



AKATHA

The Ancient Science of Sahaji

presents

The

Hadjis

“The Original and True Sacred Book of the Ages”

Book II

Part I

The Sharav

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

By

Sri Peddar Zaskq & Sri Tirkahtif ra-Zah

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Dedicated to

The SRAOSHA

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 here 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 except 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 Zaska, 971st Master (Paul Twitchell - America), Sri Fubbi Quantz, 972nd Master (Persia), and myself, Sri Tirkahtif ra-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 (*aforsaid 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 (*Kahatifji 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 Two*

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 two is the second 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 AKATHA Universal office (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 writings and scripts 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 Mahaji in history was the original writer of the first book called “The Hadjis, the Original and True Sacred Book”. **The problem is that religious terms have a collective connotation that brings wrong imagery and vibration when used.** Therefore, the language of AKATHA does not use them remaining pure in the SRAOSHA.

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. It is the true Word of God channelled through the only inspired writer in history possible, the Living SRAOSHA Master as He holds the central power of the universe in the Yastiprabhava (Rod of Power in English).

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 and when known are raised in a state of Sahaji.

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 planet (planet). The Sanskrit writings, consisting of the Vedas, Upanishads and Mahabharata, cannot be traced beyond ten thousand years on this planet 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 planet. The Hadjis is located otherwise on other planets and in other planes 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 planet and continuing on each spiritual plane upward into the very heart of the Kingdom of God.

It is mainly kept, here on the earth planet, 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 godspeak 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 every one 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 exists 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 Eternal Dreamer of SRAOSHA

In the beginning, it is said that the influence of the SRAOSHA on world history is and has been enormous, but few other than the SRAOSHA Masters and a few chelas have realised this. However, once he chela becomes a Mahdis, an Initiate of the Fifth Circle, he begins to realise the universal importance of AKATHA; not only in this world, but in all the worlds of the AKSHAR.

The non-initiates in this world are many, but those who have reached the Fifth Circle of Initiation soon find that establishing themselves with the AKSHAR is rare indeed.

The Divine Dreamer sends out ITS dreams to man via the Mahaji, the Living SRAOSHA Master, in all ITS worlds, to arouse Souls in each individual in their sleep state to seek once again the heavenly kingdom. The Kal Niranjana sends forth its illusions via the negative channels to offset the Divine dreams. It is hardly ever successful.

Therefore, dreams are part of the emotional states of man. He lives either in the SRAOSHA emotions, but hardly ever in the neuter or the non-attached states. But the dream state is real to the true dream of the Mahdis, for the Living SRAOSHA Master sees that it must be of truth.

Few know and few believe that dreams are mainly of the emotional fabric of life. This emotional state is originated on the astral plane; hence, the initiation of the First Circle of AKATHA is that of the astral plane. Emotions are experiences rather than behaviour; as the material and mental scientists of the physical world have led man to believe. The mistake made in the world of physical science is that emotion is originated on the mental plane and therefore, subject to the realm of thought.

This thought idea about emotion is not at all true, for emotion is not a mentalist phenomenon. Therefore, the AKATHIST must work in the plane of feeling instead of thought where the emotional state is concerned. Naturally this emotional state is the force of the Astral plane and nothing more.

The AKATHA Initiate knows that the emotional state is that by which the dream state finds its true nature in this world. Soul lives in the constant state of dreaming; for emotions are awareness on a certain level. This awareness is the awakened state of the Astral sense; and whilst within this state, one knows and realises all perceptions in the astral world.

The basic awareness then, of the astral senses is emotion, and this is linked with instinct. The twin instincts of the emotional state are love and aggression. Both are consciously experienced in man; for every charge of either and both are generated on the astral plane through feeling.

Therefore, pain is the basic feeling. It is an astral emotion which arises when the SRAOSHA force comes in contact with the Kal at a singular point in the body. This contact means then, that emotions are aroused on the astral plane and sent through the physical body making one aware of whatever has happened at any given point in the body.

Thus, the emotions build-up vibrations which are wave lengths of feelings. These vibrations rates are either speeding-up or slowed down according to the energy charges of the instincts which can be set in motion or relaxed in nature.

The relaxed instincts, for peace of mind and heart, may be to the disadvantage of the chela for this alone carries the responsibility of either accepting or rejecting the very knowledge that Soul must follow the destiny of SRAOSHA and this alone.

The whole history of the Physical universe is based upon the emotional state of man in the astral sense. This means that the civilisation of those nations which have accepted the religious idea, that of the principle of man born in sin and who could not be saved until the saviour made it possible, was able to create somewhat of a stability amongst the races.

No pagan religion and culture could withstand the force of the idea of man born in sin and who would have any release from it until he accepted the Messiah of his own people, according to the religions of the earth planette. But this idea was and has been established upon the premise of the Kal force, and man, finding this is a false premise has learned he is in a quagmire of troubles arising from a multitude of new ideas. One of these comes from the new values which man puts down as arising from the intellectual senses.

The idea of man born in sin is one of the oldest pitfalls which the Kal Niranjana could plan for keeping Soul in ignorance of Its true glory; the pitfall that It must spend a certain amount of time and incarnations in this world, which It must do, regardless, in order to become a co-worker with the AKSHAR.

All this must be found in the heart of the SRAOSHA for that which is needed for true liberation is the Master, the Initiation, and the Sound Current. This alone is the truth of the whole purpose of the AKSHAR for Soul's existence in the lower worlds. All the doctrines of man born in sin, to be purified by the appearance of a messiah who dies for man's sins is that of a Kalistic belief.

Man is not saved but Soul is redeemed by the Mahaji, the Living SRAOSHA Master. No other being is capable of giving Soul true freedom after its multitude of incarnations spent on earth in search of redemption. There is no other way of redeeming Soul's spiritual sanctity for entering into the heavenly states of the AKSHAR.

SRAOSHA is life and life is SRAOSHA, and the Mahaji, the Living SRAOSHA Master is The Way regardless of what is told in any religious scriptures. He is the transformer, the divine channel for the SRAOSHA.

No teaching can continue successfully unless it has a living Master at the head of it. This Master must be one who is adept at the spiritual truths both in the physical form and that which is the inner self. He is both the outer Master and the inner Master.

Unless one has come to the Living SRAOSHA Master and accepted Him in complete faith during one's lifetime, he must serve many lives; meeting with the Mahaji during each life searching, waiting for another golden opportunity to take-up the path of AKATHA, and to leave this world for ever.

The opportunity comes again and again for every individual Soul who has spent time in this world. The Mahaji has been with each Soul time and again, but few accept Him. They can neither see nor understand the divine glory which flows through Him, which can take each into the heavenly worlds to live for ever as Soul.

The rejection of the Mahaji is sad indeed, for it means that the seeker must go on looking, reaching, and trying to find the heavenly path of AKATHA, and the Living

SRAOSHA Master who will take him into the kingdom of the AKSHAR. But he seeks in vain for no one but the Mahaji will be there to give him life, to give him the way to the eternal source of ALL things.

The SRAOSHA life makes no sense without foundations in the AKATHA Doctrine and practices. Indeed the whole thesis of the AKATHA chela's life is that he does in his own particular way what all Akathists are called upon to do; that their vows are a specific way of carrying-out the initiation promises and that their community life is particular manifestation of the life of the SRAOSHA, the body of the Mahaji of which they were made a member at the initiation of the First Circle. Because the AKATHIST believes that AKATHA is not an isolated side-line but the working-out in specific terms of the principles of human life, this means that the AKATHA Chela's life is a particularly clear specification of spiritual existence, which, of course, is why it can be so completely satisfying at the natural human source as well as the spiritual and supernatural levels.

If the seeker is going to depend upon some private revelation before making a decision to become a follower of AKATHA, he may risk waiting a long time. It does not work in this manner; for revelation in AKATHA usually comes at a time when he has entered into and become a part of AKATHA Itself.

Every chela in the works of AKATHA can or could have everything that he wants and needs in the material universe, except what he really wants and needs. The alternative of any desire in this world is meagre and not at all heartening.

Thus, symbolism is not a part of AKATHA, but that which is, is the importance in the true spiritual works. A physical action seldom symbolises anything for it is actually a simple action and nothing further. Personal feelings are hardly important in AKATHA. Whenever anything has to be done, the chela is the means to the end for the SRAOSHA, and the Mahaji, the Living SRAOSHA Master, to use as the subchannel in the world.

The asanas, postures, and motions of the yogi, the rituals of the religions and the genuflexion and prayers of the metaphysicians are therefore useless. None touches the heart of he AKSHAR, for IT does not require worship and love, but faith, devotion, and responsibility it ITS cause and principle; love and action are always secondary.

An ancient principle exists in the world of religion that if one man is condemned and dies for the people, all the sins of society therefore can be made as white as snow. What a man's character has to do with the whole of the human race is hardly worth the trouble of dying for in all matters concerned for him and others. The old feeling that one must do something for others is a negative idea which must be a part of the nature of the Kal force which works in him. It is only an aspect of the material world and nothing can be settled unless the chela has the true enlightenment of the SRAOSHA.

Until this is settled, nobody can expect anything from their religious inspiration and training. Being free from sin will not take anyone a step further on the path of God. It takes the Master, the Sound Current, and Initiation to enter into the kingdom of Heaven. Because of this sin problem, spirituality always looks like hypocrisy to the non-spiritual.

Those who have had realisation of Soul know that the AKSHAR IS. The fool is convinced that nothing greater than him exists. But he who knows when he hears of IT, he understands IT. And whatever is understood exists in the understanding. Assuredly then that which exists as IT, is beyond all understanding; but whoever knows this realises that the realisation of IT is not in understanding alone. If IT exists in understanding alone, it could be conceived; therefore, IT is understood when the chela allows IT to swallow

him and digest him. When the chela lest himself surrender to IT, IT accepts him as a divine channel to be used in all the worlds of the universe.

Nothing is more symptomatic than the gulf between faith and knowledge. The contrast is so enormous that the chela is often so amazed that he will completely drop out of the spiritual work of AKATHA. He is concerned with the materialistic world in which he lives and also in the spiritual world of the Second Grand division. He finds that historically all the SRAOSHA Masters have existed throughout time within this world, some suffering and dying at the hands of their fellowmen, some working miracles and dying quietly, and others becoming well-known figures of their day who had indeed the confidence of the leaders of their time.

The rupture between faith and knowledge is a symptom of the split consciousness which is characteristic of the mental disorders of the individual during any lifetime. It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a scene of his experience. This condition is known as mental dissociation, a neurotic disturbance which has bothered practically every society known in the history of mankind and the leaders within each social and racial group.

When the collective dissociation exists within a race of social structure, the spiritual works of AKATHA cannot penetrate the group in which it is a part. The work of the Mahaji, the Living SRAOSHA Master, becomes very difficult. The collective group is pulling apart because the individuals with the social order have established this dissociation within themselves. They go in all sorts of directions and it is hard for the Mahaji to get the message of AKATHA across because of this rupture between faith and knowledge. But once the Mahaji can establish a bridgehead between himself and his people who are living in this state, it is found that the supremacy of the Word, the SRAOSHA, which stands for the central figure of the AKATHA teaching takes hold and begins to heal this rupture.

The AKATHA Chela enjoys a great advantage when it comes to answering the crucial questions which hang over every civilisation since the beginning of time. All his experience flows from the AKSHAR, therefore he has a certain amount of spiritual experience in matters which lie beyond the range of human knowledge. But like most of those Souls which venture into the heavenly worlds, he first has the transcendental problem with the God knowledge.

Man confuses self knowledge with the knowledge of the conscious ego personality. One who has ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the psychic self and its contents. Man measures his self-knowledge by what the average person in his social environment knows of himself, not the real spiritual facts which are for the most part hidden from him.

In a relative way, the psychic self of man behaves like the body with its psychological and anatomical structure, which the average person knows very little about. What is commonly called "self-knowledge" is therefore, dependent on social factors, of what goes on in the human mind. Hence, one is always coming-up against the prejudice that negative things do not happen to him; and on the other hand, one meets with equally illusory assumptions about the alleged presence of qualities, or masters, whom he believes are protecting him, but are merely rationalisations to cover-up weaknesses and unhappiness.

This rationalisation includes a broad belt of unconsciousness in man, which is defenceless to all sorts of influences and psychic inflections. One can guard against psychic inflections only when he knows what is attacking him. Self-knowledge is not of much use in this particular situation because it is a matter of getting to know individual facts, and theories do not do much good in this respect. Most of man's ideas, knowledge and fears are based upon theory; for he knows very little about himself despite all the scientific work done by the world scientists. When man accepts an idea and wraps around it emotions such as the astral feelings, he is likely to establish a do or die feeling.

This feeling is the cause of martyrdom in man. He becomes infatuated with an idea that is religious or political and dies for it, if the occasion calls for such sacrifice. This martyrdom is merely a state of loyalty that belongs to the astral plane world. It is the strength of man's feelings in his cause which brings about this sort of physical and useless death. The SRAOSHA Masters look upon this as suicide, or self-destruction and shun it, for nothing seems less likely than to bring about their own physical death by some feeling of stubbornness which amounts only to astral emotions.

Many deaths of SRAOSHA Masters could be termed as martyrdom, but these are unusual cases. Generally the SRAOSHA Master stays away from the issues of the day, which mix politics and spirituality; he teaches only the purity of the heavenly doctrine of AKATHA. He knows that many will be against him in this respect. He artfully keeps away from the issues that bring-on a confrontation with certain so-called authorities in the materialistic world.

The teachings of AKATHA are the pure doctrine in this world. No others can reach the same level as AKATHA. Therefore, the SRAOSHA Masters know that it is useless to argue and try to convince those who are not ready. Almost all religions and occultisms are only on the astral level; so the Mahaji, the Living SRAOSHA Master, will not allow himself to be drawn into any controversy over the religions and AKATHA. He knows that such arguments are foolish and nothing would be gained by anyone who is involved in them.

The release of the chela from the wheel of life when he enters AKATHA, is that point when he begins to accept, and stops all his questions. The riddle of the question is for ever plaguing the neophyte, for he never understands that no question can be put without an answer. Yet all questions are on the mental level; but the answers are always available before the question. In other words, answers always exist to the problems of life, without the questions existing. It is the doubting which is in the mind of man which leads to questions. This doubt arises when there is a lack of confidence.

When asked how to deal with people who are sceptics and doubters, the Living SRAOSHA Master says, "I trap them, I get them where they cannot ask any more questions."

When man cannot understand his problem or something which is unfamiliar to him, he is doubtful and asks questions. He must live by established traditions and forms. He must follow-out a unified pattern of behaviour and live with others who do likewise. Otherwise, his whole pattern of life is upset. If he is living close to the source of the Divine SRAOSHA, he might think in terms of not being able to do anything. This lethargy is because he is still living in the patterns and binds of society and cannot break through the boundaries of liberation.

All life, therefore, becomes an awareness of small things – such as being occupied with the things of the senses. He is aware of speaking, breathing, hearing, seeing, walking, testing, opening, and closing the eyes. He should be beyond these things for his attention must be put upon the greater reality of life; that of looking, knowing, and being.

As long as the ignorance about the Mahaji, the Living SRAOSHA Master, prevails, the individual Soul is constantly reborn into the world, rising or falling in fortune and station according to Its deeds and their consequences, which is karma. These are various levels above and below the physical world through which the individual Soul may pass in the course of Its incarnations. These are the psychic, the animal, mineral, plant, and the realm of ghosts. Until it awakens to full self-knowledge, Soul may undergo reincarnations for amazingly long periods of time, touching the highest possibilities of pleasure and the lowest depths of pain, going round and round upon the wheel of samsara for thousands and perhaps millions of years.

All the ways of liberation offered by the various religions, both orthodox and unorthodox, generally must take Soul through the endless cycle of reincarnation until It becomes awakened to Its true self. But AKATHA gives the chela a concise way which is not known in any other path to God. Once the chela steps out on the Path of AKATHA, his karma begins to resolve and his reincarnations become less. When he is initiated, it means that never again will he have to return to this physical and material world. From the moment he stepped upon the Path of AKATHA, his spiritual life is under the protection and the guidance of the Mahaji, the Living SRAOSHA Master.

The problem with the religions of the world is that one who has gained insight into the nature of the SRAOSHA soon learns that they are but social institutions. Their liberation involves amongst other things, the realisation that it is a myth and not a fact. It is a liberation from certain social injustices, but not a liberation from karma and the gaining of spiritual unfoldment which leads to God-Realisation.

Many who are ignorant of the psychic dangers on the path to God will clamour to become initiates of anyone who is supposedly a Guru or Master. They seemingly want this most important ritual as quickly as possible, without preparation, whether it is the first day they meet or not.

In their eyes, the initiation is practically the same as joining a church through baptism; or receiving a lodge degree. One thing seems to be held-out to them should they receive the initiation; that no matter what their development is, they will have certain mystical experiences and will be in a position to command material success for the rest of their lives.

The promise of any successful materiality is nil; albeit some pseudo teachers say that by joining their group through initiation, great material success is in store for each and all. Others promise spiritual rewards immediately. None of these promises are worth the words that are spoken; they are like shouting into the winds which rage over a stormy ocean. The Mahaji, the Living SRAOSHA Master, will not make such promises; but He will state what the Initiate will expect after going through the initiation. Neither will He allow anyone to enter into the initiation until he has had two years of study in AKATHA.

This period of time before initiation is done to build-up the stamina of the chela to withstand any spiritual hardships which might arise from working-off his karma. If the Master should initiate the chela at the start of his introduction into AKATHA, reverberations might be against the way the chela is accepting It. It could prove to be too

much for him and he could become discouraged and quit AKATHA. So, many chelas do this in those religious programmes when they are accepted as Initiates from the day they enter into their respective paths. This pre-emptive initiation often creates a guilt pattern in the chela and he becomes resistant to any teachings of wisdom in the future.

Any Initiate who violates the tenets of AKATHA will automatically be dropped out of the teaching. This droppage means that he will be put back or stagnated in his spiritual unfoldment and will not have any opportunity for growth until the Mahaji, the Living SRAOSHA Master, has reinstated him.

The ways of the initiation offer release from the endless cycle of reincarnations through the awakening of the true Self. Accordingly, the divine play of SRAOSHA goes on through endless cycles of time, through periods of manifestation and withdrawal of worlds; measured in units of Kalpas (a Kalpa being a span of 4,329,000 years). From a human point of view such a concept presents a terrifying monotony, since it goes on aimlessly for ever and ever. But from the divine viewpoint, it has all the fascination of the repetitious games of children, which go on and on because time has been forgotten. Yet it has reduced itself to a single wondrous instant of time.

This written work is not an expression of a formal philosophy, but the experience of a state of consciousness. This factor means then that the only way to cut through these Kalpas or Yugas as they are sometimes called, and make a more direct path to God is through the AKATHA initiation. No one can get off this terrible Wheel of Awagawan, the Wheel of the Eighty-four as it is known to most God seekers; until one steps upon the path of AKATHA, he is always on the wheel, which creates millions of problems and karmic conditions.

Release from the Wheel of Awagawan is that which is called Moksha, or liberation. On the whole, it would be best to say that the AKATHA teaching is somewhat built around the liberation from this wheel through the Mahaji, the Living SRAOSHA Master. Unless the chela takes-up the initiation via the Living SRAOSHA Master and does it seriously, he cannot expect to be released from the Wheel of Awagawan which will carry him through the Kalpas of life for millions of years.

The AKATHA language is always confusing with factual language, so little or no clear distinction between the Divine Deity as described in terms of conventional thought, and God as "IT" in reality. This divine androgynous state of God is one different but true factor and is true in all aspects of the works of AKATHA for those who are Akathists. To the conventional mind, the puzzle of the AKATHA teaching is that it has so much to say; in the matter of language and the liberation of Soul that one cannot grasp it unless he is trained in the way of AKATHA.

What is being said here is that according to the liberation experience so much is said of what it is not, and little or nothing said of what it is. This negative is naturally bewildering for if the lack of its relation to things which are considered important in the life of the individual, of if it is without content as an experience, why seek it? Why does it hold such immense importance in the Akathist scheme of life?

It can be said that the vessel, the body and Soul of man is empty and must be filled. This experience is the negation of it, but it must be considered, for without negation the experience is not of importance to the individual. In the value of emptiness must come, the movement it permits in order to understand the fulfilment. This occurrence is why the

AKATHA teachings concentrate quite frequently on the negativeness of self, on liberation of it from the so-called concepts of Truth.

It proposes no idea, no description of what is to fill the void of the inner self, because the idea would exclude the greater truth which the inner self is seeking. Therefore, the practice of discipline must now enter the scheme of liberation of Soul. This scheme is the unfoldment and disentanglement of Soul from every identification it has had on every lower plane in the material or psychic worlds.

Soul is total consciousness. It has the complete knowledge, love, and power that all men seek, yet few realise that these qualities are within themselves. They look to the outer instead of the inner self. The liberation of Soul is, of course, freedom from the surrounding materiality which has all but made a prisoner for it in the lower worlds. When Soul leaves the physical body by journey into the far worlds, It does so through the Tisra Til, the third eye. It meets the Mahaji, the Living SRAOSHA Master, after passing through the gate of the tenth opening, who escorts It into the heavenly worlds where It experiences the joys and bliss of life.

However, the first thing here which is noticed is that all time and space dimensions are different from where it resided in the physical world. The laws are different and the beings and entities all abide by rules unknown upon earth and its respective planes. Soul must again become used to these new laws and, as it passes through each plane, similar to the time zones and nations of the physical world, it finds different ideas abiding along with new laws and ways of life. Each time it enters into another spiritual world, It finds that the laws are vastly different from those which It has just passed through. It takes adjusting to keep-up with the travel from one plane to another.

The measurement of reality, therefore, comes from Soul during Its flight into the higher worlds, realises that understanding is a perception of the spiritual senses and not a fact or event in Its travels. It is also found that to isolate any part of the spiritual universe as a single fact, all by itself, is impossible. This isolation is the greatest mistake that most men make. They cannot grasp any of the spiritual life as a whole, much less their physical existence, and as a result find themselves chasing illusions instead of reality.

In AKATHA, there is the unmistakable tone of sincerity which makes the action that is not studied and contrived. Whosoever thinks and acts with a split mind rings like a cracked bell; one part standing aside to interfere with the other, to control, condemn, or admire. The true self, of Soul, cannot be split, for it's like the sword that cuts, but cannot cut itself.

The illusion of the split comes from the mind's attempt to be both itself and its idea of itself from a conclusion of fact with symbol. To make an end of the illusion, one must stop the mind from trying to act upon itself, upon its stream of experience, from the standpoint of the idea of itself which is known as the ego.

Therefore, the action taken for correcting this phenomenon is sitting quietly and doing nothing. This action is the basic Spiritual Exercise of AKATHA. If there is any action brought forth from sitting and doing nothing, it is spontaneous. Such an action is particularly subtle and extremely hard to put into words. If one wants to weep, he does so because it is spontaneous, and if he desires to laugh, he does so. The display of emotions is not to be considered in this action because all things are done with a spontaneous effort.

This natural sincerity makes all Akathists different from others. For all those in AKATHA know that they cannot find the AKSHAR by taking thought, nor can they even seek IT by not taking thought. In all, it is then known that one begins the road to God by accepting the divine firstly in thought, and later dropping thought to make the contact.

The ideal is not to discover the original self, but to allow Soul, Its own recognition. This self-recognition is the same as a child who one day suddenly discovers it is a person which must have responsibilities and establish its own life here in this world society. Soul's recognition of Itself is in a sense made in the same manner.

This recognition come through the daily routine of the AKATHA Spiritual Exercises; mainly through the non-action that is sitting still and doing nothing. This experience is a deceptive action, but then the chela soon learns that SRAOSHA is subtle and that he must be constantly aware to catch what is going on within himself. If he sits still and expects life to grow around him quietly like the grass does, he may be disappointed.

This paradox is a main one of AKATHA. One sits still and does nothing, but on the other hand, he must be ever watchful to grasp the subtle opportunity to go with Him wherever the Living SRAOSHA Master desires.

The fear of the unknown, the doubt, and the lack of insight in the chela can cancel-out all aspects of Sahaji. This cancelling alone can take the chela completely off the path of AKATHA for if he has problems understanding and believing the subtleness of the experiences which take place within himself, he can take the path of AKATHA claiming that It is of little value to him, that he is wasting his time and energies trying to be a success at Soul Travel or Sahaji in Higher Sanskrit language.

What these people do not understand is that the Eternal Dreamer makes contact with them at the varied times whilst they are in the state of sitting quietly and doing nothing. Sometimes this contact can be compared with the experiences that take place in dreams. When the chela comes out of his exercises, he may wonder if this is a dream or a reality. He might dismiss it as something which happened during a dream state and never give it full consideration as an experience which comes with the inner movement of the SRAOSHA within him.

The identification of the mind with its own image is paralysing to the chela who seeks Self-Realisation and God-Realisation. This image is fixed from out of past lives, and finished as far as the Akathist is concerned. He wants nothing to do with this image but it tries to react on him whilst doing the Spiritual Exercises of AKATHA. The mind cannot act without giving-up the impossible attempt to control itself beyond a certain point. It must let go of itself in the sense of trusting its own memory and reflection and in the sense of acting spontaneously on its own in the unknown.

However, it will not dare take chances; for stepping into the unknown is a fearful act to the mind. This is why the non-Akathist takes the side of action, as against contemplation, and the spiritual exercises are sometimes described as no mental action or no thought. This fact is also why the Mahaji, the Living SRAOSHA Master, sometimes demonstrates SRAOSHA by giving instantaneous and unpremeditated answers to questions. When anyone might ask the Mahaji for the ultimate secret of SRAOSHA, He might answer "nothing".

No thought is action on any level whatsoever, physical, psychic or spiritual, without trying at the same time to observe and check actions from the outside. The attempt to act and think about action simultaneously is self-defeating for it starts the mind whirling in a

circle – like the wheels within wheels. From the viewpoint of mind, this whirling brings about feeling and action which is wrong for feeling blocks itself as form of action when it gets caught in the act of observing.

Too many who are seeking God-Realisation expect the experience to be dramatic, something that is earth-shaking and will strike them like a club on the head. However, this dramatic experience is not always true because such experiences often are without drama in a sense of being something startling. Every Akathist knows that the experience or revelation come like a thief in the night; it comes with strange subtleness.

Often it is hard to grasp, for one doesn't recognise the realisation for what it is, and will often cast it aside and complain that after taking the path of AKATHA nothing has happened. This occurrence is only the lack of awareness and definitely a lack of understanding of what has happened to him. He sees something; he has a revelation and yet nothing happens for him because it is too personal. He asks dozens of persons what this means and gets dozens of answers, none of which fit his own case. Many of the answers are negative and discouraging which tend to destroy whatever revelations he might have been having over a period of time.

The main point here is that the chela must decide whether the revelation is reality or not. It is meant to be said that all such revelations are usually inward and very subtle. If the Mahaji, the Living SRAOSHA Master, appears to him inwardly, he should make a decision whether this is reality or not. The revelation is so personal that he cannot allow any outside interference. He cannot discuss it with anyone except the Mahaji, the Living SRAOSHA Master, and if by post, it should be put down in writing carefully. If discussed vocally, it should also be done carefully.

Every Akathist who has a revelation of the Mahaji, or the AKSHAR, must make his own decision whether it is true or false. The decision does not depend upon anything else. It is a most personal experience with him and must be treated as such. It is a part of him like eating, sleeping and emotions. No one else should know anything about it but the Mahaji, the Living SRAOSHA Master, who will see, know and share the experience with the chela.

The Mahaji, the Living SRAOSHA Master, knows at all times what goes on, and the Akathist should realise that by now he is never alone in his life regardless of whatever and wherever he might be. He should know by the living experience that the presence of the Mahaji is known through seeing feeling. That this experience is reality and no one can take this from him.

All life becomes a realisation that the Mahaji is always present, and that the SRAOSHA makes life a joy to live. If the chela errs at any time there should be little need for discouragement, but one of joy, for he can now compare the errors with the joys of his life.

Chapter Two

SRAOSHA, the Everlasting Teaching

The message of AKATHA, given by the Mahaji, the Living SRAOSHA Master, is the voice crying out in the wilderness. It is the true doctrine, and he who hears it with ears that can catch the spiritual significance will come to know it as the Everlasting Gospel or Teaching without any religious connotations whatsoever since the word “religion” means “to bind or regulate”.

To see the perfect truth of AKATHA as It is, demands and compels the subjugation of Soul. This subjugation is the everlasting gospel which in its majesty and uniqueness of pure truth necessitates a suspension of the personal activity of thought. One ceases to assert his thought against it. He is passive before It; but in that passivity, which requires the utmost opening of his receptiveness, is the supreme form of activity.

