



AKATHA

The Ancient Science of Sahaji

presents

The

Hadjis

“The Original and True Sacred Book of the Ages”

Book I

Part I

The Sharav

(the Shariyat-Ki-Sugmad, or in English, the Spiritual Book of the Hadjis)

By

Sri Peddar Gaskg



Sri Tirkahtif ra-Zah

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Dedicated to

The SRAOSHA Masters of
The Ancient Order of the Vairagi
who always wait patiently for the right
time to give this message to the world.

Important Preface!!!

Proper bridging history from Eckankar to AKATHA

Firstly, I wish to say that Sri Peddar Zaskq is my mentor and spiritual guide and also, I consider him and Fubbi Quantz (*changed the Eckankar terms to AKATHA as 972nd Master in 1988*) as co-founders of AKATHA with me in 1988 (*Fubbiji is still living over 1,000 years old at the AKATHA Katsupari Monastery in Northern Tibet and Paulji translated [died] in 1971 - Paulji is the Guardian of the Kazi Dawtz AKATHA Temple of Golden Wisdom on the Ninth Plane*). I consider Paulji the greatest man whoever walked the earth! He finds my opinion of his greatness amusing and unimportant as of his pure humbleness. But nevertheless, these are my sentiments and writing emotion falls short as an expression for love. I most dearly love this man as my spiritual guide as he saved my life and enabled me to find Leslie, my true love and wife! He changed my life through the book, "In My Soul I am Free", as I was floundering in a sea of misery until reading it. It put my vibrational polarity in order as it still does today. If one can just feel the essence of what I am saying, they will know the only Truth. But still Paul's teaching of Eckankar has gone away as the high path, but has recreated in AKATHA - thank you Paulji and SRAOSHA! Paulji, in being a master, his written words could be separate from Eckankar. The leaders changed and ruined the high path as planned after Paulji died. SRAOSHA is the conscious manipulator behind the scenes doing the AKSHAR's WILL. As paltry humans, we cannot interfere in this divine work. Those fortunate ones who have now made transition to AKATHA, the present highest path, understand quite clearly what is said here.

A lot of confusion exists sometimes between the time a teaching goes non-public or when a master changes hands. **I wish to clear-up the matter honestly and most humbly in my opinion.** False masters in Eckankar and branching from Eckankar appeared after Paul Twitchell died (translated) in 1971. Paul is called Paulji as "ji" is a title of endearment meaning "good friend or loved one." It is something like a childish baby-talk thing (*we like it*). **"Peddar Zaskq" is Paulji's spiritual name. He is now guardian of the Kazi Dawtz Temple of Golden Wisdom on the Ninth Plane** and can be visited by any AKATHIST with outer or inner permission of the Living SRAOSHA Master or Paulji, himself, unless, of course, one is a Ninth Initiate or Higher. When Paulji left, the path was in disarray purposely. God has ITS purpose and clarifying is the responsibility of the true Living SRAOSHA (*Eck*) Master. I left the country in 1998 and travelled the earth world physically meeting Rebazar Tarzs, Fubbi Quantz, and Yaubl Sacabi in India. That was my purpose for leaving just as Paulji's was as of the Guardianship of Kazi Dawtz. Those opportunities are rare, but Paulji knew that he had duplicated the high path in me in his visitations in Soul Body during the latter 1960's. Therefore, Paulji's responsibility in passing on the teaching had been accomplished, but not in Eckankar. Anya Foos (a popular Higher Initiate in Eckankar years ago before disaffiliation – a lot of sad things take place when confusion reigns in a Kali Yuga) asked Paulji right before he died in her arms (well-known by many people), what path she was to follow and he told her not Eckankar, but nothing else was said. Anya told me this in 1992, twenty years after Paulji died. Now with this proper perspective on motives for non-public and public presentations, we can proceed to the

history because Paulji and I were channels for Spirit and not doing anything vindictive to anyone. **Any false judgements by others must be checked with this present explanation.**

Paulji did not explain his departure and never established a successor as his prerogative as the Mahaji, the 971st Living SRAOSHA Master. However, a higher initiate council existed at the time and they were left with wondering what to do and did it. On October 22, 1972, they fabricated non-contrivantly naively without malice – just false revelation, the experience of Sri Darwin Gross as master not, in reality, knowing what to do with the path in naiveté. **Paulji left no instructions to anyone accept the January 1971 *Illuminated Way letter*** (Eckankar stopped publishing them under Harold to avoid the issue of the proper successor – hidden agenda). Darwin was a Ninth initiate, never a master (*Tenth Initiate*). As a Ninth, Darwin was the highest one in Eckankar at that time (*I was a young chela having been in Eckankar only a few months*) and therefore, a powerful self-realised being. Darwin was (*died recently - March 2008*) a good man and I considered him a friend after meeting him physically when we both worked at the EIO (*Eckankar International Office in Menlo Park, Cal.*). These outer leadership things did not matter to me then, for I was interested and am still today **only** in spiritual matters. The reason for this preface remains solely the fact that confusion does exist and it will clear-up the matter.

Paulji established Eckankar publicly in 1965, but no one knows how long he was master prior to that time. In other words, Paulji never chronicled the exact year when he received the Rod of Power. All we know is that he brought Eckankar public in 1965. Those six years of Eckankar as AKATHA today in its purest form were joyous and wonderful times! Some believed they had come to a golden age and there is some truth in it, **but a derivative attitude was that Paulji nearly was being worshipped.** However, Paulji's departure was a test for the chelas (*students*), albeit a difficult one. He had predicted my mastery in his January 1971 "*Illuminated Way Letters*," but few chelas comprehended the matter. My wife, Leslie and I, are dedicated (*many years*) daily contemplators, and sometimes we believe and know that perhaps we were the only ones doing them daily, never missing (*very important*), in Eckankar. It would be heartening to hear of someone else never failing to do their contemplations each day in all these years. We also believe our dedication to the practice enabled us to find the bridge to AKATHA whilst all the other Eckists (*some made it*) did not make it. Those who went to other paths also did not make it (*making it to the highest path*).

It should be emphasized that no one loses initiations and if anyone says this, they simply are wrong. All initiations given by Paulji are inviolable. Also, any Paulji Mahdis can initiate anyone to the Fifth plane (*Darwin Gross initiated to the Ninth plane whilst Harold Klemp only to the Fifth*), but no further. Darwin Gross, the second leader after Paulji, had a Sixth Initiation given by Paul. I acknowledge he was a Ninth Initiate after, and know that one of Paul's Ninth Initiates gave it to Darwin. Therefore, Darwin's initiations are inviolable (*also Harold as a Fifth but also not a master*), Albeit Paulji tells

of the Ninth as Mastery in Hadjis Books I&II, he means at the end of this circle when one becomes the Tenth Initiate of the Anami Lok, the Adepiseka. **No one was an Adepiseka during Paulji's tenure as master.** Still the Mahaji (*Mahanta in Eckankar*) must be at least a Twelfth Initiate and neither Harold nor Darwin is near that. It is true that the God-Realised (*Eighth Initiate*) and Self-Realised (*Fifth Initiate*) are powerful beings, they still are not masters and subject to flaws. All humans err, but not masters. Anyone who judges a master as flawed is subject to much karma.

Darwin was greatly loved by the Eckists during his reign as master of Eckankar from 1972 to 1982 (*his history strangely eliminated by Eckankar after Darwin was disaffiliated*), but aforesaid he was not the real master. He had been selected by the Board of Trustees of Eckankar. Paul did not select him. Darwin was a good man and tried to hold Eckankar together but their turn-over rate was tremendous going from nearly two million followers to about fifty thousand, losing nearly all their people. It was a ninety-nine and three quarter percent (99.75%) loss. Statistically, that means everyone as the former effectively is ninety-eight percent (98%) as a total percentage. The two percent is important but for a statistics category, it is not considered a total loss by Eckankar. (*I worked at the office knowing first-hand this information – during Darwin's tenure he changed the definition of Eckankar from the "Ancient Science of Soul Travel" to "The Path of Total Awareness" and then finally to "A Way of Life". Then Harold went further, however, a brief stint going back to Ancient Science of Soul Travel before now calling it "The Religion of Light and Sound"*). The definition changes show the slide from the high path that is always the Ancient Science of Soul Travel as Paulji defined it (*Sahaji in higher Sanskrit used in AKATHA*). ***The other definitions show effects, eventualities, consequences, inevitabilities, results or by-products of Sahaji, but are not Sahaji. Sahaji is extremely important*** and without emphasis upon it just shows a cosmic consciousness or higher awareness teaching not much more than new age stuff in the lower worlds. Anyone can have higher awareness in the body, but one needs to travel in Sahaji outside the body consciousness in order to attain liberation in Soul resulting in the other things, e.g., higher awareness or consciousness, powers, way of life (*not religion though*), etc. However, nothing was told ever about the Eckankar membership loss keeping it secret. Obviously, it does not look good, but should not be an indictment against Darwin as Paul took the path non-public (*called "avaksa" when a master takes it public and then non-public at death*) in 1971 unbeknownst to anyone at that time. I was told during a Sahaji experience in 1965, but, in reality, did not understand what Paulji was telling me not being an adept at that time. I had to review these Sahaji experiences once becoming a SRAOSHA Master in 1988. I was Paulji's January 1971 ***Illuminated Way Letters*** prediction and brought Eckankar public again as AKATHA in 1988. Of course, before being a young boy in 1965 and not knowing anything about Eckankar then made this Greek to me. The reviewing of Soul records remains important for Soul at times. Eventually, Darwin was "kicked-out" of Eckankar on all sorts of false and nebulous charges as he was seen as a threat to their present insidious leader Mahdis Harold Klemp. It always seems that the less power that one has like a middle manager, the desperate need exists for more. If people truly wanted power, kindness to others is the answer as was Darwin Gross, a very kindly sort. Harold is also a kind soft-spoken sort, but he has that craving for power and desperation of holding onto to it. One display of this

desperation by Harold shows in what happened to Darwin. Harold has been Eckankar's leader for twenty-six years and albeit rumours had others becoming their leader, that seems to have settled-out awhile ago with only Harold. It does not matter about length of tenure, but when Harold's history has been to do things to others like Darwin along with many other disaffiliations (*mine included – albeit I quit long before to bring AKATHA public per Fubbi Quantz's instructions*) including the claim of the impossible initiation losses, the long tenure appears as a desperate measure of hanging on for dear life, afraid of losing power. Both Darwin and Harold always have been good to me regarding personal interaction whilst never having any conflict. These matters are not personal, but very spiritual and physically exacting regarding simple administration processing of the high path presently AKATHA and not Eckankar or Atom (*the high path has the FULL UPPER CASE distinction for emphasis and respect, but not affiliated with the statutory government code problem – AKATHA is not politics in any way and upholds the antidisestablishmentarianism doctrine idea [separation of church and state – AKATHA defines it more specifically as “separation of the spiritual path and politics”] of the Catholic church, but not their religion as the high path – AKATHA has respect and believes most definitely and sincerely, not as a patronization, that religions are very necessary entities in the world today – no competition exists here whilst believing Eckankar and Atom definitely have their place, but none of these are the high path except AKATHA with their leaders aforesaid most definitely and importantly not masters*).

The proper lineage of the past five masters are **Sri Sudar Singh, 969th Master (from India), Sri Rebazar Tarzs, 970th Master (Tibet), Sri Peddar Zaskq, 971st Master (Paul Twitchell - America), Sri Fubbi Quantz, 972nd Master (Persia), and myself, Sri Tirkahitfira-Zah, 973rd Master (Timothy Arnold - America)**. No other lineage is accurate before or after any point in this previous list. Within a year or two, the book “***The Lineage of the Living SRAOSHA Masters***” will be published from AKATHA Publishing®. It will chronicle the entire lineage of the 973 before and including the five Masters above in this present Kali Yuga from 3100 BCE to the present (*one paragraph per master – three per page equally 326 pages*). Of course, Eckankar and Atom (*Darwin's current path*) will refute my claim of the above list and who I am coming in the form of doffing it off as nothing. Harold has already cited a “mini-master” category for spin-offs after Eckankar (*we do not, of course, consider AKATHA a spin-off*). Also the computer has many condemnations of Eckankar and slanders against Paulji; none of which are true. The problems of Eckankar are only that it is not the high path any longer whilst they claim they are. One must take this matter ultimately to the inner planes realising intuition in what one feels as the real answer. People wish definitive answers needing to learn their feelings in the matter are true instead. Hence, AKATHA does provide definite answers, and one's feelings will coincide when the student is ready.

The main significant and simple problems with Eckankar and Atom are that the former now is a religion and Atom has no name. Atom is an acronym for “Ancient teaching of the masters.” That is a definition, not a name for the path. If Darwin gave it a name, it would have to be AKATHA and then he would be a follower of me as it should be. We do not anticipate this however, and is unnecessary unless the Atomists are ready and Darwin would come aboard (*aforesaid he passed recently, but wrote this before*). I would approve his initiations and Harold's if they both applied for membership into AKATHA providing no shenanigans would occur. Again, I do not anticipate this action nor is it important. The

ready Soul is AKATHA's target with 70 million in the world today presently. We do not need pseudo-celebrities from stepping-stone paths joining AKATHA. ***I respect their work, but just as any philosophy or religion, holes exist in them and no one following these paths will ever be liberated from the Wheel of Samsara and get into the proper heavenly worlds.***

Neither Darwin nor Harold has chronicled their specific spiritual experience of receiving the Rod of Power, but generally stated it. I will specify here as having generally stated in my introductory book to AKATHA about my Master experience, also not having been specific (*lost a chronicled version in the Indian flood where some Hadjis [Spiritual book of AKATHA] were lost as well*). At midnight on October 22, 1986, I stood in Soul body of a Sahaji experience in the Valley of Shangta at the Oracle of Tirmir and received the Rod of Power (*Yastiprabhava in higher Sanskrit [Asacer language or AKATHA sacred language – only AKATHA has been specific in defining what is “higher Sanskrit”]*) not unlike Higher Initiate Helen Baird's oil painting depiction. Her painting shows the transfer from Paulji to Darwin, but that never happened being her imagination and not real. The actual happening at that time was Paulji to Rebazar Tarzs (*temporary holder, called the torchbearer or “Karaduhr”*). When I was ready inwardly in 1986 (*inner ceremony albeit the Tirmir one is Sahaji, but considered an outer experience being on the physical plane – more of a physical bi-location*), it was my experience that Rebazar Tarzs (*he is the Atasr-Akatha the passer of the power – twin responsibilities of the Karaduhr – temporary holder and passer*) transferred the Rod of Power to me at the Oracle's centre with an objective appearance of a powerful light beam coming down straight from above. From my perspective, I was looking out from many light beams coming from mainly the eight earth directions – an extraordinary feeling I assure you to say the least! What actually is happening is the Karaduhr releases the Rod of Power from his body (*or standing between when having not been the temporary holder as in the ceremonial purpose*) and passes it to the new master (*observing it is much simpler than the explanation – go to the Causal plane now and see if one wishes in Sahaji*). The point between bodies is two Souls in one place which is possible for the power cannot escape so to speak. That transfer occurred to me and I stood there for a moment with Rebazar stepping away looking towards me. After the long moment, he signalled with his right hand to follow him and we walked down a dirt path between some tall dense foliage. At the end of the path, we came to a beautiful sunny spring-like meadow clearing where a richly carved wooden stage affronted a large throng of colourfully dressed people. Other entourage were walking with us along the path and then we all ascended the stage single file. I sat in the centre on a simple thrown also of wood with a maroon velvet cushion and Rebazar stood to my left. When everyone in the retinue was seated on stage (*my wife Leslie was to my right dressed in a fluffy ermine white-collared maroon robe as all on stage were*), Rebazar turned towards a small table behind us and lifted the fourteen point Mahaji crown placing it on my head (*the crowning only is symbolic of the actual experience – of course king crownings are derivative and **the Mahaji never is physical king just spiritual***) – no solemn words were said; silence reigned. Once the crown was in place, a pleasant appropriate applause took place amongst the stage people and the large standing audience in front. Everyone was standing now and the applause was long. When the clapping died down, I stood and spoke a few words. When finished, more appropriate applause occurred and I turned to my wife with shining eyes meeting and then swiftly came back to the body awakening in astonishment! For two

weeks, I was stunned mostly in silence and then I told my wife, Leslie, that we would be bringing AKATHA public.

It is true that my experience could be claimed as a heightened imagination; however those who practice and experience Sahaji know how real these experiences are with mine being true to form. Those who are adepts know the difference between reality and fiction. One knows by their feelings or “intuition” which is the name for a feeling or premonition. Logic should not dictate anything, but we must use it at times for it remains a sense of knowing on the outer planes. We must communicate at times in logic, but feelings ultimately should chart our course by listening to the still small voice within by interpreting our own Sound Current.

AKATHA backs Its logic with empirical proof in Sahaji as these inner planes are as real as the illusory physical one that remains very concrete to us. We can philosophise about the physical plane being an illusion and ultimately true, but we still deal with its tangibility on a daily basis. Few wish to test their luck by stepping in front of an oncoming car. By trusting one’s feelings and listening to the voice, the Sound Current or SRAOSHA within will give us the answer here to what I have been saying.

An AKATHA Higher Initiate Danielle Gribbins once said that Leslie and I took all the high energy from Eckankar and left it as an empty shell. It is true and a shame that Eckankar was left as an empty shell of itself having only that religious nothingness vibration with occasional emotionalism like Atom (*not denigration here just fact*). The SRAOSHA does not palpably exist in these latter teachings any longer and one needs only prove it by coming to an AKATHA meeting or seminar and feeling the difference. But reality is reality. Danielle, whilst sitting in my living room, also added, “Why would anyone wish to go anywhere else in the universe than right here and feel this pure essence of SRAOSHA vibration that is so obvious, palpable, and real? I do not wish to go anywhere else!” Of course, I left the chelas then and went to India for a test. AKATHA was fledgling then, but the chelas should have stayed with the path if they were true. We virtually had to start over again when I came back in 2006.

Regarding this high energy that Paulji recognized, sometime after meeting Leslie (*my true love and wife*), I swooned into some metal folding chairs when her eyes actually flashed twin light beams (*coup de foudre [French]*), lightning bolt or Cupid’s (*Homeric myth as Psyche’s husband*) arrow, etc., through my heart prior to an Eckankar seminar in San Francisco years ago; another very real experience! This very palpable power is within the teaching of AKATHA as Leslie is the second highest evolved woman being a 22nd Initiate SRAOSHA Master (*Kata Daki is 200th Initiate living in the Katsupari Monastery; she did not translate as believed, but is not publicly teaching being a supra-annuated ancient Initiate*).

Very few realised that Paulji was a 21st Initiate (*we did not like passing him as a human reaction – but no competition exists in initiations albeit the human feeling element exists as normal; I am presently a 24th Initiate. Leslie is a 22nd [being in the Kali Yuga now with such negativity about, the higher initiations are necessary for raising and maintaining consciousness] – if Paulji had lived, he would be much higher now anyway – initiations are for the living or lower worlds areas – however mastery is retained throughout the higher planes in the titles of “Sri” for men and “Sra” for women – ask Eckists or Atomists what the title for women is and they will not know amongst other things like all the syllables of the first name are used and then adding “ji” on the end for the master [Eckankar and Atom*

use one syllable i.e., Darji, Harji, etc. If they were masters, it should be Darwinji or Haroldji] and where is Paulji now; they do not know – only AKATHA has these answers amongst a myriad of many others – one needs stepping onto the path for really amazing wisdom takes place as many chelas who read this could testify - perhaps even jumping up and down now wishing they could write a few things. Feel free to send your experiences in writing anytime to the AUo).

Atom is better than Eckankar, being another white brotherhood [religions are not usually white brotherhood as the latter are more ascended master stuff or new agey] cosmic consciousness path getting people to the Fourth plane. Eckists admittedly state that they are a higher consciousness path (aforesaid a result of Sahaji, but not the main premise) as Darwin had changed Eckankar with his book “Consciousness the Key to Life.” Nothing is wrong with higher consciousness, but it is a result of Sahaji, not the goal. Higher consciousness is a term for below the Fifth plane wherein only one travelling in Sahaji can achieve. It is easy to get confused here and Eckankar and Atom do just that very well. Again, we do not compete, but will explain the difference not being naïve about these things. AKATHA presently is the only teaching that will get one into the Soul plane. This factor makes AKATHA the highest teaching and the declaration is important in the lower worlds. If this highest factor is not stated, no one will know what is the highest path and who is the present living Master and He is Sri Tirkahatif ra-Zah (*Kahtifi or Sri Timothy Arnold*), the Mahaji, and 973rd Living SRAOSHA Master. It is best to explain the basics about AKATHA as of Sahaji and leave organisation stuff for later unless asked. One knows when these things become tedious and unnecessary. The Truth is important, however, and the AKATHIST should never shirk from it no matter the tedium and exiguous degrees at times.

Darwin was a great man being a Ninth Initiate, but no straight answer ever parted his lips. He was compassionate and cheerful, but did not acknowledge people’s questions directly and neither does Eckankar. Eckankar tells childish stories and parables with no deep esoteric thought leaving one in a pabulum zombified new age state not allowing any intelligence to manifest believing it “mentalizing”. Hence, if one wished a straight answer, they must come to AKATHA where the deepest esoteric thought and wisdom reside being sourced by the living master of time and his mentor the wonderful and most powerful Sri Peddar Zaskq! We realise the esoteric idea that masters stay enigmatic and such. However, logical words are paradoxical in themselves without adding to it. Therefore, let the Truth be known wherein the SRAOSHA Masters attempt to answer, but know that logic defeats the premise with the answer foresaid in one’s knowingness, attitude, vibrations, and presence in
the divine feeling of SRAOSHA.

I Am Always With You
Baraka Bashad

Sri Tirkahatif ra-Zah

Hadjis *Book One*

The Sharav (the spiritual book of the Hadjis – Part I)

The Ancient Scriptures of AKATHA (ae' kuh tuh), the Science of Sahaji (Soul Travel) is brought to light again.

These writings of golden wisdom which usually are hidden in the spiritual worlds now have been translated and published in part once again. The books never end as each successive higher plane in infinity has a book. Whereby, not since Kabir in the 16th century has the Hadjis been public.

Volume one is the first section of the works of the Hadjis that was dictated by Sri Fubbi Quantz, the great SRAOSHA (Spiritual) Master, at the Katsupari Monastery in Northern Tibet. Twelve books are usually attempted during the tenure of a master bringing AKATHA public, but aforesaid the books are endless. Seventeen manuscripts existed since 1988 (not published – in manuscript form). However, some were destroyed (a flood in the Delta of Bangladesh in India in 1999). The AUo is attempting the publication in the next few years of the manuscripts left and Kahtifji (Sri Tirkahatif ra-Zah's sobriquet) has stated that he will replace the ones lost and write more.

The Sharav is Part One of the three parts that includes the Gita-parata-SRAOSHA (Song of SRAOSHA – second section of the Sharav as an endless poem to God, the AKSHAR in AKATHA), Part Two, the Vrnda (sociological book that explains the structure of the perfect social system of AKATHA), and Part Three, the Sarvatas (science book explaining the mathematical precision of this individual science of AKATHA).

The Sharav contains the wisdom and ecstatic knowledge of those planes of the spiritual worlds beyond the regions of time and space. To read and study this highly inspired book will give the reader an insight into the true scriptures of the AKATHA Temples of Golden Wisdom on the outer physical plane and the inner ones as well.

The essence of the God knowledge is laid down in these writings. Those who follow AKATHA are involved in the Hadjis for it is their holy and sacred book, but not a bible in the religious sense for AKATHA never is religion. The word “gospel” means “good news”, and the Hadjis is definitely that, but even more so as the pure voice of God in writing. AKATHA, therefore, does not use religious words. All other worldly doctrines on religions, philosophies and sacred writings are the off-springs of the Hadjis and are plagiarisms. Whereby, that latter act is not subject to controversy for man is weak and turns to falsehood when the Living SRAOSHA Master is not public. Therefore, AKATHA is not concerned with plagiarisms.

The Hadjis will answer ever question possible within this writing as one can be sure these words will uplift with the highest vibrations. One needs to feel their way in the reading of this work and will be raised in a state of consciousness unlike anything ever experienced each and every time one reads just one word of It. The uplifting Sound and Light exudes from each word of the Hadjis and It is the true Word of God channelled through the only inspired writer the Living SRAOSHA Master.

The Hadjis can be in any form of the Asacer language of AKATHA from gibberish of the Tower of Babel in a golden age to pure logic of the Kali Yuga. This dynamic in language is not in any other work. Therefore, one needs not to go further than this work in supporting their journey through time and space into the higher planes of SRAOSHA. This experience in Sahaji is solely offered by the teachings of AKATHA. That is why the seemingly audacious statement that AKATHA is the highest teaching can be made. One only needs to feel the essence of spirit within these true God inspired pages and they will know. All know the previous statements to be truth on the inner levels.

Baraka Bashad

Kahtifji
1988

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Introduction

The Hadjis, that means the “Way of the Eternal” is the ancient writing of AKATHA, the ancient science of Sahaji or Soul Travel in English that leads to total consciousness. It is the **original and true sacred book of the ages** in the first four lower planes, i.e., Physical, Astral, Causal, Mental (Etheric included). Whereby, in the higher planes that have no ages or time, the Hadjis is just the **original and true sacred book** manifest physically. No other books come before it and just derivatives of the Hadjis. The Hadjis is source writing. The reader finally has come to the source of all written works in the lower and higher planes. They need not seek any further for other source documents. In the higher planes, the Hadjis is the pure music or sound of spirit called SRAOSHA.

The Hadjis is the oldest known writing on this earth planette (planet). The Sanskrit writings, consisting of the Vedas, Upanishads and Mahabharata, cannot be traced beyond ten thousand years on this planette whilst the Hadjis is at least six million years old coming and going in eternal cyclical history.

The Hadjis then easily is said to have been before the great antediluvian deluge of this world, and beyond into the hoary years of those so-called mystical continents known to us as Atlantis (a silver age that was destroyed and slipped to the present Kali Yuga not long after) and Lemuria (Lemuria had two golden ages that were destroyed – the American Indian tribes are their descendents – California was the name of a Lemurian queen).

The Naacal records are reported to be among the first writings known to us, and they contain scattered references to AKATHA, or total consciousness.

Only two monasteries in Tibet, located in the remote mountains, have any of these writings in their keeping on this physical planette. The Hadjis is located otherwise on other planettes and in other plane beyond this world.

These Tibetan monasteries are so well hidden that it is doubtful anyone can find them, not even the Buddhist Lamas who have gained the power of moving about in the ethers at their own volition. The keepers of these records are so careful in their guardianship of them that no one can enter these monasteries unless first screened by the monks, who can read the seeker’s aura like we scan a daily newspaper.

The Hadjis, the guide for those who wish to reach the heavenly kingdom via the route of AKATHA, is kept in respective parts in each Gold Temple, beginning on the earth planette and continuing on each spiritual plane upwards into the very heart of the Kingdom of God.

It is mainly kept, here on the earth planette, in the spiritual city of Agam Des, that lies in the high wilderness of the Hindu Kush Mountains in Central Asia. Only those who are able to travel in the Atma Sarup (Soul body) can reach this strange community of adepts and study the ancient writings of truth.

AKATHA is the basic foundation for all religions, philosophy and scientific works in our world today. It is closer to being in its original form, as the science of Soul Travel or Sahaji, than any of the other paths to God. However, *it is neither religion, philosophy, or metaphysics*, for it is the AKATHA-Marg, meaning the path of AKATHA.

It has been handed down by word of mouth from Rama, the first known world saviour, who came out of the deep forests of Northern Tibet and travelled down to Persia, where he paused long enough to give these secret teachings to a few mystics whose descendents were to become the followers of Zoroaster, the Persian sage.

Rama then proceeded to India where he settled and taught that man could have the experience of God in his own lifetime.

AKATHA was revealed to Rama by one of the ancient SRAOSHA (Spiritual) Masters. It is likely that he was lifted out of the body and taken to the city of Agam Des, where the Hadjis was shown him and the opportunity to study its contents was provided.

No written instruction in a very long time was available to the followers of AKATHA until about the thirteenth century when Jalal-ud-din Rumi, the famed mystic poet of Persia, hinted at it in the great poem, "The Reed of God".

About the sixteenth century, Kabir, the Hindu mystic poet, took it upon himself to unwrap the mysteries of the ancient science of Sahaji.

He had quite a time with his adversaries, for everybody who believed in orthodox thought he was crazy and tried to kill him. Those who were followers of the science of Sahaji believed incorrectly that he was mentally wrong for revealing the Truth regarding the times. As a result his adversaries hounded him until he could scarcely keep himself alive, spending most of his time in hiding.

A corruption of the original teachings by word of mouth happened, and several other paths came out of this. Some of these were Shabda Yoga, Santon, Cult of Dionysus, and a few other mystery schools that are generally well known to us. Each part of the divine knowledge schools branched off into its own particular was a path to God. The six great religious systems of India are only branches of the God-Vidya (God knowledge) that we call SRAOSHA. So are the religions of the west, and every continent, including Africa and Asia. A study of the "Golden Bough" by Frazer will bear out what is being written here.

Basically, the main principle or vital part of AKATHA remains as out-of-consciousness projection, in which is far beyond the astral or any other lower plane movements.

Corrupted from the original source as man developed in various parts of the world into a semblance of religion and worship, man fell away from the mains stream of Truth and created his own gods and rituals. Thus, we find that some truth in the story about the Tower of Babel exists where the golden age gibberish godspoke derived.

The Hadjis consists of about twelve books when the Living SRAOSHA Master, the leader and Vi-Guru of AKATHA, is public. Each book comprises twelve to fifteen chapters each. These chapters average about thirty thousand words (inner works – outer about three thousand words per chapter) and are made up of cantos, or what we call verse in dialogue form, in which the AKSHAR (God in English) speaks to ITS chief subordinate, Sat Nam sometime called the Sat Purusha, Lord of the spiritual plane of Soul, or the Fifth region. He is believed by some to be the supreme AKSHAR but only is the first manifestation of God.

Not all the writing is made of cantos or free verse. Often it is a straight narrative, legends, or stories. Sometimes it is in allegories, or fables. But altogether it is the whole Truth, concise in all its departments that tells everyone of what life really consists and how to live it.

Statements of the highest spiritual nature are uttered by the AKSHAR to Sat Nam to show that the Supreme Deity wants all Souls to be lifted into the heavenly realm again; “I am eternal, therefore, I am free. All who come unto Me shall experience freedom of eternity.

“Freedom is a completeness within itself, for Soul must enter into the Divine Light or suffer the effects of the lower reality.

“The true reality in any universe of Mine is Spirit, and he who looks upon it as giving him existence and experience is indeed a wise man”.

The ancient books of the Hadjis are indeed the true Light and Word of God; it takes up and discusses every phase of life in both matter worlds and the highest planes.

Those who are fortunate enough able to peruse its golden pages are indeed enlightened Souls. Usually, it is the Spiritual Travellers who make it their concern to study this golden book of wisdom and spread its light to those who will listen.

Indeed, as Rebazar Tarzs, the torchbearer of AKATHA in the world today, points out, only the courageous and adventurous in spirit ever have the opportunity to see and study its wondrous pages.

Whatever exits to receive in Truth for each of us, is only in accord with our individual consciousness.

One will find within these pages an answer to every question man has ever devised to ask of any greater ones. All that which is Truth is here now, within these pages.

Paul Twitchell
1871

Chapter One

The SRAOSHA – The Divine Voice of AKSHAR

SRAOSHA is the totality of all awareness.

It is the omnipresence of the AKSHAR, the omniscience and the omnipotent, the Allness of the divine AKSHAR in ITS kingdom and the universes.

Life is concerned only with the primal Vardan, or the Word of IT. This Vardan is the essence of life. Nothing is greater than the Word of the worlds.

Hence the AKSHAR speaks to us only through the primal sound. IT has no other way of contact other than through the SRAOSHA, or creative energy. Out of the Divine Voice all other sounds flow.

Those who are in It distinguish between the primal word and the manifest worlds, between the original music and its echo. They can point out the difference between the Dhunatmik sound and the Varnatmik sounds.

The all-creative SRAOSHA is the Voice of the AKSHAR, out of which all other sounds arise. At the same time, ITS divine strains linger in all material planes as echoes of the original melody.

The Voice of the AKSHAR is the Dhunatmik, the sound that cannot be spoken. It has no written symbol. Such is the music of the AKSHAR. The Varnatmik is the sound that can be spoken or written. Hence, the writing of the Hadjis can be spoken and written on the lower planes. But in the higher planes, it is only the heavenly white music.

SRAOSHA is the Ocean of Spirit, a life-giving, creative sea heard by the divine followers of the AKSHAR. Within the Ocean of Spirit is the total sum of all teachings emanating from the AKSHAR. It is the Divine Word, for It includes everything that It has said or done, and what It is.

The Voice of the AKSHAR includes all the qualities of the magnificent Being in the **Ocean of Love and Mercy**. It is a continuous process flowing down from Its place in the Celestial Kingdom into all worlds below.

This Ocean of Love and Mercy projects ITSELF in the form of waves emerging out of a fountain. Since It contains the qualities of the AKSHAR, It only can appear on the lower planes – including the physical – as a form of consciousness.

Hence, as It reaches Soul, or the Atma plane, It manifests ITSELF as Sat Nam in Sach Khand. Here this divine Being becomes fully personified for the first time, manifesting all qualities of the AKSHAR.

Sat Nam becomes the personal Creator, Lord, and God of Kal Niranjana who then becomes the Father to all who are in religions, philosophy, new age, etc. (all teachings outside AKATHA [ae' kuh tuh]). Sat Nam is the source out of which the Voice, the Wave of the AKSHAR, flows to all worlds below the former.

ITS Voice may be heard and seen by those able to participate in It throughout the worlds of the Supreme Deity. It may be seen and heard only by those awakened selves, who have received the Initiation from the SRAOSHA Adepts.

When the human consciousness in one has been awakened and (s)he hears and sees the Wave of AKSHAR, he is enlightened. He hears the AKSHAR, sees IT and feels the omnipotency of IT for the SRAOSHA is the Divine Deity expressing ITSELF in all that is visible and audible.

The Wave of the AKSHAR's Voice, issuing through Sat Nam, flows outwardly from the **Ocean of Love and Mercy**, reaching the vast boundaries of the spiritual worlds and of all creation. The It flows back into the ocean again, as do the waves created by a pebble dropped in a still pond.

Moving on It, all power and all life appear to flow outwardly to the uttermost bounds of creation, and again on It, all life appears to be returning to Sat Nam. Therefore, it is the returning wave of the Voice that Soul must look to for help.

The SRAOSHA Adept makes the connection, and the individual Soul is linked with this returning way. It is then that Soul or Atma starts Its journey again towards the heavenly worlds leaving all the worlds of mortality behind.

Thus the AKSHAR will speak to those who are obedient to ITS Word, for IT holds all life within ITS hands. All shall have Light and the Word if they listen to It and obey.

The AKSHAR has little involvement within embodiments. ITS relationship only is within consciousness striving towards a totality of Awareness so that every Atma will recognise Itself as being a part of IT.

The AKSHAR is omnipresent, omnipotent, and omniscient in all life, and IT desires to have Atma share these qualities. He who listens and sees the living SRAOSHA will experience these Godlike qualities, and may use each for the welfare of all concerned.

Hence, the supreme doctrine is the Voice of the AKSHAR. He who follows the golden arrow and crosses the mighty moat of heaven, where within the deep ravine sparkles and shimmers the strange translucent mist, enters into the secret kingdom of the holy AKSHAR.

The Voice that calls him is that which beckons all to take the first step upon the path to pass through the narrow gate and receive the graces of the Holy of Holiest. Only he who is pure of heart will be able to partake of the arcane ecstasy, and become aware of the divine ground of Being.

Within the Temple dwells the AKSHAR. Unapproachable in ITS state except by the purest Atma, descriptions are unworthy of IT. The Atma only can experience the AKSHAR IN the state of freedom. Those who are faithful will be free and able to live in the radiance of IT.

Fasting, eating certain foods, praying, beseeching, pleading, practice of austerities, and the love of the AKSHAR will never lead the Atma into the secret dwelling place.

The AKSHAR is engaged only with life and the Atma, and never with forms, symbols, and objects. The Atma is immortal, cannot be injured, pierced, broken, wronged, drowned, or stolen.

The Voice speaks to all who listen. IT speaks in the whisper of the wind, the roar of the sea, and the voices of birds and animals; in all things. IT tells all who listen that IT will never bring riches, fame, wealth, healing or happiness to those who seek these mundane gratifications.

All who listen, obey, and surrender unto IT shall have whatever is ITS desire, be it riches, wealth, healing, happiness, enlightenment, or understanding of the divine wisdom.

The AKSHAR sends ITS messengers into this world as warriors. None come as doves. They are the eagles who must seek food for the young. They are the shepherds who keep the wolves away from the flock.

The Adepts for the SRAOSHA are the swordsmen of the AKSHAR. Whenever they travel the pace of karma is quickened. In their wake comes the storm that divides nation against nation, and family against family. The elements of the wrath of the SRAOSHA bring down temples, demolish cities and tear Souls asunder. It brings storms, floods, earthquakes, wars and catastrophes.

Each Atma must fight Its battle against the storm of karma and the forces of the lower kingdom until victory is at hand. Then the realm of the AKSHAR is opened unto the victor.

The spiritually blind can never see the Light, or the deaf hear the Voice of the AKSHAR. He, who claims to be a Master but is blind, shall reap the harvest of wrath. The one, who says he is a listener of the Voice but is deaf, shall be torn asunder by his lying tongue.

The gods, who are the messengers of the Divine Voice, know and see the blind and the deaf. They know the liar, the questioner, and the deceiver. They know that these shall not see the face of the AKSHAR.

He who must know and see and hear shall be the perfect Soul. He has received purification and is ready to enter into the Heavenly Kingdom once again. He is the instrument and can talk with the Lord and be led by IT.

Hence, wherever the Master goes wreckage follows. For He always is the instrument of SRAOSHA. The purification of SRAOSHA, the Voice of the supreme AKSHAR, causes the forces of the lower nature to cease. The cessation brings a warfare and, therefore all know that life in the Pinda universe (Physical universe) is a struggle between the spiritual and physical.

Man, the apex of the Pinda universe, is known as the conveyer of the seeds of Kal Niranjana (the negative force and overlord). The Kal and its children do battle with the SRAOSHA and Its children. The war always is between these two powers, resulting in victory for the SRAOSHA for those who desire it so.

Whosoever wants the life of the SRAOSHA must remember the falseness of the Kal. Soul must exist upon the essence of the SRAOSHA. The Voice that speaks must be that which leads the chela into the true home of the **AKSHAR, the Ocean of Love and Mercy.**

Therefore, Soul must know that life and love are not in the Voice of the Pinda consciousness. Nor is it in the Voice of the Nuri (Astral) existence. Nor is it in the Karan Sharir (Causal body). Nor is it in the Manas (Mind) world. It is only in the world of SRAOSHA. Unless one hears that which is the NADA BINDU, the seed sound from which all things grow, he had heard only the voices of these other worlds.

The wolves who come in sheep's clothing will sing the praises of the Voice of the lower worlds. Heed them not. Only listen to the messengers of the supreme AKSHAR. They who travel from the SRAOSHA to the regions of Jot Niranjana (Kal's brother), are the prophets of old. They are the instruments that the AKSHAR uses to give ITS message to the universes.

The Voice is that Essence – the Holy Ghost (non-religious), the Comforter, the Diving Spirit – that gives life to all. It has many names – Shabda, Logos, the Word, the Nada, Shabda Dhun, Akash Bani, Sultan-ul-Ashkar, the King of the Ways, Ism-i-Asm, Lalma, Kalam-i-Lahi, Surat Shabda, Ananda Yoga or Anahad Shabda. Others call IT the Vardan, Dhun, the Heavenly Music, and other names. Only those who follow the SRAOSHA Marg (Way or Path) know the truth that life consists of the SRAOSHA Master, the Bani and Jivan Mukti (Spiritual Liberation in the here and now).

This Voice is the way man leaves the Pinda and finds his way to heaven again. All must go this way. He might go another way, but the Marg is then much slower. When his persevering efforts have brought him victory, he shall have the perfectly clear understanding that all he can do for himself is useless unless he accepts the Way of AKATHA.

When one has definitely stripped-off the Pinda values, the SRAOSHAR (State of God Consciousness) will burst forth, and the heavenly music will bring ecstasy. Upon this encounter, he will find that no path exists, for not place is there to go. All is eternity. He is at the unique and the fundamental centre of All.

This is Jivan Mukti (Jianigatri).

This liberation state is the deliverance, the disappearance of the illusion of servitude, because of man's unhappy conduct towards man. This freedom takes away his blindness and opens his eyes. It takes away his deafness and opens his ears. He proceeds, with the help of the Master, who is the Spiritual Traveller, to receive his Initiation into the holy SRAOSHA. Then all things are made whole again.

Thus, he knows that the modus operandi is not the cause in which precedes all form and consequently precedes it. It is only the instrument through which the first cause operates.

He who looks upon the face of the mighty AKSHAR will never be the same again. He will thereafter be like the lion upon the trail of the deer. Hunger will drive him to the SRAOSHA-Marg and he will find the Holy Spirit in time, be it through the help of the Master, the Son of Heaven, or by his own way. But be aware, for he will find IT.

Be on guard, lest he who seeks without the Vi-Guru (The Supreme Guru, the Living SRAOSHA Master) find those who appear as the Holy One, claiming to be angels or saints. Let none deceive the chela (student). If he who seeks is a chela of a Vi-Guru – he who is the Master (only the Living SRAOSHA Master of the time) – and the tests given by him, one cannot be assured of what life he sees or hears.

Every Spiritual Traveller, or Vi-Guru, will give the Word to the chela to call upon the Master. If the vision fails to reply then it is false. He cannot see the holy Light, nor hear the holy Sound. He is the blind and the deaf whose eyes and ears are sealed until the Traveller arrives to unseal them.

Upon arrival in the worlds of the true spirit, no path on which to travel exists, no door to open, no gate is there, nowhere to go anywhere remains because no need exists to go some place as of being there. This experience is the wonderful world of the AKSHAR.

The AKSHAR is within every man but due to ignorance, man always is seeking IT on the outside; seeking ITS Word in the noises of the Pinda kingdom.

It is true that the Word, the Voice of the AKSHAR, is difficult to hear, but it is easy to submit the Self to those who have IT. It always has been the situation that all have not received the Word, and yet they had the protection of the Travellers. Surrender to the SRAOSHA Master, who is the instrument of the SRAOSHA, is the great pleasure of life. This path of surrender is only used by those who are mortals. He who is mortal must follow the way of submission.

