that the true devotee of AKSHAR never needs to worry about anything. The chela always should reflect upon whether his actions are selfish or manusamhita. In other words, if one gives everything away, they will have nothing. Keeping a percentage for oneself is important.

Furthermore, the SRAOSHA remits as both the Sound and Light of AKSHAR. The Sound Current is the very Voice of AKSHAR and displayed in the chanting of the word HU. HU is known as the Voice of God.

As the SRAOSHA flows down through the God Worlds from Its fountainhead centre of all recreation, far above this earth world, It needs channels or distributors. The SRAOSHA works through the Souls as channels in the lower worlds. They are not mediums or transchannelers. This channelling is not new age or occult nonsense, but channels for the Holy Spirit, the SRAOSHA in AKATHA.

2. The Second Universal Law is, “The Law of Atma” – Atma stands as the manifested individual beingness of the SRAOSHA that practices Sahaji to the AKSHAR. The first law revealed SRAOSHA and the second forges our part as identified players in the ocean of Spirit. The individual Atma originally has been created by the SRAOSHA. The Atma in AKATHA always retains Its individuality and never absorbs into God, for the SRAOSHA is the essence of the AKSHAR. Being this essence, SRAOSHA had individuality, and therefore, when the individual becomes the SRAOSHA, he becomes more individual. This individual identity exists for eternity in SRAOSHA. In addition, this distinction assures survival as Soul throughout eternity.

Since the individual Soul has been created out of the SRAOSHA, It has the ability to make Its own choices as in free will, imagination, intelligence, opinions, postulation and recreation. Atma will survive, as It is part of SRAOSHA, having immortality, and must be a distributing agent for SRAOSHA. Of course, Atma has free choice in this distribution, but to become the SRAOSHA Master one must learn the naturalness of giving as a channel.

Civilizations on every planet, plane or world with their life forms and social laws are created by the state of consciousness of Atmas living there. Atma recreates through the SRAOSHA all forms of manifestation everywhere within matter, energy, space and time (MEST) worlds. This recreation and individuality has sometimes descended from these Universal Laws and the people end-up worshiping false gods in ignorance. The spiritual hierarchy of AKATHA keeps the worlds running by allowing Souls the freedom to naturally practice the Universal Laws. These conscious SRAOSHA Masters are more evolved highly and run the universe in a most benevolent way.

3. The Third Law of the lower universe presents, “**The Law of Polarity,**” the law of opposites – polarity meaning “opposites”. Some of these opposites are positive and negative, quiet and loud, light and dark, heat and cold, etc.

Without the high mountains, no low valleys would be. Without the dark shadows, no perceptive radiance of light would be. Good never stands alone without evil. Without knowledge, ignorance cannot prevail, and without age, youth would not exist. In the lower worlds, we find the artist who captures the light within his paintings to find extreme polarities in **chiaroscuro**, to the lightest light into the darkest dark. Once finding this essence of polarity of positive and negative, perhaps taking many years, he learns that it yields no ending but an anxiety in a new beginning. This feeling arises as the play of maya, the play of opposites that continues seemingly into eternity in the lower worlds. The anxiety play continues until meeting the Living SRAOSHA Master. Until coming to AKATHA and meeting the Master, Atma remains fixed to the physical body.

Atma does not transcend the Third Law until becoming the Initiate in AKATHA. Therefore, we show with this statement that the Universal Laws are only of the lower worlds, the planes of gross matter, energy, space, and time aforesaid parenthetically the MEST worlds.

This Law contains two parts, the positive, active side, and the negative, reactive or passive side. A third part reveals the AKATHA, the neutral or middle path, which leads one out of the Universal Laws’ lower worlds eventually into the Light of Anami Lok (Tenth Plane).

Yin and Yang are well known as the Chinese version of this law. Yin is the negative and the Yang being the positive. Notice that this version is known with the negative side being stated firstly, showing that within the language of the pseudo-orthodox or the spin-off consciousnesses, the negative side subtly hails ascendancy. Since this negative ascendancy means decay and death, man schools his fellow man less in the art of living than the art of dying.

Atma, the neutrality of the positive and negative, upon descending into the lower worlds, picks up the lower bodies. When this descent occurs, Atma recreates a loss of memory in an agreement with AKSHAR. AKSHAR has made Atma periodically enter into the lower worlds, not as punishment but to learn responsibility.

In the memory loss, a split in consciousness is revealed. This split recreates the opposites of positive and negative within the lower bodies. Thus, the lower worlds are formed in man’s microcosm of himself. Therefore, man revolves on the Wheel of Bhavachakra (bah’-vah-chah-krah, cycle of birth and rebirth) in attempting to find himself through the Living SRAOSHA Master. The reflection of this outer Master guide shows the authority figures that man creates in parents, teachers, police, politicians, etc.

Throughout many incarnations (next chapter) Soul remains in the lower worlds, perhaps one million lives from the ascent from the lower animal state. At that evolutionary point, the opportunity for Atma to return comes in the form of the highest teacher the Vi-Guru, the Mahaji, the Living SRAOSHA Master. Man must learn to know himself, when AKSHAR scattered Souls into the seeming infinity of space, they were not evolved to Self-Realization.

The opportunity to enter the high worlds may happen at any point within Atma's journey, numbers that AKATHA portrays are just generalizations for understanding. To emphasize, Atma transcends the Law of Polarity upon entering Sat Lok in the state of Self-Realization. This occurrence does not necessarily mean he cannot operate in a physical body, however, instead of being the unknowing effect, he becomes the knowing effect at all times. This knowing effect only occurs in the lower cycles of time where polarities of mistrust and money are in ascendance that infers non-existence in higher ones. In the higher cycles, being the cause can be seen in the SRAOSHA Mastership in the lower worlds.

4. **“The Law of Vibration”**, or harmonics is the Fourth Universal Law. All life exists as the vibrations of the SRAOSHA. The SRAOSHA exists as all creative substances, but in time and space man must differentiate the forms by calling them other things besides SRAOSHA. All forms emanate SRAOSHA as in wave lengths, outflows from the lower plane phenomena and planet land masses, music, sounds of all kinds, colour of other objects of matter, etc. Under this law falls karma (discussed at length in Chapter Five), cause and effect, inflow and outflow.

This law takes on the appearances of a tremendous difficulty in reference to control. If harmony represents the way of SRAOSHA, and man has the Law of Polarity within his lower bodies, what should he do? The path of AKATHA comes to him when he faces this question. AKATHA gives one the opportunity simply to place his attention upon the SRAOSHA and learn to live the Dharma life. This Dharma life arises as the opposite of karma. Here, instead of living in the state of negativity and slavery, man rises into the state of Mastery for which he has longed.

The SRAOSHA has two aspects of Light and Sound. The Light is the SRAOSHA seen and the Sound is the SRAOSHA heard. These twin or two aspects represent the One in the SRAOSHA. The Light and Sound of SRAOSHA can also be felt as vibrations in the Law of Vibrations. The SRAOSHA holds as the highest vibration and is differentiated individually. Sometimes certain people may be incorrect in their differentiation, and when called upon for help, the Living SRAOSHA Master will decipher correctly.

Man must realize and experience the tone scale formula of the lower universe in the planes, colours, metals, numbers, qualities, vowels and symbols. However, in AKATHA, he finds that the higher aspect of these forms emits as the Ameshspenta (ah'-mehsh-spehn-tah) or streams of the Light Radiance of SRAOSHA. Seven main light radiances exist with an eighth representing the Sound Current with its lower formula of the music octave scale of do-re-mi-fa-so-la-ti. The Ameshspenta Rays of Light are: 1. **Asavahista** (ah'-sah-vah-ee-stah), the Supreme Will Ray; 2. **Vohumano** (voh'-hoo-mah-noh), the Divine Wisdom Ray; 3. **Khashathra** (kah'-shah-thrah), the All Sustaining Power Ray; 4. **Spentarmaiti** (spehn'-tahr-may-tee), or the Perfect Piety Ray; 5. **Haurvata** (hahr'-vah-tah), the Absolute Spirit Ray; 6. **Ameretatat** (ah-may-rah'-tah-taht), the Immortal Life Ray; 7. **Sraoshaspenta** (srah-oh'-shah-spehn-tah), the Pure Essence Ray; 8. **Sraosha-Sahajispenta** (srah-oh'-shah—suh-hah'-jee-spehn-tah), the Divine Music of SRAOSHA and Sahaji Ray.

The vibrational aspect of harmony within this fourth universal law pertains to the SRAOSHA. All vibrations are not necessarily harmonic, but this only refers to sanctions. In an unsanctioned world any vibration would be harmonic. Therefore, the reactions to so-called inharmonies should be balanced and would bring the reactions into harmony, for the truly unsanctioned worlds only exist above Sat Lok.

The true essence of the vibration of SRAOSHA can be felt either as nothing or everything; this paradox exists, for when feeling nothing one will still feel and know the SRAOSHA. The chela must know that the Living SRAOSHA Master exists as the only one who may sanction the true Universal Laws of SRAOSHA.

5. The Fifth Universal Law issues forth as “**The Law of States of Being**”. Additionally, this law is sometimes known as the Law of Attitudes. The states of being include the moods as each person whether the attitude subsists as positive or negative. The highest attitude one may reflect in the lower worlds arises as the detached balanced cheerful state of beingness. This state of being can be achieved only in the highest of the cosmic day or Kalpa cycles of a Satya Yuga (Golden Age). In the lower Kalpa cycles of a Treta Yugas (Silver Age), Dwapara Yugas (Copper Age), and the Kali Yugas (Iron Age), the true mirror or mimic of SRAOSHA represents the highest state.

In the higher worlds, above the lower ones into the Fifth plane and above, one exists in pure beingness of SRAOSHA. This pure beingness displays the highest state that Soul can achieve. Within this high state, Soul still remembers It always exists dual to AKSHAR. AKSHAR shows the only STILLNESS that goes beyond even pure beingness, for IT has no attributes.

In dealing within the lower planes under the Fifth Law, we find that the shifts of attitudes can be quite frequent. When man becomes unaware of the phenomenal changes, which occur in cycles of seven and paralleling with the Ameshspenta rays of the Fourth Law, he becomes subject to negative attitudes. AKATHA comes to the ready one and teaches this neophyte what specifically yields as his individual change cycle. Each person has his own cycle and spins independently of all others.

This separateness may appear to be a problem and could be initially for the neophyte who does not fully accept the suggestions laid down by AKATHA and the Living SRAOSHA Master. AKATHA attempts to avoid problems, but the negative flows within the individual during the lower cycles are in ascendance. This situation represents why the Living SRAOSHA Master suggests in the first two years upon the path of AKATHA, that the chela make an effort to discipline himself. When the chela learns discipline and social grace within the Satsang classes, the independent cycle spins of individuals coordinate with civilization. In other words, the person learns how to get along with his neighbour by becoming the knowing effect. Another way of stating this would be as Peddar Zaskq says, “Loosen and let go and one will be guided to God-Realization”.

Under the guidance of the Living SRAOSHA Master upon the path of AKATHA, one may learn to surrender his attitudes. The surrender is really to oneself. This self does not include the lower self, but rather the true self as Soul in Self-Realization.

This law includes all attitudes one may have in either polarity. The law states that attitudes exist, and the SRAOSHA Masters exemplify the proper ones to live by within the lower states. To explain beingness would be to do it injustice, but to practice it one needs a living master as an example. This mirror of example explains one reason for the Living SRAOSHA Master.

Within this law, we find the SRAOSHA power is generated most powerfully in contentment. However, it should be remembered that albeit contentment and serenity are good attributes, the charisma of these can be dangerous. Within the darker cycles when people do not understand the truer art of communication in telepathy, they believe speaking without understanding is possible. Without proper content within the darker cycles, mankind descends into the mire of charisma and expose' with no conclusion or understanding. Thus, it leads to monetarists taking advantage of them in entertainment.

The need having association in understanding alone becomes necessary within the darker cycles. It continues this way because Soul had forgotten and fallen, breaking the lamp of intuition. By fixing the lamp in Sahaji, and rekindling the flame, he finds that charisma will not get him far, unless he is in a golden age, and then all people have the semblance of charisma. Therefore, charisma vanishes, for the distinction disappears.

In other words, it remains salient to have logical content in low cycles guiding people to the higher illogical cycles. In these high cycles and planes people live in trust of their neighbours until they descend again. In addition, the higher cycles and planes are not completely illogical, but rather have that range of both logic and illogic. It is known as the Asacer inner and outer language, or "speaking in tongues" that was the tower of Babel done in an unemotional way unlike emotional charismatics. The language of Babel or babble is the golden age language.

6. "**The Law of Facsimiles**" or non-simultaneity and imagery reflection is the next Universal Law. Two Souls are the closest manifestations that can be in the same place at the same time. However exiguous, an immeasurable distance still exists or non-simultaneity between the two and thus, manifesting the Law of Facsimiles or individual pictures. AKSHAR is the only true source image or picture of non-facsimiles. In other words, all Soul's pictures are just a reflection of AKSHAR.

Facsimiles or images concretise more fully as Soul descends lower into the lower worlds. When this descent occurs, Soul believes these areas are more real. Without the help of the Living SRAOSHA Master, one may get caught in these lower areas for billions of years. Periodically, Soul has had a glimpse of AKSHAR, but falls by the wayside in not mastering the experience. AKATHA exists to help Soul master life through such laws as the Law of Facsimiles.

What must Soul do in order to break with the seemingly never-ending projection of images that It recreates? The art of non-creation of imagery consists in living the life of Dharma in AKATHA. An entire chapter devoted to Dharma is in this book and also an entire book published by AKATHA on the subject. Simply, Dharma salutes the life lived karmalessly. Many paths believe they have properly defined Dharma, but only AKATHA describes the true definition. Only AKATHA teaches how to transcend the Law of Facsimiles living the life of Dharma once the karma is resolved. Only the Living SRAOSHA Master can resolve karma through His initiation.

The break with gross facsimiles evokes the ability to control imagery. This control also includes being the knowing effect at times of the imagery we create. Ultimately, the SRAOSHA Master becomes this high state of the knowing effect as recreation shows more of an element of ego. Thereby, being the knowing effect marks the highest state of humility.

AKATHA teaches that the new individual must go through a couple of years of resolving his past life karma when he steps onto the path and becomes the chela or student. When other paths initiate their chelas immediately without some karma resolution, it shows they do not understand the laws of karma. All karmic actions must be resolved. One cannot expect another person to die for their actions. This absurd notion of death propitiation has been created because man absorbs himself collectively into societies and sometimes forgets his true individuality. The true individuality is taught within the teachings of AKATHA. Each man is a universe unto himself, so how could another person ultimately propitiate for him. This idea of one interceding represents a trap by the Kal Niranjan, the King of the negative force in the lower worlds. **Martyrdom for a physical cause is commendable, but has nothing to do with spiritual unfoldment.**

AKATHA is not anthropomorphic meaning that It does not believe gods or overlords have human forms shown by the Vitruvius Canon as their true image. Quite the contrary, but the forces do manifest in relatable forms at times so that man will have no fear. These manifestations have been misinterpreted down through the ages, and religions and philosophies have become anthropomorphic as a result. AKATHA knows that AKSHAR represents no-thing, and ITS highest manifestations reveal pure SRAOSHA or energy of the Light and Sound. Thus, the Law of Facsimiles only declared that as the SRAOSHA descends into the lower worlds, It manifests as more and more gross matter for relational purposes in those areas. Souls that descend lower and lower eventually cry out for help and the Living SRAOSHA Master reaches His hand out for them.

The Spiritual Exercises of AKATHA reveal the way or mode of operation transcending the gross forms in the Law of Facsimiles. Although the Hadjis (the holy book of AKATHA) states that an individual doing actions in the name of the AKSHAR is not necessarily secondary to the Spiritual Exercises of AKATHA, we find that the majority of people could not participate this way in life. However, the golden age promotes the idea of transcending the contemplation time more readily, but we must remember that even the golden ages descend and part of this descent is caused by the stopping of the contemplative life.

Aforesaid, some of the Universal Laws appear that they could be applied to the higher worlds. Not getting caught in this trap, we also see that subtle images exist in the higher planes. The erroneousness of "subtle" vs. "gross" could catch on here. The key becomes the attachment that makes imagery more real. The detachment of the realized person dwelling in the higher Sahaji states defines subtle verses gross. This definition does not stand as a collective scientific measurement, but as an individual scientific measurement. In other words, the individual judges for himself in AKATHA whether the experiences are real or not. The individual leans to make his own decisions in Self-Realization on the Fifth Plane, the plane of transfiguration.

7. "**The Law of Unity**" presents the Seventh and final Universal Law. This law has also been called the law of overview where Atma sees from above in Sahaji. A lower reflection overview on the Mental Plane is considered as inductive thinking. This explanation is for understanding, but in AKATHA, we actually see in Sahaji from the highest overview of Soul. In Sahaji, we see an image or facsimile from above and can descend into travelling in it as a reality for Soul or Atma. From this overview of Atma in Sahaji, the individual can make better decisions regarding his life requirements and for all worlds at large.

Working from the Law of Unity, Atma eventually becomes the SRAOSHA Master. The duration of unfoldment to Mastership is different for each AKATHA member and AKATHA gives the opportunity and guarantee for SRAOSHA Mastery within on lifetime or two called Atratas.

The Law of Unity proves innate within each Atma as do all of the Universal Laws. This natural innate ability delineates why AKATHA remains throughout eternity as the highest teaching. For in revealing the path to the ready one, he moves in unfoldment along the path of least resistance. AKATHA ascribes as this least resistive path inasmuch as Its leaders do not push but rather present. Sometimes the lessons come hard for the bold one, but when this special individual learns to surrender to the Living SRAOSHA Master, he finds life becomes easier for him. Additionally, the chela finds that he does not really surrender to the Master, but, in actuality, surrenders to himself. The chela finally puts complete faith in himself by putting complete faith in the Living SRAOSHA Master. This apparent dichotomy shows the Law of Unity in the mirror image self in the Living SRAOSHA Master.

Acceptance is a difficult value in man, and the struggle goes on endlessly until the day comes when he meets the Master. The meeting of the Master, called Darshan, comes to the chela when he befits being ready. The chela knows when Darshan takes place. Albeit he may have seen and met the Master in a gathering, he might not have received Darshan. The Darshan depicts an inner experience more so than an outer one. Therefore, one may receive Darshan without meeting the Master on the outer or Physical Plane.

Moreover, the innateness of the Law of Unity dispels all the myth of teaching anyone. The more he moves towards his own mastery through the teachings of SRAOSHA in AKATHA, the more he manifests the higher laws of the individual. Only the individual of himself knows what his own higher laws are. Of course, he must consciously manifest these to himself through his own overview process that no one can take away. AKATHA will remind the chela of the Law of Unity within and then it is up to the person to practice it until he moves to mastery. This simply displays the repetitiousness of children playing games. The games continue until the lesson becomes learned and then the child recreates his own life in the higher worlds.

The Law of Unity depicts the power of SRAOSHA, the power of Soul. From this high state, Atma becomes the Master and the proof is unnecessary as the Atma knows this within. To inure this power follows as never to be relinquished. A Master may appear to fail in his duties, but He never does and never loses His initiations. He could be stagnated by the AKSHAR, but He never will be less than a Master. If one who claims mastery has made gross errors, he never saw the face of AKSHAR in SRAOSHA Mastery in the first place and stands now as only the pseudo-master.

A simple way to understand the Law of Unity would be in thinking of the whole instead of parts. Instead of using great mental analysis, one may be able to know the answer to a problem instantly. When the knowingness manifests, it could be one man's word against another and a hierarchal decision. Wherewith, the responsible chela serving up the lesson calmly cuts the chains of lower power hierarchies. This appropriate behaviour always stands acceptable, for it invokes gently and serenely, never malevolently in any way. However, man can have his emotions if he releases them immediately after having such an experience. In other words, if one were to become angry, he should have the experience and then forget about it. Soon, after a time in AKATHA, he finds his emotional fits become less and eventually he hardly ever has them. Eradication of a passion does not include getting rid of and occasional participation that always has been stated in the AKATHA works as balance or moderation. These are very individual circumstances and the saying goes, "If the flesh is weak, perhaps one should not indulge." Each man knows how to balance his life when he faces his inner truth. AKATHA gives him back this responsibility because no one can do this for him, eventually, each Atma becomes the SRAOSHA Master.

Chapter Five

Karma and Reincarnation

AKATHA will give the most accurate description of karma and reincarnation. This telectasis ranks important as man becomes very obfuscated at times. With this confusion comes more reincarnations and the negative force as the Kal Niranjana gets a hardy laugh here. Some say "What is wrong with more incarnations?" and really nothing proves wrong with the incarnation, but this is not the problem. What we must be concerned with reveals the lack of control by Atma, thus relinquishing this to the Kal Niranjana, the negative force, when unaware.

AKATHA wishes to address this important part of controlling the incarnations. The control comes when the chela understands the basics of karma and reincarnation. Karma exists as the Third Law of Newtonian physics of cause and effect. Of course, karma existed long before Sri Isaac Newton did in the 17th century. He just codified it in mathematics. For every action, there is an equal and opposite reaction. In other words, the actions we perform come back to us. If we look in a mirror, we see an image immediately but a difference remains between a mirror image and planular phenomenal imagery. In the outer or picture worlds the actions take longer to come back - the mirror reflection in this case remits more slowly.

Furthermore, we see that karma is a part of all imagery or picture phenomena. All species of animal life and lower spiritual life engage in karma. Any action is karma. The karma and reincarnation worlds are the lower worlds consisting of the physical, astral, causal, mental, and etheric (top of mental) planes. In these planes of gross imagery (images of denser matter), the biological life will uncontrollably reincarnate for eons. One Soul may go through billions and billions of lifetimes. We must remember according to AKATHA history that cycles of preservation, dissolution and recreation are there. These cycles mean, if Soul has not gained control of Its incarnations in the Second Initiation of AKATHA, It will have to keep reincarnating perpetually. Until Soul becomes the SRAOSHA Master in the Tenth Circle Initiation, It may have the propensity to forget Its control. AKATHA attempts giving this mastery back to Soul. Of course, lifetimes have been when Soul was able controlling Its incarnations. Whereby, this control is temporary unless one masters the life.

Moreover, it would seem impossible to defeat karma if it holds as the reason for not controlling reincarnation. In addition, since karma means the same as any action, how could one stop action in order to control one's life? The idea arises not to defeat or stop karma, but rather changing karma to dharma or the karmaless life.

It is important to state that all pseudo-orthodox factions condemn man's actions. The religionists call action "sin", philosophers always are condemning action in the name of morality. Monetary governments and businesses reduce action to exploitation for progress; the scientists condemn actions to death by entropy, etc. The problem yields only in the answer of dharma.

We must remember something very important here in that karma represents both good actions and bad actions or any action with a result. The religionists and philosophers would be appalled, for they believe that goodness reflects the highest of qualities. However, the ultimate goal ranks as beingness or ontology and has nothing to do with moral qualities. Beingness towards stillness could be declared qualitative, but what we are trying to point out in AKATHA that one becomes these qualities instead of just describing and practicing them. AKATHA does state that it probably would be better to do good deeds, but this is not the goal of itself. It would be more of a result of AKATHA rather than a goal. Now we can see the problem that the spin-off or offshoot branching teachings face in being caught-up in the means instead of knowing and accomplishing the actual goal. When we know the goal, we take steps towards it. However, when we are lost, we remain lost. AKATHA represents the light at the end of the tunnel where the train finds its true destiny and not just a stop along the way.

The idea of sin, aforesaid, condemns man's actions and nature itself. For as we have seen, what society sanctions as sin one time, may very well be virtue the next. In some cultures, a man may have more than one wife, whereas in other cultures this would be declared wrong. Promiscuity in one culture would be a eudemonistic art whilst in another abhorred as hedonism. Arguments like these have gone on for thousands of centuries, but the only resolution comes when the Living SRAOSHA Master becomes public. AKATHA teaches dharma, the karmaless action. Therefore, what may be wrong to one man, may not be to another. The AKATHIST does not attend a church, and yet this is sin to some churches. You see, interpretation of God's law becomes the criteria.

Of course, when God's law are not known and schisms exist that claim to know, these laws are not followed. When religions' founders stand on mountains or seclude themselves periodically and ask God for laws, they later come out or down from on high holding tree barks, stones, paper, etc., saying that God inscribed them. Wherewith, the people should have checked the fingerprints on the chisel in the prophet's back pocket. Only the Living a SRAOSHA Master can explain God's Laws without hiding the writing instrument.

All offshoot teachings outside AKATHA do not understand dharma. Some give it an esoteric name, such as "the righteous life", "righteous actions", "the active path to God," etc. However, these answers always reveal attention upon morality. We are not against morality in AKATHA, quite the contrary, AKATHA befits the highest moral teaching. AKATHA does not suggest dissecting morality though, but allows people to rise to their rightful inheritance of morality. In other words, as some greats have suggested in the past that "man is intrinsically good". AKATHA does not dissect goodness, but allows Soul to be good as Atma is good by Its very being.

Moreover, the initiate in AKATHA learns to practice dharma. The chela comes to realize by stepping upon the path of AKATHA that he must work-out his past life karma. This usually takes about two years. These situations in AKATHA are always individual, and we only give a guideline here.

Many paths do not explain a process exists that one must go through in order to extract the old deal images that plague the neophyte as lower world engrams. If one has millions of lifetimes of karma, it proves impossible to propitiate this imagery immediately. AKATHA is the quickest process for unfolding one's karma and resolving it. Since the God Worlds of SRAOSHA are planes of no imagery or controlled imagery by Soul, the neophyte knows at the source of these God Worlds dwells the **SUPREME BEING, the HIGHEST GOD, the AKSHAR**. The AKSHAR is no-thing and yet everything as well. IT really has no attributes. With this explanation, the neophyte's karma imagery becomes placed with SRAOSHA, the audible life stream from AKSHAR. At this source, no imagery is there, and therefore, one recreates no more karma. You might say, "Well this is

simple; I do not have to belong to AKATHA to resolve my karma". However, one misses the point of AKATHA in this opinion. AKATHA is the teaching and represents the Living SRAOSHA. AKATHA holds as an extension of the Living SRAOSHA Master, the outreach for those individuals who wish to travel back to the AKSHAR. No one can get to AKSHAR unless they surrender to the Living SRAOSHA Master, who remains the mirror existence of the chela. To the ready one nothing that AKATHA reveals is a riddle.

When one resolves his karma, he does not have to be subject to the Kal Niranjana's lesser Lord Yama. Lord Yama has been called the King of the Dead, Grim Reaper, Angel of Death, etc. When an uninitiated Soul dies, he or she must face Lord Yama. Of course, most uninitiated Souls believe Yama is God and they listen very closely believing they must do what Yama says. Yama plays the part, for he will not reveal a way for the kani (uninitiated) to escape the lower worlds. Therefore, he puts Soul someplace in the lower worlds befitting the results of his karma at that point in time. Yama's job is to keep Soul in the lower worlds so that Kal has someone or something to rule in his domain. Without Soul, Yama has no work and would be out of a job. All this anthropomorphism simply drops upon the person's own shoulders. Since some men have reincarnated millions of times, they become used to the image form and the negative forces oblige by manifesting in whatever form will sufficiently control them.