Whatever is man, when having been possessed by the SRAOSHA, the SRAOSHA has ceased to possess him, and he is possessed by himself again. He is not what he was in beginning of life upon this earth; he is changed by the knowledge of what he has been actually, and is the potential vehicle for God. He is changed by the knowledge of the beauty and wonder of worldly things. It is through the vision of the Kal; in the momentary perfection where he personally enters into the state of awareness in the human sense and looks at what he believes is the true perfection.

He looks at the price of this experience which can be brought for the price of a song, or wisdom for a dance in the street. But hardly does he realise that the truth must be taken with the sacrifice and tears in the desolate places where none exists but himself. He must look to himself only for the experience of Soul, for the secret of SRAOSHA is that it is neither natural nor revealed. It is given without fanfare. Reason and logic as man knows them, always change under the influence of the Sound and Light. Divine knowledge is always creative, but it is always difficult to understand. When the eternal individuality of things is recognised, Soul is in abeyance. The infinite in all life is at one with the infinite in man. In this sense the AKSHAR becomes as man is; that man may be as It is. If man can see eternity in life, at every moment of given knowledge, he knows not merely the particular thing but the mode in which it is real; the mode in which all things are reality which are in the spiritual realm and in which alone they are real. The mode is, of course, eternity!

The true SRAOSHA knowledge is above abstraction. Confusion between the psychic and the truly spiritual lies within the lower worlds. Therefore, all religions are one according to the principle which rules the lower worlds; or the rule as laid down by the Kal Niranjana. This deity who rules the lower worlds tries to make it appear that all reality is the same; that all religions are one. This factor is not true, for SRAOSHA, of Itself, is not a religion, therefore It cannot be one with any religion, philosophy, or doctrine.

SRAOSHA is the audible life stream, the essence of the AKSHAR, the holy spirit, and the science of God-Realisation. It grows out of the experience of Sahaji or Soul Travel into the state of religious awareness, which the subject gains at his own volition via the

spiritual exercises of AKATHA. The latter is correlated only with the movement of the inner consciousness (Soul) in those spiritual regions above time and space. SRAOSHA is involve in these regions in which all is omniscient, omnipresent, omnipotent; hence God awareness. All religions, philosophies, and sacred doctrines are the offsprings of AKATHA.

AKATHA is different. It is the Ancient Science of Sahaji. This Soul travelling in higher Sanskrit called “Sahaji” is the projection of the inner consciousness which travels through the lower states into the ecstatic state in which the subject feels that he possesses the awareness of the religious experience of being. This experience is done through a series of spiritual exercises known only to the followers of this science.

The state of perfection is a condition of free unfoldment of identity, through the continual annihilation of the lower self in all its forms; by Soul, as It travels through all the planes to reach the heavenly worlds. To explore the vision of individuality, which strives to be free from the chains of the lower worlds and Kal, is that which inevitably passes from the human consciousness state to the individuality of Soul.

To hear one’s own self shriek with terror as it approaches the realm of time and space and to sail off into the boundless worlds where only the Void exists, is like hearing the cries of the infant. Man is terrified of freedom, for if he reaches the boundless ocean of no-thing, he finds himself freed, and instead of accepting his freedom, he considers it a burden and only seeks to lay it at the feet of another.

The answer is simple for he who enters into eternity knows that freedom and knowledge are eternal. He knows that the freedom of divine wisdom is to be free of all things and has only the responsibility to himself. He becomes the universal man who knows all things in life, and has control over his own destiny.

Every man who enters into the delights of the heavenly world is lonely in the human consciousness for there are none with whom he can share his delights. Yet within the heavenly worlds, he is never lonely for the very vision of heaven keeps him company for ever.

Man’s personal experience of liberation is the liberation of his neighbour, the community in which he dwells, his state and nation, and eventually the world. His liberation eventually reaches out and touches all things in life; for he is linked with the very essence of things within the universes of God. He cannot expect to have any experience in life, be it negative or positive, and not have it affect the next person.

The gulf between eternity and time is absolute, and when Soul is in eternity, It is not in time and It is not at all. In the living physical body, Soul is at the point where time and eternity meet, where It and the human self strive together, where the impersonal and eternal are with the personal and temporal. This experience creates the conflict and strife in the human state of consciousness. But the conflict is possible only between things of the same order – and time and eternity are not of the same order.

Nevertheless, they meet in the human self, and the fine point of their contact is that of forgiveness. The eternal forgiveness of all things in life becomes the temporal forgiveness of love. Man cannot love his enemies and kill them at the same time. But forgiveness is possible even whilst men slay; nevertheless, it is not possible, for once man learns to love, there is nothing within this world that man wishes to slay.

Eternity is a condition into which the Akathist enters after physical death, and AKATHA may not merely condone war, as it does, but often It might employ war if

necessary to protect Itself. After all, It is at constant war against the Kal force within the lower worlds.

Man must not think that if he asks the Mahaji's help whilst facing a serious problem that He will remove it to suit man's desires. The AKSHAR works in a different way; the problem itself may remain, but man's approach to it, his understanding of it will change, as a result of his petition. Whereas it may seem a very difficult, even insurmountable battle to face, man will be given the help needed to resolving it. It does not matter in what field the problem may lie, for this is immaterial, for all man needs to do is ask the help of the Mahaji, the Living SRAOSHA Master, who can intercede for him, but only in accordance to his spiritual unfoldment and his karmic needs.

Man's rebellion against Kal is natural. He is involved with those many things which enslave him, like government, taxes, business, the law, religion, education, media, law enforcement, and body chemistry which is known as medicine. He battles to untangle himself for these forces of the Kal Niranjana, but few have any success until they come into the presence of the Mahaji, the Living SRAOSHA Master, who will raise them above all these things. It is then that they can participate in this world and its negative nature and receive whatever benefits are needed for the human body and its senses.

It must be understood that all complaints and all arguments against the SRAOSHA, which are directed at the Mahaji, are the works of the Kal. Such assaults on the Mahaji are those which originate from the Kal using the minds and consciousness, of those persons within its power, to destroy the Mahaji and the SRAOSHA if at all possible. These are the works of Kal who uses religion, ministers and lay persons to bring about the downfall of the SRAOSHA; because It is truth. There will be those who call themselves SRAOSHA Masters and disguise themselves under the robes of the SRAOSHA, but they are prophets with false faces who are lying to take in the Akathists, but few if any who are truly followers of the SRAOSHA are ever deceived by these agents of the Kal.

In order to break the hold that a problem may have upon the mind of a chela, the Mahaji frequently persuades him to try to solve a false problem unknowingly, by acting consistently upon its premises. This often releases the chela, who suddenly sees through many problems of his own and finds liberation. However, religions feel that the state of liberation they may enter into is the cosmic consciousness or mystical experience. But this is not true, for the Akathist, once released, goes into a much higher state than this.

The ordinary egocentric consciousness is a limited and impoverished consciousness without foundation in reality. Whether its basis is physical or social, biological or cultural remains to be seen; but there is no doubt that release from this particular limitation is the aim of AKATHA. Nothing else matters, but this liberation from the limitations of the egocentric consciousness. Few can understand this and have the right to refuse to play the game. He is taught to look at the incessant working of his mind and the physical activity displayed by his body. He should succeed in understanding, in nothing that nothing of all that is from him is him. He physically and mentally, is the multitude of others.

This multitude of others includes the material elements, the ground from which he came and that which makes up his body. On the mental plane it may include many beings who are his contemporaries, the people he mingles with, with whom he chats, what he reads, and the actions of those he watches. Thus he becomes a part of all that surrounds him.

He who replies to anyone, asking about SRAOSHA, does not know SRAOSHA. Although one may hear about SRAOSHA, he does not really know about SRAOSHA. There is no such thing as asking about SRAOSHA. There is no such thing as answering such questions. To ask a question which cannot be answered is vain and to answer a question which cannot be answered is unreal. And anyone who meets the vain and the unreal is one who has no physical perception of the universe, no mental or spiritual perception of the origin of existence.

This is not because the SRAOSHA is inherently mysterious but because the problems of human social needs are artificial. No Akathist acts without calculation, and he never sees results. He lays no plan for there isn't anything within this universe in which he is interested for achievement. Therefore, if he fails, he has no cause for regret and if he succeeds, he has no cause for congratulations. He does not know what it is to love life and hate death. Whatever comes into his life is no cause to lead his heart away from the SRAOSHA, nor let the human seek to supplement the divine.

During his lifetime, man must be faced with the great social lie, that falseness with which he is confronted by the Kal power. This power is an illusion, the maya of his life. The great social lie is that he must be like others within the human race. He is born, sleeps, works, excretes, and reproduces. These actions are the basis of the life in which he lives in slavery to the human needs of his body. But he rises above these actions in Atma Sarup and becomes a greater being in the eyes of the AKSHAR, because he no longer needs the social lie. This social lie makes him have the artificial needs of life to which he becomes attracted and he cannot have in spirit when death comes to him. The less that he has in life, the greater is his liberation.

The loneliness of liberation comes by not being able to take sides on issues of the day in the humanistic world, or finding security in the crowds; of no longer believing that the rules of the game are the laws of nature. It is the transcending of the false ego into the security of the greater individuality. This greater individuality is always lonely because all those who have not entered into it will attack it in ignorance.

Liberation thus begins from the point where anxiety or guilt becomes unbearable, where the chela feels that he can no longer tolerate his situation as an ego in opposition to an alien society, to a universe in which pain and death deny him, or negative emotions overwhelm him. Ordinarily, he is not aware that his distress arises from a contradiction in the rules of the social game. He blames people, himself and God for his distresses; but none of these are responsible.

He begins to wonder about the major issues of life and wants to escape the wheel of birth and death. Thus, he begins the search for the Mahaji, the Living SRAOSHA Master, albeit he many not even be aware that such a person exists. He will find the pseudo-gurus scattered throughout the world; some in India, others in various parts of the world. He will find the false prophets and the so-called teachers but none will give him anything worthy of what he seeks. He will not find satisfaction in anything in life until he comes to the Mahaji, the Living SRAOSHA Master in humility.

The Living SRAOSHA Master will introduce him to the path of AKATHA. It is a disciplined and rugged path to follow. There is nothing to teach but life itself and the chela must learn to obey in order to find himself in the true realisation. If he doubts, no place exists for him; but if he believes in the SRAOSHA, all will be given to him.

The Mahaji, the Living SRAOSHA Master, is so frank about everything in life that no one believes him. For His part He seems to take the world and its suffering as if it were just a dream. Usually, the chela thinks he too can reach this same level if only he finds the right method for transcending his consciousness. Yet it is not possible to be accepted for AKATHA training without considerable persistence. All sorts of barriers are put in the way of the applicant during his first year, but in many cases the more barriers the more eager becomes the aspirant and some feel that there is nothing to be gained and drop out of AKATHA feeling a sense of injustice.

Those who stay think that the barriers are only obstacles; that the Mahaji, the Living SROASHA Master, is guarding some deeply hidden spiritual secret and testing him for admission in becoming an elite in the works of AKATHA. All his problems and karma are put squarely back upon the chela's shoulders to work-out himself instead of the Living SRAOSHA Master taking them upon Himself.

The point being made here is that once the AKATHA chela commits himself to accepting the Mahaji, the Living SRAOSHA Master, as the guide for his spiritual journey, he becomes engaged in an intense struggle in which all his energy that has been used in exercising his ego will be withdrawn. He soon learns in this struggle between the ego and his true self (Soul) that nothing he can do is right, spontaneous or genuine; he cannot act independently of himself. On all sides is nothing but defeat. But in his moment of defeat, he, the agent of all his actions, cannot act, does not act, and does not see any future, past or present in his life which is worthy of anything.

When he has come to this point, the realisation bursts upon him that he has nothing to prove and nothing to lose; but he has only to be himself and live independent of all other things.

Once the chela enters into this state, he is not aware that often such insights have a habit of wearing-off. Knowing this insight evaporation, the Living SRAOSHA Master tells the chela that he has gained very little because he has only entered the gate. To get the greater understanding then he must practice more diligently, which is, of course, a test to see if he will continue or have an idea that nothing more is in SRAOSHA to learn and grasp. On the other hand, he may go away with the idea that nothing more is to be had in AKATHA.

This misunderstanding occurs because the Mahaji, the Living SRAOSHA Master, has purposely planted a doubt in his mind. As long as any doubt remains in the chela's mind, he has not finished the task of grasping the true insight of SRAOSHA. If he, the chela, returns, the game continues day by day in some subtle way, play by play, until at last the chela has gained a deeper insight into SRAOSHA. As for the Mahaji, it is known all along that He cannot lose the game as He does not care in the least whether he wins or loses. He has nothing to prove and nothing to defend.

The whole relationship of the Living SRAOSHA Master is the same not only with unfolding the chela to greater spiritual heights, but he actually does not care whether He lives or dies. This idea is true in the sense that the Master has no ambition to be great, have fame or leave a name behind Him, nor any ambition to be courageous and create anxiety. He clearly sees the idea of SRAOSHA behind all acts, behind all thoughts and feelings, and that all else is an illusion. Therefore, He knows that the Kal forces control all life here so He does not fight with it, and will try to get all chelas under Him to be detached, if at all possible, from the Kal and its effects.

When one blocks his mental action, there is doubt or hesitation. It is the lack of the ego in going directly ahead; it is a sign that one is not thinking out his problem, the he has stopped thinking. He has a kind of anxiety, going blank, through which flows the emotions of eagerness to win, or fear to lose. It is a double bind on the part of the individual who puts himself in this position. Not until he turns the problem over to the Mahaji, the Living SRAOSHA Master, will it begin to unravel itself.

The paradox is that pure consciousness is simultaneously the positive and negative, something and nothing, a fullness and an emptiness. Therefore, the assertion of the greater consciousness is completely paradoxical. The positive side is that is an actual and positive consciousness. When the chela reaches into it, it is found to be that peace which surpasses all understanding. Therefore, it is quite correct to say that when one empties all objects and contents of the mind nothing is left. This occurrence is the negative side of the paradox. What is left is sheer emptiness and this is the fearful side of consciousness. It leaves its participant filled with terror and wondering where he went astray. It is often called the “awful works of Kal”.

The common thought for the positive is that it is sound and light and for the negative, darkness. This negativity is the darkness of God that so many experience whilst on the path to God. It is darkness because all distinctions disappear in it just as all distinctions disappear in physical darkness.

The paradox is therefore, that the light is darkness and darkness is light and sound. Most of those who have experienced both have come to this conclusion. They can tell little difference between either the positive or the negative because they have both the qualities and both are the qualities of SRAOSHA.

Most persons seem to take for granted that the spiritual experience is a religious experience and spirituality is necessarily a religious phenomenon. They seem to believe that spiritual and religious mysticism are one and the same thing. It is true an important connection is between the two, but it is not nearly so direct and immediate as most persons seem to think, and simply cannot be taken for granted as an obvious fact.

When the spiritual experience is stripped of all intellectual interpretation such as that which identifies it with God, or with the Absolute, or with the world of spirit, the only thing left is the undifferentiated unity. This undifferentiation brings out the fact that when the chela has reached this state there is not anything left at all. Some interpret this fact as the “union with God,” however, this is only an interpretation, and is not the experience at all. This interpretation is only the speech of those who have analytical minds. But most persons do not have such minds and therefore, what is, is that “all” is that enters into his experience. This is and nothing more!

The experience is personal, yet it is not such, because it grows into the impersonal. During this contemplation upon such an experience, after going through it, the individual often finds it to take-on a religious form of some sort. These are only the after thoughts and not that which actually happened at the moment of experience. It can be said to be reality and hardly anything more.

The individual who experiences this sort of introvertive reality has several different ways of describing it. He may feel the environment of himself through areas beyond space and beyond time, and can see and know what is happening. Another reference is used which as melting away, passing into something greater than the individuality of the human self. It appears to be a loss of personality, but this loss is only the first phase, the

movement through the mental world where the mystics experience cosmic consciousness and believe that it is the ultimate. He has not learned to move beyond the worlds of time and space since the mental region is still in this boundary of spirito-material planes.

This cosmic consciousness is the experience which leads mainly to selfish motives. When one has the mystical and religious experiences, he usually does not want to serve his fellow man. Too many monks and religionists reach this stage through meditation and drugs and become more interested in living in such states than being active and wanting to give to the worlds. Soul Travel or Sahaji has nothing of this kind. The experiences which one has in this give him the purpose and motivation to serve, to get to the heart of God and become a co-worker. He has the true ideal in mind and will accept nothing but It, whereas those who attempt to get cosmic consciousness and do have the experience of it, want only to give-up life, to live it selfishly because it gives them a certain dreamy, peaceful, and happy state that demands nothing of them but a voidness of energy and lack of service. All this nonsense will eventually lead to death, decay, and unhappiness. It is one of the tricks of the Kal power.

In other words, mysticism is an escape from life and its duties and responsibilities. The mystic retreats into a private ecstasy of cosmic consciousness, turns his back on the world and oblivious not only of his own sorrows but the needs and sorrows of others.

If a chela is in the act of Sahaji and sees that some one on one of the lower planes is in need of his help, he should leave his journey and go serve that person. The very act of entering into the heavenly worlds, via Sahaji brings with it an intense and burning love of the AKSHAR which must meet the need of the overflow into the world for all fellow man and creatures, and this must show itself in deeds of charity, mercy, and self-sacrifice, and not merely in words.

The Mahaji, the Living SRAOSHA Master, is not one who merely gives predictions of the future, but He is the AKATHA prophet. There is a vast difference in the two. Those who give predictions are merely the readers of the psychic files from the lower planes; generally those of the astral world. But the Mahaji, the Living SRAOSHA Master, gives divine utterances from the AKSHAR. He is the channel for the Voice of the AKSHAR, and in this case, nothing comes from the mind, but directly from the heart of the Almighty.

The Mahaji is that voice which speaks from the impersonal. Nothing is from Him personally. He gives what is to give, not of Himself but from the divine source, and not of a religious nature, but of truth itself. He often does this giving from what may appear to be the normal function of His life; but then again, it can be from a deep ecstasy in which He might be in a trance state.

This inner view is part of the works of AKATHA known as the SRAOSHA-VIDYA, and the Mahaji, the Living SRAOSHA Master, is often the only one who can give this type of telling forth. Again, a difference exists between a telling forth and fore-telling. The telling forth comes from the central spiritual region known as the Anami Lok in which the AKSHAR dwells. The foretelling is merely prediction which is of a psychic nature. The AKATHA chela will soon come to know the difference between the two and will give-up anything of any psychic nature that might be a detriment to him and his spiritual unfoldment into the heavenly worlds.

Prophecy is of a highly specialised nature and few, if any, can become one who can read the SRAOSHA-VIDYA records. It is usually the Mahaji, the Living SRAOSHA Master, who is the prophet of the followers of AKATHA.

The previous statement is of central importance as it purports to show that no one can establish himself as a prophet without proper background, the certification of the AKSHAR. The answer is that anyone who proposes to act as a prophet without the highest initiation in AKATHA is apt to believe the he might be. But this is self deception on his part and because of this he will make many statements from out of the mind which are considered to be truth. He is only one who can predict with a reasonable amount of accuracy that which is only from the psychic worlds. So many times his prediction will not hold true, nor will it show any accuracy after a certain degree of time.

Predictions do not hold true under many circumstances as they are subject to the temporal power of Kal, who rules the negative worlds. These world mind planes are what man knows as the psychic regions and therefore, are unreliable. They are also subject to change because in dealing with people and circumstances, the changes come with the movement of time through space when connected with personalities and events. The prediction about a person on a psychic level can be true at one time but not at another time. Therefore, the timing is the greatest problem of the one who is giving the predictions. He cannot set the prediction exactly right in time because he normally cannot see it in the psychic world. According to the time, the event may come about now or within the far future. If he puts a definite time upon its occurrence, this all comes out of the mental region and is not at all reliable.

Therefore, it is best to stay away from the psychic foretellers, for none can give the future. They only guess at it. Only the prophet knows and hears the Voice of the AKSHAR. He alone can give the truth; the prophet is the Mahaji, the Living SRAOSHA Master. He awakens the faith and spirit in every individual with whom he comes in contact whether it is in the flesh or the Atma Sarup. He speaks with the pure essence of the SRAOSHA. This SRAOSHA speaking is the ultimate purity and unity, the all-embracing wholeness, the quintessence of truth.

The essence of the SRAOSHA belongs to neither death nor rebirth, it is uncreated and eternal. The concepts of the conscious self are individualised and discriminated by false imaginations. If it could be free from discriminative thinking, no arbitrary thoughts would be giving rise to the appearances of form, existence, and conditions.

Soul has two aspects. The metaphor of the two doors of Soul mean that It can look outward into the space-time of the Pinda world, the world of becoming; or It can look inward into the worlds of Sat Desha, the pure spiritual worlds of God, the world of being. Entering into the true Soul consciousness, the chela empties himself of all multiplicity, the things of the physical and psychic worlds. This emptiness type is the apex of Soul consciousness for then It may behold with clarity what the AKSHAR wishes for It to know, see, and do in this dazzling world.

There is the appearing and disappearing aspect of Soul that which is thought of as entering into a body and withdrawing from a body whenever that body is born or dies. Because the human eye and senses cannot see or know about the aspects of Soul, questions arise constantly with the chela about the existence of Soul, should he never have had experience outside the human consciousness.

The essence of AKATHA consists in acquiring a new viewpoint on life and things generally. If one wants to get into the inmost life of SRAOSHA, he must forego all his ordinary habits of thinking which control his everyday life. He must try to see if any other way exists in judging things; or rather, if his ordinary way is always sufficient to give him the ultimate satisfaction of his spiritual needs. If he feels dissatisfied somehow with this life, if something is in his ordinary way of living that deprives him of freedom in its most sanctified sense, he must endeavour to find a way somewhere which gives him a sense of finality and contentment. SRAOSHA will do this for all concerned and it assures one of the acquirement of a new point of view in which life assumes a fresher, deeper and more satisfying aspect. This great point of view is natural, but it is the greater mental cataclysm one can go through in life. It is no easy task; it is a kind of fiery baptism, and one has to go through the storm, the earthquake, the overthrowing of the mountains, and the breaking in pieces of the rocks.

The acquiring of a new point of view in the chela's dealings with life and the world is called the SRAOSHA by those who are followers of the SRAOSHA. The SRAOSHA can be said to be similar to the enlightenment known to religions, only that it contains both the light and sound. Without it, SRAOSHA would be like the sun devoid of its light and heat.

The SRAOSHA is not a conclusion reached by reasoning – whilst at the same time it defies all intellectual definitions. Anyone who has experienced it is always at a loss to explain it coherently or logically. Yet when it is explained either in words or gestures, its contents more or less undergo mutilation. The uninitiated are unable to grasp it by what is outwardly invisible, whilst those who have had the experience understand and discriminate what is genuine and what is not. The SRAOSHA experience is always characterised by what is irrationality, inexplicability, and incommunicability.

Rebazar Tarzs says that it is like a great fire which scorches the body so much that one cannot speak of the pain. He only experiences it, and thereafter everything in the experiencer's life has been changed.

It is noticeable that the divine wisdom contained in the SRAOSHA is concerned with the universal life and at the same time with the experiencer's aspect of survival in eternity. However, this knowledge is not final, for it will come again and again when the chela is in the throes of the SRAOSHA, stronger each time, with greater capacity for knowledge and wisdom of the AKSHAR. The best description of what the SRAOSHA might be is that it is a form of perception, and inner perception, which takes place in the innermost part of the consciousness. When one receives It, a sense of authoritativeness comes about which the uninitiated do not understand and will resent. This sense of authority is final for it casts out all negativeness, that is, the Kal forces, from the mental realm, and replaces it with the affirmative.

Albeit one has the experience of the SRAOSHA in that part of the spiritual universe, beyond time and space, he feels it to be rooted elsewhere. He feels that the roots of the SRAOSHA are in something permanent that makes it ready for acceptance in authoritativeness. This permanency is that which we know as the AKSHAR, where all roots are attached and dependency placed. The experience is impersonal, yet a knowingness exists that the roots are in the heart of God. However, all this knowingness appears to be in the impersonal, still every experience is personal to the experiencer. There is this feeling that inevitably accompanies the SRAOSHA which consists of the

breaking-up of those former restrictions imposed on one as an individual being in this material world. This breaking-up of these restrictions is not a negative one but one with significance because it means the infinite expansion of the consciousness of the individual.

The general feeling, though the chela is not conscious of it, which characterises all his functions of consciousness, is that of restrictions and dependence. This opposition is because consciousness, itself, is the outcome of two forces conditioning or restricting each other. The SRAOSHAR, on the contrary, essentially consists in doing away with the opposition of the two, and goes beyond it into the heavenly worlds where only is freedom and joy of being.

To be released of this restriction, the chela must become the Soul traveller, the Sahajjiist (Sah hah jee ihst), who moves into that arena where all things are intensely exalted. When one has experienced the SRAOSHAR, a hut may become a palatial palace because of a sharp increase of awareness in the spiritual sense. Whilst on the other hand without the SRAOSHAR, the palatial palace may be that which looks dull and uninspiring; like the hut to the outer senses.

The SRAOSHAR comes upon the chela in many ways. It may come abruptly and in a momentary experience, yet perhaps it may come gradually and the experiencer stays in it for hours, maybe days. At the same time, he can continue with his daily duties without others noticing. He may have a specific time daily for entering into this experience if he has trained himself, and stay in it for a definite time and then withdraw into the world of matter again.

Therefore, the study of the mind and its aspects is imperfect. The chela soon learns that the illumination of the intellect is that of the lesser way to God. If he wants true knowledge or divine wisdom, he must seek the SRAOSHAR through the Mahaji, the Living SRAOSHA Master. Even so, if he takes-up the path of AKATHA seeking the SRAOSHAR, he could become a wandering outcast; for society often rejects the Akathist.

He is the outcast because the way of the SRAOSHA is – that he makes himself alienated to all orthodox life, because now he is the possessor of wealth and power which is not attainable in this world by mortal beings. However, this power does not give him a high feeling of self-glorification for the inflow of the SRAOSHA into him to use him as a channel gives a feeling of humility. He has come to realise that the SRAOSHA has chosen him instead of the reverse, mainly for the very reason that he has disciplined himself to receive Its riches and wealth of power.

He can do nothing else now except serve IT in this world. Should he believe that by becoming a channel for the SRAOSHA that there will be nothing in his life but glory, happiness and joys of this material world, he has made a terrible mistake. The AKSHAR does give the heavenly glories to all who have been chosen to attain them; however, it is only after one has disciplined himself to the ways of the SRAOSHA. The sensory-intellectual consciousness, which is the highest aspect of the Kal forces is dropped when one enters into the SRAOSHAR, and stays in its own place, only to be used when necessary by the chela in this world of matter.

The use of the sensory-intellectual to reach the solution of a problem is the difficult way. It is thinking in a circle, the looking at two sides of the question. He is never

satisfied with any answer and seeks further like a man thirsting for a drink whilst walking the vast stretches of the waterless desert.

He is like a man trying to remember something, a person who has forgotten something upon which his very life depends. This is the state of spiritual tension which may be resolved should the chela meet with the Mahaji, the Living SRAOSHA Master. It may be in vocal sounds, but usually in that inner communication that lies between the Living SRAOSHA Master and chela.

Upon meeting the Mahaji, either inwardly or in the flesh, he generally trembles, sweats, and feels the excitement of something which may be anticipated or dreaded. Then the answers come to him in a flash and he can see everything clearly. The moment of understanding is often brief; but to him it may be that of an hour, a year, or more. Yet the message is profound, impressive, and glorious and yet so often he is able to see, know, and understand, but it takes time to grasp it in its entirety.

This is the SRAOSHA, the everlasting teaching.

Chapter Three

The Four Zoas of AKATHA

The man who cannot live by faith alone, who must satisfy reason and intellect must learn that contemplation on the SRAOSHA is the way. The contemplation is a tremendous force. It has been said that Lai Tsi, the great SRAOSHA Master, kept asking the AKSHAR to send him spiritually inclined people, and soon after that those who later became his disciples or devotees began to appear.

This spiritual contemplation of the SRAOSHA is the greatest resource of strength that the chela may have for himself. It is the ultimate left for him and will help where intellect and all other things have failed him.

If the chela came to the Mahaji, the Living SRAOSHA Master, and said that the spiritual contemplation of AKATHA did not appeal to his temperament, he would be given counsel to frequently associate with those who have gained the stature of the Mahdis, the Initiates of the Fifth Circle of AKATHA. These are the ones who have had real spiritual experiences. Constant contact with them will assist him to bring out his latent spirituality. The Mahdis are the higher ones who turn minds and wills of the chelas towards divine objects. Above all, they stimulate an intense longing for the spiritual life. Therefore, the society of such men and women is important as the first step, and often the last.

Man finds no peace except in the eternal worlds. If he seeks elsewhere, it is learned eventually that he is on the path of Kal and will spin around on the Wheel of Awagawan – the coming and going, the age-long cycle of births and deaths, transmigration, and reincarnation.