Man must give himself to the Holy Spirit of the AKSHAR. He must let the Voice of Silence lead him into the heavenly worlds. If he, who follows the Bani be brave, victory shall be, but if he be fearful, only death of the mortal self shall result. Beyond this death of the Pinda Sarup (Physical body) nothing shall be for him. He shall live in darkness and ignorance until the Vi-Guru sees him and has compassion on his suffering.

If the Vi-Guru looks upon mortal man with compassion in his eyes, that mortal shall find himself caught-up in the twinkling of an eye into the **Ocean of Love and Mercy**. When the Vi-guru turns his head aside and passes on, the mortal shall continue his life suffering until he learns to ask the Saint to show him the way out of the Pinda world.

True Love, the detachment in Subhakti, comes to one in whom the Word has stirred. It is like the rushing of the mighty winds, and the tongues of fire.

This message of love is translated from the Word of the AKSHAR to all the universes and to every living being. It is the message that is given to all entities living on every plane of the spiritual universes by the Living SRAOSHA Master of the highest Order. It is the difference between the recorded scriptures and the SRAOSHA.

It glorifies the Living Master and gives to those who ask the Crown of Life – the holy Initiation into SRAOSHA, approved by the Living SRAOSHA Master. No chela is ready for the Initiation until he has undergone the trials of the cave of fire, and the water test. These are all encountered on the path of SRAOSHA, before reaching that spiritual level of Initiation.

Thereafter, the chela enters into glorious life with the AKSHAR. But until then he will be blown before the wind like the chaffs of wheat scattered over the fields. He will suffer the agonies of spirit until the burden seems too great, and all is lost. He will drown himself in tears and pleas to the AKSHAR to give him amity and rest. But it will appear that the divine Deity has turned ITS face away and the SRAOSHA Master has forsaken him.

He will yearn for peace and tenderness but none will be forthcoming. All hope will die within him, and he will feel that his life is unworthy of anything but the Kal Niranjana, the Prince of Darkness and materiality.

The Godman does not come into this world to make new laws, nor to destroy existing laws, but only to uphold the Universal Divine Law, unchangeable as IT is. His message is one of hope, fulfilment, and redemption for those in search of AKSHAR. He is a great cementing force, transcending all denominational creeds and faiths, and presenting a way out of the worldly religious strongholds.

He travels high into the ethereal atmosphere of the spiritual worlds and like the skylark establishes an abiding link between the mundane life on earth and the pure spiritual heaven. All religions and philosophies are subject to the Godman's love and yet none shall bind him, for he gives to all humanity what is essentially sublime for every individual Soul.

The gulf that separates the pontifical heads on one hand and a truly God-intoxicated Soul on the other is vast indeed! The God-intoxicated Soul, who is the Living SRAOSHA Master, combines in His person all that the religious and philosophical writings contain and much more besides.

He is the living embodiment of all that is spiritual, the spirit of life lying dormant in others. The Living SRAOSHA Master is the awakened Soul, transcending time, space, and causation, holding the past, present, and future in the palms of His hands as an open book. He is the Master of the creative life impulse throbbing in all things, visible and invisible, and is able to work simultaneously on all planes – physical or terrestrial, subtle or mental, causal or ethereal, and even beyond into the supreme worlds of Anami.

He is the “Word made flesh” as spoken of by John the Apostle, and dwells amongst all races to gradually lead the aspiring Soul back to the eternal Godhead, from plane to plane with varying degrees of density. The SRAOSHA teachings that he gives, promise a practical way out of the dense matter into the pure spiritual sunshine. The SRAOSHA, or Word, manifests in the Master and is revealed to those whom He may so choose to call his own.

His experience is a direct Soul manifestation unlike those who work on the intellectual plane and quote scriptures in support of what they preach.

The only reason the Godman uses the Hadjis writings are to explain correctly and interpret the spiritual experiences of Soul in Its journey homeward, in addition to the actual practical inner events granted to individuals. Thus, he leaves no room for doubt and scepticism.

All knowledge one has at this point is based upon sense perception, or derived from intellectual ratiocination. The knowledge that the true, living Master gives is direct and immediate, coming from actual Soul experiences apart from the physical senses and human consciousness. His words are charged with the SRAOSHA currents surging within Him. They sink into the inner self of the listener, leaving little doubt about the existence of Soul experiences.

SRAOSHA is the golden thread, so fine as to be invisible yet so strong as to be unbreakable that builds together all beings in all planes, in all universes, throughout all time and beyond time into eternity.

Since the first flicker of consciousness dawned on human intelligence this thread was there, and it caused man to probe into the depths of himself to learn about the experiences of the inner life. Man is older than religions and philosophies, but not older than SRAOSHA, for the latter predates all life on earth. It was in the beginning and the ending of all things, and is what sustains us in the present. Its very presence is the essence of the AKSHAR.

Thus, man being older than all teachings, but younger than the SRAOSHA has caused him to wonder about this golden thread of life, and he has begun to look for the answers to the riddle of life. In the end he will learn that all other teachings established so far throughout the world have their origin in the Godman, the Living SRAOSHA Master, who comes to this world, lives amongst humanity, and guides all footsteps to the Kingdom of God. Every religion in this world is a living testimony to this sacred truth.

The natural way back to God is known as AKATHA, ancient science of Sahaji (Soul Travel), in which is an exact science embracing the purest of the original teachings. It is original of itself and its simplicity, once grasped is staggering to the intellect. It is the most ancient of all teachings, known to us in its earliest form through the Naacal writings that also are hidden in the Katsupari Monastery in Northern Tibet under Fubbi Quantz (the 972nd Living SRAOSHA Master predecessor to the present Master. Fubbiji again was Master in ancient times – tenures can be repeated and length indefinite). It is the original fountain from which all faiths spring.

It is the same basic truth that Yaubl Sacabi expressed so concisely during this time on earth many centuries ago in a few powerful words; “The AKSHAR is the essence of everything within us”. Herein lies the key. Nothing vague or complex lies within this statement, nothing that cannot be applied to all persons living in the physical world. Yet few people can step through the tenth door that leads Soul into the heavenly worlds. This truth is the basic principle of AKATHA. Heaven exists in all persons and all persons have access to it.

All religions teach that God is within and alluded to here, but specifically this is not true. It is not God, the AKSHAR that is within every Soul, but the essence of God, or that know as the SRAOSHA.

The methods of AKATHA state explicitly how to find this state of consciousness that exists within Soul. The road leading to this state in which is the Kingdom of Heaven starts behind the eyes at a point between the eyebrows. This place is the tenth door that leads Soul to the original heavenly home from which It started eons ago. When all consciousness is withdrawn from the body to focus at this point then the marvellous journey of Soul begins!

The human body does not have to die to make these journeys to God. Each visit only will be temporary until one leaves the body for the last time on earth or some other planet on the physical plane. This is the art of death in life. The meaning of this art was brought forth when Rami Nuri, the great SRAOSHA Master in charge of the Hadjis in the House of Moksha at Retz, the capital of Venus said, “He that wants life badly will never have it, but he that gives it up for the SRAOSHA shall have all life”.

This answer is the true meaning of the death-in-life struggle, for once life is given up to serve only the SRAOSHA, he who does so becomes blessed. Truth is manifested when one seeking God wants to be shown the Supreme Deity, for he only has to look upon the Living SRAOSHA Master to fulfil this desire. Gopal Das once stated that, “Whoever has looked upon the face of the Godman has seen the living image of God”. This statement means the Living SRAOSHA Master has been sent to this world to serve and act for the highest reality. He has been sent by the Divine Power to administer to all who need Him during His sojourn on earth.

“Those who follow the SRAOSHA take nothing for granted, for they must prove it for themselves. Only then will they know that God so loved them that IT sent a living Master to bring Souls home to IT”. Gopal Das finished repeating the words from the Hadjis.

The chela must prepare for the journey back to God. This journey is a narrow footpath, and it is best to leave all baggage behind for it is filled with desires and attachments. Cast off the yoke that weighs down the chela. But the chela keeps saying to himself, “Am I worthy of God?”

No one is worthy of God. It is only through the Grace of the supreme AKSHAR that we become worthy. Only the Living SRAOSHA Master can bring this Grace to those who seek It, for He is the pure instrument of God on earth. So, we must keep our faith with the Living SRAOSHA Master and live in His presence as much as possible.

In prehistoric times man took an enormous leap upward from the animalistic life with the development of consciousness. Now AKATHA is giving the human race the opportunity to take another equally great step upward into Cosmic Consciousness and Beyond. The effect will enable man to make more spiritual progress by this second step than he made materially through the first one.

The AKSHAR is what is and all that is, so that no name really can be given IT except the poetic name of God (acronym for “Glimpse Of The Divine” – was “God” in history, but shortened later). IT is neither old nor new, great nor small, shaped nor shapeless. Having no opposites, ***IT is what opposites have in common***. IT is the reason why no white exists without black and no form apart from emptiness. However, the AKSHAR, as we know IT, has two parts – an inside and an outside. The inside is called the Nirguna in which is to say that IT has no qualities and nothing can be said or thought about IT. The outside is called Saguna in which is to say that IT may be considered as eternal reality, consciousness and joy. This inner part is what man knows and remembers after experiencing the God-Realization state.

Because of Its joy in reaching this state, Soul is capable of enjoying Itself in play. This type of play is called *Lila*, and is like singing and dancing made up of sound, silence, motion, and rest. In this kind of play, Soul will lose Itself and find Itself in a game of hide and seek without beginning or ending. This play is the joy that the orthodox religions speak about, but in the losing of Itself, it is obliterated; It forgets that It is the one and only reality and plays that It is the vast multitude of beings and things in which make up the world. In finding Itself, It is remembered; It will discover again that It is for ever the one behind the many, the trunk from which the branches of the tree grow – the tree itself. It knows gain that It is seemingly to be many always is maya, or illusion, art and magical powers.

The play of Soul is like a drama in which Soul is both the actor and audience. On entering the theatre, the audience knows that it is about to see a play, but the actor creates maya, an illusion of reality that gives the audience extreme emotions of joy and terror, laughter and tears. It is in the joy and sorrow of all beings that Soul, as audience, is carried away by itself as the actor.

Amongst the many images of God is the Hamsa, the divine bird that lays the worlds in the form of an egg. It also is the syllable “ham” that God breathes out, scattering all galaxies in the sky. With the syllable of “sa”, It breathes in, withdrawing all things to their original unity. The syllables “ham sa” may also be heard as “sa ham” or “sa aham,” that is to say, “I am that,” or “That Soul” – what each and every being IS. Breathing out, God is called in the lower worlds by the Indian name of Brahma, the Creator. Holding the breath out, God is called Vishnu, the Preserver of all these lower worlds. Breathing in, God is called Shiva, the Destroyer of maya, or illusion.

This God cycle is the ancient truth without beginning or end. Soul is sent into the worlds of matter where It loses Itself, and finds Itself. It always lives in various forms, in periods known as days and nights. Each day and each night lasts for a Kalpa that is four and a quarter million (4,320,000) of our years. The day known as a manvantara, is divided into four yugas or epochs that are named as in the throws of the game of dice – the first in Krita (Satya); the second, Treta (Tretya); the third, Dvapara (Dwapara); the fourth, Kali.

Krita Yuga is the golden age, the era of total delight in multiplicity and form with every beauty of the sensuous world. It endures for 1,728,000 years. Treta Yuga is a shorter era that lasts for 1,296,000 years, and is the period when everything starts to go amiss and every pleasure has some anxiety attached. Dvapara Yuga is shorter than these. It runs for 864,000 years and in it the forces of light and darkness, good and evil, pleasure and pain are equally balanced. Last comes the Kali Yuga, lasting for 432,000 years, in which the universe is overwhelmed by darkness and decay, and Soul is lost in a delight that is hardly more than a disguise of horror. The form of Shiva takes place here and the universe is turned to ashes and nothingness. This is the time when the Lord AKSHAR takes up all Souls to the first higher plane, the fifth worlds, and destroys the lower regions in fire and ashes.

Souls, who have been transplanted to this upper region, will sleep for one thousand years before returning to the new worlds of matter, where they find themselves in original unity and bliss. They remain in this Kalpa of 4,320,000 years in a life of total peace, before the cycle starts again.

As God breathes out, the worlds are manifested. These worlds are not our own earth planette, nor those planettes and stars in the sky, but the worlds we cannot see that are hidden in the body of the tiny and or bee. The stars of our heavenly world can be contained in the eyes of a swallow. Worlds also exist around man that does not respond to our five senses, worlds that are great and small, visible and invisible, and are as numerous as the sands on the seashore.

These worlds are levels of consciousness. They are made manifest by the Lord AKSHAR and it is the divine purpose that all beings pass through these worlds at some time or other. Each Soul will pass through what are the twelve paths or divisions of the Wheel of Becoming. This is the Wheel of the Eighty-four that goes the complete round of the Zodiacal circle. It is here that Soul spends eighty-four lacs in each Zodiacal sign, and each lac is equivalent to one hundred thousand years. Eighty-four lacs amount to eight million four hundred thousand years.

A wandering Soul, making Its way from birth to birth, may possibly be required to pass Its long and tiresome course through all these signs of the Zodiac, provided Its karma calls for it. But an escape exists, and that is to meet with the Living SRAOSHA Master and accept Him. The Master will link the student to the SRAOSHA Life Stream and no further births will be for him. He is now free of the Wheel of the Eighty-four.

He will reach that place where he is not longer desirous of the fruits of action, as all are within the lower worlds seeking action motivated by desire for results, whether good or evil. This binds them to the Wheel of Becoming by their karma. Each will stay bound to it as long as their ignorance is prevalent and as long as none meet with the living Godman. Each must come to that position or level of spiritual understanding in which he knows that, "I have come to be, and I shall cease to be," in the words of the 971st Living SRAOSHA Master, Sri Peddar Zaskq (who now resides as the Guardian of the Kazi Dawtz AKATHA Temple of Golden Wisdom on the Ninth Plane).

One must set aside all ideas, opinions, theories and beliefs, and look earnestly and intently at the one great principle of AKATHA, the "I AM". Whosoever practices this principle will find being awakened by the knowledge of the divine Self that no other centre of SRAOSHA exists than himself. Thus, he is liberated whilst still in the human form, before the death of the physical body, and before the dissolution of all worlds at the end of the Kalpa. He has reached the state of Jivan-mukti, liberation of Soul via sound current.

On all sides, within and without, he sees all beings, all things, and all events, as only the playing of the Lord AKSHAR in ITS myriad forms. He has become the co-worker with the AKSHAR and cannot do other than the will of the Divine, for ITS WILL is that of the highest. He is not longer able to address himself as "My Soul" or "Your Soul," for now he is Soul Itself, and must at all times see from this specific viewpoint.

No one shall reach these joyous heights of Spirit unless having training in the works of AKATHA. A specific attitude and viewpoint is necessary for the satisfactory utilisation of the spiritual power; he who uses them must be free from emotional bias and entirely detached and serene in his attitude. Otherwise, he will be a failure at travelling the path to God.

A knowledge of mechanics is not at all necessary for the spiritual works of AKATHA; it is the attitude that is all important and that determines the nature of the ultimate issues of God. This attitude only can be arrived at by self-discipline and purification of Soul.

Thus, the greater ceremonial rituals of the Initiation into AKATHA are unsuitable for the use of anyone save a trained Initiate. But many minor rites can be used by anyone who achieves a steady mind. Knowledge is secondary to all things in the spiritual works except for the issues at hand, to know whether it is right or wrong to take a specific course.

Every decision in life depends upon the factors that lie behind it. The physical plane, as man sees it, is the end result of a long chain of evolutionary processes that have gone on in the more subtle planes, the realms of Soul, mind, causal and astral planes. Consequently, every problem of human nature, every decision that man makes on the physical plane, will have a magnetic field of its own, an aura composed of factors from each of these levels of consciousness. The Initiate realises this, because every action is composite. He must determine the relative proportion of these different factors and discern upon what level the action has its nucleus.

When man comes into the state of Soul-Consciousness, he realises that each plane of existence has its own laws and conditions, and that these cannot be overridden by any power, however great, except by the will of the Godman. Each plane exists because of the one above it, to the extent that the powers and mechanisms can be adjusted and directed to its own conditions. Only the living Godman has power to bend any circumstances, conditions and laws of any of the planes within the universes of God. He seldom does this changing; nevertheless he has the authority and power, for He is the manifestation of the Lord AKSHAR upon this plane, and every plane within the worlds of worlds.

Man cannot change anything in life, but his own ego tells him that it is possible. These only are the false whispers of the King of the Lower Worlds, in order to hold Soul and trap it there. As quickly as man learns that his powers are puny, the sooner will he put his feet upon the path to God by the way of AKATHA. The sooner this action is done, he will find himself being led by the Living SRAOSHA Master, who has taken over to assist him in reaching his true home again.

Chapter Two

The SRAOSHA Sastas

To understand the AKSHAR, the Lord of all Universes, is to understand nothing. That known as the AKSHAR is the Allness of life, the fountainhead of Love and Mercy, to be name with any name you wish.

Spiritual essence is based upon the Mahaji, the inner form of the Living SRAOSHA Master. This appearance is the radiant form, often titled the *Nuri Sarup* that gleams like a thousand stars in the night. Until the chela is able to view and speak with the Mahaji, and to travel with Him in the worlds of spiritual life, he is without true realisation.

To understand the AKSHAR, in the very beginning, it is best to understand the Mahaji, the living Godman. This understanding is the affirmation and declaration of the AKSHAR, involving neither denial nor negation but a placing of full belief in the Mahaji to know what God might be. AKATHA is the true path, and Its own spiritual practices laid down by the Mahaji lead to true knowledge the AKSHAR.

Man should know that in Soul is being, knowing, and seeing. In the mind is nothing more than thought, volition, and analysis, whilst in the body only action.

All who become the channels for God will translate the SRAOSHA into the physical, and spread peace to those concerned. Mind is the intermediate link between Heaven and earth; therefore, it is good to use the mind as an instrument, allowing the spirituality of God to flow to all living creatures. Being an instrument of God, one asks not for solace, but only to give solace; one asks not for peace, but to give peace; and one asks not for happiness but seeks only to give happiness.

The lives of the saints from the ancient Order of the Vairagi remind man that everyone can make his life sublime, whilst in the flesh. There is no mystery for him to seek, for all is as clear as the morning sun. Man must awaken and rise, tread the path of AKATHA carefully and with perseverance until he has reached the great goal, with no thought of rest.

If you aspire after Truth, come, follow the Mahaji; practice the spiritual exercises of AKATHA, experiment and realise the purport of the divine Teachings. Do not praise nor condemn the works of AKATHA until Its Truth is realised.

Man is a creature but so is the god who rules the universes of matter. This god is the binding principle, whom those in AKATHA designate as the Kal, or Maha Kal. He is the supreme deity of all the known regions of the physical universe. Bound as he is, he binds all; the god of religion, the latter meaning "to bind".

The idea of bondage comes from him and his Ahankar. He is the ruler of the spirito-material worlds and as long as the unawakened Soul finds Itself inhabiting the realm of Kal. It cannot dream of release from the fetters of the Kal that decrees all Souls should remain bound. Three bodies always exist: causal, mental, and gross. It is the will and the struggle of Soul to become free.

Ordinarily, Soul is confined to the planes of the lower worlds – the physical, astral, causal, mental, and subconscious. He also is confined to the fetters of a three-conditioned consciousness called wakefulness, dream state, and dreamlessness. Whilst encased in the bounds of the lower worlds, Soul has to be content with living in these conditions of Kal.

The awakened Soul, though, performs Its function in the spiritual worlds whilst living in the physical state. This state is the being that lives within the physical body. It is here that he enjoys the foods of his senses, the body functions, and that which comprises life upon this plane of the material universes. This function is the manners and life of the AKATHA chela, for he takes all within this life and enjoys it, knowing that he is dead here and will not be fully alive until the body dies. Nevertheless, he does not reject the experiences of the physical senses and the body.

The Atma, living in the dream-consciousness of the psychic states, enjoys the subtle things of life, as thought, emotional joy, intellect, and mind stuff. All this is essential for the bodies of the psychic world, the astral, causal, and mental planes. When Soul takes mastery over these states through dreaming, It becomes the supreme ruler of Its own universe.

The third state possesses neither wakefulness nor dreams. It is absorption in the state of being I AM! A consciousness of self-knowing is that the Atma has become an inhabitant of the world of Sat Nam. All the bodies the Atma has used on the planes of the worlds below are at rest are in a dreamless, sound sleep. But the Atma is full in Itself, wise, and all-knowing about Itself. It enjoys the ecstasy of this high world and has the power to move wherever desired to any plane of God below or above.

All existing life sprang out of the SRAOSHA, and exists only by the presence of the SRAOSHA. In the beginning, there was nothing but the SRAOSHA, the Word of AKSHAR; unmanifest It was, and from thence It arose into manifestation. The power within the SRAOSHA was polarized, and from It the vibrations of the SRAOSHA proceeded gradually, and innumerable worlds rushed forth into life and shape, as do bubbles rising from the bottom of a deep spring in globular forms.

Motion and action are always in the form of a curve, and from these curvilinear motions or vibrations were created spheres upon spheres in the psychic worlds below the Soul plane.

The SRAOSHA is rooted and grounded in all life – he, she, it, I, thee, and thou. It is here, there, and everywhere; permeating all directions, East, West, South, and North; above and below; everywhere, in all seasons. All personalities and impersonal things have their existence in the SRAOSHA. The SRAOSHA is the symbol of individuality, the sound and the light. It is the music of the spheres, the light of lights. It is the theories and practices of all things. The creator, creation, and creatures are only the SRAOSHA.

Some scriptures describe the SRAOSHA as the Word, the Ego principle permeating the universes. It is all that and something more as well. All that IS, that will be, and that was, is nothing but the SRAOSHA. All find expression in the SRAOSHA, the Word. All is manifested in the SRAOSHA and by the SRAOSHA.

All are represented by the SRAOSHA. It is explicable. It is inexplicable. It is the personification of the AKSHAR. It is the essential whole and the essential part of the AKSHAR speaking and giving life to all life. It is divisible and indivisible, limited and unlimited, thought and no-thought, visioned and unvisioned; these are nothing but the SRAOSHA. It exists as the very essence in the motor and sensory currents of the physical, and in the mental and thought faculties as the very heart of each, and their existing life. It is the cause of all actions and deeds, and is the effect of all causes.

Thus, the SRAOSHA is the creative-principle proceeding by agitation of motion in the polarized throne of the AKSHAR throughout the worlds and universes. It pervades everything, for nothing can exist without the SRAOSHA. As threads in cloth are woven and interwoven, as the particles of water fabricate the sea, all things in the spiritual worlds and all things in the material worlds are woven and fashioned of the SRAOSHA. All in existence whether entire or in parts, is the SRAOSHA only.

SRAOSHA is the embodiment of all attributes of life, of spiritual enlightenment, of vitality and vibrancy. It is endowed with vibrancy. It is endowed with intelligence as opposed to Jad, or materialism, and is the principle in which finds expression in the words Chaitanya that in Sanskrit embraces all things noted here.

The SRAOSHA descends and ascends in vibratory currents, producing life in all forms; producing music inherent and inborn that gives joy to the heart of those who have the power to hear Its melody. The middle aspect of SRAOSHA is light, and Its lower aspect is intelligence. It vibrates and reverberates through all worlds. Within the higher worlds, It creates the sound, the music of life; within the psychic worlds, It creates light, and in the worlds of matter It creates intelligence.

All in all, It creates, sustains, and gives freedom to that chela who can hear the music of the AKSHAR, to see the light of the worlds and to know with the intellect. With this experience comes freedom, the liberation that brings to Soul the very essence of happiness. This happiness is the true freedom, the true happiness, and the true knowledge of God.

The liberation of Soul from Its gross body is the freedom that man has sought for centuries in each incarnation, millions and millions of times repeated. Ever hoping to find perfection in some path of God, but never succeeding until he reaches and accepts the Mahaji. That perfection within him is recognised by the Mahaji; he is taken under His protection as the hen takes the chick under its wing to keep the world from crushing it.

By this nature, man only can grasp a particle of the totality of the AKSHAR by knowing and experiencing the God-state, but also can realise IT even more fully by directly linking-up with Truth in such a way that the knower and the known are one. This experience is possible because human consciousness is dual. Man has two selves; the human ego, the self of which he is primarily conscious, considered erroneously as his real self; and the non-phenomenal self, the real self, the eternal Atma, the divinity within him. It is possible for man, if he so desires and it prepared to make the necessary effort and sacrifice, to realise and identify himself with the Atma Sarup. In doing this effort, he is identified with, and comes into the true knowledge of the totality of the AKSHAR.

Man must know that when he seeks God, he cannot find IT. He must know that he cannot touch God. Nor can his mind exceed IT. But when he no longer seeks God, IT becomes a recognised part of himself; IT is always with him. He will come to know that God is a reality that always has been with him and never has left him; he cannot see IT because IT is hidden by the external senses that are used to see the world. These senses are not available in the inner world, for they have no use beyond matter. The inner senses can see all the outer world and the inner world. It is only by the use of the inner senses that the chela can find God; never by seeking IT with outer equipment.

When man comes to apprehend things as they really are, and not as they seem to be to his limited perception, he can know God. Not only will he then enter into the state of being, but will enter into the immortality of the Atma and be transformed. He will become the Kitai, the enlightened one. The spiritual experience is the second stage of initiation on the path of AKATHA.

Reality is One, though religions call it by various names. This idea is what the sages have said to be One in asserting the interiority of divinity in Soul. This inner essence, the spark of divinity in which is of the AKSHAR, always is hidden, for IT exists in a higher level of human life as the potential of God in man. For IT to become Truth, the divine birth must occur, the actual realisation within Soul. It is then that man is raised to the Kingdom of God.

The language of man cannot truly begin to describe the sacred words of God, only the language of the senses can. His speech cannot be that of a spiritual Volapuk (a silent one; capable of expression without limits), but it limited, and contained in a space-time continuum. The man who can express his experiences in the realm of God does so by expressions of his deeds and shining countenance, not by words alone.

The SRAOSHA is not contained in space-time measures for It is out of space and time, and different in kind and degree from the worlds out of which the language of man is fashioned to describe the experiences of the senses. Thus, the Mahaji only can describe the glories of the AKSHAR in an environ of polarity with a language of opposites — non-personal and personal, supernatural and natural, subjective and objective, without and within. Each is Truth within its various spheres; but none, alone or combined, can express complete Truth. The Truth found in God is without opposites, whilst the conflicts in time and space ever are present in the worlds of physical phenomena.

The AKSHA, like freedom, must be won and re-won many times for freedom is an elusive element within the physical realms. Thus, freedom is the ultimate reality of life, the ultimate result accumulated over the millions of incarnations of Soul on the physical plane. Upon meeting with the Mahaji, the acolyte, the seeker of God, becomes the chela. The Living SRAOSHA Master is the AKSHAR manifested upon earth and designated to gather-up all Souls that are ready and take them into the heavenly worlds again. He, who is willing, and voluntarily gives-up his life for the sake of the SRAOSHA, is taken-up to the glories of God now. He gains freedom within a flash, yet as long as he is in the temple of flesh, he will have to win his way back into heaven many times without ceasing, never giving-up in the face of hardships and suffering that the Kal Niranjan lays upon him whilst he lives in this world. So, he who will lay down his life for SRAOSHA will gain everlasting, life eternal.

The only way the chela can attain peace of heart and rid himself of all burdens of karma, is through the SRAOSHA. By his own efforts to leave this worldly state of consciousness and travel into the realms of the AKSHAR can a purified vessel, a channel for God, live in this world of matter whilst at the same time, dwelling in the timeless spheres.

Understanding is without form and must be used. The chela must realise this for he seeks for the most part in the outer worlds, the arena of matter, space, and time. The realisation that understanding is a human means for gathering and storing impressions and experiences in the physical world brings Soul to AKSHAR and the old knowledge of the spiritual realm. Only the single-minded actualises his true potential and understands that understanding is for himself. It is not the same for all Souls, but differs with each.

There is no way to the AKSHAR except through the Mahaji. This acknowledgement is the greatest understanding that Soul may reach, but it must be direct knowledge, and not given him by another. So, it is found that in Soul, no ultimate knowledge is but of itself. This finding is what is sufficient for Soul and give It immortality. Therefore, any speculation or philosophy about the AKSHAR useless and meaningless for the human consciousness because IT cannot be seen, heard, nor reasoned.

The only way the human state can express God, speak of IT, or describe IT, is in relation to the Kal. The lower element will not allow the essence of God to come through clearly to human minds. God can force ITS own way, but only in dire cases of necessity will the AKSHAR express ITSELF in this world. This condition endures until the human element is conquered and Soul becomes One with One, when the two natures – the human and the Divine – are united. This unity is when the Divine overcomes the worldly self and makes ITSELF known in the physical state. Few, if any, can find this state; fewer still ever solve the problem and attain this higher spiritual state of the supernatural life.

This state of God-Realisation – attainment of the higher spiritual state of the supernatural life – is realised only in the personal aspect. This aspect is hinted at in all religions and philosophies of this world. The idea of the AKSHAR as both impersonal and personal in AKATHA is expressed in the distinction noted between the ultimate Godhead that is attributeless, and the Mahaji, whose characteristics include the Trinity.

Those who have earned the titular distinction of Mahaji serve their time in this world as the Living SRAOSHA Master, to gather-up Souls and return them to their original home, the God-Realm. For it was there, they were created in Soul form and sent forth into the lower worlds along the grand circle route to take on the body form, life after life, until they eventually attained the spiritual awareness to recognise the Mahaji. He brings them into this world, and has been with them ever since their first birth into the spheres of time, matter and space. Few ever recognise the Mahaji, until they reach that certain position on their long journey through time and space when the scales fall from their eyes and He is seen in all His light and glory.

All earthly religious and philosophical leaders fail with the majority, because they cannot explain with precision the way to God. Few if any, know the way of AKATHA. If they do, fewer still know it in a way to get it across to those who are hungering for the worlds beyond. Whosoever tries to explain the SRAOSHA without true experiences in the God-Realm will not succeed. Whosoever shall have the opportunity to give and to teach AKATHA, with experiences in God, shall be successful.

He who has not been in tune with the SRAOSHA applies his knowledge to the pursuits of temporary gains and sensuous enjoyment, but the more spiritual realise that body and mind are but the outer and inner garments of Soul. The ignorant continually find themselves in touch with the Kal at the lower level, whilst the spiritually enlightened find themselves in touch with the SRAOSHA at the higher level.

Soul is identified with the SRAOSHA, the essence of God, for Soul is the divine part of God that dwells in every man. The vibration of the solar sound unveils the true objective of Kal, but the Sounds of SRAOSHA reveal the divine reality of God within man.

It is only with the help of the Mahaji that the chela can come to such a spiritual level of awareness that he can differentiate between the state of phenomena and the knowledge of noumena. Thus, the SRAOSHA is the self-manifesting power independent of living forms. All living forms are composed of IT, and all living forms are nothing without IT.

SRAOSHA functions in the consciousness, the life states, and the embodiment of forms in cohesive unity because of the ties of love that unite them. This is not the same love as we find existing between human states of consciousness. The latter type involves love and death, for whosoever shall love another in the human state shall find death. Love should not be given in the human state from one to another unless it is done in a disinterested way. This distinct human love always destroys, whilst the superior spiritual love gives increasing life. The SRAOSHA forms the consciousness in man and spiritual love lifts and unites Soul with God. This is at once an impersonal and universal action, and those who have reached this state are known as the Vairagi Masters.

The spiritually blind grope through life in unhappiness, fear and uncertainty. Mentally paralysed, they seek the false security of dogma, superstition, social approval, national and personal pride, and temporal honour. Living in the limited awareness of the intellect, and in the sensuous state of the physical environment, their lives are darkened by a deplorable ignorance of the spiritual self and their inherent divinity.

It is the SRAOSHA that awakens man to full realisation of his divine nature. Nothing else is capable of doing this. All those who seek this realisation from the varied religions, cults and isms will meet with failure. Only the SRAOSHA can transform the human state of consciousness into divine Self-Realisation, and gradually lead Soul on to the God state.

To a man who has achieved Self and God-Realisation, all religions and philosophies, become just so many paths leading to the SRAOSHA. Through any of them, the seeker of God can reach the divine SRAOSHA, the immaculate path to the Ultimate Reality. To the man who has touched the robe of God, no distinction is between race or belief, no consciousness of nationality, and no religious or philosophical difference. The SRAOSHA has cleared away all conflicts and oppositions from his mental processes.

Each created from of life, by its own nature, longs for the perfection of the AKSHAR. It yearns for its well-being in the spiritual worlds, not the material worlds. It aspires for the perfection of the Divine One, graciously brought about by ITS Grace.

The most perfect object of love is the AKSHAR, for ITS glory is shown only to those who can receive ITS revelations. IT is hidden from those who are entrapped in the snares of their own weaknesses and who, in the hands of Kal Niranjana, remain the docile captive.

The AKSHAR manifests ITSELF to the elect in this world in diverse ways, and these elect become the chosen people. Followers of the path of AKATHA are the chosen ones whom God has selected to return again to his heavenly realm and become His co-workers. They are the fortunate ones, the triumphant who have gained victory over the wiles of Kal Niranjana and who will reach the heavenly worlds again.

This beyond lies on the far side of cosmic consciousness, yet It is attainable to all who will make the effort to find IT. IT is the transcendent, so magnificent in ITS scope and greatness – in comparison with the material universes – which the ego, the other worlds, and all therein are but petty things against ITS immeasurable majestic background. IT supports the universal activity in life. IT embraces life with vastness, or rejects it from ITS infinitude.

AKATHA is the path, and to walk It is the enduring and unchanging way. All other ways are changeable and not reliable, for they can lead one only to the upper psychic planes. AKATHA is the non-personal and personal path that takes the chela into the heart of God. Whatever is possible for the chela will be found on the way that is the highest, the AKATHA way, and no one may tread this path unless he is escorted by the Mahaji.

The three aspects of the AKSHAR are different from the Trinity of Christianity and Hinduism, and also different from the Trikaya of Buddhism, since the former covers all things in life. The triple aspects are the three bodies of the Mahaji.

First, there is the absolute primordial, the eternal Mahaji, called the clear voice of God that dwells in the heart of the **Ocean of Love and Mercy**. No way can be compared to this with anything in Christianity, Hinduism or Buddhism.

Second is the body of glory; the SRAOSHA, the Cosmic Spirit, the Sound Current that which is in all life; giving existence to all things.

Third is the body of manifestation, the transformation, the historical Mahaji; this is the Living SRAOSHA Master in every age, who is the Eternal One, the bodily manifestation of the AKSHAR.

The eternal Mahaji is the bodily manifestation of the historical Mahaji and is the aspect in which the Divine One becomes incarnate in human form. The historical Mahaji possesses the same qualities as the Divine One in ITS second aspect, and manifests them as far as they can be manifested within the limitations of human nature within a definite point in history.

Man must build upon the SRAOSHA, never on the Kal. When one is working with the Kal, he becomes paralysed in his upward climb and is continually working on a destructive basis. Most Souls in the lower worlds are living in this sort of void. This void is described by the Buddhists as Nirvana, the Void that is so highly praised. The main principle of karma is based on the Kal power, on destruction.

It is the axiom of AKATHA that whosoever tries to serve humanity will be a failure, but he who is willing and serves God is always a success in life. Few realise that the man who says his great desire is to serve mankind, is speaking from the level of the Kal forces. It is one of Kal Niranjan's greatest traps to make one feel he is serving his fellow man. All those who heal the physical and mental aspects of man, who bring prosperity to man, who seek after peace for mankind, are deceived by the Kal forces into believing that this is God's design and will.

He who believes in social reforms for man is doomed to the lower levels of the astral world, for this is but the work of the emotional body in which is the astral body, working under the direction of the Kal forces. When the chela's spiritual eyes are opened, he begins to see that the vast majority of works listed are labelled as social forces such as poetry, art and music, have been created by the mind and are the Kal works of the astral plane, not of the true spiritual worlds.

The Mahaji is the distributor of karma in this world and what he says is the word of the AKSHAR. All the Lords of Karma are under His hand and must do as He directs. Hence, AKATHA is the spiritual refuge for all Souls. All are under the Mahaji, albeit few recognise and accept Him as the spiritual avatar of the age. The spiritual body of the Mahaji is always with all people at all times, and cannot be replaced because some religions have a different name for Him.

He has been the spiritual head of the world since its creation, manifesting physically to different periods of human history as the vehicle for the AKSHAR in the form to which they are most accustomed and by the name familiar to them. If the people are Hindu, He has appeared as Krishna, Buddha, or Vishnu, so they would know Him. He is Zeus to the Greeks; Jupiter to the Romans; Osiris, Amun Re, and Aton to the Egyptians; Jehovah to the old Judean; Ishtar to the Babylonians; Varuna to the Aryans; Jesus to the Christians; and Allah to the Mohammedans. He has appeared to all in every age of this world. He is the secret force behind world historical events. None can escape the AKSHAR, and none is higher in this world and other worlds than the Mahaji, the Divine One, who is the manifestation in body form of the eternal Mahaji.

The Mahaji will rebuild the temple and gather in the Souls who wonder in darkness. He places before each Soul the two ways: the way of life, and the way of death. The moment comes when no man can resist the summons. Where can man escape death? There is no place he can go except to God to escape death. He cannot escape death whilst he is in the physical state, for no charm against it exists.

The SRAOSHA of ITSELF is a whole sovereign state of consciousness, a condition of spiritual thought bound together by the idealism and love of ITS own peoples. The universes of the AKSHAR are complete with a hierarchy of highly evolved beings who govern all the worlds according to the laws of their own worlds, and in accord with the Will of the AKSHAR. The only difference between the spiritual hierarchy and the structure of the governments of the physical world is that the AKSHAR is a monarch in its government of the worlds. IT rules singularly and by divine nature. No democratic principles are found here, and we either live according to the Divine Laws or become rebels and resist. Then we suffer whatever results by dwelling in the world of matter and being a subject of Kal Nirranjan, king of the negative force.

When man can leave his physical state of consciousness and travel in the inner worlds, he comes to that state where he passes the beyond – and suddenly he finds no state of consciousness existing in such a place. He is beyond the Void of Buddhism, the Heaven of Christians, and the world of No Thing of Jainism. He is in the state of pure Being, if a vocabulary is capable of describing it. Language and sound fail him.

The whole fabric of mankind is in the prison of society and self. This prison is a tragic existence controlled by Kal Niranjana in life after life. The Kal is the prison warden and those who attempt to escape are usually independent. They believe in God, are stubborn and rambunctious; yet they too, enslave themselves ever more securely in the prison of the Kal.

Man is both an exile and a prisoner, and his blindness is a darker imprisonment still. The inescapable confinement of Soul within this world is due mainly to the religion it follows. The church has become man's illusion and comfort. He parades before all people as righteous and spiritual, but he is likened unto a rotten apple where the peel has a glossy shine, but the inner part is filled with worms.

The physical infects the body, and the astral infects the body and mind. Both also infect the causal body. But then the physical will infect the body, the astral infects the physical, the causal infects the astral and body, and the mind will infect all.

In the relationship that men have with one another, it is found that the astral and the mental have the greatest vitiative effect upon others. Those who stir-up the astral waves and create disturbances among the human races suffer terribly without knowing what they did or how they did it. This disturbance is the danger of the psychic worker in this world. Be aware and do not have anything to do with them, for your ignorance will not be acknowledged nor be a reason for mercy when you face the Judge of the Dead. Your record here is what it is and your next assignment, unless you are under the protection of the Mahaji, will bring about more lives and further hardships, as one who violated the laws of the AKSHAR.

The mind infected by the Kal acts as a channel for the negative agent and infects other minds. The Kal elements which pour through the mind into the minds of the other persons become a poison that spreads from the youth to the elderly. No one living in the human consciousness is ever free from this true infection unless he or she is under the protection of the Mahaji. Age believes that it is triumphant because it has wisdom, but this latter belief is because the Kal wants the elderly to believe this; and the youth live in the rebellion of blindness because Kal has set it course this way. None are free unless they follow the path of AKATHA. Religion will not save them, but will enslave all who follow it. Philosophy will furnish only a balm and salve for those who want to follow this never successful path.

The Mahaji is the messenger of the Absolute. None are before Him and none will be after Him. All those who come to Him in the present age have been with Him since their advent into this world. He has developed them to this state of spiritual development so that by now they have reached the level wherein their recognition of Him is apparent. He is able to accept each chela for what he is, and then put his feet on the path to reach the God-Realisation state in this lifetime.

Not all chelas under the Mahaji will necessarily reach the state of either Self-Realisation or God-Realisation within this lifetime. Should the Mahaji leave this life in His physical form before he has completed his duty with them, He will re-appear again here on earth in another body to finish His task. He comes again and again in every age to take-up the task of salvation with every Soul that reaches out or has reached out to Him in some life. His duties with each Soul never ceases; He is to take each back into heaven to become the co-worker with God. He has never left any Soul who has made contact with Him, sometime, somewhere in the past, or in this life. Once Soul has made the slightest degree of contact with the Mahaji, there never is any parting between them. He becomes as close to His loved ones as their own heartbeat, as their own breathing.

The body of the Mahaji is the SRAOSHA. This SRAOSHA is the essence of God which flows out from the **Ocean of Love and Mercy** sustaining all life and tying together all life forms. This spirit is the consciousness of God, the very fluid that man lives upon. It is the highest form of God energy, and the greatest level of consciousness. The body form is merely the vehicle through which the SRAOSHA flows to uplift all life which comes in touch with the world. Without the body of the Mahaji within the universes, things would wither away and die.

The Mahaji liberates Soul from the grasp of the Kal forces. The Mahaji is the good that dwells in the heart of every mortal creature. He is the beginning, the life-span and the end of all mortal creatures. He is the radiant sun, the wind, the stars of the night and the moon. He is the King of heaven, of the sense organs, of the mind, of the consciousness of living. He is the spirit of fire, the spirit of the mountains, leader of all priests, the ocean's spirit, the great seer; the three sacred syllables of SRAOSHA, the tree, the ant, the thunder in the heavens, and the god of fishes and sharks. He is time and the eagle, the lion and bear, the rivers of the world, the sustainer, the new born babe, and the old man preparing to die. In all things is His face, and in all life is He the divine seed. In this world, nothing animate or inanimate exists without Him. This Mahaji is the Lord AKSHAR in action, and one atom of ITS body sustains the worlds upon worlds. Not only is the Mahaji the king of this world, but in all worlds, all planettes, and all planes.

Out of the shattering of man's image comes the death of his God, and with this come the splendid vision of the worlds within worlds, bringing enlargement and release from this plane of flesh. No longer does the universe seem cold, impersonal and menacing, but aflame with the divine love of the AKSHAR. This vision is never superimposed upon another but rises out of the very texture of the cosmos. Man in his human state then begins to see it, only insofar as he has shattered the images of his past concepts of the AKSHAR.