AKATHA teaches that AKSHAR is many planes higher than where the lower negative forces dwell and has either nothing, no-thing or everything, no force or all force, no energy of all energy, no imagery or all imagery, no attributes or all attributes, beyond understanding or completely understood, and obviously not anthropomorphic in a human grotesque form. We cannot grasp the true God, but know ITS name as AKSHAR. It probably would be better associating with SRAOSHA as Light and Sound, for one could not grasp a relationship with nothing or for that matter everything.

The idea of relationship to the argumentative collectivist remains provincial to them, in which they believe in raising anarchy to a high level. These anarchists do not necessarily believe in outward violence or revolution. Rather, they mask their power plays by couching them in fancy terms, scholarships, degrees, martyrdom for historical infamy, false love of neighbour, etc. At the same time, these pseudo-intellectuals do not know the basic principles of AKATHA and will reincarnate many times over until coming eventually to the Living SRAOSHA Master and submitting to Him. Playing around with the SRAOSHA force could be very precarious at best. In AKATHA, one learns that each moment represents the dharma life and to make the most of it. Life becomes precious to the AKATHA Initiate for he knows that albeit physical life can be lovely, ultimately the greater joy abounds in the higher worlds of SRAOSHA. The constant turning on a wheel only will make one dizzy and sick after awhile.

The lower worlds below the Fifth Plane of Sat Lok represent the areas of matter, energy, space and time (MEST worlds). The MEST worlds are subject to gross duality of dark and light, heat and cold, loud and quiet, all gross dual imagery. Since this quality remains the situation, one cannot get away from hierarchies. Facilitation must be in duality. If no facilitation exists by a small august group, we only have people running around without rhyme or reason. In other words, no guidance exists. The people who preach and write that government need not be in time and space only mean the former want to lead. However, until the day comes that these ignorant unaware ones understand the simple teachings of AKATHA, they stay on the wheel of reincarnation. Kanis, the uninitiated, like these do not realize that AKATHA exists only as the path of self-surrender. When one stops resisting himself, he finds a better way, the way of SRAOSHA.

The Living SRAOSHA Master is the ultimate guide, for He has experienced as a prerequisite of his position and title, the Anami Lok, the Ocean of Love and Mercy, wherein dwells the AKSHAR. A true guide has experience and can show others the way. AKATHA represents the dharma teaching of the Living SRAOSHA Master where Soul learns Sahaji to the AKSHAR.

Some have a very difficult time with reincarnation, for usually it cannot be proved (except individually to oneself in Sahaji), especially in the lower cycles of the physical plane. We already have implied that all manifest lower world biological and lower unmanifest phantom-like life performs karmic action. If this karmic performance remains the case, man and lower world spirits will recreate other forms for future lives with each action. Their actions not only return within this lifetime, but also accumulate and need other outlets in other lifetimes. It holds scientific respecting the energy.

Quantified or measured energy, which has been declared either positive or negative by Soul, must be resolved somewhere. Since man concedes in perpetual motion even in his calmest moments, no depiction really can be made stopping the eternal cycle of karma. When the opposite reaction is received by one, he still will be generating more energy by his very existence. This energy idea is not complex because man in all his spiritual glory is a spark of God in Soul, a minimum of ten thousand suns (each AKATHA initiation increases one exponent of sun power or ten times). Sometimes it creates great fear in having to accept the fact of being a part of God. However, one can run, but he cannot hide from the SRAOSHA Power. Eventually, one must come to grips with the SRAOSHA, and ultimately be the harmonic torana (channel). This torana is not the trance-channeler with which the psychic becomes entrapped. Instead this torana represents spreading the Voice of AKSHAR in that of the SRAOSHA. The trance-channeler dwells in the lower worlds becoming the medium for whitewashed entities full of blackness and decay on the inside. Until one gets out of the lower worlds, he remains under the charge of the hideous two-headed god, Kal Niranjan.

The SRAOSHA torana retains his own identity, and never lets another entity use his body. You see, the importance of each person prevails. So, what does it matter if some famous or experienced entity wishes to come though? Let them reincarnate in their own karmic physical forms, eventually they must anyway.

As far as walk-ins are concerned, if Soul has let a body unattended and is not under the Living SRAOSHA Master's protection, this could happen. Under which, the main concern with these walk-in Souls does not involve their achievement in walking into some else's body. but instead how they negotiate the rest of the way to God as Soul. It is not important to recognize the exterior, it is the true self that must be recognized as Soul. The ego declares a grand achievement, but forgets that life is continuous, not just one episode.

AKATHA addresses karma and reincarnation in giving Soul the opportunity to transcend or gain control of these aspects. Above the Soul Plane of Sat Lok, Soul does not incarnate as It travels higher. Soul or Atma denotes the true self and the true identity of each being. Therefore, once achieving Self or Soul-Realization, only movement to higher planes in Soul body exists, the real self; one is no longer trying to find this identity. In other words, the attention on oneself is gone and true recreative exploration begins. One stops working on themselves in Self-Realization and transfigures to the AKSHAR planes of SRAOSHA.

When the individual steps on the path of AKATHA and becomes the neophyte, he learns to place his attention upon the SRAOSHA in contemplation. Since the student has accepted the Living SRAOSHA Master, he finds that the Master keeps His attention upon the higher worlds and therefore, the chela also dwells there in spirit. The past-life karma works out this way and eventually the chela becomes the SRAOSHA whilst retaining his individual identity along the road to SRAOSHA Mastery.

Within two years or so, the Initiate completes the resolution of his karma and his life becomes a direct vector of SRAOSHA, the constant moment to moment joyful enlightenment. One dwells in SRAOSHA and the actions are the dharma of enlightenment.

To emphasize, it reveals very important that one must go through the process of resolving one's karma. If a teaching does not explain a karmic resolution process or believes it is not salient, this depicts a teaching of a lower order. In addition, if a teaching should explain the unfolding process, but does not understand dharma THOROUGHLY from its hierarchy on down, you can be sure it is not the high path of AKATHA.

It would be very difficult to work-out the karma only on the physical plane. Therefore, the teaching of Sahaji becomes important within journeys during contemplation and the dream state. Within these inner travels in Sahaji, one's engrams are dissolved. An engram is basically a habit, and as we know, sometimes habits die hard. A more extensive definition of an engram reveals they are also from past lives, and not just from the present life. With this idea, we can see why the present passions are sometimes extremely difficult to give up. Millions of years of the same activity would seem insurmountable. This seemingly impossible objective in resolving karma gives rise to insanity, suicide, crime, etc. AKATHA comes to explain and gives the possibility through the Living SRAOSHA Master of the total resolution of karma within a short period of time. This Master holds the Rod of Power, the complete polarization of energies in the universe, With this power, it remains easy to see how the Living SRAOSHA Master can accomplish anything.

The resolution of karma does not invoke always consciously. However, sometimes the strange dreams of the neophyte are the working-off of karma. This elimination of karma specifically means that Soul uses images through the mind in the lower worlds. To progress upwards into the higher worlds, these images must be finished or completed. The completed image stands as one where the individual consciously understands what the image meant. If Soul proves confused or in doubt, the image creates a picture that stays with Soul called karma.

Now, it appears that resolving karma gives one no images anymore. Man believes that life exists as motion and forms creating images. In part this is true, but only of the lower worlds. Of course, these images, to be defined as lower, have control of the individual. We have stated that images can be in the higher worlds, but these are consciously recreated by Soul and most often are unnecessary. Therefore, we are implying in principle, that above the Soul Plane no images exist. This concept may be hard to ingest however, we have said that the mind must be dropped truly to understand. Those who hang up here never will see the face of AKSHAR.

The concern concedes to ontology or beingness which could be nothing images. We never have said feeling, knowing, or experience was not there. Quite the contrary, the higher worlds have the highest of experience in the immensity of one's own universe. The kani, the one not ready for AKATHA, cannot fathom the meaning of what is said here and flounders by the wayside. The floundering also can happen to the Initiate before mastery. Whereby, if the chela gives of himself to the Living SRAOSHA Master, he finds that life is simple. The Living SRAOSHA prescribes a simple teaching for He truly lives as a simple man. We must not misinterpret what is depicted here for all discrimination remains subjective.

Furthermore, if karma had to be resolved in outer physical experience only, a physical plane probably never would be. Instead from the negative side, constant destruction would occur exponentially, more so than any Kali Yuga. Consequently, when one learns of millions of past lives, if the realization is experienced suddenly, a neurosis or illness could occur. The Living SRAOSHA Master gives a palatable teaching in AKATHA with the AKATHISTS rarely have neurotic or extreme illnesses. The Mahaji, the Living SRAOSHA Master, heals telepathically when the chela makes the request inwardly or outwardly. This healing does not have to be dramatic. Thus, the subtlety of life becomes fun.

The simplest way to resolve karma always lies within the Spiritual Exercises of AKATHA. We have described exercises within a previous chapter and they are never difficult to learn. When the outer attention has one fixed within some lower worlds plane, initial stress can not be. All extremely stressful situations are reflections of karma needing unfoldment.

There are four kinds of karma attached to the individual and must be worked-off before Soul can gain control of Its life permanently. First, adi-karma (ah'-dee kahr'-mah) or primal karma is the karma that Soul receives upon entering the lower worlds. As implicated, Soul does not have karma above the fifth plane, so primal karma represents that misty arcane time in the past eons ago when Soul originally entered the lower areas. Sometimes religionists have misinterpreted this karma by calling it original sin. This primal karma represents the action of SRAOSHA which brings Souls into the lower or gross material worlds to accumulate experience.

Primal karma represents the matrix karma that outlines the second type of karma called praabdh (prahbd) karma or fate karma. Praabdh karma befits the karma that people mostly talk about when talking of past-life karma. This karma could be best understood in realizing actions exist from previous lives that must be completed in future lives. or when coming to the Living SRAOSHA Master. In other words, pseudo-orthodox man usually does not work-off his karma from previous lives and must return in order to do so.

Thus, we can see the reason for reincarnation delineating as reaping what you sow. This idea is not ultimately a punishment set up by an outside force, but by man's own making. Remember, AKATHA acts as the most direct vehicle for the SRAOSHA, the highest power in the universe. The closer we come to polarization represents the SRAOSHA and the closer we come to stillness approaches AKSHAR.

The chela should not be dismayed here and we are not saying to be inactive. The next chapter will discuss the actionless action, action that does not create any karma, but dharma instead.

The third kind of karma represents kriyaman (krI'-yah-maen) karma that man usually understands mostly. This karma is the daily new karma that man recreates and stores-up as praabdh karma when not working it off in one lifetime. Kriyaman karma consists of the positive and negative actions each Soul does in the lower worlds. These positive and negative actions are the polarities we talk about in the lower worlds. All karma stands primarily the same, but is important to differentiate for the Lords of Karma are quite precise in these matters. The praabdh karma draws from adi-karma and within each new lifetime praabdh karma becomes kriyaman karma. Therefore, essentially all karma sources from adi or primal karma.

The fourth kind of karma presents the least understood karma called sinchit (sihn'-chiht) karma. At the Lords of Karma's discretion, they will take some adi-karma periodically and store it up as sinchit or reserve karma. These negative karma lords will draw upon sinchit karma and the individual can do nothing about this. This karma would be like the money we usually let bankers take care of without knowing what they are doing with it.

We can see how significant dharma becomes in our lives, for removing sinchit karma is very important. Sinchit karma could be very perplexing for the chela; however, in AKATHA, the Living SRAOSHA Master becomes the karma banker instead of the negative karma lords.

People constantly come to the Living SRAOSHA Master on the inner planes with requests to give them reprieves from the ruthless Lords of Karma. These pleas always are answered by the Mahaji, the Living SRAOSHA Master. In situations where people do not care or have great thuggism or negativity, the Living SRAOSHA Master gives their fate to the Lords of Karma called the Zuchters (zook"-ters). The Living SRAOSHA Master always wishes to mediate, but often will not. In circumstances when individuals do not care or understand, the Master leaves them to their own devices resulting in sinchit karma, the insidious uncontrolled karma.

AKATHA teaches that the chela should learn to place Its attention on SRAOSHA constantly. This focus should be practice until one dwells in SRAOSHA as second nature. It is true that AKATHA explains that the Initiate always dwells in the higher worlds beyond the karma planes. However, AKATHA does not say that one should not make an effort; this has been described more as effortless effort or easy effort. the Spiritual Exercises of AKATHA represent an easy effort and a responsibility in which one learns to look forward. Many chelas are anxious each day to do contemplation. They learn that the SRAOSHA they receive in the practice of the Spiritual Exercises of AKATHA gives them stamina to get through a day in the material worlds. Also, the exercises work-off one's karma more quickly.

Sinchit karma alone would appear to give no incentive to find an escape from it. Of course, AKATHA does not manifest to recreate incentives for man, but to present the teaching and let man decide what his fate will be.

AKATHA emphasizes learning about karma and truly understanding it; but no rush exists here as the SRAOSHA Master controls time. Once one feels he truly understands karma and knows it as an illusion, he never has to be concerned with it again. The key point rests here as truly understanding karma for oneself, first, as a reality in the lower worlds and secondly, as an illusion to be transcended along with the lower world concept of reality. To remember something and let it go would perhaps be a good explanation.

The chela never should dwell on the fact of karma. The lower worlds facts are for learning and understanding, but never for practice. This idea tells why it may take one longer to Master AKATHA, because ultimately surrender to the SRAOSHA and the Living SRAOSHA Master presents all that is needed.

Man grows very quickly in AKATHA and finds his attention may shift dramatically. Therefore, the Living SRAOSHA Master stands ready should the chela experience a few imbalances along the way.

Karma and reincarnation are two major illusions in the lower worlds that, when once consciously understood, can be transcended into the SRAOSHA. This concept does not mean that the AKATHIST never can discuss karma, but the key is in being unafraid of it. Before stepping upon the path of AKATHA, man has been deathly afraid of karma. This fear comes mostly from the unconscious level, but nevertheless he feels fear coming from somewhere.

AKATHA removes the fear of karma and replaces it with the dharma life in eternal SRAOSHA Mastery.

Chapter Six

The Dharma Life

When Souls first entered the physical body, perhaps millions of lifetimes ago (See the book "The Sarvatas"), some received adi-karma described in the previous chapter given by the Maha Kal Brahm's Zuchters (Lords of Karma). Ultimately, AKSHAR controls these Lords of Karma, but IT also lets them do their job with very little interference. Moreover, the adi-karma was a conscious decision bestowed by these lower world governors upon unconscious beings. When AKSHAR flung these once conscious atoms into the unconscious lower worlds some atoms became administrative hierarchy. Within this unconsciousness, many degrees existed. Therefore, the ones who were less unconscious became controllers of the more unconscious. The system the governors created was karma and they distributed it among the masses of atoms strewn throughout the lower worlds. Again, this personification of SRAOSHA translates into beings, things, places, etc., known as the material worlds of time and space.

Soul's unconsciousness was the only way that the state of motion could be described within a Golden Age. People during these times were carefree, deliriously happy, blissfully unconscious, etc. Therefore, the term unconscious really meant without a care in the world. Of course, this became a problem insofar as AKSHAR quite naturally could not have such naiveté around IT. In other words, the Souls lost the AKSHAR dynamic of all-things and no-things. These Souls began dwelling in the no-things exclusively. So, AKSHAR flung them out to relearn the all-things part of the gradient once again. Hence, when AKATHA speaks of consciousnesses being important, one understands that AKSHAR wishes to have all Souls relearn this necessary part once again.

Within the journey, into the depths of unconsciousness to relearn consciousness, the system of karma was established. Now, AKSHAR realized that with this system no way was there for Soul to return to the higher worlds. Therefore, IT sent ITS only Son, the Living SRAOSHA Master, periodically, to be a catalyst for Soul to re-enter the higher planes of liberation, Soul learned upon meeting the Living SROASHA Master that AKSHAR never meant to keep It within the lower worlds permanently. However, before meeting the Living SRAOSHA Master, all It has was hope and faith that God would not forsake It. This hope was not much to go on, but the Living SRAOSHA Master always was near. Whereby, man rejects the Master quite frequently. This rejection ranks truly sad indeed. Man only rejects because he does not understand. He believes he understands all things himself and this is true, but throughout many lifetimes he starts losing this faith in himself.

AKATHA appears quite often when man drops to his lowest ebb, when man has grovelled in the mud and slime, trudged along the dusty highways and byways, and begged to the gods for succour and sustenance only to be seemingly besmirched by an unmerciful god (Brahm of the fourth lower worlds plane). The Living SRAOSHA Master establishes AKATHA periodically (sometimes It has a different name) to cut through the system of karma with a no-system system, of an all encompassing teaching. AKATHA gives man the opportunity to live the life of dharma.

Dharma gives one the key to living without creating karma. AKATHA gives this dharma through the Living SRAOSHA Master and allows the system of karma to be thwarted. Even sinchit or reserve karma as taught in the last chapter, is dispelled. Man finds that the governors of sinchit karma are of his own making and by the use of SRAOSHA, he finally relieves them of their duties.

Dharma reigns as a factor of evolution. Evolution prevails as a natural process without forcing any issue of extremism. We have seen how nature will take its course long after man has perished. Continents eventually erupt from man's degradation. The AKATHIST shows someone who exceeds these degradations and is highly evolved, who sometimes unknowingly in the beginning has surrendered to the divine SRAOSHA. With surrender comes the nature dharma life.

"If dharma is so simple, why is it not practiced always?" To answer this question we need to look at "The Sarvatas" which is Part 3 of all Hadjis Books; an aspect within it is known as the "Record of the Kros". AKSHAR is the source of SRAOSHA. SRAOSHA is the source of AKATHA which uses Its teachers to transcribe the holy book of the Hadjis. The Hadjis books are the source of the Sarvatas. The Sarvatas books extract, focus and specialize on the cosmology of the universe. Therefore, within true cosmology, we see cycles of life exist known as yugas in Sanskrit and as epochs, periods, eras, ages, etc., in other languages. Within these yugas, various dynamics of positive and negative polarities are there. In the higher cycles, dharma is prevalently practiced whilst within the lower cycles it remains quite the opposite. This simple answer should resolve much confusion for man in understanding the question at the beginning of the paragraph.

When some people come to learn about karma and find the positive part, they believe that reincarnations may not be so bad. These people are very attached to the physical plane and do not realize that without control of incarnations, no guarantee of a positive life remains. We must not forget that sinchit karma can be brought to one without apparent rhyme or reason. One's life may be very happy and going extremely well when suddenly something very negative happens. Without one's own control in SRAOSHA Mastery, the Lords of Karma are at the helm.

Dharma ranks as the key in AKATHA for transcending the positive and negative forces. Dharma as the manifest activity state of the neutral force of SRAOSHA gives one control of his life. In dharma, one acts in the name of AKSHAR and therefore, no longer analyzes the activity. This action or thought becomes pure activity without polarity judgement. Of course, innate discrimination of protection in SRAOSHA becomes instinctual and this second nature resides where powers, such as the pao-chia-zti (pow'-chee-ah-tzee), the aura armour of SRAOSHA, dwells. This true surrender to the SRAOSHA eventually becomes realized as true surrender to oneself. Anyone can participate, but only the truth-seeker comes to AKATHA. Surrender means exactly this, surrendering in the arms of AKSHAR. This ranks as the true metaphor of life, one the chela internalises for ever. The images of AKSHAR in the dharma life of AKATHA give the chela inspiration in living and renews his faith in life, himself and others.

In the dharma life, one has loosened the shackles of the mind and has discovered the real self of the Atma Sarup (Soul Body). The only vibrational reverberations that the chela may experience in the dharma life on the way to SRAOSHA Mastery may be compassion for those kanis who are not ready. Upon entering SRAOSHA Mastery, the chela of AKSHAR discovers he still has compassion, but knows that all eventually come to AKSHAR anyway. The key to the dharma life reveals timelessness as mentioned in Hadjis Book III. This timelessness simply explains life without attachment to time and thus, how to live as the master of time.

AKATHA gives the proper definition of dharma; no other teaching does this. The Mahaji, the Living SRAOSHA Master espouses such truths and gives them to His chelas. Dharma stands as one of these truths and when the neophyte becomes the Acolyte, the First Circle Initiate in AKATHA, he starts to live the dharma life in AKATHA. Usually the new initiate may not feel anything but eventually he learns to distinguish the vibrations of SRAOSHA. Many understand, but do not have actual realization until the transfiguration, enlightenment, awakening, whatever you would like to call it, happens. This enlightenment is Self-Realization in AKATHA upon reaching the Fifth Plane known as Atma Lok or Sat Lok. This Self-Realization is the first major step on the path of AKATHA. If a teaching gives Self-Realization as its highest experience, you can be sure it is not the highest teaching. Once recognizing AKATHA, one cannot turn back, but becomes the hound of heaven.

Moreover, dharma maintenance is done through the Living SRAOSHA Master. As mentioned in the previous chapter, one's karma must be worked-out in the first few years in AKATHA. However, during this time little kriyaman karma is created. In other words, committing to the Living SRAOSHA Master eventually ends kriyaman karma. Also, within those first few years adi, praabdh, and sinchit karma are completely resolved. Even the physical body re-chemicalizes into the SRAOSHA only, and we realize that even matter is made of SRAOSHA. In other words, the chela as Soul controls the matter bodies and does not stand as the sum total of his polarity actions of past lives and primal recreation of the Lords of Karma.

To the ready person nothing is a riddle. To the kani all is a riddle. So, we wish to address these truths primarily to those who know and will interpret correctly. Whereas, the kanis many get a laugh or in their impure thuggism, belittle and deride the true teachings of the Mahaji, the Living SRAOSHA Master. Heaven help the kani in his hour of need, for the hour always stands at hand and the Living SRAOSHA Master stays ready when the kani becomes the truth-seeker of the teachings of AKATHA.

The ready one becomes the neophyte who learns to practice dharma. Even the ready person, before stepping on the path of AKATHA recreates all the karma in his life. However, for the one who asked the question earlier about a positive life, he may know that positive or good karma will lead one to the Mahaji, the Living SRAOSHA Master. This meeting begins the arduous journey that the chela undertakes in mastery. If the student realized what was in store, perhaps he would have stayed where he was before committing to AKATHA. No one said the journey of life would be easy to decipher and travel. The road proves strewn with the corpses of those who fail in the search for God. Only when man gives up the search does he come to the Living SRAOSHA Master.

The Master gives the chela the life of dharma which no other path can give. By performing the Spiritual Exercises laid down by the Master, one securely enters the dharma life. The contemplative techniques focus the chela's attention upon the SRAOSHA and give the stamina to stave-off any negativity. The Initiate soon learns to let go of problems when living in dharma.

Sometimes religionists have called dharma "grace", or leading the saintly life. In AKATHA, we do not promote pious acts or unreasonable austerities, but rather simply place our attention upon the SRAOSHA within us and all beings.

Placing one's attention upon SRAOSHA gives relief and liberation in the dharma life. When man can act in his life without worry, pain, exhaustion, misery, etc., he becomes liberated. He looks through dharma eyes, where once he saw through karmic ones. All experience becomes pure experience, youth prevails and the dharma life reveals controlled longevity.

Dharma gives many options to the chela. One of these options represents the controlled longevity spoken of so often in the works of AKATHA. Upon entering dharma, the Initiate may live as long as he likes, looking like whatever he chooses without engaging in extreme deviations for show. One cannot have a false-ego in ascendance in their lives and practice dharma. The false-ego remains a part of karma.

Furthermore, the chela who knows the true cosmology realizes that periodic dissolutions occur insofar as the physical body eventually will have to be put to rest. However, the AKATHIST does not have to succumb to any culture's body duration limitations, except when dissolution takes place. Two dissolutions exist; the minor is called the Pralaya and the major is known as the Mahapralaya (mah-hah'-prah-lay-yah). The Pralaya occurs every 4.3 million years and the Mahapralaya happens every 4.3 billion years. The physical body cannot be taken into the Soul Plane. No matter what other teachings say in regard to the physical body living for ever, the fact remains that the physical body is not the true perpetual being called Soul, and will eventually die (translate). Of course, staying millions of years within preservation times or yugas gives Soul a lot of latitude in reference to longevity. Master Asoki of Venus is said to be sixty thousand years old and masters exist much older who remain anonymous.

The Initiate practicing dharma whilst living on the physical plane learns primarily to practice Sahaji. Since Sahaji can be difficult for some to learn, albeit actually so simple it becomes difficult, the karmic burden being less in dharma presents a relief to Soul. The practice of Sahaji enhances the dharma life of the Initiate.

The enhancement helps man to understand that the changes which occur in his life are not such a plague anymore. Often man has become so unconscious to the science of life in AKATHA that he has been a victim. Upon first awakening his consciousness to the fact of self-consciousness of his morality many lifetimes ago, man has sometimes ignored the burden. This unconsciousness has left the negative forces in charge. Man believed the God would take care of him. Aforesaid, AKSHAR stands attributeless, whereas, ITS lesser gods and governors care dearly. So, man falls for these lesser governors or overlords in believing that they will help him. Only upon entering the path of AKATHA has man been able to discover his folly. Awakening in teachings other than AKATHA, man found a great neurosis and the repeated realization of a literal dead end.

Leading the dharma life in AKATHA, one leaves the cycle of births and deaths, known as the Wheel of Bhavachakra, the Wheel of the 84, the Wheel of Samara, the Wheel of Awagawan, etc. The 84 means that Soul will spend 84 lacs in each of 12 birth signs (many lifetimes are within each birth sign - not just one). Each lac consists of 100,000 years, equalling 8,400,000 in all 12 signs.

We can see that these millions of past lives represent another reason dharma becomes so very important to the chela. In AKATHA, the saying goes "Karma turns into dharma". Thus, the dharma life on the path of AKATHA becomes the true liberation of Soul.

To emphasize, one can read these words and understand dharma without a commitment to the Living SRAOSHA Master, but he cannot practice dharma until he steps onto the path of AKATHA. Therefore, the non-initiate although understanding dharma, still lives the life of karma for another lifetime whilst living in the present one. The non-initiate cannot escape the Lords of Karma until reconciling with the TRUE GOD, AKSHAR. This reconciliation comes when the individual follows the path of AKATHA established by the AKSHAR through the SRAOSHA and the Living SRAOSHA Master respectively.

Sometimes man believes he can escape karma in thought, but thought is action on the mental plane. Perhaps it would be better to state all activity as action images. The action images also include thoughts and words. These specific statements will help answer particular questions that one may have.

AKATHA will allow anyone to address any aspect of life. This address can come in the form of any action image on any level be it the physical, astral, causal, mental, etheric, and on into the Soul Plane. and above. One finds that the dharma life in AKATHA deals with action images of a subtler nature. These action images are high above the spirito-material plane just mentioned, where the projection of these images are controlled by Soul. This difference of controlled action image creation verses uncontrolled action image creation represents the difference in recreating the lower worlds or not doing so.

We see that some connection exists with the outer world of creation within oneself. This factor is revealed for the chela once he attains the Ninth Initiation, where he sees that he creates all below through SRAOSHA. This high initiation gives one the actual experience of recreator in AKSHAR. This major responsibility has sometimes reflected the lower worlds statement of people taking things personally. Ultimately, this personal feeling is accurate, but others misinterpret with respect to the outer images when AKSHAR represents the only primary cause. The uninitiated who state "Do not take it personally," are only placing themselves above one. The godly statements have been stolen and plagiarized by the uninitiated. However, the wrath of AKSHAR remains moment to moment within these ignorant ones.