Therefore, metaphysical speculation is discouraged for it keeps man on this Wheel of Awagawan. Within this worldly life everything is relativity. Within the worlds of God, it is found that nothing is in relation with another except through the SRAOSHA. The Akathist knows that he must steer himself on the path to God, and that not even the Mahaji, the Living SRAOSHA Master, can give him help unless he works in accordance with the precepts of AKATHA. What he requires are restraint, compassion, self-awareness, and wisdom. Restraint does not involve self-mortification, but avoidance of excess and mastery over the senses and emotions. Compassion involves the negative virtue of avoiding harm to others and the positive virtues of helpfulness, generosity, and sympathy when needed.

Self-awareness includes scrutinizing one's own actions and motives, sitting back as it were, to watch his passions and desires in action, observing the thoughts which slip through his mind and making a careful study of his bodily functions such as muscular movements, the pulsing of the blood and the process of breathing and other functions. This awareness helps one to come to realise the illusory nature of the ego. Wisdom means the intuitive wisdom that dawns when the mind is stilled. It is started by simple drills like breath control given in many of the spiritual exercises of AKATHA, and this leads to the achievement of one-pointedness of mind.

It is found that compassion and wisdom interact upon each other. Compassion, besides making man good to his fellowman, is beneficial to him. Gifts of thought, time, energy, goods or wealth are all expended at the cost of the ego, which diminishes accordingly. With the diminution of the ego, wisdom arises; and, with wisdom's dawning, compassion increases, for the clearer it becomes that distinction between the "I" and the other is unreal, the more natural it is to be compassionate. The radiant wisdom that gradually manifests itself within the peacefulness of the mind and heart is that which comes into the full enlightenment of the SRAOSHAR.

The aim of man's life on this earth is to set a limit to his reincarnations, for reincarnation is a lesson somewhat in the form of punishment which Soul is compelled to inflict upon Itself; for as long as it does not feel that it has reached purification it cannot return to the AKSHAR. To attain the last phase, that is, never to be reborn again upon this earth or within this planetary system is the ideal. To be assured of eternal happiness, assured that the earth shall no longer behold Soul returning to cloak Itself once again in Its gross substance is the goal of all who must live in the Pinda world.

This purification, this progressive dematerialisation, this renunciation of all false egoism begins when Soul begins Its life here and is continued through all phases of existence. But one must first of all accomplish all the duties of this active existence. For all must know that none shall achieve absorption into the heart of the AKSHAR by prayer alone, nor by good deeds, not the motives of charity and love for one another. But not alone will any of these take Soul into the heart of the AKSHAR. Yet if anything can give help, it is detachment from materialism, the act itself, where one single deed or action is worth more than a thousand good thoughts and can bring about that which takes Soul into the heavenly world. But as long as he is attached to something and as long as he is looking for good deeds alone to give him the way into heaven, he is lost. It is only when he has brought about detachment from the worldly goods and actions that he will make spiritual progress.

The world is sustained by every action whose sole object is sacrifice; that is, the voluntary gift of itself. It is in the making of this voluntary gift that man has performed the action without respect of materiality. The sole object of action should be to serve others. He who sees inaction in action and action in inaction is wise among men. He is attuned to the true principles in whatever action he may perform. Such a man, who has renounced all interest in the result of his action and is always content, depends on no one but the Mahaji, the Living SRAOSHA Master. All his ideas are filled with wisdom, and all his actions consist of sacrifice, and his deeds are indeed noble.

All men have the death wish ingrained within themselves. This ingrainment is part of the Kal consciousness which wishes for self-destruction of the individual and others. It is that which creates wars, and brings about violence and destruction of property. It is that which causes man to inflict torture upon himself and death to either himself or his neighbour. The mass suicide in certain species of animals and in some primitive tribes is noted as a part of the Kal force to get rid of the body and the idea of doing so brings about the death wish.

The social taboo on the subject of suicide is wrong. Some prefer to deny suicide rather than to discuss it. Families will deny that certain members died from a form of self-destruction, claiming instead that it was an accident. The drug habit in itself is an expression of some partial suicidal wish. The sickness and malaise of man cannot be

healed until at last he brings about a pure consciousness which contains no contamination of the Kal forces within self.

Suicide is an aspect of life in this material world. It is brought about by man's continued hold on this material life. It has everything attached to his mind and heart. This attachment is the basic reason for suicide in man as he develops the Kalistic traits including hostility in withdrawal from life. Anyone who withdraws from his family or community feels like an outsider, yet guilty about his own betrayal of biological ties. The ambiguity of loneliness and individuality and man's conflict about the will to live in isolation and dignity is a keynote to the problem of suicide. There are people who cannot live independently of others. They must have their social ties or die. This problem is a part of the attachment to the material life.

Between life and death is always that empty time which is called the future. The creative self in man is that through which the SRAOSHA forces work, and the destructive self in man is that through which the Kal forces work. These two do not fight many open conflicts. The inner battle between life and physical death usually lies deeply hidden in man, and the struggle frequently shows itself, usually in the most paradoxical way.

Some of these paradoxical ways are the fear of failure in many things, perhaps physical danger such as walking across a bridge over a high canyon. Another is social failure in which one loses all his material goods, or has a great social downfall. In the Orient, this is called the loss of face or labefaction. Either one is a threat, a step away from potential death. In his fears, many a man finds himself unwittingly facing self-destructive tendencies that he is not aware of within himself.

He is afraid of stepping or falling into a nothingness. This fear is because he stands always before the abyss, the great vacuum, and should he fall into it, he would return to his unborn state. The state of nothingness would mean suicide, the returning to that awful gulf of nothingness. Yet the suicide believes that it means the freedom of getting away from the protective dependency of the aggressive world and accepting the challenge of self-consciousness, of being an eccentric observer standing outside the world. Man has always sought distance from the world and at the same time hated being that far from it.

Every disgruntled person in this world has played with the idea of suicide, self-destruction, sometime or the other. He has put it this way, "Either my will and wishes be gratified, or I choose death". Yet, most men do not know what they want or how to search for death, and as a substitute, he may build himself a delusional world of having extreme power and expect the final end to occur in heroic and hazardous exaltation.

In the world of this earth planet, within the physical universe, where primitive drives are exalted into heroic ideals, man has to murder either himself or others. He kills something in himself by throwing himself into the turmoil of his instinctive drives. It may be called killing his ego or murdering his inner self. When life becomes too bothersome, man regresses easily to the state of a primitive being. In his primitive rage, he reverts to primitive magic ideas and expects somehow in death to be reunited with mother earth. Death means the magic union for him, with what created his physical body, or in killing others he expects to enlarge the powers of his inner self. But through all this regression to primitive imagery, he kills something of the pure self within, and the wisdom, self-awareness and everything that the SRAOSHA has been giving him now leaves him.

These primitive fears can kill him. Knowing that he has broken the laws of the spiritual worlds, can cause such an inner panic that man's vital organs are paralyzed and starvation and death overcome him. Yet even in a less primitive civilisation, wild, rampant emotions can kill an individual, just as sudden fright and bodily shock can cause a man to die. The illusion of lost hope makes many a disease incurable and the man who worries may kill himself with faulty thinking. He doesn't use any weapons to do so but destroys himself nevertheless with paralysing morbid anticipations.

Self-destruction can be a reaction to outer stress or an inner burden – a protest that is chosen when no other form of escape seems possible. It can be a substitute for an attack, or an alternative to somatic disease, or a replacement for mental disintegration.

Therefore, committing suicide is a human phenomenon; for conscious interference with one's own fate is possible. Animals exist who surrender passively to destruction but in their state, it can often be said they are only reacting to panic. But only man has the conception of life and death within himself. It is sometimes found that in primitive tribes, it is a requirement for the old and feeble to freely commit suicide in order not being a burden on those who are younger and must keep-up the families.

Suicide in the human race can be cited as a negative measurement of unhappiness. Most people are no longer alive after they enter into the age of maturity. They commit a token self-destruction by stopping their growth and expansion in the spiritual exercises. They bury themselves in old accepted habits and customs, drowning their sense of curiosity regarding new spiritual experiences. They become contented in apathy.

The law of the AKSHAR does not allow self-destruction in any form. It is said that when a person destroys himself to escape the problems of life that he must return to life almost at once in a new body incarnation in order to work-out the karma which he refused to confront during the life he just left.

It is known that the suicide trait is in the human consciousness; therefore it will provoke a multitude of protests. Anxious escapists and breeders of dogmatic rules become angry over trifles. They want to deny the disguised self-destructiveness hidden in some of their rigid and repetitious habits. The automation of self-destruction and action denies all vitality, spontaneity, and creativity in man. These types of people have become automatised and will raise their psychosis to the position of some true, human ideal in the field of sociology to deny the despair and hidden suicidal wish in them. This is part of their compulsion to repeat and their resistance against change.

Suicidal tendency in a family or community is infectious because it arouses the suppressed self-destructive inclination in everyone. When one threatens suicide it is usually not carried out but used as a threat to get one's own way. The social stigma in a family in which a suicide has happened can be part of a revenge. Children often wish to punish their family or parents with this sort of suicide revenge.

Many depressed people like to exhibit their sorrows in an effort to arouse pity and empathy in others. It affords a paradoxical gap of communications between them and their listeners. They try to acquire love and affection from others which they believe is their inherent right. A punishment, rejection, or prejudiced attitude on the part of the family or public can drive one into suicide. Hatred and insult are curious weapons, but they can be toxic and dangerous.

No SRAOSHA Master will acknowledge his appearance to another person. This practice is neither modesty nor is it a feeling of hiding something; in a sense he is letting

the individual or individuals decide for himself or themselves, whether it was really he. He wants them to decide if it was reality. In this way, he is not telling, nor confirming his presence with them, in the Atma Sarup, but allowing then the independence of knowing and understanding whether it was actually he.

If a person makes-up his mind that the Living SRAOSHA Master really appeared to him then he knows it and this cannot be taken away from him, regardless. However, if he has to be told that it was the Living SRAOSHA Master, he is always in doubt for it was an outside source which gave him this information, and not himself. It is superficial knowledge and not from his own inner sources.

He must always remember that the Mahaji, the Living SRAOSHA Master, is not always the one to tell him of his inner experiences, nor whether the Living Master has appeared to him. But he must know this experience with a faith that is beyond anything that he has ever experienced and, therefore, it shall stay with him. Otherwise, it may fade in time and the experiencer soon forgets whether it was really the Living Master.

One of the most interesting points in connection with the last statement is that so often the individual is rather doubtful about his experiences with the Master if he does not gain the inner conviction at the same time. So often he calls upon the Master for something, a healing or a divine gift. It is given to him because this is the right moment to receive, but later he forgets and leaves the Master because someone else who claims mystical powers appears to give him anything he desires when he makes the request.

The four Zoas (laws) of AKATHA for the Mahdis, the first Higher Initiates of the Fifth Circle are: (1) The Mahdis shall not use or have involvement in tobacco, drugs, gambling, inharmonic negative noise, e.g., bad music (rock and roll, discordant jazz or classical), industrial sounds (machinery or manifestations with non-dynamic sound timing – biological noises not included, i.e., voices, bird song [animal noises], wind, rustling of leaves, ocean waves, etc.), etc., or be gluttonous in any way. No Mahdis shall be existent on the animal level. He is a leader and he must fix his attention above the psychology of the brute. (2) The Mahdis shall not speak with tongue of vanity, deceit, unhappiness, criticise the actions of others, blame others for wrong doings, quarrel, and fight or inflict injury. He shall at all times be respectful and courteous to his fellowman and show great compassion and happiness. (3) The Mahdis shall have humility, love and freedom from all bonds of creeds. He shall be free from the laws of karma which snare him with boastfulness and vanity. He shall have love for all people and all creatures of the AKSHAR. (4) The Mahdis must preach the message of AKATHA at all times, and prove to the world that his is an example of purity and happiness. He must show that the disciple in the human body must have a Master in the human body. This is a fixed law of the AKSHAR. At the time of His passing, every Living SRAOSHA Master turns over His work to another Living SRAOSHA Master who is in the physical body and He carries on until His time to either further transfer His powers or translate the human body into the other worlds. Those who translate shall continue with the AKATHA chelas they have initiated on Earth, when those chelas have passed across the borders of death into the upper worlds. Their SRAOSHA Master meets them and they begin their further studies under him in the heavenly worlds.

These are the four laws of the Mahdis, the Higher Initiates of the Fifth Circle. These laws shall be abided and shall have the respect given to the Mahaji, for each law within

itself has great authority and power. The works of AKATHA depend mainly upon the Mahdis.

To practice AKATHA out of curiosity, in search of new sensations or in order to gain psychic power is a mistake which is punished by futility, neurosis or even worse. None should seek initiation into the mysteries of AKATHA from unworthy motives, for disaster will certainly result.

Also, to try praying for anyone else or to use any type of healing such as putting him in the white light, is to bring a lower power into being. This practice means that if anyone should try to pray for the Mahaji, or any of the SRAOSHA Masters, either for them or to them for anything it means that those who are in receipt of the prayers will have to come down to the psychic level to comply. Prayer and healing in any other way than through the SRAOSHA of Itself is to deal in the psychic worlds. There is no permanency about this psychic type of requests and healings.

No Living Master has ever taught that every gift offered by the chela without any thought of compensation, is already returned to him. The purpose of the Living SRAOSHA Master is therefore, to give all He possesses in return to the chela for giving all that the latter has.

Mental acrobatics, tortuous, complicated philosophical gymnastics are not required in AKATHA. Nor is there any necessity for a chela to pore for hours over a page or an extract from some book or writing in order to grasp what the author means. The Akathist needs none of this rigour. The truth of God is too simple for the seeker after complexity, looking for things he cannot understand. The intellect creates its own problems and then makes itself miserable trying to solve them. Truth always expresses itself with the greatest simplicity.

Four principles exist in which the AKATHA chela must have printed upon his heart and mind. There are: (1) There is but one God and ITS reality is the AKSHAR. (2) The Mahaji, the Living SRAOSHA Master, is the messenger of the AKSHAR in all worlds be they material, psychic, or spiritual. (3) The faithful, those who follow the words of AKATHA, shall have all the blessings and riches of the heavenly kingdom given unto them. (4) The Hadjis is the Holy and Sacred book of those who follow AKATHA, and not other shall be above it.

Spirituality, therefore, cannot be taught, but it must be caught. Once one has learned the secrets of AKATHA at the feet of the Mahaji and is enlivened with the life impulse received from Him, it is no more essential to be in constant physical association with Him. The chela will have inner association with Him anywhere and everywhere. He may even make frequent visits or write whenever possible and report on his spiritual growth.

Thus, it is found that by attending the AKATHA Satsang classes, one is able to make contact with the Mahaji, the Living SRAOSHA Master. "Sat" means true or unchangeable, and "Sang" means union. Therefore, union with that which is pure and imperishable is Satsang, the AKATHA Satsang gathering. On the material plane Satsang will mean, "The coming in contact of man with the Living SRAOSHA Master." In the absence of the Living SRAOSHA Master, the study of the works of AKATHA may also be called the AKATHA Satsang for that also gives inducement to go within the self to explore the higher planes. The study of the works of AKATHA is Satsang; the company of the Living SRAOSHA Master or one of the higher devotees of Satsang; hearing or reading His discourses is Satsang, going in and making contact with the SRAOSHA

Sound Current is Satsang. The union of one with the Living SRAOSHA Master is Satsang.

The trinity of AKATHA is the following: (1) The SRAOSHA, or the true name which is the Bani, or the Sound Current. (2) The Vi-Guru, the Mahaji, the Living SRAOSHA Master. (3) The AKATHA Satsang, or His Company of followers. Whenever there is a desire to develop spiritual awakening in order to attain the goal of God, one should yield to it.

The most important factors which differentiate the spiritual discipline this teaching gives are: First, Self-Realisation; Second, God-Realisation, and the AKSHAR; and Third, entering into the Kingdom of Heaven, either in this lifetime or the next.

With that being said, it is noted that no chela is referred to any teaching other than AKATHA, the way of entering and realising the Kingdom of Heaven whilst still living here in the human body. This goal is for every chela who takes-up the path of AKATHA during his lifetime. Not merely to be freed of his karma, nor to receive the higher initiations; but to realise the Kingdom of Heaven whilst still living in his body. This premise is the sum and substance of all the teachings of AKATHA.

The concept of a Supreme Deity which is different from that of orthodox religions is certainly extraordinary to most people. But it is true that too many are steeped in their own religious traditions to ever break away from such concepts of their individual and mass collective ideas about a God, who rules over them. AKATHA never expects to break the images of these people because it deprives them of a certain amount of spiritual security; despite the fact their own belief is in a deity who does them little good in prayer or daily inner life.

Most religions have always believed in a space-god of some nature. This space-god was one whom they could not put into a geographical position; therefore, they have made it one who was everywhere, in all things. This omnipresence led the clergy into thinking that the space-god was within as well as without. This compensation is merely a concept which fails when man is faced with some deep crisis that calls for materialistic resolve. That is, if the problem lies in the mental and physical worlds. He soon finds that whatever he is calling upon as a space-god will not respond to his request to dissolve his problems.

This lack of resolution of problems remains that he is putting his god into a dualistic image. No man can serve his god in this manner, as the Akathist has learned. He must become a non-dualist believer for the AKSHAR does not perform ITS deeds in the same sense as the orthodox believer has his faith. ITS actions and works are of the ultimate reality which is entirely impersonal.

Within the lower worlds, IT allows the Kal to take its course and manage the affairs of all Souls within this realm. Therefore, IT does not interfere in matters of personal importance when man calls upon IT for comfort and relief from pain, disease and freedom from worldly matters. If man is answered in these categories, it is because the Kal power gives him temporary relief, for its own reasons.

Where man begins to think that he can manipulate the mental powers for his own use in this world, he is wasting his time and energies. All the promises of the metaphysicians that he can take charge of his mind and have control over it are either out of ignorance or falsehood.

Such deeds and doctrines often lead the individual into personality disorders in which makes them ready victims for psychic attacks. The methods of any metaphysical

teachings, without discipline and careful organisation are met, more or less, with defeat for the individual. In many of the metaphysical and psychic teachings, the religious aspect or the worship of the Supreme Deity is lost and they become merely a method of mental manipulation for purely personal gains, though not necessarily and deliberately evil.

Hypnotism is the worst of the psychic arts for it is used in so many different ways by the practitioners that charm and fascinate men and women, influence their thoughts, control their desires and make the practitioner master of every situation in which they are involved. Life is full of alluring possibilities for those who master the secrets of hypnotic influence, and for those who develop their magnetic powers.

It is said that through hypnotism, one can be put to sleep at any time or banish pain and suffering. But little is said of what can be done by those who practice evil upon his fellow man. He can create robbery and murder through a victim if he should be nursing a sense of injury and desires to be revenged, or loves power for its own sake.

The case of a patient being regressed into past lives through hypnotism is without foundation. Many an entity loves to participate in the luring of a hypnotist and friends into false beliefs. It will take over and proclaim almost impossible incarnations without any evidence. This falsehood is when the AKATHA chela must distinguish very carefully between psychic experience and subjective hallucination. One must be sure that the person who states such experiences is not hearing the reverberations of his own dissociated complexes taken over by some astral entity. The differential diagnosis between hysteria, insanity, and psychic attacks is an exceedingly delicate and difficult division; for so frequently a case is not clear-cut, more than one element being present. A severe psychic attack causes a mental break-down and this lays its victim open to invasion from the astral entities.

Fear is the motivation of any attack of this nature on a person. Usually such fear is based upon a bitter experience. The labyrinthine windings of the left-hand path are as extensive as they are devious; but whilst exposing them in something of their horror, it is maintained that the right-hand path of initiation and spiritual knowledge is the lofty way to God. It is a means of lifting the burdens of human suffering.

The trouble with the left-hand path is its aspects have an unfortunate knack of waking up spontaneously. So much of the psychic knowledge is abroad in the world today and so much is going on of this nature unknown and unsuspected in our midst, that it is very desirable that the AKATHA chela should always be aware of the forces which men of evil will pervert to their own ends.

If man looks at the universe around himself, he cannot fail to realise that some overruling plan must be coordinating its infinite complexity. If he takes into his hands and examines minutely any living thing, however simple, equally must he realise that the ordered diversity of its parts is built upon a determining framework. Science has sought in vain for its organising principle, but it will never be found on the physical plane for it is not physical. It is not the inherent nature of atoms which causes them to arrange themselves in the complex patterns of living tissues.

The driving forces of the universe, the framework upon which it is built-up in all its parts, belong to another plane of manifestation other than the physical plane, having other dimensions to which man is habituated, habitually perceived by other modes of consciousness than those to which man is accustomed.

He lives in the midst of invisible forces whose effects alone are perceived. He moves amongst invisible forms whose actions he seldom perceives at all, though he may be proudly affected by them. In this mind side of nature, invisible to man's senses, intangible to his instruments of seeing and knowing, many things can happen that are without their echo on the physical plane. There are beings that live in this invisible world as fish live in the sea. There are those who with trained minds, or special spiritual aptitudes, can enter into this invisible world as divers descend to the ocean bed. Times also exist when as happens to a land where the sea-dykes break, that these invisible forces flow in upon men and swamp their lives.

Such things normally do not happen for man is protected by his very incapacity to perceive these invisible psychic forces. Four conditions are, however, in which the veil may be rent and he meets the unseen. These are: First, man can find himself in a place where the forces are concentrated. Second, he may meet with those who are handling these forces. Third, he may himself go out to meet the unseen psychic forces, led by his interest in it, and get out of his depth before he knows where he is, and last, he may fall victim to certain pathological conditions which rend the veil.

The most common form of psychic attack is that which proceeds from the ignorant and malignant minds of others. All attacks are not deliberately motivated. The persecutor may well be a victim himself without knowledge of this. Therefore, one should never bring himself down to the moral level of the attacker, but rely upon the more humane methods of AKATHA, which are in reality more effective and less dangerous to handle.

Some come into touch with the psychic forces through the influence of places. A man who is not actually psychic, but who is sufficiently sensitive to perceive the invisible forces subconsciously, may go to a place where such forces are concentrated at a high tension. Where they are concentrated, unless the individual is very dense-minded, he begins to dimly be conscious of something which is affecting him and stirring him within.

It can be that the barrier between the human consciousness and the psychic is dense in some people and they are never able to grasp what is going on about them. They merely have the sense of oppression and a general feeling of restriction which leaves when they are in another place. Consequently, the condition may never be discovered and it could lead to years of misery and poor health.

These problems are why anyone who gets into psychic phenomena as aura reading, aura adjustment, and psychic studies are without foundation. The teacher or reader and those who make such adjustments could be psychic thieves and be stealing energies as well as taking control of the person. A sense of fear and oppression is very characteristic of an occult attack which can come through these three aspects just named. It is an extremely rare thing for an attack to make itself manifest without reason. One must first put himself in a position to be attacked, for man is not in his normal state of mind, body, and circumstances when he finds himself suddenly in the midst of an invisible battle. An approaching psychic attack or influence makes its shadow on the consciousness of its victim before it becomes apparent to those who are not at all psychic.

Nervous exhaustion and mental breakdown are the most common results of these astral attacks amongst people. Odours and bruises are found on the body after a psychic attack during sleep. However, these are for those who are uninitiated. They are the things which hardly any AKATHA chela will experience. He is immune to these things because he

finds, sooner or later, that the fundamental idea is that man, as known to most in the state of human consciousness, is not a complete being; that nature develops him up to a certain point and then leaves him to develop further by his own efforts and devices, or to live and die such as he was born, or to degenerate and lose capacity for development.

The evolution of man in this case means the development of certain inner qualities and features which usually remain undeveloped, and cannot develop by themselves. Experiences and observation show that this development is possible only in certain definite conditions, with the efforts of a certain kind on the part of man himself, and with sufficient help from those who have begun similar work before and have already attained a certain degree of development, or at least a certain knowledge of methods.

Without effort spiritual development is impossible. Without the help of the Mahaji, the Living SRAOSHA Master, it is also impossible. After this process, the chela must understand that in the way of development, man becomes a different being and must learn and understand in what sense and in which direction he must become a different being; that is, what a different being is and means to the spiritual senses.

All men cannot develop and become different spiritually because most of them do not want it. Only a few seek God-Realisation, but many seek psychic development, which is all wrong. This wrong pursuit is that they do not know about it and will not understand without a long preparation in what it means even if they are told.

The chief idea is that in order to become different in the spiritual sense, man must want it very much and for a very long time. A passing desire or a vague wish based on dissatisfaction with external conditions will not create much of a desire to become numbered amongst the God-Realised.

The spiritual evolution of man depends on his understanding of what he may get and what he must give for it. If he does not want it, or if he does not want it strongly enough and does not make the necessary efforts, he will not unfold. If he is forced to become anything that he does not want to be, this would be an injustice.

The truth lies in the fact that before unfolding any faculty or powers which man has within himself and does not know about, he must acquire and learn about faculties and powers that he has and never uses. This lack of awareness is the missing link and the most important point in the spiritual evolution of man. It is that point which has always been made – that man does not know himself.

This lack of self-realisation, the unknowingness of himself, is the crux of the nature of man.

Chapter Four

The Shab, the Lover of Life

The love of life begins with the descent of Soul into this physical universe. It is the great survival factor which all Souls have, some greater than others, but it is always there, instilled in each so deeply that often it must be uncovered by the Mahaji, the Living SRAOSHA Master, to give the seeker something creative in his life.

Unless the seeker has a creative goal in his life, little survival factor is left for him. Soul, as the inner guide of man seeks out that which is imperishable apart from whom there is only suffering. Man may contemplate on the infinity of space, the infinity of reason, and the non-existence of nothing; he may seize the moment of illumination that brings with it the deliverance which no one can teach and each must find for himself that which is ineffable. This enlightening experience purifies Soul in order to spare It, that it is made possible for It never to return to this world after death of the physical body.

The Shab is also known as the Bhakti, which is the Initiate of the Seventh Circle. Unless one is the lover of all things, he therefore, is never eligible to enter into the heavenly initiation. He abandons all pious practices and acts of austere devotion, and applies his intellect solely to the contemplation of the great AKSHAR, the first cause; and exempt from all evil desires. Soul is then already on the threshold of love, whilst the mortal self flickers like the last glimmer of a dying lamp.

Those who enter into this state of loving life are always self-sustaining and never supported by another, or by public charity. No one who is a Shab ever boasts of his mastership nor of his spiritual attainments and powers. If any man claims to have attained the highest in spiritual development, that claim of itself may be taken as conclusive proof that he has not done so. The Shab always shows the utmost humility, but they never make their humility obtrusive. They never do anything to advertise this humility, or exhibit it in public.

The Shab never complains of treatment at the hands of others; even if he is abused he will not reply angrily, nor will he speak of it afterwards. He never speaks of ingratitude or being down on his luck. He never finds fault or blames others, either to their face or behind their back, no matter what the provocation may be. They do not speak ill and they never lecture others concerning their short-comings. They always exalt their positive virtues, keeping silent about the evilness of Kal, except to answer questions.

The Shab is never given to ascetic practices or unreasonable austerities. This quality is that which differentiates him from certain types of teachings of the Orient. He is always the giver, never sits around in idleness or wants anything from his fellowman but love. He practices the SRAOSHA which is the audible life current and teaches it whenever anyone will listen.

The Shab tries to show all who are around him that the Brahm, the Lord of the Mental World, is not the supreme God. He carefully points-out that the way to the AKSHAR is through the Mahaji, the Living SRAOSHA Master. Anyone who is teaching differently is too full of himself to see and recognise the true path to the heavenly kingdom.

The Shab is to help the seeker to prepare to meet the Mahaji, the Living SRAOSHA Master. No one can discover the Living SRAOSHA Master until certain inner preparations have been made. This preparation is the whole secret of the mystery in finding the Mahaji. Yet few will catch the glimpse of the whole, but these few will be the enlightened ones who take the message to the masses of humanity. All the virtues of the ethical system which man must live by is not forgotten in these books of the Hadjis. Charity, kindness, self-control in speech and action, chastity, protection of the weak, benevolence towards the lowly, deference towards superiors, respect for the property of others, even to the smallest details will be found expressed in admirable language.

The SRAOSHA is merely the most perfect degree of the human being in the spiritual sense. It goes without saying that the Mahaji, the Living SRAOSHA Master, who reigns as the avatar over the external order of the universe is himself but a perfect man. Between the human state and the divine state is but a difference of degree. Man is in the process of development, at the end, of course, he becomes the SRAOSHA. According to this concept, the SRAOSHA is an eternal becoming, not God complete in ITSELF.

Such being the universal order, it is evident that he alone may enter the life of the SRAOSHA who has already become this "ITSELF" before knocking at the gate of the AKSHAR. Therefore, the highest life of man consists of transforming himself into the SRAOSHA. Man becomes perfect when he lives as the SRAOSHA, when he makes the journey that all AKATHA Initiates make when each arrives at the goal of God-Realisation, which is becoming the SRAOSHA of Itself.