The feeble denizen of this world feels as if he cannot trust himself to the ebb and flow of this immense spiritual universe. He needs to turn all his inner affairs over to the Mahaji until he can, on his own, be responsible for himself. He must know that despite appearances and the apparent evil flowing around him, he and everything else in it are safe. Freedom is impossible for one who does not recognise that the flow and ebb that pass through the Mahaji to the world are guaranteeing him a safe journey through the lower worlds. The state of spiritual knowing, what we name faith, is impossible if faith seems to conflict with reason and possibility. One cannot believe without tolerance and can never believe in what he thinks impossible or unreasonable.

The experience of the Mahaji, as one knows Him in the human flesh, is that of man, but the chela is to look at what is known as the two sides of the Mahaji. These are the human state and the spiritual body. There is the experience of the earthly man who walks and talks with his friends, who dies but rises again. There is another experience of the spiritual SRAOSHA of the risen Mahaji, and experience of a divine indwelling of the AKSHAR imminent in man.

It is as reasonable to isolate or overstress the historical element in AKATHA, since to do so can result in failure to grasp the timeless significance of the Mahaji. Likewise, it is equally unreasonable to neglect or discard the SRAOSHA, for It is the essential part of the spiritual revolution taking place in every age, the constant conflict between the SRAOSHA and the Kal forces.

The idea of the Mahaji as representative man appears sometime to be quite startling to the traditionalists of religions. It need not be, though the eternal and essential Godman does involve seeming contradictions. The incarnation of the Mahaji in every age is not only a showing forth of the divine drama being played out, but also a continuing portrayal of the human drama. This gives the only true promise of salvation, the liberation of Soul from the world of matter.

Chapter Three

The Doctrine of the SRAOSHA Marg

In the beginning, there was only the mighty AKSHAR, the Lord of Lords, the Absolute of all Absolutes, the All Holy of Holies, the All Merciful of Mercies and the Omnipotent Omnipresence and Omniscient of all universes and worlds.

In the beginning, IT slept; stirring not in the **Ocean of Love and Mercy** in that sphere where man has never treaded or any angel dwelled. IT is not a land, nor plane or abode, but a mighty ocean of splendour and divine love. IT is the reality of all realities, the dwelling place of the AKSHAR, the Ancient One whom all creatures, beings and men have worshipped through the ages.

In the beginning, IT was the Alpha that slept, but IT ruled in ITS slumbers over the mighty beings, elements, and creatures in the universes. Peace and happiness were everywhere, and little existed for the AKSHAR to concern ITSELF over life and ITS offsprings. The sacred garden of esoteric wisdom in the Alaya Lok was delightful for those beings who amused themselves there, whilst the Almighty slumbered and dreamed new worlds.

In the eternity of the profound **Ocean of Love and Mercy**, IT stirred and aroused ITSELF from this deep slumber. Wild tremors cam down through the universes, shaking the heavens and those beings in the sacred gardens. They paused, and then looked up in astonishment at the parting of the firmament! They were amazed at the seeming wrath of the heavenly worlds that split with rolling thunder and crashing echoes.

The AKSHAR aroused ITSELF and looked out over the vastness of ITS domain; say only the creatures of ITS making in play, amusing themselves without giving to one another. IT whispered and the Word went forth into the worlds of worlds.

The worlds shook and all Souls flew to find safety, but none was to be found. The stood and trembled before the might AKSHAR, the God of all gods, and listened, “You have played when you needed to give succour and life to others; you must learn the Truth by dwelling in my mansions below, in the house of you Father! You shall return to MY house when ready!”

None knew what the Voice of the Lord was saying. Yet all who heard ITS Voice wondered. IT was to build new worlds in which each Soul would spend Its youth, to germinate and spiritually unfold; to learn its true nature and mission throughout the universes of God.

In the beginning all below the Atma world was only Spirit, that known as the SRAOSHA, which moved throughout the void. Everything was without life – calm, silent, Void and dark was the immensity of space and time. Only the supreme power, the SRAOSHA, the self-existing essence of the AKSHAR, moved within this dark gulf of nothing.

The desire came upon the AKSHAR to look upon this abyss outside the universes of Light and Sound. IT desired to create new worlds and IT created these worlds below the Atma plane. The desire came to IT to create the Zodiac and the twelve constellations therein, and to place living things upon each.

The desire came upon IT to form the Sun, Moon, planettes, and other worlds of the void, and IT gave each thing life. In each was placed a different embodiment of flesh, but to the creation of earth IT gave the apex of life, called man. But first were only rude forms of life.

IT took the gases which were without form, and scattered them throughout all space. Out of them were formed the planes, universes, worlds and planettes, including the earth.

The gases solidified to form the worlds and all its heavens. Out of these came the water and the atmosphere; and darkness prevailed. No sound was as yet for the SRAOSHA had not entered into all the worlds of time and space.

After the atmosphere was created, the AKSHAR formed the outside gases and waters that covered the face of all worlds, and no land masses were anywhere. So, the AKSHAR looked, and dreamed to see what IT would do with these worlds IT had created in the vast regions outside ITS own domain.

IT commanded the sun to give light and the atmosphere to open so that its rays could fall upon the worlds of darkness. Then light penetrated the darkness and made it bright and illuminated. The AKSHAR created the whirling masses in space and the planettes began to spinning around the suns within their universes, including the earth, and an alternating of light and darkness began.

The light of the sun and the heat of the atmosphere met and gave warmth to the worlds. This activity brought life.

The SRAOSHA entered into the worlds of time and space and began to plant the cosmic eggs of life forms.

Then the AKSHAR moved the gases within the bodies of the worlds and raised the lands above the waters. Life came forth in the waters when the sunlight penetrated the mud, stirring the cosmic eggs planted by the SRAOSHA, and life forms appeared.

Again, the sunlight penetrated the dust of the lands, stirring the cosmic eggs planted by the SRAOSHA, and from these cosmic life forms came forth.

These life forms were many, and they roamed over the lands and in the seas for yugas upon yugas. Then the AKSHAR looked again and saw that another embodiment was needed to complete the link of the life chain from the mineral form to Spirit form. So, IT commanded that the apex of life come into embodiment, fashioned after the great Sat Nam, endowed him with power to rule the worlds below the heavens.

Then the spiritual workers created man and placed within him a living imperishable Spirit, called Soul; and man became like the living gods of the spirit worlds with intellectual powers, physical strength, and Soul. He roamed the worlds, living off the creatures of the fields, the fruits of the trees, and the products of the soil.

The might AKSHAR spoke to ITS spirits and angels. “Lo, all those who have played in the fields of Heaven shall descend to earth and take the body form. Each will be given an adi-karma by the Lords of Karma, to carry during his earthly lives. Each shall go through body upon body, reincarnation after reincarnation, until the day comes when he shall meet with me again in the body form in which I shall be know as the Mahaji. Only when he is ready and has reached perfection, when all dross has burned away and he has gained spiritual maturity, will he return to the heavenly fields and become a worker in the spiritual realms. Until then he shall spend his time as Soul, in the lower worlds, learning his catechism and being educated to his true purpose in his heavenly home.

“Each Soul that is created shall go through the fires of the worlds below and be drowned in the seas of tears, agony and unhappiness, until he cries out for me to reach down to him. Until he has been purified, until he has gone through all the mystic rituals, through the cave of fire and the seas of agony that give him perfection, shall my face be turned from him”.

The imperishable spirits called Souls fell upon their knees and wailed their anguish to the heavens. The AKSHAR had spoken and commanded that they go down into the depths of fire, mud, and terror to receive their discipline, to become a co-worker with the Almighty. Life in eternity had been one of pleasure, play and happiness that no normal being had every known. To exchange that for a life of misery, unhappiness and the burdens of karma was more than each Soul could hear.

The AKSHAR closed ITS eyes and dreamed again. The waiting of the Souls did not reach IT. The dreams that came were of creation that formed over the worlds below. IT created, and out of the creation came a manifestation of ITSELF, that mighty Deity whom all mankind knows as the Sat Nam. So mighty is He, that few who approach can but believe that here is the Almighty, the Lord of Lords.

The floor of Heaven opened and all Souls went tumbling downward through the worlds, through the planes and regions of light, darkness, the sounds of the wild winds, the universes and heavens. At last, each came to rest upon the worlds of matter- some in the newly formed planettes of Venus, Saturn, Jupiter, and those named by man from his little world of Earth. Many came to the Earth planette and formed the consciousness of man in the flesh temple of the human body, to wear the cloth of misery, and unhappiness, and take up the burdens of karma until at last, one day; each would be ready to return to the heavenly home.

Some accepted a human body. Others came into consciousness as stone, rocks, minerals, birds, animals, and fish. But all manifestations of the AKSHAR received the consciousness of the lower worlds.

Then the rulers of the four planes were established in the worlds of time and space. First, the AKSHAR manifested ITSELF in the last heavenly plane in ITS own form, which became Sat Nam, the ruler over the worlds in the lower universe.

Under him was formed the spiritual hierarchy of Sohang, Ramchar, Omkar, and Jot Niranjan, each in order down to the last material plane of the lower universes. At the top of these material worlds, the Prince of Darkness took his place to act as the tempter of Soul. He was given the name of Kal Niranjan.

Niranjan is the false power that symbolizes the negative. It is evil, the force that makes Soul believe that happiness lies in material life. It is the Satan of the psychic worlds. All that is tempted by and succumb to its whispers of joy and riches shall remain in the fires of torture on the Wheel of Awagawan, or coming and going. This wheel is the age-long cycle of births and deaths, transmigration, the reincarnation of Soul.

Niranjan is the power of mind. It is the psychic power and those who live in ignorance listen to its sweet whispers of hope. It appeals to the vanity of human consciousness. But it can never succeed, for the Souls, who have been pitched into the darkness of the universes shall someday give up and return to their heavenly home to be with the AKSHAR. There, they will become workers in the spiritual field somewhere in the worlds of light and love.

Those Souls that follow the beckoning finger of Niranjan to organized religion shall take the wrong turn of the road. None but the living SRAOSHA Master, who has descended to the world of matter to give all Souls an opportunity to return to Heaven, is capable of offering this opportunity. All others are false prophets and shall not be heeded.

Those who listen to Niranjan are listening to the false prophet. The sweet whispers of the negative genius are heard in the voices of those who make claims to be the prophets of the times and the preachers, clergy and priests who represent the old orthodox religions.

Beware, lest they sway you to listen and change towards the Kal Niranjana, who rules the planettes of the lower universes. Never talk of achievements in AKATHA, for this brings only disaster to the chela. Speak not of any achievement nor any loss, for it only brings about the retardment of spiritual attainment.

This negativity is the way of the Kal. His duty is to arrest the spiritual unfoldment of Soul, and the duty of Soul is to ward-off these attempts of Kal.

The human consciousness is prey to auto-intoxication, for the Kal floods the consciousness of man with various poisons bred by various states of mind and emotion. The most poisonous of these states is fear, anger, worry, sentimental emotionalism and envy. The destructive emanations set-up by these emotional states clog the virility and sensitivity of the human race like a heavy pall. The emanations from terrified slaughtered creatures add to the general aggravation of Kal's works with the human consciousness.

Truth can be understood only by one who is in a state of vigilance; therefore none who are in a slack condition of mind will find it available. Truth is not in the heights, but at the bottom of all things. It must be struggled for and sought after and come upon through earnest effort, through the stimulation brought about by suffering or striving, whereby the consciousness is prepared to recognize it. Truth always appears to be veiled, guarded and hidden from the eyes of the profane.

At first Souls found little within the worlds of space. No boundaries are where all is infinite, nor age where time is the only measure of change within the changeless, nor death where life is the indestructible pulse of energy in the heat and the cold. There is no morning, noon or evening for what always has been and always will be, is just what it is.

As no beginning was for every Soul who came into Its own recognition, no end could be. But each found in living within the worlds of matter, energy, space, and time, that there is, has been, and always will be continuous change in the appearance of things which, in the small chronology of finite perceptions, is the life of the human body known as birth and growth, evolution and progress, age, and death.

Within the physical universe, there occurred, in countless eons, a stupendous explosion that rearranged the destinies of the suns. One of these smaller suns, a white-hot incandescent splinter of the main sun, fell into the darkness, leaving vast steamers. Now shot too far out to return to its parent light, it formed a scattered field of light that came together in irregular orbits around the star it had left. Thus, the world of planettes and its neighbouring stars were born.

Smaller fires also, thrown far beyond the sun and close to the worlds, held in suspension by the pull of the two, moved over paths of their own. These millions of smaller fires were the scattered fragments of a new solar system, most of them useless. After cooling, after becoming small wandering nuggets of iron and stone, most of these fragments would in time go back to the sun or back to the world of solid matter, the Earth.

The universe was not born in a moment or a million years. It evolved through the ages from the white-hot sparks of the sun to the cold stone enveloping the furnace within its core. Then came the immutable laws to govern the worlds of the universe, and bring harmony to the course of those planettes that revolved around the hot sun.

Elements became precious within the soils of the Earth and other planettes. Out of the heart of the world poured the energies, rhythms, and harmonies that were the only substances of God, and the only substances of all things that are.

Like its brother planettes, the Earth became a world of its own – a living world, but a simple one of elements where the energies and rhythms were greater than those that were to come in the form of bodies of animals and men. The world made numerous journeys around the sun, a hundred million times or more. Its gaseous body became a liquid and the surface roughly divided into hemispheres and poles. There was no haste, for within the laws of the AKSHAR, it only was preparing for the coming of a more complex shape of life.

Thus, it became a new world where birth, youth, middle age, old age, and death denoted changes in the appearance of things. The energy of the living God shaped the forms that made the world a cradle of life, the home of civilization, and the graveyard of all embodiments. But never once did it keep the Souls of ITS embodiments within this sphere of the universes.

The AKSHAR destroyed nothing and lost nothing in the process of change. IT only used the world to refine each Soul that entered into IT. IT made the Earth a place for greater destiny, through the energies of the SRAOSHA flowing down from the **Ocean of Love and Mercy**.

The long pilgrimage out of the darkness and into the light began in the mud and the slime, working upward into the apex of human consciousness. Something was gained from the cycles of sensate things through birth, age, sleep, and into life again; they were born higher on the ladder of spiritual consciousness.

The sea was the cradle of life. The magic of the SRAOSHA energies formed the complex union of molecules and built a cell of life. The tenacious hold on life of the molecule for existence caused it to wed with others and make a complex entity with tendencies of reaction and response to its environment, the power to move in the water, and seek food and protection.

The masses of molecules developed into protozoa and finally into the vegetation of the sea, and, after millions of years, into plants, sponges, and flowers of the watery depths. Minerals developed in the same form on the land surfaces, but the first form that started evolving towards human embodiment was the fish. The Law of SRAOSHA moved again in its very mysterious way and saw the need of organs and faculties in these creatures. Some became aggressive, feeding upon those that had only the vegetation and plants of the sea for survival.

Intelligence came to the creatures of the sea. Simple as it was. It gave those without protection the only means of escape from devouring maws of the beasts that swallowed unwary fish. The size and speed of these scourges of the sea grew, developing appetites without parallel. They became sires of the shark, whale, and mammoth monsters of the deep.

Some of these strange creatures came out of the sea to find easier prey. For a million years this saga happened, with the sea-born and the sea-living moving from the water to the land. Creatures with gills and paddles developed lungs and legs in time. Many walked on hind feet, rearing in the air with crocodile heads and gleaming teeth. Into the dark, dank jungles they went searching for food. They became stupendous bone-plated machines controlled only by a few lower reflexes, finding beetles as large as sparrows, and flying insects with a wingspread of sixty centimetres for their hunger. Anything that walked, crawled and flew was food for their greed.

The other species of brutes were just as fearful and frightening of aspect. They seldom attacked one another because of the thick armoured skin. Some were vegetarian and others flesh eaters. They were moved by voracious hunger and fear. They were torpid mountains of bone and meat with the sluggish and cold-blooded nervous system of the reptile.

For millions of years, these monsters ruled the Earth. A few of them became the dragon species that lived on the ground. But smaller dragons took to the air, flying on wings. These dragons were more dreadful than those that walked on the ground.

The SRAOSHA's experiment is dreadful creatures came to a sudden and dramatic ending. The ground dragons that had ruled for millions of years perished within a few centuries, unable to adapt to climatic changes. Too sluggish to migrate and having too little intelligence at the time to understand the coming danger, they froze to death when the great ice age took place.

The SRAOSHA now was ready for another kind of experimental creature and for the first time turned to those to whom It had given sympathy and care. These were the creatures of fear who had lived in dread from the day of birth to the day of death. The destruction of the killer beasts came about in a harsh world, so now the SRAOSHA prepared the Earth for a more noble experiment of the AKSHAR, the coming of Souls into this world.

The SRAOSHA softened and beautified the great, formidable Earth covering the mountains with forests and scatterings of wild flowers over the hills. The valley teemed with butterflies and singing birds. Lights and shadows were given to the morning and evening of the day. Now the mammals entered into the world and became the forerunners of this genus, including man, today.

These were the milk-givers that housed the unborn in their bodies, not by eggs as their fierce predecessors had done. They gave their young care after birth, for now love had entered into the world. The age prior to this one was one of tremendous savagery, for often the dragons and other beasts ate their young hatched from eggs, or one another.

However, this new era was not a gentle age by any means, for still existing was the savage beasts, such as the cat family, the sabre-toothed tiger and its entire kin, the bear, dog and wolf. There were giant hogs and mammoths; flesh-eaters all of them.

Two great clans existed: the killers, who ate only flesh and who spent all their waking hours stalking and killing their prey, and the timid beasts that fed off the Earth. Out of these clans came men, who originally were leaf eaters and lived in terror of the killer beasts that stalked and trapped them.

Souls that came into this lower environment had to take on the embodiment of flesh in order to exist in the vibrations of this materialistic world. But he had no place to live for he was prey to the brutality of the flesh eaters. He was not a creature with fangs, claws and muscular strength. What strength he had was not enough.

He could not venture into the waters for the beasts awaited ready to tear him apart. In the jungles were the huge serpents and deadly insects; on the prairies were the wolves. No spot was on Earth for to safely lay his head. Man only had one place to live and that was in the trees.

So, it was in the high treetops of the forest that man built his home to be safe from the prowling animals that killed him for food. Not the primate, but the Soul and form of man himself. He developed an amazing agility to swing through the higher branches. For ages he was a treetop tenant rarely venturing to the ground. He drank water from the leaves, ate the foliage, and made his bed in a tree crotch. He scorned the endless spectacle of slaughter which went on beneath him. But the day came when he was to descend to the soil of Earth and leave his distant cousins still in the treetops.

At first he walked on four feet, then learned to stand up-right, and what was a creature, now became a man because he could think. And by thinking, he could protect himself. Thereupon, he found a persistent pattern of behaviour that set him free. Never again could his supremacy be threatened nor his foe be more than his slave, for they were the beasts of the forest, the birds of the air and the creatures of the sea.

The human consciousness came into being, and man became the supreme ruler of the Earth. He developed thought and the ability to use it to protect him against the flesh killers and the environment. He found shelter in the caves and fashioned weapons out of sticks and stones. He found that the female reproduced his species and he lived in family groups. At first, the female was taken by force, for man was a strange and violent creature belonging to the bloodstained and bestial past of the human race. A head man or chief was selected to supervise the family, and the tribe that gathered around him.

Civilization formed in a primitive manner and there appeared in the world the first SRAOSHA Master, who was without name. He was important to the human race because his task was to minister to their needs and give to all succour and wisdom.

Primitive man believed that stone and trees were homes of the spirits who served under supernatural beings who ruled everything. Soul was not yet developed in man for It to understand and know what It was seeking. But It lived in a universe where the laws of the world were different.

Sundered from all things by gulfs and far dimensions, the ancient world of Polara, the Garden of Eden, loomed upon the horizon. Stretching from the greater sea in the East to that in the West, his civilization was known for its great forested lands to the North, the steppes-dwelling creatures, and the fierce desert of the rich Eastern lands.

This time was the beginning of the races of men upon Earth. Within the world of the past and before the dawn of recorded history, at the western extremity of the continent of Europe, Asia, and Africa, the Polarian or the Adomic race of pale copper-skinned people dwelled. Out of the forests came man, walking upright. His first act of worship was for the luminous power that scattered darkness and evil. It was a great golden eye, like a wheel, or a halo of glory, rising majestically out of the underworld with the heat of its body spreading over the whole hungry Earth.

The first Polarian man was Adom, the Rabi, and he stood on the summit of a hill. His female companion, Ede, stood back with bowed head as he addressed his Sun-God. He prayed for food, protection from pain and enemies, and well-being for his woman.

He was granted everything but freedom from pain, and emotion. He knew when the danger came, for out of the forests came another creature walking upright like him, who wanted the female. The battle was bitter but Adom won and drove off his foe. Adom produced a man child and another; and human history began.

Gradually the creatures gathered and formed a clan. Slowly they hacked out the forests, fought the flesh eaters and won, until a civilization was born of the edge of the rivers that flow through the continent called Asia.

Malati, the first SRAOSHA Master, was sent by the AKSHAR into this world to give man his first spiritual knowledge of God.

For men drifted apart, fought one another for domination over tilled lands, trade, women and slaves and what little wealth they had in precious stones. Slowly the SRAOSHA was building Its species. Then came the race of men called the Hyperboreans, and this become the age of the same name, the second root race of mankind.

The Hyperboreans were the clans that drifted onto land where perpetual sunshine existed. The rains fell heavily upon the forests and created the jungle growth. The north wind never touched the heart of this world and the face of man became darkened by the sun and the jungle regions.

Where the Polarian man was a tiller of the soil, a shepherd and a hunter, his successor was a higher being who built cities and founded a civilization in the heart of the equatorial jungle. He developed weapons for fighting, and pots for holding his food. He elected a king to rule over the mighty empire of Melnibora.

The empire lived for a hundred centuries, ruled over by the fierce Varkas kings. They swept across the jungles and over the heat of the sands of the north, conquering the wild tribes of men with white skins.

They made slaves of the conquered, forcing them to work in their fields, in their weapon's shops, and in the homes of their nobility. The kings ruled by the formless terror called sorcery, with powers greater than anything witnessed prior to their times and for centuries to come.

The Varkas used their awful powers to conquer their subjects and their foes. They cast spells upon the masses and dealt in terrible mysteries with the dead. Some of the kings conquered time and lived for centuries. They ruled through their priests who were known as the Zuajirs. And these priests were more terrible than their masters.

They were ruthless, giving quarter to no man when captured on the field of battle. The victim was killed, or saved for a fate more fearful than anything man could believe. If he was saved for the stables of the nobleman or to work in some household, the captured was indeed fortunate.

Living in secret and teaching to those who would give ears was the great Kai Kuas, the Living SRAOSHA Master of these times. He was discovered by the Varkas and slain.

This negative time was an age when man literally ate man, for he hardly was out of the jungle and felt that all life was his deadly enemy. He believed that in order to survive, he must serve his god, the sun, and when night fell, it was the destruction of their god. When it rose again in the morning, its worshipers knew the sun had won over the powers of darkness and evil.

Along with this, it was their simple belief that the people of the north with their pale skins were even and, therefore must be subjected. The conquered and ruled the world as the first of the races to go out trying to subject its fellowmen by the sword.

Soon they began to lose their hold on the known world, for the SRAOSHA experimented with its own species and found a third root race known as the Lemurians. This new race, living in the land of Lemuria, was brown skinned with a highly developed sense towards being civilised.

The Lemurians had the greatest civilization known to the world. It developed on the great continent of Mu in the midst of the western ocean, and spread around the world with many sub-empires. It was a tropical country of vast plains. The valleys and plains were covered with rich grazing grass and tilled fields. Only low rolling hills and no mountains existed, for the peaks and ranges of great heights had not yet forced-up from the deep centres of the Earth.

The air was soft, the vegetation constantly bloomed, and life for the millions of the continent's people was gay and happy. Ten tribes made up the bulk of the citizens, each distinct but living under an emperor name Ra Mu. The empire was named "The Empire of the Sun".

Ra Mu was the representative of the Supreme Deity although he was not worshiped. The Deity was worshiped through symbols, and all believed in the immortality of Soul that eventually returned to the Source from whence It came.

The reverence of the Lemurians for their Deity was so great they never spoke ITS name and even in prayer and supplication addressed IT always through a symbol. However, Ra, the sun, was used as the collective for all that the Deity possessed as a supreme entity.

The people of Mu were highly civilized and enlightened. They were gentle, peaceful, and lived together without savagery. As citizens of the great empire that stretched from rising sun to rising sun – an empire upon which the sun never set – they were under the protection of Mu, the motherland of the Earth.

The ruling race of Mu was exceedingly handsome, with brown, or olive skin, large, soft, dark eyes and straight black hair. They had other races – the yellow, brown and black people – but these did not dominate. They sailed the seas and discovered new lands, inhabited and established colonies around the globe, built great temples, stone palaces and carved gigantic monuments.

Within the continent of Mu were seven major cities, where the religion, science and education centres existed. Also, many other large cities were for trading and industry, for, as the centre of the world as it came to be known, Mu was the land where all came for learning, trading, and commerce. The rest of the worlds formed her colonies.

Into this world came Geutan, the third great SRAOSHA Master, who served the people of Mu and warned them of the coming destruction of the world.

The rumblings from the bowels of the Earth, followed by earthquakes and volcanic outbursts, shook her southern parts. Gigantic, cataclysmic waves from the ocean rolled over the land and cities went down to destruction. The volcanoes belched out their fire, smoke, and lava. The flat continent reared-up and lave beds formed cones that became rocks.

After this destruction time, the people of Mu gradually overcame their fright; cities were rebuilt and trade and commerce were resumed. Generations passed after this destruction visitation, and when the phenomenon had become history, Mu again became the victim of earthquakes. The whole continent heaved and rolled like ocean waves. The land trembled and shook like leaves on a tree in a storm. Temples and palaces came crashing to the ground and monuments and statues were overturned. The cities became heaps of ruins.

The land quivered and shook, rose, and fell. The fires of the earth underneath flame forth and pierced the clouds. Thick black balls of smoke hung over the land and huge cataclysmic waves rolled through the cities and plains. The terrified people sought refuge in their temples and citadels only to be driven out by the fire and smoke.

During the night, the land was torn apart, and down it went into the dark waters of the ocean, claiming the lives of millions of people. The waves rolled over and met in the centre of the land, seethed and boiled, destroying the Earth's first great civilization.

A few islands were left where mountain peaks had been raised in the catastrophe. Those people who survived this terrible event became the race of the South Sea Islands.

Form across the world came next into existence the Atlantean race, the fourth root race or the red race, who lived upon the continent of Atlantis in the great ocean between the eastern and western hemispheres. It grew steadily with large cities and fair lands, with tilled fields and deep valleys. The people worshiped the Supreme Deity they called Tat, who represented the four corners of the world; East, West, North, and South.

Atlantis replaced Mu as the centre of the world and became the greatest civilization of its time with learning, trade, and commerce. It had over a hundred million people living on its lands. But this world was rife with magic and its king-priests, called the Tat Tsoks, were wizards of cruelty who ruled over all with an iron hand.

Castrog, the Living SRAOSHA Master, came into this world to teach these olive-skinned people that the Supreme Deity was not happy with their ways and dealings in black magic. He suffered the death of the sword for his troubles, but not before warning the king that his lands and people would soon die under the waters of the sea.

The fifth root race, the Aryans, developed the magnificent empire of Uighur in central Asia in the Gobi Desert. It was a mighty land stretching from the Pacific Ocean across central Asia and eastern Europe. The history of this empire is the history of the Aryan race. Its capital city was in the Gobi Desert, then a fertile land and large in the sense that it was the centre of the world in its day, with a highly developed civilization.

The Living SRAOSHA Master, Rama, first known to the civilized world of the Aryans, came out of the high valleys of Tibet to the capital city of Khara Khota and began teaching AKATHA. But he was hounded out of the empire and went back into Tibet, where he founded the monastery of Katsupari in the northern mountains. From here, Rama went into India to teach the great science of AKATHA to its teeming masses.

The sixth root race is the yellow race, coming on the heels of the gradually fading Aryan race. It is the Mongoloid race of the East, in which has its centre in the world of the North, where many do not penetrate. The SRAOSHA Master who will come into this world of semi-darkness and light will be Regnard. This race is yet to fulfil its destiny on the Earth planet. It will meet destruction by fire, earthquakes, and tidal waves.

The seventh root race will be the golden race, and they will be called the Zohar people. They will come from a far distant planet to colonize the world after its destruction by another great catastrophe in the twenty-first and twenty-second centuries. The attempt to put colonies on this planet will fail and eventually, after several centuries, these peoples will withdraw.

The SRAOSHA Master who will be responsible for the spiritual welfare of this race will be Sepher.

The AKSHAR will then withdraw all Souls from all planets and constellations into the heavenly worlds where they will sleep until IT has repaired the damage to the lower world planets. Those who have to return will then be sent back again to finish their spiritual development in this world.

Chapter Four

The Kingdom of the AKSHAR

The great doctrine of the liberation taught by the Mahaji is set forth here for all who have earned the right to know. If he has the ears to hear and the eyes to see, all knowledge and glory will be given unto him.

Every Soul is liberated from the material worlds upon Initiation by the Mahaji, who has been granted this power by the AKSHAR. As the representative of the Supreme Deity in all planes below the Anami Lok, he, in turn, releases and transfers the consciousness of spiritual freedom to all who desire to have freedom through the SRAOSHA.

Release comes at the time of Initiation, not at the transference of Soul from the physical body at death in the material plane. Those who become the Initiates of the Inner Circle of AKATHA live out their lives in the physical plane, and are transported at the time of death into the higher worlds without standing in the Court of Yama, the King of the Dead, where all uninitiated Souls must go to receive judgement for their earthly actions.

The uninitiated are those who have not received liberation through Initiation from the Mahaji. Baptism will not fulfil the necessity of liberation. Neither will the joining of any cult, religion, or faith. Only the Living SRAOSHA Master has the power to initiate Souls and take them to the regions of light.

The initiated Soul is transported from the temple of flesh at the time of death by the Mahaji, to confront the clear light of the Atma Lok. It has left behind the body and will never return to embodiment on this earthly planet. It is now free and will take-up Its assignments in the Kingdom of the AKSHAR for eternity.

Faith is the first step on the secret pathway to heaven. Unless the chela believes the Mahaji, has faith in the SRAOSHA, and trusts the AKSHAR - completely – he has spent his time worthlessly.

The faith that one has in the Mahaji must be that of complete understanding and surrender. Whatever the Mahaji sees, knows, and understands about the AKATHA chela is this own secret. He never tells but expects the chela to give a degree of obedience and observance to His desires, all of which are for the benefit of the chela. He never expects anything less than self-surrender of the chela to the divine will that is working through Him as the Inner Master.

Those who cease to believe in the Mahaji must pay the price. The payment is in accord with their degree of capability. Since the Inner Master is only the vehicle for the AKSHAR, all persons who are following the path of AKATHA must look to Him as the representative of the SRAOSHA power on Earth.

He is not the Master of anyone who is not following the path of AKATHA. He is the Avatar, the Master, the guide and vehicle of the Divine Being for anyone who is immersed in the spiritual works of AKATHA.

The Mahaji takes over the spiritual life of whoever approaches Him to become a chela. He guides him through his worldly life, and helps the student to resolve all his karma here before being translated into the other worlds. Upon entering these worlds permanently, the chela finds the Master still guiding him spiritually. At no time does the Mahaji ever leave one who has become His charge, regardless whether or not the chela tries to break his ties. The tie is never broken inwardly – perhaps outwardly, but never on the inner planes.

The SRAOSHA Master establishes miraculous power in the chela when they meet for the chela's last incarnation in this Earth world. Thus, when the chela is ready, when he has reached that stage of spiritual development, a meeting with the Living SRAOSHA Master is inevitable.

When any man or woman has earned the right to stand before the Mahaji, no power in the universe can keep him away from the Vi-guru. The two must meet for the spiritual law commands it. But in every case, it is good karma that brings the individual to the Mahaji. The proof is in itself, for when the chela is ready the Mahaji will find him.

The Mahaji is prepared to take the chela into the heavenly worlds of the AKSHAR. These worlds are the Atma Lok, Alakh Lok, Alaya Lok, Hukikat Lok, Agam Lok, and the Anami Lok. It is above the Anami Lok where dwells the Lord of Lords. This area is also the true home of the Atma, the particle of God that has been sent down into the lower worlds to receive purification.

These are the pure worlds of the AKSHAR. It is the universe of the SRAOSHA, where neither time, space, matter or motion exist. It is where all karma and reincarnation have ended, and the Atma is a part of the whole, but individual in Itself. It is here that the Atma receives, by choice, Its mission in the lower worlds to become a co-worker with God.

The bodies of man within the lower worlds assume the embodiment of sex, either male or female. Thereby, reproduction in the lower worlds, especially in the material universes, is accomplished through sex. But within the heavenly world of Anami Lok, Souls are reproduced by the Lord of Lords reacting upon ITSELF. Therefore, every Soul is a particle of the divine Source in which is known as the Supreme Deity. Each is a spark of the Divine Self.

The Atma – Soul – is a neuter atom of the Divine Source of life. It is neither male nor female, masculine nor feminine, man nor woman. It is both within the worlds of God. It does not assume a body until reaching the worlds below the Atma plane, the Fifth plane.

Thereupon, It takes a body of either sex in the beginning, usually that of the male during its first incarnation. Following this lifetime, Soul will take the body of the female. Thereafter, during Its millions of incarnations in the physical worlds, Soul will alternate between male and female bodies, each time learning some lessons whilst gathering karma and working-off karma.

The good karma will be kept whilst the negative karma will be given-up as the burden of learning the lessons of life. The final goal of good karma is to bring the chela to the Living SRAOSHA Master and to learn the true path to the AKSHAR. This experience is the very highest reward of good karma, assuring the chela of his liberation from the Wheel of the Eighty-four.

The true works of AKATHA takes the chela into the heavenly world to become a co-worker with God. Nothing is higher than this. When the chela asks what his mission is in life, he should be told that becoming a co-worker with God is the only purpose of Soul's existence.

He begins his true spiritual life in the Atma plane that is known to all as the Soul world. The classical name of this plane is the Sat Nam, who also is the ruler of this world. This plane is the first realm of the AKSHAR, the pure Being, where Souls find Self-Realisation. It is the divine plane between the worlds of pure spirit and those of the negative worlds. The sound here is the single note of a flute. The chant one gives is the name of the Divine Being, the AKSHAR!

The next plane is the Alakh Lok, known as the invisible plane. Its classical name is the same and the chanting here is "Shanti". In the Hindu language it means "Peace". This is the second world of the AKSHAR. It is rule by the great being Alakh Purusha, who at times seems harsh and without consideration albeit the chanting in this world does not fit the nature of its ruler. The sound of the SRAOSHA here is the wind, sometimes roaring and sometimes very gently sighing like a breeze in the treetops.

The Alaya Lok is the third pure spiritual plane above the Atma region. It is the true shining world often known as the Sach Khand. The chanting here is a sort of hum, like that done with the lips closed tightly and humming a worldly tune. The description here is of endless worlds for it is so vast, so far beyond any conception of man's intelligence. The ruler of this plane is the Alaya Purusha, a mighty being whose very presence fills every Soul with awe as he passes through this world.

The Hukikat Lok is the fourth world that Soul must travel through on Its way to the AKSHAR, the centre of all universes. This world is the highest state that Soul usually reaches. It is the plane of God-Realisation where Soul learns the God-knowledge. The sound is like the music of a thousand violins. The chanting is the work "Aluk". The great being here is the Huki Purusha, the Lord of the fourth world of pure spirit.

The Agam Lok is the Fifth Plane, the inaccessible plane. Few Souls go past the Hukikat Lok into this world. It is a world of immense space, so much greater than any which the mind could ever conceive. The sound here is delicate music; something that cannot be described. It is like the music of woodwinds – faint, sweet, and beautiful; a melody that gives Soul great ecstasy. The word here is "Huka," and it is pronounced HU-KAH. The Lord of this world is the Agam Purusha and he is the guardian of the Agam Lok, the inaccessible plane.

The Anami Lok is the world of the Supreme Being, the AKSHAR (The Anami Lok and above are ecstatic places and the Masters vary on where AKSHAR resides. In these high worlds these distinctions do not matter as the vibrations are so very high with little logic rendered). This is the Lord of Lords, the highest of all Beings, and ITS home is the **Ocean of Love and Mercy**. IT does not live in a palace or dwell on a throne, as many believe. ITS home is the might centre of the universes, the very hear and core of all life and existence.

IT dwells in the centre of this mammoth ocean where all is like a whirlwind sending out ITS Word to the worlds upon worlds.

The Word, the Voice of the AKSHAR, goes forth like a wave from the centre of a pond and sings ITS way 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.

When It reaches the end of the worlds, It returns like the wave, gathering-up all Souls that are ready to do God's work. They are returned to the true home and become co-workers with God, having completed their mission in life.

The true gospel of SRAOSHA is to give every chela Truth. This Truth is to lift him into the worlds of Light and Sound; the Kingdom of the AKSHAR. Thereby, the Spiritual Law of God acts upon the fact that it is possible for every Soul to unfold spiritually in a greater or lesser degree in one direction or another. He may seek to order his life and his relations with the AKSHAR on the basis of the knowledge that he must become a co-worker with the Divine Being.

The chela must practice pratyahara, the complete withdrawal of consciousness from the environment around him. This ability is true on every plane of the universe below the Atma world. The chela cannot fail to do otherwise or he will delay his ascendance into the heavenly Kingdom of God. He shall delay his true mission, which is to serve-out his spiritual responsibilities in a world of heavenly good.

Heaven is the ultimate state. It is where Soul goes to meet Its Maker and decide upon Its final mission in eternity. Soul alone must make the choice of what It shall do for Its missionary assignment. This action is the freedom of choice that the AKSHAR gives to all Souls. No other form of life has this privilege.

Soul sometimes enters this universe as a thing of lower embodiment. Generally, It enters into the minerals of the earth, where It will dwell for an age. In succession, It becomes the flower, the fish, a denizen of the seas, and waters of the lands, a serpent, a creature of the air, the treetop things, a four legged animal, and after many such incarnations it enters into the body of man.

Man lives only with himself. He is the ablest of all the creatures of God, for the use of the divine power of SRAOSHA is at his finger tips. He learns to use this power and to liberate himself from the Kal power that rules the lower universes. But it is only with the spiritual assistance of the Mahaji that he is able to be liberated. The mind, of itself, is of little use to man except to live within the physical plane.

The mind is only an instrument for the Atma to use within this world of matter. It uses the mind and the physical and mental faculties like one uses a machine. Man is only an animal without the Atma. He is the physical body known to all in the spiritual works of AKATHA as the Isthul Sharir (Pinda Sarup). Unless the chela denies the existence of matter this cannot be disputed. It gets hurt, sick, and dies to return to the soil from which it originally came.

Within the physical body is that starry and subtle body, the Suksham Sharir, or Nuri Sarup, the light body of the Astral world. It sparkles with millions of particles like stars shining in the worldly heavens. It is through this body that the mind and Soul can communicate with the physical body and its world. But it will take shape according to the characteristics of the individual. Therefore, the chela knows what his astral body is according to his natal SRAOSHA-Vidya scope (higher level astrology in AKATHA).

When the physical body dies this Nuri Sarup stays as the instrument of expression on the Astral plane.

Within the astral body is another body, more subtle and much lighter, which is called the Karan Sharir. This one is the causal body that is quite distinct from the astral body. It is named this because it is the real cause, containing the seeds of all that is ever to take place in the individual's life. This causal body is the body that the Living SRAOSHA Master reads for the past, present, and future of the individual.

The other body enclosed within the causal body is the Manas, or Mental Sharir. It is much more refined than the other two bodies. It would appear to the eye as a blue glob of light and has a humming sound when in the presence of another. Its function is to act as a transformer for thought between the mind and the astral body. It is creative to an extent, but only because it receives impressions from the Buddhi Sharir, that is know as the etheric or subconscious mind.

The Buddhi Sharir lies between the mental body and Soul. It is regarded as the part of the mind body which acts as a sheath between mind and Soul; It is very sensitive to impressions from Soul, and Its function is to receive and transmit impressions between mind and Soul on the one side, and between Soul and mind on the other. A perfect record of every experience the individual has ever had in any incarnation within the countless ages of Its existence throughout any plane is stored here. These can be read by the Living SRAOSHA Master by use of the SRAOSHA-Vidya.

The Atma Sarup is the Soul body. It is the Atma Sharir which dwells on the fifth plane, the dividing line between the material worlds and the true spiritual regions. It is a broad, universal world that takes in the whole of all things, including the lower and the higher universes. It is an extremely sensitive body and is, in Its natural state, a perfect vessel of the Divine Being. Only by Its compulsive lives in the bodies of the lower worlds does It appear to become imperfect. It becomes covered with a sheath, making It seem imperfect, but this is only the illusion of the Kal forces.

Spiritual liberation comes when one finds himself established in the Atma Sarup. The recognition of the enlightenment within the state of Soul-Consciousness brings Light and Sound at this particular plane that is a blazing illumination similar to the light of ten thousand suns. The roaring is more thunderous than that of ten thousand waterfalls.

It is here that Soul enters into Self-Realisation. It finds Itself in the state of Self-Awareness. The universal mission of being a co-worker with the AKSHAR is rapidly realised in Soul's state of Self-Knowledge. It knows and now is ready to advance into the heavenly worlds of true Spirit. It has no other purpose in life and all attachments to the life in the worlds are lost. The values of materialistic things leave the senses of the mind and body, for now Soul is in control of all life around Itself.

All Souls must, in the beginning of their creation, descend into the bowels of Turiya Pad. This place is where the AKSHAR declared they must dwell until each becomes once more fitted to serve IT and not the pleasures of desire.

The highest form of believe is faith-belief in the AKSHAR. The higher always encompasses the perfection of the lower. To as if we are. This inference is the secret of believing, of having faith in the AKSHAR. "Believing is not believing," so says the Lord of Lords to all Souls who descend into the ash-can of the universes.

"I say unto you, believe in the Word for the day shall come, when you shall doubt all things. The Earth shall be rocked in its last convulsion, and when ye have spent life after

life seeking and finding nothing, then ye shall offer- up everything to me, begging for the life which is already yours for the faith in me!”

And the Lord of Lords spoke again, “To him who will love me and will observe my commandments will I manifest myself; and he shall be one with me and I with him”.

Those who divinely love the AKSHAR shall be taken unto ITS heart and given the Kingdom of Heaven. But those who do not divinely love the AKSHAR and wish to go their way shall not have the Kingdom of Heaven or any of Its parts.

This giving of AKSHAR love completely and divinely must be written on the hearth of every Soul for all things and all life are concerned with the Lord of Lords. If the Tuza, or Soul, chooses to forget and gives Its devotion to Kal Niranjan, that Tuza shall become a slave and have only the transitory objects of the lower kingdom, rule over by the Kal alone.