A tremendous fear occurs for man in dharma. He has often lost his trust in his fellow man and holds all at bay. Man believes if he were to surrender to the dharma life that in self-doubt he could be making a mistake. This occurrence reveals that the man, who has fear, never can lead the dharma life. Man may think that he leads the dharma life whilst still holding onto fear, but this is not true.

For the Initiate travelling the path whilst living in the physical plane, he sometimes experiences what he been defined as fear. The AKATHA Initiate, upon redefining past lives, understands the past incarnations that have created unconscious fears are now just negative vibrations trying to impede his journey. Along the dharma way even the negative vibrations of the lower worlds are dispelled into the SRAOSHA.

The main emphasis that AKATHA would like to reveal about dharma shows that the lower worlds are ultimately an illusion. This illusion can be transcended and never needs to be considered by the chela unless for educational purposes. For one to measure karma or give it some sort of credence of reality in being concerned about it, this person does not understand the truth in the matter. AKATHA comes to the lower worlds to teach the chela to escape them, but not to forsake them. The old saying goes, "The chela learns to be in the worlds, but not of it". At the same time, the Mahaji, the Living SRAOSHA Master says to the chela upon realization of such seemingly loneliness, "You never need to be lonely, for I am always with you".

Chapter Seven

The Living SRAOSHA Master

The Living SRAOSHA Master hails as the chela's friend and confidante on the inner and outer planes. It should be emphasized that the Living SRAOSHA Master never is to be worshiped or venerated, albeit He holds the Rod of Power (the polarization of the God force known as the SRAOSHA) as the highest evolved spiritual being at any time in history. Wherewith, even though He befits this living Godman, we understand that the proper relationship resides in one solely of respect and divine love, as with any other being.

The Living SRAOSHA Master is the Vi-Guru (Viguru - the highest Guru), the Godman, the SRAOSHA personified. He stands as the pure and competent Master who works for the freedom of enslaved Souls, leading them beyond and out of the lower planes of existence by Sahaji into Self-Realization. The Living SRAOSHA Master exhibits the living embodiment of all that is spiritual, the spirit of life lying dormant others. He represents the awakened Soul transcending time and space and causation in Sahaji, holding the past, present, and future in the palms of His noble hands. The Master remains appointed by AKSHAR to this ever existent high position, and is expected to defend the God-power as the highest of all leaders. Sometimes the Living SRAOSHA Masters are married and have families. In all, they have served the SRAOSHA faithfully, giving their lives to It.

Additionally, the Living SRAOSHA Master defends the works of AKATHA and the chelas who have put the interest and trust in the SRAOSHA; He is not allowed to retire from His field of action in this life until He either gives the Para-Mahaji (temporary holder) the Rod of Power or until another is ready and trained to replace Him. Those who attack the Master will receive the swiftest retribution in which does not come from the Master himself directly, but from the SRAOSHA.

All Living SRAOSHA Masters have descended from Gakko (gah'-koh), the first Master of the present preservation time, who came into this world about six million years ago (although the present lineage of 973 only traces back to the beginning of the present Kali Yuga - about 5,000 years ago). In the AKATHA writings, it states that the present preservation beginning time was six million years ago. In that time, an entire Manvantara of the Satya, Tretya, Dwapara and a partial Kai Yuga happened. Towards the end of that particular Manvantara Kali Yuga, a Tarati (tah-rah'-tee) or AKATHA Epoch Transition) occurred back to a Satya Yuga or Golden Age. This Golden Age lasted its entire term of 1,728,000 years and ended approximately fifty thousand years ago with the beginning of the ancient land of Atlantis and a Silver Age. The Golden Age before Atlantis has been mentioned in Hadjis Book-II where the country of Lemuria flourished. However, since those seemingly wonder years of the present preservation time, a quick descent has been after Lemuria to the present Kali Yuga. This descent has only taken 50,000 years. In other words, we are over extended in the present cosmic day by about two million years and are presently within an incredible slide to the end of it. This shows the tremendous dynamic in the fluctuation of time. However, AKATHA is presently public to thwart the slide, if possible AKSHAR allows man to keep preservation time for as long as possible. Whereby, when AKSHAR deems it time for dissolution, no man can stand in ITS way. To second guess AKSHAR, and ask the reasons why destruction occurs times, would be absurd to say the least. Man must make the utmost effort to preserved, it is not God's responsibility.

The Sarvatas Books of the Hadjis do give specific times of eras, but it also states that Tarati always can be a factor. The consideration is due to the collective consciousness of the lower world's peoples creating the epoch. We can see the fascinating positive possibilities early in the present preservation era, and the extremely negative ones as in the latter slide of the present Kali Yuga in Atarati (opposite of Tarati). The preservation time arises when the matter worlds exist in time and space duality, as opposed to dissolution times of destruction, re-absorption and recreation.

The Living SRAOSHA Master must be a least a Twelfth Circle Initiate who holds the Rod of Power. This initiation exists as the Maharaji in AKATHA. Sometimes the Living SRAOSHA Master has been referred synonymously with the Mahaji. In the last lineage measurement of the present Kali Yuga, usually the Living SROAHSA Master has not been a Mahaji. Peddar Zaskq had mentioned that the Mahaji Consciousness rarely occurs. This fact is true, but in recent years three Mahajis consecutively have manifested.

For instance, Fubbi Quantz who had been the 840th Living SRAOSHA Master in the tenth century in Persia, but not a Mahaji (became a Mahaji after his tenure as the Living SRAOSHA Master in 1986 (the predecessor to Sri Tirkatif ra-Zah). Also, Peddarji in his recent talks at Kazi Dawtz Temple on the Ninth Plane had stated that many could be a Mahaji consecutively during the same era. Thus, these consecutive tenures of Mahajiship would keep the Mahaji Consciousness in the Living SRAOSHA Master public. The meaning of having the rarity of the Mahaji Consciousness present becomes manifold.

The average tenure of the Living SRAOSHA Master is six years; but a range of a few days to more than a hundred years exists in the present master lineage. In addition, the Para-Mahaji does not count in the lineage. For example, Para-Mahaji Rebazar Tarzs held the Rod of Power fifteen years from 1971 to 1986 (See the book "The Lineage of the Masters" by this author).

The reasons of who holds the Rod of Power are only known by AKSHAR and are not always decipherable. AKATHA has no problem in giving reasons, but does not get hung-up there. Although the master trains His successor, AKSHAR through SRAOSHA may have other ideas at times. Since the Rod of Power must be embodied for the lower worlds to exist, the Para-Mahaji was created by SRAOSHA. This Para-Mahaji, who is presently 110th Initiate, the Mahaji-Kevala-Dayalatmaji and 894th & 970th Living SRAOSHA Master, Sri Rebazar Tarzs stands by ready if any delay exists when AKSHAR, through the Living SRAOSHA Master, passes the Rod of Power.

For instance, in 1971 when 21st Initiate, the Mahaji-Akahaji and the 971st Living SRAOSHA Master, Sri Peddar Zaskq (Sri Paul Twitchell [Paulji] of Eckankar translated (died), he did not name a successor at that time. He took the high teaching non-public, and It resurfaced under Fubbi Quantz in 1988.

In taking the high path non-public, sometimes a Living SRAOSHA Master will pass the Rod of Power to the next non-public Living SRAOSHA Master or the Para-Mahaji. In Peddar's case, he passed the Rod of Power back to Rebazar Tarzs, the present Para-Mahaji.

Furthermore, when deemed appropriate, AKSHAR had Rebazar Tarzs pass the Rod of Power to Sri Tirkatif ra-Zah on the inner plane in 1986. However, AKATHA was not to be public at that time, and thus, Fubbi Quantz became the outer Master for one year. In October of 1988, the outer era became purified once again and the consciousness of the people became ready for the high path once more, known as AKATHA under Sri Fubbi Quantz.

Since 210th Initiate, the Mahaji-Nimitta-Dayalatmaji and the 840th & 972nd Living SRAOSHA Master, Sri Fubbi Quantz, lives in a remote monastery in the Tibetan Himalayan mountains and rarely makes public appearances as of the low vibration of the physical plane, the public leader of AKATHA became outer Ninth Initiate, Maulani Tirkahatif ra-Zah. Upon Tirkahatif ra-Zah's outer acceptance of the Rod of Power October 22, 1988 (inner ceremony was October 22, 1986), He became 14th Initiate, the Mahaji, the 973rd Living SRAOSHA Master, Sri Tirkahatif ra-Zah (Sri Timothy Arnold). Since March of 1989, Sri Tirkahatif ra-Zah has received ten more initiations and is now, as of this publication, a 24th Initiate and 973rd Living SRAOSHA Master.

This Living SRAOSHA Master holds as the fulcrum of attention for all beings in eternity. This awesome responsibility and its affect on the frailty of the flesh is why the Rod of Power changes hands frequently. The physical body must come to rest at some point, for lower world dissolutions earmark destruction of all material phenomena. The Living SRAOSHA Master's main responsibility prevails to take those Souls who are ready back to the higher worlds above the Soul Plane, the fifth region. This fifth plane or region is the first plane of the Sach Khand (sahk" kahnd") region. This high region consists of Sat Lok (the Soul Plane), the Fifth Plane; Alakh (ah-plaahk Lok, the Sixth Plane; Alaya (ah-lay'-ah) Lok; the Seventh Plane, and Hukikat (hoo'-kee-kaht) Lok, the Eighth Plane. This region is the first of the three regions of Sat Desha, that high region the Self-Realized must enter before becoming a SRAOSHA Master. The second and third regions are Agam (ah'-gahm) Lok, Ninth Plane and Anami (ah-nah'-mee) Lok, the Tenth Plane respectively.

The Living SRAOSHA Master allows these lower worlds to function because it is AKSHAR's will. We must remember and have this idea indelibly marked within us that AKSHAR has no attributes. If one finds a statement made in the AKATHA works directly about AKSHAR having attributes, it always rests implied that this is done through SRAOSHA. This is not a fail-safe; only the truth in all its departments.

The omniscience of the Living SRAOSHA Master confers presented by SRAOSHA and AKSHAR acts only indirectly. Actually, even the SRAOSHA and the Living SRAOSHA Master stand attributeless also; however, man in his ignorance needs to hold onto values and logic. Thus, AKSHAR provides the innocuous man with what he needs to understand. As of man's harmlessness, SRAOSHA becomes gentle. In this gentle power as seen in the Living SRAOSHA Master, SRAOSHA acts with all the power of the universe. This power remains known as the Rod of Power or the Yastiprahava (yahs'-tee-prahb-hah-vah) in the Asacer language.

The Living SRAOSHA Master is synonymous as the holder of the Rod of Power. This distinction exists very important because the Living SRAOSHA Master is not a celebrity. He does not entertain or do miracles to prove Himself. When looking at the Master's physical body, one looks at the representative of the AKSHAR; not some famous theatre performer or clown who has earned a reputation in the entertainment field. To be recognized other than for spiritual evolution follows as only an ego trip. What does a performer do for an individual except to let them escape for a few hours? The Living SRAOSHA Master guides one back to AKSHAR, and thus, hardly can a comparison be with celebrity types.

In darker cycles, as in the Kali Yuga, convoluted occurrences exist such as raising court jesters to kings and reducing wise men to slaves. These dark times often spurn the Living SRAOSHA Master and do not let Him say His peace. Thereby, the era descends to degradation, decay and eventually destruction. Actually, this degradation does not matter because the Golden Age always comes again. The end of the Kali Yuga can be put off so long and then it comes. However, this change never keeps the Living SRAOSHA Master from attempting to delay it. As described in this introductory work of AKATHA, a few Yugas ago a Tarati came almost at the end of a Kali Yuga. At the present time, we are only five thousand years into the present Kali Yuga with about 427,000 year to go before a minor dissolution. This particular destruction dissolves all the planes up to, but no including the Mental Plane. At this time, the uninitiated kanis will be placed on the Mental Plane in a hibernation state. The sleep state will continue for about 4.3 million years until the lower worlds below the Mental Plan are reformed. Then the uninitiated will be placed somewhere in the lower planes as result of the karma load.

The Mahdises, the Fifth Circle Initiates, and If Initiates above this level avoid the sleep state and travel consciously above the fifth plane whilst dissolution happens to the lower regions. The AKATHA Initiates below the Fifth Initiation (Adhara, Nether or Lower Initiates) dwell only with the fifth plane during a minor dissolution. During the grand dissolution, the initiated are asleep on the fifth plane, the Lower Initiates or Nether Initiates of the Fourth plane and lower, again, stay within the parameters of the fifth plane, and the Mahdis and above always have the freedom to travel higher. These apparent limitations for the uninitiated and lower initiates are why the Living SROASHA Master tries to help AKATHISTS to the fifth plane as quickly as possible.

Furthermore, the Rod of Power exists as the polarised consciousness of the Living SRAOSHA Master. This power rod combines the negative and positive forces in one consciousness. The humming monolith in the movie "2001, A Space Odyssey" displays a good example of the Rod of Power held by the Living SRAOSHA Master. However, the true rod shows tremendous blinding white light at its centre and embodied in a man, the Living SRAOSHA Master. This light and sound generates a tremendous vibration like Souls' humming and singing just as the 2001 monolith did, but exceeds the dark monolith in creating the entire universe.

Aforesaid in the introductory talks on AKATHA, the SRAOSHA splits into two forces as It descends into the lower worlds. These two forces are the positive force and the negative force, thus creating duality. when recombining upon Soul's journey back to the AKSHAR, the two forces, the positive and negative, polarize to reconstitute the SRAOSHA, the no-force or neutral force. By that, each person experiences this polarization within themselves. Where the Living SRAOSHA Master polarization in the Rod of Power comes about, yields as Soul's perpetual duality to AKSHAR. The Hadjis states that albeit it has been stated that no (gross) duality exists in the higher planes, Soul perpetually remains dual to AKSHAR. Those that think otherwise and believe that Soul can become God are wrong. Only a Glimpse of the Divine can happen, not a merging or becoming.

As it is, the all-powerful SRAOSHA had the subtle desire of recreating directly from AKSHAR, the lower worlds. The Hadjis states, "that the desire came upon God," and this desire was of the SRAOSHA. Therefore, if Soul believes It can become god, It has not learned that life is the continual effortless seeking of AKSHAR in the Light and Sound of SRAOSHA. If Soul were to become God, It would not exist as Soul and nothing else would exist either. Some may say that is all right, but this is reasoning of the worst sort. Any manifestation or expression is not God. One never can be still or cease completely like the AKSHAR, the **NO-THING**, yet **SUPREME**LY CONSCIOUS in the **CENTRE**.

If AKATHA were to declare that each person is the one and only God, besides being absurd, unbelievable bloodshed would occur. No person would be able to cooperate with another. Families would kill each other as has happened in primitive cultures. You see, man does succumb in believing he is God at times. So, when we understand from the viewpoint of the Living SRAOSHA Master, we see how important that AKSHAR remains intact as separate from Soul. AKATHA is not out to sell a bill of goods. AKATHA states facts from the mouth or oracle of the Living SRAOSHA Master. If these facts are not enough to sustain life, dissolution becomes inevitable.

We had briefly discussed the fact of pursuing Tarati although knowing that dissolution inevitably comes. However, if surrendering to this dissolution consciousness, we find that this represents the negative state. This idea considers the balance in all things represented ultimately in the Living SROASHA Master. This balance shows that AKATHA does not mandate, but makes suggestions. These suggestions point out where man may be succumbing to an imbalance. Thus, the attitude that nothing can be done, but instead let nature take its course, presents the art of dying constantly under negative rulership. The rulership comes in when we have surrendered to the negative force. Often this surrendering to the negative reveals so insidious that man does not know it, until the Living SRAOSHA Master uncovers the problem.

The Living SRAOSHA Master does not proclaim Himself as a problem solver, but one's attention placed upon the Inner Master solves all problems. The key element in balance shows us that we can be aware of all things and even study anything we like. However, the AKATHIST learns when to go forward and when to leave situations alone.

Often the Living SRAOSHA Master never pushes one, but will give a gentle nudge or suggestion to guide one. His recommendations are always to the individual even when talking to a crowd. The Master communicates to all Souls individually throughout eternity much like a central radio station whilst all around encircle it. It could be likened to a pebble that is dropped in the pond, causing waves to circle out from it on all sides.

Man and nature show many other reflective evidences of the Living SRAOSHA Master: the hub of a wheel; the spin of electricity; the six-pointed stars in certain gem stones; the atom with its nucleus; physicists wanting to find the ultimate singularity or unified field; monotheism; central governments; government by individual; the government upon one's own shoulders; theatre and entertainment; master salespeople; master computer programmes; mastermind; master plan, etc., etc.

Even though millions of references exist about the Living SRAOSHA Master, He still will go unrecognised at times outwardly never inwardly. When lack of outer recognition occurs; it becomes necessary for the Living SRAOSHA Master to present and promote Himself in order to carry out His responsibilities of service to all Souls. A service in subhakti (soo' -bakk-tee, divine love combining love and power) represents the special message that all Souls must carry throughout the universe. The Living SRAOSHA Master's subhakti service is simply in presenting the high path known as AKATHA.

AKATHA truly represents the arms and legs of the Living SRAOSHA Master. Where there are great numbers of beings on planes, the Master's outreach must be more extensive. Those Souls that are reached generate a vibration which eventually liberates the world.

It should be understood that the main emphasis within AKATHA is to seek AKSHAR first. This seeking of AKSHAR through SRAOSHA is now effortless once coming to the path of AKATHA. The Living SRAOSHA Master teaches the effortless way in the Spiritual Exercises of AKATHA. These simple exercises will transform the chela's life. All other paths, even those with meditative and contemplative exercises of sorts, are only reflections of the Spiritual Exercises of AKATHA (SEA or svasata). Even the Sound Currents one may hear on other paths are only echoes of the original SRAOSHA melodies of AKATHA.

Until one becomes initiated in AKATHA under the Mahaji, the Living SRAOSHA Master, he will never attain salvation from the lower worlds. These are not threats, just facts. Life remains a series of opportunities to be taken advantage of or lost. We know that one has other opportunities or chances to find AKATHA, but as with Law of Facsimiles, an opportunity like the previous one will never be again that may have been lost. The AKATHIST learns not to be attached here, but finds how to make the most of situations, whereas the kani will meet failure with further failure until he turns to the Living SRAOSHA Master for help. The lower worlds teachings are not enough. Without the charged words like AKSHAR, SRAOSHA, HU, AKATHA, Mahaji, Baraka Bashad, Fubbiji, Rebazarji, Paulji, Timji, Leslieji, Alakh, Alaya, Anami, Akaha, etc., one will never be free. The only true charged words are the words sanctioned by the Living SRAOSHA Master and could change from Master to Master.

The world teachings do not have charged words presently and as of this are lifeless and empty. Maybe some teachings have good ideas, but good ideas run out in the face of the Kal Niranjana, the powerful negative force. The only way through the Kal is with the charged words of AKATHA. Pretty phrases and negotiating talk only will lead to the Kal laughing whilst it perpetuates negativity of destruction. The Power of AKSHAR in the SRAOSHA stands fast as the only way. If one does not realize this now, they will remain on the wheel for quite awhile.

The rejection of the Living SRAOSHA Master is truly sad indeed. When in the presence of the Living SRAOSHA Master, the individual has one of those fateful opportunities. If the individual should reject the Master to His face, they will most likely spend millions more years on the Wheel of Bhavachakra. If this poor Soul should come back to the Master, perhaps their forced incarnations will cease. If the individual should accept the Living SRAOSHA Master when receiving Darshan in their meeting, this Soul will have liberation from the negative force and eventually become the SRAOSHA Master. Of course, all circumstances are individual and unnecessary to determine. The Living SRAOSHA Master exists as the only one who can read the hearts of the people. The honest ones will accept Him, where the foolhardy will lie to the Master.

The Living SRAOSHA Master remains an enigma or mystery. All Souls are actually mysteries in the sense of trying to understand them logically from the Mental Plane. Since the Living SRAOSHA Master represents the highest of these Souls, the mystery increases that much more. Although his enigmatism occurs, individuals know within that the Master remains their friend through all their iniquities. This reliance shows that the Living SRAOSHA Master does not have to be proved in phenomena, but the individual is proof of himself.

One knows that he has consciousness which is reality. Therefore, consciousness is the solution to life. If Soul believes it is worm, so be it. If Soul believes It is a Master, so be it. It remains one Soul's word against another. The only decision-maker here is the Living SRAOSHA Master. If the decision befits negative for one and not the other, perhaps the chela should continue a liaison with the Master. The Master has the only sanctioning power.

Soul learns never to be satisfied in the plus factor of AKSHAR. However, this becomes spiritual dissatisfaction in which one never can be satisfied without AKSHAR. Hence, Soul learns the non-millennium in that, by never becoming God, It has a pleasant never-ending journey. This saturation of pleasantness explains why SRAOSHA sets up rest points (acayakoti) along one's way.

Rest points represent the natural occurrences that Soul goes through. In the lower worlds, the positive reflections of high plane rest points reveal sleep, listening to others, meditation, joyful drunkenness, laughter over negative circumstances, etc. Whereas, the more negative reflections of high plane rest points in the lower worlds reveal apathy, depression, boredom, saturation with positiveness, rebellion, wars, etc. Wherewith, the high plane rest points are manufactured by Soul and last as long as Soul desires.

The Living SRAOSHA Master also represents one who controls the five deadly passions of the mind. For millenniums people have not reconciled their passions which consist of anger, lust, greed, attachment, and vanity. AKATHA states that an occasional participation in some action does not represent a passion. Moderation presents the way of AKATHA albeit, and this should be emphasized, it does not mean an occasional breaking of man's civil laws. When the civil laws become ridiculous as in many Kali Yugas, the Living SRAOSHA Master becomes public to balance this. He hardly will ever be directly involved with social litigations, but His very public presence will change things. Whereby, when AKATHA comes to apex in certain social situations, the Living SRAOSHA Master works exactly like AKSHAR does through SRAOSHA.

The book "The Vrnda", by this author explains the structure when AKATHA becomes a social apex teaching. A perfect social system is set-up periodically by the SRAOSHA Masters concerning the three basic needs of food, shelter, and clothing during the darker ages, and is documented in the Vrnda so that no misunderstandings occur. We must know as we do on the inner that AKATHA's primary concern rests to being Souls back to AKATHA. However, the Vrnda's manifestation also displays that it remains foolish not to address a situation, if the Living SRAOSHA Master becomes the world's public leader. Yet leadership role is hardly every the situation and would be very temporary if happening.

AKATHA does not care what kanis think interpreting Its works to be. The Living SRAOSHA Master becomes all things to all people; the chelas never see Him as a riddle, but just a guide for their SRAOSHA Mastership. The kanis see him as an egotist trying to grasp for world power. Their fears of oppression from malevolence of the past have brought most of them to this state. Fear has clouded most of these kanis in failing to understand the words of the Living SRAOSHA Master.

Within the Kali Yuga, the Living SRAOSHA Master has His biggest challenge. Heretofore, He knows that He always will win because Soul always wins. If one knows that life is cyclical and Soul always has a chance for Mastery, it does not matter if one goes through hardship after hardship. You see, we must unfold into the great faith of AKSHAR. SRAOSHA represents the will of the AKSHAR. AKSHAR represents NO-THING. Man cannot grasp NO-THING, but can grasp EVERYTHING in the Light and Sound of SRAOSHA.

Man must come to know that by giving he receives everything. One can see the virtue in the Living SRAOSHA Master as own who gives all to everyone. If one wants a shelter, clothes, food, money, etc., the Master will give it to them if He has it. If He does not have it, He will try to find it for them. The Living SRAOSHA Master remains the most giving of all men, for he can do nothing else. When we see this giving in one, we see the Living SRAOSHA Master.

Often people are caught in the cycle of receiving. They know the concept of "by giving one will receive", but they forget. To receive, one's giving should be oblivious of reception. We see the difficulty in this, but must understand that the Living SRAOSHA Master does not care about receiving and has become the highest developed spiritual being in the mastery of this concept. No other being can resolve such issues, and no other path can reveal them except AKATHA. The term "bagalia" in Asacer means "giving half of what one receives". A minimum of giving a quarter or twenty-five percent (25%) has been proven in practice for the flow to work towards one in the science of receiving. The true idea in the tithe was reversed that man was suppose to keep a minimum of ten percent (10%) for himself not give it away. Therefore, man should give away up to ninety percent (90%) of what he receives, but hardly anyone can dot this except masters. This secret was taught by the great SRAOSHA Master, Sri Bawa Muhhayadeen in his earthly tour ending in 1986. He is now the guardian of the Sata Visic Palace AKATHA Temple of Golden Wisdom on the Tenth Plane.

The joy in the moment of giving marks the Living SRAOSHA Master. The perpetual service of Soul reveals further qualities of the Living SRAOSHA Master. Innately. Soul or SRAOSHA lives as service to AKSHAR. All of life reveals AKSHAR through SRAOSHA and therefore, when one gives to his fellow man or especially to the Living SRAOSHA Master, he gives to himself a thousand-fold. Some gurus of the past have taken advantage of giving. These misguided ones were not truly masters, and therefore did not understand the message of the Living SRAOSHA Master in the true art of giving.

AKATHA becomes honest to the point of amazement! AKATHA reconciles wealth in Vrnda by stating that the ultimate social system shows no money, barter, or any medium-of-exchange whatsoever. No teaching except AKATHA reconciles money so thoroughly in this way. At the outset AKATHA reveals all to the public, because the true path to God can do nothing else. If one's path does not reveal all things, he can be sure problems exist. By these remarks in this book and perhaps by our revealing more honesty than in other paths, people will naturally turn to AKATHA as the source of the highest morals and purity.

Rebazar Tarzs states that purity is the truth. If the leaders of paths do not control the five passions, how could they be true paths? Thus, the self righteous problem of exposing purity must also be confronted. This problem creates holy wars, inquisitions of all kinds, legislation, wholesale punishment and slaughter, etc. AKATHA does not create a moral code, but only states one ethic of manusamhita. This natural innate code of ethics reveals that "Soul in man wishes to perform Its acts for the benefit of the whole without sacrificing the one for the many" - this defines the only ethic in manusamhita, not an extensive written code.

The Living SRAOSHA Master upholds manusamhita and does not have to push it on people. He explains manusamhita and individuals accept it, for people eventually accept the inner self as their greatest wish fulfilled.

Occasionally in AKATHA lectures, people confront the Living SRAOSHA Master with the statement, "What you say is so simple and we already know it". This statement stands primordial in that it reveals a simple inner truth. However, the Master speaks and writes the wisdom whilst others just know and think it without oral or written dissertation doing others little good. It is true during more advanced times telepathy works well, but usually not in Kali Yugas. Life is simple and what the Living SRAOSHA Master says is already known within. The key becomes in recognizing that the Master speaks truth that are often felt within the inner planes, where one has kept them inside. We can know something inwardly as simple, but unless we outwardly present it, we only imply that others know. Consciously addressing in written or oral from all the truth one has inside will reveal the Living SRAOSHA Master. This simple power shows the SRAOSHA working through the Living SRAOSHA Master. When all the truths that we have within us are brought to the public, we have the Golden Age occurring once again.