Starting from the same point of the departure in the unknowable, it is the worship of and the search for the SRAOSHA within man himself, and the return of man to the AKSHAR, the Godhead. The upright man, which is the man who has all his life striven to find the SRAOSHA and to give ear to Its voice, when liberated from the body does not merely become the SRAOSHA but he becomes the eternal vehicle who acts as the channel for the Voice of God.

The AKSHAR is not born, for IT could not be born save of ITS own like or of ITS contrary; two hypotheses of which the first is futile and the second absurd. One cannot call IT infinite or finite, for if infinite, having neither middle nor beginning or end, IT would be nothing at all; and if finite IT would be encompassed by limitations and would cease to be One. For like reasons, IT is neither at rest nor in movement. In short, one cannot attribute to IT any characteristics.

This acceptance of the AKSHAR is more clearly formulated by the SRAOSHA Master Fubbi Quantz in a statement to an audience most interested in his words, "No one understands, no one ever will understand, the truth concerning the AKSHAR and the things which I teach. If anyone did happen to come upon the absolute truth, he would never be aware of the encounter. Nowhere do we find anything more than probability."

Sri Fubbiji went on to say, "On the periphery of the circle, the beginning and the end are one. Divinity is Itself the origin and the end of the individual life. Unity is divided into plurality and plurality is resolved into unity but unity and plurality are contemporaneous, and the vibration from the bosom of the divine is accomplished by the incessant return to divinity.

If all is God and necessarily immortal, it is none-the-less certain that men and things and worlds would disappear. From this moment one bids goodbye to the logical consequences of the great confession of ignorance to enter into the labyrinth of theories

which are no longer unassailable, and which, for that matter, are not at the outset put before us as revelations but merely as metaphysical hypotheses, as speculations of great antiquity, born of the necessity of reconciling the facts with the too abstract and too rigid for deductions of human reason.

The AKSHAR, which is the first cause of all things, is of a necessity and for this alone is unknowable to all but those who set-out to find the answer to all life. None, however, are capable of doing so unless they have taken-up the path of AKATHA. In the finality, the true Deity would not be the AKSHAR unless IT understood ITSELF, unless IT were of things. ITS infinity inevitably gives rise to pantheism, for if IT is everything, everything partakes of IT, and it is not possible to imagine anything that can set bounds to IT. The cause of life itself, or the part of the cause, proceeds from the AKSHAR. From this pantheism proceeds in its turn the belief in immortality and the ultimate hope, for the AKSHAR being infinite in space and time, nothing that is a part of IT or in IT can be destroyed without destroying the AKSHAR.

Since this God destruction is impossible, the AKSHAR takes control of all life through ITS counterparts such as the SRAOSHA, the Lords, Rulers, and Governors of each plane, and the SRAOSHA Masters of the Order of the Vairagi, and those beings who are the co-workers of IT. All these work through and with the Mahaji, the Living SRAOSHA Master, whose spiritual body is stationed on every plane within the universe.

Therefore, one is concerned with the worlds and the universes of the AKSHAR. None of these perish but disappear and reappear alternately throughout eternity, especially the lower worlds through the maya, the illusion of ignorance. When they no longer exist for man or for anyone they still exist virtually, where man cannot see them. Similarly, when the AKSHAR sets boundaries to ITSELF, in order to manifest ITSELF through the Mahaji and to become conscious of a portion of ITSELF, IT does not cease to be infinite and knowable to ITSELF.

Unable to know the AKSHAR, man contents himself with seeking and questioning IT in all ITS creatures, and above all in mankind. He thought to find IT there and the religions were born, with their gods and service to a secondary cause, with their cults, their sacrifices, their beliefs, their moralities, hells and heavens. The relationship which binds them all to the AKSHAR is more and more forgotten, reappearing in some metaphysical meanings and trappings.

The great secret of the SRAOSHA, which has been hidden with such care beneath mysterious and sacred formulas, beneath rites which were sometimes terrifying, beneath formidable reticences and silences, comes alive again and again through the SRAOSHA Masters to give to the few who accept them. This is the way that it has been and will be for a few centuries because the idea of the truth about God and ITS aspects is too much for the smallness of man's brain.

The greater secret, therefore it that the only secret it that all things are secret. When one takes-up the path of AKATHA, it is learned that those who have preceded him had little more knowledge than he and they learned little more than he during their respective lifetimes upon their planet. This great secret that all is secret remains a mystery throughout the ages, and since few, if any, can resolve it, the unknowable stays in the hands of the Akathist.

Man does not think, move or speak of his own accord. He is a marionette pulled here and there by the invisible strings of the astral worlds. If he understands this problem, he

can learn more about himself and the, possibly, things may begin to change for him. But if he cannot realise and understand his utter mechanicalness, or if he does not wish to accept it as a fact, he can learn nothing of the great secret of SRAOSHA, and things cannot change for him.

Man is a machine, but a very peculiar machine. He is a machine which, in the right circumstances and with the right treatment, can know he is a machine, and having fully realised this, he may find ways to cease to be a machine. An individual travelling the path of SRAOSHA called AKATHA, soon learns that he is more than a machine, that he is a spiritual being with full control over his emotions and desires. But before he can acquire any new powers and capabilities, he must develop in himself those qualities which he knows are within him. He does this development through guidance under the Mahaji, the Living SRAOSHA Master.

His spiritual unfoldment does not begin on the basis of self-deception. He must learn who he is and what he is not through self-realisation within this Kal world. This means that he must realise that he does not possess the qualities already described but, in addition, must educate his consciousness and will, in the spiritual manner.

The most important and the most misleading of these qualities is consciousness. The change in him begins with the change in his understanding of the meaning of consciousness and after that with his gradually acquiring command over it.

The definition of consciousness lies in the reality of a particular kind of awareness in man, which is independent from the mind's activity. First of all, awareness of himself, then an awareness of who he is, where he is, and further, awareness of what he knows, and of what he does not know. Therefore, the individual is himself able to know whether he is conscious at a given moment or not. It means that only man himself can know if his consciousness exists at the moment or not. This awareness means that the presence or absence of consciousness in man cannot be proved by observation of his external activities. The importance of consciousness has never been fully understood because it has always been connected with the understanding of consciousness as spiritual activity.

When one speaks of the various states of consciousness in connection with thoughts, feelings, moving impulses and sensations, he is passing everything upon the fundamental mistake of mixing consciousness with psychic function. But when he speaks of the states of consciousness in regard to the various planes then he is working in the spiritual consciousness.

In reality, there is not degree of consciousness; but one must take the position that this must be so, for the very reason that the mind cannot grasp the whole. It must think in terms of parts because this is the way it has been doing it in the lower worlds. Since it cannot reach into the higher realms of God, the mind must then begin to think about the consciousness of self on the psychic planes.

The problem here is that man is not always conscious of himself, if at all. The illusion of his being conscious of himself is created by memory and thought processes, whilst at the same time, he realises only four states of consciousness on this physical plane. They are: sleep, waking, subjective or self-consciousness, and objective consciousness.

In ordinary life, man knows very little about objective consciousness, but he does believe that he possesses self-consciousness, albeit this comes in rare flashes and even then he probably does not recognise it. That is because he does not know what it would imply if he possessed it. These glimpses of consciousness come in exceptional moments,

in highly emotional states, in moments of danger, in very new and unexpected circumstances and situations.

With the Spiritual Exercises of AKATHA and the right effect, the chela can acquire control of consciousness and can become conscious of himself, with all that it implies. The human machine has seven different functions: first, the intellect; second, emotions; third, instinctive functions which are all the inner workings of the organism; fourth, moving functions, all the outer workings of the body movement in space and time; fifth, sex; sixth, self-consciousness; and seventh, objective consciousness.

The first five functions of the human machine can be studied and become a part of that which is known as self-knowledge. This self-knowledge is what is sometimes known as self-realisation, in a manner of speaking jargon. But self-study must begin with the study of the four functions: thinking, feeling, instinctive function, and moving function. The first or the lowest state of consciousness is sleep. This is purely a subjective state, for man is surrounded by dreams, and all his psychic functions work without any direction. This lack of direction is why the psychic field is so strangely without strength for few, if any, psychics know what is happening and when so, cannot control the direction of this force.

The only way that sleep and dreams are handled is through the direction and guidance of the Living SRAOSHA Master. No AKATHA chela is given freedom in the sleep state for he must be led by the Living SRAOSHA Master through the levels of dreams until reaching the state of the higher worlds. If he allows himself to be guided by the Living SRAOSHA Master, there is, of course, the opportunity to study the Hadjis directly in certain temples of Golden Wisdom in the other worlds.

The second state of consciousness is the awakened consciousness. That is when man is not asleep, but in this state he has the feelings of contradiction and impossibility which are absent during sleep. So many times what has taken place during sleep and dreams will influence man in his awakened state of consciousness.

These two states, sleep and waking, are mainly the two states of consciousness in which man lives. It is hard for him to become adjusted to any other state of consciousness. But he can win any higher state by and after a prolonged struggle with himself, should he have the desire and willingness to do so.

The third state of consciousness is that in which man becomes conscious of himself. Man generally thinks that he possesses self-consciousness, that is, he is conscious of himself at any moment he wishes, but in truth self-consciousness is a state which can be ascribed to one's self without any right. It is a state in which man becomes objective towards himself, and for the first time begins to have possible cognition of truth of himself and his actions.

In the fourth state of consciousness, it is found that one becomes objective towards all life. In other words, he becomes detached and can look at life with a viewpoint that makes him separate from the emotional state of feelings. He can look and study things in themselves or things as they really are in life.

Morals have little to do with any of these states of consciousness as one has been taught in this physical world. This awareness that morals are innate not being learned is one of the acquired things in man's life which goes along with the artificial likes and dislikes which are acquired by observational imitation, and imagination. These artificial likes and dislikes play a very important and very disastrous part in man's life. He will get along all

right in life until personality begins to dominate him, which brings many wrong results of many kinds.

Man must have a certain amount of personality which is ego in order to live in this world. But, at the same time, he cannot allow it to dominate him. When it is prominent, he finds himself partial about things. Some things may please him others will annoy him, irritate him, and even horrify him. He cannot stand aside and view life in all its aspects as a distant star, but must live within life and be a part of it. He will discover signs by which he will know harmful manifestations in himself. Then he will further discover the more he can control these manifestations within him, the less harmful they can be; and the less he can control them, that is, the more mechanical they are, the more harmful they can become.

For example, lying is mechanical manifestation which is some cannot be controlled, but takes-over and controls them as well as controlling other functions within them.

The next feature about man which must be closely watched is his imagination. Very soon after starting his observation of himself, he comes to the conclusion that the chief obstacle to self-observation is imagination. He wishes to observe something but instead imagination takes over on the same subject and he quickly forgets about observation. Soon he realises that imagination, as others see it, is artificial and has little meaning in the sense of creative or selective faculty.

He soon comes to the conclusion that imagination is a negative or Kal faculty which he cannot control, and it always carries him away from his more conscious decisions in a direction in which he had not intention of going. Imagination, in this sense, is almost as bad as lying for he starts to imagine something in order to please himself and, very soon, he begins to believe what he imagines, or at least some of it.

The other negative effect is in the expression of negative emotions, meaning all the emotions of violence, depression, self pity, anger, suspicion, fear, annoyance, boredom, mistrust, jealousy, and many others. Ordinarily, one accepts such expressions of negative emotions as quite natural and even necessary. Very often this acceptance is called sincerity, but it has little to do with sincerity. It is simply a sign of the Kal in man, a sign of negative emotions and of his incapacity to keep his grievances to himself. These are mechanical manifestations which come to light when the chela reaches the fifth plane and experiences Self-Realisation.

After the expression of negative emotions, the chela will notice in him another curious mechanical feature. This feature is talking and whilst no harm exists in talking, by itself, with some people it becomes a vice. They talk all the time, everywhere they happen to be thinking others are talking too much airing this view but being completely unaware of their own vice. Whilst working they talk, travelling, and some even whilst they are sleeping. They never stop talking to someone if there is someone to talk with, and if no one is there, they talk to themselves.

Man will have difficulty in seeing these four mechanical manifestations within himself; that is lying, imagination, the expression of negative emotions and unnecessary talking (however, talking is important in abyasnati, the spreading of the message of AKATHA and never enough in this regard – the factor being stated here is the extreme factor when almost pathological). He will always have to struggle against these four machinations, life after life, without the spiritual help of the Mahaji, the Living SRAOSHA Master, that is, without new knowledge and without actual assistance. For even if man has received

certain materials, he forgets to use them, forgets to observe himself. He falls asleep again and must be awakened to observe them. With the guidance of the Mahaji, he will not have this problem of sleeping.

Identification is a curious state in which man passes more than half his life. He will identify with everything; with what he says, what he feels, what he believes, what he does not believe, what he wishes, what he does not wish, what attracts him, and what repels him. Everything in life absorbs him whilst he is in this sleep state, and he cannot separate himself from the idea, feeling, or the object that absorbed him. That is, that man in the state of identification is incapable of looking impartially on the object of his identification. He will even identify with the smallest object, thus making himself vulnerable to the mechanical reactions which plague him; such as the manifestation of lying, imagination, the expression of negative emotions, and constant pathological talking.

He will find that none of these will exist without identification, and if he could get rid of the identification, he could get rid of many useless and foolish manifestations. Yet, he does not know that identification means death to the physical and mental organism. He moves more in this direction by considering himself in a state in which he constantly worries about the social opinions of others; whether he is important in the lives of other people; what others think about him; whether they admire him; and the doubts, fears and suspicions about his relationships with people. This considering plays a very important part in the life of man, but with some people it becomes an obsession. Their lives are filled with considering doubt, worry, and suspicion and no place for anything else is left in the consciousness.

This attention is just what the Kal desires for then he has control of the individual. Its greatest trap is to keep the individual from seeing faults in himself, but easily seeing his very own in others. The separation of one man from another is simply in the language barrier; that is, not the actual language of itself, but the communication and understanding of what the other is saying and wants to get across to his terminal point. This comprehension is the greatest problem which the Mahaji, the Living SRAOSHA Master, has with His chelas.

The chelas, having been raised from different environments and having varied attitudes, fixed opinions, and ideas upon religions and spiritual works, do not understand and cannot open themselves to the words and teachings of the Living SRAOSHA Master. Mainly, they do not understand that He is speaking to each on the Soul level, that He knows and understands that each is immortal within the limits of the God universes and, therefore, He speaks to each in this way.

This higher communication can be said to be the new language, but so few understand it. It is a different set of ideas, united in a reality that is not universal in thought. This expression as a universal language must not be taken in a metaphysical sense. The language is universal in the same sense as mathematical symbols are universal. This language is of SRAOSHA and it includes in itself all that people can think about. Even the few words of this language can give the chela the possibility of thinking and speaking with more precision than is possible in ordinary language.

Reincarnation and social reconstruction go together in this physical world; in other words, a vast interest exists in society in the field of reincarnation and karma. Both offer society a sound basis upon which to proceed in dealing with all sorts of human

irregularities. Therefore, it is found that the basis for reincarnation and karma is that of character in the individual. When the individual is undergoing disciplinary training in the spiritual works of AKATHA, it is noted that he is running-off his karma and will reach that point in which he will never have to return again in this physical life.

The knowledge of reincarnation makes a great deal of difference in the treatment of both men and animals. It teaches man that he is bound-up in one karmic bond. It shows that civilisation and governments have changed from age to age, in each age taking shape to correspond with the spiritual development of its citizens. It is a fact, since man has descended from a golden age, that sooner or later it must be acknowledged that kings, rulers, courts, priests, lawyers and legal punishment are all marks of racial degeneration and not indices of a high degree of civilisation, as so many believe. It would do well to ponder this point. As evil tendencies become more and more manifest in society, some regulations are necessary to adopt to protect the members of society. It is an old trick of priests and kings to reach the masses that whatever they give out is the will of God.

The righteous law is called Danda. It treats of the divine rights of the people as well as of the kings. When it works both ways, it means that neither can trespass upon the other's birthright. To have to write law upon the books and use this as a guide to keep society right with the moral standards of life is to being about disorder in a society. As the human race enters upon its decline in civilised standards there is, and was, a transfer of the centre of government from within man to enacted statutes; in other words, from moral standards deeply embedded in the inner consciousness of people, to laws written in books. When the time came that the fundamental Danda, the law of righteousness, was no longer in the hearts of people, but in books, the decline of civilisation set-in for society's decline.

It is only the SRAOSHA Masters who have witnessed such changes and have tried to lift the human race above the decline of every civilisation in the history of mankind. The task is hard but since the Golden Age, long since passed, every Living SRAOSHA Master, who has spent time upon this earth has gone through the Silver Age, the Copper Age, and others to witness the degenerative changes. Slowly has come, the Iron Age, which marks the lowest ebb in individual and social degeneration. It is during this period that modern laws, governments, and social regulations began to appear. Man, supposedly wise in nature, hailed these changes as progressive; but it is not true that man has progressed in nature, but has decreased to the workings of the Kal force. Man does not recognise such a negative force and, if at all, scorns it as being nothing in his life.

Karma, of course, is bound-up with reincarnation. It is separated into two parts; cause and righteousness, which are the basic factors that create karma. It is the disobedience of the Law of Dharma, which is rightness or righteousness, the law of life or what ought to be done, that brings about karma for the individual or groups. But nowhere does anyone tell exactly what cause or righteousness might be which causes the karmic forces to enter the life of man. This lack of knowledge is that all people go by a book of laws. No one, except the Akathist, can live by the laws of God. Nearly all commandments say "do right," but few know what is being said here except the Living SRAOSHA Master who gets to the heart of the problem. Most religions, instead, write down their laws in a book and assign penalties for their violations. Nearly all of them sum-up the matter by saying, "Do the will of God."

When this statement is investigated it is found that the commands of the law giver are assumed to be the Will of God. Those who are and have been responsible for the Will of

God statements have been the priests, prophets, kings and, of course, the dictators. Once their credentials are challenged they are upset and quote their authority from some religious writings. They have not understanding of what constitutes good or bad conduct and other problems of a moral nature.

The Mahaji, the Living SRAOSHA Master, says that whatever bears the quality or character of any of the five mental passions, or in any way hinders or delays Soul in Its progress and unfoldment towards spiritual freedom, is wrong and brings karma. Therefore, whatever creates good karma is right and whatever creates bad karma is wrong. If a certain act has the effect to delay any one else on the path of spiritual liberation, that course of action must be considered wrong.

No one is to be impeded on his way to God-Realisation. But if any given act has the effect of helping another party in his spiritual progress, that is to be considered good, whether the individual most concerned likes it or not. The ultimate effect upon the higher interests of all concerned must be the prime consideration.

The old slogan, “the greatest good to the greatest number,” is unfortunate for it is utterly misleading. Sometimes it is used to justify murder in the name of society; but nothing can be morally good if a single individual has **“To be sacrificed to gain it.”** Therefore, the cure for evil is the unobstructed sound and light. When this occurs, as in the situation of the Living SRAOSHA Master, all darkness and evil vanishes as does the night disappears when the sun rises.

One of the most provocative of all things in the works of the SRAOSHA is the gathering of the lowly and the ignorant at the feet of the Mahaji, the Living SRAOSHA Master. It is puzzling to realise that they find Him, when millions of the best people of the world have failed to find Him. Whatever moves them to seek spiritual liberation when they scarcely know any more than to eat, sleep, bread and work? But it is doubtful that many know what they are seeking, for whatever urge has brought them to this strange quest, for the intelligence in their brains is so very low.

The key to the divine mystery is the great mercy of the Supreme AKSHAR and the great divine love for these people. The best of things in this world is not superior intelligence, but divine love. No one ever comes to the Mahaji, the Living SRAOSHA Master, until his good karma brings him. Therefore, these Souls must have a lot of good karma even though their appearance and position in this worldly life do not indicate it. Their good karma is not utilised to purchase worldly position and wealth, but applied to secure something vastly more important; that is, the Darshan, the meeting with the Living SRAOSHA Master. They come to Him with a love, a capacity to love, and inheritance which has brought them directly to the feet of the Living SRAOSHA Master. They have but one idea; that is, the Living SRAOSHA Master will take them up out of the miseries of this world. This liberation is all that is needed for none needs anything else, for finding the way to the Living SRAOSHA Master is far better than all the riches and comforts of this world.

The paradox of life is that mercy and love bring one close to the Living SRAOSHA Master than any other qualities in the individual. That is the mercy of the AKSHAR giving life through the Living SRAOSHA Master and the love of the lowly, humble people. These followers have nothing but the richness of their love, and this they give freely to the Living SRAOSHA Master. The capability of divine spiritual love is the most

noble of all qualities of Soul, for to love this way is a greater ability than to rule over one's fellowman.

These humble people trudge the dusty highways, bearing their roll of bedding and only a handful of food, some walking for days in order to reach the Living SRAOSHA Master. These are more greatly blessed than the ones who need the vast amount of transportation and rich foods in order to see the Mahaji, the Living SRAOSHA Master. Therefore, it is found that divine love, the subhakti, is the pass-key to the Kingdom of Heaven and, once again, none can take it from him who has gained it.

Thus it means that subhakti, faith, and humility are the virtues which must be first established in the seeker before he can come unto the Mahaji, the Living SRAOSHA Master. These are the virtues that are gained by the poor and lowly ones, the simple and childlike virtues which all must have in order to enter into the Kingdom of Heaven via subhakti. It is love combined with power from the ninth plane, this subhakti, only which will admit the seeker to all heaven-worlds, for it is the golden coin that must be presented when entering the high regions of spirit. Nothing else will do because the doors of these worlds will not open for any other reason.

If the karma of man has brought him nothing more than a capacity to love combined with power, he has not lived in vain for a thousand past lives. It is this divine love which makes the most humble of Souls so great that it lifts him beyond all human life into the worlds of God.

Every person who divinely loves, even a little, in purity and unselfishness, contributes that must towards the elevation of the whole of the human race. Therefore, when the mists have been cleared, when one of these poor and lowly shall stand side by side with the man of great intellectual learning, on the bright shores of the Sach Khand world, what will be the difference between them? What advantage will the intellectual man have over the other? The answer is "none," for his intellect has never taken him this far, to the shores of the Sach Khand region. Intellect will never alone take one higher for it is divine love and only it, with the help of the Mahaji, the Living SRAOSHA Master, which can take him there.

The mind goes only to the region where it belongs that which is called the second region of the Grand Division of the universes of God. There the mind is discarded for it is of no further use to the Soul which desires to enter into the heavenly worlds of true spirit. When a Soul such as that of a beggar, stripped of its poor mental equipment, shall stand by the side of a mental giant, there will be no difference between them. Both are drops from the same infinite ocean, and the entire ocean is that of love and mercy. Nothing exists in the ocean except that of pure Soul and a boundless love.

The pure act of love lies mainly in the personal mantra of the AKATHA Initiate. It can be described mainly as a sacred prayer-song which, when repeatedly chanted over a long period of time, gradually converts the devotee into a living centre of spiritual vibration vastly more powerful than his own. The user of this mantra is able to appropriate this energy and redirect it to the aid of himself and others.

Mantras are ubiquitous in the life of the AKATHA chela and are used at every significant step in his unfoldment to God. This mantra is the love power which builds for him that great aura of everlasting mercy and compassion. For example, when a chela enters into the SRAOSHA Master discipline relationship, the Living SRAOSHA Master will sometimes assign him a special mantra for life. This assignment generally occurs at

the second Initiation, and the Living SRAOSHA Master is also under no obligation to see that the student keeps up this chant of his special mantra because it constitutes a spiritual link between them. This reason is why the Living SRAOSHA Master always asks for a monthly report, for He can tell if the chela is keeping-up his chant though the report as well s other means of spiritual insight.

The Mahaji, the Living SRAOSHA Master, many select the mantra on the basis of his insight into the spiritual condition of the individual chela or, alternatively, he may instruct the chela to bring the mantra out of his own inner self by observing his trances and dream states.

The actual recitation of the mantra may be used either verbally, whispered, or silent. Since the chanting of the mantra at times goes on for several hours, these various intonations of it can be alternated in order to maintain concentration. All the usual means of interpretive expression can be used in the chanting, such as: variations in tempo, volume, voice, and other things. However, in order to preserve the essential power of the mantra intact, the original melody, word, and rhythm must be strictly adhered to and used with some constraints because room exists for an enormous range of emotional expression.

Mantra chanting produces a whole series of spiritual effects, mainly that of love. By concentrating the mind on the mantra a deep sense of peace, serenity, and tranquillity arises just as often as the doer puts himself in any degree of concentration. It is a function which is used to focus the mind to a sharp point that is capable of penetrating through the ordinary thoughts to the deeper layers of Soul which lay beneath.

To the ordinary man, the mantra would appear to be nonsensical, a sound which is only the response of the brain to a certain range of vibration transmitted by the air that surrounds him. But, nevertheless, it is a powerful instrument of love and detachment for that AKATHA chela who practices it regularly. He reaches out to people whom he will never know and changes the course of their lives from the Kal forces which might be gripping them, to the SRAOSHA that will lead them to God. Few, if any, will ever learn what has happened, but the mantra built-up by the Akathist either individually or collectively will bring about a change in the worlds; first, that of man and then that of the spiritual heavens where necessary.

It is the Living SRAOSHA Master who brings the opportunity of live via the mantra to the chela. He gives the secret mantra to those who have deserved it and thereby the responsibility lies in the hands of the chela who can make the best of it, if he is at all spiritually observant and energetic.

Chapter Five

Gakko, the World of Being

It is claimed by some occult following that there is in existence on this earth, a perfect race of beings who are as far removed from the present state of man, and his human consciousness, as man is from the animal and vegetable kingdoms. Although a great deal of truth exists in what is said, it must be pointed-out that those who believe this outside of AKATHA, have been looking and listening to the wrong teachings and teachers.

Within the world of Being, these entities or Masters live; but it is the state of consciousness that few know and understand. These beings are the Adepts of the Vairagi, known to the works of AKATHA as the SRAOSHA Masters. These are the true Spiritual Masters, and none other exist. The use of the word “perfect” is relative, for it is like the horizon, for ever receding; but the state known as Gakko which is within the Atma Lok (the world of Soul) is that state of relative perfection where all or most of the SRAOSHA Masters live who are not doing duty in the other planes and worlds.

It is know that having attained the stature of the SRAOSHA Master, it is found that there yet lies beyond, higher and even higher stages of spiritual evolution. One of the three truths of AKATHA is that Soul is immortal, and Its future is the future of a thing whose growth and splendour has no limits. Therefore, when the Gakko, a fragment of the Absolute AKSHAR, begins its long pilgrimage into matter, it first enters into the elemental kingdom and from there it passes into the mineral kingdom.

In this state, the mineral kingdom, its consciousness sleeps imprisoned in its rock-like substance. Although to the naked eye it appears inanimate, yet the eternal life dwells within. For consciousness ensouls all forms from a grain of sand to the mighty cosmos. From this arena of ensoulment it passes into the vegetable kingdom where consciousness dreams in an almost half awakened state, responding to external stimuli as nature cares for it with the warmth of the sun and rain. Next, in the animal kingdom, consciousness awakens and becomes directly aware of its surroundings. Unlike the other previous kingdoms where the forms remain static, the animal moves about and becomes aware of different environments.

When the animal consciousness makes it transition into the human element, not only is its consciousness enormously enhanced, but it becomes individualized. There is an old saying, “A man knows that he knows, but an animal merely knows.” Even with the species of homo sapiens, the range of consciousness varies from the primitive bush-man to the scientist, artist, or philosopher. The previous kingdoms are guided in their evolution by certain high spiritual beings, but man, with the birth of the “I” consciousness, begins consciously to determine his future evolution through the Living SRAOSHA Master.

Therefore, man is unfolded until he gains an insight into the spiritual kingdom again. He now begins to realise that superbeings exist like the SRAOSHA Masters; but where do they live and what do they look like? Since many possess physical bodies, they appear to man as individuals with distinct personalities. Fubbi Quantz, Rebazar Tarzs, and other SRAOSHA Masters, all having attained a high degree of consciousness well beyond the level of man, appear differently to man.

The SRAOSHA Masters, along with yet higher entities, form an inner esoteric ring. In AKATHA, they are known to mystics and occultists in every age and they are the “just men” of the sacred scriptures of the west, made perfect. The religious orders of the Orient have long known about the SRAOSHA Masters and their strange Adeptship; their existence has been accepted as authentic.

The state of the SRAOSHA Master is that he must be as perfect as the SRAOSHA, or that which is known as the AKSHAR. This perfection does not mean perfection of the physical body, but that which is known as the Atma body or Soul. His human body, through which he operates, is in a state of health and is retained as long as his position is necessary within this physical world, several hundred years if necessary. Spiritually, the Living SRAOSHA Master lives in a state of God-Consciousness for twenty-four hours a day. Also He has, but does not seek them, developed what is known as the various siddhis powers, due to his high state of evolution.