Soul journeys through the worlds of the Kal. Whenever It finds that it is time to leave the physical vehicle in which It has abided for Its time in this lower world, a preparation is made to enter into the astral body, the first of the inner bodies.

This astral body becomes truly awakened with the advent of Soul, for the physical and all states of consciousness are left in the outer body. It dwells in this first inner vehicle for a relative period of time, then either proceeds into the causal body, or returns to another physical embodiment. This procedure is known as reincarnation.

Soul must leave the physical body at the death of this temple of clay, and journey into the next world. This passing is called the Kangra Sambha. It is known as the supra-spiritual experience of Soul. Thus, it leads to a knowledge of the greater worlds beyond the physical senses. This journey, the Kangra Sambha, takes place between the Turiya Pad or the physical worlds, and the astral plane. This place is the Bardo of Tibetan Buddhism, the purgatory of the Christians. It is the duty of the Mahaji to assist the Atma when It passes from the physical body and enters into the Kangra Sambha period of its journey.

After this death of a physical vehicle, the Atma is taken by the Living SRAOSHA Master to whatever subtle region of the inner worlds It has earned. No Soul that is an Initiate of AKATHA will have to account for Its deeds and actions within the lower realm of the Kal world. It is finished with all earthly karma and must now begin to work-out the karma of Its actions on the astral plane.

The physical world is a world of turmoil and strife. Never shall there be any peace in it. This situation is the way of the AKSHAR. It is so designed that the Pinda (Lower) worlds shall have nothing but strife, for the good of each Soul that must dwell therein. For these worlds are the testing ground of Soul; the place It must spend Its long periods of existence, creating perfection and spiritual maturity.

Should the Soul not be an Initiate of the Living SRAOSHA Master, It must stand before Dharam Raya, the Judge of the Kangra Sambha, and receive Its just reward. There are no complaints, nor favours, and justice is rendered to all. Each Soul knows It is being judged and must consent to the judgement. It is then taken to the region or condition where It has earned Its residence, be it good or bad. It remains there for a fixed time according to the judgement rendered. After Its time has expired, It is then returned to this world, or some other world to once more begin a new life in the physical body. It takes-up where It left-off, somewhere in one of Its past lives, and starts once again, depending upon Its karma.

The Kingdom of the AKSHAR is imperishable. Thus, when Soul enters into this region of light, It either remains or is given a mission somewhere in the lower kingdom. But It

knows immortality and the joy of serving with the AKSHAR to keep the vast universes running smoothly.

Soul derives benefit from all that the AKSHAR gives It through the grace of the Lord of Lords. It is so far removed from Its true home that without the spiritual benefits of the perfect Vi-Guru, the Mahaji, It cannot find Its way back.

All chelas on the path of AKATHA, though belonging to different historical periods and various times of study under a Living SRAOSHA Master during their past lives, have now come to the level in this life to be released completely from all karma, or else to make progress towards the karma so each may be liberated within the near future.

Many started by the force of their spiritual exercises, have already reached certain levels of their unfoldment. But all of them have yet reached the final stage. This lack is why they are still struggling to find the way. Some have stopped at the first plane level and others at the second. Only the SRAOSHA Masters have reached the fifth stage of spiritual development, where they enter into the Atma plane at will. They have gone far beyond this stage and entered into the Anami level with the true Godhead.

This place is the original departure point of Soul towards the lower regions. During Its downward journey, Soul goes through such intermediate states as the Agam Lok, Hukikat Lok, Alaya Lok, Alakh Lok, Sat Lok, and the Saguna Lok (the subconscious plane); Brahm Lok (the mental plane); Brahmanda Lok (the causal plane); Sat Kanwal-Anda Lok (the astral plane); and the Pinda Lok (the physical plane).

Once in the physical worlds, the curtain of memory is drawn down over the mind. Here Soul struggles for centuries through life after life, wondering if the journey through time is worthy of Its efforts. A few will rise into the astral world and feel that this is the true Kingdom of the AKSHAR. They feel that Soul originated here and has returned home again. This experience is an illusion of the Kal whose responsibility is the play of the universe, the sport of the Gods; to amuse itself at the expense of Soul struggling towards the true Godhead.

The follower of AKATHA is never alone for the Mahaji, the Living SRAOSHA Master, is always with him at the Atma Sarup, or Atma body. The chela may never realise it but, nevertheless, it is true. Once Soul has joined with the SRAOSHA Master upon the true path to God, there is never a separation. The chela may wander about for many lives trying to find himself, trying to return to the path, but the Living SRAOSHA Master has never left him. He never recognizes this because of the veil of materiality that has covered his eyes.

Each AKATHIST should practice the Kundun. The Kundun means “the presence” of the Living SRAOSHA Master. Whether or not he can see the form of the Master, the chela must try to hold a conversation through mental whisperings. He should listen for the answers that come via the intuitive, or the mental arena. He should never be in doubt that the Master has spoken to him from the inner world.

If the chela practices looking in the Tisra Til – the spiritual eye – where the Inner Master, the Mahaji, dwells in every Soul, he will find Him there.

The chela first meets the Mahaji in the first region of the astral worlds. This station is the next one above the Tisra Til. It is known as the Ashta-dal-Kanwal, the lotus centre of eight petals, located just below the true centre of all the astral worlds, the Sahasra-dal-Kanwal. This city is the great capital of the first plane beyond the physical world.

Between the Ashta-dal-Kanwal and the Sahasra-dal-Kanwal lies the sun-worlds and the moon-worlds, sometimes called the lightening worlds. Here is where the chela who

practices the spiritual exercises of AKATHA meets the Mahaji to travel into the far worlds for Self-Realisation; to eventually enter into God-Realisation, where the chela will have the whole of divine wisdom.

The Mahaji is able to be seen by all His chelas simultaneously for He is of the SRAOSHA ITSELF. Being the Spirit of all things He is, therefore capable of giving the great secret to all Initiates of AKATHA, or to protect and give them all the necessities of life. He knows what goes on in the minds of every chela and all people. If he so chooses, the Mahaji knows the thoughts of animals and of every embodiment of life.

He is the true Master. If the chela practices the spiritual exercises of AKATHA, at a point between the sun-worlds and the moon-worlds, he will enter the zone known as Ashta-dal-Kanwal. It is here that the great change is made which alters his life and his method of procedure. This change is the meeting with the Mahaji, who appears just as he does in the physical body except his radiant body is more beautiful, and brilliantly illuminated. The Mahaji appears and greets the chela with great joy. From that moment on the two are never separated throughout their lives, whether it is in the physical world or on the spiritual planes. The form of the Mahaji is always with the chela from the moment he enters onto the path of AKATHA, although the chela does not see Him as a general rule.

The AKATHIST must always practice the Kundun (the presence), whether or not he can see this inner body of the Master. It can, however, be noted many times by the outer manifestations of things such as the protection gained, the great feeling of love that surrounds the chela, the improvement of his welfare, and the attainment of spiritual knowledge. All is given freely to the AKATHIST after he has passed into the higher worlds via Sahaji (Soul Travel).

It has been mentioned that above the Atma Lok (the fifth world) are the high worlds. This region is that of the SRAOSHA Masters and numerous planes are still further above that have not yet been revealed by these adepts. Out of love for all the struggling masses of humanity, they now can bring forth the description of the worlds above and below the Atma Lok.

There are two worlds of the mind, the Brahmandi and the Pindi. But the chela is not concerned with these for they are within the lower worlds and must be used to carry on the business of the world with the help of Soul. Soul becomes so attached to the mind that it is caught in a downward pull towards the lower physical regions. The mind and sense organs receive their power of action from Soul. Once Soul, the Atma, turns towards Its true home in the heavenly worlds of the AKSHAR, all Its attachments to the physical worlds begins to decrease.

When Soul reaches Its home in the Atma plane beyond the regions of the Brahm, the mind, It is freed from all bonds whether they have been causal, astral, physical, sensual or mental. Attachment to the world is then only in name and can be terminated at Its own volition.

The rope of the conscious tie with the spiritual self only can be cut when the Atma reaches this place or abode. This abode is accomplished by Soul freeing Itself from the chains of the mind and senses. The unconscious part of one's life that is controlled by the etheric or subconscious mind, consists of the mind, senses, vital organs, and the worldly patterns of karma which have been established from past lives and must be cut by the Living SRAOSHA Master.

The highest of all the spiritual regions, the Kingdom of the AKSHAR, cannot be described in mortal language. It is the Anami, the nameless region. Sometimes it is called the Alakh Lok that means “untold region”. This plane is the beginning and ending of all worlds. It is the love and power of this world that vibrates throughout the worlds of force of the AKSHAR, the first principle.

Five worlds below the Anami, the Kingdom of the AKSHAR, is found the Atma Lok, which is highly effulgent and pure. It is the world of pure Spirit and consciousness. It is the beginning and ending of all creation of the lower worlds. The currents emanate from this plane and spread into all regions below. Sat Nam, the great ruler of this plane, Is the true manifestation of the AKSHAR and is the creator of all the worlds below. The SRAOSHA flows down from this world manifesting embodiments and the entities who inhabit all the worlds below.

This abode is the home of the SRAOSHA Masters. They are the embodiments of incarnations of the Lord of this region. Love, mercy and bliss reign here eternally. All those aspects known as death, karma, sin, evil, and pain are not found in this region. This region is the first stage of the journey of God in the true spiritual worlds. Until Soul has reached this plane, It is still in the clutches of the Kal Niranjana in the planes of the Universal Mind Power.

During the present Kali Yuga age, the dark age, all humanity has become tormented by the thousand ills of poverty, disease, plagues, and wars instigated by jealousy, which removes man from the path of Truth. Seeing that this had happened in the worlds of the lower path, the AKSHAR was moved to incarnate ITSELF as the Mahaji, the Living SRAOSHA Master, and to give the Truth of the path of salvation in simple language.

The agents of Kal, who call themselves Men of God, have concealed and done away with all truly spiritual writings. They have replaced them with the pseudo scriptures, and claim they are the Books of God.

The SRAOSHA Masters have for centuries explained to the people the mystery of the SRAOSHA, the Word, in their own written and spoken language. They have given the words of the golden scripts – the Hadjis - and initiated members into the true teachings of AKATHA. Therefore, the teachings of the AKSHAR are upon every plane of the universes of universes. Each plane has a portion of this holy and sacred manuscript, according to the understanding of the chelas who reach this plane.

Those who watch over and guard the golden scripts of the AKSHAR are the nine unknown Gods of Eternity. They are different from the SRAOSHA Masters who act as the teachers, instructors, and watch-guards for the portions of the Hadjis kept upon each plane. The nine unknown Gods are the keepers of the Divine Flame of Wisdom. They let only a few into their temples to learn the deeper knowledge of what the secret Truths might hold for them.

Man loves miracles. But a religion based only on miracles or a show of the supernatural powers cannot endure permanently. As long as a doctrine or principle is not fully comprehended by the reasoning faculty in its spiritual aspects, it is not likely to stay with the mind for any length of time.

Many profess faith in SRAOSHA outwardly, but have not given-up their longing for materiality in their hearts. This lack of faith is due to their ignorance of the spiritual works of AKATHA. Often they do not take the pains to read or study properly, nor do they listen to the Mahaji. They criticize and harp upon their pains and troubles, often blaming the

Living SRAOSHA Master, and in their ignorance they do not understand that this is a dangerous practice. Everything they say against the Mahaji and the SRAOSHA will return and take from them. Their losses are as of their own thoughts and actions.

The chela who is in the society of the Mahaji, the perfect Viguru (Vi-Guru), will partake of the Grace of God and proper love. He has started upon the true path to the Kingdom of the AKSHAR. A difficulty exists here too, for often the Viguru is apt to be regarded as an ordinary man serving His own interests, and the chela may refuse to submit himself wholly to the discipline that the Mahaji asks of him.

The Mahaji does not desire that worldly people in large numbers flock to Him. He prefers only those who are eager for the realisation of God. He does not perform miracles for people to see, but moves in the mysterious ways of the Lord. The true follower does not believe in the miracles which the Mahaji may perform at varied times but instead, believes in the teachings He imparts to give each a lift into the heavenly worlds.

Slander and criticism should strengthen the faith of the chelas of the Mahaji, the Living SRAOSHA Master. Only a true devotee can resist the evil effects of malicious opposition. To put-up with insult and slander is a mark of true love. None but the true lovers and devotees are able to rise above the fear of censure and the world's disapproval.

The Lord saith that, "Slander or mockery of the followers of AKATHA is a guard for the market of love and a cleaner of its dirt.

"Only those who love the SRAOSHA, and listen only to the music of the heavenly worlds, will enter into the true Kingdom. They will repel the scorn and slander of the world like water falling from the rubber tree when the rain falls from the sky.

"He who believes in me shall be saved. He who scorns my loved ones shall suffer in the fires of the tormented, and shall not enter into the heavenly kingdom until he repents of his words and deeds".

Chapter Five

The Spiritual Hierarchy

Those who follow AKATHA are never alone. The presence of the Living SRAOSHA Master is always with the AKATHIST, regardless of wherever he is in the invisible worlds or whatever he is doing in his life.

Fortunate is he who believes in the Living SRAOSHA Master, the Mahaji. If he has faith in the Mahaji, in the Lords of the other worlds, and the SRAOSHA Masters, he will have good fortune in wealth and health. He will be known to his neighbours as the most fortunate of all men.

If he believes in Kal Niranjana, the King of the Kal (negative) worlds, he will be unfortunate for he will be a slave, a man who suffers and has great hardships. He will have neither money nor health. His faith in the King of the Kal worlds will only bring him misfortune and unhappiness in any world where he may dwell. The face to the Living SRAOSHA Master is turned away from him and the spiritual Lords of all the worlds know him not.

Only the God-governed shall inherit the worlds. The false belief that something exists besides the AKSHAR and the perfect spiritual creation is thriving in the lower worlds and is responsible for the discord in the human race. This false belief that life, substance, and intelligence without the AKSHAR is an illusion which Kal Niranjana wishes for each Soul in the human embodiment to possess.

This false belief is the counterfeit of spiritual reality. It is the illusion of the material senses that sees only the material universe inhabited by physical beings, each with a limited mind of his own embedded in matter.

This erroneous concept gives rise to the idea of faith being something other than in AKATHA. Relief in anything except the SRAOSHA is false and does not alter reality any more than a passing cloud would permanently hide the sunlight. Most chelas, including those who follow the SRAOSHA, are too hidden in the matter world, the illusions of the Kal.

All in the lower regions, except the SRAOSHA, is controlled by the Kal. When in humility, one can look away from his wrangling, self-assertive human consciousness – his own and others – recognising his true spiritual identity, he recognises himself.

The foundation of all is uncreated, uncompounded, independent, and beyond the conception of the human senses and verbal definition. Nothing can describe what this is. Neither the term God, nor the term Anami Lok can be applied to IT. To realise IT is to attain the Mahaji state. Not to realise IT is the wander in the Kal worlds.

Not knowing the source of all, beings err. They are overwhelmed by the darkness of the unconscious Kal power from which springs ignorance and error. So immersed in error and so obscured by ignorance, the seeker becomes fearful and bewildered. From this state springs the concept of the individual “I,” the ego, and the “Others”.

It is only when these have gained strength and matured in all beings that an unbroken current in the evolution of the lower consciousness is in the worlds of Kal. It is here that the

five passions of the mind reign. Lust, anger, greed, attachment, and vanity flourish, and they produce an interminable chain of Kal karma.

Thus, the root source of error amongst lower beings is unconscious ignorance. It is only through the power of the AKSHAR that each of them realise the radiant innate Self in all living things.

A remedy exists for this ignorance, for the Lord says, “He who asks in my name shall receive all blessings, provided he is worthy.

“But if he is one who gives my message to the world and acts at all times in my name shall be amongst those who are indeed worthy and greatly blessed.” This is the promise of the AKSHAR. If the chela gives in the name of the Living SRAOSHA Master, all is blessed and he shall receive. If he gives all in the name of the AKSHAR, the chela is also blessed. Little does the nature of the deed change and he is blessed for he is indeed worthy.

All blessings are given in the name of whomever the chela calls upon. Such blessings are often passed directly from the Mahaji, the Living SRAOSHA Master, to the chela. Often the blessings may be passed by the spiritual hierarchy and the nature of the hierarchy is complex, yet simple.

In the beginning, the AKSHAR rested quietly in ITS abode in the **Ocean of Love and Mercy**. Outside ITSELF were no other planes, universes nor worlds. Not a Soul, Being nor creature existed. Only the AKSHAR lay dreaming in ITS eternal realm. And whilst IT dreamed, there began the formation of the worlds inside ITSELF.

First, IT formed the Anami Lok, where dwell only the endless realms of a nameless Void. Because the AKSHAR was not pleased with this creation, IT dreamed again.

Second, IT formed the Agam Lok, where dwell only the inaccessible realms of a world where existed no life or creatures. Because the AKSHAR was not pleased with this creation, IT dreamed again.

Third, IT formed the Hukikat Lok, where dwells the first accessible realm for beings, Souls, and entities. But because the AKSHAR was not pleased with this creation, IT dreamed again.

Fourth, IT formed the Alaya Lok, where dwell the endless worlds of no-thing. These came to be called the Sach Khand planes. Because the AKSHAR was not pleased with this creation, IT dreamed again.

Fifth, IT formed the Alakh Lok, where dwell the invisible worlds where no creature, no being and no thing is every seen. Therefore, it was called the invisible plane, Because the AKSHAR was not pleased with this creation, IT dreamed again.

Sixth, IT formed the Atma plane, where now dwells the Soul of everything in repose. It is here that the AKSHAR became wise in ITS judgement about the worlds to come.

The AKSHAR slept in ITS abode in the **Ocean of Love and Mercy**, but IT was not pleased with what IT had created. So, IT dreamed more to understand what IT had formed in these planes.

Again IT awoke and looked out over the vast firmaments, wondering what belonged in them. IT dreamed again and sent ITS voice rolling through these vast worlds upon worlds. ITS voice became the heavenly music and spoke the Word which rolled through all the magnificent planes. The Word of the AKSHAR became the SRAOSHA, the spirit of all existence. Out of this came the Lords, Ruler, Souls, and all Beings which the AKSHAR had dreamed.

And out of this also came ITS son, the Mahaji, the consciousness of all heavenly bliss. Then were the AKSHAR, the SRAOSHA, and the Mahaji, all of which were the one great reality.

The Lord spoke unto the Mahaji and said, “I have created the worlds of bliss and happiness. Yet spiritual immaturity is in all my creatures. Therefore, I must create the lower order of worlds, the planes of matter, space, energy, and time; the worlds where is shadow, light, and embodiments.”

The AKSHAR stretched ITS hands over all the firmaments and created the worlds of Tirloki, in which consists of the four regions between the negative pole of creation and the Atma Lok.

Within these regions IT placed the elements of matter, energy, space, and time. Here the AKSHAR created the law that nothing could exist except in relation to its opposites called the law of polarity. Without time, no space could be, without mountains, no valleys. Without shadows, no light, and without evil, no good could exist. Nor could there be ignorance without wisdom, or age without youth.

But the AKSHAR was not yet pleased with what IT had created, so closing ITS eyes IT dreamed again. This time it formed the Spiritual Hierarchy of all the universes.

The Hierarchy began with the AKSHAR, followed by the SRAOSHA, and the Mahaji. After these, came the SRAOSHA Masters, the adepts of the Order of the Vairagi, the Lords of each plane within the higher worlds, the guardians of the Hadjis Books, and then the lower worlds were formed for those entities named the Atma, or Soul.

Over these world that are four in number. IT placed Kal Niranjan, the Lord of the negative worlds. With this, IT formed the Kal force, which originated and flows out of the Niranjan as its source. Subordinate to the SRAOSHA, the Kal, however takes precedence over all life in the lower worlds. But it is still subject to the Will of the AKSHAR.

The AKSHAR was not pleased with what had been done to ITS lower worlds, so IT slept again and dreamed. Out of this dream came the Lords of the lower worlds. Next the Lords of Karma were formed, the devas (angels), the planetary spirits, bruts, elementals, man, and all the creatures subordinate to him – the fish, the animals, reptiles, plants, and stones.

All these were formed on the many planes of the lower worlds; the stars, planettes, and the material worlds of matter, energy, space, and time. Then the AKSHAR slept again and dreamed that all ITS manifestations needed life so the SRAOSHA was sent into all the universes and worlds to create activity.

With this Spirit, the AKSHAR gave all the worlds ITS highest creation, the Atma. The Atma, or Soul, had to be perfected, so IT sent It into the worlds below, only to return to Its true home when perfect.

Upon each plane the AKSHAR placed a governor, or ruler, who has to act as ITS channel for the powerful energies flowing out from the **Ocean of Love and Mercy**.

In the beginning, when the Supreme Deity wished to bring the universe into being, ITS first step was to create the first focus of action. This action can be said to be the first step downward to the nether world.

The first focus of action was the ruler of the Anami plane, named the Anami Purusha. This Being is the Lord of the first world, One so mighty Its very presence is beyond the imagination of man. It was brought into existence at the first individual manifestation of the Supreme One. All subsequent creations of life embodiments were not to be carried on through this first individual manifestation.

The supreme creative SRAOSHA energy, working through the Anami Purusha, brought into existence the mighty being of the Agam Lok plane, the Agam Purusha. Through him came the Hukikat Lok and its Lord, the Hukikat Purusha. Again through this great being, the AKSHAR formed the Alaya Purusha, who became the Lord of the Alaya Lok. The Alakh Purusha was the next individual manifestation of the AKSHAR, and working through It, the sixth Lord, the Sat Purusha or Sat Nam of the Atma Lok, was individualized.

The Sat Nam was appointed to carry on all creative activity below that division of worlds known as the lower planes, consisting of the Etheric (Saguna Brahm), Mental (Par Brahm), Causal (Brahmanda), Astral (Turiya Pad), and the Physical (Anda, or Pinda).

The region of the Atma Lok is the Sach Khand, Sat Nam, the Lord of this world, carries on all creative activity below. It created each region. At the same time each region was created, the Lords of each were created and assumed charge of their respective planes.

Over all these lower worlds, Kal Niranjana was given the responsibility of exercising the power of the negative force. This Kal force was formed to have the strength to give life and body forms for each Atma which came to live in these negative worlds.

First, Kal formed the Saguna Lok, the upper division of the mind world. Over this he placed the ruler Saguna Brahm. He has jurisdiction over all entities and beings living on this plane.

Second, Kal formed the Maha Kal Lok, the mind world. Over this he placed the Par Brahm, whose duties were to make all seekers of God believe this was the top of the worlds, the final resting place. It performs this duty well for many believe, upon reaching the Maha Kal Lok that they, at last, have come to the true home, the abode of the Almighty.

Third, Kal formed the Brahmanda Lok, the world of the causal plane. Here he placed all the karma and recalls of Souls which reincarnated from life to life on the physical plane. Over this world he placed the Brahm, whose mighty features make one wonder if this is God. Brahm is the Deity that the lower world religions all think is the AKSHAR, the Lord of Lords. Their mistake is in the illusion established by Kal Niranjana.

Fourth, Kal established the Turiya Pad Lok, the astral world. Over this region he placed the Niranjana as King of all entities and beings. This world is where Soul gets Its training in perfection so that It may return to the heavenly states again. The Niranjana here is not the true Kal Niranjana but only an offspring.

The Order of Vairagi, which is the secret legion of SRAOSHA adepts, now could establish Its work on the many different planes of the universes of universes.

At the head of the Order is the Mahaji, the living embodiment of God. As the Mahaji, the Living SRAOSHA Master, He serves in the world of matter, energy, space, and time, called the physical universe. He is responsible only to the AKSHAR.

All the adepts of the Order of the Vairagi are under the Mahaji until He relinquishes the Rod of SRAOSHA Power and passes on to another plane of existence. He is the manifestation of all the spiritual essence of God, that which selects a physical embodiment and uses that body whilst serving in this world of matter. The worlds over which the Mahaji rules, are every plane from the **Ocean of Love and Mercy** to the lowest of the physical universe. He functions equally upon every plane in the Atma Sarup, and uses the physical body as the instrument to serve in the physical worlds.

He places these magnificent adepts in charge of the Hadjis, the Holy Books of the AKATHA Order. They are the guardians of these works upon each plane by being the

adept of the Order of the Vairagi in charge of a section of this Book of Golden Wisdom, the Hadjis. A section of the book is within the AKATHA Temple of Golden Wisdom on each plane as designated by the AKSHAR.

The planes and guardians are:

- (1) **Ocean of Love and Mercy** – the AKSHAR
- (2) **Anami Lok** – the goodly and wonderful Bawa Muhayadeen is the Guardian of this section of the Hadjis. It is kept in the AKATHA Temple of Golden Wisdom called the Sata Visic Palace. The Padma Samba was Guardian until Bawa replace him in 1988.
- (3) **Agam Lok** – the adept here was formerly the Mahaya Guru, the Guardian of the True Holy and Sacred Book, the Hadjis at the Kazi Dawtz AKATHA Temple of Golden Wisdom. The new Guardian is now Peddar Zaskq, who was known as the well-loved and eminent Paul Twitchell on the earth world before 1971.
- (4) **Hukikat Lok** – the adept here is the Asanga Kaya, the Guardian of the Holy Book at the Jartz Chong AKATHA Temple of Golden Wisdom.
- (5) **Alaya Lok** – the adept here is the great Tsong (songe) Sikhsha (seek sah), Guardian of the Holy Book at the Anakamudi AKATHA Temple of Golden Wisdom.
- (6) **Alakh Lok** – the adept here is Sokagampo, Guardian of the Holy Book at the Tamanata Kop AKATHA Temple of Golden Wisdom.
- (7) **Atma Lok** – the adept here is Jagat Giri, Guardian of the Holy Book at the Param Akshar AKATHA Temple of Golden Wisdom. This Temple is the house of imperishable knowledge. It is the highest that Soul can go, as long as It is attached to a physical body, to study at any of the AKATHA Temples of Golden Wisdom.
- (8) In the worlds below the Atma plane (where the Hadjis is kept for those who study its golden pages) is the **Saguna Lok** (etheric world). The adept her is Lai Tsi, Guardian of the Holy Book at the Dayaka AKATHA Temple of Golden Wisdom in the city of Arhirit.
- (9) **Par Brahm Lok** (mental world) – the adept here is Koji Chanda, Guardian of the Holy Book at the Namayatan AKATHA Temple of Golden Wisdom in the city of Mer Kailash.
- (10) **Brahmanda Lok** (causal world) – the adept here is Shamus Tabriz, Guardian of the Holy Book at the Sakapori AKATHA Temple of Golden Wisdom in the city of Honu.
- (11) **Anda Lok** (astral world) – the adept here is Gopal Das, Guardian of the Holy Book at the Askleposis AKATHA Temple of Golden Wisdom.
- (12) **Pinda Lok** (physical world) – the adept here is Tirkahatif ra-Zah, Guardian of the Holy Book at the Zaskq AKATHA Temple of Golden Wisdom in the city of Aksara, Gaia (inner planes presently – temporary outer Temple is Moksha Venus with Rami Nuri as guardian.
- (13) **Prithvi Lok** (earth world) – the adept here is Yaubl Sacabi, Guardian of the Holy Book at the Gare-Hira AKATHA Temple of Golden Wisdom at Agam Des, the home of the Eshwar-Khanewale (the God-Eaters) in the Himalayan Mountains.
- (14) **Surati Lok** (mountain world) – the adept here is Fubbi Quantz (AKATHA co-founder with Sri Peddar Zaskq [971st] and Sri Tirkahatif ra-Zah [973rd] and previous master as the 972nd Living SRAOSHA Master from 1986 to 1988), Guardian of the

Holy Book at the Katsupari Monastery AKATHA Temple of Golden Wisdom in northern Tibet.

(15) **Asurati Lok** (desert world) – the adept here is Banjani, Guardian of the Holy Book at the Faqiti Monastery AKATHA Temple of Golden Wisdom in the Gobi Desert. The book section here is only an introduction to the Hadjis. Chelas usually are taken here to begin their study of the holy works in the dream state.

The Mahaji is the Godman, the ancient one who reincarnates again and again in the world of matter. He comes in every age, every lifetime, to gather-up those who have failed to accept Him in the past. All who have surrendered to Him in any particular life and accepted Him as the Living SRAOSHA Master work-out all karma before their translation from the body.

The Mahaji is the father of all who have studied with Him in the past. During each incarnation He takes on another body and personality. Those who have followed Him in the past and have reincarnated again always will find the Mahaji. They will come to learn that all who follow the path of AKATHA are the chosen people of God.

The Mahaji is the avatar of His time. He is concerned only with the spiritual development of all Souls. He takes care of karma and helps to resolve it for those who come under His guidance on the path of AKATHA. He also takes care of the karmic pattern of the human race, and all life within this universe upon whatever planet it may be and also life that exists on the other planettes within the God worlds. He does all this care individually and collectively. He uplifts all Souls not matter what plane they may be upon.

He is in all places at the same time because He is spirit, the SRAOSHA. By this very reason, the Mahaji can be with all who follow the path of the holy science of AKATHA. He has nothing to do with psychic phenomena nor will He perform miracles merely because someone requests that He do so. He appears to those in danger to warn them and will take care of all the chelas of AKATHA.

There is only one to whom the Mahaji bows in humble submission. This is the Supreme Lord, the AKSHAR. ITS sovereign WILL is the only law the Mahaji recognises, and the universal law of all laws – divine love (power and love combined). Whilst living on earth in the human form though He will break no law of man, but supports all good governments. His life and works are universal. He does not belong to any race or time, but to all nations and all times. Correctly, He is a citizen of the macrocosmic worlds, a being that has entered this world to bring the Light to all peoples.

The Mahaji is generally a family man – He is never an ascetic nor does He ever encourage austerities. He will advocate keeping the body healthy as it is his duty to serve the world.

The Mahaji, the Living SRAOSHA Master, lives in the world albeit He is not of it. He has come to help all those who desire it, and enters the stream of humanity to give this help. Yet He, Himself, stands aloof from the waves of human passions. He has attained all virtues. He believes in the highest degree of strength; spiritual strength that cannot be separated from the moral qualities of mankind. This strength is the strength of divine love. He is stronger than any man in intellect or spirit, for he has unlimited power, and yet his strength is combined with the noble virtues of the humble and gentle. All people find in Him inspiration for the development of noble character.

In the realm of religion the Mahaji is a paradox. He has no theology. He teaches none, yet He is the greatest spiritual leader on earth as religion as no exclusive on spirituality. The system of AKATHA, which He teaches, *is not a religion* although it leads to the most complete and enlightening religious experience, but its original name is Sahaji, the out-of-body experience. The phrase “religious experience” is a devolution and the wrong way to think and say it.

The Mahaji is universal in all the teachings of AKATHA. Not having a creed-like teaching, He never deliberately antagonizes any creed, sect, or religious institution. He never finds fault with anyone or anything, but draws the line sharply between God and Kal. To correct errors in the chelas, the Mahaji often points out the opposite virtues frequently in examples.

The Mahaji is omnipotent, all pervading, except in His physical limitations. Spiritually, He has no limitations, but the body is not the Mahaji. It is only a covering of one of His instruments. He can leave the body and work on any of the spiritual planes at his own volition. He has no limitations being one with the AKSHAR.

All the Living SRAOSHA Masters have taught, “I and the AKSHAR are one.” In the process of the development of the Mahaji, most Living SRAOSHA Masters, in their days on earth, wore the mantle of the Mahaji and expanded their God-like qualities in common with man. The Living SRAOSHA Master is, therefore the divine man; a real son of God. Yet every man has in him the latent possibilities for the name expansion to mastership. He only requires the Living SRAOSHA Master to help develop it.

When the Master gains Mastership, he attains conscious oneness with the AKSHAR. This is the distinguishing quality of the SRAOSHA Master. He knows his relationship with the AKSHAR, and is able to consciously exercise his powers as a son of God. He is literally past of the all-embracing SRAOSHA, partaking of ITS qualities, and is the chief instrument that the Supreme Being uses in ITS universes. IT gives ITS boundless divine love to all mankind through the Mahaji.

A vital difference exists between the Mahaji and a departed Master. The chela cannot follow a Master who has left this plane and gone into the other worlds. The departed one cannot initiate anyone on the spiritual path. He has nothing to do with the earth world. Neither can anyone follow two or more Masters at the same time. Here one is following only principles in the light of the universal cause, but not the Living SRAOSHA Master.

No child can get nourishment from a deceased mother, or a sick man from a departed doctor. The Masters of the past ages have left this field of action and so their work here is finished. Neither does one follow a book because it is said to be truth. No man can get truth out of a book. It must come out of himself. Therefore, all who wish the truth of SRAOSHA must follow the Mahaji, the Living SRAOSHA Master. The AKSHAR cannot instruct, or give man the needed help on the upward path, without the Mahaji in human form to act as ITS instrument and spokesman. The greatest stumbling block for man is that he cannot see all God’s manifestations.

Those who cling to a master who has been translated from this earth world are in error. He is not dead, but he has left the field of action in this region of matter. He is no longer in touch with humanity; his work is elsewhere. The discipleship of the chela must change to the successor.

Men must recognise that feelings provide no proof in religious matters. The Mahaji will try to teach the chela to discount feelings as proofs of religious dogma. Only the Living SRAOSHA Master can offer the chela a definite method by which he can prove all things for himself without any kind of religious or philosophical dogma.

There is one way to know the Living SRAOSHA Master is authentic. That is to see Him on some higher plane where assumption is impossible. If the Mahaji is seen in His radiant form, the chela knows this is the true Master of AKATHA. It is only when the chela is ready that he will see the Mahaji in the radiant form.

Whenever the chela finds the Living SRAOSHA Master, he should follow Him with unwavering faith and determination accepting Him wholeheartedly. If the chela runs-up against karma and burdens, he must hold a steady hand on himself and wait whilst these are being worked-out by the Living SRAOSHA Master.

Hold all and wait. The questions that are in one's mind will be worked-out eventually without a word from the Mahaji. The light becomes stronger and the darkness vanishes in the reorganization of the inner man and his thinking processes and habits. Do not make the mistake of trying to fit the teachings of AKATHA into the old ways of thinking. Drop all and start over again.

It is not possible to enter into the Kingdom of Heaven except through the teachings of AKATHA. The path lies with the Mahaji and all who come to Him will have salvation and liberation from worldly affairs. Unless Soul does this and follows the path of AKATHA with loving obedience, it is impossible for it to enter into the **Ocean of Love and Mercy** and become a co-worker with God.

Each Soul that becomes a chela of the Living Mahaji starts working-out its karma for permanent entry into the Kingdom of Heaven. If It is initiated, this entry is insured for all karma will be resolved and the Lords of Karma will never again bother him at the end of his earthly existence. When he enters into the next world, should it be on one of the lower planes by the will of the Mahaji, he must work-off his karma on that plane. Should it be on the astral plane, he must stay for a period until his astral karma is worked-off. This is true of every plane below the Atma region. However, the AKATHA Initiate of the Second Circle will rise above any of these lower worlds upon the decease of the physical vehicle. He will enter into the Atma world at once, escorted by the living Mahaji.

However, if any Soul who is a chela or initiate leaves the path of AKATHA for another way to the heavenly worlds during any particular embodiment on earth, he must expect his karma to be extended. His karmic burden increases as he gathers more, going through incarnation after incarnation searching blindly for what he has given-up. Not knowing, not seeing that the Kal Niranjana has blinded his eyes to the glory of the heavenly world.

He cannot leave the path of AKATHA expecting to find salvation and liberation in the Prithvi Lok (earth world). No one but the Living Mahaji can take him out of this plane of matter. He will again someday meet with the Living SRAOSHA Master, when ready, and enter permanently into the Kingdom of Heaven.

Woe be to him who tries to travel another path of religious doctrine or spiritual works whilst at the same time a chela of the Living SRAOSHA Master. He will suffer the penalties of his folly and not know what has created his adversities. If he becomes an Initiate of AKATHA, no wavering shall be from the path unless he wishes an adverse life

and falling into disgrace. If he accepts titles, rewards, and so-called benefits from others who are not on the path of AKATHA, the same adversities of life will happen.

He must have the burning faith in the SRAOSHA in order to find the liberation of Soul. He must never allow anything to disturb this and take him away from the path. If the chela should try to chance and advance a teaching of the lower order, or another order at the same time he is following the path of AKATHA, little spiritual unfoldment will be for him.

The AKATHIST recognises not other religion, albeit such exists in this physical world. Nor does he recognise any metaphysical teaching, occultism, or any world theological faiths, creeds, and cults; all of which claim to be the way to God. The AKATHIST, however, does not condemn any of these because they are, in a sense, all under AKATHA as each has its origin in the SRAOSHA. These are only the chelas of the Living SRAOSHA Master who have strayed from the path and established a faith of their own. It is like the shadow of truth. Whoever wants the shadow instead of the Light is foolish.

Man will take to religion, even if he has to invent one. The weak need the support, and although it is an illusionary product in the spirit-matter worlds, it shall not be taken from man. Every man must seek the path of AKATHA for himself, and walk upon it for himself.

A spiritual darkness will brood over the world and all men who walk upon the surface of the earth will be sick from it. Except for the Satya Yuga (golden age), a physical and moral deterioration of man is in all other yugas. Moral corruption eats into the vitals of the human race and none but those who follow the path of AKATHA are immune to it. Practically every man, except the AKATHIST, is lost to the dense forests of morality because each is blind. He suffers from spiritual amnesia for there is no memory or recollection of his true home.

In addition, to this mental and spiritual plight, many suffer from physical illness, heartbreak, and are otherwise worn and weary. They fumble and stumble not knowing where to find the Living SRAOSHA Master. They pray to their god, but there is little answer. Each is looking for miracles that can happen, provided they recognise the Master is waiting for each and all.

The entire human race is but an aggregation of driven slaves from childhood to old age whilst cares and anxieties multiply. They wait only for death, and this death is the doorway into the Kingdom of Heaven. The human race is told by the priests and religious fanatics that death is the mystery. But for the AKATHISTS no mystery is in the phenomenon of death for he practices dying daily and visiting the heavenly worlds. When the time comes for this phenomenon to take place in the Pinda world, it is found that he can leave the body under his own volition.

The AKATHA Initiate is dead in the physical body, but always alive in the Atma Sarup. Thus, each man needs to know himself as Soul, living in the body of the SRAOSHA (spirit). He must realise that he is not the physical vehicle, that it is only an outer garment used for protection against the coarse vibrations of the lower worlds.

The chela is never converted in AKATHA. Conversion is not a part of the works of AKATHA. He is transformed and transmuted instead to the body of AKATHA. He repents of karma, that is, gives-up the Kal and accepts the Mahaji as his spiritual guide. This acceptance is the SRAOSHA side and always is the factor of total surrender to the human consciousness to the Mahaji. This experience is not an emotional (astral) one.

Any man who makes claims that he is a master, adept, or a saviour of the human race and still speaks of being an incarnation of a past life is false in his claims. Only the SRAOSHA

Master truly can say that he is the Ancient One, the incarnation of the SRAOSHA (spirit), and the Mahaji Consciousness. No others can make this claim.

The chela must learn that cleanliness of the mind and body is a necessity in the works of AKATHA. He must take care of his body, keep it clean at all times, see that his hair and his face are properly trimmed, and that it is free of odours. He must keep his mind free from the pollutions of worldly affairs, such as lust, anger, greed, attachment to worldly desires and vanity. These are the five passions of the mind. He cannot allow them to infest his mind for they will, in turn, infest the body.

The laws and rules for the AKATHA chela are simple. These are to give harmony, purity, and perfection of Soul. This harmony constitutes heaven whilst in the physical vehicle. One can discern this heavenly state in the proportion that he relinquishes the false concepts of the limited, moral consciousness of man. He must yield himself, the inner self, to the one divine SRAOSHA. Peace and well-being then enters into his human experiences of life.

He who enters into the works of AKATHA becomes an acolyte. He is put under the spiritual discipline of AKATHA prior to his true induction into the invisible order. He is a probationer who must prove his work before entering into the true works of AKATHA.

He must practice the disciplines of AKATHA. The first is to have cleanliness of mind that no words which would pollute the air enter into the mind. He shall look upon all men as creatures of God and this only; for they, like him, are temples who shall eventually become co-workers with God.

He must, in mind, fast continuously from all Kal thoughts which could infect his mental state and consciousness. Through this fasting, he learns the powerful awareness of his presence of the Living SRAOSHA Master, who is with him constantly. He learns not to be deceived, or dismayed by the conflicting worlds around him. He knows that all universes, regardless of whether or not they are under the rulership of the Kal Niranjana, are really worlds of perfection, harmony, and good.

He learns that patience is the greatest discipline of all the spiritual works of AKATHA. By patience, he can endure life, hardships, karmic burdens, the slanders of men and the pricks of pain and disease. He keeps his mind steadfastly upon the Light of God, never swerving, never letting up on his attention to the goal of God-Realisation.

He comes to know humility and chastity in his life on earth and that all his responsibility belongs to God, not to anyone or anything within this physical realm. His loved ones, family, and relatives are the images of God, mirrored in this worldly life and embodiment to serve the AKSHAR, the Supreme Deity.

He soon learns that humility is opposite to kani, the ego. He will not let his false concept of his worth to the Master and to the AKSHAR stand in his way to reach the heavenly states. He knows that vainly is only a trap of Kal Niranjana and that he will become a fool if he lets himself be enslaved by Kal.

He will come to discriminate between all things, that no good or evil exist, no beauty nor ugliness, and no sin. That all these are concepts of the mind, the dual forces in the matter worlds. Once he recognises and understands this duality, he will then be free of all the Kal traps.

He will be ready to enter into the Kingdom of God, the **Ocean of Love and Mercy.**

He will be the SRAOSHA, of Itself.

Chapter Six

The Living SRAOSHA Master

The Living SRAOSHA Master is always higher on the spiritual scale of God than any saints of the worldly religions. Since the majority of these Masters have been the Living SRAOSHA Master of their respective sojourn in this world, it means that each in his time was the direct manifestation of God; the divine channel which God uses as ITS Voice to speak to the worlds within ITSELF.

Hence, the Living SRAOSHA Masters are each omniscient, omnipotent, and omnipresent. Each who has served his respective time in the world of God, including the physical plane, is known as the Mahaji, the Viguru (Vi-Guru), the highest of all spiritual Masters throughout the universes of the AKSHAR. None are higher than the Mahaji for He alone possesses the shining consciousness of the AKSHAR.

The saints of the various religions have never been placed in the same category. Therefore, they should never be considered in the same distinctive class as the Living SRAOSHA Masters. All that is said here is that those whose training has been in the traditional religious manner would possibly resist this statement of golden truth. Truth has never been told in the physical worlds. It has been hidden from the eyes and ears of the profane by those who wish making slaves of the masses. It only has been a control factor in the managing of men to keep their attention riveted upon one particular religious object; this is the foundation of the religious of the world that claim to have Truth. No basis exists for this consideration, and that is what it is, a consideration of the worst sort.