Bringing truths forth takes great courage and very few have this quality which is exhibited within the Living SRAOSHA Master. The Living SRAOSHA Master continues to spread the message of truth with the zealotry of the newborn child. His inspiration can be felt in all those around Him. He knows He cannot fail, for SRAOSHA never has been of this nature. This true zealot, the Living SRAOSHA Master, does not use emotion as His tool, but the quiet power of SRAOSHA, the neutral force. Those evangelical and motivational teachings only tire Soul, where the Living SRAOSHA MASTER is Speaking the highest content in His speech with a gentle demeanour. Serenity, quiet gentility, and harmony mark the Living SRAOSHA Master in His message. Of course, the balance of occasional participations of certain acts is within the Living SRAOSHA Master realm, but He never engages in passions. Passions are extremes and this should be remembered by all as defined here.

In introducing AKATHA to the public, the Living SRAOSHA Master's message never is bombastic or loud as an evangelical orator. The individual who can say his piece without force shows someone who truly believes his way is true. The person who must push, scream and yell ideas, yields as an unsure person. However, upon entering the ninth plane and confronting Agam Purusha, we find the intense power of this God to be incredible. Paradoxically, this harmony rates very high for this God knows the proper usage of SRAOSHA as the tremendous power of the wind, the breath of AKSHAR. To some who have controlled their fears, Agam Purusha projects to be docile.

The extreme emotions represent fear within one. The Living SRAOSHA Master will take these extreme fears and replace them with joys in the SRAOSHA. So, this individual's new message comes forth as assured, not overconfident, but dwelling in the higher worlds of SRAOSHA.

Chapter Eight

The Asacer Language

Men often wish to understand each other in a universal standard language form. When they fail in finding a standard language, this lack of recognition shows their ignorance of the teachings of AKATHA. AKATHA, the Ancient Science of Sahaji, teaches the proper standard language in the essence of the SRAOSHA, the Light and Sound of AKSHAR. When Soul descends into man, It allows the lower selves to run rampant for a time as SRAOSHA keeps the Etheric body, the unconscious self, in ascendance. When Soul awakens below the Etheric body in the high Mental planes, It knowingly misinterprets the SRAOSHA into all life.

These misinterpretations eventually steer away from the pure music of listening to the SRAOSHA. When Soul stops being the music of SRAOSHA, It truly learns to identify with Its lower selves in man. This man now analyses the music of SRAOSHA, and he teaches his descendents to learn It from documented symbols instead of listening, knowing and being It.

These manifest symbols of music ultimately fall giving way to the symbols of math. Verily, math symbols become numbers representing amounts of things and the things are represented by letters as the algebra. Math further falls to the symbols of things represented by concatenated letters in word languages. Therefore, we see that math is the language of numbers and letters without words, whereas words are the language of a certain standardized form of concatenated letters.

We must see that language is any form in which one being attempts to express his thoughts or feelings to another. Math represents the purely precise, coldly calculating language of myopic facts in nature, whereas words may represent this coldness or delight us in the godly words of poetry. However, the pure music of SRAOSHA transcends all languages, and only the unanalysed music of nature can lowly reflect Its sounds.

Between the fall from symbols of music to letters, the vibrations of the human body yield standardization by groups called languages. When the physical body's vocal chords vibrate, they send a sound through the spine vibrating the spinal chakras, the psychic centres of the body. This vibrating system has been called within this Kali Yuga the language of Sanskrit. However, in AKATHA, this particular language is called Asacer-Sanskrit. All languages are subsets of subroutines of the Asacer (AKATHA Sacerdotal [sacred]) language.

The Asacer language is the higher reflection of Asacer-Sanskrit (Asacersanskrit) because it is the sound vibrations representing the entire lower worlds, not just the physical plane as in Asacer-Sanskrit. Asacer-Sanskrit has fifty-two letters representing the fifty-two vibrating centres of lotuses of the spine in the physical body. A one time or another, the Latin and Greek letter systems have had exactly one-half, or twenty-six letters. We must remember these language systems cultural names representing the present Kali Yuga having had many different names throughout history. However, albeit the language system's names and amounts of numbers and letters have been different, these systems of symbols called languages have been very similar with respect to vibrations.

Where Asacer-Sanskrit represented vibrations in its symbols and therefore, more closely related to the actual vibrations of SRAOSHA as classical Asacer does even more so, the other methods visually analysed and took from the symbols of Asacer-Sanskrit. This further deviation of the Asacer language descended from the Mental Plane down to the Physical Plane. This descent from the high Mental Plane could be described as falling from a highly classical intellectual style of language to a colloquial profane abuse language of animalistic thuggish types. Attitude becomes included in language descent.

The Asacer language fits into this mishmash in representing the highest language. The word, "Asacer" derives from the words "AKATHA sacerdotial" or "AKATHA sacred". It is said that the Asacer language derives from the decimal system of mathematics but as we have pointed out, this is not true. Rather, the first manifestation of the unmanifest dhunatmik sound, the unspoken music of God into manifest varnatmik sound, becomes AKATHA sacerdotial or Asacer. The term sacerdotial is used, as all terms in languages, because people become so extremely dissociative and incommunicable in for getting the original meaning of words. Thus, the culture becomes disabled as in the case of the Kali Yugas.

The Asacer language, unlike its subsets, include the unmanifest of either telepathy or behaviour and the manifestation of symbols either written or verbalized in logic, illogic, poetry, gibberish, etc. In other words, it includes all forms of communication.

A mind in good shape will think in pictures rather than words. Of course, since the mind is a powerful instrument, people will teach that the mind works in words and some will learn to do this. Actually, this becomes a poor retrogressive process. Therefore, AKATHA teaches that Soul recreates images through the lower bodies in SRAOSHA and this becomes where the Asacer Language begins.

As always said, the Master will be with the chela in His statement, "I am always with you." To the visru (those with the eyes to see and the ears to hear), nothing in the AKATHA works is a riddle. AKATHA teaches individuals to look at life from the fifth plane and above. From this area, AKATHA then teaches all aspects of life that one was supposed to learn in pseudo-orthodox schools when a young human child. This procedure shows that the kani has problems. with the teachings of AKATHA because It encompasses all aspects, be it in origins (AKATHA Cosmology), history (AKATHA Cosmology), mathematics (AKATHA Physics), communications (Asacer language), prophecy (SRAOSHA-Vidya), perfect social systems (The Manifesto of the Pre-Golden Age System of AKATHA - The Vrnda), controlled longevity (Kaya-Kalp), etc. All of these aspects of AKATHA are derived and explained in the Hadjis (the true and original holy book). Also, AKATHA publishes separate volumes on each subject from time to time.

AKATHA does not push one to understand. The kani has problems because whilst living in a land of mistrust, he dwells in the fear of mortality. The kani wishes to encompass all within a short time, not knowing that he may control the length of life and learn at his own pace. AKATHA slows the cycle and brings patience to all. With patience, life teaches one better.

The Asacer language yields logical when logic becomes necessary and appropriately inures when illogic abounds. The SRAOSHA Masters use the Asacer language and are able to address all Souls simultaneously in this way. It should be emphasized that all partial aspects including Asacer are eventually dropped as one becomes the SRAOSHA, the sacred music of AKSHAR again. All partial aspects, however amazing in AKATHA, are only needed for relationships to SRAOSHA.

These aspects bridge the gap to SRAOSHA. If a group should get caught in aspects, this could cause a reverse negative transition and shows how lower cycle ages occur. This remains why AKATHA sometimes becomes reluctant to bring out the partial aspects, as of the delicate balance here. Whereby, when people thirst for information, the SRAOSHA Masters must give it to them.

As the Kali Yugas descend, the thirst and yearnings for AKSHAR become greater. As a group, people in a low cycle know inwardly of the problems, and they know with faith in Spirit all things are possible. Although admittedly discouragement reigns when proceedings change. Categorically comes a coefficient and we miss the abstract that could be vital in the equational reference. It seems contrary to determine such, but flagrant meaning mitigates much amelioration when proceeding presently.

The last three sentences of the last paragraph were written with the attitude of no meaning. Now, some when reading could see logic, but that was not the intent. This illogic game prevails discordant when unknown. AKATHA reveals all games and fills in the truth.

When people stop the analysis game and attempt to communicate, we see the Asacer language prevailing. The necessity of this form of communication, be it in the child's gibberish or the pseudo-pomp of mental giants, shows momentary survival as Soul. AKATHA does not concern Itself with the past or with the future. Many have heard of the idea of being in the "now", but few will actually understand or even experienced it for that matter.

Survival in the present becomes man's greatest concern and often his greatest weakness. Some reject the idea of the present because of its evanescence. Wherewith, for the sake of Soul, who only wishes at times to get from here to there, simply, we remember our compassion.

For those who wish to debate with the Living SRAOSHA Master and other AKATHISTS, this is not a problem. Whereas, the Master does not debate. He lets those fighters know that they have won. AKATHA teaches that all are the winners of the great battle of self. When the battle becomes won, the ready one steps on the path of AKATHA. Of course, even the AKATHIST may still have a few battles to fight, but these skirmishes always are tactical and never strategic. In other words, one must resolve the little self as the larger self of Soul. who has never waged a war anyway.

One learns that meaning remains most important in AKATHA. If the AKATHIST loses the meaning, he should constantly associate with the Self-Realized Fifth Initiates, the Mahdises. These high teachers will help put his feet firmly back upon the path.

AKATHA sometimes presents Itself indirectly, and remains pertinent. If a teaching shows impertinency in its followers and the individual cannot cope with this, it presents a sign or opportunity to leave the teaching. We must know that all teachings end and lead to AKATHA which represents the final lilar (II'-lahr, game). When one plays AKATHA, he never will have to play someone else's lilar again. He learns to play his own in the higher planes of SRAOSHA. However, whilst living in the lower worlds, he must play AKATHA in order to leave them.

The Asacer language holds as a tool in AKATHA and AKATHA is the tool for transcending the lower worlds. Once the tool becomes used-up, It will be discarded in a higher level. This type of honesty comes only from the AKATHA teachings. The question, "If I eventually do no need AKATHA, why should I need it now?" To become consciously aware again of the true self exceeds why AKATHA is necessary in one's life. One must bring into their conscious minds the reality of Soul, and then work from Soul. Until this takes place, one always will seek AKATHA. However, when AKATHA becomes culturally in ascendance and Its Universal Laws are practiced, It still is the tool for transcending the lower worlds.

The way an individual learns the Asacer language reveals the practice of the Spiritual Exercises of AKATHA. The SRAOSHA life stream within each individual is a part of them. This Sound and Light of AKSHAR is continuous. When the chela taps this life stream, he finds true freedom on all levels. He learns not to work only from books, but to go to their source. All things have their place, however, we are showing how AKATHA does not detract, but opens the essence of man as Soul. The re-creativity remains within man.

Man re-creates of AKSHAR through SRAOSHA. he finds upon becoming the Initiate in AKATHA that his inner and outer skills become omniscient. This chela becomes the perpetual teacher tapping the inner source of SRAOSHA.

This teaching skill is incredible by virtue of confidence and tapping that continuity of SRAOSHA within us. The AKATHIST does not need to work from notes and does not require feedback from some audience to continue speaking or writing. These special ones work from the high planes where all information in eternity resides. The entire volume of books within the physical universe cannot even come close to the information within the inner planes. Most writers come to the frustrating conclusion of the limitations of writing. if they do not, they become like the philosophers and prophets who believe that the truth only constitutes what is written. It should be quite obvious how ridiculous it is to think that SRAOSHA could be encompassed in works by the uninspired non-initiates. Only the Living SRAOSHA Master and the followers of AKATHA can encompass the SRAOSHA in words. They represent the real channels of AKSHAR. No others come close. Every thought, word, and deed of the AKATHIST carries the vibrations of the SRAOSHA.

The carriers of the SRAOSHA vibration naturally use the Asacer language of AKATHA in the lower worlds. Nothing has to be learned in this reference. One becomes the SRAOSHA; It is never taught. No other teaching can make this claim.

Only the Living SRAOSHA Master exists as the Vi-Guru, the highest channel for AKSHAR on any plane of existence. For others to make this claim only shows false teachers. It is easy distinguishing the true Master by watching Him in his words, actions, and deeds. None of these categories may be overlooked. If any word or action has to be compensated for constantly, you can be sure the Master proves to be false. If any aspect of life results in not being addressed or is not allowed to be addressed, this prevails as another sure sign of the fallacy of that particular teaching. However, one must, above all, learn not to judge anyone especially the Living SRAOSHA Master for He is the great tester of all life.

An individual has the freedom to do as he wishes, but AKATHA points out that man deserves satisfaction, for he is a universe. Throughout history in the lower worlds, beings have debated the aspect of the macrocosm within the microcosm and the question of "How can one man be an entire universe?" Upon reaching the Maulani Initiation of the Ninth Plane, the Initiate realizes what Rebazar Tarzs meant in what has become known as "the fierce children of the light." Each person does re-create the entire universe around them in AKSHAR. Within this explanation, one can see how without the guidance of a SRAOSHA Master, that the ego may easily play havoc here. However, the egotist never will even remotely advance as far as the ninth plane. The best he could possibly achieve would be the Mental Plane. Therefore, the Maulani in all humility realizes his universal creation and comes to grips with it.

The appropriate action becomes total responsibility in the balancing act in the lower worlds. AKSHAR allows the lower worlds to exist cyclically and the same behaviour must become present within the individual. As a co-worker (antara) with AKSHAR, the AKSHAR works through the Living SRAOSHA Master in re-creation of the lower worlds. This explanation should clear-up ostensible godlike qualities of re-creation in the highest God of AKSHAR.

AKSHAR through SRAOSHA works through the each chela in the Asacer language of the lower worlds. As implied, the SRAOSHA is the only language above the fifth plane. Sometimes the Asacer language has been mentioned as the Secret Language of the Threes and Nines. We know in counting Arabic numerals in arithmetic that every time we reach a tenth number, the counting resumes from one to nine adding each tenth number, i.e., eleven, twelve, thirteen, etc., twenty-one, twenty-two, twenty-three, etc., thirty-one, thirty-two, thirty-three, etc., and on up. These nine counts between each tenth generally representing the nines part of the secret language. The Hadjis, the Original and True Sacred Book of the Ages, goes into complete detail and much study by the chela becomes necessary for mastery here. It never is difficult to the chela, but one always must make the effort of attention where AKSHAR is concerned.

The threes part of the riddle remains more obscure, but generally the tempo comes in threes in the language, where nine divides equally into three. Number powers are where the threes reflect most prominently. At the million mark, since all the tenth numbers have been established to this point, the new number names come every thousand or power of three, i.e., one million is ten to the 9th power, one billion is ten to the 12th power, one trillion is ten to the fifteenth power, etc. This distinction of new number names in every power of three represents the part of the threes secret in the Asacer language. The Hadjis presents the complete explanation.

When man becomes attached to explanation for its sake, usually AKATHA will recede to the inner planes. The feverish pursuit of knowledge only can end in frustration, anxiety and fear. One regresses to the animal state of consciousness as they fail in patience when the SRAOSHA Master quite gently attempts to teach them. Thus, we see the end of preservation, when the SRAOSHA Master's teachings are thwarted.

Moreover, even when the SRAOSHA Masters know the algorithm of the inevitability of destruction at some point, the human cannot be satisfied here. The SRAOSHA Masters teach that preservation can remain through effort and surrendering to destruction lets the Kal succeed. However, we see the trap into which religion falls in the crusades for righteousness, the so-called slaughter for God. Without the AKATHA teachings and principles, man's feverish nightmare of defeating the demon smacks of destroying himself. This horrible destruction comes either in frustration of knowing the negative force has already won in inevitable dissolution of the lower worlds, or that man must destroy something of himself in killing his neighbour who has forsaken preservation or life.

AKATHA shows the way out of man's turmoil by stating higher planes exist above the lower ones. The lower worlds can dissolve periodically and the Initiated Soul can be relieved. Whereby, when within the lower worlds, Soul does attempt preservation or survival and succeeds many times. This success comes in the face of the Living SRAOSHA Master. This highest Asacerist, the Living SRAOSHA Master, preserves as He lives. He realizes that preservation is His if He wishes. This Living SRAOSHA Master only allows dissolution when AKSHAR through the SRAOSHA deems it so. Thus, the Living SRAOSHA Master ultimately through AKSHAR cyclically either preserves or condemns the lower worlds. This proves not as a power play, but simply a responsibility in AKSHAR.

Some would not want this power within one man, but when we see through pure eyes, we see the Living SRAOSHA Master exists not as a man, but the conscious power of the universe. One cannot lower the power of God by stating it exists as a man. Therefore, the man that has fear of the ultimate power in one man does not understand the Living SRAOSHA Master.

Furthermore, the sacerdotal or dithyrambic ability in usage of the Asacer language comes to one when has reached the important state of consciousness of the Satguru or Mahdis, the Self-Realized Fifth Initiate, “Jigjvlejr;lgvs;nrv;aneorhoAamvwi (gibberish and pronounced like tongues – it does not mean they lose their standard logic continuity ability which expands considerably in apnoti or endless soliloquy capability of guruship – it is just a new ability if not able before in acting childish with their babble – it is fun)”. This enlightenment opens one to all continuity within and without. All wisdom and knowledge are his to enjoy for ever and for ever. It is said the Satguru still has a way to go before SRAOSHA Mastery, but if the Mahdis stays loyal to AKATHA and the Living SRAOSHA Master, mastery is assured for them.

It cannot be over-emphasized that the Living SRAOSHA Master represents the AKSHAR, the highest God. If one could really fathom what this means, when facing the Living SRAOSHA Master in public, he would be very respectful of this man. In addition, this person should realize the ability being in the presence (Darshan or Kundun) either inwardly or outwardly of the Living SRAOSHA Master, his karma must be at a very good point. The old saying becomes apropos here, "***When the chela is ready, the Master appears.***"

Chapter Nine

The Hierarchy of the God Worlds

It would be appropriate to point out here that AKATHA (ae' kuh tuh - short "a" sound with accent on the first syllable and no "th" sound in Sanskrit) is not a polytheistic or many gods science. AKATHA does teach that the highest God, AKSHAR, has many governors below IT, and sometimes they are referred to as gods. However, the declaration of polytheism means that particular system has no central or highest God, thus creating a structure where the central God-ship would be scattered among many lesser gods. This negative decentralization is impossible and does not occur in AKSHAR as IT is **THE CENTRAL, ATTRIBUTELESS SUPREME DEITY**.

The hierarchy presented in this chapter represents the powerful lesser gods or rather overlords on each plane below the residence of AKSHAR on the twelfth plane. The residency of AKSHAR on the twelfth plane works much like someone who has a house but does not necessarily stay in it the entire time. In other words, AKSHAR always remains one step ahead as one goes higher and higher into the endless God worlds. This perpetual plus-factor is known as the non-millennium, the adhivardate or peripheral mirror in AKATHA.

Along the way to SRAOSHA Mastery, the governors on each plane ostensibly are a serious lot. Their responsibility, unlike the Living SRAOSHA Master guidance, has been to test Soul for advancement. Many illusions and traps are set-up for the neophyte on the planes before each initiation and the lesser gods do not care if Soul fails or not. The SRAOSHA initiations of AKATHA in the physical plane are the true outer and inner initiations of Soul and enable one to pass the tests. However, the AKATHA initiations are particular to oneself, and the difficulty of attaining inner initiations make the ruthless temple priest of Osiris in ancient Egypt appear extremely timid.

We are not attempting fear tactics here, but are pointing out that one's karma can net one some problems without the help of the Living SRAOSHA Master. Albeit the inner planes can be precarious at times not necessarily dissimilar to the physical plane situations, if one is an Initiate of the Living SRAOSHA Master, they always are protected.

In understanding the hierarchy of the lower and higher worlds, we see that in the lower worlds positive and negative energy exists; whereas, in the higher worlds only the SRAOSHA exists as the neutral force. This neutral force of SRAOSHA combines all the positive and negative forces into the one unified field force for which the physical scientists always look.

Although the positive and negative forces are controlled by lords in the lower worlds, they, in turn, are controlled by AKSHAR. Now, often these lower world lords are known as negative lords and this idea remains understandable, because negativity, besides positivity also is under their domain. In addition, since Satan and Maha Kal Brahm (Lord of the Third or Causal plane) are synonymous, we see another reason for calling them negative. However, when Kal Niranjana, Lord of the Fourth or Mental plane, holds the same as Jehovah, the religionist rebels because his god stands nothing more than as a lower world lord; specifically not much better than Satan and sometimes synonymous too. This construct can be very enlightening for one, and the non-initiate now can see why for many years they may have been uncomfortable with religions.

Under which, the negative connotation of these lesser lords is not completely founded. We have stated that the lower worlds also include the positive force and the lesser gods also control this force. Therefore, in one sense we see the positive force could be negative. Clearing-up this obvious dilemma comes about with what AKATHA states as the neutral planes above the lower ones. Positive actions will keep one in the lower worlds because actions recreate bodies not qualities. Then non-action action or dharma action does not recreated bodies, rather it leads to the discovery of the true self or body of the Atma Sarup (Soul body). This dharma action takes place when one surrenders to the Living SRAOSHA Master, thus recreating no more karma. We see here that karma actions are simply selfish acts full of guilt and destruction.

One might say that they have been unselfish in their life. This factor could be true, but the determination is decided and executed by the Zuchters (Lords of Karma that are metaphors or images created out of the science of one's activities – in other words, the negative and positive vibration manifest the imagery, not qualitative events instead quantitative). If the non-initiate does not understand the true AKATHA definition of an unselfish act, he recreates karma. The true unselfish act only remains understood by the initiates of AKATHA. Once one deciphers the difficult riddles of SRAOSHA, they step onto the path of AKATHA.

We do not condone negative actions in AKATHA by stating that good actions are ultimately negative. The understanding should be that one should practice good actions because this good karma will lead one to the Living SRAOSHA Master. However, this meeting only is the start of the journey on the path of AKATHA. From this point, the chela works-out his karma and walks the path of SRAOSHA.

To clear-up the good action conundrum, we see that if one truly performs good actions without thinking of rewards, he will find the Living SRAOSHA Master. The Living SRAOSHA Master only can speak to individuals with good karma or members of AKATHA that eventually have no karma. This meeting, called Darshan, only can happen when the chela's karma befits a readiness point. Of course, this opportunity could be lost by this individual, but eventually, perhaps just in a few more lifetimes, they will return to the Living SRAOSHA Master and submit themselves to Him.

Remember, the Living SRAOSHA Master never forsakes one who performs good deeds, but to re-emphasize, these good actions of themselves never will lead to AKSHAR. Dharma remains the sole way of leading to God. One drops the guilt of action whilst letting the naturalness of the goodly perfect Soul within to come forth in contemplation. The proof is in the power of HU and those who have this golden key have the power in overcoming any judgement upon them whilst we find impunity is a matter of attention upon AKSHAR and nothing else. No one's opinion matters at all for they have not solved the problem of the little self that has plagued them for eons.

In the higher planes, the confusion of opposites is gone. Since no positive or negative remains on the Soul plane and above, Soul travels the path in a straight forward easy manner. Whereby, once achieving the Soul of Fifth plane, one still has five more planes he must go through before reaching SRAOSHA Mastership. This achievement means that albeit the chela has become Self-Realized, the challenge of mastership still prevails. We see the challenge as a joy rather than a struggle, for Self-Realization gives one a sense of some assurance. The higher one unfolds into the God worlds, the risk of falling becomes less. Once achieving SRAOSHA Mastery one never can fall; thereby the fall from grace means a noticeable temporary situation where SRAOSHA as the true cybernetic rights one immediately.

The SRAOSHA Master never engages in gross iniquities. If these major problems occur, this master never was a true Master and the path becomes in jeopardy because the era needs purification. These matters usually are tests for anyone who has judgement still in their hearts and cannot take the next step towards mastery. It means that mastery is very difficult and not a walk in the park.

Moreover, the next five planes after Self-Realization, aforesaid, are not an easy task to negotiate for the initiate. We find that subtle impurities still remain in the Self-Realized. All caput mortem (dross) burns away with the gentle fire of SRAOSHA as Soul travels higher. The minor resistance, the Self-Realized have, becomes noticeable as one goes into the higher regions for the first time. This resistance could be like fear anticipation in the lower worlds. One must experience these words truly to understand. In other words, the dynamic of the joy remains much greater beyond the tenth plane.

It is very important to note and absorb this next fact. The lesser gods of the lower worlds are more negative within the darker cycles of the lower worlds, as in the Dwapara and Kali Yugas. However, in the higher cycles of the lower worlds, the positive yields in ascendance, and these gods appear positive as in the Satya and Tretya Yugas. This answer clarifies the question of how can AKSHAR always have negative lords in charge of the lower worlds. In other words, the negative lords are not always completely negative due to the lower world cycle polarities. Sometimes they are extremely negative and sometimes they are extremely positive, whereas this swinging pendulum stops in the higher worlds, bringing the neutrality of peace and joy in SRAOSHA. Whereby, when they are extremely positive, one never should confuse these lower world lords with the higher plane leaders above the Fifth plane. Here is where AKATHA's proper leader identifications and area mappings decipher when all are confused. This problem also shows why golden ages fail in the difficulty of recognizing Kal Niranjana as he is very good in higher physical eras.

Some of this confusion surrounds the jobs of the Masters of the Temples of Golden Wisdom (Aryaprasada). Each capital city has a seat of power of SRAOSHA. These seats of power are within the Aryaprasada. The Temples are separate from the facilitator plane god's residences. The difference represents a spiritual and sociological one. Albeit the SRAOSHA Masters of the Temples are channels of SRAOSHA and are higher than the governing Lords, they have nothing to do with facilitating the lower world governments. The facilitators of the lower worlds and the higher worlds are the Overlords of the God Worlds. Though Soul represents Its own way station ultimately, where even the most subtle of manifestations exist, a Temple of Golden Wisdom exists there acting as a way station for Soul when travelling in Sahaji to the higher planes.

The following is a list of the Overlords of the God Worlds:

1&2. The Physical and Astral plane Lord is *Jot Niranja*n who resides in a splendid castle in Sahasra-dal-Kanwal, the Astral plane capital city.

Since the Physical plane Lord exists on the Astral plane, we see why so many physical seekers of God become frustrated trying to find God on earth. In addition, the seemingly deserted physical throne reveals the reason for man's struggle to rule. However, the only true ruler in the physical plane is the Living SRAOSHA Master yet paradoxically never takes this role; as a young chela once said, "The king maker". This coincides with the lower world Temple Guardian SRAOSHA Masters who allow a facilitator lord to rule the political side of the plane whilst the former rule the spiritual side. This situation further clarifies how the rest of the lower worlds function regarding spiritual and social leadership. Sahasra-dal-Kanwal is surrounded by a high wall, so high as to reach the sky and beyond. Behind the wall exists a huge mountain, its heights dwarfing the highest peaks on the physical plane. Out of this huge mountain's summit pours millions of lights, flowing into all the worlds below, onward and onward until they fade into a magnificent sun.