To the average man they appear to be miraculous; but to Him they are only powers to be used whenever necessary. However, He never uses them because so many of His followers would never understand. All the Masters of AKATHA generally live in a retreat or inaccessible places, or, if in western countries, every effort is made to conceal their identity. Their presence is universal; in India, Tibet, Egypt, China, Lebanon, Cyprus, Hungary, and other nations of the world. Whereby, there is only one Mahaji, the Living SRAOSHA Master, who has charge overall until He is relieved of His spiritual title. The next one who steps into His place takes the reins and assumes the responsibility.

These SRAOSHA Masters are also on every plane and planet in the universes of God. Their work is to help forward the evolution of humanity, to find and train disciples. They see that these disciples come to the Living SRAOSHA Master so that He can take them under His charge to bring about qualities of love and wisdom in this world. None can force man to follow these aspects of God, but can only guide and inspire. Each man must tread the path of AKATHA himself. He is foolish indeed if he does not listen and gain the knowledge of the divine from the Mahaji, the Living SRAOSHA Master.

Many times the Living SRAOSHA Master will mock-up illnesses, pain, anger, and other emotions in order to bring about certain reactions with one or more of His chelas. He may even lay discipline on one chela to bring him into the realisation of humility, modesty, or understanding of courtesy towards all his fellowman. If the chela has shown a lack of discipline, he may be in for some very rough treatment from the Living SRAOSHA Master. Whilst on the other hand, the Living SRAOSHA Master is extremely gentle and kind to another chela. He treats all chelas individually and never as a collective group of persons.

The path of AKATHA is not a selfish one, for every time one individual attains perfection the whole of the human race is lifted up a little higher, just as the yeast leavens the bread. None shall be without spiritual help as long as he desires it, but once he enters into SRAOSHA there is no turning back, for the chela must go on until he reaches the region of Gakko, that world of being where all the Adepts of the Vairagi have established their home.

Probably no greater gift has been from AKATHA to the world than the present book of the Hadjis. It contains the quintessence of the most profound doctrine of all spiritual works. These are not obsolete or forgotten doctrines recovered from out of the past, which blossomed and died long ago, but that very essence which is life itself. The

doctrine of AKATHA has been handed down to the present age through an unbroken line of Living Masters who have kept it alive despite whatever suppression has been made against AKATHA. These Masters are called the Living SRAOSHA Masters of the perfect teaching of AKATHA.

The suppressions of AKATHA have been many, for all orthodox and unorthodox religions and philosophies have fought to keep it underground, or destroyed, because the great power which it has gained as a force on this planet in the past. Those who took part in the suppression of AKATHA, causing it to go underground, suffered from the laws of Retribution. Long before the western nations became civilized and were no longer tribes, the teachings of AKATHA were being expounded to a chosen few amongst the learned of Tibet and India, in ancient times.

In the beginning, the original teachings stated that, when having reached the AKATHA contemplation and spiritual exercises, communion had been established between the human mind and the SRAOSHA spiritual forces, or between the normal human consciousness and the super-normal cosmic consciousness, and by this means, man attained a true knowledge of himself.

He realises intuitively that the Knower, which is the AKSHAR, and all objects of knowledge, or all knowing, are inseparably linked together; and simultaneously, with this realisation is born what is known as the great symbol which signifies his spiritual illumination. This symbol is known to every Akathist as the SRAOSHA, the “S...R...A...O...S...H...A,” either chanted or placed in the mind as a symbol. It purges from the mind the dross of ignorance, and the human is transmuted into the divine by the spiritual alchemy of AKATHA.

The Hadjis is a guide for it directs the Akathist on the path of AKATHA, leading to complete God-Realisation, enlightenment, and emancipation. Not until the lower self has been absorbed into the higher self can the illusion of personality be broken, and not until then can the continuity of the AKSHAR be realized as having no beginning and not ending, as being eternally in at-one-ness with ITSELF and the all knowledge of the SRAOSHA. It is thus that the human is raised to the divine self and set to confront the pure wisdom of the SRAOSHA.

The temporal instructions are only to serve as a guide for the laymen who are travelling the path of AKATHA to the higher way of life. Once the decision is reached by the seeker to take the first step on the path of AKATHA, the disciple is no longer in need of the temporal or the esoteric outer instructions, in a manner of speaking, for he begins to acquire those which are spiritual, in relation to the unenlightened multitude who are mentally unable to understand them esoterically.

The refuge of the chela, once he has taken this step, is in the SRAOSHA, but he must think of the SRAOSHA being in the form of the Mahaji, the Living SRAOSHA Master. This idea means that the chela must believe that it is through the intercession of the Mahaji that all beings go for refuge in the AKSHAR. The resolution then, is that the chela resolves to become an Akathist so that he might be aid all sentient beings to reach the SRAOSHA, the enlightenment, or supreme consciousness.

The AKATHA chela will pass through the three lower stages which are the astral, causal, and mental bodies, to reach the first stage of the SRAOSHA which is experienced on the Atma (Soul) plane. He will have to contend with the psychic powers which come in certain waves, sometimes called gift-waves. These are waves of psychic

energy which stimulate spiritual development and greatly assist the aspirant seeking the SRAOSHAR, the enlightenment. These waves are sent forth telepathically from the Mahaji. The Living SRAOSHA Master will assist in the granting of these waves, otherwise known as the conferring of power which constitutes the true spiritual initiation.

The chela must reach at-one-ment, both with the Mahaji, the Living SRAOSHA Master, and through Him the SRAOSHA Power, in order to reach the God-Worlds. It makes little difference if he ever meets the Mahaji physically during this lifetime, but as long as he seeks his refuge in the Living SRAOSHA Master, he will have his opportunity to enter into the heavenly worlds.

Prolonged contemplation may cause tiredness of body and mind, leading to drowsiness and sluggishness. By way of diversion, and to overcome these hindrances, the chela is directed to go to a place like an isolated room or an outdoor place where he might not be disturbed, such as a garden, an orchard or a hilltop in which no human sounds can be heard. Here one attunes the body with the mind which becomes rhythmic with Soul. It is to be remembered that the life-giving part of the air inhaled is not chiefly the oxygen, which is absorbed into the blood stream through the functioning of the lungs, but the SRAOSHA, which is essential to all the psycho-physical activities of the body and mind, as well as the Soul, in the lower worlds.

Unruly thoughts are the enemy of the chela practicing the Spiritual Exercises of AKATHA. He must learn to cut-off any thought at the root the very moment that it arises. In contemplation, one finds that because of the mind responding to stimuli, thoughts crop-up continuously. Knowing the birth of even a single idea should be prevented, the chela must try to inhibit this continuous cropping-up of thoughts by exercising mental alertness. As soon as a thought sprouts, try to eliminate it, root and all, and continue the Spiritual Exercise in which one is engaged.

By the prolonging of the period of contemplation in which the effort is made to prevent the arising of thoughts, the chela finally comes to be aware of thoughts following closely on one another so numerous they seem to be interminable. This occurrence is the recognising of thoughts, which equals the knowing of the enemy; the enemy being unruly thoughts, or what is normally called the Kal force. This stage is called the first resting place, which is that level of mental quiescence attained; and thereupon, the AKATHA chela looks on unperturbed at the interminable flow of thoughts as though he were sitting on the river bank watching the water flow past.

If the Akathist is successful up to this point, he will have attained freedom from the mental tyranny of thoughts and will be ready for the still greater tasks ahead of him on the path of AKATHA. But once the mind has attained the tranquil state, for even the briefest moment, through the act of Soul Travel properly called Sahaji, rising above the mental state, he begins to understand the rising and cessation of thoughts. This understanding makes one feel as though thoughts are always rising, but neither an increase nor decrease of them exists. But thoughts are born instantly; and that which is apart from, and capable of arresting the birth of thought, is the SRAOSHA, the divine reality.

The rising above the time track in which the thought process has its modus operandi is the manner in which the Akathist operates. He does not try to stop any thought process, but rises above it. He leaves unshaped whatever concept or idea appears, and is somewhat indifferent to thought, neither attempting to impede it nor to fall under its influence. In

other words, he is working from the Atma plane, the Fifth region, and is not concerned with whatever the mind has to say or how it acts through the body.

He is interested only in whatever the actions of Soul might be and, therefore, follows any instinct which might be given to It by the SRAOSHA. The practice of keeping the mind in its place is his greatest discipline and nothing else. He then is concerned only with Sahaji in the upper regions of God. Yet thoughts should be kept in control with the consciousness, like a shepherd watching over his sheep. The effort to stop thoughts from arising, of controlling them or not controlling them, has inevitably created other thoughts. The aim is to reach the highest level of tranquillity. Each strand of the rope represents a thought. The rope represent the continuity of the thought process which, like the rope itself, is to be broken.

One must keep the mind like that of a small child looking with interest at a toy. It is the Akathist's attitude that the mind is hardly anything more than a machine or a child which sometimes becomes unruly and wants attention at once or it will create a disturbance. All one must learn to do is to handle the mind like he would a small child. Less trouble is had with the mind when under such supervision.

The individual mind is a part of the Universal Mind Power, or Kal power, which is that force that rules the lower universes. It is the psychic power and is not to be considered anything more than an inferior force. However, many religions worship this force as the true spirit, and their followers are always in trouble whether they pray for material things or to God for the many things which are needed to make-up living on earth. It gives only temporary relief and must be avoided at all cost by the Akathist who wants the true reality of the AKSHAR.

The Akathist is independent of book learning in making his analysis of himself or of the spiritual forces of God. He seeks knowledge only in those worlds beyond which he lives, and is usually successful in doing so. The intellectual measures experiences in terms of the external world, because he has never learned the true spiritual life. In this connection, Rebazar Tarzs said, "I have never valued word-knowledge which is set down in books. This false value leads only to mental confusion and not to such practices as the Spiritual Exercises of AKATHA that bring actual realisation of truth."

Therefore, all things which serve as obstacles in life must be considered as aids on the path of AKATHA. The underlying principle is that all trials and tribulations must be regarded as aids to spiritual living. For example, the traveller who is walking at night along a road finds what he considers a snake and leaps in terror to smash it with his staff. Regaining his composure, he strikes a light and sees that it is only a coil of rope. So, he ties the rope around his waist to help keep his robe from drooping about his legs. He has found a way to use the obstacle which otherwise might have impeded his journey. Ignorance of the divine knowledge will bring terror and fright of many things which have no power to harm man. But in the face of it all and by using the SRAOSHA POWER, man can dispense with such things that are considered evil in his life and a holdback to his progress towards the spiritual goals.

He can bring about the SRAOSHA indifference of non-attachment to all phenomena, his body and mind relaxed in the state of the quiescence of the highest realisation. Once he gets into this state, his mind and heart assume a rhythmic vibration in touch with the vibrations of the SRAOSHA power, of which the cosmic creation is the phenomenal fruit.

Up to this point, the chela has been contemplating on the created substance of the lower worlds. Now he enters into the Atma worlds which are the uncreated universes of God, and all is vastly different from the worlds below. It is here that the laws change, for all creation here is that which the individual Soul does of Itself, and must hold if he is to be at all successful in the world of true spirituality.

The realisation that birth, death, and time have no existence in themselves is of vast importance within Soul. The present thought that any of those aspects of the material life have but a momentary existence is true, for no sooner than such is born, it passes away. It cannot be fixed or identified as being present. It is, in fact, inseparable from both the past and the future, whence it arose in the present, and in the past had vanished. The purpose of this type of contemplation is to cause the Akathist to realise that the past, present, and future are an inseparable unity, and that the materialistic view of time is erroneous; for time, itself, being like all other material things or concepts, is illusory.

All things perceived by the unenlightened mind are seen only in their materialistic aspect. They are real to one who has no concept of the great divine nature of the AKSHAR. They are of the stuff that dreams and illusions are made, in accordance with the true reality.

Transmutation into the true worlds of God is a spiritual process dependent upon the Spiritual Exercises of AKATHA. Its purpose is to aid the Akathist, both mentally and spiritually, to realise the complete selflessness of the SRAOSHA state of the heavenly worlds to which he has always aspired. Within this state, he can hear the heavenly voice and witness the heavenly light of the AKSHAR. These are the twin aspects of the AKSHAR which every seeker on the path of AKATHA can witness provided he puts forth an effort into the practice of the Spiritual Exercises of AKATHA.

It is in this state that he reaches the bliss of the perfect enlightenment, the true state, beyond all sorrow, pain, and grief; beyond all emotions of the Kal power. The man immersed in the materialistic is wise only in sensations, in knowledge derived from experiences in a sensuous universe. All his worldly learning is, in fact, unreal, and by its egotistical character obscures the true wisdom. It is for this reason that the Akathist calls it "Avidya" ignorance of truth, or a lack of enlightenment. This state is in which the unenlightened multitude exist as in a feverish nightmare, knowing nothing of the path of AKATHA that leads to the supreme awakening into freedom.

Each aspirant for the SRAOSHA enlightenment must be a law unto himself. He, himself, not the Living SRAOSHA Master, must tread the path of AKATHA. One must eat the food for oneself and, as it is taught by the Mahaji, the Living SRAOSHA Master, each upon the path must be his own light and sound, his own refuge. The realisation of God is not to realise by the proxy of a SRAOSHA Master, but by the Akathist himself.

The passing beyond the sorrow is the goal of every Akathist. The path through the material worlds, the spirito-materialistic regions, ends when one realises that which is called the Self-Realisation, that which Soul realises as Itself upon reaching the Atma (Soul) plane. But this state known as the SRAOSHA must be considered as a spiritual rest-house on the highway through eternity. Albeit one finds his true spiritual companions known here as the Gakko, the world of Being, Soul, or the fully enlightened one, he finds no line of demarcation exists between the spirito-materialistic worlds and the Atma plane. He lives in both states, and for him neither state is an abiding of fixed state. Were the

Gakko an abiding state, that is to say, a state of finality like the heaven of the religions, no further evolutionary progress would be possible beyond it.

Three errors arise in the Spiritual Exercises of AKATHA. These can be the over-fondness for analysing thought and thought processes, an over-fondness for reflecting upon the analysis, and an over-fondness for the quiescent state of mind. When the Akathist grows too fond of, and becomes habituated to any of these three errors or all of them and attached to any or all, he is prevented from further progress on the path of AKATHA.

There are some Akathists who have grown too fond of the quiescent state of mind and, unless safeguarded by the Mahaji, the Living SRAOSHA Master, they make no effort to advance beyond it, and not infrequently develop the illusion that they have attained the goal of God-Realisation. So, for these reasons, it becomes their duty of the Living SRAOSHA Master not only to expound the teachings of AKATHA, but to impress upon the chela that the path of AKATHA has many pitfalls, and that many misleading will-of-the-wisps of the senses are certain to be seen whilst practicing the spiritual exercises before the goal of God-Realisation may be attained.

Another great error which the Akathists find in reaching certain spiritual levels, especially that of the mental realm, is from such egotistical thoughts as "I shall never come back to human birth again; I am living on earth for the last time. I shall quit all material experiences for ever. I have reached the goal, I have realised the SRAOSHAR." Not until all self-consciousness is eradicated, being transmuted into selflessness, into all-embracing altruism so overwhelmingly selfless that no thought of self is left, can attunement with the SRAOSHAR happen, which is the goal of all those who follow the path of AKATHA.

This state is that of Self-Realisation. It is that state of consciousness which brings about the knowledge of the self and the overwhelming experience of Soul realising who It is and the mission that It must accomplish. This mission will be that of God-Realisation and the assignment that It receives to serve within the universes of God. The conviction is there for Soul. It will not have to be told what Its goal may be and that the assignment for Its duty and responsibilities might be throughout all eternity.

The worlds of SRAOSHA are always mysterious to those who know naught of it. Yet they are simple when one finds them through the Mahaji, the Living SRAOSHA Master, when travelling via the Atma Sarup (Soul Body) throughout the various worlds. They are as follows:

1. The Physical Plane is the first plane, when counting towards the Ocean of Love and Mercy where dwells the AKSHAR (God). This plane is where Soul is trapped by the five passions: anger, lust, greed, attachment, and vanity. It is a plane of illusion, time, space, and matter. It is that region of Reality (maya or illusion), science, and day to day events in life. The sound one hears on this plane is that of thunder. The word or chant is Alayi; the classical name is Elam. In the Hindu language it is known as Pinda.

2. The second plane is the Astral Plane or the emotional world. It is the highest plane by astral projection and most occult sciences, ghosts, flying saucers, spirits, etc. The sound is that of the roaring sea. Its word or chant is Kala; the classical name is Sat Kanwal-Anda, described as Tirkya Pad by the Hindus. The ruler is Jot Niranjana (Kal's brother) and he also rules the Physical plane when no Pinda Purusha (Overlord in Sanskrit) exists as in the present. The Living SRAOSHA Master has the power to appoint a Pinda Purusha.

3. Next is the Causal or third plane. The word is Mana. The ruler here is Maha Kal Bram (another Kal Niranjana brother), who rules over negative reality and affects all below. It is that plane where memories, karmic patterns, and Akashic records are stored. Here is where those who can do Akashic readings look for the source of troubles in past lives and embodiments. On this plane one can hear the tinkling of the bells.

4. The fourth or Mental Plane has the word Aum (Om) for chanting, and the sound of running water is heard. The plane is that of the Universal Mind Power, and this is where the ruler of the three worlds of Vedanta, Buddhism, and Hinduism dwells. He is the Brahm, the Great Brahman, spoken of in the Hindu sacred writings, and is the source of all moral teachings, ethics, philosophy, aesthetics, conventional God and religions. His other name and main one is Kal Niranjana.

The top of the Mental Plane or Etheric Plane is known as the unconscious, because it is a clearer channel for those seeking to become the instrument of God. Psychologists call it the subconscious and believe the unconscious being different. They state that the subconscious can be known through introspective techniques like hypnosis, psychoanalysis, transactional analysis, etc. Whereas they believe the unconscious can never be known. However, AKATHA chelas learn that one can paradoxically be conscious of the unconscious as one travels higher in Sahaji into the pure positive God worlds above this fourth plane. The unconscious is a game of Soul vying for attention there for someone to find them. When no one comes, they finally step onto the path of AKATHA and travel above the Etheric plane into the next one, the Soul Plane.

The Etheric Plane also is the source of the primitive thought and is a very thin line between the mental body and the Soul Body (Atma Sarup). It has the word Baju for chanting, and the sound is that of the buzzing of bees. The ruler here is Saguna Brahm or Kal's cousin.

5. We now come to the fifth or Soul Plane (Atma Lok – Lok means “Plane” in Hindu Sanskrit language) which is the dividing line between the lower and upper worlds, separating the psychic regions from the spiritual planes. It is the first step of Soul into the worlds of God, or it can be called the Kingdom of Heaven. Within the upper regions, we gain freedom and individuality which is self recognised and allows Soul to re-enter into that state called God-Consciousness, or God-Realisation. The word here is Sugmad, spelled out in each individual letter for chanting. The representative is Sat Nam; the sound is the single note of a flute.

6. The sixth plane or Alakh Lok is the second of the true worlds of God, or the invisible plane where the word is Shanti (shawn-ti) for chanting, and the sound is that of a heavy wind. It represents the Alakh Purusha (supreme creative energy). Those who reach this plane must have great determination to go beyond it for they experience peace and happiness here.

7. The seventh plane is the Alaya Lok, the endless world, for it seems to have no end and is the third of the true worlds of God. It is sometimes called the Sach Khand plane, where eternity begins and ends. The word here is Hum, like humming with the lips closed, much like a swarm of bees or a high electrical sound. The classical name is Alaya Lok.

8. The eighth plane is the Hukikat Lok, and is the highest state that Soul can reach. The word here is Aluk, pronounce A-look. The sound is that of a thousand violins.

9. Agam Lok is known as the inaccessible plane, for few, if any, ever enter into this world. The word here is Huk, with a short barking sound made with the deep part of the throat.

10. The tenth plane is the Anami Lok or the nameless world. There is not anything to say about it. It is beyond any vocabulary in the human language. The word is HU, the universal name of God, which is in the language of every living thing. It is everywhere, in everything.

11. The eleventh plane is the AKSHAR World. Here is the beginning of the abode of the AKSHAR. Only those who have become SRAOSHA Masters reach this world. Out of this world flows the Word of God, the magnificent music of the Universes. Anyone who has ever heard it will never want to live in the material worlds again.

12. AKSHAR. This is the AKSHAR, LIVING REALITY. It is the **Ocean of Love and Mercy**. Beyond this plane is the AKSHAR Realisation which covers all worlds. This plane can only be experienced – never put into words or even thought. Here the sound is the Music of God.

All those who follow AKATHA must have faith in the words of the Mahaji, the Living SRAOSHA Master, because He is the Godman, the representative of the AKSHAR in each and all of the great spheres within the living universe of the divine Reality.

Rebazar Tarzs once said, “Let your faith, your inner trust and confidence stream forth, remove your inner obstacles and open yourself to truth.” It is this kind of faith, or inner awareness, and open-mindedness, which finds its spontaneous expression, its liberation from an overwhelming psychic pressure in the sacred sound of HU. In this mantric sound, all the positive and forward-pressing forces of the human, which are trying to blow-up its limitations and burst the fetters of ignorance, are united and concentrated in the SRAOSHA, like an arrow point.

However, if the genuine expression of profound spiritual experience comes too soon, one often falls victim to speculation. He knows not what this experience is and its value in his life on the path to God. But it's mainly because he has no one or any part in the overall experience himself, to analyse its results. He usually wants to discuss the quality of the light and sound of God before he has even started penetrating the darkness and whilst mentally going over such experiences, he usually builds-up an elaborate theology and which the voice of God is woven so artfully, that it becomes impossible to extricate it.

Therefore, instead of relying on his own forces, he expects the help of the Mahaji, or some supernatural agency. Whilst speculating about the goal and the direction, he forgets the effects which result from his efforts in the Spiritual Exercises of AKATHA. He forgets that really a way exists out of his personal misery of every kind, out of the meaninglessness of life, and out of boredom, discouragement or failure, obsessive anxiety, depression, and out of fear. He learns there exists a way out of these Kal effects into the freedom of life. That way is the AKATHA way.

The SRAOSHA is the root and background of all life, all religions, philosophies, teachings, and daily living. It is the principle by which all life, the entire universes of God, go forward. It is truth, and it is beauty. No matter what language one speaks, he does not have to go to any special place to get in touch with the SRAOSHA, nor wait for a special time or a special person; he can make contact with the SRAOSHA now. It matters not what religion in which he has been brought up, he can connect with the

SRAOSHA here and now. The SRAOSHA is beauty. The SRAOSHA is the essence of the AKSHAR.

Man does not want to be involved in invidious religious distinctions. Many of the arguments which develop into war between men have arisen out of arguments over the definitions and incarnations of God. Most of this arguing goes on among people who have not observed the vastly important principles of AKATHA. They have not listened seriously to their own or other great teachers.

The SRAOSHA is the living power which embraces the whole universes of God; it sustains and governs the primal creative powers of all living things. It is the power which governs all, including man, and will show him how to live if he will permit it. But he has refused to permit it. In departing from AKATHA and ignoring the SRAOSHA does man come to the state of the Kal which furnishes him with the weakness and misery or the human consciousness. This brings the war that splits him, raging within him, and makes him the battlefield between the SRAOSHA and Kal forces within the consciousness of the individual. Man is the prodigal son of the SRAOSHA.

It is the first and most important task of AKATHA to bend and restring the bow of Soul by proper training and discipline. After the self-confidence of man has been restored, the new doctrine of AKATHA has been firmly established, and the ornaments and cobwebs of theology and metaphysical speculation have withered and fallen before the sacred word of HU, it can again be attached to the Spiritual Exercises of AKATHA.

It has already been mentioned how closely the HU is connected with the development of the individual in AKATHA, which, as a kind of integration of thought upon every mental and spiritual system in existence, has some sort of experience, whether it be psychic or spiritual. Therefore, it is not surprising that the works of AKATHA have been handed down from the Living SRAOSHA Master to the chela by word of mouth instead of through public announcements or by the written word.

It is now in the age of liberation from traditions and thought so that the SRAOSHA can be known to all persons. It is only now that it can be put into the written word because there is less opportunity of being persecuted. It is only now that man, as a mass or collectively, has been lifted high enough to have a grasp for the awakening of faith, for the liberation from inner hindrances, and for the concentration upon the supreme goal of Samadhi (Self-Realisation), and eventually the Nirvikalpa (God-Realisation).

The true Akathist does not expect the Mahaji, the Living SRAOSHA Master, nor any of his followers to accept prayers, or to act on the behalf of any person in a miraculous way. Anyone asking for healing or any specific spiritual work for another person will generally be ignored. The person who needs any spiritual aid must request it himself, for it is the universal law that anyone who desires such, must appeal to the Mahaji, the Living SRAOSHA Master, on his own initiative. The appeal for another will not be considered unless that individual has given specific permission. If an individual makes a request for spiritual aid for anyone else, without permission or upon assumption, or without the knowledge of the other, he is subject to punishment by the great law of karma.

Each new experience, each new situation of life widens the outlook of the chela and brings about a subtle transformation within him. Thus, the nature of every chela who is earnest and serious about the works of AKATHA is changing constantly, not only as of the conditions of life, but by the constant addition of new impressions, the structure of the mind becomes ever more diverse and complex. Whether it is called progress or

degeneration depends on how one looks at it. But it has to be admitted that this is the law of life, in which the spiritual and the psychic coordinates and balances one another in the world of the spirito-materialistic where Soul must serve-out its time for perfection.

Religious and deeply rooted philosophical attitudes are not individual creations, though they are given their first impetus by the individuals alone. They grow from the germs of creative ideas, experiences, and visions. They grow through many generations of right and wrong in what they are, according to their own inherent law, just like a tree or any other living organism. They are what might be called the natural events of life, because they are being watered and fed by the Kal force. But their growth, their unfoldment and maturity need time, for Kal does not work in a hurry. Though the whole tree is potentially contained in the seed, it requires time to transform itself into visible shape. This process is the way the Kal works to bring religion and philosophy into this world so that man will be blinded by them instead of seeing truth.

What the Mahaji, the Living SRAOSHA Master, teaches in words is only a fraction of what He teaches by His mere presence, His personality, and His living example. The Mahaji is always conscious of His own worldly shortcomings, and limitations of words and speech, which cause Him to hesitate to teach the works of AKATHA by putting into words something that is too profound and subtle to be grasped by mere logic and ordinary reasoning.

Despite this humbling effect, the Mahaji does disclose the truth, out of compassion, to the few whose eyes have hardly been covered by this illusion. However, He strictly avoids speaking about the ultimate things and refuses to answer any question concerning the supra-mundane state of Realisation or similar problems which go beyond the capacity of the human intellect. He confines himself to show the practical way which leads to the solution of the problems of man in his spiritual capacity. He always explains the essential teachings of AKATHA in a form which corresponds to the capacity of His listeners.

The advanced teachings of AKATHA have been described as esoteric or secret doctrines. However, their purpose is not to exclude anyone from the attainment of higher realisation of knowledge, but to avoid the empty talk and speculation of those who try to anticipate, intellectually, these exalted states of consciousness, without trying to attain theirs through the Spiritual Exercises of AKATHA.

The teaching of the works of AKATHA means that each individual, race, and creed, including nations and various nationalities, must find their own form of expression, individuality, and the best methods of teaching in order to keep the idea of AKATHA alive. This form of expression, if not a philosophical thesis nor a metaphysical dogma, but an impetus towards a new attitude of spiritual endeavour must be taken from the Soul viewpoint or that which might be called the “non-I.”

By the reversal of the viewpoint from the physical to the high level of Soul, all things suddenly appear in a new perspective insofar as the inner and outer world become equal and mutually dependent on the state of the higher consciousness. This consciousness, according to the degree of its development, experiences a different kind of reality, a different worlds, that of the Gakko, the world of Being, in which all true AKATHA Initiates dwell.

Chapter Six

The Records of the Kros

The records of the Kros are most important in the life of this world. They are the ancient transcripts of the past history of this earth planet and what will become of it. The history and prophecy are within these records, and those who are able to read them will know the past, and future of what will take place in the physical plane.

These records are history and prophecy. So, in the beginning it is known that the Record of the Kros are hidden in the Katsupari Monastery, under the guardianship of the great SRAOSHA Master Fubbi Quantz. This monastery is remotely found in the Buika Magna mountain range.

These records tell us that the legendary paradise of man, known as the Garden of Eden, was laid on the lost continent of Lemuria which was sunk by earthquakes and tidal waves fifty thousand years ago. This continent was in the midst of what is now the Pacific Ocean, and many of the islands which dot its vast surface were part of its vast mountain range.

It was a strange land of one hundred thousand (100,000) inhabitants in their beginning who developed one of the greatest civilisations on earth. These records describe the creation of man in this mysterious country. Centuries later, writers of religious literature used the fragments of the history of these records to write their own version of creation. One of the greater records which came out of the Kros was that of the ancient Naacal writings of the primitive tribes and civilisations on this earth planet. But the Kros goes back even into the early days of the formation of the whole planetary azimuthal equidistant projection system in this universe.