Truth is no being's prerogative or any religion's singular strength. Since everything in this universe is controlled by Kal Niranjana (the negative power), we have nothing that can say it represents the ultimate in the perfect sense, except AKATHA.

Since the SRAOSHA is the original, primitive source of all life, it is closer to Truth than any religion, philosophy, or church. Those who point fingers at AKATHA claiming that here are false teachings taught by false prophets are not aware that they are themselves misled by the Kal. None of these detractors are enlightened with Truth. They can quote only from the pseudo sacred books of their representative religions strictly stating their own interpretations. None have any further advancement than the astral worlds and usually the lower planes of this first region beyond the physical senses.

Neither do they have any experience in the SRAOSHA Life Sound Current. Few, if any, can do anything more than preach the message of Kal. They are the agents of the Kal, establishing the delusion that their purpose is to give out Truth, but this truth is that of the negative power. Theirs is the message of the Universal Mind Power.

Kal agents promise life more abundantly in the name of their saviours. They give the impression that nothing is greater than their own words. This illusion is furthered by the fact that life somehow always manages to upset any faith they have in their gods.

This falsehood brings about disappointment, frustrations, and unhappiness. It never gives any glimpse of the true reality. Nor does it bring enlightenment, or knowledge of survival of Soul. Like the donkey with the carrot dangling before its nose to keep it moving, for ever

out of reach, the man who follows these Kal teachings goes through life with false hopes. For hope is all he has, and never faith.

The Living SRAOSHA Master points out repeatedly that each man can have the joy of immortality if he follows the words of the SRAOSHA. No other religion or masters can give the complete Truth except the Living SRAOSHA Master, who is the Mahaji, the resurrected spirit of God, the SRAOSHA, serving all Souls in every universe of God.

Whilst He serves out His mission as the Mahaji, He has to do duty not only upon the earth and every planete, star, and constellation in the material world, but in every plane within the universes of God's universe. Hence, He is the Living SRAOSHA Master and the Mahaji to every Soul, regardless of where the entity may be living. Whether it is in Hell or the **Ocean of love and Mercy**, the Mahaji is with It, as well as with all other Souls. The Soul only has to recognise this to understand and know this miracle of life.

All others who claim they are the messengers, preachers, or the Voice of God, do so for some materialistic motive. But the Mahaji has none; He serves God; He is the servant of God; He is the servant of the servants of the Lord because He has been selected and given the command. His life is so directed that, even in the physical world, He does not accept anything from life but always gives to those who seek Him out.

Yet, woe to those who take advantage of His generosity and His efforts to give. These are the false followers, the seekers of the material things of life, the parasites who attempt to feed upon the SRAOSHA which flows out of the Mahaji, the perfect instrument of God.

Man is apt to be this way and will oft seek out the Mahaji to pour out his woes and personal issues. He asks for everything, and in return for resolving his problems and for success of materialistic gains, he promises his faith, everlasting devotion, dedication, gratitude, and his payment in monetary means. These are only insincere promises for the Mahaji knows that when a solicitor has received his gift from God, via the Living SRAOSHA Master, he generally forgets in his joy to offer his gift. He honestly intends to fulfil his promise of payment, but the Kal activities stir within him and again his desire for physical well-being becomes greater than his longing for God.

This longing is forgotten in his workaday life in the material world. He seeks love and comfort by every possible means and those metaphysicians and doctors of the mind and Soul who promise him a kingdom on earth are only false prophets.

If they promise him rewards in heaven after life here on earth, this too, is a series of false promises. The kingdom of the SRAOSHA is so far beyond this world that few, if any, recognise the life which they can have if only they would follow the path of the AKATHA Truths.

If the Mahaji bestows gifts upon the solicitor, he is the most fortunate of the fortunate for it means that he basks in the favour of the Living SRAOSHA Master, and seeks nothing further in life. He has met and found the true Viguru, and must now start his spiritual journey to God.

All Souls struggling to find their way to the true path of God – the way of AKATHA – will eventually seek out the Living SRAOSHA Master. Each will come to know that life itself is the elemental part of SRAOSHA, and it is only because of the Will of the AKSHAR that all Souls have existence.

All religions have had a beginning and an ending. Whenever the history of the human race is examined, it is found that many religions have existed on the physical planes, but few have lasted beyond a thousand years. All world religions, therefore, are materialistic in

nature and worship the wrong power, the wrong God. Unless a teaching has for its basics the Living SRAOSHA Master, the Sound Current, and the Light; it will not have longevity. No religions have such elements in their teachings. **AKATHA is never a religion of any kind.**

It is the Will of God that Souls have existence. This truism is the doctrine of the SRAOSHA, the way of Truth. **No man comes to the AKSHAR except through the Mahaji.** Life has no existence but for the love and mercy of God. Only Souls can have life because IT (God) has willed it to be.

The man, who solicits the gifts of God for health, monetary means, and worldly love, only keeps the SRAOSHA from entering into him and healing all aspects of his life. To ask is never to receive, to question is to defeat one's own purpose with God, and to make promises that knowingly are false, is to annul one's advancement on the spiritual path.

To ridicule, to scorn, to speak mockingly of the words of the Mahaji, and not to have faith in Him and the cause of AKATHA is to bring woes on the advocator of doubt. It brings his karmic progress to a halt, increases his incarnations in this world, and causes him to suffer untold hardships.

The ignorant and the naïve will never understand, nor shall they learn except by experiencing the slow death brought about by their own overt acts against the Mahaji and the SRAOSHA. These acts against the Mahaji and SRAOSHA are, in actuality, creating overt acts against the AKSHAR.

Self-assertion, self-righteousness, self-will, and self-seeking at the expense of the SRAOSHA, likewise, brings untold hardships of life for one who indulges in these things during his life in the spirito-materialistic worlds. Not only does this occur for him in the physical world, but upon every plane of existence. He who takes up such Kalistic practices is never at peace with himself. But he shall become like a fine crystal globe, to ping just right would cause it to break into a thousand pieces. No man should wish this upon himself but should seek God for ITSELF, and never for any personal motivation.

Religion speaks of peace after death of man. But religion is only a lower world teaching. It is not true, but only a promise by religion of peace to keep man happy, a promise that he is going to be free of the trials and tribulations of this earthly life. But not until Soul has gained the realisation of the AKSHAR shall he become peaceful and have harmony with all life. This harmony is possible not only after death but whilst he is still living in the physical embodiment.

The chela keeps wondering when he will reach that moment of meeting with God. But it will never come for, if he would realise it, he is already at that moment. Rather, he is at this focal point in eternity for the AKSHAR is always with him, in the form of the Living SRAOSHA Master. The chela is always in the present for the present is always eternity. God is with him all the time as the Living SRAOSHA Master, every moment of his life.

Therefore, the chela should recognise that if God is with him, the Living SRAOSHA Master is always the presence he experiences constantly. He should understand this and have it written upon his heart; for the Mahaji is the vehicle God uses to reach every Soul who will listen. This fact should be kept in mind constantly.

Privacy is a necessity in the life of every Living SRAOSHA Master. He must have it or He cannot give the inner service to mankind as He should. But with the way men try to use Him for their own means and motivations, He generally has little privacy and much less rest.

The chela must be dedicated to the SRAOSHA. Dedication is his greatest asset. He must give this dedication to the Mahaji, the Living SRAOSHA Master, because He is the only manifestation of God that can be recognised by those in the human state of consciousness. If the chela is not possessed of this quality of dedication and loyalty to the path of AKATHA, his incarnations are lengthened in this world, and he shall not enter into the next worlds at the end of his present life.

The Living SRAOSHA Master is not a therapist, as understood in the physical world, not at any time does he pose as one. If the chela or the non-chela considers Him as such, they are defeating their own purpose. He is a healer, one who can read the auras of chelas and others, one who knows the past, present, and future of the human race. But He is not a therapist, nor a fortune teller, nor a finder of lost articles. He is none of these things but a manifestation of God upon earth. He is a miracle worker, but never attempts to prove Himself when called upon to do so. He does not perform wonders simply because someone challenges Him to do so. He will not perform magic nor give Himself over to tricks as many believe He should do. But He proves Himself in mysterious ways to everyone. He gives of Himself and is forgiving of all others. He never considers anything, or anyone, as an enemy. He knows that it is the Kal Niranjana who is trying to defeat Him, but this is the way of God.

He points this out to all who question Him, and say that He should bring His mighty powers into action to be rid of Kal Niranjana. He does not battle, nor destroy anything that is a creature of God, for the Kal also is part of God's own divine power put here to act as the purifying agent for all Souls.

The Mahaji, therefore, allows all things to have their freedom. He gives each power through God because this is the way of life and must be done in accordance with God's Will.

The trouble with all religion is that one individual appears in what might be a perfect manifestation of God, and so begins a worship of that manifestation. Such manifestations are only social, astral, or mental phenomena and they deceive the worshipper.

Such an individual is but a man made object, established by the Kal power to give man something to keep his mind from Truth. This deception is the way of all religions both orthodox and un-orthodox.

All religious leaders appear to follow out this trend because of the difference on thought, and worship of their respective desires. This problem is that few, if any, realise what they are trying to establish in the field of worship. It is simply a crude manifestation which is little more than a symbol with consideration pouring into it and impressing the mind so that it will stay with men until the end of their earthly time.

Religious works have been rewritten repeatedly and re-interpreted until little vitality of the primitive teachings is left anywhere in any worldly path. When a religion begins to lose its force in this world it gradually dies away as all have in the present and past.

Thus, AKATHA is the truth path and never religion. Its teachings are from the ancient original source, pure and unadulterated in Its message. AKATHA is direct from God in ITS **Ocean of Love and Mercy**, and is given through the pure vehicle, the true instrument, the Mahaji, and is the highest message of the AKSHAR.

The Master always presents the straight path to God, but it is the chela's relationship with the human element in others that manages to upset and divert the Master's way to heaven.

Or it is the man's relationship with himself that brings about the ingredients of human problems on the physical level of life.

The Living SRAOSHA Master strives constantly to take the chela out of the earthly games level but He never makes rules or rituals, never lays down laws and proclaims His way to God as the better way, albeit all know it is. He knows that all religions are pseudo and in the minority, but He never states this in any of His works. He never asks that anyone follow His path and abide by His own conduct and words. He knows that many men cannot do this as they have established their own consciousness in religion and will be offended should He demand they follow Him.

All religions are for the benefit of the leader. AKATHA is not religion and made for the benefit of the chela. The Living SRAOSHA Master teaches all who listen to his word that this is Truth and the chela must learn to separate Truth from false teachings. Until the chela has learned to do this discrimination, he is apt to wander about in this world of mind and body through centuries and reincarnations.

The Living SRAOSHA Master is above civilisation and culture. He knows that all there is in this world is life and embodiments. These are forms with which he seldom, if at any time, has any relationship. He works only through each Soul, which is the divine spark of life within each embodiment.

The Mahaji always is born near or on a large body of water. His birth is always mysterious and men of ordinary birth do not know His origin. Nor does any man know who His sires might be, their true names or their true origin.

The SRAOSHA enters into the womb of a virgin, the queen of heaven, who has submitted to the true spirit of the universe. The consciousness of the Mahaji state is planted as the seed, and carefully nurtured in the womb. When the embodiment of flesh is brought into this world, a man child is born. It starts its unfoldment over a period of years until the state of perfection is reached in adulthood. Then the chosen one learns that He is the Living SRAOSHA Master of His times.

There is never a time when the worlds is without the Mahaji, the Living SRAOSHA Master, for God manifests ITSELF again and again in the embodiment of the chosen one. It is constant and always in the worlds. For in the Living SRAOSHA Master, does IT find perfection, as He is the instrument for the AKSHAR, the Viguru, the love and spirit of the AKSHAR.

All life springs from its origin in God, but manifests in the perfect body of the AKSHAR via the Mahaji. This Mahaji is the living Quintan (five), or the fivefold bodies of the Mahaji. This structure is the greater part of the AKSHAR which is the Word made flesh in the lower worlds. The Mahaji, thereby has a body which functions as an instrument of God upon each plane throughout the worlds of spirit including the true spiritual planes.

Therefore, the Living SRAOSHA Master has existence on every plane in the lower worlds in a body; the physical, astral, causal, mental, and Soul. At the same time, He also exists in the non-body form which is the SRAOSHA. Above the Atma world (the Soul plane), He is entirely without form and is completely omnipresent. Whilst living in the five lower planes, He is omnipresent, and at the same time, existing in the Mahaji state in each world and administering to those entities and physically embodied Souls as deemed necessary, as well as to his own chelas and Initiates of AKATHA.

All religious born upon this earth speak of their saviours having three bodies, or three states that are known as the Trinity. These are the lower states of consciousness which

millions have accepted and put their desires and ambitions into to have saving grace. SRAOSHA never speaks of any religion as being beneath the true spiritual works of God, but merely makes it known that these religions are the offshoots of AKATHA, the original source of all life.

All men and all entities in every universe of God will, in time, come to know each exists, because God has given all life through the perfected state of ITS manifestation on earth and upon every plane in the universe. The Mahaji is ITS only manifestation, the Light of the worlds, the Voice of God which is heard in every corner and closet of every plane. When He speaks, the Voice of God is heard. Every word that he utters is Truth to all men, entities, and creatures.

He gives life and allows the actions of every man and creature upon earth and throughout the heavens of God, to do all deeds in freedom of respective consciousness. For each and all He is the vehicle of God, and He is able to give all things and be all things to all through the power of the SRAOSHA.

The Mahaji is a law unto Himself. So oft does He speak of life itself as being His servant, but He commands heaven and earth, yet never does He allow Himself to be worshipped perfectly as man. Only as the Mahaji, the perfect consciousness is shown perfect respect, but never worship.

When Lai Tsi, the perfect SRAOSHA Master of China in the ancient days, stood upon the hill and preached the sermon that gained Him the title of perfection as the Mahaji of His day, He was approached by a follower who asked, “Master, who are you?”

“Who do you say that I am?” Laid Tsi asked.

“You are the Mahaji, the perfect Master,” said the follower.

“If this is what you believe you have gained the true enlightenment of God. From this day you have entered into heaven and will be at my side”.

Man earns himself a place in heaven when he recognizes the Mahaji, and knows Him for what He is. The world that follows the dictum of the Living SRAOSHA Master and fulfils His slightest desire does so only so it can gain for itself. The Mahaji gives regardless of the motivation, if He knows the gift will be a gain for the solicitor.

To knock and receive is not always the motive for the Master to fulfil a request. He who asks must gain it by earning the gift. The gift to anyone is that which God gives via the Mahaji. But it is the decision of the Mahaji as to whom may receive, and who is worthy of the gift.

All may be worthy yet cannot receive the gifts of God because the heart is not ready. If one wishes to have a gift from the AKSHAR, his heart must become pure and gentle. He cannot receive when filled with doubts, lust, unhappiness, and dread. Only those who are dedicated, happy, and love God are able to receive the gift of God that the Mahaji passes to each who has earned the rightful place in the heavenly kingdom.

When shorn of the time sense, when knowledge of space has left the human consciousness, then shall the chela be relieved of the anxiety of experiencing life as a succession of problems, past, present, and future. The barriers of time and space can be broken by accepting the Mahaji as the true one and by entering into the spiritual view of life, as the unfolding of all life is eternity. Eternity is an expression of life without a sense of time and space, already established by the AKSHAR. Once the chela surrenders to IT and accepts as valid that the SRAOSHA is the source of all life, his concepts of eternity change his human consciousness into a state of God knowing – the divine consciousness.

Man's essential nature is primarily a spiritual desire for God. He must pray that the eternal SRAOSHA will visit ITSELF upon him, and that the Living SRAOSHA Master will appear to remove any doubt and act as his divine guide. Then all the lower aspects of human nature will be filled with the holy Light and Sound. When this divine visitation is given unto him, then does he become worthy of any gift of God and can serve in this world as a co-worker with the Mahaji.

Each Soul can be liberated so that It may stand upon the high summit of the spiritual mountain and view the world. This sight is a symbol of the understanding that each chela in AKATHA will reach. This experience is eternity – the view from the hilltop of spiritual vision. The eternal view that is seen is the wholeness of life, free from time and space of the lower worlds.

Perfection may seem far from the human state of consciousness, but one can be thankful that perfection is divinely true in the present now and not in some distant future. If one looks, he will find divine power in the human situation as well as in the spiritual situation. Man always can bring out in the human self the Divine Truth. He only has to be himself.

As man deepens his understanding of the divine SRAOSHA, his outlook changes. The SRAOSHA, which is the essence of God, is divine love, and being love IT naturally provides only the good karma of life.

The SRAOSHA is uninterrupted, continuing, and eternal. It is the reality of all life manifested here in this world in the embodiment of the Living SRAOSHA Master. When one sees beyond the views of this world, he is living in spirit. He can avoid all the anxieties and dangers of this worldly life by lifting himself again to the top of the spiritual mountain. He looks neither to the past nor to the future, but to the present, the now, knowing that the AKSHAR lives only in the present. He knows that with each step he takes he is on hallowed ground, for the Mahaji is always with him.

The Word of God within this world has already been done. It is the state of man's consciousness which has not unfolded but will continue to unfold. The chela is every developing and can reach the state of spiritual perfection only if he will accept and believe what is taking place in the activity of Soul.

The Living SRAOSHA Master embraces all humanity because He is the only channel that can do so. He is able to live in an enlarged state of present consciousness and few, if any, can ever do this. Certainly none of the ancients could do this life in an enlarged state, albeit many could experience the good of life. If the chela is seeking eternity, he must first look for it within his own orbit. Since the Living SRAOSHA Master is in this circle of being that is the personal and universal self of the chela, the latter must seek it with the Living SRAOSHA Master.

Once the chela has established the recognition of life as it is, the knowledge that he is immortal comes to him. He experiences the ending of all karma that has been the Kal cause, and establishes only the God given karma within the worlds of worlds.

Eternity is experienced by the chela of AKATHA when the Mahaji takes him to the top of the spiritual mountain and lets him view the scrambling activities of the little selves amongst the masses of humanity. From this position the view is not limited to the senses of the human consciousness and no time-space sense. All below him are desperately trying to scramble up the mountainside to the summit where the view is eternal and the atmosphere is clear. To live in the world of humanity, as the chela must do until the end of his days in the physical embodiment, he must constantly dwell in the spiritual summits of God.

Soul is the all inclusive consciousness of the individual established in God, and outside the concepts of the aspects of the lower worlds. It has been name static but it is not this, for Soul is dynamic within the worlds of God ITSELF. It is a state of awareness which experiences life through the spiritual senses. The spiritual senses can have perception, conception, and realisation.

Man consists only of Soul. Nothing else exists which can give the physical self life. He has a body, mind, and Soul. He is Soul, but has not yet recognised this. His spiritual senses have not yet been activated so, he does not know Soul is the only thing he is in eternity.

Soul is a spark of the divine SRAOSHA. It has three attributes with the AKSHAR, i.e., a perception of eternity, through inner sight, hearing, and knowing, but mainly knowingness; It has conception of all that It gathers in through the inner senses that is an understanding of what has been seen, heard, and know; it recognizes or realizes Its relationship with God through God-Realisation, Self-Realisation, and Mind-Realisation. Soul realizes that It is part of the whole of SRAOSHA, not with God. As a divine spark of the SRAOSHA, It can have a realisation that it is the SRAOSHA Itself. No man or Soul has ever, in the true state, felt that he or It was whole with God.

It is through these attributes that Soul controls the body which It occupies during any given time in the world of matter. The control of the body and environment depends on the strength and realisation that It has gained through these three attributes. This situation again depends on the degree of Its awakened consciousness. This is an explanation of why each man is different from another. This difference is also in accordance with the law of evolution that establishes inequality in all things and beings and their continued effort for spiritual unfoldment.

The Mahaji is not only the Living SRAOSHA Master, but a living example of the philosophy of AKATHA, the high priest and a fountain of knowledge for AKATHA. He is one who knows divine law, government of the heavenly worlds, and the workings of the human mind and Soul, as well as the art of spiritual healing, magic, prophesy, and miracles.

The love of the Living SRAOSHA Master for all chelas is on the highest plane and should not be considered in any other manner. When the gift of love is passed to the chela he should be contented, for it has been his privilege to gain the inner heights through the Mahaji. If the chela is happy in this gain, the reality of God shall be his own realisation.

It is best not to make contact with the Living SRAOSHA Master in the physical, but through the inner level for all comes as the secret teachings from the heart of the Mahaji to each chela under his protection and guidance. This factor is the inner way and all who come unto the Mahaji shall be lifted up into heaven.

SRAOSHA is always at war with Kal Niranjana, and all religions, mass societies, and civilisations created by the Kal. Therefore, religions and the masses always have tried to hinder the progress of the SRAOSHA in the lower worlds.

Those who follow the Kal are mainly interested in the effects of materialistic power. The subtle play of the Kal is an intricate working of power forces amongst the various minor forces in these worlds of its own.

Yet on the opposing side all the power of God must reach these worlds through the perfect instrument of the Mahaji, the Living SRAOSHA Master. No other way exists, for He is the distributor of power. All may see the example of this in the material life here on earth in the same manner and they recognise that each within himself is a distributor of this power which gives life and creation to their environment.

The Living SRAOSHA Master is appointed to His high position and is expected to defend the God-power, and to defend the works of AKATHA and the chelas who have put their interest in AKATHA. The Living SRAOSHA Master is not allowed to retire from His field of action in this life until another is ready and trained to replace Him.

When the SRAOSHA Master's position is attacked by revolt, or by dissatisfaction amongst the followers of AKATHA, he will defend Himself. Not in the way many would expect, but in ways that few can recognise. The defence will come from the inner planes, and by means of the SRAOSHA. Those who revolt or become dissatisfied cannot bring about any attack upon the Living SRAOSHA Master or his position in life. If they do, there is always the swiftest of retribution that is no always recognised by the receiver nor those who might have observed the occasion.

Those who are the children of SRAOSHA are the sons and daughters of the Divine Sound Current. They are the heroic people of their age and they could suffer at the hands of the orthodox who wish to keep the doctrine of the SRAOSHA from spreading.

Man cannot receive any more than he can give. This process is Truth for every state of consciousness. It only means that if he petitions the Mahaji for a gift, he must have the state of consciousness for receiving it. If he does not, his petition is wasted. He cannot receive healing if he is not ready for it in his own consciousness. If he is desperate and grasping at straws, little opportunity for the fulfilment of his petition remains. If he seeks the Light before he is ready for it, expecting miracles, it is not likely that he will have the miracle. But if he seeks the Light and Sound and is in the state of preparation for it, he shall receive the heavenly gift from the Mahaji.

The wretched, the poor, the unhappy, and those who are in need, are drawn unto the Mahaji, for those who are poor in heart are the greatest recipients of His love. His weapons are divine love, the spiritual works of AKATHA, exhortations, and giving of himself.

He goes amongst the poor, the youth, the wretched, the wicked, and the unhappy, to spread the Word of AKATHA, the abyasnati. He gives only love, faith, and joy to all that He meets, whether it is an embrace, a kiss, a coin, or a coat. But to each He meets He gives all He has in spirit in the realm of the material world.

The Living SRAOSHA Master rejects all violence, all acts of force, and accepts His obligation to the society and order in which He lives. At the same time, He refuses to obey any man-made law that interferes with His freedom and the freedom of His chelas, which are the limitations put upon the body, heart, and Soul. The Living SRAOSHA Master recognizes the law of God.

The SRAOSHA is life and the Mahaji lives and creates life, for all things are made of SRAOSHA in accordance with the Will of the AKSHAR. God took the ingredients of the SRAOSHA that are parts of the divine body of the AKSHAR, the shining dewdrops of the **Ocean of Love and Mercy**, and created Souls, and life in which all non-beings and beings live.

The true qualities of the Living SRAOSHA Master are indestructible. His chief quality of divine love can never be destroyed no matter what the enemies of SRAOSHA may do to him. Nor can any destroy his immortality. He may be put to suffering by men, caused pain and grief, but never can any bring about the true destruction of the reality of the Mahaji. He is permanent because He is perfected Soul, above the physical forms and physical substance. Never was He part of the perishable and impermanent. He is free from all that

the ordinary man suffers, grieves over, and mourns in his losses and happiness in material gain.

The Living SRAOSHA Master is above time and space. He is God's essential expression and is never separated from the source of true wisdom and reality. He sees the past, knows the future, and gives healings, happiness, and creates miracles for those whom he loves, and those who believe and can accept His gifts. For all those who have reached the state of consciousness of the knowing level shall realise who they are and shall be ready to receive the gifts as dispensed by the Living SRAOSHA Master.

The work of the Living SRAOSHA Master already has been finished with every chela who comes to him to be lifted up. He knows that the chela is ready to receive before the petition is made. He gives all to the chela in advance but if the chela is not ready, no recognition is that he has already received the gift. When the chela is ready, the gift shall be recognised and received with the joy and blessings of the Living SRAOSHA Master.

Those who are taken to the summit of the spiritual mountain by the Living SRAOSHA Master are the fortunate ones. Here they see all the joy and blessings of life, independent of time and space, above all the lower worlds.

All reality stands-out in its shining splendour and the music of the heavenly SRAOSHA is acclaimed for all who have reached the summit. Below, the work of the divine SRAOSHA already has been done. It unfolds Souls who are in the lower worlds as long as each is within the tentacles of the Kal, and until each comes to realise It is living in the worlds of illusion.

Until then, each Soul exists in unreality. When the recognition of Itself comes in Self-Realisation, It then will accompany the Living SRAOSHA Master into the heavenly worlds to find Its spiritual responsibilities in the worlds of God.

Chapter Seven

The Transcendence of Love

The major mistake that any chela can make with the Living SRAOSHA Master is to keep everything with him in the personal realm. This situation includes his own problems, and this is especially true of those who do not follow the path of AKATHA, yet will call upon the Mahaji to fulfil their petitions.

The question of love enters into the subject at hand. If the chela or the non-chela really loves the Living SRAOSHA Master, neither would make any petition for the fulfilment of personal desires through Him. It is natural when one is desperate and has no way out to make some contact through the physical channels available to ask the Living SRAOSHA Master for spiritual assistance.

It is not necessary though. He should not have any demands made upon Him through the physical and material mediums but only via the inner channels. Therefore, if the pseudo love of any chela or non-chela tries to obligate the Living SRAOSHA Master by making extraordinary demands of Him, repercussion will happen.

The Master should have the freedom to work in the universal cause of AKATHA. Instead, He has many people constantly demanding Him to take care of any problem they may lay at His feet. These are the people who cannot accept love. If he Mahaji speaks a word of love to the chela, it must be taken in love by the one who accepts it.

The greater the following of the Mahaji, the greater will be the demands made upon Him by those in ignorance. Few know that they are to take their own responsibility in life, for whatever they have is due to their own karma patterns of life.

Those who profess love for the Living SRAOSHA Master must be sincere. If they are not, it is a useless gesture and useless words. Love does not come to those who seek it, but to those who give love. It is a binding force between Souls who have nothing to give but themselves to one another. It is not a physical force of any nature, but one of deep, tender compassion ready to give all should another demand it.

This love must be great for the Living SRAOSHA Master. If He should use any chela to give-up everything in life for the SRAOSHA, this should be done. Nothing should stand between him and the Master. Any opinions, any thoughts, any materialistic things and any feelings should be given-up to follow the Mahaji. Unless the chela is willing to do this surrender, he is not ready to enter into the spiritual worlds

Adversaries of AKATHA exist, who will try to suppress these true spiritual works. Their behaviour is abominable for they are not sensible, but panic and viciously attack AKATHA. Their attempt to repress AKATHA is damaging to themselves. Many pseudo Masters will attempt to attack AKATHA and its followers in order to stop the true message of Its reality. They cannot abide anyone who is not in agreement with their ideas and level of consciousness and who does not attempt to worship them as personalities.

This is proof that they have no love within themselves. Those, who follow these pseudo masters and abide by their words, mimic them in manner and parrot their words against AKATHA shall suffer. There is no proof of any spiritual development within these persons for they are only the agents of Kal.

It is wrong for anyone who makes claim to seership to publicly broadcast doom and disaster about an individual without that person's permission, or without first giving warning to that individual. This practice is a lack of love on the part of the so-called seer. This lack is proof that he is neither a seer nor a master.

Too many claiming seership have made their reputations in all times of human history by using others as their targets and victims. It has made for some a reputation in prophesy in a vicious and Kalistic way.

The so-called prophets do not understand the laws of diving love, nor do they have any understanding of the laws of Kal that underlie all their statements. What they are doing is setting in motion, by public acclaim, some target for disaster, a series of vibrations which will eventually bring about troubles for their victims.

If these pseudo-prophets had any insight, it would be to their greater credit to serve their fellow man by quietly warning him, and breaking-up the vibrations that are going to bring harm to him. This insight failure shows a lack of universal love on the part of these pseudo-prophets.

Since these people only are looking for applause and acclaim, they manifest a great deal of their public utterances for public eyes and ears. It is only an ego builder and they do more harm than good. They do not seem to understand that diving love for their fellow man is greater than their own petty egos.

Such practices always are carried on in the psychic planes and have been during all recorded history. These peculiar persons create an aura of fear and awe, so they take advantage of it and strike down the foe and enemy with pathological effects made by fierce utterances and dreadful forewarnings.

The religionists of the world claim that when the whole human race comes to the path of love, all evil will disappear from the world. This idea is not a rational solution for few ever find the source of true love whilst living in the physical consciousness.

The fundamental requirements for meeting the Mahaji, the Living SRAOSHA Master, are humility, divine detached love, and freedom from the bonds of any religious creeds. Therefore, not many Souls will have the privilege of meeting the Living SRAOSHA Master. Moral goodness has nothing to do with meeting the Mahaji, nor do great intellectuals have any primary qualifications. It takes a Soul that has earned the right during his past lives. All those who do come to the Living SRAOSHA Master have been with Him in the past, not as the personality He now represents, but as Soul formed by the whole body of the SRAOSHA, the word made flesh.

As one follows the path of AKATHA, he will soon be assured that it is the right road to God-Realisation. He will become stimulated to greater kindness and charity for all. He will eventually be guided into the heavenly worlds where consciousness is blended into the divine current where it shall only see light and hear only the music of SRAOSHA.

The very heart of the doctrine of AKATHA is divine love, the subhakti that combines power with love. This subhakti is that divine essence that unites all reality and brings together all Souls. The higher Soul goes into the other worlds, the greater this becomes. Divine love is the bond which holds the worlds together. It is the living SRAOSHA, the spirit of the AKSHAR.

If one begins to look for subhakti, they will find it. If he puts any conditions on subhakti, obstacles will happen. If he questions and argues with those who are the Arahatas, the teachers of AKATHA, over points in the spiritual works, he has not advanced on the path.

None like to be told this but, nevertheless, it is true. Those who bring up points to be debated are still in the mental realm and as long as they are there, they will constantly have qualms and will debate divine love, freedom, and the meaning behind the words of the AKATHA books and those of the Living SRAOSHA Master.

He who is in this stage will search-out for hidden meanings behind the Mahaji's words. He will seek significances where there are none. He will look for some reason for the Living SRAOSHA Master's acts. He will seek answers in everything but none will exist. He either accepts what is written in the holy works of AKATHA, or not at all. This situation is hard for those who have at all times questioned and sought logical answers to their questions.

The questioner, or seeker must learn to control his curiosity. He must learn discipline, control of his thoughts, and to know whether his decisions and judgements are correct. He must settle down to some answers for himself that must be raised and answered within himself – not by the Mahaji or the Arahatas, but by himself. The he knows without knowing. He understands without understanding, and sees without seeing. He knows that whatever is said by the Mahaji is not of the physical temple worn by Him, but of the SRAOSHA that flows through the embodiment. Whatever is written and whatever is said is not a symbol of any divine reason, purpose, or logic. But it is that which is from the original fountain of God, and is not of any earthly origin. Therefore, no significance underlies what is said or done, but It is what It is! Nothing more, nothing less.

The vital importance of divine love, the subhakti, or just love for our purposes here, is to love all life without qualms, without wisdom, or religion being uppermost in the mind of the lover. When one is of a pure heart and has the noble purpose of AKATHA as his goal, he can, impelled by divine love, set about doing the work of the AKSHAR on earth under the direction of the Mahaji.

Subhakti is the keystone of the works of AKATHA. Without it no chela can enter into the heavenly kingdom. One direct command exists and that is to love one's fellow man and to divinely love God more. Whosoever can measure-up to this standard shall be ready for the Kingdom of God. But whosoever gains such love for the world can to expect to gain nothing from the world itself. The Kal shall see that whosoever desires God whilst living in this world shall suffer for it.

Those who listen to the Mahaji and obey with love in their hearts shall find divine love everywhere. They shall receive the subhakti of God and shall abide in the love of the Living SRAOSHA Master.

Those who love the Living SRAOSHA Master shall be loved by the AKSHAR. In love of this nature, one finds freedom, but until one learns to love the Living SRAOSHA Master, his is in the bonds of Kal.

No Living SRAOSHA Master ever works through a medium. He teaches that all wisdom is gained by changes in consciousness through contact with the SRAOSHA. Sahaji is an individual experience, a realisation of survival. It is an inner experience through which comes beauty and love of all life. It cannot be experienced in rituals and ceremonies nor bottled into creeds.

The confusion in understanding AKATHA comes because every man's experience is different from every other man's. But the idea that man can get something from God because of his pettiness of human love is erroneous. This is not the kind of love which one

should believe is true. Strength without love produces the brute, love without strength or power produces the weakling.

The AKSHAR is love, wisdom, and power making the subhakti. IT is omnipresent, all-pervading. The Living SRAOSHA Master is the same, except that He has physical limitations. But spiritually, He has complete freedom, and is a replica of the AKSHAR. The body is not the Mahaji, it is only a covering, one of His ready instruments and the same as the astral, causal, and mental bodies are only vehicles for Him to use when on these different planes.

The Mahaji may instantly rise to those worlds above the planes of human and psychic activity where consciousness expands to limitless love, wisdom, and power. On return to this plane, He has total recall of just as much of it as can be retained in the compass of the mental area. The Living SRAOSHA Master is infinite himself. If He has a hundred followers or one hundred thousand, it makes no difference. Each one will see the Living SRAOSHA Master in the inner chambers of his own individual self, wherever he may go. This experience, of course, must again depend upon the development of the chela's spiritual faculties.

The Living SRAOSHA Master always brings Light and Love into the world so that all men shall profit by them. Not just His own followers, but the world of itself. Each of those who follow Him should be caught-up in the fire of His divine love. This love begins in each like a tiny flame then begins to consume them until they love all because it is life, and life is God.

This subhakti is known as the holy fire. When the chela catches the spirit of the SRAOSHA, they immediately become fired to serve It. The chela is burning with the fever of the holy fire within himself, the SRAOSHA driving him on mercilessly towards fulfilling his destiny in this world. He becomes ruthless in his striving to get out the message to others and may be considered a missionary of the SRAOSHA.

This holy fire is a burning love for all things, all people and all life. It is the love of God seen in the smallest blade of grass, or in the eyes of a new born babe. It is the love of God stirring in Soul to find Itself, to give away everything which is holding It back materially in this physical world. It is ready to give-up all the mental qualms, emotions, and attachments to anything in the material plane. It cannot help itself; It is a babe in the power of the Lord. Everything but God is the anti-SRAOSHA, and It considers all as Its enemy unless it is part of what he knows as the SRAOSHA.

The holy fire of SRAOSHA is principally the love of God that has taken over the person who has surrendered himself to the Living SRAOSHA Master, and found that this is the only path to complete liberation. The word surrender may be insufficient. It is not to be confused with its worldly connotation. It is that the chela fully trusts the Master is every department of his life. He trusts his spiritual interests in the hands of the Living SRAOSHA Master.

The chela never surrenders anything to the Mahaji that he must keep. It is merely that he puts his trust in the knowledge that the Master will take care of his spiritual guidance. He accepts the aid and guidance of the Living SRAOSHA Master over a path which is unknown to him. The Master is the guide for the chela starts-out in a wilderness and must be carried out into the calm of the spiritual worlds.

But the Mahaji will never impose His own will upon any of His chelas. It is a cardinal principle that the Living SRAOSHA Master never interferes with the freedom of his

followers. He is very careful of this factor for He seldom gives a command, merely advises, and never attempts to dominate the intelligence of others.

Complete surrender means that out of perfect confidence and a great love, the chela will gladly follow where the Living SRAOSHA Master leads Him. By giving himself up to the Living SRAOSHA Master, in this sense, the chela gains everything that ends in perfect liberty in the spiritual worlds. Yaubl Sacabi stated, "Give the SRAOSHA Master all that you have and He will give you all He possesses!"

Love, as it is known to human consciousness, is only involvement with astral influences. It is emotional freedom that one seeks; to be rid of this involvement of the astral influences. Until he can be rid of these, he is never able to understand and know true liberation.

Human love which is involved with sentimentality and physical love is that part of the human consciousness influenced by the five Kal passions. These are: kama, or lust; krodha, or anger; lobha, or greed; moha, or attachment; and ahankar, or vanity. Of these man is influence mainly by moha, or attachment. Here is the heart of man's karma, the very reason why he keeps moving constantly on the Wheel of the Eighty-four, or the continued round of births and deaths in this physical world.

This attachment is the type that means delusive attachment, or infatuation. This moha is perhaps the most insidious of the five destructive passions. It is the one that makes the human consciousness believe that it can love all life; that it can love anyone outside itself. The truth of the matter is as Rebazar Tarzs once said, "He who believes that he has a great love for another, be it a fellow being or God ITSELF, usually loves himself more".

Once the human consciousness becomes absorbed in AKATHA, it has little time for anything else. It is whether the individual wants to be absorbed in himself, or absorbed in God and the works of AKATHA as distributed via the Mahaji. Liberation of Soul is the one reason why man is in this world. Nothing else counts, but it is the sole purpose of Kal Niranjana to keep Soul in this world, by using moha, the attachment to material things in life.

Kal Niranjana keeps men blind to their own higher interest through the five passions. This particular passion, moha, or attachment, is the king of procrastination. It keeps the chela from attending to his spiritual interests, the Spiritual Exercises of AKATHA.

Then man goes through a period in the astral world. He may be asleep, or he may be aware of what has gone on around himself. But then he is given rebirth again into the physical world, not remembering his sojourn on the astral plane, nor that he has lived past lives. He has not rested spiritually, and the Kal power takes him in hand again and leads him through the deep forests of worries and hardships of life.

He does this over and over again until one day he meets again with the Living SRAOSHA Master. This time he recognises the Mahaji as the one he has been searching for all these many lives. It comes upon him like a burst of the sun from behind a cloud following a storm. Then he realizes what has happened to him and love for the Living SRAOSHA Master begins pouring out of him.

He realizes now that it is karma that binds the world of the lower planes together. The universality of the law of karma is one of the chief factors that binds life together and not only human life but animal, plant, and mineral life as well. All these compose one big family, with a complicated and inseparable history and an inseparable karma. This karma is what man mistakes as love. It is not love but actually karma that binds him to all life here

and on the psychic planes. He thinks of it as love because nothing is within his mental capacity or vocabulary that is capable of thoughts of love.

Then man begins to look at karma and wonders about it. When he comes under the great Master, he starts to realise that he has substituted love for attachment. This attachment is actually the karmic conditions of life that are holding him here. Once he gives-up this attachment for life, he will begin to think in terms of a love that is a greater form than any of the planes in this world.

If man possibly could grasp the principles of karma that he believes to be love, a complete change would occur in the social structure of society in the physical worlds. He would then know that instead of having to pay-off everything as a debt to the Lords of Karma, he could take the way of Light and Sound through the SRAOSHA. He would know that in order to gain true love, all he would have to do is break his karma. This break can be done by giving-up his attachment to the things of the material worlds.

Man believes that peace comes through the lesser form of love. This peace is the great illusion of life, the works of the Kal power. Every man should know without pre-judging that all life in this world pays for all it receives. No exception exists. If he does not give the highest divine love, without attachment, the subhakti, he is apt to pay for it somewhere in this world.

Every man must first seek to give love if he expects to receive it. He must give it under every circumstance – even though he is abused, mistreated and given unnecessary hardships in this world. A demanding love is like a shadow for it has no substance. If anyone demands love in return for what he has not given, all is lost.

The cure of evil is the unobstructed Light and Sound. Evil is but a shadow, a lesser Light and Sound. It is nothing but the darkness that can become Light through subhakti. No one ever can come to the Mahaji except through the way of subhakti.

When their good karma brings them to this presence of the Living SRAOSHA Master, it is because they have earned it. Their appearance may not indicate this good karma but, nevertheless, they have reached a place on the spiritual path which earns them the privilege. Their good karma was not utilised to bring them worldly position and wealth, but applied to secure of them something vastly more important. That is the Darshan, the meeting with the Living SRAOSHA Master. None come with good bodies or prosperity, but with something far more important, and that is the capacity to give divine love. This proper love is an inheritance that brings them to the Mahaji. They have but one idea and know nothing else; that the loving Living SRAOSHA Master will take them out of the misery and depths of this world. This process is all that is needed. It does not require worldly goods of any nature, nor the need to have great knowledge. It is the good fortune of anyone who finds the Living SRAOSHA Master.

The Mahaji loves every Soul more than Soul loves its defilements. This action is truly the characteristic love of the Living SRAOSHA Master. If the Mahaji did not love His chelas more than they love themselves and their defilements, no hope would be for any of them to every reach heaven. This love is of the Living SRAOSHA Master which surpasses all human understanding.

This gaining of the master divine love capacity is why the individual Soul must always go through tests whilst on the path of AKATHA. All the Living SRAOSHA Masters have gone through the same tests, have resisted temptations, have shown splendid loyalty to the AKSHAR, and the highest characteristics of a Master. The chela who enters into this path

always must maintain such an attitude in the presence of temptation and hardships. He must never weaken nor waver in his love or his loyalty to the AKSHAR and the Living SRAOSHA Master.

He who is fortunate to gain the attitude of true love shall have independence. Man must remain in this world as long as he has a single duty to perform, but he is not to love the world. He must not become so bound-up with duties or family or worldly interests that he forgets his most important interests. He must never forget that one day he will leave friends and all possessions, and he never knows what day he shall be called upon to leave them.

Not only does he leave his own body, he can take nothing with him except his inner possessions. All material things and people belong to the passing show on earth, for they have only a temporary interest. These material possessions are not his own. They have never been, nor ever will be. They are the properties of Kal Niranjan, the king of the negative worlds, and man's attachment to them is only temporary. He must never regard them as his own, but as a loan to him from Kal Niranjan for the day, the moment that he may both serve them and use them. When he comes to this attitude, he has reached the Vairag.