Sometimes Sahasra-dal-Kanwal is called the Mountain of Light. Actually, thousands of lights are clustered around one massive central light, each light in the form of a tremendous lotus flower. This city acclaims the powerhouse of the physical universe in which we call Pinda Lok. The Pinda and Anda Loks (Astral plane) are sometimes combined and called the Pinda World of which aforesaid *Jot Niranjana* rules (brother of *Kal Niranjana*). From this incredible dynamo flows all the power that recreates and sustains the entire creations below it, unending worlds upon worlds.

3. The next plane ruler is *Maha Kal Brahm* of the Causal or Third plane. Sometimes this ruler has been known as the name “Brahm” or “Brahma”. In ignorance, many worship this governor of AKSHAR as the Supreme Deity.

The *Maha Kal Brahm* resides in the magnificent city of Honu, the capital of the plane. Honu of late was known as Kailash, and all changes in the lower worlds always reflect from above. The first sight of this city is breathtaking to the imagination as it hails as the place that John spoke of in his revelations. He called it the Holy City of Jerusalem (the name reflected below in the physical city), in which lay foursquare with the length as large as the breadth.

Honu lies at the foot of three enormous mountains; Sumer, Mer, and Kailash and higher than Sahasra-dal-Kanwal of the Astral plane. The peaks of these mountains are hidden by the vast ray of light pouring from them. This top of the three worlds is the highest heaven known to most religions, including Buddhism, Islam and Christianity. *Maha Kal Brahm, or Brahma* to the Indian religions of the East, supposedly represents the Supreme Being.

Within the era of the Kali Yuga, the Vedas (Rig Veda) explain the feminine energy yields in ascendance. This Mother Energy (Mother Earth as the Greeks call “Gaia” with Homer’s Father Heaven mythologically complimentary as “Uranus”) separates from the OM power and is called Shakti, Kali or Mary (Catholicism). This reigning Kali negative creative energy in Indian philosophy states that it combined or married the male energy called Brahm and had three offspring, Brahma, Vishnu, and Shiva. Brahma creates, Vishnu preserves, and Shiva destroys.

AKATHA more simply and precisely defines these godly responsibilities of Maha Kal Brahm as the Manvantara, the preservation of a cosmic day, and the Pralaya, the destruction and recreation of a cosmic night. In the recreation cycle of a Pralaya, it must be understood that the Atma Sarup has not been awakened in animals. The Manvantara begins when Soul becomes awakened in man and starts the cycle of preservation in a Golden Age, the Satya Yuga.

4. The next plane ruler comes forth as the Kal Niranjana, also known as Omkar or incorrectly called the Maha Kal Brahm. He rules the Mental or Fourth plane of Par Brahm or Brahm Lok in the city of Kailash, once only known as Maha Sunna when the Honu was known as Kailash. Within this region, five egg-shaped worlds exist, each ruled by a Brahm subordinate to Kal Niranjana.

The name Omkar is sometimes used for brevity and when comparing or in discussion of the next plane ruler who is Sohang or also known as Saguna Brahm and Maha Kal. In other words, Maha Kal cannot be used as a shortened form of Maha Kal Brahm, especially when talking to beings upon these inner planes.

The Sahaji adept understand these dilemmas when travelling within the inner planes as a natural way of knowing. For example, to distinguish different people on the physical plane, one needs to know their accurate name. However, if the name is the same as another, distinguishing physical features would be necessary. Differentiating a being with the same name on the inner plane would also apply with another manifest characteristic being necessary. Since characteristics are much harder to describe and very subjective, we are trying to simplify in name recognition.

The city of Kailash is the home of Mohammed and his god, Allah, as well as the Egyptian sun god Horos (head of a Jackal, body of a man), Dionysus, Krishna, Buddha, Jesus, and other religious leaders. But when Honu was called Kailash, it was like an annexation in the lower worlds of the Fourth plane upon the third although they were entirely separate planes. In other words, as of the confusion and incorrect annexation inference, the name distinctions were important to determine. The Fourth plane has been established as the religious heavens with any religion only gaining that area of the lower worlds, near the capital city of Kailash. These leaders believe their established heavenly cities represent the city of God to them in their hearts. Whereby, they know the truth, but the non-ready are known for their immorigerousness. The Kal Niranjana supervises the great power here called OM. The function of the OM as a part of the great Light and Sound of SRAOSHA is to create, preserve, and destroy the planes below this level. This area abounds as the recreation of the material and mind worlds. All of the great scriptures have come forth from this area, including the Vedas, the first offshoot document in the present Kali Yuga of the Hadjis, the true holy book of AKATHA. The Hadjis comes from the twelfth plane, the plane of AKSHAR. It is not a bible (the term never is used in AKATHA – used here for explanation), but the word “hadjis” is the original derivation of the word “book”. AKATHA is not and never is religion.

Moreover, the light of the Mental plane exceeds anything below it, as always when one travels higher. Before entering into this region of Daswan Dwar, Soul is stripped of more impurities. Violins can be heard in this region as one approaches the hills and valleys of the Tribeni, a place where three broad streams meet flowing into Kailash, where all the sacerdotal (sacred) knowledge remains kept about the worlds below. This region embraces many vast miles in circumference and is pitch dark in the centre.

Kal Niranjana lives in a castle atop a small hill overlooking this world. He instantly sees and knows all things through Saguna Sati, the direct projection. Every character of every alphabet of all languages derives from the Asacer symbols in which are derived for the jhankar (sound current) in this plane. On this plane, one learns to see and know through Saguna Sati. Communications becomes telepathy without the use of words anymore. Sometimes this telepathy ability permeates to the lower regions, especially during high cycles as in a Golden Age.

4+. The next or Etheric plane’s ruler aforesated is Sohang, but sometimes called Saguna Brahm or Maha Kal. Again he is not to be confused with Maha Kal Brahm of the Causal plane, one level below. The reason for the “4+” designation means this plane is part of the fourth plane, although this plane remains unconscious to the uninitiated. Therefore, making a distinction for the Etheric plane is significant in AKATHA for differentiating what usually reveals a considerable problem area. It is generally considered that the Etheric plane is atop of the Mental plane looking like icing on a cake.

The Etheric plane also is known as Saguna Lok or Bhanwar Gupha. Remember that some of these planes and rulers are described in the writings of Persian mystics, the Sufis, and some Hindu works, particularly those of the Radha Swami and Vedanta Society groups. Wherewith, a complete picture only is described in the AKATHA works.

Arhirit stands as the capital of the Etheric plane and its ruler Sohang lives in the glorious light of this city. Much like within the low cycles of the physical plane in which exist simultaneously throughout the lower worlds, the beings of the Etheric plane look for God everywhere but through Sohang. However, a few know that Sohang is the only door to pass through in gaining permission for continuing onward towards the ABSOLUTE God of AKSHAR, the Ocean of Love and Mercy. When Soul unfolds to the privilege of entering Sohang's enormous crystal palace, upon seeing Sohang, Soul realizes the meaning of the word Sohang that is, "I am that!" This phrase defines the word "Sohang". At this moment, the polarity of the lower worlds begins to dissolve completely.

5. Sat Nam is the ruler of Sat Lok, also known as Atma Lok, the first pure manifest region of AKSHAR. The approach into the fifth plane is guarded by a zone of dense, deep darkness that none but a pure Soul may cross. Only the one who has the SRAOSHA may venture this far and take others with them.

Countless pure citizens in this world inhabit this Self-Realization plane of Sat Lok. Within the start of the high world journey, Soul begins to experience great joy never achievable in the human consciousness. The individual Soul lost its peace and calm when first separated from the Atma Lok, the kingdom of Sat Nam.

This high world never is subject to dissolution; it marks the beginning of the permanent and true home of Soul that remains eternal and everlasting. Therefore, upon becoming aware of the Soul plane and Sat Nam, the chela never will have a goal lower than this region. Whereby, those who stay uninitiated usually will be unaware of the Atma Lok and fix their goal in the lower planes.

The light of Sat Nam, in which takes away all darkness and delusion from one, endures so magnificently that words fall short in description. We find that all further regions have this indescribable factor, and even a finer vibration as well.

This world system of Sat Lok, is prosperous, delightful, comfortable, fertile and enormously crowded with godly Souls. The lands emit many fragrances from their rich variety of flowers, fruits, trees, and especially jewelled trees where flocks varied species of birds frequent. These exotic birds sing songs with the power of SRAOSHA given to them channelled from Sat Nam. The realised Soul drinks in the enormity of this world upon entry.

The throne of Sat Nam is enclosed with pure gold walls while guarded by a gigantic wall with four jewelled crested gates. Upon the huge bedazzling lotus throne sits the Lord of this World with folded arms in perpetual contemplation. The anthropomorphic representation of Sat Nam is somewhat like a muscular, bronzed American Indian in loin cloth with a completely shaven head. On the upper arms of this being who looks to be in His thirties are thick golden bracelets. These bracelets are a distinctive characteristic of Sat Nam. The great light issues so tremendously from this governor of AKSHAR that one hair on His head shines as lustrous as a million suns and moons combined.

The SRAOSHA coming down from still higher planes enters into a perfected manifestation of AKSHAR for the first time in Sat Nam. It is true that above the lower planes that no manifestation really exists. Whereby, the imagery descriptions here must exist because man is subject to parikrspranta in the limitations of illustration description and writing. Since as SRAOSHA Masters, we understand that dilemma, we provide the best description possible of nothingness realms of the God Worlds. God is a state of consciousness in the NO-THING of eternity.

6. All rulers above Sat Nam have the last name title of “Purusha (means ‘Overlord’)”. Thus the Alakh Lok or Sixth plane ruler is Alakh Purusha as sometimes Sat Nam is called “Sat Purusha”. This key easily will help chelas to remember the name of the ruler on each plane above Sat Lok just by knowing the name of the plane.

The ruler of Alakh Lok is a mighty being with powers much greater than Sat Nam - this power increase holds true for every ascending leader. The Purushas above Sat Nam hardly ever manifest in the body from as other lower rulers manifest, but appear more like a round bright light if they manifest at all.

The Alakh Purusha, at times, seems harsh and without consideration although the peaceful chanting in this world does not in the nature of its ruler. The sound of SRAOSHA here is the wind, sometimes roaring and sometimes very gently sighing like a breeze in the treetops.

One travels a grand highway before reaching Alakh Purusha’s Temple in the vast region of Alakh Lok. All experiences below this region are dwarfed in magnitude as increased parameters exist also regarding size for each proceeding plane.

Rebazar Tarzs said, “One hair of Alakh Purusha’s head will exceed the brightness of a billion suns and moons. That is why It hardly manifests Itself for the very brightness of It would burn the naked Soul into cinders of Its own atoms”.

Alakh Purusha’s realm is mostly of green beauty seemingly open, silent and empty. The broad rives and hills are blue and gold in gleaming light. It is like walking into a rising sun in which moves in a great immense circle. All is a matter of perception and understanding through spirit here.

7. The Alaya Purusha is the ruler of Alaya Lok, the second pure spiritual plane above the Atma region. It is the true shining world of vast endless worlds far beyond any conception of man’s intelligence. The ruler of this plane stands as a mighty being whose very presence fills every Soul with awe as It passes through this world.

The experience of meeting Alaya Purusha cannot be described, except perhaps as a thrill, shock, inspiration, affection, pathos, sensation, throbbing, enthusiasm, zeal...a myriad of sights and feelings.

Alaya Purusha speaks in a harmonically, must language that flows into Soul – impressing one with the divine SRAOSHA of Its world.

Alaya Purusha also transfers the holy chemistry of SRAOSHA that becomes electric impulses and permeates through every fibre of the self. These currents start as a deep, soft humming and grow into a tremendous shower of light and sound.

8. The Hukikat or Huki Purusha is the ruler of the third region above Sat Lok. The Soul must travel through each of these higher worlds on Its way to the AKSHAR, the CENTRE OF THE UNIVERSES. The ruler on Hukikat Lok controls this plane of God-Realization where Soul learns the God-knowledge. Huki Purusha controls the sound on this plane in which one harkens to the music of a thousand violins.

These rulers send the initiated Souls to the AKATHA Temples of Golden Wisdom on each plane for more purification. Upon entering each of the higher planes for the first time, Soul becomes stripped of further impurities. These are the five passions (attetrs) of lust, anger, greed, attachment, and vanity. We must remember that passions are extremes, not occasional participation. For those with extreme guilt complexes, it shall be known that upon reaching the Hukikat Lok and standing before Huki Purusha all caput mortem is burned away.

9. The Agam Purusha rules Agam Lok, the fourth plane above Sat Lok (Agam means inaccessible in Asacer). Few Souls in a Kali Yuga will go past the Hukikat Lok into this world.

Agam Lok is a world of immense space, so much greater than any which the mind could conceive. Agam Purusha controls the sound that exists here. This delicate music plays as something that cannot be described. It is like the music of woodwinds – faint, sweet, and beautiful, a melody that gives Soul great ecstasy.

The Agam Purusha has sometimes been called the “Hideous God of Life” This being teaches and gives Soul the experience that divine power and divine love are one and the same. These are the further attributes of the Sound and Light of SRAOSHA – the light as divine love and the sound as the divine power. Many chelas become confused with the aspects of love and power, but to the ready one nothing is a riddle. Only the kanis (non-ready) have problems with self-surrender to AKSHAR. In Paul Twitchell’s book “The Tigers Fang”, he explains the fact that Agam Purusha told him that “Love was a paltry force that could not get past Agam Lok and needed my power to do so”. Thus the term “subhakti” is defined as power and love combined that is needed entering higher into the God Worlds of SRAOSHA. The ninth plane affords the Higher Initiate (Initiates of Fifth plane and higher) entry into AKSHAR of the Twelfth plane realization. Misunderstandings do not exist in the face of Agam Purusha. Only the true Sahaji adept can venture as far as Agam Lok. No one comes to this plane by mistake. The understanding given by Agam Purusha in this plane reveals itself as the Lotus of the Fiery Light. This lotus flower or self reveals a set of ten principles one must experience before entering into the next world. They are the following as dictated to Sri Kahtifji (Tirkahitji ra-Zah) by Agam Purusha (the original ten commandments – later misinterpreted by religious leaders).

“First, the only real power is the SRAOSHA, the voice of the AKSHAR and the inner power of all things, and divides itself in the lower planes into negative and positive manifestations;

“Second, the only real control of the SRAOSHA power remains through the absolute knowledge and experience of It, and the ability of one having charge of this SRAOSHA power of AKSHAR at all times;

“Third, the only kind of surrender to the SRAOSHA power in which Soul becomes so much a part of It, is in experiencing It making an identity distinction. In other words, no unconsciousness or merging without identity takes place. The Self becomes pure;

“Fourth, the only real existence of the SRAOSHA power is that understanding of the one and only God, AKSHAR. IT is the self in every self; and I am a part of that God myself, the Lord Agam Purusha.

“Fifth, the only real love is to have love for that power in which is within the self, and then one can encompass the Light and Sound of SRAOSHA;

“Sixth, the Sound Current of the SRAOSHA is that part within one in which is the power that the AKATHA Initiate always effortlessly seeks once they become the Tenth plane Initiate, the SRAOSHA Master on the Anami Lok in the next plane. Look for It and nothing else;

“Seventh, the warm love of the SRAOSHA develops the Fiery Lotus, the colour of deep golden red within the centre of Soul and opens for more power of the Light and Sound.

“Eighth, if hatred is in the lower worlds for any of God’s creatures, turn your attention within upon the Lotus of the Fiery Light and see hatred there. Hatred will then change into detachment for the good in man;

“Ninth, all passion except for the SRAOSHA will perish in the lotus of the Fiery Light, and if one desires more than that, keep the spiritual eye always open to this light:

“Tenth, I am the Lotus of the Fiery Light, Agam Purusha, that golden light surrounding me that never manifests because AKSHAR does not want high subordinates in lower forms. So, I, of myself, stay formless and silent (“When it speaks, it is silent and when it is silent, it speaks”, said Fubbi Quantz when teaching about the resolution of physically speaking that few Satgurus achieve – this manifests in teachers writing instead of talking and groups not speaking doing silent retreats and such as unnecessary austere disciplines. The proverb simply is explained that when one speaks as of the biological natural state, they are silent as of being in harmony. When they do not talk, they also are in harmony with the sound current still there sounding. The key word is “harmony or resonance” in which makes all things silent like Agam Purusha when he speaks).

Agam Purusha further states, “You can come to me whenever you wish. Look for me in the eyes of the SRAOSHA Masters, the Sahaji travellers, and let your eyes see me in the mirror of these blessed ones’ eyes. I remain there always, the silent, every pulsating and eternal power of SRAOSHA, the VOICE OF AKSHAR. So, I am God, and yet amazingly so, I am also, you. However, this is not the false ego coming in from hiding, but that eternal spark of AKSHAR in which humbly remains in perpetual service throughout eternity”.

10. The Anami Purusha manifests as the ruler of the world of the Supreme Being, the AKSHAR. Paradoxically, the AKSHAR world is two planes higher on the Twelfth plane, but when going this high no mind exists and anything could be said for no one cares about precise logic. If one does, they never could get this far anyway. The further great Godly paradox reveals ruling Anami Lok when AKSHAR is there answers the LATTER allowing Anami to rule the Tenth Plane; a supreme delegation, if you will. Another explanation for man would be that AKSHAR allows a part of ITSELF as Anami Purusha ruling the plane as the FORMER permeates all other planes as the SRAOSHA power.

The AKSHAR, the LORD OF LORDS, the HIGHEST OF ALL BEINGS, makes ITS home here in the ***Ocean of Love and Mercy***. IT does not live in a palace nor dwell on a throne, as many believe. And again, IT also lives on the Twelfth plane as recorded in many AKATHA books and discourses. ITS home, in actuality, is the ALMIGHTY CENTRE OF THE UNIVERSES, THE VERY HEART AND CORE OF ALL LIFE AND EXISTENCE. IT dwells in the centre of this mammoth ocean where all is like a whirlpool sending out ITS Word to the worlds upon worlds.

The Word, the Voice of AKSHAR, goes forth like a wave from the centre of a pond and sings ITS was through all the planes in many different songs and melodies. Each is the living Word, creating and giving life to everything in each world. By ITS very life - this SRAOSHA, the essence of the AKSHAR, the Spirit of all things – life exists!

This chapter will help one identify the rulers of the various planes. Many more God planes and rulers exist and these are further described in the many AKATHA books. The main book is the Hadjis that some would misinterpret as a bible, but AKATHA never is religion. Therefore, the Hadjis is a holy book, but not a bible (means “book”) as the religious connotation defines.

Chapter Ten

AKATHA Initiations

It cannot be overemphasized that the initiation levels are not for an ego trip. This AKATHA Order of the Vairagi system of initiations was established for organization in time and space. The reason people have difficulty with the system marks the lower cycle of the lower planes. The true chelas never have any problems with initiation levels for they retain the element of differentiation that few others have.

The Living SRAOSHA Master gives back to the chelas their unfoldment in the initiation levels. There is nothing wrong with proper self-esteem – remember, passions are extremes. When one has earned the privilege becoming the Arahata, the Initiate of the Second Circle or any level, achievement actually happens. This attainment is not as a flashy, ultimately empty trophy or an award, but a true enlightening realization, feeling and knowing that becomes a part of one that cannot be taken away. The AKATHIST is not a momentary celebrity for entertainment, but rather the truest of permanent spiritual celebrities.

When we look at the Living SRAOSHA Master, we are not watching the performer, the buffoon, the pantaloone, etc., but instead the truest God-intoxicated Soul. The Living SRAOSHA Master is the most direct channel for God, who is not interested in man's rewards. Nothing is wrong with the theatre, but this entertainment absolutely has nothing to do with unfolding to God. A theatre performer cannot guide one to AKSHAR. However, at times man becomes out-of-balance with exposure and popularity. He forgets that the true Initiate guides one to permanent experiences, not empty escapisms.

The initiation levels represent Soul's true attainment of mastery over various levels of consciousness. Upon receiving an initiation, the chela's sound current enhances to higher levels and the AKATHA group consciousness also is raised. Often the Initiate receives a new secret word or mantra that he retains during the sojourn through the next level. Sometimes mantras are not changed for this is entirely an individual decision. In other words, if the chela has had good results and is comfortable with a mantra, he probably should wait to make a change. The inner nudge is sometimes a good indicator of mantra change. That is if one starts thinking about a change perhaps it is a good time. Yet it is an individual ahypobulia (good decision making) always. The secret words change at a natural and comfortable pace within. The neophyte soon learns this patience and realizes no hurry exists in unfoldment. Whereby, even within the teachings of AKATHA, the chela may go as fast as (s)he wishes. The idea is to stay balanced. If one can unfold quickly and remain in balance, this would be acceptable to SRAOSHA. The Living SRAOSHA Master will not initiate one who will have problems with balance. Doubt is the major problem here for the chela. An inkling of doubt can stifle one. The eradication of doubt shows the SRAOSHA Master.

Furthermore, the initiation for the seeker of God on the path of AKATHA is the gateway into the mysteries of the AKSHAR. It is through the rites of initiation that the uninitiated gains deliverance from the lower self, and enters into the worlds of freedom and immortality.

The initiation into AKATHA is the true way and the radiant form of the Mahaji, the Vi-Guru, the Light-Giver, lights-up every Soul who enters into it with the sacred word for each. This word is personal and secret to everyone who is looking for the enlightenment in God.

Many initiations are in AKATHA, thereby, giving each Soul an opportunity to advance to a higher degree of spiritual unfoldment. No end exists to initiations on the whole for those travelling the path of AKATHA. It is found that the very advanced, those who have reached Mahajiship, the Fourteenth Initiation and higher, go further for greater spiritual advancement in initiations above those mentioned in this book. These fourteen initiation levels stated here are initial ones on the path of AKATHA. Many more initiations are described in the Hadjis book series.

The first fourteen initiations given in the world of matter are (first [the first four are called “Adhara or Nether Initiates”, the “Aksaya or Higher Initiates” are the Fifth and above]), the Acolyte, the Initiate of the First Circle; (second), the Arahata, the Initiate of the Second Circle; (third), the Ahrah, the Initiate of the Third Circle; (fourth) the Chiad, the Initiate of the Fourth Circle; (fifth and very important as the first goal of Self-Realization in AKATHA) the Mahdis, the Initiate of the Fifth Circle; (sixth) the Shraddha, the Initiate of the Sixth Circle; (seventh) the Bhakti, the Initiate of the Seventh Circle; (eighth and the second goal of God-Realization in AKATHA) the Gyanee, the Initiate of the Eighth Circle; (ninth) the Maulani, the Initiate of the Ninth Circle; (tenth and final goal of SRAOSHA Mastery in AKATHA) the Adepiseka, the Initiate of the Tenth Circle; (eleventh) the Kevalshar, the Initiate of the Eleventh Circle; (twelfth and abode of AKSHAR) the Maharaji (not of India), the Initiate of the Twelfth Circle; (thirteenth) the Maharai, the Initiate of the Thirteenth Circle; (fourteenth) the Mahaji (not necessarily the Living SRAOSHA Master unless He is a fourteenth Initiate or higher), the Initiate of the Fourteenth Circle.

The Initiate is given a secret, private sacred word in each initiation and this word is all their own. This spiritual word or mantra supersedes all other words in which are used in the Spiritual Exercises of AKATHA. It must never be divulged to another individual, even within one’s own family unless the initiation is given with both husband and wife or the family altogether.

If the family takes the initiation together and its members consist of children who are unable to comprehend, these young ones will need an explanation when at the age of reason. This comprehension factor also means that unborn children must go through their own initiation if they family had preceded them in initiation. The age in which the child is told about his initiation depends upon individual mental development. This judgement is made by the child’s parents, parent, or guardian and no one else about the former’s comprehension of what went on previously to his awareness in the matter. The family may have the same initiation level or do this separately. The SRAOSHA will take care of any confusion here and when in doubt, contemplate upon the matter. It is the same in Satsang class if confusion sets in, it always is a good idea to stop and chant HU. In addition, the AKATHA Universal office (AUo) gladly will answer any questions one may have. A lot of answers are common sense that entirely is acceptable. Philosophers like to argue about “common sense” and everything else for that matter. However, exhaustive rigour never is necessary unless a major problem is being overlooked whilst the Living SRAOSHA Master may be testing here.

Sometimes the child comes to the stage in his youth or during his early adult years in which he feels that AKATHA may not be for him. Despite the great chagrin of the parents, not much can be done about the child’s decision as it is entirely up to him if he wishes to step away from his native teachings. However, since he has been initiated into SRAOSHA, the knowledge and fact that he cannot leave AKATHA exists, albeit ostensibly he does so. He who enters into AKATHA must be aware of his responsibilities towards himself and others, and above all, to the SRAOSHA. If he has not pure motivation for becoming a part of the SRAOSHA, possibly everything will reverse itself and cause him problems.

The Acolyte, that is a member of the First Circle Initiation of SRAOSHA, receives his initiation during the dream state. Since he has taken-up SRAOSHA through the discourses, even though they might be the most elementary ones (usually the Satsang discourses), he is eligible for initiation upon entering the works of AKATHA. His initiation comes in the form of the dream state that is often vivid to him and can be recalled after waking from the dream. Others may not be so fortunate and find themselves unable to remember anything, although they are aware something happened.

The beginner sometimes looks upon this initiation merely as a gesture towards the spiritual life, and takes it in a light vein; that all he is doing is entering into the SRAOSHA out of curiosity or because some benefit may come from belonging to AKATHA. Other beginners are very excited about their first initiation and have been anxious from the start! These latter chelas are, in actuality, much better than the first one because they bring great joy and happiness to the path and will temper it eventually if extreme. If one does not remember anything about the first initiation received in the dream state, they may have missed a great deal. A deep responsibility goes with spiritual development during the time spent in the First Circle of SRAOSHA initiation. Whereby, for those who do not remember the dream state initiation, no cause for alarm should exist. The Initiate could have recollection at a future date in Sahaji.

The chela may not realize that they have entered into the very heart of life when receiving the first initiation. This entrance into the God-worlds means that one cannot leave AKATHA albeit believing that they can. The Initiate may think they can quit AKATHA and perhaps not even participate for a few lifetimes, but eventually the Initiate comes back never really leaving. Nobody can leave SRAOSHA if one has become an Initiate, for this is entirely impossible. It would be like saying one could drop out of life, when life remains intractably the same as SRAOSHA. Nobody can leave SRAOSHA, because SRAOSHA is Life, and Life is SRAOSHA. However, few ever realize leaving is impossible for they cannot seem to find what they are seeking, and this something or what we think of as the unknown is missing. They cannot grasp or understand just what it is that happened to them, and usually feel that it is nothing, because they can neither describe it nor find any description of what took place. This becloudedness causes unhappiness, and they are liable to dismiss the whole affair as nothing and feel nothing. A great mistake happens here for eventually one will recall what happened, and sometimes it is too late for their pride will not let them step back onto the path for awhile. Everyone should know that all human beings are on the path of AKATHA, but unaware of it. So, that means everyone cannot leave the path aforesaid It, the path of AKATHA and the SRAOSHA are life itself. The Initiates are the more fortunate being the one's who realize they are on the path. Rereading the AKATHA works always is recommended for perfect logic exists, but sometimes the first time through may be difficult for some. However, nothing is a riddle to the ready one for as the old saying goes they have "The eyes to see and the ears to hear the message".