Only the great spiritual giants walked the earth and the planetary worlds in the ancient days. The world was a paradise; for every living creature could maintain and preserve its survival through the fruitfulness of the earth. The world was filled with the inhabitants who were innocent of any known evil, and happiness reigned.

The first era was called the Satya Yuga, the golden age. It was the era in which truth and righteousness reigned. No social law existed nor courts to punish or threaten the individual because everybody acted right and believed in truth. The forests were still intact because no one cut timbers for ships or houses, and no fortifications were built around cities and towns. The earth brought forth all things necessary without labour to plough and sow. A perpetual spring lay over the land, flowers grew without seeds and yellow honey was distilled from the great trees.

The golden age was succeeded by the Tretya Yuga, the silver age. Inferior to the golden age, it is found that the spring was shortened and the year became divided into seasons. Then for the first time, man found that he had to endure the extreme of cold and heat. Houses and homes became necessary for every man. Caves were the first dwellings that man found for himself. Crops would no longer grow without planting, and the farmers were forced into sowing seeds and using oxen and horses to draw the plough as they toiled in the fields.

The next to follow was the Dwapara Yuga, or that known as the copper or brass age. Men found themselves growing more savage of temper and ready to manufacture swords, spears, and helmets to fight neighbours at the least provocation. When they found their neighbours gaining wealth which they did not have, they attacked them to seize anything of temporary benefit. These were the beginning of the destructives. The Kal power came into strength during this period to make man subject to him so that he could hold back Soul on its road to perfection.

The Iron Age, or that known as the Kali Yuga, is the one that we are dwelling in today. It is the worst and most violent of the ages, for crime has flooded the world and all that is and was known in the past as truth and modesty has vanished. Violence has become rampant. This era is why it is said that man shall never find peace on earth again, at least not in this lifetime; for the Kal has become the leader of this world and will continue to be king until the AKSHAR has destroyed the lower kingdom.

These are the mahayugas or the manvantaras, which is the cycle for cosmic history. The current yuga embraces the Kali Yuga, which is one-tenth of the duration of the whole cycle. The Satya Yuga, the golden age, embraces the first four-tenths of the cycle of 1,728,000 years. The Tretya Yuga, or silver age, embraces three-tenths of the cycle or 1,296,000 years. The Dwapara Yuga, or copper age, embraces two-tenths of the cycle or 864,000 years. The Kali Yuga, or the iron age which is the dark era of the cycle, embraces one-tenth of the duration of the cosmic cycle or 432,000 years. These represent the descending numbers in the physical and moral deterioration of man in each age. The four yugas represent an aggregate of 4,320,000 years of man and constitute a great yuga or mahayuga.

A great yuga is the period of time in cosmic history which consists of approximately four and one half million years each. Soul lives and struggles in the physical and psychic worlds during these cycles. But at the end of each, the AKSHAR lifts those Souls which have not reached perfection into the Atma Lok, the fifth plane, where they sleep whilst IT re-adjusts the lower worlds. After several million years, the AKSHAR ends the cosmic cycle and places each of these sleeping Souls back into the lower worlds so they can once again start their long journey to perfection. The cycle begins once more in the Satya Yuga, the golden age, where all is peaceful and man lives in harmony with all nature and creatures.

It is the longing for peace and harmony which has always been developed in the highest form during the golden age. Man remembers this time through Soul forces and always seeks peace and harmony on this planet.

The peace and harmony will never come because of the Kali Yuga age which is that of darkness and unhappiness, where illusion reigns. Yet man has not realised this and must follow the Mahaji, the Living SRAOSHA Master, who will lead him through all the maze and destruction of the Kal forces into the heavenly worlds.

Either this guidance or he shall suffer through all the ages and sleep for 4.5 million years in the heavenly world, whilst his world is being re-adjusted so that he may enjoy life again. Several orthodox religions are built upon the memories of the golden age. These religions do not know that life in the lower worlds is temporary and that Soul unfolds and progresses upward through the planes into the heavenly kingdom. They only look to the material promises of life and cannot grasp that the golden age comes only

once every four million years or so. That, too, it is temporary and will give away in time to other ages as man goes down in moral and physical degeneration.

All the things that man does here upon this earth plane are a game under the guidance of the Kal Niranjana, the king of the negative worlds. The sooner that man learns this, the quicker will he find himself on the path of AKATHA, and then his karma begins to work-off.

By the command of the AKSHAR, the primitive spiritual force which is known as the SRAOSHA was formed that gave law and order to the spiritual and material universes. Following this, IT gave four commandments which are: (1) That all heaven and the planettes be formed out of the gasses and waters that floated over the surfaces of the many worlds; (2) That man be formed and established upon the earth planette and other beings be put on the other planets; (3) That the female be formed out of the rib of man and established to be his mate on the earth planette and with the beings of other planettes; (4) That man and the beings of the other worlds live in harmony with one another; that each love the AKSHAR and love his brother and sister alike.

These four commandments were followed naturally without codification in all the lands of the Satya Yuga. It was the era of peace and happiness for man upon earth. He followed out the commandment to live in peace and divinely live the AKSHAR along with his brother and sister likewise. It was a land in which everything was beautiful tropical country with vast plains, surrounded by a peaceful ocean. The valleys and plains were covered with grazing grasses and fields whilst the low rolling hills were shaded by luxuriant tropical vegetation and fruit trees. It was a gay and happy world – the land of Lemuria. Its people were highly civilised and enlightened with no savagery on the face of the earth, nor had there ever been since a Kali Yuga. This particular land was the ruling kingdom for all mankind on earth whilst all lived at its zenith under the unwritten four commandments and in decline under a written code established by the rulers and governing powers.

The destruction of the kingdom of Lemuria and all its colonial empire came about by gas pockets under the crust of the earth landmass some hundreds of thousands of years ago. It was a land by the Aryans who spread the empire throughout the world.

Language, mind, and reality were uppermost in the thoughts of the people of this age. The idea entirely unfamiliar to the modern world, that nature and language were inwardly akin was the mainstay of this age. The mantra of the HU was the sacred chant of all the people of the Satya Yuga. It was a manifold of conscious patterns contrived to assist the consciousness into the noumenal patterned world. Because the SRAOSHA was the greatest force of these times, it was maintained for 1,728,000 years before the Tretya Yuga of the silver age took over.

The idea of sex was, of course, much different in those times than the modern world. Sex is divine, and its origin in the Satya Yuga, the golden age, was only for joy and the procreation of children, in the state of a union between the male and female, under the sponsorship of the Living SRAOSHA Master. It has degenerated through the various ages to the present age, the Kali Yuga, in which it has become the phallic system practice by so many who do not understand the five deadly passions of the mind: Kama, or lust; Krodha, or anger; Lobha, or greed; Moha, or undue attachment to material things; and Ahankara, or vanity and egotism.

Kama, or lust, is the passion whose chief function is to pull men and women down to the common animal level and keep them there. It makes them keep their attention fixed upon that which is common to both man and brute.

If sex is used for its legitimate purpose, it becomes the highest expression of love; otherwise, it falls into the trap of degradation which is one of those set-up by the Kal Niranjana to keep Soul in this world. When one falls into the trap of self-indulgence, he begins to descend towards the animal plane. Nature has furnished man and woman with the proper means of perpetuating life upon this planet. It is within the human species to decide what is best for them on the sex level; however, if they do follow-out the divine law that sex is not to become an instrument of immoderate self-indulgence, all will be well. However, if sex is used as one of extreme continual uncontrolled lust, man simply wastes energy and clouds his mind, ending at last in blank stupidity like any ordinary animal. ***When sex controls the individual instead of him controlling it, the degeneration of that individual is already an established fact.*** He has fallen from the state of homo sapiens to that of a biped. "Moderation in all things" remains an ancient proverb by the Order of the Vairagi.

In the act of sex, itself, when releasing organism an uncontrolled joy may occur, but that is not what we mean here regarding control. If one becomes a vigilant stalker of sex attempted everywhere with everyone that behaviour is the meaning here. Making love to one's spouse, lust would be necessary or could be better called "making love" as modern terms dictate. Again moderation is an individual matter, but nevertheless necessary for proper spiritual advancement and not civilisation decline takes place here. Eras decline as a result of extremes and loss of discrimination in these matters letting justification enter instead of reality.

Therefore, sex as the form of lust in an extreme as passion is defined properly is the chief phase of Kama, whose central core is extreme self-indulgence. Kama, or extreme self-indulgence, is the principle of sickness and evil in the Kali Yuga. Every single act of extreme self-indulgence lowers one's moral status and binds him to the world of the senses, the sensate state of consciousness. It pulls one down to the creature level, when Soul should be rising towards the Atma Lok (fifth plane).

The Treta Yuga, or silver age, came after the break-up of the previous age when Lemuria, by earthquakes and tidal waves went down under the sea. Atlantis became the great capital empire of the world. It was located in the mid-Atlantic Ocean (in the beginning) between northwest Africa and South America. The climate was mild and everything grew without too much labour, to feed the population of the Atlantic empire. Its boundaries as an empire extended to Egypt, Greece, the Middle East, and parts of the area around the Black Sea.

Atlantis was first known about 25,000 to 30,000 years ago. Its inhabitants were chiefly tall, white skinned, fair-haired people with blue eyes who spoke a mixture of Lemurian and what was earlier considered a Scandinavian dialect. They were great sailors and traded abroad with the remnants of the old empire of Lemuria around the areas of the China Sea and the Far East.

In the beginning, Atlantis was governed by kings; but these were gradually taken-over by the sage kings (wise men) who were later driven-out by the tyrants and dictators. The latter posed as sage kings and leaned upon the corrupted priestcraft to manage the masses. It was not long before this super civilisation went down under a tide of water

created by terrible earthquakes and upheaval of land masses, because of its morals, corruption, and degeneration of sex coupled with nature's own destructive timing elements. Except for ancient ruins hidden deeply in the sea, nothing was left for anyone to know that a great civilisation was once a part of this world where the waters of the Atlantic now roll in turmoil under the winds and storms.

The next age opened with what is known as the Dwapara Yuga, or the copper age. This era was the ancient world, of which some historical data is preserved in the records of mankind through archaeology and burial grounds. The Hittites were the first to be recorded in this era, and they were the ones who found that copper was good for the making of weaponry, and founded possibly the first known sword, albeit it has been used a little in the silver age. They were the first known conquerors of history in the annals of mankind. Their history shows that the Middle East was the first of the races of mankind, for all had been forgotten of the golden and silver ages.

This copper age was the beginning of man according to the sacred texts; and the Garden of Eden (name after the first woman "Ede") lay somewhere along the Tigris River near what later was the city of Babylon. Man depended upon the oxen for ploughing and planted grain for his survival. He hunted, rode the horse, and found land beyond his horizon. Egypt began its long history during this period, and Greece began to stir into awakening when the Trojan War brought the talents of the blind poet Homer into existence.

This Dwapara Yuga was the age when man began to divide-up the SRAOSHA Power into many powers, hence became gods and goddesses. This era was of the ancient gods of Greece and the other lands; Egypt, India, and Italy. The AKSHAR had been blanked-out of the minds of the masses, and the priestcraft became strong, to control all people including the rulers.

The Kal power came into greater strength as the years grew, and eventually was the ultimate power. Man and his consciousness were ruled by it. Sex was the strongest power of any because of its urge to reproduce new species upon the planet and within the other physical worlds. It became a strength in its own right and at once was the strongest emotion of all within man and the worldly creatures.

The age came to an end about 3,000 years before the change in the world calendars during the time of Narmer, one of the earlier Pharaohs, through a series of quakes again which shook the Mediterranean base and changed the land masses. The next age that came into existence was that of the Kali Yuga, the present age, which is to last approximately 432,000 man years. The concept of one God has come back into the consciousness of man, but it is only a god on the lower planes. Man generally worships the Kal Niranjan, the negative overlord manifestation that rules the fourth or mental plane. All religions worship this god calling it many names, e.g., Yahweh, Satan, Lucifer, Alah, etc.

The Kal is in complete charge of the lower worlds during this period of time. Man worships materiality and sex. He believes that nothing lies beyond the grave, and it is useless for him to struggle to save himself. He has forgotten all which precedes him; a veil has been pulled over his spiritual eyes blinding him to his birthright and his past lives. He lives like the animal, suffering and believing in whatever god or gods which have been given him by an outside source. He is concerned here with the power of maya which produces the illusory forms of appearance of man's mundane reality. Maya itself,

however, is not illusion in a manner of speaking, but the way that man looks at reality. The illusion is within him. So, he who masters this power gets the tool of liberation in his hand, the magic power of SRAOSHA; the power of creation, transformation, and reincarnation.

The power of man's inner vision in SRAOSHA produces forms and worlds which, when he becomes aware of them, can fill him with such a feeling of incredible reality that compared with it, the reality-content of his mental everyday world fades. It is here that he experiences something that means nothing to his emotions and thoughts, and yet it is reality. This feeling is the way the divine AKSHAR outwardly and inwardly moves towards the fullness of ITS reality into inner awareness; and Soul is that part of man's being which has the power to ascend and descend the steps towards the heavenly worlds.

Maya, then, is something that has become, that is frozen and rigid in form and concept, and which is illusion, because it has been torn from reality and is limited in time and space. The individuality of the unenlightened person is that which tries to maintain and preserve its illusory self in maya in the negative sense.

Therefore, it is also found that the body of the enlightened one such as the Mahaji, the Living SRAOSHA Master, is maya, but not in the negative sense. This non-negativity is because it is the conscious creation of a mind that is free from illusion, unlimited and no more bound to a false ego.

Thus, it is that maya is a part of the creative principle within the limitations of the human consciousness, and that which is used mainly by the metaphysicians, religionists, those engaged in witchcraft, and by black magicians. Compared with the highest or absolute reality, in all forms in which this reality appears, a deception exists that all things appear illusory. This illusory factor is that they are only partial aspects and, as such, incomplete, torn out of their connections and deprived of their universal relationship with the true reality. The only reality which is called absolute is the SRAOSHA Itself, that of the all-embracing whole. Each partial aspect must, therefore, constitute a lesser degree of reality, the less universal, the more illusory and impermanent.

Within this world it is called a one-dimensional consciousness in contrast with the non-dimensional point-like consciousness. Therefore, beginning with the physical plane, one finds he must begin with the one-dimensional consciousness; the astral will be the two-dimensional consciousness; the causal will be the three-dimensional consciousness; the mental will be the four-dimensional consciousness and the Soul plane will be the fifth-dimensional consciousness. Beyond the Soul plane the traveller comes into the non-dimensional consciousness.

When one reaches this position of the fifth-dimensional consciousness, he arrives at the perception and understanding of the law of action and reaction, the law of karma. If he observes the various phases of a karmic chain-reaction in his relationship to other sequences of karmic action and reaction, he becomes conscious of the individual inter-relationship of himself with all life and the spiritual worlds. He also becomes aware of his inter-relationship with nations, races, civilisations, humanity, planetes, solar systems, and finally the whole universe. He arrives at the perception of a cosmic world chain which begins with him and ends in the AKSHAR, the **Ocean of Love and Mercy**. Within this enlightenment, he realises the universality of consciousness in the world of worlds and no longer seeks the psychic things and power of the lower worlds.

Seen from the consciousness of the SRAOSHA, all separate forms of appearance of are maya. But maya in its deeper sense of being is reality in its creative aspect, or the creative aspect of reality for the lower worlds. This creativity is why the religionists and metaphysicians believe that maya or whatever it represents is God ITSELF. Therefore, maya can become the cause of illusion, but when it is seen as a whole with the SRAOSHA, in Its continuity, in its creative function, or as an infinite power of transformation, and universal relationship, working with or against the SRAOSHA as a counterforce, it becomes a part of man.

As long as man is living in the human consciousness, maya is to be a part of him, the creative side which brings forth all the aspects of civilisation as the culture of a nation. It can be found as a part of the creation of man and his relationship with the outer world. When man stops at any of his creations and tries to limit it to a state of being, or self-confined existence, he falls prey to illusion. He does this by taking the effect of cause, the shadow for substance, the partial aspect for the ultimate reality, that which is momentary for something that exists within itself.

One begins to understand and know where may is a part of him and why he acts upon certain impulses which he believes are from God. Thus, he comes to learn that such impulse is only part of the psychic forces which make-up his material body, such as the physical, astral, causal, and mental. In fact, he soon learns to distinguish what is from the beyond that which could be cause and not effect. He learns to separate his physical and mental problems from the psychic disturbances that are buried deeply within him.

He must always be constantly on the alert for the psychic disturbances. Most persons who are victims of the psychic disturbances are invariably highly sensitive and suggestible. The study of psychism is not a normal way for unfoldment in any individual for it leads to instability, liability to violent emotional reactions and, in general, exhibits those aberrations of conduct that are associated with cranks and generally fools, in the course of human conduct.

Unless a psychic is trained, disciplined, protected, and watched over by the Mahaji, the Living SRAOSHA Master, during his training to reach the higher worlds of spirituality, he is found not to be reliable for he is blown about by every wind or influence. The psychic and the neurotic are closely associated in their reactions to life; but the neurotic differs from the psychic because he has not yet been exposed to the public mirror as the psychic who is quite exaggerated in his conduct publicly.

The result is the same, however, between the force and the form, with the consequent inability to maintain a central, reasonable control of himself and his conduct. He becomes the result of the effects of the psychic power and cannot get away from this in either situation, whether psychic or neurotic. The way of handling one's discipline in either matter is largely directed towards maintaining control of the disparate forces, which compensates for the sensitiveness of the psychic and protects him from the evil forces that may greatly influence him.

Progress is necessarily slow and laborious in the usual sense of a person who has taken-up the path of AKATHA for the first time. But a Soul which has taken any type of initiation in occult or psychic groups may re-open the latent faculties so rapidly that the problem of keeping him coordinated in personality may become a serious one indeed.

It is common in the situation of anyone who has never before contacted the psychic world to experience psychic disturbance. Often this is referred to as evil influences or evil

entities, which is not always true. It is mainly that the consciousness of the individual is disturbed by a force to which it is not accustomed. These unaccustomed vibrations are upsetting and are usually the results of psychic indigestion. The best results for this disturbance is that the Living SRAOSHA Master will take him off the path for a short time, or restrict his activities in his study of AKATHA.

Another cause of psychic upset may lie in the partial recovery of the memories of past incarnations, if these include any painful episodes, especially such as those connected with his spiritual studies. The entry of any psychic concepts into the conscious mind tends to awaken the subconscious memory of similar experiences in the individual's past lives.

The emotion which surrounds a memory is part of the test about a past life. It is the most accurate of memories for anyone's past lives. This type of shadowy emotion can hang about for a long time on the threshold of consciousness before the images clarify sufficiently to become tangible for the chela. If the emotion which appears is of a painful nature, it may cause considerable disturbance, and if no spiritual advisor exists, or if one does not have the Living SRAOSHA Master, it may be attributed to an evil influence or entity which bothers the chela.

It is difficult to determine whether the chela has reasonable grounds for his complaint, if this is his feeling, or his own imagination which is creating the problem. Therefore, it is wise to look into the records of the chela, for few persons, even though filled with lofty ideas, are able to keep a level head with clear and somewhat unbiased judgement. They often do make mistakes on their work with persons who have psychic disturbances.

The vagaries of the sex instinct in the individual whose life urges have been repressed, who is no longer young, nor in circumstances that permit him to follow a normal life, could run him into serious problems if the path of AKATHA, or any other spiritual path, is started. This situation is also true for anyone who receives the initiation when first joining any group, whether it is psychic, occult, or spiritual. The inexperienced, love-starved chela is overwhelmed by what is taking place and often steps into the mire of psychism. The ritual of initiation is a very stimulating thing with each individual, as religious groups have found, sometimes to their sorrow. Any individual taking an initiation, especially if they are ignorant of the facts of life, will find himself strangely stirred. Often the head of the group becomes a father figure, with magnetism only placed in him by the chela. If it is a woman, there is always the reaction of the female in the presence of any leader with strong individuality.

Many women, ignorant of the facts of life, may fall under that which is known as self-hypnosis without realising that nature, or the Kal, is the hypnotist. Such persons may feel such disturbances within them are deliberate and could bring about charges which are completely without foundation, based mainly upon what they felt happened. Substitute love is often the downfall of a chela, who, instead of being normal about his love for family, friends and dear ones, will give-up this type of affection and fastens it upon the Mahaji, the Living SRAOSHA Master.

Such disturbances have come about because most of the chelas fasten their own image on the Mahaji, the Living SRAOSHA Master, thinking that this is what he should be like, instead of allowing their thinking and imagination to be free. This experience is known mainly as making a father, lover, or friendship image of another instead of letting it be its

own. Those who are used to high-tension psychic forces will experience some of these disturbances on first entering the path of AKATHA.

The person who is ripe for development will unfold into the higher spiritual consciousness rapidly, whereas he who is not may find these influences profoundly disturbing. No SRAOSHA Master will allow unsuitable persons, or those who are not stable, to enter into his magnetic field. Anyone claiming to be a spiritual teacher, who does so, is not worthy because of his lack of discrimination and discretion. Generally, he has not had experience with the psychic forces, nor has he been unfolded enough to be able to handle the forces which he emanates involuntarily in his magnetic field and, therefore, he cannot help himself.

This magnetic field situation is one reason why the higher SRAOSHA Masters live mainly in seclusion, for not only do they need solitude for their work, but their influence upon the unprepared Soul produces too violent a reaction, and it ends in violence such as many saviours have suffered, ending in their physical death by mobs and forces.

The layman is usually unprepared to handle any psychic attacks or to manage the ways of the chela that might be upset by psychic influences. But one must always remember that the Kal force will never let-up. He always wants his way with those living steadily in the human consciousness. No chela in AKATHA is ever alone, that is, isolated. The life of the chela is lived within and nourished by the life of the whole of the SRAOSHA, so that one really makes-up for what another lacks.

It is useless to try to explain that health, wealth, and happiness are not to be expected in a life based on the desire to do God's Will. For many, the spiritual life is the last refuge should they be crossed in love, or who have disgraced themselves in some dramatic way and must live-out the rest of their lives safely hidden away from the public eye. An assumption is that the only people who could be expected to enter the spiritual life are those who are naturally pious, or who, at least, by their own efforts have attained a certain standard of sanctity; who, as it were, have got at least a general unfoldment and head start on others. This idea has, perhaps, been reinforced by some of the language about "states of perfection" to which some make the assumption, but have never really thought-out the relationship between vocation and avocation.

Accordingly, a housewife can be further advanced than many who think themselves as saints, or those who put tremendous effort into becoming perfected. Entering to spiritual life is very much a question of finding out if this is suitable to the individual and his own way of thinking and his own outlook on life. It depends upon a number of things, mainly, is one going to depend on some private revelation before making-up his mind about accepting God, or entering into the path of AKATHA.

The belief that one is called to the spiritual life, like any knowledge of the Will of the AKSHAR, comes in various ways. Sometimes it comes quite clearly, as an answer to a petition, realised either whilst in contemplation or at some other time. Sometimes it comes through other people, directly through the Living SRAOSHA Master, or through some other chela, or indirectly listening to the Mahaji talk, the reading of books, and even drama on the stage, or life events. Often it comes through circumstances; through recognised needs, or temperaments of character of others; sometimes through inclination, where this is not obscured by a rigid conviction that God's Will must be the opposite of one's own thoughts. There is little need of mixing motives; human motives are always mixed, and what matters is what God makes of what the individual does, rather than the

motives which lead one to do it. Some doubt the spiritual life on the grounds that it represents a desire for false security and a flight to a refuge from the necessary tensions of living in the human consciousness.

It is certainly true that the desire for security may sometimes be the factor in the awakening of the consciousness for needing God; nothing wrong is with this security of itself, for, in fact, the Akathist believes that the only security is in God, and that the desire for it is one of the desires that can only be satisfied by and in IT. What is certain is that anyone going into the path of AKATHA only out of desire for security would not last very long, and anyone seeing it as a flight from tensions would be sadly disillusioned.

Often it is family difficulties or other psychological pressures which have led a person to the Mahaji, the Living SRAOSHA Master. These circumstances might be obvious to others, but not to the chela. But these needs do not in any way invalidate the seeker's motive, and may indeed be an example of the way in which the AKSHAR leads a person to the form of life which is necessary for his spiritual perfection.

The AKSHAR supplies what is necessary for each Soul as well as for every other aspect of the person. The AKSHAR knows whom IT has called and ITS call is based on that knowledge of the individual, of his needs as well as his gifts. But in the situation of the one who has reached-up to God, if he is honest and sincere with himself, it is his recognition of weakness and inadequacy which make it possible for him to act in the strength of God. Anyone who counts his gifts and volunteers from a position of strength to do service in the name of the Living SRAOSHA Master would not have known what obedience or holiness is about. He must, aforesaid, work from the position of his weakness and inadequacy.

Sometimes the spiritual life helps to overcome a defect or weakness; thus the strength of the common life may bring-out unsuspected depths in a diffident or apparently weak human, or the enforced continual contact with others may be the means whereby a life rooted in the SRAOSHA and the guidance of the Mahaji, the Living SRAOSHA Master, begin to point in the same direction. Then, it is a sure indication that the time has come for one to prepare for the next step into the higher planes. It is easy to say that God has made man's mind to function in such a way, and that IT works through man and his mental apparatus; but one begins to see the truth of what is spiritually taking place in his life when he begins to see and study the small coincidences which come about and compare then with what he knows of God's will.

The records of the Kros also tell man that in the life of the Akathist, God's saving acts have taken place once and for all, at the turning point of history; that creation is already finished within the lower worlds. It is known, then, that all possible psychic and human situations are already-made states of consciousness. Every aspect of life has already been worked-out as mere possibilities as long as the individual is not in them, but each is an overpowering reality when he is in them. Soul is, therefore, not the state, but these states of consciousness must be distinguished from the individual Soul in those states. These states of consciousness change, but the individual Soul never changes, nor does it cease.

When Soul is within this lower state it is within the human state, or existence itself. Therefore, love or affection becomes a state when divided from imagination. This state is important to remember, for the moment the chela realises this, for the first time in his life it becomes a most momentous occasion; in fact, a changing point in his consciousness.

This truth is common to all, but the consciousness of it and much more, the self-consciousness of it is another matter. The moment that any chela of AKATHA realises this great truth; that all things in his world are a manifestation of the mental activity which goes on within him, and therefore a building and destroying of his karma, and that the conditions and circumstances of his life only reflect the state of consciousness with which he is fused, life changes for him.

This experience changes him from the ordinary individual into the highly experienced person who recognises the difference between human, psychic, and the spiritual lives which are within. It reveals to him that he is supreme within his own circle of consciousness, and that the state with which he is identified is that which determines what he experiences in life. Therefore, it should be shared with all, for to know this is to become free of the Kal Niranjana, the greatest tyrant of the lower worlds. Secondly, it frees him from belief in the second cause, which is always the Kal itself.

The world of creation is finished for the lower worlds. Its original is within each Soul. Each Soul saw it within the golden age and has since been trying to remember it and to activate any part of it. There are infinite views of it, and man's task is to get the right view through Soul's eyes. Then one learns the course of time as jumps of attention are made between the moments of eternity; for an infinite abyss separates any two moments of time within this world.

One must think of the worlds as containing an infinite number of states of consciousness from which it may be viewed. These states are like rooms or mansions in the house of God, and like rooms in any house they are fixed relative to one another. But Soul is the living, moving occupant of such a great mansion of God. Each room contains the events and circumstances of life with infinite situations already worked-out but not activated. They are activated as soon as Soul enters in and magnetises it with action. Each represents certain emotional activities. To enter a state, man must consent to the ideas and feelings which it represents. If he enters into the astral world, he must let himself enter into the ideas and feelings of this astral state of consciousness. These states represent an infinite number of possible transformations that man can experience.

To move to another state or room, consciousness as it is generally known, necessitates a change in faith and beliefs. All that one has ever desired is already present and only waits to be matched by his faith. This present situation is certainly true of the SRAOSHA for Soul must go in and control the land which is without management until he takes over and tills the fields. It becomes the individual's home from which he views the world.

Chapter Seven

The Renunciation of Life

The renunciation of life is usually repugnant to those who have no knowledge of the eternal. Yet many who do are not naturally docile people who find obedience easy, but those who see things clearly and are sure of their own judgement, whose strong wills need to be disciplined if they are not to become self-willed

Often, they are not people who find detachment natural and easy, but men and women who enjoy life so much that the risk being immersed completely in it; those who are humanly not only love but are in love with life, those like Rebazar Tarzs, and Gopal Das. A good Akathist is not an individual who is naturally unaffectionate, to whom people mean little and human love and affection are unknown. One has only to think of Fubbi Quantz and Lai Tsi and many other SRAOSHA Masters, including Kata Daki, one of the SRAOSHA Masters in the Ancient Order of the Vairagi, who was a woman, to understand the great love, the intensity of whose love would be a danger to themselves and others if they had used it selfishly.