The wise never give thought for the dead, or for the living in sentimental emotions. That which belongs to matter, heat and cold, pain and pleasure, and the values of beauty and ugliness, is impermanent. They come and they go and nothing shall halt them, for these are the elements of Kal, the negative power. The man who believes they are the core of his life shall suffer rebirth and death century after century until the day comes when he can cast the scales from his eyes and recognise the Living SRAOSHA Master. Then shall he see and know that the dweller of this world is vulnerable to the traps of Kal. Only Soul is free and cannot be for ever held to the world of physical matter.

When one acts whilst dwelling in union with the Living SRAOSHA Master, and renounces attachments whilst remaining balanced evenly in spiritual and worldly successes and failures, then he has been liberated. This equilibrium is called AKATHA. Yet there is always compassion for one who works only for the fruits of his labour, who wishes to be rewarded for his deeds and actions in the physical life.

No man can reach God practicing any path except devotion to the AKSHAR through the Mahaji. One must be detached from all love of material things and events, from all concern about them. The chela attains this attitude – because his love is centred above the perishable things of this world – and reaches the heavenly planes.

From the love of objects of the senses man has desires; from his desires arises anger. From anger proceeds delusion, and from delusion comes confused memories and senses. This procession destroys his love of God and from all this he perishes. But when he is disciplined and places his love in the Mahaji, then does he move amongst the object of his senses free from pleasures and free from pain, but mostly freedom from self-indulgence.

Worldly peace can bring only the pain and unhappiness of life, for all peace is a momentary stilling of the senses which builds-up a greater desire and bewilderment for the chela. He who detaches himself from the worldly peace of life shall achieve inner peace and shall be worthy of entering into the Kingdom of Heaven.

He shall have love for the things beyond the senses and shall hear the voice of the Lord speaking. Then shall he be devoted to life with the Word and form of the Mahaji in his heart, and shall attain supreme peace and an eternal home in heaven.

Only when one abandons his love of life, his love of material things and his anxieties, does he begin to know God. Until then, he shall wander about the face of the earth, life after life, incarnation after incarnation, until that day when he shall meet with the Living SRAOSHA Master and see Truth as the many splendoured love.

The three attributes derived from Soul's relationship with God are love, wisdom, and power. Of these three, the greatest is love but, in reality, all the same as subhakti. Man understands this subhakti more than he understands the attributes separately. Reality has but one attribute and that is subhakti. All subhakti is given to Soul when It is linked with the SRAOSHA, the audible life stream.

One becomes the Bhakti, the devotee of subhakti, who loves all life more than he loves himself. He discards all rites and ceremonies and seeks to follow the Living SRAOSHA Master through the forces of subhakti only. When one reaches this stage of spiritual development, he finds the Living SRAOSHA Master always in his inner vision waiting to meet him at a point between the sun worlds and the moon worlds. This area is the pure zone, where the lover of God enters a zone called the Ashta-dal-Kanwal. At this point, the whole course of his life is changed.

It is the meeting with the Living SRAOSHA Master in His radiant body. This body is the Mahaj's Nuri-Sarup, or Light form. It is the Living SRAOSHA Master appearing just as He does in His physical life, except that now His body is more beautiful and filled with a brilliantly illuminated light. The radiant SRAOSHA Master greets the chela with much love and from there-on, the two are never separated throughout the journey to still higher regions and eventually to God. This inner form of the Mahaji is always with the chela from the moment of his initiation, but the chela cannot see Him. Yet from this moment on, the chela can see and communicate with the Living SRAOSHA Master on the inner planes as well as the outer ones.

No one else exists on earth but the Mahaji who can and will utter the Word which liberates the chela and puts an end to his uncertainty. The Mahaji is the only one who can release Soul from Its prison in this world. Otherwise, there is no escape, for Soul is overwhelmed by the separateness of Itself from the universe of God.

This new stage in the life of the chela brings about a remarkable change in him. Up to this time his success has been partial. He has had the opportunity to test the exercises of AKATHA and repeat his individual mantram. From this moment on he may discontinue his chanting of the mantram for he will not need it. He is now in the presence of the Mahaji, the Living SRAOSHA Master, whom he may view constantly. This viewing is the Dhyana that inspires love for the Mahaji and the Master's love for him.

It is well in the beginning for the chela to understand that his greatest exercise is to look steadily at the Living SRAOSHA Master's form be it in his inner vision, particularly the eyes, or simply a picture of the Master. If one does this during his contemplation period, looking steadily into the eyes, he will find himself going into the other worlds more quickly than any other method. By softly chanting the Master's name and gazing steadily into His eyes, he has the twofold essentials of the Spiritual Exercises, the Zikar and the Dhyana.

It is at this point that a great occurrence takes place. He will contact the SRAOSHA and Its perfect sounds will bring about changes within him. He will find himself listening to that music of SRAOSHA within him with increasing attraction and attention. He will never want to leave it, or to miss one note of its delightful strain. The chela who has reached this point will find that half of the preparation of his journey is done. Whilst before he had to

exert his will power to focus the attention on the sounds of SRAOSHA, now it is difficult to withdraw the attention from It. The Living SRAOSHA Master and the SRAOSHA are attracting him, lifting him higher with each effort that he makes. He does not understand this, but it is his devotion and attention pulling him ever higher with each step of the spiritual ladder.

He will have the most ardent wish to go on for ever looking at the eyes of the Mahaji and listening to the sounds of the SRAOSHA. One takes for granted before he starts on the path of AKATHA that his is to become well-grounded in the fundamentals of righteousness. He must practice the Dhyana, the law of life itself, in all aspects of his life. This means doing what one ought to do whilst an AKATHA chela. Without doing this he cannot make a start in life.

No Pranayama (special breathing) exists in the practice of seeing the Mahaji during his Spiritual Exercise of AKATHA. The chela must sit in the proper position with his mind detached from the world and fixed at the spot between the eyebrows, bringing all his attention to focus upon the singular eye. This gentle attention, not meditative concentration, has to be done if one is to go inside and behold the Mahaji. The chela softly chants the sacred name of God beholding the Mahaji with a gentle gaze on the radiant form. The Zikar comes first and then comes the Dhyana, the vision of the radiant form of the Mahaji. Following this, comes Bhajan, the spiritual exercise of listening to the music of the SRAOSHA. No path to God has this form of exercise, mainly because none know the SRAOSHA Dhun. They miss the most vital part of the realisation of the AKSHAR in their lives.

This exercise leads the seeker of God up to Samadhi, to the actual going inside and stepping-out onto the astral planes where he meets with the Mahaji in the Nuri-Sarup. The highest form of Samadhi is the Nirvakalpa, in which the seeker of God cannot distinguish himself from the SRAOSHA Itself.

This indistinguishment is gained when the chela enters the Fifth plane (the Soul region) with the Mahaji. It is here that he beholds himself as pure Soul after leaving behind his material sheaths. Few, if any, can attain this state without travelling the path of AKATHA in the company of the Mahaji. No one can get his release from the net of karma without the Living SRAOSHA Master.

It is attention that brings the chela to this spiritual stage in the heavenly worlds. It is attention that makes civilisation on this earth plane, and that attention is the essence of pure spirit. But the AKSHAR can never reveal ITSELF to anyone with a contaminated mind. The consciousness must be absolutely pure and ready for the SRAOSHA force to enter into It. Divine Love and the attention spoken of here makes this possible, and unless these qualities are ingrained in man, he must struggle until the consciousness becomes ready to accept them.

Adjustments to the discipline that the Mahaji suggests are the better way for the chela. They must be taken seriously and rigidly followed and this is known as the narrow way. One does not fit himself into this narrow way, but he adjusts himself accordingly. He does the best he can without upsetting or disturbing his own way of life. Until he does this adjustment, time is wasted in trying to find himself and what the Mahaji is willing to do in assisting him spiritually in this world.

Yet it is divine subhakti and this quality alone which will gain him greater favour with God, and the Living SRAOSHA Master. Divine love and desire to serve make for a greater spiritual unfoldment on the path to the AKSHAR presently called AKATHA.

Chapter Eight

The Supreme Attainment of the Chela

The human body of the chela is Kal, the negative force. The body of the Living SRAOSHA Master is also Kal. Yet a difference is between the two in their respective bodies. The body of the Mahaji is that of the SRAOSHA, the conscious creation. The body of the chela is that of his subconscious drives and desires from his past incarnations.

Both are made out of the elements of the Kal, which is maya. Each is the maya, but the Living SRAOSHA Master is conscious of it, and the chela is not. The Mahaji is the master of Kal-maya and the chela is its slave. The difference is the knowledge which is sacred and divine, and hidden from the sight of man.

Until the chela becomes an Initiate in the works of AKATHA, he cannot know and understand that he is the slave of Kal Niranjan. It is then that he begins to enter into the SRAOSHA which is all-embracing and omnipresent, whether he is conscious of it or not. But when the chela raises the SRAOSHA from his subconscious potential state into full consciousness by opening the spiritual eye to Its Light, then only can Its nature become an active force within him and free him from the death isolation of the Kal.

This liberation is synonymous with the transformation of the mind and body into the state of Nirvakalpa, the highest state of enlightenment known as God-Realisation.

Only in the state of Nirvakalpa can we realise the SRAOSHA as the body of the AKSHAR, that which we know as the SRAOSHA Itself. It is in this state that the chela can see the Mahaji as the personification of Truth. This state is of suchness, the ultimate, and conditioned nature of all things of life.

One realizes this state by converting it into the ever present consciousness of the human state. Thus, he who is in this state finds himself in an all consuming focus of experience in which the elements of the little self are purified and integrated in the universal self.

The law which all seek to know is the great principle of life. Its simplicity is amazing for it is summed up in the statement, "Soul exists because God wills It." In other words, all life exists because God so wills it. This statement is the very foundation of life, the whole of the philosophy of AKATHA. There is nothing more and nothing less. All life is built upon this basic principle of God. If Soul did not exist no life would be anywhere on earth or on any of the planettes, nor on the various and many planes throughout the universe of God.

If the chela could only grasp this very simple principle of life, he would have he entire philosophy of AKATHA in his hand. But so few can, because they cannot grasp the simplicity of it. They want to make it complex. This complexity is why many fail in their search for the realisation of the Almighty. Only when the transfiguration of the body and mind has taken placed does one enter into the understanding of the suchness of God, and the very heart of ITS being.

One must protect himself not only from without but from within, and often from the most natural impulses. He must watch-out, for Kal Niranjan will attach him from the astral, causal, and mental planes as well as the physical plane. The attack that comes from these inner planes will be more subtle than he can imagine.

When he is first in harmony with the illuminated force, It will increase like a violinist going up the E-string. He will believe that the sound cannot go any higher and the light will have to stop at what is considered the last point of its brilliancy. But the sound will rise higher and higher, and God will bring the fortunate one from note to note like a deaf child being taught to hear or a blind child is being taught to see.

Burning-off karma is the state of re-chemicalisation. It is something man must go through whilst living on this earth. Man should be able to do this re-chemicalisation under the Living SRAOSHA Master. If he is under any other guide here on earth, this process is not likely to happen. He will be receiving more bad karma than good, and will be over-balanced on the negative side. He needs to be balanced only in the middle way, not on either side. Only when he can go the middle path of AKATHA can he leave the Wheel of the Eighty-four and find the Gates of Heaven.

The Mahaji is always engaged in a dialogue with people but his decisions and influence is constantly in a struggle with the opinions of all men that were formed by traditions and religious thoughts. Many men develop ideas on the rights and wrongs, the supposed motivations, the possibilities and impossibilities of each religious situation. Some of their ideas are well-based, some uninformed, some absurd.

The SRAOSHA that can be perceived by those who are not chelas is only a shadow of It. It takes on a different aspect according to the different viewpoints of the many planes of existence. Their crude perception of It does not include any concepts of Its possibilities for happiness and enjoyment. They see only glimpses of It in the works of the SRAOSHA around them.

Feeding the Kal force into the thought stream of this earth world builds an invisible body, a thought form, which is acceptable to those who are susceptible. But those who allow the SRAOSHA to be fed into them shall do just the opposite; building an invisible force of divine love which shall protect, give life, and lift all they meet, see, or know into higher awareness.

God never reveals ITSELF to one who has an impure mind. Only when the stress of life has brought man to the verge of exhaustion, until the bruised body, the humiliated mind or the weary self cries-out for the Master, will the true light come into his life. It is away from the applause of the crowd, the stage of life, and the wild cries of adoration that man finds himself confronted with the possibility of God. It is only in silence that he practices the Spiritual Exercises of AKATHA and finds the heavenly world. This result is the underlying and absolute law; the essential message of the teachings of AKATHA. No one can find it in any other way.

It comes through the Living SRAOSHA Master, and until man comes to that stage of life when he must give-up everything, will he find all things necessary to his spiritual being.

Man is impressed by the remarks of religionists that all Truth is one and reality is the same for every man. This concept is not Truth. Truth is a variation of experiences and a standard measure cannot be made for it. Those eternal Truths that man speaks about so vainly and with such pompous pride are hardly more than mouthing words. He cannot prove what he says, nor can he debate them except from an intellectual viewpoint. Such statements are not Truth. Anyone who experiences Truth knows it for what it is and has little to say about it. No words or feelings can express experience in the esoteric worlds.

The Living SRAOSHA Master is always seeking the spiritually starved people of this world. He brings them more than bread. He feeds that spirit within them which is always

urging them towards God. He is the SRAOSHA, the father, mother, and all things to all people. Where one may find Him a friend, another will find Him the Living SRAOSHA Master. Where one finds love in Him another will find wisdom, and others may find hardly anything else but severe discipline. Each views the Mahaji from his own limited consciousness. He is all things to all people. Some will love him intensely, whilst others may dislike him with equal intensity. But no one will ignore Him. He will be the target for attacks from all directions with every possible means that the Kal can invent, using the human consciousness.

Only the way beyond thought remains the way of extended consciousness through Soul Travel. This way, or path, reaches far beyond the frontiers of primal thought into the realms of esoteric experience through the inner vision and spiritual sound of the SRAOSHA.

The language of words is replaced by the language of feeling, and the language of feeling is replaced by that of visual symbols. Then the language of visual symbols is replaced by that of sound symbols, in which the vibrations of Light and Sound are combined on a scale of experience values until they become mentally exchangeable.

Should Soul cease to spiritually unfold, It will, after the death of the body, go into the seven worlds of Avernus, the dark realm of the astral plane where many evil Souls must spend time. There is no purely evil man, nor is there a purely good man. However, many who border on the edge of evil, or who are tainted with some evil, must spend time in this dark world. Instead of extending himself into the higher worlds, he who has gained too much of the negative karma and overbalanced himself in this way, must spend time in this vast world and later reincarnate into life again for the opportunity of regaining what has been lost in his spiritual unfoldment.

Once he has established himself and started working towards the good of existence, he will no longer spend time in these lower astral planes. After he has met the Living SRAOSHA Master and established himself upon the path of AKATHA, he will never reincarnate on this plane or in any of the underworld planes. He will find himself ready for the heavenly worlds and will not return to the physical region again. He is assured of this choice by initiation into AKATHA.

Before one studies AKATHA, the mountains are mountains and the oceans are oceans to him. However, if he should have an insight into SRAOSHA through the guidance of the Living SRAOSHA Master, the mountains are no longer mountains and the oceans are no longer oceans. Later, when he has reached that state of God-Realisation, he will find the mountains are again mountains and the oceans are again oceans. This ostensible sameness is, however, a different state of consciousness, for now he recognises them for what they are, nothing more. He puts no significance upon either the mountains or the oceans for they are now a part of the reality of the matter worlds.

Where there is an understanding of spiritual love, there is neither concern with what life might be, nor care for the worldly life. Where there is an understanding of SRAOSHA, there is no concern for searching for divine knowledge. Men believe that the body can be preserved with material foods alone.

Cases exist where the body is preserved but life does not exist, and yet man believes that he is alive. He is not alive until he is filled with the SRAOSHA. He is not living, nor does he have survival after the translation from the physical body, until he has been fed the food of the SRAOSHA by the Mahaji.

The wise man is one who stores-up the SRAOSHA within him and at the same time, distributes the spiritual love that is within him. He is not one who gives compassion to a few but to all, whether or not many understand this. He can live amongst the wretched, the thieves, the unhappy, robbers and fools, for he accepts life for whatever it is and gives love to all. He is the wise one who gives all that he has to his fellowman. He finds love for those who greedily accept what he gives and the former shall be blessed a thousand times for this love.

Whosoever is beaten, whipped, scorned, mistreated, and derided whilst performing any of the works of AKATHA shall be blessed a thousand times over by the AKSHAR. He shall be freed of his karma and taken into the heavenly worlds where peace and joy shall be his eternally.

Whosoever shall suffer at the hands of the unbelievers whilst performing any works of the SRAOSHA, or in the giving of himself with love in the name of the Living SRAOSHSA Master, shall be freed from the Wheel of Life and shall have no more worldly karma. He shall enter into the worlds of SRAOSHA (true spiritual worlds) and live in peace, joy and service as a co-worker with the AKSHAR.

Blessed is he who shall give love in the name of the Mahaji to any man or entity that does an injustice to him, regardless of whatever plane he may be dwelling upon at the time of the injustice. Whoever loves the AKATHIST, gives to another in the name of the Mahaji, he shall in turn receive love a thousandfold over.

Whosoever passes from his own physical body shall have heavenly awards if he whispers at the time of his passing the name of the Mahaji. He shall instantly be gathered-up into the arms of the Mahaji and taken into the worlds of spiritual splendour. He shall never have to return to this universe of physical matter again. It matters little whether his length of time on the path of AKATHA has been two minutes or two hundred years; if he remembers the name of the Mahaji at the translation from his earthly life into the nether world, he shall be liberated and immediately initiated into the SRAOSHA.

Should he not be conscious at the time of his death, whoever is with him can perform the rites of whispering the name of the Mahaji, which impresses it upon the inner self and reaches the true being of the departing one. The same may be done for those who upon their last conscious moment of their earthly lives accept the Mahaji as their spiritual guide just before translation into the other worlds.

Many are called to the path of AKATHA, but few are ever chosen to become the true Initiates of the nine worlds, and fewer still ever become eleventh world Initiates. The highway into the Kingdom of Heaven is narrow, and the way is strewn with the spiritual corpses of those who have failed. Only those who give-up all for the love of the Mahaji can every reach the gates of paradise. This heaven is not that of the religionists, but the true world of the Initiates who have earned their place in it.

He who listens to the Living SRAOSHA Master and obeys Him will have his love and will be freed of his worldly karma. He will enter into the spiritual worlds a free Soul. If the Living Master performs a miracle of healing, of bringing justice, or giving one something of a material nature, be not surprised for it is His nature to do such things when necessary. He will not perform miracles with fanfare, trumpets, or great pronouncements, but in silence and secrecy. He is the only one who can do such things. All others are false masters, false prophets, and false when they try to give and they have no means to give. No one but the Living SRAOSHA Master is the divine channel for these gifts of God.

Seek no favours from the Mahaji for He gives when seeing that gifts should be bestowed upon those who are in need. The seeker who is searching for some gift seldom has earned or needs it.

He who seeks to keep his life shall never have it. But whosoever loses his life in the love of the Mahaji shall have it in eternity. And whosoever shall give of his material life to the SRAOSHA shall have it threefold returned to him in spiritual blessings. No man with riches shall enter into the Kingdom of God, for he shall leave them on earth with his temple of flesh and both shall rot away into oblivion.

The chela must learn that in order to travel at will in the other worlds, he must firstly learn to break his covenant with the material worlds that are so solidly real to him. It is not a mark of power for one to travel in the inner worlds, but it is concerned with consciousness. This consciousness alone makes it possible for the chela to move at will on all higher planes of life.

An infinite number of planes exist within the universe of God. They blend and shift from one state to another. The vibrations are frequencies of which the ordinary man is not aware at any time. He believes that he is a body to which breath gives life with such an impact that it creates the impression that he is a physical body only. This illusion is established by the Kal forces that makes him human and limited.

The chela lives in a world of many mansions but he can learn to live on any plane. As he learns to break his agreement with this world, freedom will begin to come into his life. IN time, he learns to accept the liberation which the Living SRAOSHA Master brings to him. He comes to control himself and not be controlled by matter or illusions. Anyone who is afraid of Kal Niranjana will never control himself. He does not try to control or manipulate matter for this practice is useless. He scatters and disperses his energies to do anything outside of trying to control himself.

Those who speak of their Soul or finding their Soul are only working in the direction of the emotional (astral) nature. They do not mean Soul of Itself but of the emotional self that is so often mistaken for Soul.

Hence, the Living SRAOSHA Master is the only one who truly knows what Soul is. He has taught since the beginning of time that one should never speak of Soul as “my Soul” or “his or her Soul”. This reference is the negative connotation put upon it. The Master is the only one who can release Soul from these lower astral planes or where they refer to the third person Soul idea. He is the only one who can take Soul across the borders of death and bypass the Angel of Death who perpetrates such ideas that cause Soul to flounder in the lower worlds. Ideas are powerful this way.

Those who have borne their karma and do not look upon their own affliction with floods of unhappiness will be blessed by the Mahaji. Nothing is given and nothing is taken away. The Mahaji does not adjust the karma needed by the chela to develop spiritual responsibility. As the chela unfolds along the path of AKATHA, he reaches the higher spiritual worlds where the Mahaji is ready to give of the divine gifts and take away what is not of any further use to the seeker of God. Thus, one finds the illumination of the consciousness only through Soul Travel.

The matter world is but an extension of consciousness with a crust of solidity that must be broken. All the illusions of the Kal are but a part of material creation. This is fluid and bends to the creativeness of Soul. Those who retreat from life and do nothing are as bound in matter as are those who believe in the concept of a solid universe. Body and spirit are not

separated from life but are a part of it as much as Soul. The nature of this world is change and impermanence.

It has been stated that the Living SRAOSHA Master can release Souls from the lower astral planes. This release is also true of those who have reached the ninth plane of God under the Living SRAOSHA Master. These Initiates of the Ninth Circle are privileged to name the Souls they want released making it possible to unchain a dependent relative or anyone with whom they have close love ties. Always permission must exist and the Ninth Initiate goes in Sahaji to ask if the one wishes release into the higher planes.

Those who seek God shall never have the Light or the Word. But he who does not seek God shall have ITS Voice which will guide him into the heavenly kingdom. The seeker does not like nor does he dislike, for only a hairbreadth difference is between the spiritual kingdom and those of the psychic regions.

A chela who wants Truth can never be for or against anything, for the grappling between acceptance and rejection is the failing of the SRAOSHA within one's consciousness and the delight of the Kal. One does not take and reject, nor does he drive away pain by pretending that it is not there. Pain will vanish, as all other problems will, by seeking serenity in the heavenly state. Whoever stops all movement in order to find rest only finds himself restless, and if he lingers over any extreme, he is both restless and lost.

In order to understand the Living SRAOSHA Master, stop talking, stop thinking, stop analysing him and his worldly actions, and then you will understand all things. If the chela will look for the Light and Sound within the Living SRAOSHA Master, all things will be revealed to him.

The Mahaji is different from the outer form which the chela can see and talk with at all times. As the inner self, or the Inner Master, he is able to be in all places at the same time. He is the universal spirit that is in all life and manifests to every chela in the specific form that appears as the physical body of the Living SRAOSHA Master.

The chela has security when he is accepted by the Living SRAOSHA Master. He has gained liberation, salvation and entered into the Kingdom of Heaven whether he is aware of it or not in his outer senses. He is now able to survive death. This victory over death is the greatest triumph of Soul. It is his privilege to have this knowledge and the Grace of God bestowed upon him whilst living in this physical universe.

Those who seek God shall never have the Light or the Word for it can be gained only through the Living SRAOSHA Master. Those who look for God shall have ITS voice which shall guide him to the Living SRAOSHA Master who will lift him into the heavenly kingdom.

Every chela who wants to enter into the true realisation of SRAOSHA Truths shall and must become the extreme devotee of the AKSHAR. He must have the dominating faith that to serve the cause of AKATHA is the only purpose of his life. Only then will he succeed in becoming the SRAOSHA.

Little need is to seek Truth. Just stop having views. Do not adopt or reject, nor examine Truth or pursue it. When the chela accepts the Living SRAOSHA Master for whatever He is, it is found no separation exists, no acceptance, no giving-up of anything yet the surrendering of all he has within him. Soul makes no distinction in any part of life. Therefore, no preference and attachments, thought nor disagreement and, of course, no separation between the Mahaji and the chela exist.

Only the AKSHAR supports the universes. Those within the lower worlds are made-up of the perishable, and those of the upper worlds are made-up of the imperishable, the manifest and the unmanifest. Soul, forgetful of the Lord and of the fact that Its very existence depends upon the Divine Being, attaches Itself to pleasure and thereby, is bound to the lower worlds. When it comes to the AKSHAR via the Living SRAOSHA Master, It is freed from Its fetters.

When the chela asks from whence do we come? Why do we live? Where shall we find peace, happiness, and rest in the end? What has command over my life to give me happiness or misery? Then the law of God states that “Soul has existence because God wills it.” Thus, God loves all life so dearly that IT allows Soul to exist. If IT did not love life, no life forms would be in this universe and all would be barren. Time, space, law, chance, matter, primitive energy and intelligence are only the effects of God’s love for life, and only exist to serve Soul in Its journey to find liberation and freedom.

The Soul is not the cause for the law which brings happiness or misery. Not being free, neither does It act as the prime cause that brings about the opposite. As the free self, It has the opportunity to establish Itself as the prime mover for bringing about happiness and letting life be what it should be. It does not establish life but exists because life itself supports Soul as the prime consideration of God’s love for every individual Soul within the universe.

The vast universe of the lower worlds is but a wheel. All beings and creatures existing within this universe are subject to birth, death, and rebirth. The one God, the AKSHAR, exists only. All else is a part of ITS beingness. It alone presides over all. It dwells as the self-conscious power in all beings and creatures. ITS universe of the lower planes revolves like a gigantic wheel and around and around goes all beings and creatures until each meets with the Mahaji and finds the straight and narrow path of AKATHA.

As long as Soul believes It is separated from the SRAOSHA, It revolves upon the wheel of bondage to the laws of Kal Niranjana which are birth, death, and rebirth. But when, through the grace of the Mahaji, It again realises Its identity with Him, It revolves no longer upon the wheel. It has found immortality.

Whosoever realises himself as pure Soul knows that only by transcending the worlds of cause and effect through the Spiritual Exercises of AKATHA, is one liberated. He learns that Soul is imperishable, that all within the lower planes are but a shadow of the true substance of the AKSHAR. Only the AKSHAR is the one Reality behind ALL. Only ITS body, the SRAOSHA, is what communicates to all ITS creatures. Only the Mahaji is the instrument of this communication, this Reality which flows out of the AKSHAR to all ITS beings, creatures, and worlds.

Thus, it is known the Mahaji remains that which is called the SRAOSHA in His spiritual body. He is the paradox of the worlds of God, for whilst serving in the physical body in the lower worlds upon the material planes, He is also serving in the spiritual worlds in the spirit body. As the SRAOSHA, the spirit of the AKSHAR, He is able to be the whole and thus, with all who recognise Him as the Master. This is true, therefore, mainly of His own chelas. He manifests to His own as they can accept Him.

As the SRAOSHA, the Mahaji becomes the all-pervading and omnipresent, transcending time and space, protecting those who are His beloved chelas and giving life to all that exists. He is the SRAOSHA, superior to all. Alone He stands; changeless, self-luminous,

and living within the world yet not living in it. He is the Master, the ruler of the whole world, animate and inanimate.

Man's consciousness of Truth is the substance of his demonstration. To change his level of consciousness is the AKATHA chela's purpose under the Mahaji's guidance. Unless this is done, little need is for the chela to stay on the path of Light and Sound. It is not the gaining of knowledge but the understanding of Truth. Those who seek knowledge will learn that this is not the ultimate goal of the AKATHA chela.

Consciousness is the SRAOSHA, but not God ITSELF. The moment the chela has a consciousness of himself as the SRAOSHA, he has established himself in the Word, the Voice of God. This experience is the realisation of Soul that occurs on the Fifth plane. This occurrence leads into God-Realisation, the ultimate goal of all chelas who follow the path of AKATHA.

Every Soul is the spiritual spark of God invested in a physical body. The body does not have to die for Soul to reach the spiritual universe during the time that It resides upon earth. Man does not have to become anything other than what he is in order to have divine guidance, divine protection, divine wisdom, and divine understanding through the Living SRAOSHA Master. He must recognise only that God is and that he himself, as Soul, also is.

Soul is never anything else but this. It is always in the heavenly state of God. These are the three principles of AKATHA that It must come to understand and know well. Out of these principles springs the doctrine and philosophy of AKATHA. There is nothing more to say and nothing less to say.

By the realisation of these three principles the chela becomes a transparency for the divine impulse. He comes into a greater awareness of the divine plan in this world, and his part in it. He now rests in the arms of the Mahaji, the Inner SRAOSHA Master, and relies upon Him to give him this divine guidance.

As he rises higher in this spiritual realisation, the great discovery of life is found. The majestic law of God upon which the three principles of SRAOSHA rests is that "Soul exists because the AKSHAR wills it".

God loves all life so dearly that IT grants all Souls existence. IT gives life to all beings, entities, and forms. Without God's love nothing would be – a void and a blank space in all worlds. Therefore, when the chela begins to understand this premise and knows Truth, he has entered into the true worlds of God above the Atma Lok, the Soul plane.

The AKSHAR gives of ITSELF, but IT also seeks that every Soul takes-up the path of AKATHA and finds Its way back into the heavenly lok. But Soul must follow the narrow way as the AKSHAR wills and not as It desires.

Chapter Nine

Visions of the AKSHAR

Within the visions of the AKSHAR are the followers of AKATHA who in some way or other betray the Living SRAOSHA Master.

Many in their infinite consciousness fail to recognise the Master's true nature and thus, cannot understand nor control themselves in allowing their tongues and deeds to react to the Mahaji and his words. Being in the flesh, they look upon Him as man; but in spirit, as the Living SRAOSHA Master, he knows all that goes on within each of the AKATHA chelas albeit He never says anything. He knows how each will end his life upon this earth, whether he will stray from the path or will be critical, upset, and unhappy with the Mahaji and whether he will betray the Mahaji during his sojourn as an AKATHA chela.

The Living SRAOSHA Master knows everything about the chela as well as his reactions to the tests and trials given him. The Master is never surprised when a chela leaves, giving-up in a quandary and unhappy because the Mahaji has not given him the desires of his heart. He knows the suffering that each chela may have during these periods when separated from the Living SRAOSHA Master.

The Mahaji is not concerned with what either the chela or the public thinks about Him. He expects misunderstandings to arise or the masses to attack Him, and He knows that some chelas, regardless of how much love is poured upon them, will betray Him because of their lack of self-honesty. Those who quarrel with the principles of AKATHA, or the knowledge of whom and what the Living SRAOSHA Master is to this world, had best examine themselves.

When one tries to correct the Master's works by suggestion or argument, he should take interest in what he is doing rather than accept these extremes. Often the Living SRAOSHA Master establishes certain forms of speech or written phrases which baffle the chela completely. But if the chela is open to what is being said, nothing is perplexing. These are the tests of the Living SRAOSHA Master to see what the chela will take. If the chela accepts it for what it is then the test is passed. It does not matter how the word is given as long as it is given-out to the chelas.

The intellectual purists will never advance on the path of AKATHA. They are too busy trying to find mistakes and errors in the sacred writings of AKATHA as well as others, that they overlook what is necessary for their spiritual growth and defeat them.

Many chelas will complain and work-up unhappy attitudes to compensate their egos. What they do not understand is that this is a destructive attitude and they are defeating themselves. The Mahaji will never speak out to them to correct this attitude but will quietly and without notice pull away from them. No way exists in which they can pull the Master down to their level of consciousness. This action is the very thing they wish to do.

It is self-defeating to deride the works of AKATHA; to try to defy the spiritual influence of the SRAOSHA or look upon the AKSHAR and the Living SRAOSHA Master negatively or with the eyes of Kal. The Living SRAOSHA Master has always been a figure of controversy in the materialistic world and will always be, for He is a spiritual giant in the flesh. He could bring peace and happiness to this world, but it is not His purpose. The

racers and people of the earth are willing agents of the Kal power. They perform Kal's duties to keep any spiritual influence out of this materialistic world, including that of the Living SRAOSHA Master if at all possible.

The mission of every Living SRAOSHA Master is to find those who have a deep desire to prepare for returning to their true spiritual home, the **Ocean of Love and Mercy** where they will become a co-worker with God to prepare as many as possible during their earthly lifetime to become a channel, an instrument, for the divine power. This co-workship will give them the opportunity to assist the Living SRAOSHA Master in His work and to lift others in spirit, to help Him prepare them for their ascent into the **Ocean of Love and Mercy**.

Since it is the mind which creates the human body and controls it, it follows that the more it reflects and is filled with the body of SRAOSHA, the more it will influence and transform the physical body. This transformation brings about perfection in greater abundance in daily living. Not the abundance of materialistic life, but in the fulfilment of spirit. It gives perfection in spirit and in love for the chela who reflects this to all with whom he comes in contact.

When the chela reaches this vast important state of transformation he can see the illusory body (often called the phantom body, a concept of the physical body which is as misleading as the maya illusion belief). Many define this world as maya, but the AKATHA chela should not think that the world is deprived of all reality – only that it is not what it appears to us. Its reality is only relative. It represents a reality of a lesser degree which, when compared with the highest reality, the **Ocean of Love and Mercy**, has not more existences than objects of a dream or a cloud formation. On the SRAOSHA Masters, the perfectly enlightened ones have access to these higher worlds to make such comparisons.

Bodies are the expressions of an inherent law whose reality is undeniable, even though they are products of the Universal Mind power, known as the Kal force. Though the body and mind are products of these worlds, and the individual personality is both mind made and illusory, it does not mean that they are unreal. The mind that creates them has made them real in this world for they are necessary for Soul to use as an instrument whilst here.

The body and personality do not disappear the moment we become aware of either as products of the mind, nor when we become tired of either. As soon as these products of the mind take material shape, they must obey the laws of matter, energy, space, and time. No Master, regardless of his degree of spiritual unfoldment, can arbitrarily change or annihilate the material properties and functions of the body. He can only transform them step by step, by controlling them in their initial individual states until he has reached a certain level of spiritual perfection.

The Living SRAOSHA Master reaches this state in time to take over his position as the spiritual emissary of his times. He is not restrained to any particular place. The SRAOSHA Masters who have received the Rod of Power only relate to those in this world who will listen to the true path and to those who come seeking true knowledge.

The SRAOSHA Master is not linked with any religious cause or dress. They are free personalities, for they are neither a party to one nor a foe to the other. They only impart knowledge of the way to reach God. Those who apply themselves to the path of AKATHA will succeed and those who keep themselves aloof and far away from SRAOSHA will not succeed to the higher levels of the spiritual worlds.

The mission of true spirituality can only be carried on successfully by the Living SRAOSHA Master. It cannot be entrusted to those who have not reached the worlds above the Atma Lok. Whosoever attempts to reach God can only go through the Mahaji and not through those who are seeking the possession of the world. Be not deceived by such people. Do the Spiritual Exercises of AKATHA and meet the Mahaji in the other worlds.

To be with the Mahaji inwardly and enjoy his talk, his blessings – is an ultimate experience. The Living SRAOSHA Master's connection with His chelas is eternal, unshakeable, and loving. He desires to see all chelas rise to spiritual heights and continually pour His love, protection, and grace upon them, making them more receptive to the SRAOSHA.

The understanding of survival in the higher spiritual states of existence is linked with certain esoteric experiences, which are so basic in nature that they can neither be explained nor described. They are so subtle, nothing is to which they can be compared; nothing to which thought or imagination can cling. Yet such experiences are more real than anything else in this physical world. More real than anything that the senses of the human consciousness can experience, touch, taste, hear, or smell because they are concerned with that which precedes and includes all other sensations; and mainly because reason. Logic and intellect cannot be identified with any of them.

The AKATHA follower knows that it is only by the means of symbols that such experiences may be somewhat expressed to the world. These symbols can only be hinted at and are not invented. They are spontaneous expressions that break through the deepest regions of the inner self and are brought forth outwardly.

The forms of divine life in the universe break forth from the seer as vision, from the mystic as light, and in the AKATHA Initiates up to the Fourth Circle as sound. But the Mahdis, the Initiates of the Fifth Circle, have vision, light and sound. The higher each goes on the planes of the worlds of true spirit, the greater the vision, light, and sound become.

Therefore, the chela now understands that sounds coming from the mouth of the Living SRAOSHA Master are not ordinary words, but the true Word, the mantra, the ability to create an image in its pure essence. All that he says becomes knowledge, the truth of being which is beyond thinking and reflecting. It is the SRAOSHA force speaking through the Living SRAOSHA Master. It is beyond true contemplation as every Mahdis, the Initiate of the Fifth Circle will come to know. It is the simultaneous awareness of the knower and the known.

A personal mantra, the secret word which fits each Initiate, is an instrument for linking-up with the SRAOSHA. With its sound it brings forth its content into a state of immediate reality. The Word is the SRAOSHA power, not merely speech. The mind can neither evade nor contradict it, and will often wrestle to keep from accepting it. But whatever the Word expresses, but its very sound it exists – and will come to pass in each of those who use it. The Word is action, a deed immediately calling forth reality. It is not merely a sound, but an action of the SRAOSHA in motion upon whatever plane the Initiate is performing.

The secret of the hidden power of the SRAOSHA – sound or vibration – forms the key to the riddle of the universe and creativeness. It reveals the nature of God and the phenomena of life understood by the SRAOSHA Masters throughout the ages. The very sounds of the vibrating form a universal harmony in each element throughout the whole world.

The knowledge of the creative Word lives deeply within the heart of every AKATHA Initiate. Each learns early in his study of the spiritual works of AKATHA for it is the very

heart of all life. He who has the true knowledge knows that in the lower worlds exists both creative sounds and destructive sounds, and that he who can produce both can, at will, create or destroy. But only the Living SRAOSHA Master has this power for it is given to Him who will sustain life for all.

The holy SRAOSHA, or the Word, must be practiced in silence. Only those who have received the Word in initiation can be given the blessings of the AKSHAR through the Mahaji. The practice of personal secret word of each Initiate shall be done vocally when alone or silently whilst in public. He shall practice not only the Kamit, the law of silence with his secret word but shall practice the silence in his own affairs with AKATHA, and whatever is given him in the secret teachings.

Whatever the Mahaji, the Inner Master, gives him in secret through the channels of the inward self, he shall keep secret and not speak of to anyone else. He shall practice this law of silence with others who are not to be told any of the deep secrets of SRAOSHA. He will not speak about the Mahaji and their inner relationships, or of His affairs in the works of AKATHA. Those who do are violating the very heart of the works and shall have to pay in some manner or other.

One may discuss the other works of AKATHA with those who are interested and seeking spiritual security. He may discuss the outer works for those who want to learn more in order to take-up AKATHA as a chela and follow the pure path into the heavenly world. However, especially those who have become Initiates of AKATHA shall never give openly the esoteric of the secret works of AKATHA to non-initiates.

Every chela will at some time or other be confronted with the riddle of faith. Each will, in turn, be attacked by the Kal in some manner or other because of his relationship with the SRAOSHA. This faith will be tested by the pseudo-masters and the false prophets. Many will speak to the chelas, in the name of religions, as a master, or what they call the true faith. Some will speak in the name of the Mahaji and SRAOSHA Master. But they speak with false tongues for none but the Living SRAOSHA Master has the authority to speak in the name of the AKSHAR.

Anyone, from a king to a barber, who wishes to listen to the teachings of AKATHA from the Mahaji, follow Him in His missionary wanderings, or join the AKATHA Satsang (the formal fellowship of AKATHA members) is free to do so. But in all the original transgression in AKATHA is ignorance. This ignorance is not merely the absence of knowledge, but the wrongness of attitude. The approach of the AKATHIST to God is through the Mahaji, with the attitude of separation of Soul free from the lower selves.

Soul must be freed of all skandas. These are ideas, wishes, dreams, and consciousness of the lower self which creates attachments to the physical realm. When Soul approaches God with only love to give, it is accepted into the heavenly realm. All the riches and wealth of the earth and its companion planettes cannot get a single Soul into the heavenly worlds. The way is divine love, nothing else. This path is the only one an AKATHIST travels.

Love comes through the practice of the Kamit which is the law of silence. No one can enter into the state of love until he knows loyalty, devotion, and love for the SRAOSHA. Until he surrenders to the Mahaji, giving-up everything to gain divine love, the subhakti, his life shall be narrow and selfish. His loyalty, faith, and devotion are his survival factors, both in the world of human consciousness and the worlds of the psychic senses. No physical survival factors are concerned when the body is destroyed through accidents, bullets, or disease. But much can be accomplished in saving the body and repairing it if

disease or war brings injury to it and it can safely pass from the cradle to death without any harm or injury. Yet many men are taken away due to such factors as stupidity, mental instability, and lack of faith, devotion, and loyalty to the SRAOSHA.

The Initiates, mainly the Fifth Circle, do not suffer from insanity, instability, neurosis, or worry. They can stand-up under the sufferings the Kal force tries to inflict upon them. Resistance to disease, accidents, and other poor physical survival factors are common to these spiritual AKATHA Initiates. The higher one goes in the Initiations, the greater becomes his survival factors, both in the psychic and the spiritual worlds.

It is quite wrong to think no personal self is there, that is, a human consciousness. When one rises above the human consciousness and its state of mind passions, it dwells in the spiritual states. But Soul is never without having to live within the human consciousness as long as It has a physical body, the osecarnasaguinoverocarteliginonervomedullary, and must dwell in this world. This factor means that survival is in the Soul state and not in the human consciousness.

The chela does not annihilate the human self but takes it as part of the whole being until it is eliminated by physical death. It must never leave in the physical body whilst the body is still alive and try to stay in the other worlds permanently. It must learn to live in the two worlds at the same time, knowing that the death wish is only in the human consciousness and never in the spiritual self.

The death wish is instilled in the human consciousness. It is there because nothing gives happiness and, therefore, it is impossible to ever meet with any spiritual success. Those living in the human consciousness and seek happiness through orthodox means which the religions and philosophies of the world teach. Neither is of any value to the chela who wants to get into the heavenly kingdom.

Religions represent the human and astral states of consciousness whilst worldly philosophies are concerned only with the intellectual or the mental plane. All these are only of the psychic world, the selfish one, and give only the teachings of these planes which are under the Kal Niranjana. It is his desire that all who live in the human body have the wish of self-destruction implanted within them. This keeps Soul trapped in the lower worlds under his rule. It is his duty to see that all Souls are kept here. Therefore, he must resist the SRAOSHA from taking them out of his domain.

It is also his duty to see that man is filled with woes and miseries. It is part of his plan to see to it that as many as possible in the human state of consciousness hinder the work of the Living SRAOSHA Master and all those who follow Him in the lower worlds. This negativity is the way the Kal works, although he has little success when he attempts to interfere with the Living SRAOSHA Master and His mission.