The whole AKATHA movement is that of a secret society, insofar as the world knows that It exists, but they do not comprehend what it is and often even do not try to find-out. People pass each other by in the street not recognizing each other and the chela may be tired of initiating conversation always. The word “initiate” means just that “to initiate” and means conversation as well. But times do exist when one is weary and a short rest is good and then back into the “game”. The veil of mystery that surrounds AKATHA still exists and most people do not know today what SRAOHA is and what It consists of Itself. The mind is incapable of grasping reality; therefore, it is necessary to undertake a course of discipline that enables one to take the path of AKATHA that will allow the lower emotional and intellectual centres to meet with the higher ones. This connection is what the first initiation is all about, but few people, if any, know about this. AKATHA is what opposites have in common as perfect logic can be illogical. “I have come to be, and cease to be,” so said Sri Paulji.

Man is a machine ruled entirely by his subconscious machinery; in other words, he becomes a creature of habit. The first initiation teaches him how to withdraw from everything in this world, and from himself. This recognition acclaims as the state of self-remembering and identification. It inures to realize that he is perceiving or otherwise sensing the object of his sensations as the higher self, and at the same time, becoming aware of himself as the observer of what is going on within himself. Thus, he has a twofold duty; to be in the centre of his activity that always is Sahaji, and at the same time to be the observer of this inner and outer activity.

Man in his ordinary mind is a machine, and the first initiation awakens him to his potential. His first self-realized state comes when he begins perceiving the world objectively, and as it really is, not as the veil of subjective illusions under the rule of Kal Niranjana.

It is through what one acquires in the Initiation of the Second Circle that he starts on the path of Self-Realization, in which he will receive on the Fifth plane (Soul plane). The knowledge that he will get through the senses will be of no use to him. Man has been capable of writing learned books and undertaking all sorts of pseudo scholarly activities, and still sinks into a deep sleep with no possibility of awakening and no understanding. Among such learned ignoramuses are men of academia and authority in this world.

The initiation of the Second Circle is where the limited consciousness in man comes into the complete decision state of taking the middle path of AKATHA; the prior criteria of this decision marked the road to take besides the middle one. These other roads were either the left-handed path of black magic, or the right-handed path of white magic. The Second Initiation signifies the ahypobulia (proper decision) in taking the centre path that is the road of the purified Soul in SRAOSHA on the path of AKATHA.

When the chela finally decides taking the middle path completely, he is safe from all evil. If he had taken either of the other roads before the Second Initiation, he would have been confused coming to naught in all his endeavours for achieving life in SRAOSHA. He becomes subject to karma and accidents on the other roads. He becomes the mechanical man subject to the statistical law of accidents that applies to all circumstances in life.

Moreover, in the centre road or middle path of SRAOSHA, the chela unfolds to the principle of conscious evolution that is entirely opposite of mechanical evolution. All conscious evolution is carried-out through opposing mechanical evolution by substituting conscious action and deeds. It is only by destroying mechanicalness that the Initiate can achieve perfection in consciousness.

This transformation eventually causes Self-Realisation on the Fifth plane, and those who enter into the Second Initiation of AKATHA must learn that here discipline starts towards the Fifth Initiation. Any of the five vices of the mind (lack of moderation in anger, lust, greed, attachment, and vanity) that the student has within him start to dissipate. Unless he does this dissipation, no other initiations are available to him. Those who practice contemplation have not concern for the dissipation naturally takes place. Hence, dissipation of negativity equates with the daily thirty minute exercise quite naturally aforesated. Additionally, it is at the Second Initiation that the chela receives his first personal mantra that will go with him through the period before the Third Initiation. He is the Arahata, the Second Initiate and in the teaching circle now, who gives the knowledge of SRAOSHA to the Acolyte or beginner and those outside the works. Usually, the Arahata starts giving AKATHA introductory talks and teaches Satsang classes. The leader of the Satsang is called the “Arahata of the class”, thus giving a titular level to the Arahata, as well, no matter the initiation level.

The Ahrah or Araht is the Initiate of the Third Circle. This is the Causal World in which the Initiate must learn to look at his past lives to live in the present one. He receives another personal mantra, a secret word that is not for sharing with anyone. This initiation word will be kept and used for his spiritual exercises during the period serving as an Initiate of the Third Circle. The “circle” idea is the fact that the universe is curved. It is the idea of a circle of friends where none is above or below regarding the head of a table like the Arthurian legend depicts.

Those who have taken the third initiation come under the cycle of threes that affects every phenomenon, action, event, and every physical and psychological change; every aspect of life is the result of an instant action of the three forces that come under the Kal Niranjana. These are the negative, positive and neutralising forces. They appear in the first field of initiation; that is the Initiation of the First Circle, whereby one must make the choice which way to go to find himself. Within the First Initiation, a recognition happens of three roads or paths that branch off simultaneously, and gives the Initiate a choice of which way to go.

Perpetual change is the very essence of manifestation, and in that transmutation lays the medium for the action of the neutralizing force. By this very change, it now becomes the medium through which the active force of SRAOSHA acts and enters that Soul who has selected the middle path for perfection.

The aspect of the threes factor is that it is directly connected with the evolution of consciousness. This means that the conscious evolution in any sphere is guided only by the inner knowledge about how to fill those areas created by aberrations and actions of men, especially with fear. His behaviour always has been triggered by fear. This knowledge alone about him has been used throughout history to degrade him. But the mechanical man never can recognize the insidious mental degradation of superstitions, social, pseudo-scientific and pseudo-religious actions that have crippled his mind and left Soul untouched. Thus, the Third Initiation begins the true unfoldment of the consciousness into true spirituality.

The initiation of the Fourth Circle is that of the intellectual realm. It is the evolution or development of the mind resulting in the power of sensing Matter, Energy, Space, and Time (MEST world including the entire lower worlds). This experience is a remarkable development in man when commencing to have an insight in all the phenomena of nature. However, the admixture learning the lower world phenomena is an illusion by way of getting into the next or Fifth plane, he was not in the higher planes on the Fourth or Mental plane. Most get lost in this world as the mind can be intoxicating with all knowledge on the Fourth plane.

The Initiate of the Fourth Circle is called the Chiad. It is here that the Initiate realises that the five passions of the mind are the enemy that must be overcome. These foregoing passions are anger, lust, greed, attachment, and vanity.

The function of the fourth realm is thought, and the evolution of intelligence is the chela's greatest gain there. Whereby, it is critical always remembering that the Fourth plane is not the final answer of the spiritual life as so many believe. Aforesaid, usually this is the end of the journey for most. The traps are overwhelming with the help of the Living SRAOSHA Master. Mostly, religion will bedazzle one with reason and emotion saying the God of the universe is the mind or uses mind and logic. If man depends upon thought alone he will be extremely unhappy at some point. Mind, and intelligence are the ruling factors upon the Fourth plane. The manifestation of these two factors is thought in which, so often, becomes obfuscated when analysing the works of SRAOSHA, or what could be called metaphorically "The chewing on the mental processes on some parts of the SRAOSHA works of AKATHA".

The evolution of intelligence that is the Fourth Circle, or Mental plane, is the gradual rising out of the world of psychic reality. This illusionary world is typified in the east Indian philosophy by the word Maya that means illusion. In the Buddhist philosophy, it is known as the Mara, and in Christianity and early works as Satan or the Devil. It is known in the works of SRAOSHA in AKATHA as the Kal Niranjana, king of the lower worlds.

The gradual emergence of the higher states of consciousness begins in the mental worlds. Man's perceptions on any concept in which is beyond him develops into that trust and faith that all will be well provided. He will leave the SRAOSHA alone and let It work in him to grow into the mighty stream that It assuredly will in time. This occurrence is the development of the progressive knowledge of the AKSHAR; It will create the illusions of problems because man will not want to use his knowledge gained from books and discourses for entering the full trust of his inner senses. He wants to let himself argue and chew mentally over the aspects of the illusions creating damage to his faith, his health, and his thinking process. Thus, he becomes like a cork on the waves of the great ocean, tossed about in the storms, with little control over his destiny.

The Fourth plane is the highest of the psychic worlds, and man still suffers under the illusions of space and time. He still sees all time as motion and thinks about travelling inwardly through time and space. Those who believe in Sahaji as only motion in time and space are suffering the illusions of the Kal. They are thinking in the aspect of relationships between the moving of Soul through space and time. This movement through space and time is the belief of those who are outside the works of SRAOSHA in AKATHA, and have little knowledge of It.

Neither reason nor logic offer any way of finding truth. Both deal merely with the world of appearances. Only the SRAOSHA can give the Initiate an opportunity to rise above the mental plane and enter the heavenly worlds. However, it can be found that the growth of consciousness frequently is accomplished by certain mental distresses, and also by physical illnesses. The latter suggests that with mental changes, deep-seated and lingering remains of old illnesses will come to the surface and evaporate. The body slowly adapts itself to the new mental state. Of course, the AKATHA Initiates can work out these problems in the dream state and do not necessarily have to have these traumas in the outer. Also, the higher one goes, the Initiate learns to dismiss premonitions of disasters by simply refusing them in the name of SRAOSHA or the Living SRAOSHA Master.

The Initiation of the Fifth Circle is the Mahdis. He finds himself above the psychic worlds in the first of the true worlds of spirit that is a new and different world. Man in an ordinary state of mind has a balance, albeit it is a false balance. When he reaches the fifth world all this false balance is swept away and a new and truer way is found. It is during the first few weeks or months that the Initiate is on trial, for he has left the beaten track of the ordinary seeker of truth, and attacks upon himself could happen before he settles into the true ways of the Mahdis.

This is the initial period where the Mahdis learns that foxes have holes and birds have nests, but he who dwells in the realm of the Atma Lok has no place to call his home. This factor is why none but an AKATHIST can recognise the nature of the individual of fellow AKATHIST, and understand the problems that arise, all of which become a part of each Initiate of the Fifth Circle. For it is here that he faces what is known as truth or the Reality of God. If he fails the tests that must be confronted constantly during his daily life as a Mahdis, he could slip back into the world of the mind where the mind itself chews upon all ideas and thoughts before releasing them. Thus, here we lead to the phrase, “dwellers on the threshold”, for this is actually the entrance into the first plane of enlightenment, that which is called the Atma Lok.

The initiation of the Fifth Circle is sometimes known by the name of the transfiguration. This transfiguration takes place when the mind has finally come under control and is balanced with the rest of the personality so that the fire of Soul, and the light of the plane along with the SRAOSHA sound current, affects it, reflects upon it, and permanently can illuminate the personality. From this time forth the Initiate is an illuminated human being. He knows and sees the spiritual realities and understands those around him, and his and others' standards of achievement.

He begins to use and control all the psychic faculties within himself of a greater cause. These are interjected into his own spiritual senses to be used working practically and systematically for the process of the whole human race, and for those beings on every plane within the universes of God. When the mind, and all its aspects within the human self, has come under control of the individual Soul, a new type of individual is there. He now is ruled by himself as Soul, and can view all life from this lofty position. By the time his consciousness is focussed in this spiritual plane of the Fifth Circle, he begins organising his life from this position.

This position shows the exchanging of the new consciousness for the old. It has no connections with institutions, rituals, ceremonies and rites, but is concerned entirely with one's evolution to states of the higher worlds. The spiritual exercises with its individual, special word given in this initiation develop new ways of breaking-up conceptual thought patterns, or thoughts based on evidence of the senses. The Fifth plane is the first of those worlds in which no meaning exists to time and space. Without the latter a new means of understanding begins for the Initiate, the Mahdis, and at this moment lifts him into the higher worlds. **The Mahdis is a very important Initiate in AKATHA, as the first Higher Initiate.**

The Shraddha is the Initiate of the Sixth Circle that is the Alakh Lok. It is found that with this initiation comes complete sacrifice and surrender in which often brings the utmost suffering. The period preceding it is, therefore, sometimes called the way of pain and unhappiness. We must understand that we are talking about mastering life perpetually. One knows that the failures of the past only were of not understanding the surrendering to SRAOSHA. Thereby, if the Initiate has learned to surrender before the Sixth Initiation, he may not have great suffering and pain in these realms. We see how every important the Living SRAOSHA Master becomes to the Initiate before his own mastery that marks the essence of joy.

It is during this initiation that the Initiate must lose everything in life that means anything to him, and sacrifice himself even unto death, if necessary. If the Acolyte, the Initiate of the First Circle, knew what lay ahead of him, he probably would have left the path of AKATHA. By the time, he has come to the Sixth Circle, he has been tested time and again by the Mahaji, the Living SRAOSHA Master. The Initiate has become so strong a Soul and his character so expanded, his inner knowledge so great and his sense of values so different, that if he knew what was in store for him through the SRAOSHA, he would consider what he must do and pay the price for it would mean nothing. In other words, if difficulties arise, they mean nothing for what one gains in SRAOSHA. The simple fact of contemplation with its peace and contentment has solace value immeasurable.

After the Sixth Initiation, the Initiate can work consciously and intelligently with the SRAOSHA Masters and beings of the various planes. This new consciousness affords exactly what is taking place in the higher planes. The Initiates knowledge of the universe of God is ever expanding, and now it extends far beyond the material universe into the worlds of the true heavens. He has become more wholly the spiritual man, for which he has struggled until the moment he was chosen by the Mahaji, the Living SRAOSHA the Master, to take the initiation of the Shraddha, the initiation of the Sixth Circle.

No longer does the Initiate need anything in the psychic and materialistic worlds, for he now has fully surrendered himself to the Mahaji, the Living SRAOSHA Master. All the Initiate is concerned with now is the service that he gladly gives consciously without complaint or hesitation.

This Initiate of the Seventh Circle is known as the Bhakti. He enters the path of pure love as it is here that he surrenders everything and keeps nothing for himself. This world is the one of silence for the forces that have brought him this far are now broken apart and gone. He has become entirely the SRAOSHA in principle and spirit. He speaks and acts mainly in the name and service of the Mahaji, the Living SRAOSHA Master; the Seventh Initiate has nothing else to live and have action for during his existence here in this world. Of course, we find mostly these words are metaphors of joy that ring true but hardly ever put into actual practice insofar as words never can describe anything in the higher planes. We only can make an attempt or "attemption".

There are three more higher initiations for the Initiate to receive before entering the true circle of adepts who are the brotherhood of the ancient Order of the Vairagi. The Higher Initiate has long passed the stage of mysticism that has its basic principle of knowingness; that is, God is best known by negation that we can know more about what God is not than about what IT is. This point is true of all the works of orthodox religion and philosophy too, for here it is learned that no initiation is of any value unless it is a SRAOSHA Initiation, and because the Mahaji, the Living SRAOSHA Master, is the only living being within this world who has true contract with God.

It is here on the Seventh plane that the Initiate begins to attain direct conscious experience. This experience is something that the intellectual senses cannot give him. This type of experience is concerned with no words and concepts, but with the unexplainable spiritual senses. The Higher Initiate has learned that by self-surrender, he does not resist life, but goes along with it in an active way. He is like the willow bough in which is weighed down by the winter snow not resisting, but bends spontaneously under the weight so the snow falls off. True. Sometimes the bough will break, but a lot of bending will take place firstly. In his relationship with the Mahaji, the Living SRAOSHA Master, the Higher Initiate accepts all the burdens of life because they will be destroyed by their own weight as SRAOSHA is much more powerful than any of nature's meagre storms in the lower worlds.

The initiation of the Eight Circle is the Gyanee. He is now at the crossroads of eternity for now the Initiate has the right to choose whether he will sacrifice himself to remain within the lower worlds helping with the progress of spiritual development outside this planet, or go beyond the psychic worlds into the spiritual regions. If the Higher Initiate retires into the invisible worlds to contemplate and puts himself into the realms of the true spiritual planes, he eventually will have to return to the lower worlds. Upon reaching the final goal of spiritual purification, the AKSHAR will send him back to serve the humanity of those beings residing on some plane within the universes of IT.

Now the Higher Initiate has directed his footsteps towards SRAOSHA Mastership, and never can turn back as life forces him on to the complete perfection in God. He finds that not just one great deity exists, by many deities who start from the bottom rung of the spiritual ladder and end with the AKSHAR, the CENTRAL AND GREATEST OF ALL. Sometimes AKATHA is accused of being polytheistic and that is true but the many gods are not equal with AKSHAR the highest and leader per se. However, since AKATHA never is a religion and not side tracking in any god's or overlord's arena, no harm can come concerning Its polytheism. The polytheistic idea has major concerns that no central or source Supreme Deity exists; but not so with AKATHA.

As the Eighth or Gyanee Initiate, he cannot do anything but obey the wishes of the Mahaji, the Living SRAOSHA Master. Man has problems with the surrender idea, but in the Living Master marks the most highly evolved individual at any time, and not concern exists regarding submission exits. Messiahs, Saviours, and Savants have been worshiped down through history whilst the Mahaji never is worshiped, but instead one submits and obeys him as any mentor. Yet the Mahaji guides one to mastership that frees the student and they need no teacher or mentor then. Respect remains, of course, and the fact of leadership from the Mahaji must be adhered. But regarding all knowledge of oneself that had come at the Fifth Initiation whilst mastership was five planes higher.

Getting to the Eighth Circle initiation means the Higher Initiate is the pure AKATHIST or member of AKATHA who has come this far on the path. He has voluntarily given-up all within this life with pure love, the subhakti (power and love combined), and passion in the service to the Mahaji, the Living SRAOSHA Master. A great change comes over him as he has become one among the chosen few who will come to the true knowledge of the AKSHAR. In the beginning, he often has a great sadness because his world has changed, and he feels that indeed that no place is here for him. It presents the experience that everyone is either asleep or dead on the physical plane. Whereby, the Initiate soon passes this state with the help of the daily spiritual contemplation of AKATHA.

The Initiate of the Ninth Circle is the Maulani. The Maulani is that one who is given the power to wield the law, or work with the vibrations governing all the phases of the God Worlds. Of course, he cannot understand what "wielding the law" means when initially entering the Ninth Circle, but it is not long before his intellectual senses grasp the full significance of it.

It is then the Higher Initiate is given the insight of the spiritual unfoldment in which, as it is taught, lies inevitably ahead of the teeming masses of humanity. The history of the human race for the past, present, and future is taken into consideration with its karmic pattern as the AKATHIST views it from this lofty position of the Ninth plane. Here he realizes, sees, and experiences very substantially and significantly that all the worlds below are of his making in re-creativity through SRAOSHA. A renewed vigour and responsibility comes upon the Maulani with this realisation and he finds the reconciliation of his re-creations in the Ninth plane.

Furthermore, the Adepts, the Maulani and Initiates; the planetary spirits, devas and deities are all striving upon this path to reach the glorious heights of the Ocean of Love and Mercy, the MIGHTY REALM OF AKSHAR.

The Maulani now is the vanguard of the race and is graduated to the higher position because he has suffered, sacrificed and surrendered himself to the ways of the SRAOSHA, under the Mahaji, the Living SRAOSHA Master. The Ninth Initiate, the Maulani, is the vanguard for the human race and acts out the parts in which those advanced Souls must play in the unfoldment of the masses of the human race. From the time the Initiate left the circle of the Fourth initiation, he has been watched carefully by the Adepts of the Vairagi, for he is one of the selected few whom they know will eventually enter the wonderfully glorious heights of the Ninth Lok (plane). Here his responsibility exceedingly is greater and cannot be shirked.

The Maulani is the one who sacrifices everything for his fellow AKATHISTS, for it is necessary for him to put himself in debt for them, or share their cell in prison, it must be done. The Initiate of the Ninth Circle can do no more than this for it now is his duty to act as such.

The initiation of the Tenth Circle is the Adepiseka, the SRAOSHA Master Initiation. This Higher Initiation is the initiation where one enters the divine wisdom pool of SRAOSHA Mastery, that is far different from anything that comes out of the planes and worlds below the Tenth Circle. This plane is the true Master wisdom, not which which is read in books in the lower worlds, or in those writings called sacred and holy by the priestcraft. It is a wisdom beyond human capacity, and only when one enters into the Tenth Circle does he have any concept of what is taking place.

No Initiate takes his teaching on trust, especially when in the Tenth Circle, for it is here that the spiritual fire growing within him finds the truth and belief that the SRAOSHA is the only part of life worth living. What is being given out as the Wisdom of God in the material worlds is false and without truth, unless It is the message of AKATHA. He is the accepted one who enters the Tenth Circle for this most exceptional plane is the Anami Lok, in which the word is HU, that which is the goodness of all goodness. The music heard here is the sound of the whirlpool. Nothing exists here but the SOUND AND LIGHT that instils wisdom into the Initiate. If the Higher Initiate, now as the SRAOSHA Master or Adepiseka, is so fortunate to find life as it is here, he has really entered the worlds of the true nature of the AKSHAR.

Life is given only by the AKSHAR, and it is found that when one goes into this plane of the Anami Lok, he must have true direction. It is the way to the Godhead having had a taste on the Eighth plane, two below Anami Lok. Yet It is not the way, and It is the paradox that brings about true wisdom for all those concerned in the Tenth Circle. By now the AKATHIST begins to see the wisdom of the three basic principles of SRAOSHA.

First, Soul is eternal. It has no beginning or ending. Second, whosoever travels the high path of SRAOSHA, always dwells in the spiritual planes. Third, Soul always lives in the present. It has no past or future, but always lives in the present moment of duration. Time measures duration and the former therefore, is an illusion. The latter could be considered an illusion also when we talk about NOTHINGNESS OF GOD, the NO-THING.

This Initiate of the Eleventh Circle is the Kelvashar. This experience is the Initiate's entrance into the AKSHAR world in which is the high world of God that few may enter in low cosmic cycles. It is the world of the unspoken word, the VOICE OF AKSHAR, coming out of the high whirlpool of life. The sound here is the music of the Universe, and life itself swirls around and around one, so that anything that enters into IT will return purified and happy.

Spiritual rebirth is gained in this world in which is the land of the AKSHAR. This particular rebirth is that known as the added God-Realisation that those who are fortunate having gone this far know as the twin aspects of God: power and wisdom. This rebirth is the apotheosis, the deification of Soul. For the way to this rebirth in AKSHAR, a guide must be found. It only is the Living SRAOSHA Master, who can serve as the spiritual guide leading the Initiate into this world of AKSHAR. The Initiate shall enter these high worlds in true humbleness, for insolence or arrogance that are a result of ignorance can keep the seeker away from any true spiritual unfoldment.

When the Initiate reaches such heights as the world of the Eleventh Circle called the “AKSHAR World”, it becomes known to him that hardly anything can be said about SRAOSHA, for It is the beginning and ending of all life. It is the whole of IT and the translator of messages by the AKSHAR. All the works of SRAOSHA spring out of the three principles that the Initiate found in the Tenth Circle, one plane below. Whereby, on the Eleventh plane, he finds the great overlying principle upon which all life is anchored, that is, “Soul exists as of God’s love for It”. The sojourner now begins to see how wisdom and love embrace in this final principle in AKATHA, and he works steadily for every being on every plane throughout the universes of God.

The Initiate of the Twelfth Circle in AKATHA is the Maharaji, but not the colloquial one of present East India on the earth plane. That Maharaji was once the same as in AKATHA, but the term devolved over a period of time like many other words, i.e., Catholic was spelled “Katholic” and an obvious derivative of “A KATH A”. Catholic means “universal” and AKATHA means “universal equilibrium”. In actuality, the original word is “HU” and can be found hidden in the word “human (hu man or spirit man)”. In other words, words are sounds with their original sound in HU.

The Living SRAOSHA Master must be at least a Twelfth plane Initiate. This fact is summed-up as the Maharaji always being a SRAOSHA Master but not necessarily the Living SRAOSHA Master. The Living SRAOSHA Master title takes the word “living” into account as a titular misnomer. Some SRAOSHA Masters are living in physical bodies and therefore, the more accurate title for the Living SRAOSHA Master would be “the highest or main living SRAOSHA Master”. The title “the Living SRAOSHA Master” becomes a misnomer, but when defined properly the meaning can be understood as a title only.

Accordingly, the Living SRAOSHA Master of this level of Maharaji has been described in comparison with the Mahaji, the Fourteenth Circle initiation, as one who is of the body, but not yet ready to wear the crown. Sometimes the name “Mahaji” will be used synonymously with the Living SRAOSHA Master as defined in the “Asacer Dictionary”. This idea might be confusing at times for the chelas; if clarification is needed at any time, one may contact their area Mahdis or write the AKATHA Universal office (AUo).

Moreover, in the Twelfth Circle initiation, it is learned that the SRAOSHA is not energy of Itself, but it controls and directs energy in all the worlds of God. It also becomes understood that the end-product of spiritual evolution by man on earth is by instruction and discipline, and the chela must see to it that he is free at all times to follow the Mahaji, the Living SRAOSHA Master. So often we may be hypnotized by people who will keep the chela under their own influence for several lifetimes. Being reincarnated at the same time, and in the same environment, will keep that individual under the influence of others. But if that one, who has been hypnotized should come under the Living SRAOSHA Master, as a chela, the disciplined student of the path of AKATHA, he or she will no longer be under the spell of anyone. Those Initiates of this higher circle, the Twelfth plane, can break any so-called spell put upon anyone, provided that it comes to their inner or outer attention either by the individual so involved or by his relatives.

Those who reach these spiritual heights begin to learn that they are now, in essence, the leaders within the spiritual community of SRAOSHA. They have been members of the Order of Vairagi since their Tenth Initiation and are blessed and reconfirmed by the Order of the Vairagi at this stage (Twelfth plane) of development and unfoldment.

Two more higher initiations in the AKATHA teachings will be described within this introductory book, the Maharai, who is the Initiate of the Thirteenth Circle and the second one is the Mahaji, who is the Initiate of the Fourteenth Circle. The title Mahaji obviously then has two definitions; one is the aforesaid initiation level and secondly, when the name "Mahaji" is used synonymously with the Living SRAOSHA Master when this titular leader is a Fourteenth Initiate or higher. Brief descriptions of these two initiations and still higher ones are revealed in the Hadjis book series. The Hadjis is the derivation of all scripture and writings whilst these latter works are, at best, plagiarisms. However, "Hadjis" is the highest word for the meaning "book or bible", but has no religious connotation whatsoever. The Hadjis' only definition is "The Original and True Sacred Book of the Ages". Of course, "Ages" implies eras and time, however, "...of the Ages" is the title of the Hadjis in the lower worlds, the Hadjis' in the higher planes from the Soul plane (Fifth plane) and above are called simply "The Original and True Sacred Book", but never bible of a religious connotation. The Hadjis is the most sacred or holy book, not a bible, Koran, Bhagavad-Gita or Rig Veda.

The Mahaji, the Living SRAOSHA Master, is the Vi-Guru, not a priest, minister, saviour (not any religious jargon), etc., but the light-giver who lights-up the worlds of God when he inherits the spiritual mantle of the title. The Mahaji, the Fourteenth Initiate, when not the Living SRAOSHA Master is a Satguru only. This idea means only one Vi-Guru exists at a time and He is the Living SRAOSHA Master. This Vi-Guru is a product of the spiritual evolution of the SRAOSHA that is refined in the worlds to save them from all the destruction of the Kal Niranjan. The Living Master usually is persecuted, tormented, imprisoned and troubled during His time because of the lack of understanding by His own chelas, and the race of men in general. Nobody will grasp the full significance of His presence and cannot have the least concept of the Mahaji's true existence as a saviour; not only of the human race, but of all life no matter where it exists, anywhere in the universes of God.