The danger lies mainly in the fact that each has the power to arouse love in other to serve God; otherwise, if it would have aroused personal love in chelas it would have defeated their purpose in life. It is unworthy to impede another whose call has been to serve God, with personal love and other emotional charges. The call of God to the individual to serve is not always for the same purpose in life, such as serving directly through the means of work in the monastery or other sacred places, but often in the way of careers or motherhood. Yet, it is the means of perfecting that individual called and is, therefore the sphere within which he can be of most use to others.

Those who follow the SRAOSHA believe that it is when they are completely what the AKSHAR wants them to be that they can contribute most to the total life of the body of the Mahaji, the Living SRAOSHA Master, of which they are a member, and to the life of the whole human race to which they belong; a belief based on their whole understanding of the spiritual works of AKATHA as the body of the Mahaji, and of the whole world as created by the AKSHAR through ITS lower overlords. Therefore, it functions properly only when every part of it is in complete obedience to God. Thus, in AKATHA, selfishness, as understood by the Akathist, and service are not antithesis, for obedience to the AKSHAR is both the way to self-fulfilment and the only valid form of service.

The basic principle is that all Souls can become perfect, and the path of the SRAOSHA, called AKATHA, is the way in which God calls and enables Soul to fulfil ITS command. The life in AKATHA is often considered a school in the Lord's service, for the chela must learn obedience that will give him discipline for reaching the heavenly worlds.

AKATHA never makes a claim that it is built on a historical foundation. Yet to deny it would be making false claims for it has been a part of every age in the history of the lower universes as well as that of the heavenly worlds. Never was a time when man did not have the opportunity to accept AKATHA for it has always been before him, albeit so many times he could never see his opportunity to grasp it. It has always been a life of worship, and the life of heaven can only be expressed in terms of sheer seeking and

adoration. The vows of AKATHA which the chela takes at his initiation always represent a freedom from limitations that is a foretaste of the life of heaven; a freedom from care for material needs; a freedom from limitation of love; a freedom from temptation to self-will through a life live in willing obedience; and finally the life of the SRAOSHA within Itself is in anticipation of the joys of heaven, and of the stability of a life lived entirely in God.

Those who follow the SRAOSHA have to live in this life in and for the world. So, rather it is an entry into an inheritance which one already has and begun to enjoy. What is confidently expected in the future is worked-out and anticipated in the present, and it is the experience of God in the present that leads to confidence in IT in the future.

The very form of the chela's life is a foreshadowing of the life of heaven and those high worlds. It is primarily a life of discipline and adoration, for all Akathists must live a life in the Spiritual Exercises of AKATHA, which brings about the simplicity of living in joy and happiness. At the heart of the AKATHA life lies the conviction that the SRAOSHA is the way as well as the goal. Therefore, whether the way is long or short and round, whatever blind corners it has, every moment is as important as the goal. It is only because to live as the Mahaji that to die is to gain.

In practical terms, this last statement means that every moment is known to be of infinite value, not because of what precedes or follows it, but because it is the moment of communication with God, in which eternity is a present reality as one holds and possesses the whole fullness of life in one moment, here and now, past, present, and future. The past is always put behind without regret, and the future, when plans have been made, left in God's hands. Life is lived in the present moment, which is the particular realisation of the nowness of the eternal.

The life of an Akathist in any manner cannot be understood with the tension between this world and the other worlds, between what the Akathist already is and what he is becoming, between the present lived as in the eternal nowness of God and the present as in anticipation of the final goal. If the Akathist's life cannot be understood without these dualities, it is not likely that his whole purpose in seeking God will be understood. This situation is why, in a way, that it is impossible to make any sense of the life in AKATHA in the terms of this world

The primary task of the chela is service to God through the Mahaji. If the Spiritual Exercises of AKATHA have any place in his life, he cannot live in isolation from this world, for they are offered for and on his behalf to be spiritually perfected, and to give service to all concerned. Even in the joy and release to the SRAOSHA within oneself, must not be forgotten the agony of the world's pain, for the agony of the world's pain is also the pain of the chela's of the Mahaji as well as himself.

If the doctrine of the body of the Mahaji as the spirit in and of the SRAOSHA is taken seriously, and due significance given to the variety of tasks within the body of the Mahaji, then the Akathist's life can be seen as one of those task, complementing others and complemented by them. For every chela spiritual exercises and other activities exist, but the relationship of these two sides of life in AKATHA will vary from individual to individual. There will be many within the body, who, if they are doing the tasks to which they are spiritually called, will have little time for the conscious offering of the spiritual contemplation and worship of the AKSHAR. Because this is so, such active lives are not a second best but just as valid as a vocation within the whole body of the Mahaji.

The Akathist has a visible place in the life of the world as well as of the Satsangs. The history of the world would be totally without the influence of the SRAOSHA Masters and those who have followed AKATHA over the centuries from the beginning of time in the physical universe. It was the SRAOSHA Masters who civilised the human race, who kept not only learning and even literacy alive, but taught the primitives farming and, during the latter ages after the golden age, the raising of cattle. Those who have done the most for the human race in its intellectual and spiritual aspects, as well as its materialistic life, have been the SRAOSHA Masters of the Ancient Order of the Vairagi. But anything other than giving the human race an uplift of spiritual value, has never been the aim of the SRAOSHA Masters. Rather all that, other than the spiritual air, has been the consequence, almost the by-product, of their search for helping man to reach perfection through the Spiritual Exercises of AKATHA.

The desire to be useful to God and one's fellowman could be one of the motives leading an individual to the path of AKATHA, but it is not the aim of that life. One of the arguments constantly advanced by well-meaning relatives and friends against aspirants to the path of AKATHA is that it brings about a neglect of their lives in some orthodox religion. In actual fact, the aspirant usually finds his talents and conduct of life used for more than he could imagine possible on the path of AKATHA than in any other way of life. But the value of a particular life or work cannot be calculated to some form of counting and basically, the Akathist does have to ask where his talents can be most useful. Instead it should be, "What is God asking me to do?"

Temperament and talents may be one factor in answering that question and, for the aspirant to the spiritual life of AKATHA, may sometimes be relevant in discovering the path of AKATHA. But fundamentally the question is, "Could one do more good in AKATHA than elsewhere?" It is hardly possible for anyone to return to his old position in the new spirit of SRAOSHA. The only thing that really matters is obedience to the command that comes to all those who hear the Mahaji, the Living SRAOSHA Master.

It is the search for perfection through withdrawal from the world which brings about many of the mistakes of the chela, for not all can retire into a monastery or be by themselves in some cave and achieve perfection, as the popular thought has led many to believe. The life in AKATHA is made for the active Souls and is purely an individual search for God. It is not a battle with the Kal that those who believe in the worldly affairs are confronted with daily. As long as the individual looks at his daily battles with the Kal, his attention will always be upon this and not upon the SRAOSHA. He must constantly look to the SRAOSHA for his salvation, his way to freedom, and never to any limitations.

The living membership of AKATHA is most important to all those who are Akathists. This membership does not mean they are banded together in some community to serve in a communal way, but as individuals linked together in an invisible but secret way, and who can communicate with one another regardless of the distance between them. This inner communication should be remembered because it is one of the great secret principles of AKATHA.

The purifier is not a cave in some remote mountain areas, nor is it a retreat in some hidden desert oasis; but it is the individual who can discipline himself to the extent that he can commune first in the secret recesses of his heart with the Living SRAOSHA Master, and then with others through this same modus operandi. The results are amazing for he finds that to withdraw from society is unnecessary, and that he can live and talk

with his fellow Akathists without the means of outer communications. He can receive instructions from the Living SRAOSHA Master without having seen him in the flesh for years, and knowing that he might be thousands of miles away in distance.

The emphasis is not to resist what the chela must do in order to gain the heavenly joys of life. Those who start with AKATHA must not wander from place to place to seek knowledge from others outside of AKATHA. If they do it will harm anyone who seeks such knowledge, and they will not have long to live in this world. If a hen stops sitting on her eggs, she will hatch no chickens, grow old and fact, and meet death soon without being productive. The Akathist, who moves from place to place and teacher to teacher, grows cold and dead in faith.

He, who struggles with the problems of understanding the Kingdom of Heaven, needs no other in asking for help than the Mahaji, the Living SRAOSHA Master. His greatest problem is trying to identify respectively the Heavenly realm with his own ideals of the material life. The two cannot meet without conflict. The ways of the old religions always gave man a hope that his gods would feed him through the grain in the fields, the flesh of animals in the forest, and secure him a home in some cave. This ideal has never been forgotten by man, for today he is told by the metaphysicians and priests that God will take care of him if only he prays for his requests. It does not particularly mean that he must live in goodness, for God forgives and gives to any who worship IT in prayer.

These statements are lies based upon the clergy desiring to cater to his congregation. No human can have the goodness of God in his life unless he is obedient to the spiritual laws; and often, when asked, could not even give one. Therefore, it appears that man has forgotten his own image in God, and will not return to AKATHA where he belongs. His work consists of physical survival, and he does not give any thought to the survival beyond this world until old age is upon him. By then, he is so established in traditional thinking that he cannot be freed from this in order to have any new ideas enter his consciousness. He is hide-bound in his way and will not, even if he could, be able to change to enter into another path. He makes claim that this is possible, but once any new ideas conflict with his religious background, he is ready to fight before dropping anything learned during childhood and that which he acquired during his whole lifetime.

In the realm of the heavenly kingdom, there is neither time nor space. This lack of these two elements is not to be argued philosophically but state as a fact that anyone who is accustomed to operating on the inner planes will have shared. If the chela thinks of an individual, he is in touch with that individual; if he clearly pictures that individual in his mind, he is more closely in touch with that individual. Being in the mental vicinity of that person, he can create a thought-atmosphere by dwelling upon certain ideas in connection with the other person. This inner experience is how spiritual healing is done, and who control is sometimes taken-over by the other individual; something which no AKATHA chela can handle.

If the healer uses his contemplation periods to get his mind in certain emotional states, his condition will effectually influence the emotional body of the individual with whom he has had a request, and will put himself in rapport with that individual. This situation is the use of the SRAOSHA Power, and one only uses it wisely so that the sharp edge of the sword will not harm him. As long as the world is ignorant of the use of the SRAOSHA Power, it is better that nothing be said by those who know, because knowledge, if spread

abroad indiscriminately, might do more harm than good, giving information to those who ought not to have it.

Any message to another individual must be couched in very simple terms, because the mind thought is a primitive form of mentalism developed before spoken language was known to mankind. The primary aim of this message is to create an atmosphere about the individual, whether that person is to be uplifted or healed of some physical ailment, until a sympathetic response or reaction is elicited within Soul Itself. Once this reaction is achieved, the battle is almost over, for the gates of Soul have opened from within and free entry for the Mahaji, the Living SRAOSHA Master, to enter into the heart of the individual and give succour of unfoldment in spiritual affairs.

The modus operandi exist of giving help to those who are unable to help themselves. If the individual has been attacked by a discarnate entity, a being of another order of evolution, or from another plane, in all situations the gambit is the same. Until the aura is pierced, no entrance to Soul can be, and the aura is always pierced from within by the response of fear or desire going out towards the attacking entity. If one can inhibit that instinctive emotional reaction, the edge of the aura will remain impenetrable and will be sure defence against psychic invasion. This invasion is the reason that those who do aura readings, healings, or adjustments, can be considered either devious persons or ones who do not know anything about what they are doing. They can, unwittingly or purposely, open the aura for those entities that can do harm.

The Astral plane and its sup-planes are ones of violence. The true Astral plane has pure essence, but it is seldom that anyone who is not properly developed can reach this plane. It takes those who have had the discipline and training under the Mahaji, the Living SRAOSHA Master, to reach the pure regions of the Astral world.

Within this material universe, the law of polarity, or the law of opposites operates. Nothing exists except in relation to its opposite. This law is also true in the psychic worlds; astral, causal, and mental. However, within the heavenly worlds, this law is not true; for here it is true that no opposites exist, albeit the sacred scriptures of the worlds say so.

These scriptures claim that the good go into heavenly paradise whilst the evil will be punished for ever in some fiery region. This law is the one of opposites, or polarity. Those who are good attract the good and those who are evil attract the evil. Therefore, in the heavenly states, it is found that polarity or chemistry within two objects nor longer exists, and that Soul is free to do whatever It desires as long as it falls within a general pattern of the heavenly law. This law is “Good Will is all, and do as thou wilt.”

This previous statement means that all Souls who enter into the heavenly state must abide by the law which they establish for themselves. The self-abiding law is for the individual Soul to recognise that It is Its own law. First of all, It must divinely love (power and warm love combined), or give-out good will to all beings within the heavenly world. Secondly, It must make its own law to abide by, and this must be in harmony with the great law of “Love all things divinely.”

Within the psychic and material worlds nothing can exist except in relation to its opposite. Without the mountains, no valleys can be. Without the shadows, no perception of light exists. There is no such thing as evil unless it is compared with good. Without wisdom, no ignorance can exist, and without age, there can be no youth.

When Soul enters into the regions of immortality, or the worlds of true spirit above the psychic worlds, it finds no opposites. Light is light and not opposite to it and the sounds of SRAOSHA, only the polarity of the highest qualities. Therefore, the Akathist is a realist for he knows how to use the law of polarity. When he has to use his consciousness in the psychic world, he can take advantage of the law of opposites. But when he is in the world of the true Kingdom of God, he cannot use the law of polarity for his own benefit through this conscious state.

No total consciousness can be within the psychic and materialistic worlds as of the two principles of male and female. The male is positive, active and progressive, whilst the female is passive, or reactive or responsive as it may seem to the observer, and retrogressive. Until the Akathist can recognise these principles within himself, it is possible that he will always be at their mercy.

No such thing as a total male type exists in this world, nor could a total female type be either. Since man and woman are living in a negative or passive world of matter, all concerned have a certain amount of negativism within them, merely to keep alive those living in the physical body to adapt to the needs of existence. This idea is where the metaphysician makes his mistake, for he does not take into consideration that in order to live in this world man, right from birth, is trained in the ways of the negative, to be at least materialistic enough to learn to support himself in this world of matter. Therefore, all his prayers are to a negative god regardless of what man calls him or believes he may be.

Thus, we find that the human consciousness is trained to react to manifestation of any sort. Man is schooled in becoming the slave of phenomena. Since the human consciousness, or the negative state, is decay and death, he is trained less in the art of living than in the art of dying. Therefore, it is found that the passive and negative contains the qualities of reacting and needing, and is dominate. This domination means that anyone who is strongly negative is the slave of his materialistic world. Reacting to the things of this world puts one simply in the need of something, and by one subjecting himself to this quality of the Kal force, he puts himself deeper into the power of the negative, and thus becomes more so. He subjects himself to the liability of more grief.

This problem is why the Mahaji, the Living SRAOSHA Master, has always advised the chela against reading literature on sacred religions, occult, and psychic matters. That is, until the chela is strongly entrenched in AKATHA, otherwise, he is liable to find himself reacting to what is said in some of these works and eventually depend upon them in some form or other, via certain modus operandi, like prayer, and requesting the space gods for help.

It is a law of the Kal that like attracts like. Those who seek materialistic solutions of life attract one another whilst those who seek the spiritual life attract one another also. No one can explain the spiritual works to another who is interested only in the material things of life. One reaps great spiritual benefits by placing himself where the gains are to be made. Thus, if he reads the lives of the spiritual giants and lives quietly in a place where the life of SRAOSHA is greater, he gains in his unfoldment. Whereby, he does not gain unless he practices the Spiritual Exercises of AKATHA daily. This practice places him in those regions where the SRAOSHA is greater, and thus, enables him to make spiritual gains.

Since the human consciousness is trained to be negative, or dominated by the Kal force, a few exist who can bring themselves to believe anything in holy, other than what is found in their own religions, including any SRAOSHA Master. They have their own and they are certain that the SRAOSHA Masters will have their own vices also. Perhaps he conceals them, but they feel that the Masters still have them. If anyone should tempt the Masters with so-called good food, housing, and all the vices of the Kal, it will be quite a surprise to find these materialistic things are rejected.

Those who wish to hurt others are being driven by a motive. They are being dominated by the Kal force, the slave of the negative, and sooner or later, will have to pay tribute to it. To master anything or anybody, the chela should never allow himself to become dominated by it, to become its slave.

To react or to respond to anything is to be in sympathy with it and therefore, become a part of it, itself. There is the law of Kal that if anyone responds to worry, he establishes fresh cause for worry. All men have a predilection to let themselves become slaves to the Kal power. This slavery is the herd instinct and a crutch, for all in the human consciousness have the tendency to want to follow a leader, for this is the rule of Kal, and out of pure laziness they let anyone do their work, thinking, and taking over their responsibilities, whereas the leader simply loads them down with more of the same.

Most of those dwelling in the human state of consciousness want more material things because the habit has been acquired, and many are without the will to help break such habits. The law of SRAOSHA is that desire is the source of all pain. This law means that whosoever sets a price on himself finds that nobody wants him. But whosoever refuses to set a price on himself and his talents will find that others will swarm on their knees to him because they feel that he can be trusted.

Passive resistance succeeds because it is a positive force. It is the same principle as the boycott; once anyone demonstrates they can do without anything, it will be thrust upon them, especially if he is abused or besmirched by something. Once this load is done, it is assured that he will be overwhelmed by it, for he will be a challenge to the whole materialistic world.

An old AKATHA proverb states, "Always the lover is on one hand, and the beloved on the other." Therefore, when anyone needs another person in the human state of love, rejection is bound to occur. This rejection is why the human has taken-up the pursuit of God. Since God does not need mankind and mankind does need IT, a race always has been between the priestcraft and the clergy to vie for honours as to whom would be the intermediary for the position of serving the human race as the voice of God.

None can serve the human race or Soul except the Living SRAOSHA Master. He is the only one who is in a position to stand as the intermediary between Soul and God. All others are dealing with the astral or psychic planes and It leaves everything in doubt as to what they say. Those who seek God are doing so at the risk of losing IT. When man ceases to seek God and settles down to let life BE, to accept the Mahaji as the Living SRAOSHA Master, and looks only to being the individual who is himself alone, and nobody else, there will be peace and happiness.

Those who believe in the AKSHAR consider themselves superior, and those who believe in the Kal consider themselves inferior. This distinction is the very reason that man thinks of God, or his own version of the Supreme Deity, as being the greater, and the Kal is, of course, subject to IT. But in his pursuit of the Supreme Deity, he forgets that his

is acting in the way in which the Kal desires him to do. It is the masculine way of trying to receive the light and sound of God. Yet, on the other hand, it is the feminine way to be too passive. So, what does the chela do if he is to enter into the heavenly worlds and receive the light and sound of the AKSHAR? The way is the neuter path, the way which is neither masculine or feminine in his approach to the SRAOSHA, to God.

At first he accepts the Mahaji, the Living SRAOSHA Master, as the only way to enter into the heavenly worlds. Until he has reached this particular point, he is always seeking, always struggling to enter into the path that will bring him to the Atma Lok, the fifth world, which is the beginning of the true spiritual worlds. He must begin by putting himself in the state of not needing anything. When one adopts this attitude, he is not chained to facts by response. He accepts the Living SRAOSHA Master not because he needs the Master but because divinely loves and cherishes Him and accepts the love that the Masters pours upon him.

The chela should never accept the fact that a certain housing, building, or structure is his home, but that the universe with all its worlds is home to him and all Souls. Admiration or envy of others brings about pain, but trust and love of the Mahaji, the Living SRAOSHA Master, brings about love and peace. The Mahaji is of no danger to anyone for He does not covet anything that others may have, nor does He withhold His subhakti (divine love) from those whom he knows hate and dislike him.

By travelling the middle path the chela reaches the gates of heaven. By allowing the Mahaji, the Living SRAOSHA Master, to take him out of the body consciousness into the higher worlds, and by trusting him, by putting his life into the Master's hands, will he reach the particular world in which he must be as the perfected Soul.

Man must learn the extremes of life the difficult way. Otherwise, he has no experience by which to judge himself and his position within the worlds of matter and spirit. He must always seek control and balance within for he needs them as self-discipline, and by doing this he will have little need to simulate passion. His first experience in divine knowledge is that knowledge is not what a man has been told, shown or taught; it is what he had found-out for himself by long and rigorous search.

A sharp distinction exists between knowledge and opinion. Only the permanent, not the transient, can be the material of knowledge; only what are not the objects of sense which are always becoming something else. The SRAOSHA Masters have a saying that is truth within itself, "The knowledge of the Divine Reality is the beginning of Wisdom." But when man has reached this position, he does it by a very difficult road. The knowledge of what is, comes only through a life given-up to intellectual striving, the introduction to which is the study of the holy works of AKATHA, for this leads the mind away from gross objects of sense to the contemplation of things more real.

The unchanging realities can be apprehended by Soul only; the senses can show man only the transient and imperfect copies of reality. Of the realities, or the ideas, the highest is the good, and albeit times exist when none can formally identify the good with the AKSHAR, a few know about its divine nature in such a way that formal identification will make but little difference.

Such is having the knowledge that Soul can do no wrong; it is virtually the knowledge of being, of the good, of the AKSHAR. It is much richer and wider than man's intellectual knowledge, and a moral as well as an intellectual passion in its driving force. Its object is the truth that embraces everything; it belongs, in fact, to the same order of things,

however different it may be in kind, as the state of grace that some seek. It is the culmination of the search made by the worldly thinkers for the inner reality, the logos, the Word of God.

Therefore, man must have complete freedom from any form of religious mysticism, such as one might expect from the SRAOSHA through Sahaji. Freedom of this nature allows the individual to use his faculties to gain the divine knowledge directly. But this comes through self-discipline, and never should any chela try to gain anything of the divine nature without such discipline. If he does, a terrible and thorny path he must follow. Never should he indulge in idle jest with the name of the AKSHAR or the Mahaji. If this behaviour is done, he will pay the penalty that comes with such idleness of mind.

Within this sort of life, no one seeks anything but the unfoldment of his faculty to see things as a whole. No Akathist can be called a fanatic as of his loyalty and devotion to AKATHA. Nowhere in the works of AKATHA does anyone find that the chela seeks the religious excesses of eastern cults, nor of ancient and medieval times, nor the excesses of commercialism. The Akathist knows the strange and beautiful ecstasy which comes of the union with the SRAOSHA, by reaching the heavenly worlds through Sahaji; but this is one part of the definite scheme of things.

The sharp distinction between AKATHA and the religious worlds of the lower planes has normally been drawn between Soul and body, and the spiritual and physical. Naturally, this distinction is foreign to the religionist, for being one who is directed by Kal, he associates most everything with the spirito-materialistic. But to the Akathist, there is nothing more than the whole of man. To him, the physical body is the tomb of Soul which is indeed an idea that is met almost everywhere on the path of AKATHA.

The Akathist must learn to live with extremely little physical needs, or apparatus. He can live on a smaller amount of food than most men; he can have less leisure time than most men, since the majority of his time is spent in contemplation and the Spiritual Exercises of AKATHA. But most of all, he is mainly concerned with being himself and living, which means that he has learned to live with himself through self-discipline. He is responsible to himself and works towards a happiness that becomes the part of the whole of him. In other words, he is integrated and is now a part of the universe instead of being only that of his community, nation, and race.

The Akathist in a sense does not have to seek the Supreme Deity, for he knows instinctively that he is already with IT. His seeking will be of little concern whilst those who are not certain of themselves will become frantic in the seeking of God. An old AKATHA saying goes like this, "No one who has little faith can be convinced in God, and one who has faith needs little convincing."

The mind of a people is expressed more immediately in the structure of its faith and happiness than in anything else it has, but in all the works of AKATHA is found this firm grasp of the idea of the AKSHAR, and ITS EXPRESSION in clear and brilliant form. This expression is the secret of what has been called the SRAOSHA miracle, and the explanation, or the important part of it, lies in the fusion of cultures, if not of the Akathists too.

The strength of any religion or cult depends upon the power that it generates. It never depends upon the number of those who belong to it, but to the faith and hope by which they live in their particular religion, and to the love of their Master. This loyalty is why

the Akathists have the strength and power, because of the love of the Mahaji, the Living SRAOSHA Master. Since all religions, philosophies, and faiths spring from the SRAOSHA in AKATHA, none compares with the greatness of the latter.

In all religions a form of dualism remains, but in AKATHA only the totality of the AKSHAR is for every chela. No Akathist should be happy to stay in the psychic worlds where dualism is part of the natural way of life. Every chela knows that life is a totality, and should never be satisfied with anything less than this. All Akathists are free Souls, and all others are slaves to the illusions and psychic phenomena. Little obeisance in the AKATHA works for this is an affront to Soul. The Akathist is polarised to the AKSHAR, and the Kalist is polarised to the Kal Niranjana.

The sense of the wholeness of things is perhaps the most typical feature of the Akathist mind. The mind of man in the psychic worlds divides, specialises, thinks in terms of categories; the Akathist instinct is the opposite, to take the widest view, to see things as an organic whole. This viewpoint is the strength of the Akathist who can face every problem in life and bring about his own solution to it without having to depend on another.

It is the person with a mediocre mind who attacks a personality. No one who has any sense of the relative world would care about an assault against another. But this assault goes on constantly for it is the work of Kal that brings such into action, deceiving the individual who makes such mental, verbal, and physical attacks against his fellowman. But the fact that this condemnation goes on reminds all that this is only the Kal at work with everyone who persists in the human consciousness.

The emotional cliché that all mediocre clergy and persons use that “God blesses you” when one pulls-out of a crisis, of course, is not true. So many in the state of human consciousness feel that God has taken a personal interest in their lives and saved them from dangers or loss of life. Naturally, the ignorant man wants to feel, through his egotism, that God took an interest in him and saved his life. But for what reason? Apparently thereafter, such individuals may lead a better moral life, but this improvement is really a matter of egotism. The whole situation lies before man, as to why some were saved and others lost their lives.

In these words lies the crux of the answer to this previous baffling question why God would take an interest in man as a lowly worm in a remote part of the universe. The fact is that God never takes an interest in anything, creatures or man, in these lower worlds. IT cares nothing about the human or the physical elements, and never interferes with the way and the karma of life within these lower worlds. IT administrates the worlds through the Mahaji, the Living SRAOSHA Master. The Master is like all men, for living here in the physical body, He, of Himself, can do nothing. He must depend upon the power of the SRAOSHA, that essence flowing out of the Godhead, to use Him as ITS CHANNEL to reach all that will respond to His efforts to get them to become one with the SRAOSHA.

It is said that, “He who hates you, hates me, and he who loves you, loves me.”

This verse is the AKSHAR speaking to the Mahaji, the Living SRAOSHA Master, and telling him that all is well; that whosoever shall try to interfere with the works of AKATHA shall be subject to the law of retribution. But those who love the Living SRAOSHA Master and are willing to give all their love to Him will win everything in life. It is as though when one gives-up life, he shall gain life.

The taste of the principle of giving-up one's life to gain life is the letting go of everything mortal, and by being absent from the body consciousness with the Mahaji, the principle. This great sea of consciousness is the home of Soul.

The only means to salvation is the letting go of the idea of a separate existence and in becoming conscious of that which IS.

Chapter Eight

AKATHA, The Sacred Teachings

No problem greater or more moving confronts man than that of possible awareness of his own consciousness, the deep significance of the place he occupies in the world as a whole, and the purpose he should first discover and then pursue.

The consciousness of Soul is the primal AKATHA experience whilst causing one to penetrate into one's own innermost being, at the same time, causes one to penetrate into the universe. Therefore, man cannot behold this universe as he could some spectacle before his own eyes for he, himself, is a part of it. He aids in its formation; he is, as it were, a fellow actor in a kind of drama, the variation of which depends upon his subjective life that express its manifold incidents.

His affective states are not to be considered as mere accidents, of interest to no others but himself, to which the universe remains impassive, for thereby he penetrates into its intimacy and participates in the innermost workings of its life to gain the revelations of its mystery.

Nor does he halt here. He continues in his penetration into the mystery of himself. This penetration is done through the science of Soul, whose modus operandi is Sahaji. The surface is skimmed when man looks into the mysteries of the outer universe, regardless of whether he studies and discovers the answers to many other things in life. The true understanding comes from the inner study of the many planes of the spiritual worlds. This inner study is what he is seeking but never finds until that moment arrives when he learns of the ultimate reality.

Man wanders from the cradle to the grave, yet never knows his true destination which is, not the tomb, but rather the discovery of himself as Soul that must eventually make its way back into the heavenly world again.

For centuries man has accepted the tradition of the existence of two worlds; one the world of appearance, the other the world of existences, and having assumed that, as the knowledge of things always means his linking them to his beingness, knows the appearances alone are accessible to mankind.