The Kal encourages suicides, self-destruction, unhappiness, apathy, discontent, disruption of communities, and complaints. He encourages lust, anger, greed, attachment to material things, vanity, abnormal sex activity, craving for drugs, alcohol, tobacco, gluttony, gossip, obscene literature, useless card games, laziness, thinking ill of others, taking offence easily, criticizing the actions of others, lecturing on mistakes of others, chronic fault-finding, scolding, nagging or blaming others for things that go wrong, vile abuse, cursing others, fighting, quarrelling, or trying to inflict injury on others.

He also encourages miserliness, hypocrisy, perjury, misrepresentation, robbery, trickery, bigotry, self-assertion, a show of wealth and power, gaudiness in dress and the exhibition of a domineering attitude. He dearly loves titles, honours, degrees, procrastination, worry,

and anxieties, divorce, controlling others, mob actions, deception, ridicule, resentment, murder, tyranny, boasting, and exaggeration. Kal assumes great intellectual knowledge, long and unnecessary periods of meditation, shabby beards and hair, and untidy dress.

These are amongst the many things that the Kal power will try to encourage in any chela. He will even try to bring about a break between the chela and the Mahaji. It will create all sorts of doubt in the chela's mind as to what the Mahaji is doing and why it is being done. Kal will bring about an estrangement between the Living SRAOSHA Master and the chela. But at no time will the Living SRAOSHA Master ever be disturbed at such foolishness for He can see through the illusions which the Kal establishes for anyone who falls into such traps.

The chela who allows himself to be persuaded by the Kal power is only adding to his karma. He should not let himself fall into slovenliness of appearance or mind. This adds to the karma of whoever does it. He should know that any of these patterns of physical, psychic, and other lower plane habits are only karmic in nature, and often considered overt acts against others.

Those who fail to give dignity and respect to their neighbour, elders, and loved ones, will have to suffer the consequences. Those who fail to love and try to understand the Mahaji are placed in a long series of incarnations until they come to this state in some future life.

All the works of AKATHA therefore, are based upon three tenets. First, it forms a nucleus of the universality of life through the spiritual hierarchy of the SRAOSHA Masters. Second, it promotes an opportunity for all those who desire to earn their way past all karmic burdens and enter into heaven for eternity on passing from this lifetime through death. Third, it will prove to all persons that survival throughout eternity is possible through experiences under the guidance of the Living SRAOSHA Master, here and now.

Therefore, one has to think about life as being just it. No disclosures are given in what are called the right views or understanding; right purpose or aspiration, right speech, right conduct, right vocation, right effort, such as the Buddhists give. What the chela is seeking is simply one thing. This is the Truth, and once this happens, he will find that nothing else matters. The eight steps of Buddhism are concerned with the mental regions which have always been under the control of the Kal forces. Therefore, the AKATHA chela cannot afford to put his mind on the lower elements but must at all times receive the guidance of the Living SRAOSHA Master who eventually will separate knowledge from truth for him and show him the gap between them.

Knowledge lies in the lower worlds. It is the bane of the seeker after God, and no chela has much interest in this quality of the psychic world. Of course, it is of immense value in the lower kingdom, but at the same time, it has little value in the true spiritual worlds. Most chelas will go through this phase of unfoldment and think of titles and knowledge as the ultimate. But this is wrong as neither have anything to do with the true value of life. One chela who is completely ignorant of any academic knowledge and psychic erudition or wisdom, can be great in divine wisdom because of his ability to contact the world of God.

He knows without having gone into the art of study. This knowing holds a strange quality that not wisdom of life in the lower worlds can furnish. It is something that reaches out and tries to touch each individual, if such Souls have readied themselves for it. It will make no effort to enter the consciousness of the individual unless that Soul is ready and willing to accept the higher understanding of life. Thus, it is said that the SRAOSHA only accepts those who are willing and ready for Its divine gifts.

The insistence in AKATHA on the proper use of will and mind in the lower worlds is part of the need for living in both the physical and spiritual realms at the same time. The psychic world was purposely left out because it is the mental area and included in what is termed the physical and spiritual realms. Actually, the chela lives in three worlds; the human consciousness, psychic consciousness, and the spiritual consciousness simultaneously and singularly.

This simultaneity is the explanation of Soul Travel, but too many think of it in terms of phenomena. It is not psychic phenomena, but that one can inwardly see the Living SRAOSHA Master and hear Him talk; can see Him walking on the street through the inner eyes and can hear Him talking with the inner ears. One can visit the worlds beyond the physical body with the Mahaji, the Living SRAOSHA Master, through His inner vision. It is inner travel; the moving of one's consciousness from one state of another.

When the chela's spiritual eyes are open, he sees the Living SRAOSHA Master, talks with Him in the non-verbal tongue and listens to the secret teachings with non-physical ears. Many cannot do this inner work because they do not believe; others cannot do this because they allow their little selves to get in the way; another group cannot do it because they are depending on psychic phenomena and if they have no abilities in this field they will fail completely.

When one contacts the Living SRAOSHA Master in the other worlds, he is doing it personally. It is not something psychic but something deeply spiritual. It is beyond conception or understanding. It is Soul movement from one place to another, not the movement of the various bodies of man, which is dangerous.

No entity can take possession of anyone's body when he is in Sahaji, the Soul Travelling. He has no need of the silver cord for it is dropped when he enters the Atma plane (Soul region) and picked-up again when he descends to the body. He gathers-up the profound teachings of AKATHA as he moves about the realms of the upper worlds, the true universes of God.

Those who need the Living SRAOSHA Master will always stay with Him, but those who feel that they are beyond this are wrong in their thinking. They have not examined the truth, and will go afoul in the illusions established by the Kal. They will find that nothing can revive them except the fresh spirit of SRAOSHA, the winds of heaven. They cannot hear the true melody of SRAOSHA, nor hear the Living SRAOSHA Master's words inwardly or outwardly. They can neither understand nor grasp the true nature of the works of AKATHA. Neither can they find the Mahaji within them at all times. They will see Him occasionally and have a revival of faith but then it will leave because this is impermanent.

To have permanency, the chela must have faith and live in the presence of the Living SRAOSHA Master, whether or not he can see Him with the inner eyes or hear him with the spiritual ears. It is always true that the Living SRAOSHA Master never leaves anyone with whom He has established His love. He gives of Himself and does not neglect the chela and His affairs.

The secret word that the Initiate receives during the initiations of the different circles (planes) is not merely sounds to be repeated to one's self but powerful expressions of the SRAOSHA power. Such words do not act of themselves but through the inner self which experiences them. They do not have any power of their own; they are only the means of concentrating already existing forces. They are like a magnifying glass; it contains no heat of its own but concentrates the rays of the sun. It transforms these rays from a mild warmth

into a burning heat. The same applies to the secret word of the Initiate. His word transforms him from the confused doubtful seeker into the incandescent lover of God.

Those who confuse the hidden knowledge of their personal word are like the primitives who believe in sorcery. Scholars who try to discover the nature of these words with their philological knowledge often come to the conclusion that such words are meaningless. Yet it is known that those who have received a personal secret word in their AKATHA initiation have gained in their unfoldment. This is a tradition amongst the follower of AKATHA over the past centuries that has proven to be an expression of the deepest knowledge and experience in the realm of spiritual life.

Those who have received a personal secret word from the Mahaji whether it is through one of the Mahdis (Initiates of the Fifth Circle who can give lower initiations), or from the Mahaji in person (outwardly or inwardly), shall never reveal their word to another without permission. It brings the spiritual unfoldment of the chela to a halt. He will not have any more advancement until given another secret mantra to replace the other.

The philosophy of the secret teachings is built around this phase of AKATHA. In ancient times, the SRAOSHA Masters, as members of the Order of the Vairagi, taught orally and inwardly. The teachings were rarely, if ever, put in writing. The teachings, therefore, were given mainly in the inner sanctum meaning all that were given individually to the chelas through the inner channels.

This inner work meant then that the chelas were chosen by the Mahaji, as they are today. Every Living SRAOSHA Master chooses His chelas and few are let go. If they do wish to go, it means they leave voluntarily and it is mutually agreed upon. If the chela decides to leave the Living SRAOSHA Master on his own without first discussion it, he has problems to face that are more severe than ever. He has left the Living SRAOSHA Master and gone into the wilderness alone to face the wild beasts which will devour him. It is typical of the vain chela to announce that he is leaving without asking permission.

No chela, who has asked permission to leave the Master's care has been refused for the Mahaji gives him freedom to do as he wishes. He does not warn him against the dangers that the chela will face leaving the protection of the Living SRAOSHA Master. Neither will the Living SRAOSHA Master refuse to take him back should the chela wish to return to the fold of AKATHA.

If a chela decides to leave the Living SRAOSHA Master, the Master will not punish nor will He give any indication of what might happen to the chela. This happening is for the chela to learn on his own, for the experiences he meets are his own. It is when the chela leaves the protection and guidance of the Living SRAOSHA Master that Kal Niranjana will pounce upon him and start his negative works.

The specific qualifications for the Initiate are; a basic knowledge of the main tenets of the sacred writings of AKATHA, a readiness to devote a certain number of years to the study of the spiritual works of AKATHA, and practice of the inner teachings under the guidance of the Living SRAOSHA Master. Thus, the Initiate will find that the esoteric knowledge is open to all who are willing to exert themselves sincerely and who have the capacity to learn with an open mind.

Just as those who are admitted for higher education in academic institutions in this world must have the necessary gifts and qualifications, so have the Living SRAOSHA Masters of all times also demanded certain qualifications from their followers before they initiated them into the inner teachings of AKATHA. Nothing is more dangerous than half-

knowledge, or knowledge which has only theoretical value. This danger is why the AKSHAR has placed within the worlds a living representative of ITSELF.

The experiences of Soul in realisation of Itself and Its mission can only be acquired under the guidance of the Living SRAOSHA Master and by constant practice. After such preparation, the individual secret word is used and all the accumulated forces of Its incarnations are aroused in the Initiate. This produces the conditions and power for which the word is intended. The uninitiated may utter any specific word or mantra as often as they like but it will not produce anything for them.

The secret of the special individual word for each Initiate is something not intentionally hidden. But it has been acquired by self-discipline, concentration, inner experience and insight. Like everything of value and every form of spiritual knowledge, it cannot be gained without effort. In this sense, it is like profound wisdom that does not reveal itself at first glance because it is not a matter of surface knowledge, but a deep realisation of the inner self.

This non-superficiality is also true of divine love, the subhakti. One does not see and grasp it at first glance, but instead it grows within him like the acorn of the oak in the earth. Gradually it opens the consciousness of the receiver and flow through to the world, changing all about it.

Chapter Ten

The Purpose of the Kal Power

The AKSHAR's purpose in sustaining the Kal worlds is to train each Soul to reach the perfection of being a Mahdis, an Initiate of the Fifth Circle, which is being a co-worker with the Mahaji, the Living SRAOSHA Master.

It is the purpose of the Kal power to temper each Soul in the art of life so that It can come to the Mahaji as a chela. Hence, He initiates every chela, who can become qualified after two years of study on the path of AKATHA. He wants every chela who is eligible to become an Initiate of the Fifth Circle.

Therefore, Kal Nirranjan was created and subject to the laws of the AKSHAR. His duty is to create hardships, illusions, and make the path of life more difficult for each Soul who must travel through these worlds trying to reach God. These illusions are to make Soul believe that nothing exists beyond this world. But all in all, the AKSHAR intends these lower worlds of Kal to be the school of life which all Souls must attend before moving into the heavenly path of AKATHA.

Until the lesson is learned that these worlds are only regions of illusion, none will meet the Living SRAOSHA Master. One will struggle for every upon the path until the day it dawns on him that all the glories and wealth of these worlds are merely the toys and playthings of Kal Nirranjan. Then will he find the Mahaji awaiting him.

The Mahaji is the key to all things for the chela in AKATHA. He is the great Soul, free from the illusions of the universal mind worlds under the rule of Kal Nirranjan. He is the only link between man and God and, therefore, it behoves all to enter into the path of AKATHA to find their way to the AKSHAR with the assistance of the Mahaji. He is the link-up with the divine Deity who can give the initiation that puts the chela in true contact with God.

The Mahaji is not a citizen of any country, albeit He will physically live in one and obey its laws. But He is a citizen of the whole universe of God and is known as a man of God. He is the universal man who is here to give the chela the right way to God and nothing else. When anyone appeals to Him for material help, it depends upon whether or not He believes it is best to give it. If He believes that it is needed to help those who appeal, it will be done. But if it is a hindrance to their karma and their spiritual unfoldment, it shall not be done.

He who hates the Mahaji will hate God and he who loves the Mahaji will love God. This situation is known as the cell of self-recognition, for man of himself can do nothing. It depends mainly upon God working through the great instrument Itself, the Mahaji, whose several bodies act as channels for the SRAOSHA power on every plane throughout the universes of God.

However, the key to the survival of AKATHA, in this world is the Mahaji working with the Mahdis, the Initiates of the Fifth Circle, who are His chief channels of the SRAOSHA power. It also means that the AKATHA Satsang is equally important to the survival of AKATHA in this world, and upon every plane of the spiritual universe.

The Mahaji not only works in this world as a true channel for God, but upon every plane of the spiritual worlds. The Mahdises, therefore, can work only in this world and in the first

five planes as distributors of the SRAOSHA power. But they are only qualified to do this by the love of the Mahaji, who allows each to be a channel for him and the power that flows through him. No other way exists to be linked-up to God except through this method.

Therefore, SRAOSHA and Its message are distributed through the Mahaji to each of the Mahdis for every plane in the lower worlds; the physical, astral, causal, and mental. Each Mahdis depends upon the Mahaji for this distribution, and acts as a channel only because the Initiate allows it. Also, AKATHA Satsang must not only be in this world, but upon each of the lower planes, for each acts as a collective channel for the distribution of SRAOSHA power.

So long as the SRAOSHA controls the AKATHA Satsangs, It is in the position to give life to the individual and the Satsang, respectively. This occurrence is the result of Its longevity in this world, for It cannot be destroyed. Defeat or the dropping-out of and AKATHA Satsang does not dissolve It or even make an impression.

The heartbeat of SRAOSHA is faith in the AKSHAR and the Mahaji whether the chela belongs to an AKATHA Satsang or performs upon his own, whilst the believers in religions and philosophies put their faith unwittingly in Kal Nirranjan. This type of faith is only an opinion, fixed in the minds of men. When all the relatives and absolutes of any Kal directed group are brushed aside, the individual finds himself alone. This aloneness is not true of those chelas who follow the SRAOSHA in AKATHA, for the AKATHIST knows that the presence of the Living SRAOSHA Master is always with him. He is never alone.

Moralistic power is the only force by which Kal Nirranjan can operate. The Kal has no other force in this world than what we call the forces of nature. But it works best in man because of the consciousness of human nature. Man lives by this moralistic power which builds churches, civilisations, and societies; he makes laws and enforces law by it.

The SRAOSHA power is above the dichotomy of good and evil, for It is only the power of the true nature of the AKSHAR. It cannot be otherwise, It leads Soul back to heaven; It has no other purpose. The true purpose of the Kal, however, is to hold Soul within the lower worlds, torment It, bring hardships and build Its life through centuries of incarnations in the depths of negativism.

Within this true physical realm, Kal Nirranjan works through the human consciousness. The Kal force performs best in the political and religious arenas for here it is working through the absolute rule of a single body of consciousness, or that of a single individual.

No matter how the system of representation or delegation of the religious system is arranged, there is necessarily an alienation of the liberty and freedom of individual Souls. All religions use bodies, minds, and Souls, for without exception the ways they seek for power are varieties of absolutism.

This absolutism is true especially of the all religions and philosophies. These systems fail to recognise that, though man is a social being and seeks equality, he also loves independence and freedom.

Property, in fact, springs from man's desire to free him from the slavery of tribal or state owned beingness, the primitive form of society. But property, in its turn, goes to the other extreme. It violates equality and supports the acquisition of power by the privileged minority who are generally the religious systems of the earth and planet worlds.

Each chela in AKATHA must listen to the voice of the Living SRAOSHA Master for He is the speaker of the Word of the AKSHAR. Each AKATHIST will eventually become an Initiate of the Fifth Circle (plane). He is then a citizen of the fifth world and must perform

all his living acts within his new universe. Thus, the fifth dimension is where he begins to live truly in the spiritual Light and Word.

It is by no mishap that he has reached this state of spiritual unfoldment. He then becomes the agent of the Mahaji, and he has the ability to work in silence, but at the same time openly, as a co-worker with the Mahaji. But he, himself, always has to confront the Kal power for it will assault him repeatedly, each time trying to create doubt, trying to break through to create schisms and bring about unhappiness with the spiritual works of AKATHA.

The works of AKATHA are revolutionary and eternal. The SRAOSHA in AKATHA changes all things once It is allowed to enter into the consciousness of one individual who is earning his daily living. No matter what the situation may be or what that individual does, regardless of his position on the social and economic scale of society, he has become a channel for the SRAOSHA to change the environment within his own world.

The Living SRAOSHA Master uses him as a subchannel to pass the power of the SRAOSHA into the world and revitalise it; to make important spiritual changes which will reflect in the social, political, and economic stature of man.

Therefore, the chelas of AKATHA must not be restless, or desirous of changes, but must serve the Living SRAOSHA Master wherever He is and wherever it is possible here and now! He must act as a channel for the SRAOSHA where it can best be done – at his job, in his home, in his social environment. He is always working in silence, always open to let the SRAOSHA change his life around him. By being watchful and aware of this, he can see what changes are made.

When the chela eventually becomes a Mahdis, an Initiate of the Fifth Circle, he can initiate in the name of the Living SRAOSHA Master. This representation means that every Mahdis must train each AKATHA chela whom he has in his AKATHA Satsang or within his designated area. He must go out amongst the uninitiated and see that they are in some manner or other led to the Living SRAOSHA Master.

It is the duty of the Mahdis to bring more Souls into AKATHA to be lifted into the upper regions of pure spirit before the holocaust strikes the worlds of the Kal. The end of this era, the Kali Yuga – the Iron Age, when all is in darkness and ignorance – will come in a few thousand years.

The Mahaji appears again in this world to gather-up Souls to return to the true heavenly home. Wherever He goes and whatever He does, the great SRAOSHA power clears the way like the whirling winds of a storm. It breaks-up the old orders and re-establishes the new within this world. Everywhere the SRAOSHA destroys systems established by the Kal forces and injects spirituality of Soul into the social order and spiritual life of man.

So, it is proclaimed that the path of AKATHA must be taken. A man's lust for possessions; his mad, desperate scramble for material things has become such that the spiritual work of SRAOSHA granted by the AKSHAR is the only way, otherwise this world is becoming a veritable desert. Thus, the attack on the Kal power continues in the quiet quest for salvation.

It appears that man has been cursed by the AKSHAR because of the standards of living in this world. Whilst man uses-up the resources of nature at an alarming rate, it is only the natural causes made possible by the speeding-up of race karma in the last yuga before the destruction of this universe.

It is the last of the yugas, when all men and his fellow creatures will be destroyed in their respective embodiments, and each Soul lifted into heaven to sleep until the reformation of the lower worlds. Those Souls who have taken-up the path of AKATHA, under the Mahaji, shall be liberated from this destruction and sleep, and become co-workers with Him.

However, in the lower worlds men rule by politics, and thereby with religions. Hence, religions become a system of socio-economics to control man's mind and body. Most world religions have a foundation in the economic systems of their times. Every social order since the start of man in this world has had a religion for its own followers. It has promised the glories when one dies. Suffer on earth and get the reward after death. This creed is for keeping an exploited society quiet. It has formed consumer societies throughout history which have created wars and left man in poverty. It has destroyed the natural resources of man and formed a spiritual desert on earth.

As long as this condition exists, man cannot find himself and, therefore, suffers in spirit. He is ignorant and does not know what has happened to him. He is without a spiritual guide, desperate, seeking and desiring to meet the saviour, who can halt the wars, bring back the natural resources, and give him control in body, mind, and spirit. He has not yet learned that the Living SRAOSHA Master awaits his decision to turn to the spiritual path of AKATHA and find freedom of himself.

All this brings man to the point of considering himself able to make judgements and form decisions. He cannot do these abilities until he has reached the state of the Mahdis and therefore, he seizes rebels at the word which is applied to other men designation, "sir". This comes from a variation of the title "sire," which is taken originally from that which is known as "Sri". It reflects the early relationship between the spiritual ones who have attained the Kingdom of God and those who are still seeking. The efforts of the Mahaji are directed against this sort of relationship, against all authority of one man over another. For it is said in AKATHA that whosoever puts his hand over another to govern him is a usurper and a tyrant. The SRAOSHA declares him an enemy. The Living SRAOSHA Master wants no barriers between himself and the chelas of AKATHA.

AKATHA is always the new-old teaching, fitted for the times in which it exists. The human race always needs SRAOSHA, for SRAOSHA in AKATHA is life itself. This previous statement means that AKATHA is the teaching of the people because it is positive in its effect, but the world changes with each generation and man always changes too. There is always the need for AKATHA because man becomes negative and because the need for AKATHA is that it fits any and all generations.

The proof that the religions and philosophies of the past are no longer valid is to be seen in the performance of the codes of the churches and their priests. Man pays lip service to his churches, synagogues, temples, and mosques, but the life he leads is without ethics.

The AKATHA chela does not seek utopia, which is the perfect society, for all things perfect have ceased to grow. Hence, the concept of utopia, or perfection, is imperfect. This concept is the mistake made by those who are ruled by Kal Niranjan. They think that once their promised land has been achieved all progress will stop, that their millennium will have been reached. The AKSHAR knows no halting. The path of AKATHA is for ever.

The powers that the AKSHAR may delegate to ITS channel, the Mahaji, are wondrous! The Living SRAOSHA Master has powers because of the goodness and mercy of the AKSHAR which cannot be comprehended by any average man. He man build and he may

destroy but he always maintains an equal balance within the universes where he lives in his many bodies.

Man desires to be entertained instead of seeking-out the message of AKATHA. He is conditioned by the Kal power to seek amusement instead. If the wrath of the Mahaji should be incurred, he could speak the word that would bring about the destruction of man's source of amusements, or even man himself. Albeit it is seldom that this destruction could occur. Man in his ignorance often attempts to play with the fire of the Mahaji's wrath. This is the seeking of self-destruction in ignorance.

Man will normally seek God when his struggles for survival on earth are greater. If the economy of man is low, his struggle is greatest, for he believes that his survival is linked with his materialistic life. It is then when his prayers for help are greatest but in vain. He is not asking for the survival of Soul, but only the survival of his materialistic universe.

But when a civilisation has an economy of abundance, man's mind turns away from the spiritual requests of survival to publicly provide entertainment. The average man is not capable of programming. He cannot think-up tasks to occupy him with spirituality, for he has never had to do this. He has evolved under conditions when the time and energy he had available were programmed for him. What time was for spiritual things was very seldom and purely traditional aspects provided by the church. If a festival, it was a great relief and entertainment. He never got a chance to become bored with them. He played the games laid down by his church or religion but often he had to play them too seldom, a condition which has occupied most of his time since the beginning of the history of the human species.

If the survival of man in the physical universe is true, he must find time for creative activity in spiritual things. Until this creativity comes about within a group with time to do something of a spiritual nature besides subsist in the materialistic worlds, little opportunity for the spiritual sensitivity of man to develop exists. But time spent in contemplation does not automatically produce spiritual results.

Therefore, if it is found that in all the civilisations of man in this world, he has formed for himself a predetermined activity, especially for the non-creative, average man. This predetermination is what happens to an affluent society, a welfare state, if the leaders do not establish a spiritual or religious period for the common man.

Man does not like to read. It requires that he contribute a great deal of mental activity. He has visualised the actions from the words; imagines the voice tones, the facial expressions. He is not up to such creative labour.

What destroys every social order is the growth of the immense leisure class. It no longer becomes a subsistence culture; other nations must support it. When the populace is offered free food and shelter, the spiritual growth of the nation goes down. Because of this leisure, it gives no incentive for self-programming activities. It usually goes into eclipse as a nation with self-destructive tendencies.

Man always wants something to do, to have some trinket he can play with to take up his leisure time. If he has not the creative abilities to learn Sahaji, he must come to rely on a government that will see that his leisure time is channelled to the direction to which he is a slave and dependent.

The SRAOSHA, therefore, is what he need. It is all. Each thing he comes to learn is the SRAOSHA. The bird singing in the tree is SRAOSHA. It is transcending and descending all in the same motion. As it descends, it also transcends and vice versa. Truth is for those

who know, but who come to know and never question. They realise that questions are never satisfying and never answered.

He who loves me will love me for what I am. He who hates me shall hate me for what I am not. Those who question all the works of AKATHA shall never know Truth, and shall always be bothered with questions. None shall ever know Truth. "It is not possible to have Truth and at the same time ask questions about it," says the AKSHAR.

Thus, it is that the AKATHA-Satsang is really the key to the spiritual works of AKATHA. So long as the Satsangs have sufficient chelas who are open as channels for the SRAOSHA to reach the non-AKATHISTS within their communities, nations and on all levels of consciousness, then will the SRAOSHA survive.

Therefore, they become absolutely important to the collective body of the chelas, as each forms an enormous channel which can control the spiritual affairs of this world and the world beyond. As a collective body, it brings harmony, peace, and happiness to the individual, and to all entities within the universes of God.

This power is the real secret to the works of AKATHA, and as long as the AKATHA-Satsangs hold their related positions, none can be resolved by the Kal power but only by the Mahaji. Defeat of the power of the AKATHA-Satsangs will never take place, for any attempt to do so does not make the slightest impression on the Satsang and the chela concerned.

The Light and Sound of SRAOSHA, therefore, uses the Mahaji as the major channel for Its work in the worlds of God. It is by the Mahaji's very act that the chela may be established in the AKATHA-Satsangs or to act alone as the channels through which he works in this world.

Man is taught to want certain things in this materialistic world. Now he must reverse himself, for since he has solved the problem of the production of abundance, he must take stock and work out his path to his destiny, which is AKATHA. The overwhelming majority of mankind is working either on methods of destruction or the creation of new products which people do not actually need or want. Instead, they should be working on spiritual unfoldment; the curing of man's ills, delving into the secrets of life, plumbing the ocean's depths, reaching out to the world of God through Sahaji.

The words of the Mahaji alone can change the world completely and irrevocably. He is the only being who has developed his spiritual perception beyond any point known in the history of the human race. Generally, he contacts those who are AKATHA chelas, but many times He makes communications outside His own followers with whole groups of people and individuals. So often He uses an AKATHA chela as a channel to pass on a thought to a large body of persons within certain distances. He is always in contact with every AKATHA Satsang or a collective body of Souls, as well as with every AKATHA chela on a personal and individual basis.

However, if He so desires, the Living SRAOSHA Master can make spiritual contact with the whole species of mankind and all beings in any country at any time, regardless of language barriers. He can make contact with any entity on any plane regardless of the plane. He keeps the inhabitants on every plane throughout the universe intact and working in a mutually common cause whether or not it has the appearance of AKATHA to the outer senses. Ye the SRAOSHA in AKATHA is the underlining factor, the essence of life, which only the Mahadis can recognise in all languages, religions, and philosophies everywhere. All

life, therefore, flows out of the SRAOSHA, and all religions, philosophies, and sacred writings, are based upon the SRAOSHA and Its original source, called the Hadjis.

Races and persons at different levels of consciousness will divide the SRAOSHA into various parts because of their lower states of thought and spiritual development. Few have the capacity of consciousness to accept the SRAOSHA. This lack of acceptance is the reason why many fail to understand and grasp Its meaning.

Few can understand and know what the SRAOSHA may do. It is so vast, so magnificent in Its scope. The select few who come to It are, in actuality, the fortunate of all the followers of the spiritual paths. These Souls are fortunate because they have come to the apex of their training in the lower worlds and have passed the tests established by the AKSHAR and administered by Kal Nirranjan. They are indeed fortunate for now after long centuries of spiritual training and incarnations, they have reached their last life on earth, and have come under the guidance of the Mahaji.

He takes them under His wing in loving care and is, thereafter with them wherever they may be whether it is on this plane or any of those in the heavenly worlds. He always stays with those whom he has given the initiation into the SRAOSHA whether He has left this physical body or not. It is generally known that He will stay with His own chelas, those He has initiated on earth or the spiritual worlds, whether He has passed on from this life or not.

Man will generally go insane if he cannot label everything. He simply must have an explanation for all things. The Living SRAOSHA Master must come forth from out of the secrecy of His experience here whenever man needs to be pulled-out of the dark ages. Three-quarters of the human race spends its time wandering about aimlessly.

Human character is determined by environment rather than heredity. Human faults are imparted by ban training and karma. The vices of the young spring not from the Kal. They are derived from the defects of spiritual training in this life.

Mystery is not a satisfactory term for the experience of God. It is an intimation of something more profoundly significant, often recognised in a flash. But, and understanding of its significance does not always follow the appearance of such an experience in one's life. The curtain, unnoticed, is sometimes moved aside, and other curtains also, so that Soul can see Its own self and thus, reveal the mystery of whatever It may be called. Then the curtain drops in place and, at least, a measure of oblivion descends.

IT, or the SUPREME DEITY, has had thousands of names, but each of them inapt. This reality has sometimes been called the good, beautiful and true, to name a few. Philosophers term IT the Absolute or Ultimate Reality. Western mystics say IT is the Godhead, and in general know it as God. IT is Brahma and Para Atma to the Hindus; the Beloved of the Sufis; the Tao or Way of the Chinese mystics. The Buddhists say IT is Nirvana. But none are the True Reality of the AKSHAR. The AKSHAR is the Ultimate of ALL the Realities. IT is the Ultimate so far above all things that few ever achieve IT.

No name is for this True Reality, for names set boundaries. Therefore, all that are known by name are within the world of the Kal. Those which are listed here, with the exception of the AKSHAR, are only fourth plane phenomenon. If it can be labelled, it is still within the world of the mind, the fourth plane, which is the final region still under the influence of Kal Nirranjan.

This situation is why the AKSHAR takes ITS name as the **Ocean of Love and Mercy**; the world of the unknown, the unknown ITSELF.

Mystics and poets are generally introverts, and do not have good relations with the outer worlds. They are supremely fortunate in that visions of reality sometimes come to them unsought. But they are even more fortunate if they are able to induce these visions.

The extroverts are not so fortunate for generally when they glimpse this reality of God, they are so shocked into fears of their sanity that they will back away without any further contact. They are uncomfortable in the presence of anyone who has had such experiences and can handle them. This is rightly so, but they will label it as a mental aberration or go to see their physician.

When one is concerned with the pure element of the divine reality, he finds no worlds to speak of It, for It cannot be set apart from that with which It is inseparably united. To say It is material in nature is to label It, as said before, by some name and to play with words.

Man's consciousness cannot be easily divested of symbols; however the mystics use all sorts of terms such as divine bliss, infinite love, and others. But the labels are merely those of the mind trying to grasp at what is known to it. But the divine spirit of SRAOSHA is beyond this labelling that has been done for centuries and is not limited to any faith, religion, creed, or cult. SRAOSHA is found in many parts of the world from the beginning of time to the present, to have made Itself visible to some but not to others.

SRAOSHA never plays favourites, but It always reveals some portion of Itself to those who will be persistent and obey the instructions laid down by the Living SRAOSHA Master. So many times Its concern is with the economics and politics of nations in which Its mystics are inhabitants, because this usually turns out to be a phenomenon of the mental plane.

The AKATHIST who reaches the stags beyond the level of phenomena becomes intoxicated with visions of the True Reality and he no longer cares for conventional forms. He grows beyond propriety, religion, philosophy, economics, and other materialistic forms which are suffocating to him.

If the cynic believes the esoteric experiences of divine reality are illusions, he must suffer for his ignorance. No AKATHIST who has had intense or prolonged experiences doubts the validity of them. But what is brought forth from the initiated is difficult to communicate to those who are the uninitiated. Life as it is in the materialistic worlds sadly rejects the experience of the AKATHIST, and the validity of the Living SRAOSHA Master.

Therefore, we find that all AKATHISTS, regardless of their spiritual status and nationality, are still followers of AKATHA. Whether the chela is living on the physical plane or the Atma Lok (Soul plane), he never feels he is in a new world, or state. He is still under the general authority of the SRAOSHA, and the individual laws of the separate planes are to be obeyed and homage paid to their various rulers and spiritual governors. He does not feel like either a citizen or an alien as a modern traveller who goes through each country as a tourist or for business.

The entities of each plane look upon existence there as sort of a contract of service. This service is the way it should be, for whether they consciously realise it or not, all are, in actuality, the children of the SRAOSHA Kingdom. In this way, it makes no difference what religion or path, Soul may adapt for himself; he is a full citizen of the Kingdom of SRAOSHA.

Servitude on earth in the human form, or in any of the psychic planes, is a small price to pay if it purchases a ticket to the true Kingdom of God, which is that of AKATHA. Therefore, the AKATHIST finds only one Mahaji is within each lifetime of every Soul

spent within the universe. All other SRAOSHA Masters in the Order of the Vairagi, the Brotherhood of SRAOSHA Masters, are known as the Maharaj.

Every Maharaj is subordinate to the Living SRAOSHA Master, no matter whom he might be, for the Mahaji holds the SRAOSHA Rod of Power. It is given to Him on the Twenty-second day of October. This date is considered the full moon of the celestial equinox. The Mahaji holds the Rod of Power until he is translated into an esoteric position within the Order of the Vairagi somewhere within the universes as a spiritual worker of greater importance. The he, too, becomes a subordinate to the next Mahaji, or Living SRAOSHA Master. He, too, is a member of this hierarchy where before he was head of it, and responsible directly to the AKSHAR.

The Maharajs are known as the Silent Ones for they have charge of all the universes and the affairs on each, respectively. All Souls within all universes are within their orbit of affairs. Their duties are to see that every Soul, regardless of his spiritual status, has the opportunity to enter into the Kingdom of God here and now. It makes little difference which plane he is upon. It depends on the individual Soul to do what he will with the opportunity presented him. All he has to do is recognise it, and thereby, he forgets any religion, any creed or faith he has followed knowing that it is only a step on the way to AKATHA, the true pathway to God.

Then he learns that every Soul that is living somewhere in the universes of God is actually a follower of AKATHA. Unless he has planted his feet directly on the path under the guidance of the Mahaji, he has wasted time and effort. The lower paths of the philosophies and religions are necessary but none will last for ever.

Soon he will find that upon reaching certain spiritual levels, he will be able to meet with the Living SRAOSHA Master and resolve all his problems both spiritually and physically. He will find that all religions, faiths, and philosophies are merely the necessary steps to reach AKATHA. It is all part of the overall omnipresence of the SRAOSHA. Nothing can exist but for the SRAOSHA, knowing It for what It is, then he is still on the treadmill of the Kal.

He will find that philosophy is merely a psychic means of studying the religions by the intellect. He will know that religion is the means which the Kal has established to take control of the masses. Kal puts emphasis upon the mind and body consciousness so that Soul cannot express Itself freely. It is only when one gets beyond the intellect into the spiritual arenas is the SRAOSHA truly known.

It becomes the Reality, that shining essence of the AKSHAR which cannot be found in the true self, that which is known as Soul. With it come the sounds of the Flute of the AKSHAR. This sound is what it is, and none can deprive Soul of it once it has been experienced. It is something beyond words and sounds, symbols, and signs.

Until Soul returns again to this state of consciousness, It will always struggle in the meshes of the Kal. It is the purpose of the Kal power to keep Soul trapped until It learns Truth and starts on the path to perfection, the path of AKATHA. These are the responsibilities and the mission which God assigned Kal Nirranjan.

Chapter Eleven

The Way of SRAOSHA Perfection

The very reason why most occult, metaphysical, and spiritual writings, including the sacred works of religions in this world fail, is that too many who write them never realise that knowledge alone is not wisdom. A catalogue of facts and opinions does not by itself constitute either literature or perfected works of any nature.

Most Oriental religious literature and most Western sacred works lie mainly in the field of knowledge and historical facts. Some parts, of course, contain wisdom, but generally they are only legends and myths expressed in poetic form. In all ways, they are merely stating what the writer wants the orthodox followers and readers to believe.

The sacred mystery of the SRAOSHA lies in the Initiation of the Ninth Circle, for when one comes to this level of spiritual growth, he does not wish to live in this life anymore. He becomes dead, only to awaken when the body dies. He sees nothing in the sacred writings of religions, and does not wish to read them or refer to them again. He seeks no glory, no titles in this life, and will reject all those given him. He becomes honest to a point of pain for him and cannot find happiness in anything in this world. He has no interest in social reform or the wish to bring about adjustment in this life for the masses, only to see that each Soul has the opportunity to gain salvation through AKATHA. AKATHA does not pose as a remedy for the illnesses of this world, but as a path to spiritual freedom only.

The Mahaji can change the world and its history, but little likelihood that He would ever do this. Every Living SRAOSHA Master has come to this world to impart spirituality to a materialistic age. He gives an extra spiritual push to every era of mankind. But always a fixed time exists for such divine workings, and when the ripe time arrives each Living SRAOSHA Master, who has made his appearance in this world during the respective ages of mankind, reveals His true nature to the world. Not one has differed in His essential writings.

The chief commandments running through the teachings of every Living SRAOSHA Master have all been based upon the teachings of the AKSHAR, like a golden thread. Those divine ones came out into the public when their help was most needed, when spirituality was at its lowest ebb in some country of the world or planet, and materialism was apparently victorious.

Each Living SRAOSHA Master in his respective time laid down the spiritual law over and over again to help those who followed the path of AKATHA. These laws, which are Truth, have always existed to lead man to God. But the priestcraft has taken the laws of AKATHA and made them into tenets of organized religions. Therefore, the idealistic spirit and the motive force that prevailed during each period of the Living SRAOSHA Masters, has all but disappeared under the weight of pseudo-orthodox dogma.

Therefore, the Living SRAOSHA Masters always have the responsibility to not establish new religions, cults, or mystery schools. Instead they rejuvenate the religious thoughts of all people, instilling a higher understanding of life into them. Those who have been founders of dogmatic religions have passed away, leaving little.

Then later somebody invents dogma from the words the founder preached and a religion is established. All religions, regardless of what they are and who founded them, are from the same source, the SRAOSHA. SRAOSHA is life itself, the audible life stream. The time is coming that will bring SRAOSHA to the worlds as a universal spiritual belief. Mankind will accept It. SRAOSHA will serve all races of people and all countries. The way is being prepared to enable the Mahaji to deliver the world-wide message.

This outreach will come when total chaos and confusion are everywhere, for the is the Mahaji needed most by all mankind; when the world is rocking in upheavals and earthquakes, floods, and volcanic eruptions; when both East and West are aflame with war. The world must suffer, for the whole world must be redeemed.

When such conditions are of their worst, the Living SRAOSHA Master will make Himself publicly known and declare His mission to the entire world. He shall, by His spiritual powers, speedily bring all conflicts to an abrupt end, bringing peace once more to all nations. Then mankind will rest from all conflicts, on all planettes within the world system.

No person should require the Living SRAOSHA Master to fit his image of what a spiritual giant might be. Few Living Masters will ever fit the popular image of what the masses think is a Godman. The act too independently of the general concept and do as they wish, usually living a life of their own and never bothering anyone.

That problem existing amongst the religions is a lack of understanding on their part that destroys communications. It is not that disciples of any religion lack an opportunity to communicate, but most are intolerant of AKATHA. Most religious followers believe in their traditional faiths. This idea gives each, they think, all the answers in life and its problems. Therefore, they refuse to accept any AKATHA chela's point of view. This refusal is dangerous in the lower worlds, and it is, of course, a trap of the Kal force.

Thus, the AKATHA chela must proceed with caution when he wishes to pass out the message of AKATHA to others. Few want to listen because they have been steeped in their religious traditions and believe that everything else is wrong. Their founder's name has become a part of the woof and warp of their lives, and if anyone speaks of anything being greater than him, a danger exists. This danger is why it is courageous to be an AKATHIST. But the AKATHIST must sacrifice and go forth to spread the message of AKATHA, the abyasnati.

He knows dangers remain because the Kal force will use any of those who are wrapped in religions to get rid of him. They will do it in some manner or other, if at all possible. But the AKATHIST must know that life cannot bring about all that he wants to do about AKATHA. He knows though, that if the SRAOSHA uses him as a channel all will be well. Consequently, he cares little for what happens to his human body, for nothing can stop him. He cares little if all things in his material world are taken away. If he loses everything but himself, nothing matters but the abyasnati, the spreading the message of AKATHA.

The strange influence of the Mahaji on all who see Him in person, or as a spiritual being when they can open their spiritual eye and see Him in the Atma-body, is indeed fascinating! Those who can feel reverence for the spiritual quality in Him without belief in SRAOSHA are indeed rare. But even ignorance of His spiritual greatness does not bar materialistic persons from tasting the radiant influence of spirituality emanating from Him.

Those who come to the Living SRAOSHA Master and say that they are inclined to follow His teachings are told to associate with the ones whom he believes have had

spiritual experiences. Contact with such will assist in bringing out latent spirituality in anyone. Those who have had such experiences are usually Mahdises, the Initiates of the Fifth plane. Therefore, the society of such people is very important as the first step, and often it is the last, as the Mahaji often will say to seekers of the AKSHAR.

The Mahdis are above the mental plane therefore, they are not to practice magic. This non-practice includes both black and white magic, for the practitioner will come to regret it if he does. He will learn that the use of magic for anything regardless of what it might be will bring effects that are not good. If he uses it to heal other or to injure anyone, it is wrong. In healing anyone with a bodily affliction it is the SRAOSHA that does so, not the magic which is part of the universal mind power, or that known as the Kal force.

When the Mahdis reaches this level of spiritual unfoldment, he must then begin to let the SRAOSHA use him completely as a channel. Then he starts to become all things to all people. To those under the law, he becomes as one under the law, though not being himself under the law. To those outside the law, he becomes as one outside the law. To the weak he becomes weak, and to the strong, he becomes strong. Thereby, he becomes all things to all men in order to help and possibly lead some to the Mahaji, the Living SRAOSHA Master.

Life for the Mahaji becomes a cinema play rolling its episode from the cradle to the grave. Instead of seeking Truth through any of the psychic means, he looks for the real, the enduring, the eternal principles of AKATHA. Do not look for the SRAOSHA in AKATHA in the illusionary for It is never there.

The power of SRAOSHA can conquer any aberration of life. Millions labour under the illusion that their emptiness, their guilt, their lack of purpose, is due to their material and environmental associations, If any lack purpose in the SRAOSHA, life will become dull for them. It is contemplation and belief in the Mahaji that can bring about a new life.