These Spiritual Masters are within their own line of spiritual descendents, and do not concern themselves with those of religious or philosophical groups. The SRAOSHA Masters are of a true, clean-line, spiritual family that does not include those commonly known in the pseudo-orthodox religions.

The collective body of AKATHA Initiates work for a common cause to assist the Mahaji, the Living SRAOSHA Master, and to spread the message of AKATHA, the abyasnati (see glossary), to all worlds including the physical universe. Each is a channel of himself, not as a spiritual medium or transchanneler, but as an individual channel through which the SRAOSHA POWER reaches the world. The Initiate channels the power individually as himself to uplift and enlighten all those within the worlds who have not been touched by the divine message of SRAOSHA in AKATHA. The AKATHA Initiate never channels another lower world personality of any kind. Those who do such psychic displays are just making a living in the world of money and good for entertainment only. No one can gain spiritual enlightenment except upon the path of AKATHA.

Four orders exist within the body of SRAOSHA Initiates in which each Initiate may become a part to give service to the Living SRAOSHA Master, and to SRAOSHA Itself. The first order is the Anahara-Marg, the teaching order. Within this marg or path, the Initiates can give assistance by being a teacher of the message of AKATHA. The teacher definitely works for the higher cause of SRAOSHA by giving out the message to those who want to know and understand more about the ways of Sahaji.

The Subhakti-Marg, the order of Diving Love is the second order. One gives service by volunteering in the works of SRAOSHA in AKATHA because of his great love for the Mahaji, the Living SRAOSHA Master and the SRAOSHA Itself.

Third, the Giani-Marg, is known as the order of Wisdom. The Initiate gives his services by writing, singing, dancing, painting, poetry and other forms of creative arts for and about AKATHA. The AUo puts on four major seminars each year giving the chelas the opportunity to perform these creative art forms. Smaller regional seminars and monthly meetings by the Satsang Societies of AKATHA (SsA's) also afford creative arts presentations. Chelas find after practicing their contemplation awhile that their creative talents start to blossom needing venues to perform them. Hence, the AUo provides them with seminars filled with AKATHA creative arts. The music played at AKATHA functions is very peaceful and mellow without the raucous lower world noisy kinds. The "dusting of a drum head, the light stroke or gentle touch of a piano key" are good descriptions of what is meant here as music should be for ambience and spiritual upliftment not the main focus of a loud concert of some kind. Perhaps stating classical music as the type AKATHA music would be apropos. The dynamic range of sounds is the point and not a steady beat that only causes mental and instability within people.

The fourth order, the Vahana-Marg, is the order of the Missionary. The Initiate gives of himself to the SRAOSHA as a carrier of the message of AKATHA into the world and amongst the masses of mankind. These are the presenters and true messengers of the spiritual truth of AKATHA, the Ancient Science of Sahaji. No religious connotation should exist here as AKATHA is not a religion nor metaphysical teaching.

These four margs are generally the way to serve the Living SRAOSHA Master, albeit an Initiate does not have to look for hard lines drawn between them. In other words, he or she could be a little of each if not particularly interested in any one. However, it is good to be within the confines of one marg and say this is the way for himself, as it means the Initiate can concentrate his strength, energy and mind in one direction. For example, in the Subhakti-Marg, he can give and serve by working amongst the poor, in the hospitals, and with the elderly. He can take up spreading the truth of SRAOSHA through service to the blind and the needy, bringing peace and happiness to those who are disabled.

Every Initiate in SRAOSHA is linked with the SRAOSHA, the audible life stream, and is an added force for the whole movement of AKATHA. Therefore, he becomes a channel of his own under the Living SRAOSHA Master and his responsibilities never should be taken lightly, for each Initiate is a potential light of the world.

Chapter Eleven

The Order of the Vairagi

The Vairagi (Vuh' roh gee – means detached) has been defined in the Asacer Dictionary as the Order of the SRAOSHA Masters, the Initiates of the Tenth Circle and above. They are the highest level of the Brothers of the Sraja (leaf) in AKATHA that include all Higher Initiates of the Fifth Circle and above. Also, the Order of the Vairagi is the ancient and long-lived Adepts of SRAOSHA that include the mystic adepts of the Himalayas who are SRAOSHA Masters, the Adepts of the Vairagi. Along with other higher entities they form an esoteric ring whose existence has been known to the mystics and mystery school teachers in every age. They are the “just men” of the pseudo sacred scriptures of the west made perfect in the Hadjis, the Original and True Sacred Book of AKATHA. They always have existed in the Aksaya (Higher) worlds and remain eternally in Soul.

The word “Vairagi” means “detachment”. However, it would be wise to point out that this detachment does not mean aloofness, pomposity or being cold. Rather, we find the language remains so limited whilst people react without knowing meanings or semantics. Therefore, it has happened in the past that without a particular definition given by the Living SRAOSHA Master, neophytes often misinterpret. The Brothers of the Sraja never misinterpret, but until the chela reaches his Self-Realization state here misinterpretations can exist. Here is where the Order of the Vairagi, in practicing burchak or being detached helps the chelas.

This detachment represents the true mirror of AKSHAR that the Masters practice in the low cycles of the lower worlds. Detachment simply implies that Soul lives in the world but is not of it. In other words, One becomes the Master of his life and does not succumb to negativity. This occurrence does not mean one acts coldly, aloof, mean, etc., instead a true sense of joy radiates from the Initiate of the Order of the Vairagi. He does not fear repercussions from his actions, for he has long since understood from the beginning on the path of AKATHA that one walks the royal road of Dharma.

Dharma represents the path of karmaless detachment that inspires the life of the SRAOSHA Initiate. When the chela resolves his karma, he then travels the path of Dharma in a straight forward manner via the path of AKATHA. He becomes free of the negative and positive repercussions and influences whilst the detachment the Initiate experiences becomes a great joy and never emptiness or loneliness.

Your see, Soul always remains detached from the body in Sahaji, but sometimes man has lost his identity through many lifetimes of confusion and error. The evolved man, who has had enough glimpses or remembrances to take the step of AKATHA, learns he is Soul, the detached one. Thus, we see detachment exists as the joyful realization of one's identity as Soul. These statements about detachment should clear-up many negative connotations given it.

Furthermore, since we now understand detachment, we can see that entering the Order of the Vairagi announces a most joyous occasion! This entry happens upon the Tenth Initiation of the Adepriseka with a great celebration in Sahaji at the Tenth Plane AKATHA Temple of Golden Wisdom called the “Sata Visic Palace” with Bawa Muhayadeen the Guardian there.

These newly crowned adepts help the Nine Silent Ones or Maharajs on the inner planes. The Maharajs responsibility exceeds no less than running the entire universe. This concept shows a most serious matter and yet these adepts have quite exceptional senses of humour. It has been said by many SRAOSHA Masters of the past that a sense of humour exhibits a key survival factor on any plane. Where the individuals fail in humour, immersion into negativity happens. Important serious issues exist to be sure, but we know that evolution plays no favourites and that ultimately AKSHAR ranks as the authority.

If we understand that God is AKSHAR and that AKSHAR never can be mocked, we surely have gained a great deal in our unfoldment in SRAOSHA. Simply, it is very easy to laugh and AKATHA represents the path of least resistance. When man loosens and lets go, he will be guided to AKSHAR. Until the day comes that man can be spontaneous in his actions, he will continually spin on the Wheel of Bhavachakra, the wheel of reincarnation.

Understanding the great paradox of eternity marks the ascent into the God planes. Working from above is similar to a child working a puzzle. He knows that all the pieces are there, but still he takes his time in trial and error. If he does not finish before going to bed, he tries again some other time. Perhaps he never may go back to the puzzle, for it just does not matter. All that matters is the chela displaying individual mastery and entering the Order of the Vairagi.

The AKSHAR does not remain alone and neither does Soul. No matter how hard one tries to emulate the allness, the NOTHINGNESS, the STILLNESS of AKSHAR, he never can encompass IT. Therefore, we find the old axiom apropos here, "The more one tries to reach AKSHAR, the less chance he will succeed". This paradox can be cleared-up in saying that a feverish extreme pursuit will get one nothing. Whereby, we learn in AKATHA to pursue AKSHAR in a different way through an effortless effort in contemplation.

We still see understanding here and yet, what is meant depicts the centripetal (inward) flow of Soul in SRAOSHA to AKSHAR. If AKSHAR ever recedes, a for ever flow initiates on which one travels to AKSHAR. This explanation should answer the dilemma. In addition, we understand here that the feeling of burchak flows centripetally, too. Therefore, detachment shows the most gentle of all feelings in this effortless effort.

The Order of the Vairagi has experienced burchak before membership and then practices it eternally. This experience could be described as knowing that being gentle could put one to sleep, but the level before in becoming motionless reveals our goal. Yet, this could be, inconclusive, for, in actuality, actively seeking will be all wrong. Hence, we find that the Vairagi guide the chelas in these matters. The fear of understanding transcends and one forgets the factor of analysis as the logic frees in one and he progresses faster. The fine lines of collective responsibility become transcended into individual responsibility.

However, when facing the Living SRAOSHA Master, we see that this direct channel should be revered in a responsible way. Swift and true repercussions come to those who deprioritize or besmirch the Living SRAOSHA Master. Some ask why they cannot experience Sahaji and when discovering past lives of belittling the Living SRAOSHA Master, they comprehend the problems. Often one must reconcile certain karma before being able to practice Sahaji. But remember, by closely the eyes one does Sahaji, but few perceive it unless having the childlike awareness and wisdom to do so.

The Vairagi represents the highest of group entities. All negative, lower world groups, factions and organizations are poor reflections of the Order of the Vairagi. AKATHA guides the uninitiated towards initiation into this elite group. AKATHA exists as the science or teaching of the Vairagi SRAOSHA Masters. These Sahaji adepts, as SRAOSHA Masters, approve the path of AKATHA under the Living SRAOSHA Master as the way for those ready Souls to enter the kingdom of heaven (haven) within this lifetime. The Living SRAOSHA Master head this elite group of the Order of the Vairagi, but not elected by them. The Living SRAOSHA Master experiences receiving the Rod of Power in the Valley of Shangta at the Oracle of Tirmir in Soul body. His (always a male human – a woman can experience this titular level if coming back in reincarnation as a man) responsibilities are vast and far-reaching. These responsibilities are explained thoroughly in the Hadjis books and a chapter in each book is dedicated exclusively to the Living SRAOSHA Master.

The Order of the Vairagi includes all SRAOSHA Masters; however, a book soon to be published by AKATHA Publishing, “The Lineage of the Living SRAOSHA Masters” includes only the 973 Living SRAOSHA Masters since the beginning of the present Kali Yuga in 3100 BCe. (Before the Common era). Many other SRAOSHA Masters exist besides the Living SRAOSHA Master, but there can be only one Living SRAOSHA Master at a time. It would be impossible to document all Living SRAOSHA Masters and SRAOSHA Masters, because it goes back to infinity. Therefore, a reasonable cut-off point always is designated by AKATHA.

The Nine Silent Ones or Maharajs working with the Vairagi are as follows:

1. **Maharaj Faunda**, the inner holder of the Sraosha-Sahajispenta Ray of SRAOSHA, the Sahaji Ray and Eighth Ray of the Ameshpenta (eight rays of SRAOSHA pouring from AKSHAR – the Mahaji’s inner circle).
2. **Maharaj Abesha**, the inner holder of Sraoshspenta Ray of SRAOSHA, the Pure Essence Ray and Seventh Ray of the Ameshpenta.
3. **Maharaj Asarn**, the inner holder of the Ameratatat Ray of SRAOSHA, the Immortal Life Ray and Sixth Ray of the Ameshpenta.
4. **Maharaj Vasner**, the inner holder of the Haurvata Ray of SRAOSHA, the Absolute Spirit Ray and the Fifth Ray of the Ameshpenta.
5. **Maharaj Regnay**, the inner holder of the Spentarmaiti Ray of SRAOSHA, the Perfect Piety Ray and Fourth Ray of the Ameshpenta.
6. **Maharaj Bahdwa**, the inner holder of the Khashathra Ray of SRAOSHA, the All-sustaining Power Ray and Third Ray of the Ameshpenta.
7. **Maharaj Kariga**, the inner holder of the Vohumano Ray of SRAOSHA, the Divine Wisdom and Second Ray of the Ameshpenta.
8. **Maharaj Ebslahn**, the inner holder of the Asavahista Ray of SRAOSHA, the Supreme Will Ray and First Ray of the Ameshpenta.
9. **The Last Maharaj** is Vreka who acts as coordinator or secretarial force of the Rays of SRAOSHA, for only eight major rays of light are within the Ameshpenta that represent the major directions of the universe.

The Nine Silent Ones are sometimes called the unknown masters, but usually this unknown characteristic stems from the silent attribute. When the Ameshpenta Council manifests in the lower worlds, the Silent Ones (Mahavakyis) reveal their identities.

The outer holders are the Living SRAOSHA Master's manifest inner circle council known as the same name for all the rays of SRAOSHA, the Ameshpenta. The full title of this council is "The Ameshpenta, the Universal Council of Nine". The Ameshpenta are nine members of the Order of the Vairagi, who are specially selected to be the direct council of the Living SRAOSHA Master, and the inner Nine Maharajs, respectively. All other SRAOSHA Masters are subordinate to the Ameshpenta, the Universal Council of Nine. This stands as an approbation by the Living SRAOSHA Master whenever this council is manifest in the lower planes.

A hierarchy does exist in the universe and one should not cringe at this factor. Only the ignorant man would believe that the lower worlds can be run properly by non-relational or antithetical individualists or malevolent dictators. This absurd notion only brings holocaust repeatedly in the lower worlds. The SRAOSHA Masters of the Vairagi do not quarrel with dissolutions when they come. However, within Kali Yugas, whilst hope still exists for a collective transition to a higher social state, they work with SRAOSHA in every possible means of service to AKSHAR firstly, family secondly, AKATHA thirdly, and then to humanity. We see humanity running fourth here, but upon some paths, they show it even less concern in which is ridiculous! Whereby, some groups put humanity higher on the scale in which also is ridiculous! The priority sequence of AKSHAR, Family, AKATHA, and humanity was sanctioned by AKSHAR through the Living SRAOSHA Master, Gakko, some six million years ago. This perspective will help the chela measure his actions properly whilst living within the lower worlds.

Leadership remains necessary in time and space and AKATHA affords the most benevolently high kind. Man has problems with authority because it usually exploits him by taking his money and eventually his life. Therefore, man fights authority and placates their documents. Sometimes these occurrences do not help the AKATHA hierarchy of the Order of the Vairagi. People often dismiss things without investigating them first. When this happens on a wholesale level, we see very low cycles of life such as in a Kali Yuga. In addition, for the record, when discussing hierarchy in AKATHA, they do not strike airs of pomposity and false ego. The people have the most natural of humble natures.

Presently, we are about five thousand years into a Kali Yuga. Although this Kali Yuga is the darkest side of a cosmic day that has a normal duration of approximately 4.2 million years, we see that being at the beginning of the Kali Yuga cycle (entire cycle is 432,000 years – we are 5,000 years into the cycle presently, or the beginning times of the Kali Yuga) marks some relief. Within the latter part of this cycle, the negativity remains so great that usually dissolution or destruction takes place. Apathy, misery, and despair become the main overall qualities of the people. One could say this negativity happens today, but looking statistically we see the percentages make a difference. It is true that we probably are about 99% on the negative side today, but when we see the end of a Kali Yuga at 99.99999% (one in one million being positive), we become complacent with it and wish to hold onto that 1% of positivity in the present.

Additionally, the AKATHISTS know that through their presence alone, they can affect a positive swing to a higher cycle in Tarati. Tarati is AKATHA Epoch Transition in which appears as the predominate subject in each part II of the Hadjis (The Original and True Sacred Book - books through the first eight lower world volumes. The part II section is called the "Vrnda" that means "The Pre-Golden Age System of the SRAOSHA Masters". This system is not AKATHA but called "Vrnda" instead). Remember, AKATHA is the science of Sahaji and nothing else. Vrnda practices the AKATHA principles, but the maximum amount of AKATHA members in the Vrnda society is about ten percent (10%).

Moreover, Tarati, the epoch transition, affords the individual a way out of being a victim in a negative culture. Firstly, AKATHA gets the individual his mastership of life and then this SRAOSHA Master of the Order of the Vairagi may affect a cultural change through Vrnda. Of course, whilst one ascends to mastery, changes may happen simultaneously, but often the chela has a tendency to work on himself to the exclusion of all else. This activity is fine, because the dichotomy of a man changing himself, changes the world in which he lives.

Therefore, albeit man can change the world by himself, it betides much easier with a little help. In addition, when man masters himself, he finds that true mastery manifests in the art of giving. In other words, one cannot become a SRAOSHA Master of the Order of the Vairagi without giving at the same time. The answer lies in becoming Self-Realized firstly and then one can go out the mankind to help.

Giving and mastery are one and the same. Detachment remains giving completely of oneself both spiritually and materially on all levels, as the old saying applies here, “the more you give, the more you get”. Of course, the Master does not care about receiving and in this practice receives more. That is why when the chela gives to the Master in any way, the chela receives abundantly manifold. The proof in this is borne in the experience. If one does not gain in giving, this reveals sure proof that he is not giving enough or not following a true Master. If one has constant misery or problems especially on the inner, he is not necessarily working-off karma as some pseudo teachers will have them believe, but just following a false teaching or false master and creating more deadly karma.

The teachings of the Vairagi are manifest in written form as the Hadjis. The Hadjis exists as the true holy book, but not scripture of a religion. A Hadjis book exists for each level of consciousness or plane of existence; therefore, the books are unlimited in number. When manifest, at least twelve books should exist for giving the basis of all life. AKATHA is not a religion, metaphysical teaching, philosophy or an occult science. AKATHA is science, but an individual one that is not occult regarding psychic interferences and selfish motivation.

Regarding the Hadjis, in actuality, It remains only as the heavenly white music on the inner planes and not words, but the most beautiful, melodically soft chants of the Vairagi as the SRAOSHA Itself. We see that the highest of vibrations ascribe to the Hadjis and one will be raised in a state of consciousness when reading It. The experience of reading any books written by a Vairagi Master gives the experience of SRAOSHA. SRAOSHA is also known as Jivan Mukti or Jianjiatri, the liberation in the here and now. This SRAOSHA yields as a high feeling that one never can get from drugs or other artificial means of unfoldment. The charged words approved by the Living SRAOSHA Master are the words the Vairagi use in their writings. In other words, all words used by the Masters are the charged ones, full of the highest vibrations that one feels being uplifted immediately in that very moment. The non-Master only spiels information and vibrations from the lower worlds in his speech and writings. Without the SRAOSHA vibrations through the Vairagi, life’s inspiration and life itself is meaningless and almost non-existent except in a negative sense of false emotion. Those who wrote the plagiarisms of the Hadjis called sacred scripture (koran, bible, rig veda, etc.) are not inspired except through false emotion. False emotion is the histrionics of motion elevated in the west.

Man puts himself in difficult situations. He believes he is the master without seeking out the Living SRAOSHA Master at any one time. However, this pseudo-orthodox man finds that without submitting to the Living SRAOSHA Master and becoming a SRAOSHA Master himself, the trials he creates come in and swamp his life. This flood of confusion causes him to become unconscious whilst still participating in many lifetimes. This same man believes he is pure without anyone else in his life, and becomes an island to himself.

We have stated that man changes the world by changing himself. If this is the case, why cannot man be an island to himself? The answer comes in the perception of separation. If man believes he is separate from others, he becomes the island. However, the man who may be phenomenally by himself, who knows in all actuality that he is not separate from others, at least in consciousness, is then not an island. You see, the answers to questions always are the way we perceive and structure them. If one changes a concept, often it will change his life. Hence, this exhibits where AKATHA comes in and explains change and teaches one to cope. In other words, the AKATHIST teaches others to compensate themselves and not by others. This idea appears to be a swing back to the island concept, but we are not structuring a philosophical argumentative treatise here; rather, we are explaining the basics of AKATHA. AKATHA is the teaching of Sahaji that uses the SRAOSHA for travelling taught by the Order of the Vairagi led by the Living SRAOSHA Master.

The Order of the Vairagi (the prepositional phrase always used and never “Vairagi Order”, the same as in “path of AKATHA” and not “AKATHA path”) will compensate the chelas, the followers of AKATHA, with answers. Wherewith, these Masters freely admit that they do not have the specific answers to any individual problems. Although their lives truly are successful in spiritual mastery, their suggestions still only are for themselves.. In it is true, the Vairagi Cosmology (Sarvatas – Book III of the Hadjis) that exists as a precise science of phenomena, but even within this science, the Masters condone the individual variable.

The individual variable exists very importantly as it can change the entire matrix. So, you see, if people make changes for the sake of change, alone, without respecting the SRAOSHA Masters, they are dealing in mental gymnastics in which creates only exhaustion and nothing worthwhile and progressive.

The Order of the Vairagi under AKATHA instils confidence and true inspiration in the followers eventually making them all masters. These great Vairagi teachers are the elements that ignite the fire; the enzymes that metabolise the body, the light that illumines or way. A true zest for living shines within one after being with a SRAOSHA Master of the ancient Order of the Vairagi. This zest for life is reciprocal throughout all living beings and things making the changes we speak of so much.

Even the creative artists who complain of losing their inspiration simply have not found the Living SRAOSHA Master who ignites and awakens that eternal divine spark, the Atma or Soul, within one. The SRAOSHA Life Stream, that one travels in when declaring themselves channels for Spirit each day before contemplation, is that magical inspiration in one’s life. This Life Stream can be felt as the SRAOSHA and has been established by the Order of the Vairagi.

One learns and experiences burchak (bohr’ chohk) in the SRAOSHA. The burchak depicts the quickening of stillness in Soul. Even when one says “burchak”, the feeling of stoppage and stillness is there. The chela experiences a stopping of time occasionally, and this experience is burchak, the polarisation of Soul within one. This experience can be protected and sustained outwardly in the lower worlds. However, the power of burchak only can be projected in the higher cycles.

One must learn that burchak must be hidden, so to speak, in the lower cycles. The lower cycles will use a medium-of- exchange for one's basic needs and therefore, to receive, one must be in rapport. If one is alien or seen by others, the confirmation or rapport does not exist. The medium factions do not want individualism, but absorption befits their forte. This concept does not mean individualism is negative, but to the monetary society each human being different means anarchy and chaotic change. Extreme change is frightening to the incremental status quo (gradual changing systems), for control ostensibly is missing. The incremental monetarist believes if you cannot keep track, you lose your money and your way. Money is God.

All negative qualities of mistrust between people exist in the lower cycles. The slogan, "In God We Trust", becomes taken literally in not trusting people, only god. However, this god reveals only a false one, for the God of AKSHAR stays within the eyes of the AKATHIST as the latter experiences IT as true.

Moreover, if one cannot practice burchak or true individualism, what is the use of living? Man faces this question constantly and concludes misanthropy and ultimately suicide. This attention-getter does not work in AKATHA, for in giving certain concepts in which to choose, one can see that burchak can be practiced openly on the inner planes in Sahaji. Additionally, in the highest cycles of the Satya Yuga in the lowest plane of the physical one, the SRAOSHA power of burchak may be practiced.

Furthermore, the ancient supra-longevity physical ones of the Order of the Vairagi rarely make public appearances. The reason tells why the titular position of "The Living SRAOSHA Master" usually shows one who is a family man in society. The ancient ones who practice Ayur Vedic or Kaya Kalp cannot contaminate their bodies. This contamination does not mean disease through viral infection, but rather contamination of sounds in inharmonic industrial complexes or combines. Presently, we see why many of the ancient Vairagi Masters live in Tibet, as industry is farther away regarding distance in space and time. Noise is the biggest killer in society, not disease. The latter means "dis ease" or "not at ease". In contrast, harmonic sounds uplift and enliven; whereby, descent is assured when man stays unaware of sound levels and certain aberrant music; instead dust the drum, pat the piano keys, space the notes, etc.

In actuality, negative sounds are a primary cause for cycle degeneration. In the book, "The Rise and Fall of Lemuria," Sra Sahkula Ahni explains that sound has been a main cause for the slip in time since Lemuria. We have lost approx. 1.7 million years in natural Vairagi cosmological time.

When aware of inharmonic sounds, man can maintain higher cycles of true civilisation. These true eras are the Golden and Silver Ages. The Golden Age can be hinted about, whereas the Silver Age could be divulged completely and categorized as the age of the Vrnda (Pre-Golden Age).

The Golden Age has been declared by the Vairagi as the most over-positive era, where Sahaji remains the order of the day. However, a general matrix cannot be declared, for the Golden Age remains the era of synthesis; the era of practice and a sacerdotal or dithyrambic (sacred continuity) philosophy without analysis. Therefore, for the sake of mind finding its way to Soul, the Tretya Yuga (Silver Age) becomes the Pre-Golden Age, and quite nicely conforms to a general matrix explained in Part II (Vrnda) of each of the first eight lower world volumes of the Hadjis books (only four lower planes exist, but four more books exist as of the three on the physical ;plane and one on the Etheric plane, the high region of the Mental one).

Peter Giles describes Utopia (meaning “no-place”) in Thomas More’s book of the same name as only a certain social system of one country. He did not say it was perfect, by no means, as many believe being a golden age land of some kind, but just described it objectively about one Raphael Hythladay (in reality, he was Kabir masquerading as Hythladay and the Living SRAOSHA Master of the time) who was a friend of Amerigo Vespucci travelling on the same voyage. He did not return with Amerigo back to Italy. Instead Raphael stayed back in the land later called America and found Utopia trekking some eight thousand miles north of New Zealand. No one knows who Peter Giles was except that More explained he was from Antwerp, Belgium. The real answer is that Giles was a student of Kabir and attempting to explain to More about Aeps (Azimuthal equidistant projections and that Gaia was one – see Sarvatas book I [part III of the Hadjis]).

AKATHA remains timely, main stream, specific and pertinent to the point of exhaustion at times. Wherewith, the main goal is workable communication and grasping the gist of the pith. The danger exists in the extreme, as in all factions, but the Living SRAOSHA Masters of the Order of the Vairagi have the freedom. This freedom reigns as the true moderation of life. The SRAOSHA Masters have control of the five passions of anger, lust, greed, attachment, vanity.

Therefore, the Order of the Vairagi could be declared as the purest of all orders. A high SRAOSHA Master and many an AKATHA chela’s friend in the Order of the Vairagi is 110th Initiate, the Para-Mahaji Kevala-Dayalatmaji, and 894th & 970th Living SRAOSHA Master, Rebazar Tarzs, who says, “Purity is the Truth and nothing more can be said about it except that its order is the Order of the Vairagi”.

Chapter Twelve

The AKSHAR

Although it abounds quite impossible to say anything about the AKSHAR, this book, “An Introduction to AKATHA, the Ancient Science of Sahaji”, will give a hint within this chapter. Great excitement always exists for man when he thinks he has the opportunity to find something out about God. Albeit words never will do justice to the Supreme Deity, the tremendous seeking of God in the hearts of men is addressed by AKATHA in glimpses. That acronym “God” means just that “Glimpse of the Divine© (G...o...d). Only the teachings of AKATHA have such wisdom.