It is only the Mahaji who can cleanse Soul and forgive all that has been created in this world of materialistic values. He gives each Soul a new challenge and purpose. He brings about the imperishable things which man has created for himself. When the chela has taken away all his false concepts of life and sees only the divine sense then he no longer runs after another man's opinion. He understands and knows Truth.

Whosoever looks deeply into himself and perceives only discontent, frailty, darkness, and fear, need not be afraid nor curl his lips in scorn. But let him see the Mahaji, who can be found within his heart. It is then that he will become aware of the SRAOSHA and Its purpose with him; He will learn that his own divine nature will reveal itself in him, and that he will no longer walk indifferently. He will learn that no one is excluded from the divine nature of the SRAOSHA consciousness, that it is only man that excludes himself from It.

It is the man who thinks he may live as freely as his unconsidered desires prompt him who does not see the reckoning of such an attitude. He is binding his life to a hollow dream if he persists in this thought. If he has had the experience of knowing his true self never will there be any hatred for another.

Anyone with ego consciousness often confuses this with self knowledge or self-realisation. He takes it for granted that if he has ego consciousness, he knows himself. But the ego knows only its own contents, not the true self and its contents. It knows only human and psychic knowledge, and only too often those in this state measure their knowledge by what the average person in their social environment knows of them. Psychic and social facts are for the most part what go in the human psyche. One is always coming-up against prejudice that such a thing does not happen with him or in his environment, and on the

other hand, he meets with equally illusory assumptions about the presence of qualities which merely serve to cover-up the true facts of such cases.

Therefore, the concept of unity which is supposedly to embrace the universe and all its action is titanic in scope and potential. He who dares to examine this concept soon discovers that it leads into something too great for understanding, for it leads to the SRAOSHA. An alternative becomes imperative for if he is an extremist, he abandons normal life to become a hermit. If he finds this hermitage too impossible, he rejects his ideal completely and lives the unexamined life with all its unhappy consequences. The only good solution both personally and socially, then, is compromise. Man must particularize and reduce his god to a form that he can handle, thereby distorting and sometimes obliterating the original image.

When man is allowed to proceed naturally with the reduction of his god's image, it is always with the social and politically attainments of the civilisation of his times. Every religion in the world has evolved a hundred species to fit man's image of the various types of gods that he seeks. All this attests to the needs of man for what is known as the examined life. These compromises are vitiated by the panaceas that lead to dogma. But if anyone should recognise the fallacies in the dogma of the religions, he usually comes into an understanding of the SRAOSHA.

Man insists upon talk and exposition but the SRAOSHA cannot be put into words. Sometimes, however, a profusion of images and metaphors are used by the SRAOSHA Masters. The problem here, however, is that a spoken language is an expression of the Kal, and it presents a hardship of how to get a positive image in the demonstration of SRAOSHA in this world.

Philosophy and religion describe the AKSHAR in negative language. Neither deny IT but both are emphatic too often that the existence of Reality is not true. In actuality, there is no vocabulary that gives any truth to the existence of Reality. Reality being truth, though the AKATHA chela finds so many interpretations of Truth, he cannot help from being confused. He tries to get into the heart of Truth, but it is always avoiding him in some manner because he cannot get any mental grasp on it. This is the problem of language for it exists only on the mental realm to express itself vocally to the external world. Since Truth is beyond the mental realm it cannot be grasped except through the internal vision.

This internal vision is why AKATHA can be described as the "Everlasting Truth". It is not available to the senses of the Buddhi, the function of the mind that discriminates and decides. Chitta, the function which takes note of form and beauty sees these things in truth but cannot pass it along to the mind stuff (universal mind power), has the power to receive feeling and taste. Buddhi is thought. It must discriminate and decide which is best to give to the outer world as a good representation of itself. But the same problem arises for the mind does not allow for anything but itself if left alone. It causes man in the masses to find dynamic living too difficult and fatiguing. He requests codification and legalism and for somebody to provide them. To reach out for anything beyond these requirements is too much for his senses and his understanding. This longer reach makes the AKATHIST a special person, for he is in the SRAOSHA, and living in dynamic dimensions. He knows that peace does not come when an oligarchy, a government, or some ruler decrees peace and order through ossified rituals of legislation.

Every AKATHIST knows that this sort of external peace and order will sooner or later flounder, creating difficulties and eventual destruction for itself. It has nothing to do with

the AKSHARA and ITS works. It is something which exploits the masses for its own interest for behind all this is the Kal trying to trap the mind and Soul of every individual possible.

To be an adherent of a creed is not always a religious matter, but more often a social one. As such, it does nothing to give the individual values. For support he must depend exclusively on his relation with the SRAOSHA, and authority which is not of this world. No lofty principles or creeds of religions lay the spiritual foundation of the AKATHA chela. It is simply empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between the chela and the Mahaji. This relationship has nothing to do with either the physical world, reason, or logic, as human consciousness knows. But it does have everything to do with the SRAOSHA consciousness.

A clear distinction must be made between what is essential in AKATHA and what is haphazard. The SRAOSHA doctrine has naturally been preserved in a form suited to those Souls It could reach since the beginning of the universes. This factor is especially true in the lower worlds.

Many have been called but few can comprehend and understand the SRAOSHA. These Souls are then consciousnesses that are open to the SRAOSHA for gaining awareness. They serve the lower worlds, or wherever Soul is needed.

Every AKATHA chela must grasp the tools of the spiritual works of AKATHA in the field of mystical experiences. He must know that two types of spiritual experiences exist, both of which are found in the works of AKATHA. First is the extrovertive spiritual experience, and second is the introvertive type. Both are apprehensions of the full experience of the Divine Reality. But they are reached in different ways. The extrovertive way is how it is described in name, for it is looking outward and through the physical senses into the external world, finding there the greater experience of the Divine Reality.

The introvertive way turns inward, with an introspective manner of seeing through the inner senses and eyes to find the greater experience of the Divine Reality at the top of and beyond human consciousness. Naturally, this type of experience should outweigh the extrovertive way in importance. In the course of human history it becomes a major source of dependency for decisions and changes of events and nations.

The extroverted seeker with his physical manner, including the five external senses, will perceive the same world of trees, hills, concrete roads and household furniture, as most people generally do. But he sees something which the average person does not see. He observes that those objects are transformed into something through which the SRAOSHA shines to illuminate his senses. So many of those who have been called mystics and seekers of God have found this experience in blades of grass, wood, and stone. These types of extrovertive mystics have always pointed out that God is everything.

The extrovertive seeker has the ability to know and separate the SRAOSHA from the material things of life; yet he can see that the SRAOSHA is the very substance of all life in such things. This factor puts him above the average man who has mere understanding, which alone does not qualify him to see the SRAOSHA as the whole of Divine Reality.

This understanding of the extrovertive mystic passes beyond the sensory-intellectual consciousness into the conceptual intellect. However, the distinction between the SRAOSHA and these things has not wholly disappeared. The extrovertive mystic is generally one who finds all things identical – such as grass being the same as stone – although each is different. Mostly, these are the poets, metaphysicians, and religious

writers. What they are saying is a complete paradox. It is in fact contradictory. But paradoxism is one of the common characteristics of all mysticism. It is because the chela is dealing with the elements of psychic power, better known as the Kal force. The Kal always deals in mystery and paradox, for everything in its universe consists of dichotomy. The Kal is always presenting the two sides of the coin in order to bring about confusion and complexity. This situation is what causes any mystic to question the affairs of the AKSHAR. The dichotomy always brings about questions because few within the human consciousness understand the two-sided views of life.

The mystic is not an AKATHIST, for neither is an AKATHIST ever a mystic. The mystic is one who has never gone beyond the mental worlds. He deals in the mystification of the spirito-psychic worlds. The true worlds of the AKSHAR, which is above the Atma Lok, have no complication or mystery. They are what they are; the whole element of these worlds is simply truth. When one has moved into these worlds and placed himself upon one of those planes, he is therefore, part of them, and never questions. All things are as they are because it is proper and fitting for them to be this way.

He never questions, never indulges in the mystification of life, but leaves all things as they are. He knows that the extrovertive mystic is simply a psychic who has gained a little more insight than most seekers, and that he is halfway on the path to reaching the Fifth plane. This occurrence is the experience of the sensory-intellectual. It sees only that has been granted it; a perception of the world as being transfigured and unified in a single reality. Some identify this single reality of God and others do not, but it all ties-in with the same thing, the SRAOSHA. In most societies, however, this type of experience tends towards pantheism. Nevertheless, the experience of the extrovert is important in making headway on the path of AKATHA. Yet it is not the end of the means, as so many believe.

The success of the introvertive experience depends on shutting-out all physical sensations from one's consciousness. Average men believe this non-sensorism to be easy. One can shut one's eyes, stop up one's ears, and hold the nose. He can avoid taste sensations by keeping the mouth closed and empty. But no one can shut off tactile sensations in any simple way for it is difficult to be rid of organic sensations. But this pratyahara is what the chela must learn to do to enjoy the subjective, that is, the introvertive experience. He must learn to thrust tactile or organic sensations out of his conscious awareness, into the unconscious. Neither does he go to the trouble of holding his nose, stopping eye movement and emptying the mouth. The only thing he does is to close his eyes and close out all organic sensations.

After stopping sensations is done, the chela then drops all sensuous images from his mind. This elimination is the most difficult part of the contemplation exercises, but it is possible. The next step one stops the thinking and reasoning processes within him. Having rid oneself of the whole empirical content of sensations, images, thoughts, and presumably all emotions, desires, and volitions will disappear, since they normally exist only as attachments to cognitive awareness.

All the consciousness of human awareness will then have disappeared. Often the chela will go to sleep when this elimination happens, or become unconscious. The total suppression of the whole content of human consciousness is what the introvertive mystic makes claim to achieve. He claims that the sensory-intellectual consciousness disappears and is replaced by an entirely new kind of consciousness which he calls the mystical consciousness. Albeit the yogis and many of the eastern mystics use this modus operandi, it

reveals the wrong way to reach the spiritual consciousness. A difference is between spiritual consciousness and mystical consciousness; the former is the highest, when one reaches and enters into the state above the Atma Lok, the Fifth plane, the latter only reaches and enters into the mental realm.

Samadhi, a mystical state of consciousness, belongs in this area of the psychic worlds. But Nirvakalpa, a spiritual state of consciousness, belongs in the area of the true SRAOSHA worlds. This state of consciousness leads to detachment, which eventually takes the chela through the varied initiations into the Tenth, when he becomes a member of the Order of the Vairagi, the SRAOSHA Masters.

When one reaches the Samadhi state of consciousness he becomes one with the Kal, but it appears that he is at one with the Divine Source of Life, the AKSHAR. This oneness that retains individuality is why many have said that the Godhead is pure Nothingness, a desert, and a wilderness. Here, again, the mystic is explained in metaphors that are useless to the chela. He needs no explanation of the AKSHAR and the SRAOSHA, for within the worlds of the true spiritual universe, It is Light and Sound. This Light and Sound is all there is. One does not need to find explanations for Light and Sound, for they are one. Soul knows and understands instantly what goes on in the world of the AKSHAR, and never questions. It just knows and cannot call it either religion or philosophy.

Also, in the study of inner world experiences most men believe that the mystical experiences and the religious experience are the same; and actually neither of these is the same as the SRAOSHA experience. An important connection is between mysticism and religion, but not nearly so direct and immediate as most seem to think.

The mystical experience has been described here but the experience of the religionist is of some undifferentiated unity which is interpreted as union with God. But this is only the interpretation and is not the experience itself. The great problem here is that most Souls do not have a sufficiently analytical faculty to distinguish between the experience and the interpretation. The AKATHIST usually has this training so that when he comes into an experience of this nature, he is able to distinguish between the real, the pseudo-real, and the non-real.

The introvertive experience, often gives the experiencer the feeling of melting away into infinity. The religionist will experience a blazing light which seems to be the centre of all things. But each is reaching the same point in the high mental plane, and is being deceived by the Kal Nirranjan. The AKATHIST enters into the Atma Lok (the Fifth plane) with the assistance of the Living SRAOSHA Master. He is not at all misled by the Kal into believing that the Brahm world (mental plane) is the ultimate of all planes. Neither does he believe that the Saguna Brahm plane, which is the unconscious world, is the last of the path. He knows that the path of AKATHA ends in the AKSHAR. He will strive onward until reaching this world, this **Ocean of Love and Mercy**. Nothing will or can hold him back for it is the guidance of the Living SRAOSHA Master which takes him into the highest worlds of all, where he receives his spiritual mission and becomes a co-worker with the AKSHAR.

Whether the seeker determines it or not, it is true that the mystical experience will bring him into intimate association with the religion, culture, and civilisation of his times. It does not have any tendency to make him a member of any particular creed or sect, and it will not basically change his traits. If he is a Hindu, he will remain a Hindu. If Chinese, he will remain Chinese.

He will believe in whatever is the scripture of his particular society and civilisation. His background and religious tendencies will be part of his culture to which he belongs, and his faith in the religious scriptures of his country will be the guidepost and the strength for his spiritual drive. The framework of which creed he will fit his experience into will depend mostly upon the culture in which he lives.

However, it will be found on close scrutiny that most seekers are using mysticism merely as an escape from life and from its duties and responsibilities. The mystic retreats into a private ecstasy of bliss, turns his back on the world and forgets not only is sorrow, but the needs and sorrows of his fellowman. His life becomes narrow and selfish.

The preoccupation of man in his waking state is for comforts and for survival as long as possible in any state that gives him joy, regardless of whether it is a mystical state or a materialistic comfort state. He lives through periods of scepticism and drops it when he feels that the comfort states are leaving him.

When such states of comfort are regained he once more establishes himself in the persistent ideal of ease and happiness with his materiality. He knows, lives, and is aware of life as the part of his physical and human senses. Other than this materiality, little else is in life for him. He gains material possessions and gives life the least he can, but always in hopes that it will return him greater rewards.

The evolution of his consciousness is always slow. It takes many lives to reach anyone of this nature. He goes through the evolution of life in matter, and the evolution of life in mind power. But to him the SRAOSHA is only a word which merely states the spiritual phenomena of life without explaining it. Neither is it any good for him because he has to extend himself and gain little according to the material world. Life then becomes a form of veiled consciousness. He objects to stepping any further into an evolved state.

Thus, the SRAOSHA is not a doctrine. It is a perspective. It is not a philosophy, but a mood. It is not the AKATHIST who makes SRAOSHA, but the SRAOSHA which makes the AKATHIST and this SRAOSHA is all of life.

The materialist is one who always sees the variety and not the reality of life, who wanders on from death to death trying to find what might be the answers to his permanent desire for creature comforts. Therefore, the AKATHIST find that whosoever wants life shall live and whosoever wants love shall have love. But whosoever wants hatred shall suffer through the hardships and pangs of discomfort from death to death, through life after life.

The AKATHIST need not ask what to do with his life and his efforts in life, for the SRAOSHA engulfs him constantly and gives him task after task. He becomes a conduit through which flows an electric current of power. This current becomes him until he can no longer feel the difference between It and himself. He cannot recognise where It begins in him and leaves off in him. Thus, It compels him to accept It for whatever It might be. It is the SRAOSHA power, using him as a channel.

After he has accepted It as part of him, and allows It to use him, his life cannot be otherwise. He wants all life to continue to use him as a channel, and keeps himself open to the SRAOSHA at all times.

The lower self must learn that it cannot exist, as it belongs to Kal Niranjana. Since Soul does not belong in the lower worlds except to live in them temporarily, then all its communication is with the SRAOSHA. No problem is given man which is greater than him. Each being is tested according to his capacity, none tested beyond it.

Each problem that man encounters has a spiritual solution, and each has its troubles at the point where he is most negative and vulnerable.

Whosoever knows one thing, therefore knows fully all things, for Truth in one spiritual thing is inseparable from the Truth of all things. If one knows himself, he has self-realisation, but if he knows a single factor about Truth, he certainly knows all Truth. The mind of man and the mind in man are one. This combination is the law of the lower worlds, and that which so often betrays the seeker of the divine.

Man should never seek to become One with God, for he is then falling victim to Kal Niranjana. He is catering to the impermanent and not to that which is eternal. Only the AKSHAR is eternal, and can give life in the eternity. What men call "God" is impermanent and cannot give life to any except in the psychic world.

By trying to bring together the lower self and the higher self to make them one, in order to enter into the worlds of SRAOSHA, is to bring about defeat. They do not mix, for none are as far apart in poles as these two qualities. The lower presents the Kal which is the negative power, and Soul represents the SRAOSHA which is the higher power. The twain shall never meet, for the lower, the universal mind power, must step aside and be left behind so that Soul can enter into the heavenly worlds.

Spirituality and the sciences of man are also separated by the same factor. Spirituality represents the highest in man and the universe whilst science is only representative of the negative and materialistic. Mind does not seek truth but only the material and what is needed to survive in the world of Kal Niranjana.

All that is life is the SRAOSHA. Thus, the eternal paradox and eternal truth of SRAOSHA is within all. It is only the chela who has the insight to look into life and find the SRAOSHA behind all things. Working slowly and quietly to bring about the spiritual change which is the true purpose of the AKSHAR.

Chapter Twelve

The Sacred Works of AKATHA

Every chela of AKATHA is a special person. He is special because all his protection comes from the Living SRAOSHA Master. Though he has been under the protection of the Mahaji for many centuries, yet has ignored his presence, it does not keep him from receiving the blessings.

The AKATHA chela is always cherished, beloved and protected by the Living SRAOSHA Master in every act in his life. He is taken care of in every possible way, furnished with life, love, and the generosity and kindness of the Living SRAOSHA Master. The chela does not have to call upon the Living SRAOSHA Master to fulfil any needs in his life for everything is taken care of without request.

Desires are the least of the chela's worry for he is never without the protection of the Living SRAOSHA Master. There are times when he may feel that he is in disfavour but this is never true. The Living SRAOSHA Master may stand aside and let the chela go through a certain test because he needs the experience. The Mahaji is always testing the chela in one way or the other for He knows that this is the way to keep the chela aware and always watchful of what life may bring him. Sometimes it is pain, for pain is often the creator of awareness, and sometimes it is hardship, but if the chela will recognise this, he will know that he is most fortunate for the Mahaji is merely putting him through some karma to reach a higher level.

Most fortunate is the chela who receives the blessings of the Mahaji in some manner or other. If the Mahaji touches the chela with the tip of His finger, shakes hands or kisses a chela, the gift of the Lord is passed from Mahaji to chela. The Master is only the medium, or channel, by which it is passed from the AKSHARA to the chela.

The chela must be spiritually developed to such a high degree that he inspires in those who are the non-initiated a subtle peace of mind and serenity of heart. He must give joy to those around him. Dignity and sweet humility are the twin traits in the AKATHA chela, and he cannot be otherwise. He is ready to go forth to preach the teachings of AKATHA to the world, revealing Its secrets to those who are ready to listen. He will show that the Mahaji is the divine one who has taken upon himself the human frame for the emancipation of Souls.

The Living SRAOSHA Master alone connects with the SRAOSHA, the Sound Current. He is the incarnation eternally present on earth for this purpose, and He knows who is ready here and now. The chela, in his work to assist the spiritual Master, finds men are hopelessly immersed and imprisoned in mind and maya. Seeing the true Mahaji within the form of the outer body brings salvation and puts an end permanently to all unworthy desires.

As moths are drawn to the flames and hummingbirds to the honeysuckle, so the non-believer is drawn the chela, who, in turn, is drawn to the Mahaji. Without being drawn this way to the Mahaji, the inner fires of faith are never kindled and devotion never aroused. Without these no grace may ever be bestowed by the Mahaji, and the goal of Ultimate Reality never gained.

The body is the temple in which Soul dwells whilst on earth. It is transient and perishable; subject to birth, growth, decay, and death. The senses of the body often lead the individual astray so that he follows the false teachers, prophets, and pseudo masters. These are only the Kal working on the lower forces.

The SRAOSHA must be first in the thought and deeds of every AKATHA chela. Until he has reached this stage of life, all things seem useless to him. However, all else must be forgotten. Only SRAOSHA should be first in his life. Life becomes worthless damaging and without any meaning whatsoever, if he has not accepted SRAOSHA as the Supreme Reality in him.

The stream of consciousness, which is a worldly concept of thought as a continuous procession of experiences and memories through time, must be imbued with the SRAOSHA. It must be filled with everything that is the SRAOSHA, instead of those forces which are known as the Kal power or the lower world psychic things. One has to bring himself into agreement with the SRAOSHA and not the Kal forces. When he has reached a certain agreement with the SRAOSHA, this stream of consciousness pouring through his mind will be changed to make him a channel of the Divine Reality.

The jumble of thoughts pouring through the individual's mind is from habit. They have tremendous influence on the individual, and certainly are not Truth at all, but only the reflection of the nature of Kal. Often, by picking-out a thought here and there to verbalise, it proves that this is a stagnant stream of dead matter which is constantly raised by Kal Niranjan in order to bring about influences to keep Soul caged within the body.

The attempt to render in words the totality of thought at any given moment presents difficulties. There are so many words which have to be invented or reassessed to make it possible. Thought, being a rather wide band of perceptions as its simplest, often confuses the chela who does not know which should be selected for his best interest? This is why one's concentration must be upon the SRAOSHA rather than anything else. Once the consciousness of the individual is put upon the SRAOSHA and filled with It no problem exists, for every word, deed, and thought is of the highest and naturally he follows Its dictates.

The confusion here is that man believes that human beings think in words, but this is not true. Man thinks in images in the stream of consciousness. But most of the stream of consciousness is really what is found in neurotic and psychotic minds. It never has good recall, and only occasionally can it be shut-off in order to get the individual fixed in some sort of stillness within the inner self, to get outside his psychic state of consciousness.

Those who allow this stream of consciousness to control their lives are in very poor states. Whenever a thought foists itself upon the thinker and persists in spite of his wishes; the thinker is in trouble. He must be able to call-up practically any thought or memory within his whole realm of knowledge without going through the stream of thought consciousness.

Most religions and metaphysical systems within the earth-world bear too heavily on this stream of thought association. Out of it comes the twin negative emotions, hatred and fear. The doctrine of wars, destruction, and pursuit of power, keeps the world in an undesirable state of turmoil.

It means then that the mission of the Mahaji on this earth is to stir the millions of non-initiated into revolt against all religions. It also means that anyone who opposes the Mahaji in any of the worlds is foolish for the SRAOSHA will swiftly work in retribution. There is

no wasting away of the Mahaji's strength for it comes with the power of the SRAOSHA. He does not have to prove anything for it is there as clear as life itself. Whilst the priest can prove any religions proposition by quoting texts from some sacred scripture, the Mahaji proves it by His very existence.

The mainspring of every civilisation is its church. When that decays the civilisation decays with it. But with the SRAOSHA, one finds no decay for Its strength lies in the AKSHAR, and therein It is all powerful. Because the Living SRAOSHA Master is always with every civilisation in history, those who follow the SRAOSHA find that it needs no human state of consciousness to guide it as religions need.

No one should exploit the good and gentleness in man. But those trying to gain power in this world do so, be it in religious or other matters. But to each who is not spiritual, spirituality always looks like hypocrisy. Man is then able to tell what comfortable lies he likes to others but he must beware of telling them to himself – not because it is immoral, but unfortunately because he will not be deceived. One cannot live happily with a person whom he knows as a liar.

Those in the human state of consciousness will always be ready to deceive others, whilst living in frustration from such states themselves. The Living SRAOSHA Master knows what is going on with each of them, but He says nothing. Every individual who lives in this attitude must himself be subjected to what he practices. All Living SRAOSHA Masters who have come here to live upon this earth plane and to give spiritual assistance to those AKATHA chelas, who desire to follow, must be above all things sincere, honest, and above reproach. But whatever they do in their human lives will have nothing to do with their spiritual lives; the two are often in opposition with one another.

By His inner powers, the Living SRAOSHA Master looks for the inner state of the chela, not the outward self. If any are worthy they will qualify to be given higher initiations and will receive the true spiritual instruction about the royal road of AKATHA. At times, the Mahaji will openly discourage some, because they are not inwardly receptive. He never pays heed to one's caste, colour, or nationality. He is ever the same-minded on His outlook upon all, and He sees the AKSHAR in all, though few see the AKSHAR in themselves.

It is by the same inner powers that He gives chelas secret instructions at long distances, without word of mouth or written word. He will often send His own Mahdises to those who are in need of instruction and initiation, in the Atma-Sarup. The Mahaji knows the inner states of all chelas and anticipates their actions and questions. At times, His behaviour may offend the general public, and even some of the chelas, but the true seekers of the AKSHAR recognise what this means to themselves and the public.

When the initiate is ready to cross the Bhava Sagar, the tumultuous ocean of birth, death, and rebirth, he knows the Mahaji is ready to assist him. He will not have to face the Angel of Death or the judge of Karma, for the Mahaji will not let him be touched by either. He is taken by the Living SRAOSHA Master to that place in the high spiritual planes which he has earned in his life on earth. Neither will he be compelled to return to the earth-world in another incarnation.

The chela should never expect nor ask that the Living SRAOSHA Master fit the image which he has formed through reading and listening to others about any pseudo-masters. All are pseudo-masters except for the Living SRAOSHA Master; He is the only authentic Master within this world. Many seekers of God make their own image of what they expect a Master to be, and learning that the Mahaji does not fit this symbol, they become

disappointed. They look too much for the gentleness and kindness and all the virtues which they believe should be the main qualities of a Master. They look for love when perhaps what they believe is “love” does not exist. Their disappointment is too deep for retreat. Sadly they turn away only to learn that what they are seeking does not exist within this world.

The Mahaji is kind, gentle, and loving to whoever He believes needs these qualities for His spiritual growth; to other He might appear to be firm, understanding, and sharp in His discipline. But He treats everybody according to their spiritual growth and helps each unfold individually on the path of the AKSHAR.

The SRAOSHA is the unity in the midst of diversity and multiplicity which means that all the functions of life pre-exist in the AKSHAR, But IT expresses ITSELF through the SRAOSHA in the worlds of Its own origin. Therefore, whoever lives in the whole, and in whom the whole lives full, is alone in his holiness. Few can share IT with him, for they do not know what It is and cannot understand anyone in whom It dwells.

So, it is found that the SRAOSHA is the cause of all life, for It is the medium which the AKSHAR uses to reach all existence. The universes then are the effect of the SRAOSHA. Nothing can appear in the effect which was not already in the cause. The cause is ever present in the effects because it is as much as the whole as the SRAOSHA is in the AKSHAR, and the Mahaji is in the SRAOSHA.

Separation from the Mahaji is pain and unity with Him is peace. All is within the Mahaji, for all within Him is in the SRAOSHA, as well as in the AKSHAR. When this understanding rises in the Atma, there is a great burst of knowledge and unfoldment which gives it peace and happiness. All conditions of space, time, and causation are within the SRAOSHA. All the universes are within It, and so is the reconciliation of all opposites. Yet It is attributeless and possesses the works of the AKSHAR, in the being and non-being states.

In finding himself, man turns his consciousness to the Mahaji, and allows the Living SRAOSHA Master to fill it. By doing so, he passes through the limitations of the little self into the non-limitations of the AKSHAR Consciousness.

It is in the little self that man craves to burst the bondage and become freed from all ills, finding personal immortality and salvation. He fails for he believes that the SRAOSHA can be brought into manifestation by either written or spoken words. The truth is that the true word or name of the AKSHAR is Dhunatmik. It resounds within the chela and never without, as many believe. There are two forms of the name. First is the Dhunatmik, which is the soundless word, and second is the Varnatmik, which is the sound of the word in many forms. The Dhunatmik exists in those regions where language is not needed. It is the smile of the lover who finds that his love exists in the heart and not in his lips nor in his deeds. One can never express in words or deeds, gestures and symbols, what the spiritual ears hear.

The Varnatmik is the great sound of the physical, astral, causal, and mental worlds. It is heard by the inner and outer ears, in many forms, but always as the echo of the original sound, the Dhunatmik of the upper worlds. The chela must always take care to distinguish between the echo and original. The Dhunatmik can never be heard by the outer ears; therefore the inner ears must be attuned to the higher vibrations of the true AKSHAR worlds.

The creative primal music of the SRAOSHA is always vibrating throughout all the universes of the AKSHAR. It is the voice of the divine Reality, the AKSHAR, vibrating

into all regions like a great wave. When the primal force leaves the heart of the **Ocean of Love and Mercy**, it becomes the SRAOSHA, which is the Dhunatmik, the soundless, wordless music in the upper worlds; and the Varnatmik, the sound which breaks into many sounds, in the lower worlds.

Those who seek God always look for the one who can converse with the Dhunatmik, the Inner Word; one who knows the way of AKATHA. Every Soul is released through the SRAOSHA, brought out of the darkness of matter and set free through the Mahaji, in the form of the Sound Current. As soon as the pure consciousness is established, he actually hears the SRAOSHA current, the Dhunatmik, which is not heard by the outer ears.

At first he does not know from where the inner Sound comes, but he instinctively does know It comes from the direction which he must take. Without the sound consciousness, he would be in darkness. It reaches down from the **Ocean of Love and Mercy** pulling Souls out of the darkness of the lower worlds into the heart of the AKSHAR.

Through the SRAOSHA, the Dhunatmik, comes the creation of all the universes and all the creatures and beings, and man himself. In heaven and on earth, no name is given but that of the SRAOSHA by which alone can man escape the bondage of worldly ills and the Wheel of the Eighty-four.

The divine and direct method of the SRAOSHA is natural and innate in man; there are no substitutes for It. It is found within Itself. Without devotion Soul is not purified, and without the purification of Soul, little can man do for himself. He must remain faithful to the Spiritual Exercises of AKATHA. He must set aside the gross and seek only the pure within him for without this no success can occur in hearing the sounds of the SRAOSHA, or dwelling in the heart of the AKSHAR.

The human form and mind are gross embodiments which can never have contact with the Dhunatmik, directly. This SRAOSHA Dhunatmik is the cause of the consciousness in man. The essence of the SRAOSHA must be joined with it to remove all earthly vestures standing between the two. It is through the SRAOSHA that Soul descends into the darkness of matter and mind and becomes bound. It is also through the Mahaji, the living embodiment of the SRAOSHA, that Soul is lifted out to this darkness of matter and mind.

Unless the seeker finds the Mahaji, who is conversant with the SRAOSHA, he shall be unable to return to the true **Ocean of Love and Mercy**. The way of the SRAOSHA is the only escape from the caged condition of Maya, the veil of illusion which keeps one in the world of matter and mind.

When the chela is no longer encumbered with the mind, he is free, happier, and finds life in the AKSHAR. Nothing can limit his activities or bar his perceptions. But he learns that knowledge of the universal nature is possible only by means of a human body. All the kingdoms of the universe have their corresponding sheaths in the human system; the physical, astral, causal, mental and etheric. In each sheath are woven the SRAOSHA principles ranging from abstract factors of conscious life, to relations and laws governing natural facts, also one plane both in its universal and individual aspects. The bodies of each individual are a microcosm in which the macrocosm dwells.

The SRAOSHA of Itself is the possessor of bodies. It has no body, but this is the SRAOSHA, and not God of the AKSHAR. It is in everybody, everything, and is no-thing. Therefore, the body and the embodied are not separated; they are not the same, but similar. Each Soul is given a body to wear for a divine purpose. This factor is the field of karma and the human world is the place of karma.

There are those who serve the Mahaji for desires and selfish purposes, and those who tirelessly strive for Truth. There are those who for fear of pain, birth and death and other common calamities, seek sanctuary with the Mahaji to escape them. Finally, there are those who, having known Reality, have established themselves in It; they alone love Truth for Truth's sake; these are the children of the SRAOSHA.

At the time of initiation, the chela is imparted vital secrets, which facilitate his growth and speed-up his karma. The highest perfection directions for spiritual exercises are given. These help him to unfold his inner hearing and inner sight and with them he begins and with them he begins his ever-growing inward and upward pilgrimage to the AKSHAR.

At initiation the Mahaji personally or through his Mahdis, connects the chela with the SRAOSHA sound current, and accompanies him all the way through the regions of light until he reaches his home with the **Ocean of Love and Mercy**. All men caught in the meshes of matter cannot be released until the Mahaji connects them with the inner SRAOSHA current. No man can tune himself into the sound current for it is only the Mahaji's own initiatory power that can do this for him.

Soul is connected with the Sound Current at initiation only by the Mahaji, whether he is there in person or not. He may have one of the Mahdises, Initiates of the Fifth Plane to do this link-up but, the initiator is only an instrument through which the initiation and connection is given.

When the connection is made, the chela develops the ability to travel by himself in the company of the Mahaji. He is more than able to overcome the downward pull of mind and matter, and keeps ascending towards the regions of true light. When enough progress has been made on the path of AKATHA, he cannot gather any more negative karma. The earthward pull has ended and the upward pull becomes more powerful and acts upon Soul.

It is always the individual Soul, the conscious man that is initiated and animated. Therefore, the age of the physical body will have nothing to do with the initiation, and his effectiveness and efficiency of the initiation depends upon the competence and compliance of the one who receives it. The inner states of consciousness differ in individuals. The Mahaji animates and quickens the SRAOSHA mantra, makes it a mass of radiant energy, injects his own consciousness and its subjective light into the chela receiving the initiation, who feels the shock of spiritual consciousness. It is an unspeakable feeling of blessedness which comes upon them.

Blended in consciousness with the Mahaji, it is then that the chela rises to planes within planes. This inner elevation of consciousness results in the expansion of consciousness. It is then that the initiated finds an added knowledge of himself and those glories of the SRAOSHA waiting him. He reaches these heights by the grace of the Living SRAOSHA Master. He could not reach them if he had not entered into the path of AKATHA.

Thus begins the journey to the AKSHAR by the chela walking on the straight and narrow path, sharp as the razor's edge, and listening all the while to the SRAOSHA Sound-current. All this experience is accomplished whilst the chela is in full possession of his faculties. He finally arrives at the court of Sat Nam, ruler of the Fifth Plane, and sees this great being in Its radiant and inexpressible form. Then he realises that the AKSHAR, the SRAOSHA, and all the rulers of the vast universes throughout the spiritual kingdom of the AKSHAR, are all one in one, and that in reality each is the Mahaji, the Living SRAOSHA Master. This experience is the greatest of all discoveries, for the Mahaji is formless in spite of having form. He is spiritual form and material form, being many things and many forms.

The chela will come to the point where he cares nothing for cultural creeds, philosophies, civilisations, and societies. He knows they are only pale offsprings of the true Reality. The holy current of SRAOSHA is all that counts for him whilst living in the physical form, but he knows that he is one of two worlds. The coming and going of the bodies of man are of little interest to him for he knows that this is the way of the world. But all, when initiated into AKATHA, are free from the births and deaths of the body. All are at rest with the AKSHAR in the **Ocean of Love and Mercy**.

The step to the AKSHAR begins at the Tisra Til, the Third Eye, and from this point, Soul ascends upwards. It cuts Soul free from all material toils and from the Kal who has grasped It from the beginning of the journey in this world. Proper training under the directions of the Mahaji after initiation will work wonders and the seemingly impossible becomes possible. The finer senses become active and aware by right use, as directed by the Mahaji. At first, the SRAOSHA Sound Current is weak and imperceptible, but variable. However, by continuity of training, transformation takes place and the music of the spheres is heard quite distinctly. Its divine and delectable music develops a sweetness and serenity unsurpassed by any.

This music draws Soul upward by its strong power, like a powerful magnet. It purifies all which Soul picked-up as dross during Its journey on earth. As the awakened consciousness makes Soul partake of the joys of heaven, It becomes a greater channel for the Mahaji to use for spreading the message of AKATHA. Thus, Soul severed from maya and its illusions, its seeds of desires, its hope and fears, is liberated, and established in the great Reality of SRAOSHA.

By contemplating the Living SRAOSHA Master, the chela discovers the fickle and faltering nature of the mind. The Mahaji removes mortality and the lower nature from Soul and gives It strength and firmness. Only a singular sense of purposes is within the God Worlds, which brings Soul into Its own reality. It separates illusions from truth and brings about the recognition of Itself as a channel for the Mahaji. It establishes Itself in the true light of the AKSHAR in doing this, and few, if any, will reach these heights unless they bring themselves to that point of getting rid of the ego and accepting the Mahaji as their spiritual guide in life.

The AKATHA Satsang is important to the chela for it is part of his being in the works of AKATHA. Without the AKATHA Satsang, the true potential of the chela never becomes an actuality. Unless the grace of the AKSHAR is upon the chela never born is a deep aspiration for heavenly things. He cannot receive such blessings unless the SRAOSHA helps his heart to understand and hunger for truth. People cannot be made to become spiritual. This laziness is the greatest mistake made amongst those who desire Truth and make no effort at finding it. They believe the Living SRAOSHA Master can give them spirituality.

This receiving truth from another is not true for spirituality is born in the heart of man by the grace of the Supreme Deity. When one attends the AKATHA Satsang meetings, he becomes refined in the presence of others, and moves in grace towards becoming an instrument of the AKSHAR. He becomes closer to the Mahaji in spirit and they can communicate secretly. The relationship between the two is love greater than words can express, but at the same time it is only the highest of any love.

The Living SRAOSHA Master has a relationship with the chela which is an ever-present inspiration. In His presence, the chela finds that the dormant vitality within him becomes

dynamic actuality which strengthens his spiritual unfoldment. The devotion of the chela for the Mahaji is divine and therefore, their close relationship is sacred, strong, and permanent. As the chela makes his way upward the true love between him and the Mahaji grows and never is any chance of its diminution.

To utter the Word, or the SRAOSHA, in a special arrangement is to build in the other worlds one's own future. This future is greatly true of building in the Akasha, the primal matter force. It enters the composition of all beings, and things of life. It is the primary sound of every world within the universes of the AKSHAR. The sounds of the oceans, the whistling of the winds, the rustle of trees in the forests, the beating of drums, the noises of great cities, the cries of animals, and the words and emotional sounds of people are the natural elementals sounds of the SRAOSHA.

All words are but forms of the SRAOSHA, for each is a modification of the inner sound. This inner sound consists of the primal sound of life and matter. A substance exists in the atom, the movement of vibration and the equality of the Sound which is inseparable in reality and in consciousness. Within the psychic worlds is the cycle of sounds. It is important that each vibration has a start, a continuation and a finish. Vibration is then manifestation of action by the SRAOSHA, but initiation is by the AKSHAR and carried via the Sound throughout all the universes. The chela learns this secret from the Mahaji after his Seventh Initiation.

He begins to understand that the number of vibrations is the principle secret of the production of all sounds. Vibration arises in one of the Kal worlds because of the presence of substance, the Reality in it. Sometimes, if the chela is on the higher spiritual planes of AKSHAR, he will find that vibrations rise only under his origination, and not by fixed law. However, all such vibrations take place in a moment.

The SRAOSHA sound is produced by such a vibration. By so much sound there arises the inarticulate sound, but on the lower planes an opposite sound is working. For so much of the sounds without articulation, equal sounds must be with articulation. The sounds, or vibrations, must work opposite one another, the inarticulate against the articulate. This occurrence makes perfect vibrations within the matter worlds, and until these are matched no music can be, nor words, nor sounds from man. Therefore, man must have silence and sound in equal portions, for if one overbalances the other, he will have pressures from the inner powers which will pull him one way or the other. It could even bring death to his physical body.

For example, if man spends too much time in silence as those pseudo holy men do sitting in caves in the vastness of mighty mountains, they are not fit to serve their fellow men. They do nothing for themselves, or anything for the race of men. They become selfish in their desires for silence and receiving the powers of the SRAOSHA. When living in this state the individual is apt to lose all he has tried to gain.

When man spends all his time with the other extremes, which is noise, he is soon driven crazy. He cannot live in this state long without losing all that he has desired of the AKSHAR. Therefore, unless he balances the periods of time for receiving and giving-out vibrations an imbalance will be within him which will bring a loss of spiritual growth.

The right act is the act which best serves the progress of all the people. It shall bring the greatest good to the greatest number of people. It shall put all beings of all worlds in accord with the will of the AKSHAR.

The chela never consciously makes such efforts for the right act, for if he did, much of his time would be spent in trying to decide what to do in order to do justice to all. He gives himself up to the Mahaji and allows the SRAOSHA Master to work through him. Whatever he does is always in the name of the Mahaji, and therefore most of his actions will be right. The opposition to right action will always be strong, therefore he must consider that good and evil times exist, and proper and improper seasons for doing right actions. He should not have to put his mind to making such decisions though, but let the SRAOSHA use him for right deeds, as IT knows best.

True judgement takes into consideration the necessity of the circumstances the requirements of the particular spiritual evolution, and the period and the worlds system in which the particular Soul dwells who is attempting to make the act. But a main aspect exists to this, and that is love for all life. Right speech, right duty, and right hearing are of the same pattern. By depending upon the guidance of the Mahaji, by becoming a divine channel, does one fall into the patterns of right acts, right speech, right duty, and right hearing. By all this he finds true spiritual growth and eventually works-out all his karma in one lifetime. He enters into the heavenly worlds at last, never to return to this plane in any incarnation.

During this life on earth one finds conflicts with his domestic duties to his household, state, and country. He is often called to duty for defence of the homeland, or to take part in some political claims, for some act of good for humanity or for religious or moral purposes. Sometimes the call of Soul will cause the individual to cast aside everything to follow it. The call of the Mahaji is the highest of all for it is the spiritual beckoning of the AKSHAR to come home again. This call is imperative and cannot be weighed against any other condition.

If he is willing to give-up everything in his life to follow the call of the Mahaji, let him do so. It means that he will have peace of heart, but will suffer in body and spirit from the taunts and insults of life around him. He must for ever be dedicated to the Mahaji, for being so then will the grace of all life be given to him whether he is in rage or wears rich garments upon his back.

He shall receive little praise for what he gives in life to the divine Reality, nor shall anyone appreciate his sacrifices. He will be practically reduced in social and human stature, but his spiritual self will be like a shining giant amongst pygmies. He will be in love with all people, all creatures and all life. But he will be reviled, spat upon and hated, for the spiritual light he carries with him.

He will find the Mahaji's name torn to shreds, his life always in danger and his reputation always shattered. The masses will not like Truth being thrust upon them, and will be used by the Kal to destroy whatever body, or vessel, the Mahaji wears at the time he is in the world as the Living SRAOSHA Master.

It is only then that the chela realises that life here on earth as the spiritual channel for the Mahaji is not without its dangers and problems. He truly learns then who the Mahaji really is; he learns what spiritual greatness has been thrust upon the Mahaji. He learns that he, himself, is to become a worker in the field of the divine Reality.

He will also learn that albeit the Mahaji is with him every moment, day and night, He is truly in a lonely position. No one knows or understands the spiritual cloak He wears, except a handful of those who follow the SRAOSHA. But he will know that always he is in the

protecting love and light of the Mahaji, the Living SRAOSHA Master, and no harm can ever touch him.

Thus ends the first book of the Sharav of Hadjis Book I