In AKATHA, Soul does achieve God-Realization as the experience unique unto that Soul. The knowingness factor appears here again, and the description outside the experience always falls short. Still we must attempt and a guess would be that one realises his own God essence. We see the word “essence” in the idea that God is not within man, but rather the essence of God called the “SRAOSHA”. Wholly to experience and remain in AKSHAR is impossible. Here the idea of the glimpse of the divine befits God or AKSHAR-Realisation. Time is not a factor in this glimpse and paradoxical or unable to be answered satisfactorily.

The mystery of AKSHAR shows-up in cultures that, in actuality, kill people for pronouncing ITS name. This rather over-dramatic occurrence poorly reflects the enigma of AKSHAR. Ironically, if AKSHAR ultimately is no revered, great cataclysms do occur. Anthropomorphism (human qualities) should be replaced with the simple science of AKATHA. If a human’s attention rests very far from AKSHAR, the whip-lash repercussions of the SRAOSHA power of AKSHAR could be dramatic. This effect even could bring destruction to entire worlds. Man does not usually understand his own powers. Yet he does see things destroyed around him. He also sees good things and most often does not take direct responsibility for them.

In man’s foolishness, he destroys his own world by not seeking the AKSHAR. His energies are in a complete opposite direction that causes the forces to annihilate everything. This annihilation is a natural effect of opposite polarities attracting in the polar nature of opposites in the lower worlds, the positive and negative states. If man does not understand the principle of neutrality in AKATHA, he only conceives of good or evil. When he succumbs in evil, either consciously or unconsciously, his inner self knows the “good that haunts him all his life. This good or the positive becomes strained from the magnetic pull of the negative forces within the individual, and eventually they crash in upon him as an implosion, a reverse explosion. This occurrence reflects the death wish within man. He does not know how to control these forces and would rather die constantly in many incarnations trying to escape the problem. The answer lies in contemplation and letting go in spirit travelling to the highest planes on the path of AKATHA. In addition, a finer look finds that positive and negative forces do not necessary connote good and evil and therefore, a pure science is created. The terms limitations especially in that of “negative” causes calamities as the word does not mean evil necessarily. Thus, these word limitations give rise to illogic and elements of godspcak aforestated. Nothing is wrong with have perspicacity in matters as Soul looks deeply and poignantly in all things.

Thus, the turning away from AKSHAR can be devastating to the world whilst the AKSHAR looks on unconcerned. Hence comes the idea that AKSHAR appears unmerciful at times. The arguments of all the negative occurrences of wars, famines, pestilence, natural disasters, man against man, birth deformities, etc., arise pointing to this lack of mercy or goodness in God. The philosophical polemic of the goodness of God wanes with these negative happenings.

AKSHAR is NOTHING and EVERYTHING, and the negative occurrences happen only within the lower worlds. AKSHAR does not condone either good or bad, but could be said as **PURELY NEUTRAL**, or **STILL**. The polarity of the higher worlds only reveals itself as duality of Soul separate from AKSHAR. Therefore, that is why we say no polarity exists in the higher planes regarding permanent phenomena. AKSHAR's lesser governors cause calamities below the Fifth plane and the fingers should be pointed to them. The lesser gods seek AKSHAR whilst AKSHAR remains **STILL** as **NO-THING**. AKSHAR never seeks but could be described as **PURE BEINGNESS**. Not only the word "beingness", but more defined using the word "pure". However, pure beingness still falls short of the name of AKSHAR and this name "AKSHAR" that is not really a name but "**IT JUST IS**" exceeds as an enigma or mystery for ever. These descriptions or non-descriptions could go on for ever.

AKATHA addresses God as AKSHAR and we have explained within this treatise that AKSHAR has many lesser gods as governors and lords on various lower planes. This hierarchy appears as polytheistic in which it is in the truest sense, as many gods do exist. Whereby, the colloquial definition of polytheism tells us that we have lost our centre of monotheism and are worshipping many gods. The fear of scattered attention and loss of control creeps in and quite understandable.

The non-central polytheistic idea reflects another misinterpretation that happens the further we move away from the Golden Age of the Satya Yuga. Man wants security, the case of one God. If he has many gods to worship, he falls into confusion because within he wants to find the pinnacle of life, the apex of God, not lesser elemental leaders that absorb his attention. The true self, the Soul within man, want Its attention taken home to the **ONE, TRUE GOD**. Here, AKATHA accommodates Soul in Its reference to the highest pinnacle God of **AKSHAR**. And we do not teach the foolishness of the misinterpretation of polytheism. One central God exists as AKSHAR and not many gods in the centre. **AKATHA, is therefore, not a polytheistic teaching and never religion.**

To clarify, AKATHA exists as monotheistic in the goal of reaching AKSHAR through ITS essence, the SRAOSHA power. In other words, AKATHA teaches Soul to direct Its attention to AKSHAR through the SRAOSHA. Therefore, AKATHA exists as the truest monotheistic teaching for It directs Its followers' attention to the highest God. At the same time, AKATHA stands as the highest teaching of polytheism for the correct definition tells us that many gods exist, but all are subordinate to the **ONE TRUE GOD**, the **AKSHAR**. Other teachings rarely will explain so accurately the proper or ortho-definitions of monotheism and polytheism. With this understanding, man has the proper definitions of these terms. There are many gods all subordinate to AKSHAR.

Life becomes very simple and clear when following the path of AKATHA. AKATHA can do nothing else, for It acts in the name of the AKSHAR.

Arthur Clarke wrote a short story called, "The Nine Billion Names of God", about a Tibetan Lama who programmed a computer to name and count all the names of God. It malfunctioned after counting nine billion.

AKSHAR is the present highest approbated name of God designated by the teachings of AKATHA through the Living SRAOSHA Master of the time. Thereby, the teachings of AKATHA are really the outgrowth of the Master's views on spirit along with His spiritual experiences in the God-realm of AKATHA. His experience in heaven is portrayed in His teaching of AKATHA enabling others to find God as He has through the ability to do Sahaji.

Moreover, lesser subordinate gods exist aforesaid and they work in each religion and philosophy within the physical plane, and one on each plane in which Soul moves through to reach the highest God of AKSHAR. The Muslims use the name Allah. The Persian avatar Zoroaster used the name Ahura Mazda whilst his predecessors used Ormuzd. The Christians use the poetic acronym God in which we are using generically here. Is AKATHA Christianity? Absolutely not, but the AKATHISTS could be said the most christian in their behaviours regarding the term meaning good, kind, and compassionate. However, please do not misinterpret what is being said here and look specifically. The word "God" was taken from the old Greek term for deity and as explained meaning "glimpse of the divine"; they also use Yahweh and Jehovah. The Hindus use the name Brahma, Parabrahma, Om, Rama, Nam, Ishtar, Ishwara, Para-Ishwar, Hari Ray, Param Atma, Param Akshar, Nirankar and Nirala. Looking at "Param Akshar" we see that AKSHAR may have been taken from the Hindu, when actually the terms are from the Asacer language in which means "AKATHA Sacred language". (AKATHA is not derived from the Hindu teachings but instead it is the reverse as with all teachings, philosophies, sciences, literature, etc. All teachings and writings are plagiarisms or derived from AKATHA.) American Indians or tribes used Mana at one time. There are as many names for God as there are thoughts.

We must remember on the inner planes that unless we know the highest God, we can become lost – that is why AKATHA emphasizes some basic attributes or non-attributes of knowing which is the true Supreme Deity.

In the AKATHA writings, it has been stated that AKSHAR does not directly create and therefore, not a creator. However, all religions state their god as a direct creator. The AKSHAR does not create except indirectly through SRAOSHA. One could say this is a semantics game of word meanings. This semantics premise is true, but we must remember the highest definition comes from the lips or pen of the Living SRAOSHA Master. Maybe this fact will be hard for some to take, but eventually kanis come to the high path – even if it takes eons of lifetimes.

The Mahaji consciousness always exists throughout time into eternity and is either embodied on the outer in preservation times of the lower worlds or in Soul embodiment on the inner plane when dissolution occurs to these worlds. The subtle dual manifestation of the higher planes still reflects a hierarchy under the Supreme AKSHAR. On the inner planes above Sat Lok, the Mahaji consciousness (the Living SRAOSHA Master or a Fourteenth Circle Initiate) remains solely and directly subordinate to AKSHAR – AKSHAR stays actively and directly in charge through the SRAOSHA on the inner planes. However, in the lower worlds below Sat Lok, the Fourteenth plane Initiate is subordinate to the Living SRAOSHA Master who represents the AKSHAR on the outer. In gross duality, a need exists for a central spiritual pecking order. The lower animals reflect this "as above, so below" principle.

Albeit, SRAOSHA, the VOICE of AKSHAR does all the activity for AKSHAR, the specification has not been clearly stated within other works outside AKATHA. We see that other teachings would become AKATHA if they would become clear on all points; this explains why vagueness exists within other factions as they would lose their petty powers of social stature, fame, and vanity of all types.

Further, teachings exist that talk of direct creation by their Supreme Deity. These are words by leaders with no SRAOSHA power; just empty, vague, meanderings that disappear in the face of the Mahaji, the Living SRAOSHA Master. Remember, accurate theories without approbation are solely information and knowledge leading to SRAOSHA, but accurate theories with approbation are SRAOSHA. This latter distinction represents the teachings of AKATHA.

The qualification of certain terms can be lessened when the feeling of SRAOSHA occurs. This SRAOSHA defines the feeling one has by himself at various times, especially when hearing one's Sound Current, reading the AKATHA works, in AKATHA Satsang (Group) class, attending an AKATHA Seminar, or in the presence of AKATHISTS or the Master. One learns to decipher and distinguish for himself the exact feeling that is the SRAOSHA coming from the Living SRAOSHA Master. Once becoming the SRAOSHA Master, one becomes the SRAOSHA as this individual feeling always has been individually the chela's. In Mastership, he finally recognises and accepts himself as a unique part of the SRAOSHA. Sometimes it has been said that the SRAOSHA and Soul are one and the same. This is true, but we know that although we wholly become the SRAOSHA, we still retain our individuality. If one ever feels the individuality is being tampered with, they should speak out about it. If left unsaid, problems could exist later.

Although in AKATHA we do mention almost every idea possible, it is interesting that the SRAOSHA usually brings things out in the open in some particular way when something has been apparently omitted. Perhaps through a lesson in observation of another circumstance, a gift, a smile, or an embrace, one will receive an answer to a dilemma. Remember, the chela should always be compensated. This compensation or satisfaction is very salient in an individual's life. Of course, times do exist that this particular human being may be grossly incorrect, but what does it matter - unless they are harming another or their valuables? Within a duration, people will get the situation correct and then we find that karma is the answer. Therefore, AKATHA is the path that transcends this karma bringing the overall compensation of dharma.

AKSHAR reveals ITSELF as the **ULTIMATE POWER** generated through the Living SRAOSHA Master, who holds the Rod of Power. Until the chela really absorbs this concept, they will not understand his or her special place in the universe. The AKATHA chela is sometimes the king prostrated before his own servants, the beggar asking for a crust of bread, the old dilapidated dying man, a crying child, the king or queen suffering without knowing SRAOSHA, but is ultimately the Living SRAOSHA Master, who could be any of the former. Whereby, the SRAOSHA Master only plays the role; he acclaims unidentified to the character. Hence, true freedom comes to the AKATHIST who basks in the light of the AKSHAR for eternity. Thus, the AKSHAR always sends ITS sons and daughters, the SRAOSHA Masters, to the lower worlds in various garbs. When AKATHA falls into a low ebb, these Masters usually remain incognito. When AKATHA rises to the crest as the apex teaching, the SRAOSHA Masters consult with the leaders teaching them the principles of AKATHA.

The paradox of the nothingness and everythingness of AKSHAR has been discussed before and should be emphasized. The Hadjis has said that the polarity of this idea is in whatever cycle, either positive or negative in which one exists. It does not matter, albeit the negative has a predilection to cause affliction at times.

Stillness would best describe the indescribable AKSHAR. AKATHA speaks of stillness and yet has also said that life is not static. This idea reveals that AKSHAR only can be still, whereas, Soul never can be completely static. Whenever Soul believes It has become still, AKSHAR becomes more still or IS STILL. We do not have to understand, for it is written that one should not attempt to completely understand AKSHAR. It would be foolish to try to hold AKSHAR in the palm of one's hand or sustain ITS presence. However, one should not let this grandiose paradox keep them from moving higher towards AKSHAR. This dichotomy is called the "The Great Attemption Paradox" or just "Great Paradox" as its sobriquet.

Many argue that all gods are the same and all roads lead to God. This argument completely is false for this silent siren shows Kal working through his followers. These lazy types believe that they are propitiated by some religion. They do not understand karma and continue the spin of the Wheel of Bhavachakra and the physical lifetimes continue to occur in reincarnation. If one does not know the sanctioned name of the Supreme Deity by the Living SRAOSHA Master of the time, no liberation will happen.

Within the lower worlds, distinctive planes are governed by AKSHAR's lesser lords. If man does not learn the distinctions and follows the path of AKATHA, he may be in for millions of uncontrolled lifetimes yet to come.

The study of AKATHA is not a difficult undertaking. Once one learns the basics, he sees that changes happen and they are gradual. This gradual idea reveals that AKATHA exists as the truest of incremental status quos. The ones who placate without studying AKATHA, yet saying it looks difficult, are perhaps only behaviourists completely communicatively dissociative. It is paramount for man to drop his false pride when he does not understand something. Suprannuation (Age) and formal education mean nothing. True spiritual evolution unto the God Worlds of SRAOSHA marks true wisdom, not some paltry, physical plane rote university education. In higher Vairagi historical cycles, the SRAOSHA Masters run the schools and give wisdom to the students. Hence, we find AKATHA is an opportunity to re-associate and find the AKSHAR.

It is true that AKSHAR does not necessarily have a name, and could be called a feeling or an experience instead. However, playing the word game does not matter, for the non-ready disagreeable one or kani always will find something wrong. You see, true surrender does not mean naiveté; it means releasing our lives to AKSHAR. All this amounts to is learning to trust one's self again. We do not lose anything here, but, in actuality, gain in our understanding in Self-Realization. Perhaps we have our own name for God, but we better not have even the slightest inkling of doubt for this god will turn on us and raze our efforts to the ground. So, the easy way becomes knowing AKSHAR through the SRAOSHA in AKATHA.

Qualities have no names where words are a waste of time. If so, why do we write these words on paper. The answer finds that the Hadjis (this introductory book comes from the Hadjis) is not, in reality, words; but the essence of writing. The only feeling or quality made manifest is the Hadjis. This experience only can be in the Hadjis. No other writing can inspire and uplift like the Hadjis (The author also is the only truly inspired writer in history; none other exists, but a lineage exists of the writers with the same Rod of Power consciousness that each holds during their tenure as Master). However, we do not say to stop there, for contemplation, the closing of the senses to the outer physical plane, ranks higher. Saguna Sati can be done with the eyes open, but only the SRAOSHA Masters are truly adept at this. The Hadjis really reveals Itself as a hint to do contemplation.

Some cultures cannot do contemplation for long periods. Usually within Dwapara (Copper) or Kali (Iron) Yugas (Ages) people's attention spans are limited. AKATHA recommends thirty minutes a day for contemplation by the beginner. The Fifth Circle Initiate, the Mahdis and higher usually do two thirty minute sessions per day (not required, but one is suggested). The SRAOSHA Masters sometimes spend many hours in contemplation and these practices vary considerably. No one ever should attempt to pin-down a SRAOSHA Master's behaviour without knowing gathering swiftly much karma exists in this practice. As a rule no overt repercussions are here, but it is like looking in a mirror. What one puts into that mirror immediately is given back, swift and true! If one has any questions concerning anything stated in the Hadjis or in this book, he may address his comments to the AKATHA Universal office (AUo) in writing.

Moreover, to answer the idea of all roads leading to God, AKATHA is the most direct path where others are circuitous. Some may claim directness, but this is a false claim proven by experience in Sahaji on the path of AKATHA. All teachings outside AKATHA are circuitous, indirect, lengthy mazes, etc. When one cannot have total freedom within his or her path, this is not AKATHA. If one's teaching does not designate a name for God and give some detailed descriptions and conclusions, these are false teachings. Vague notions and indirect whims are not God as AKSHAR is a **TOTAL COMPLETELY AWARE, DIRECT EXACTINGLY INCREDIBLE UPLIFTING ATARAXIC EXPERIENCE!** Remember false teachings simply mean they are not the most direct path of AKATHA. Sometimes these pseudo-teachings are necessary steps for the individual. Whereby, we see when one has the opportunity to meet the Living SRAOSHA Master; their time has come to take the highest step. If they do not then, one only can say that they descend to a lesser path. Here comes the misnomer terms like "false, pseudo, lesser", etc. in front of the stepping stone paths. Words have polarity when logically depicted, but he Hadjis has pure meaning.

In others words, the SRAOSHA Masters try to make themselves perfectly clear and do in Higher Sanskrit, the Asacer language, where all the AKATHA foreign terms derive. This communication is all that affirms necessary to inspire, uplift and enlighten in service to AKSHAR. Hence, the saying most aptly made here by the ancient SRAOSHA Master Yaubl Sacabi some twenty thousand years ago would be, "*For those with the ears to hear, nothing we say is a riddle.*" **AKSHAR from the Godhead known as "The Ocean of Love and Mercy" in AKATHA through the SRAOSHA has granted us all ITS DIVINE LOVE, MERCY, and BLESSINGS.**

**BARAKA BASHAD,
May the Blessings Be!**

Glossary of Terms

(from the Asacer Dictionary)

- abyasnati** (ahb' - yahs-nah-tee) - spreading the message of AKATHA
- acayakoti** (ah-kI-yah-koh'-tee) – a rest point in eternity
- Acolyte** (ae'-koh-llt) – First Initiate of the Pinda Lok or physical plane, the first plane
- Adhara or Nether Initiate** (ah'-dah-rah) – Lower Initiate, ant. See Aksaya or Higher Initiate
- adhivardhate** (ah'-dhee-vahr-dayte) - plus factor
- Adepiseka** (ah'-dee-pih-say-kah) – Tenth Initiate, the SRAOSHA Master initiation of the Anami Lok; third major goal and final one of AKATHA (Tenth Plane)
- agrasiddha** (ah'-grah-see-dha) - total awareness
- Ahrah** (ah'-rah) – Third Initiate of the Causal Plane, the Brahmanda Lok
- AKATHA** (ae' kuh-tuh ["th" not pronounced in Asacer {Higher Sanskrit}]) – the Ancient Science of Sahaji
- AKATHIST** (ae'kun-tuhst) – a chela, student, member, or follower of AKATHA
- Aksaya Initiate** (ahk'-sI-yuh) – Higher Initiate; any initiate on or above the Fifth plane, ant. See Adhara or Nether Initiate
- AKSHAR** (ahk'-shahr) – God in AKATHA, the androgynous attributeless static Supreme Deity; the Divine IT
- antara** (aen'-tahr-rah) co-worker; referring to an antara with God as the SRAOSHA Master
- Arahata** (ehr- ae- hah'tah) Second Initiate of the Astral Plane, or Anda Lok, the second plane
- Aryaprasada** (ahr'- yah-prah-sah-dah) – AKATHA Temple of Golden Wisdom
- Asacer** (ah'say-ker) – Higher Sanskrit; highest language; godspeak; tongues or babel (child's gibberish but really a codifiable language)
- Atma** (aet'mah) – Soul
- Atratas** (ah-trah'-tahs) – the AKATHA guarantee of SRAOSHA Mastery in this lifetime or the next
- Baraka Bashad** (bah-rah'-kah bah'-shad) - May the Blessings Be in Asacer
- Bhakti** (bahk'-tee) - Seventh Initiate of the Alaya Lok, the Seventh Plane
- bourchak** (bohr-chak) – detachment, vairag (see Vairagi, the Order of)
- chela** (chee'-lah) student in AKATHA
- Chiad** (chee'-ahd) - Fourth Initiate of the Mental Plane
- Darshan** (dahr'-shahn) - the presence of the Living SRAOSHA Master; often misconstrued as Tiwaja or the gaze of the Master.
- dharma** (dahr'-mah) karmaless action; when one transcends their karma on the path of AKATHA, they lead the life of dharma, the karmaless life as an Initiate in AKATHA. No other path can give this experience nor explain it properly.
- Gynanee** (gee'-ah-nee) – Eight Initiate; second major goal of AKATHA of God-Realization
- Hadjis** (hahd'-gees) – books of “The Way of the Eternal”, the sacred book of AKATHA; the Original and True Sacred Book of the Ages in the lower worlds. In the higher planes on and above the Fifth plane, the books are called just “The Original and True Sacred Book” as no ages exist on the higher planes.
- HU** (hyoo) – word for the sound of spirit; the onomatopoeia for the Voice of AKSHAR representing the sound made by the voice. Used as a chant in AKATHA; the universal mantra found in the word “hu man” or “spirit man”.
- kani** (kah'-nee) – all non-AKATHISTS
- karma** (kahr'-mah) – the lower world law of cause and effect; action and reaction, retribution and reward; all action in the lower worlds both positive and negative; sometimes incorrectly interpreted as sin in religion and philosophy, however, karma takes into consideration positive action as well. One transcends karma in AKATHA turning it into dharma (see dharma).
- Mahaji** (mah-hah'-jee) – two definitions; the Living SRAOSHA Master when a Fourteenth Initiate or higher or a SRAOSHA Master who is an Initiate of the Fourteenth Circle or higher; usually synonymous with the first definition.
- Mahdis** (mah'-dees) – Fifth Initiate of the Atma Lok or Fifth plane; the initiation of Self-Realization the first major goal in AKATHA.

manusamhita (mae'noo-saem-hee-tah) afianchetto, the law of man; the very important ethic of all actions done for the good of the whole without sacrificing the one for the many (fianchetto); for the one is all as the all is one albeit individuality remains

Maulani (mah'-lau-nee) – Ninth Initiate of the Agam Lok, the ninth plane

paroksa (pah'r'-rohk-sah) the mirror technique; sometimes referred to as pacing and leading; mimicking

Sahaji (suh'-hah-jee) – the word for out-of-body movement in Asacer; soul travel in English; the main subject of the teachings of AKATHA

Sharav, The (shuh-rahv') – Part I of the Hadjis, the Spiritual Book; sometimes called the “Shariyat-Ki-Sugmad”

Shraddha (shrah'-dah) – Sixth Initiate of the Alakh Lok, the sixth plane

SRAOSHA (srah-oh'-shah) - Spirit, Eck; centripetal and centrifugal essence or Voice of the AKSHAR; the light and sound; official approbated name for spirit by the path of AKATHA

sudhyati (soohd'-yah-tee) – purification; the first two years of unfolding the chela's adi-karma or primal karma.

svasata (svah'-sah-tah) – AKATHA contemplation

Tarati (ter-rah'-tee) – epoch transition to a higher one, ant. Atarati

Tiwaja (tee'wah'jah) – the gaze of the Master; his eyes are the twin lights of the universe as the power of SRAOSHA shines brightly through them in the Rod of Power, the central of the universe.

torana (tohr'-rah-nah)- channel; pertaining to a torana of SRAOSHA or AKSHAR; never a transchanneler or medium

Vairagi, The Order of the, (vehr-rah'-gee) - The ancient Order of the SRAOSHA Masters [Vairagi itself means “detachment”]

vamuravcy (vah'-moo-rahv-see) - approbations, sanctions, or designations by the Living SRAOSHA Master

Yastiprabhava (yahs'-tee-prahb-ah-vah) - The Rod of Power, the polarized state of consciousness of the Living SRAOSHA Master; there can be only one during any particular time; the master receives this power only at the Valley of Shangta at the Oracle of Tirmir in east India.

Yuga (yoo'-gah) - epoch; a cycle of cosmic time

Zuchters (zook'-terz) – Lords of Karma; when kanis die they are under these lords and subject to them.

AKATHA *Book Catalogue*

The book onomasticon below represents the AKATHA Books available and soon to be published either as e-books or standard publishing.

“An Introduction to AKATHA, the Ancient Science of Sahaji”

(the introduction to the original and most ancient science of the out-of-body experience)

The Hadjis Book (Volumes I thru 17 [not available] – three parts: Sharav [spiritual book – two parts: Song of SRAOSHA {endless poem to God} and Sharav], Vrnda [sociology], and Sarvatas [science and history book])

The Asacer Dictionary (The Dictionary of the Sacred language of AKATHA [not available] – annual prominent terms version)

AKATHA

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THE GOD WORLDS OF SRAOSHA

NAME OF PLANE	WORD	CLASSICAL NAME	SOUND	DESCRIPTION
ABOVE 12 PLANES . . . AKSHAR REALIZATION . . . COVERS ALL WORLDS				
12. AKSHAR	UNSPOKEN WORD	AKSHAR-LIVING REALITY	MUSIC OF GOD	OCEAN OF LOVE AND MERCY . . .
11. AKSHAR WORLD	UNSPOKEN WORD	AKSHAR LOK	MUSIC OF UNIVERSE	Above the AKSHAR are many planes not yet realized. . .
10. ANAMI LOK	HU	ANAMI LOK	SOUND OF A WHIRLPOOL	NAMELESS PLANE - Beyond human language - we can hardly speak of it. . .
9. AGAM LOK	HUK	AGAM LOK	MUSIC OF THE WOODWINDS	INACCESSIBLE PLANE - Few enter into this world - no words can describe it. . .
8. HUKIKAT LOK	ALUK	HUKIKAT LOK	THOUSAND VIOLINS	ACCESSIBLE PLANE - Highest State Soul generally reaches. . .
7. ALAYA LOK	HUM	ALAYA LOK	DEEP HUMMING	ENDLESS WORLD - SACH KHAND - Eternity seems to begin and end here - unknown world. . .
6. ALAKH LOK	SHANTI	ALAKH LOK	HEAVY WIND	INVISIBLE PLANE - Soul finds peace and happiness - does not want to leave. . .
5. SOUL PLANE (ATMA LOK)	AKSHAR	SAT LOK	SINGLE NOTE OF A FLUTE	DIVIDING PLANE - First realm of the AKSHAR - pure spirit - pure being - Self-Realization. . .
----- DIVIDING LINE BETWEEN PSYCHIC ----- AND SPIRITUAL WORLDS -----				
ETHERIC TOP OF MENTAL	BAJU	SAGUNA-SAGUNA-BRAHM INTUITION	BUZZING OF BEES	UNCONSCIOUS - Source of the primitive. . .
4. MENTAL	MANA	BRAHMANDA BRAHM MIND	RUNNING WATER	JEHOVAH - Source of philosophy - ethics - moral teachings - aesthetics - Universal Mind Power - God of Religions. . .
3. CAUSAL	AUM	MAHA-KAL-PAR-BRAHM MEMORY	TINKLE OF BELLS	KAL NIRANJAN - Rules over negative reality - effects all below. . .
2. ASTRAL	KALA	SAT KANWAL-ANDA EMOTION	ROAR OF THE SEA	TIRYA PAD - Source of all psychic phenomena - flying saucers - spirits, etc. Highest reached by astral projection and most occult sciences. . .
1. PHYSICAL	ALAYI	ELAM. . . SENSES	THUNDER	PINDA - Illusion of reality - maya - science - day to day "life" - plane of matter - energy - space - time - Soul trapped by the five passions - lust - anger - greed - attachment - vanity. . .

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