Therefore, the chela starts with and from the SRAOSHA to build or construct life, never from the Kal, for from it he goes down with the negative flow. SRAOSHA is upward and constructive, whilst the Kal is downward and destructive. This definition is the laying of the foundation of divine knowledge via the senses, and all in AKATHA know this as the operative principle working towards the heavenly works of the AKSHAR. He who works from the Kal principle is not building life, but is either paralysed or destroying the world around him.

Therefore, it is found that those who practice the meditation techniques have no freedom in the spiritual worlds. AKATHA, unlike the religions, philosophies, and teachings that make-up the social orders of mankind, is an indivisible part of all social orders because It is life, and man is always acting or living out of it and never forming or moulding It, for It is doing this to him through the inner self. This reacting and non-causative factor is why the meditation techniques are of little use to him. He is trying to

use life to gain for himself; whilst the Spiritual Exercises of AKATHA are letting the flow of life work through him without opposition.

He who loves the SRAOSHA greater than himself will find food for Soul. Meaning, of course, that anyone who loves the SRAOSHA and performs all deeds only in Its name, shall have the patience to wait for understanding and entrance into the kingdom of heaven.

If anyone suffers at the hands of his fellowman be not discouraged, for I am always with him as long as he keeps his attention upon the Mahaji, the Living SRAOSHA Master. The chela will suffer at the hands of others, but he should never allow this to bother him for he is on the path to heaven, and knowing this should give him happiness and gladness. Besides, at some point in the AKATHA journey, the chela learns how to utilise the power of God and protects him eventually in mastery of the forces. He then never suffers at the hands of his fellowman again.

Do not surrender to the Kal Niranjan, the negative power, albeit the way is hard and the suffering greater, for the Mahaji, the Living SRAOSHA Master, is always watching and guiding the chela under His wing, over the shoals of life. He will protect ten thousand on His right hand and all others under His left. No AKATHA chela shall be without protection and guidance of the Living SRAOSHA Master.

Every chela who wants to reach the SRAOSHA state must become a fanatic on the path. He must have that inspired faith, that zealot drive to serve the cause of AKATHA without any question. He should, by all means, be able to find new energies that will overcome the psychic powers and those physical energies that seem to smother him on the lower planes. These new-found powers build the proper attitude in him so that he can have victory in the end by entering into the SRAOSHA.

Every chela in AKATHA should know, upon entering the path of AKATHA, that overt acts created against the Mahaji, the Living SRAOSHA Master, will bring about repercussions via the SRAOSHA. It is that which most chelas must learn the difficult way. Metaphysics is the lower path and the way of suffering. The AKATHA chela cannot indulge in it, or in phenomenon. Religion and philosophy are also ways of suffering.

All religions have had a beginning and an ending. Even the modern religions of the day will have an ending whether or not anyone believes it. But with AKATHA, it is vastly different. No one can establish any beginning to It with a founder or such, for SRAOSHA cannot be placed within the framework of matter, energy, time, and space for It is the creation of all these elements. It is life itself. It just IS, and nothing else that man nor even Soul could say can be about It. Of course, all men, creatures, and life are living in SRAOSHA. Man if living in the human senses, in the body, and the mind must have a stable data upon which to anchor itself for a matter of survival.

If the mind did does not have stable data, man would wander about like a comet in the sky and likely be somewhat of a menace to his fellowman. Therefore, he must think of SRAOSHA as life. It is that essence, that fluid, or holy spirit which flows out of God to be used as the creative force for the feeding and maintenance of all things in every universe of the AKSHAR, whether it be a piece of mineral, particle of soil, an animal, or a man.

All the same, it is the basic reality, the chain of invisible atoms that man breathes for survival in the flesh, that he uses to create though, that is the basic but necessary element by which life is created and maintained. It cannot be anything else but this, and when It is

viewed from the eyes of Soul or what is often called the esoteric viewpoint, or the viewpoint of the Atma Sarup, It appears to be simply a great, radiant sheet of blazing light, too great for the human sight, stretching from infinity to infinity, without a beginning, without an ending. It sometimes appears like a great, calm, brooding sea, reflecting a thousand times the light of a brilliant sun. This incredible vibration is the consciousness of the Mahaji, the Living SRAOSHA Master.

Therefore, how can the common mind grasp this; how can those with a narrow perception of the human self know and understand when each Akathist says we cannot fix dates like B.C. and A.D. for SRAOSHA is life. This perspicacity enlarges but staggers the ordinary mind; but the Akathist is not astounded for he realises eventually that AKATHA is greater than all other things which have come into his life, that It is the spiritual phenomenon of all worlds of God.

The only physical element of human consciousness that most men can fasten their minds upon to keep from wandering about and gaining a total unreality of a historical measurement of life, is the Mahaji, the Living SRAOSHA Master, whom all know as the Ancient One, re-embodied life after life, in every generation, for the opportunity of Soul to find its Master. He is the divine one with whom Soul can make its first contact in order to take-up its path again to God.

Therefore, each chela can honestly say to himself that life begins with his first meeting with the Living SRAOSHA Master, be it in the inner worlds in the dream state, or when the Master first gazed upon his countenance at some meeting; whether by chance or deliberate. This meeting is the historical moment and significance in the chela's life. This occurrence is, in a sense, the fixed date when he can say B.E., before the Living SRAOSHA Master, or when living in his own ancient or primitive times, or A.D., after death, which means after death of the old consciousness that represents his ignorance or forgetfulness of his divine origin, or the many times before this life when the chela met, listened and examined the Mahaji's words, but did not take Him seriously.

Therefore, reality can only be attained by travelling the path of AKATHA. The divine strain of God's music hums around man constantly, yet, he is of such a gross nature, cannot hear it. Only by entering into the divine silence of the Spiritual Exercises of AKATHA, and closing his ears to the world of illusions, can he catch the celestial melody. Otherwise, he is yielding to the illusions of his imagination and reaping bitter misery.

The discovery of Soul within man is first of all an act of inner retirement; it is what is termed, "the going within." Man penetrates the invisible world, but unless he has direction from the Living SRAOSHA Master, he will have occasion to cry in anguish, and never have the ability to conquer this inner world.

Whosoever goes upon a pilgrimage needs a guide for the way, for few can travel the path without a guide. The outer universe withdraws and fades away as does the most beautiful dramatic scenery when the play ends. But soon enough the chela can experience joy of revelation, and the universe is now no longer an object outside himself, an enigma to be solved. He no longer contemplates it from without, but from within. To each it reveals its own secrets, and this discovery brings each confidence and light. Having long lived in the world as a stranger, the chela now takes refuge in solitude; his perception is of a new world that welcomes him, and eventually he obtains the direct knowledge and sight of newer and superior planes.

Truth does not demand violence. It needs only an inward reverence and a willing ear to hear the divine music of God. Truth reveals itself only to those who seek and love it.

The inner illumination is the holy fire and is united with an infinite love for the Divine Reality. This inner flame, this simultaneous diving love and knowledge, when born, rises and grows until finally, through an impersonal ecstasy, the whole being of man is kindled with a supreme desire for the AKSHAR. This impersonal state is that of intuition in which thought is no longer divided into a thinking process and an external world, but rather the outer world is abolished by its integration in the personal consciousness.

Man cannot hope to possess true riches greater than those he already bears within him. He should use them and not neglect them, but they are so familiar that at times they do not appear to be of any value to him. Therefore, he pursues tawdry chattels whose possession is denied him, because man is so weak that the world is sometimes obliged to rebuff him to cause him to detach himself from the world.

The Kingdom of Heaven is here with man constantly, in the very heart of those who realise God, and the whole purpose of life is to make God a reality. Therefore, it is simpler to find a way into Heaven than to find one's way here on earth.

Disappointment and all the negative qualities of man are his provided that he expects such in his lifetime. The simple way of defeating all these qualities of the Kal force is to trust the Mahaji, the Living SRAOSHA Master. SRAOSHA is spirit, the divine essence, infinite love, the immortal life and the sole power within all the worlds of God. Therefore, all reality is spiritual and perfect, because the AKSHAR has desired all to be this way. IT for ever blesses ITS creation with Limitless joy and well-being. Under the control of God, man is not subject to chance, mistakes, misunderstandings, or to the vagaries and frustrations of the material senses.

The negative aspects of life are really an argument of the Kal power which claims it has power to build-up expectations and then dash that expectation by withholding the desired results. But the Kal power, or the mortal self, has no power to cause or do anything, for divine love or power is omnipotent. Spiritual understanding includes the right expectation and fulfilment, and excludes disappointment and failure in the Living SRAOSHA Master.

If man had wisdom, he would not be carried away by human desires, but would trust the Mahaji, the Living SRAOSHA Master, that He would open him as a channel to serve God and to further progress and happiness. The Mahaji knows what things every individual who is under His protection has need of, before he asks Him.

The negative aspects of man, including disappointment, can be salutary, for often they force man to review his thinking and to see more clearly that God is to be trusted. To replace ITS works with the uncertainty of human expectations, man needs the sharp experiences of belief in the supposititious life of matter, as well as disappointments and ceaseless woes to turn him like a tired child into the arms of divine love, the subhakti.

As the chela begins to trust the Mahaji, the Living SRAOSHA Master, and recognises that the negative aspects of life are only that of the human state of consciousness with which he must live in the flesh, then regardless of the situation, he will unfold spiritually.

The SRAOSHA, therefore, brings to pass that which is best for all; any sense of frustration or discouragement can be replaced with the inspiring realisation that divine love is all.

This world is perishable and all things worldly are ephemeral. The wise man is he who realises the transitory and illusory nature of the affairs of the world and makes best use of

his body and mind in service of the AKSHAR. He thus derives benefit from all that the AKSHAR, through ITS grace, has placed in the body. He then takes that priceless jewel, the essence of all, the Atma (Soul) to Its real abode.

Soul is sometimes called the Tuza, Surta, or the Jivatma. It has come into the body from the higher planes, Sat Lok, the Soul plane, and from the heart of the AKSHAR. It is detained here by the three attributes (the gunas), the five essences (tatwas), ten organs and the mind. It has become difficult for It to free Itself from the bondage of the body and things related to it. Freedom from the body ties is called salvation. The internal bonds are formed by worldly pleasures, the family, and other relationships. The Jivatma, or Soul, is so limited by these bonds that It has no recollection of Its real home. It has been so far removed from that home that It finds it is practically impossible to return to it without the grace of the Mahaji, the Living SRAOSHA Master, who is the Viguru (Vi-guru). The supreme thing to be done is to take Soul back to Its divine source. So long as this return is not done, one is not free from the pains and pleasures of this world.

The aim and purpose of AKATHA has always been to take Soul by Its own path back to Its divine source. The successful devotee is he who, by practice and use of the Spiritual Exercises of AKATHA, lifts himself as Soul to Its real abode with the help of the Living SRAOSHA Master. This frees Soul from all bonds, both, internal and external, gross, subtle and causal. It separates the mind from the physical worlds and gives Soul freedom to move in any direction, either upward into the heavenly worlds or downward into the psychic worlds. The perfect devotees or true lovers of the AKSHAR are only those who reach the final stage of the journey to the heavenly source of all things. Those who only talk to the Mahaji, the perfect Guru, or read His teachings to others without practicing them, are only intellectually educated people.

If the divine reality did not exist, a void would be where it should prove Itself as a living thing. Free from thought, reality abides in the heart, the source of all thought. It is, therefore, called the heart by religionists and thinkers. To contemplate upon It, one thinks of It as living in the heart of all things.

Those who have the intense fear of physical death seek refuge only in the feet of the Living SRAOSHA Master, who has neither death nor birth. Dead to themselves and their possessions, the thought of death occurs to them time and again. In their own thinking, they are victims of life, but it never occurs to them that they are deathless.

The AKATHA devotee of different historical periods started by the force of the spiritual works of AKATHA towards the heart of the AKSHAR, have not all reached the final stage. Some of them have stopped at the first plane, the physical world, and others at the astral plane. Only those who have been faithful over the incarnations of centuries and devoted in their faith to the Mahaji, the Living SRAOSHA Master, and who have gone through the initiation, will never return to this world again in the flesh unless it is to serve the AKSHAR as a co-worker. Those fortunate to have the highest stage, the heart of God, are few indeed. This Godhead is the place of original departure of Soul towards the lower region. During Its downward journey Soul descends from the intermediate stages, such as the Sat Lok and the psychic planes, until It reaches the world of matter. They, who have not yet reached this stage and have finished their upward journey in the lower planes feel that Soul had originally descended from the planes of the psychic world. Not being instructed by the Mahaji, the Living SRAOSHA Master, they naturally look upon the lower worlds as the source of life.

Likewise, they regard the Kal Niranjana, Lord of the lower worlds, as the creator of all creation. They have then taught their disciples to worship the lord of each plane as the true lord and to believe in him as the Supreme Being. But it should be known that the region of the AKSHAR is the highest of all. This region is also the name of the true Lord God.

The world of the AKSHAR is sometimes called the Akaha, the Unspoken, or the **Ocean of Love and Mercy**. This region is of the endless, the original, or the eternal. It is from this area that all other regions are created or manifested. This area is the Lamakan, the beyond all, which cannot even be termed as a plane or a region.

The holy personages of this world have never reached the Akaha, and all rank much below the SRAOSHA Masters. In their upward journey they have stopped at different planes and founded religions corresponding to their spiritual attainments. Any stage that was reached by anyone of them was regarded by each as the final region, and the presiding deity of that region was looked upon as the Supreme Deity, and ITS worship began.

This mistake is due to the fact that all of the different regions are so created by the Supreme AKSHAR as if each were a reflection of the **Ocean of Love and Mercy**. Thus, some resemblance is between the higher and lower regions. But a lot of difference exists regarding permanence and other conditions. Each region has its own distinct creation, marked by different grades of subtleness and purity. Only he who has seen all of the planes of God can appreciate the difference. The effulgence of the Lord of each plane reached is regarded as limitless, boundless; and that deity is considered the Supreme One. The ecstasy of the moment of realisation causes the devotee to lose himself in what he considers an indescribable state of eagerness and blissful intoxication.

Soul acquires special knowledge of every stage that It reaches. At every stage, It feels as if It controls and predominates over all below that plane. For instance, on reaching the first or second plane, the Lord of that world appears to be the creator and governs all the worlds below it, as if he were its manifestor and creator. Since these individual Souls have no knowledge of any higher region, they have taught their disciples to regard the Lord of that plane as the Supreme Deity. Only the Mahaji, the Living SRAOSHA Master, the Viguru, knows of the higher worlds. If any of these teachers are instructed and guided by a SRAOSHA Master, those higher regions are revealed to them, and they would become a channel for the Living SRAOSHA Master.

Anyone who has crossed the first, second or third plane in his heavenly journey is looked upon as perfect. A devotee acquires all the power over the lower regions when he reaches the **Ocean of Love and Mercy**, and as of this attainment, he is regarded as a true SRAOSHA Master, the perfect One, the Viguru. He is the Mahaji, the Living SRAOSHA Master.

In the beginning, Soul descended from the region of the Sach Khand, and all the regions below it only mark the stages of the descent of Soul. The light of the AKSHAR spreads into Soul, and thus, descends into the various bodies – the physical, astral, causal, and mental, which It wants to use as a clear channel for Its own light and sound.

By the power of contemplation and the upward journey, the force of desire is lessened. Temporary suppression might lead one to think that it has been annihilated. But as long as Soul does not reach the Sat Lok region, desire cannot be fully eradicated. It is not surprising, therefore, that a devotee who has only reached the first and second regions

may not have the ability to withstand the influence of the Kal forces and its aspect, the maya, and strong impulses of sensual pleasures. One may falter, though soon recover strength and regain lost ground by the practice of the Spiritual Exercises of AKATHA and the help of the Mahaji, the Living SRAOSHA Master.

It is, therefore, better for the devotee of AKATHA to take himself to the higher planes where no such temptation can assail him, beyond the influence of all sensual appeal, where he may enjoy the bliss of living in the presence of Sat Nam, Lord of the Fifth world. After this, one escapes all temptations and had no downward pull because he is out of the influence of maya. He is then entitled to be called a Mahdis. Because they had not reached this high plane is the reason why many great rishis, munis, mystics, and prophets have been tempted by maya and ensnared, thus forgetting their exalted states.

It is only to say that those sages mentioned did not incur such deep spiritual losses, for it is always possible to move further into the higher worlds once the individual understands the devices that the maya uses in order to deceive him. Although they have reached high stages in their development, they have not attained that region which is out of the scope of maya. That region is the world of Soul, the fifth plane and above.

The first and foremost region that is the highest and largest, the name and location of which cannot be described in mortal language, is that of the AKSHAR or Akaha (means “nameless world” in English), the end of all worlds, the **Ocean of Love and Mercy**. This place is the beginning and the end of all; it circumscribes all worlds. It is the divine love and power of this world that is vibrating in every place, by the force of its first principle. In the beginning, the divine current emanates from this world and comes down in the form of the Word, or best known as the SRAOSHA. This is the region of the Supreme SRAOSHA Masters. Only the SRAOSHA Masters and followers ever have the opportunity to reach this plane.

The last world of the true spiritual universes is that of Sat Nam, or the fifth world, better known as the Soul Plane. It is highly effulgent and pure, a region of pure spirit (SRAOSHA) and consciousness. It is the beginning and ending of all creation below it in the psychic and material worlds. The ruler of this region is the first manifestation of the AKSHAR. The primal word (the Ad SRAOSHA) manifests and moves into the lower worlds. It is that which gives the life substance to all things. It is not subject to destruction and change; It is always the same. The SRAOSHA Masters are the true embodiments or incarnations of the Sat Nam, the Lord of this region. The Mahaji, the Living SRAOSHA Master, is the manifestation of the AKSHAR, the only true representation of the Divine Reality.

Those who live in the heavenly worlds enjoy the presence of the Mahaji, the Living SRAOSHA Master, for He dwells on all planes in the bodies furnished Him by the AKSHAR. They drink the nectar of immortality whilst death, karma, and all pain are entirely absent in this world.

It is only after freeing Itself from the five tatwas (essences), the three gunas (principles or attributes), and the subtle bodes (astral, causal, and mental), that Soul reaches the plane of the fifth world and is fit to see the Supreme Deity. The devotee who reaches the Sat Lok regions, with the aim of reaching the AKSHAR, having full faith in what he is doing, can also reach the heart of the AKSHAR.

Two planes below Sat Lok, or the fifth world which is the Soul plane, is the region of Daswan Dwar to dark area between the Causal and Mental plane; sometimes it is between

the Mental and Soul plane. When Souls descend from the **Ocean of Love and Mercy**, they stay in Daswan Dwar before entering into the psychic worlds. Each is given a special training before entering lower planes so that it can have a greater opportunity to escape the snares and traps of the Kal Niranjana, who will certainly try to keep it within the lower worlds as long as possible.

Below this area is the mind world or the Par Brahm region where the Universal Mind and its aspects manifest themselves under the Kal Niranjana. The Universal Mind Power is the male creative energy which the religionists call the Father, or the God of the universe. We also find that the Universal Mind has another energy that is the matter sometimes called the Prakriti. The trinity of energies arises here which is called the Father, Son, and Holy Ghost by the western religions and the Orientals know them as the Hindu trinity; Brahma, Vishnu, and Shiva. These are the sons of Kal Niranjana, the king of the lower world. The female counterpart of Kal Niranjana is Shakti, who represents a minor creative current. Out of the union of these two great currents, that is the top of the mental world, the three subordinate currents flow into the lower worlds, and to these are attributed the creation of all the lower worlds. These three became creators, lords, and governors of the lower worlds under their father, Brahm, and mother, Shakti. They are more directly under the supervision of Shakti, their mother. They represent the creative powers of Kal, for they carry the creative powers from the greater powers above. These negative, creative powers become personal, take individual form and assume individual duties. These three have been accepted since ancient times as the Hindu trinity of gods.

These gods have invaded other religions, both east and west, creating the belief that each religion has the original truth it has been able to give-out to its followers. These negative powers, however, are only servants to man, albeit millions worship them in spite of their subordinate position. They each perform a certain function in carrying on the work of the world, in producing human bodies and in keeping those bodies going. They are only the agents of the AKSHAR, and not gods to be worshipped. They are almost menials in the grand spiritual hierarchy, but each has certain powers and prerogatives, and within his own sphere, he is all powerful. Each must carry on according to the definite laws and rules that are laid down for his government. These are laws of nature, and the trinity, not matter in what religion it may be represented as Brahma, Vishnu, and Shiva, may be regarded as servants of the Kal Niranjana, the negative power.

Lower than these three is another current of power, or god, who is the working force helping to carry on the administration of the physical universe. His Hindu name is Ganesh, but other religions give him different names. He stands almost at the foot of the ladder of subordinates whose business is to serve mankind and help carry on the work of the world. Therefore, as it is seen, man worships the wrong gods, for all religions, whether or not they deny it, are pantheistic, which means many gods.

Metaphysics, occultism, religion, and witchcraft deal with the minor gods of the hierarchy. This dealing also includes the elementals, and angelic forces in the lower scales of the hierarchy, who dwell in the subtle regions close to the earth. These great hosts of beings are called, devas, devtas, bhuts, prets, and by other names. They are beings somewhat above the ordinary man, and they help to serve man in many ways. They have great power and are quite willing to help those individuals who are in harmony with them.

Man is the in-between being, between the spiritual hierarchy and the lowest of the beings; the beasts of the fields, fowls of the air, creatures of the seas, the elements of the soul. But if he works in harmony with all of those powers above him, he will surely receive their help and will eventually rise to the position where he will meet with the Mahaji, the Living SRAOSHA Master, and then succeed in returning to the heavenly world, his true home.

The teaching of the works of AKATHA is at once, therefore, both the oldest and the newest known. It is the oldest and the purest of the known works of God since Its revelation; no one can say when this happened, for eternity has not beginning and no ending. The SRAOSHA Masters have instructed the devotees of this spiritual works so long ago, that historians of the human race cannot attempt to trace It on this planet. It was ages old before the Vedas of the Hindus were ever heard of, and it was only when the pure teachings of the SRAOSHA Masters began to be obscured and corrupted that the Vedas arrived here in this world. AKATHA was taught to those who were receptive long before the Chinese sages started to speculate upon the abstruse and the unknown God. It was old long before the great cataclysm changed the face of the continents and raised the Himalayan Mountains to their present magnificent heights. It was old, of course, when the first known empire stretched back into the Satya Yuga, the golden age, and built its civilisation and the great plateaus that are now Tibet and the Gobi desert. Naturally, it was old when the Sanskrit language came into existence in the central empire of the prehistoric civilisation known as the great Uighur Empire.

The Vairagi, the Ancient Order of the Adepts of SRAOSHA Masters that has extended itself from the **Ocean of Love and Mercy** to the lowest plane in this universe, has watched the decline of all known civilisations. The Mahaji, the Living SRAOSHA Master, is therefore not a product of modern civilisation as many believe. He has been, as well as the Order of the Vairagi, the chief factor in producing all civilisations, including the present modern civilisation. The Mahaji, the Living SRAOSHA Master, has existed in this world for millions of years, and the works of AKATHA have been given to the selected chelas for millions of years. As always, during the prehistoric period when the human race was on the decline in descent towards savagery, the SRAOSHA Masters have held-up the spiritual truths as a torch lighting the way for all those who had eyes to see.

The works of AKATHA must never be confused with the various systems of philosophies, and religions, for **AKATHA is neither a philosophy nor a religion.** Many of the world religions and philosophies have features that are similar to AKATHA, but the most essential point to share here is that the reason for this similarity is that all religions and philosophies are the offspring of AKATHA. It is the fountainhead of all life; therefore, all other things are the children of AKATHA.

It is for this very reason that so many pre-occupied with their own systems of religions and philosophies seem to find something in AKATHA that appears like their own. It is because their founders have taken from AKATHA, for each individual religion and each philosophy has sprung out of the Godhead of SRAOSHA and its teaching now is AKATHA. No way exists to analyse SRAOSHA, nor a way to explain It. It is just what It is and attempts of make it anything else is to bring about confusion and failure.

The existence of AKATHA is a fact, and sooner or later all men will ardently yearn for it. Some advanced individuals claim a knowledge of It, but those who approach this discovery realise that it is the appanage of an extremely limited number of humans. Up to

the modern times, few have been granted the privilege of having the revelations of the SRAOSHA Masters in common language. Before this time, the philosophers and spiritual teachings have been veiled, and this is why such teachings were classified as esoteric, knowable to only a limited few of the initiated. Initiation was gained through secret revelations, allegorical, and symbolical writings, possible of interpretation only by those possessing the key and direct teachings of the Mahaji, the Living SRAOSHA Master, to His students. The uninitiated could not penetrate the teachings, and only the advanced spiritual Souls could grasp the imagery of the language, the divulgement of which was prohibited and the meaning of which, without the key, was impossible of interpretation.

To practice AKATHA out of curiosity, in search of new sensations or to gain psychic powers, is a mistake that is punished with futility, neurosis or even worse. None should seek initiation into the mysteries for unworthy motives, for disaster will surely follow. But a way must be to believe without proof in the beginning. There must be a faith for all who are able to establish themselves on the path without hardly more than their willingness to accept the Mahaji, the Living SRAOSHA Master, as the truth and the way. The answer is AKATHA, for once the individual accepts this as the way to God, he surrenders completely, giving-up all in this material world to find happiness, joy, and love in the arms of the Mahaji, the Living SRAOSHA Master.

This work is the sacred teaching of **AKATHA**

Chapter Nine

The Visions of Lai-Tsi

The ancient Chinese SRAOSHA Master, Lai Tsi, had contemplated for fifteen years in the various caves and retreats high above the Yellow River in north-central China. Nobody knew him; nobody had heard of him. He was one of the many thousands of unknown monks who had received his higher education in one of the great monastic universities in Tibet, and though he acquired the title of Geshe, i.e., Doctor of Divinity, he had come to the conclusion that realisation could be found only in the stillness and solitude of nature.

He had come from a family whose wealth was great, and his father had been a physician to the court of the ancient kingdom. But they had forgotten him and he had forgotten them, as well as the world. But this forgetting was not the result of indifference on his part, only wherein he had ceased to make a distinction between himself and the world. Instead, he had forgotten himself, the false ego that existed because the world had existed.

He became friends with wild animals that visited his cave, and his compassion went out to all people, all living things. He never felt lonely in his solitude, but enjoyed the liberation which was born from the visits of his Master who came daily in his Atma Sarup (Soul body) to teach him the wisdom of God, to take him into the far worlds of the spiritual planes where he found the tremendous divine love of the AKSHAR.

One day a shepherd, in search of a lost ewe, came into the inaccessible wilderness of the Yellow Rive caves. He heard the strange rhythmic plucking of a lute, as used by hermit monks. He did not believe his ears because it seemed impossible for anyone to live this forbidding place. At first, he heard the sound, thinking it might be some demon luring him into his cave. But torn between curiosity and fear, the shepherd followed the sound as if it were a magnet drawing him on. Soon he saw the great SRAOSHA Master seated before a cave, absorbed in contemplation, his face lit with inspiration and devotion. The shepherd lost all fear and approached Lai-Tsi, and when the Master touched him, a stream of bliss flowed through his body. Immediately, he forgot all the questions to ask and, instead, requested the Master's blessings.

Soon, rumours of the blessed Lai-Tsi spread throughout the river valley, and people rushed to see him. They wondered how he had lived in the cave during the icy winters. But in gazing upon his face, they saw the peace and happiness there and knew that here, at last, was the great SRAOSHA Master that had been promised them so many years before.

In reply to question raised about his life there, he answered, "I have been indeed blessed, for the good SRAOSHA Master Yaubl Sacabi has come often to give his great words of wisdom. I have left my humble body here and travelled with him through the spheres of AKSHAR's universe to find the joys and happiness which are unknown in this miserable world.

"I am only the vehicle for the works of AKATHA, and can only give you what I must give through my own self.

“You call me the perfect one, but this is not true, for in the eyes of God, no one or anything is perfect until we are in ITS arms for our final resting place. Neither you nor I can hold truth and perfection in the human vessel that encases the Atma of all whilst dwelling in this earth world. You must learn to be good and do good to all your fellowmen; be kind to animals and love all things, man, and creatures. I am most fortunate to have the works of AKATHA, even at an early age in my life. Too many wait until they are older before entering into the life of AKATHA. Each feels that he must exhaust everything else before he come to the works of AKATHA, albeit knowing that It might be the way into heaven, that is, the true and perfect way.

“I was lifted-up into the worlds of the true SRAOSHA, into the Anami Lok, where the music of the AKSHAR was, without doubt, the most beautiful, and the sound of the whirlpool became a part of me. The light and sound was of a wondrous whiteness, like falling snow and sucking noises of water and air in a gigantic whirlpool. I beheld the benign features of the AKSHAR, and yet today I cannot describe one thing I saw of IT. It was more like being in a world of compassion, love, and mercy. I now know why IT is called the **Ocean of Love and Mercy**.

“I never knew how long I lay on the cold floor of the cave, nor how long the animals, the beasts, and the birds came to see if my body was still alive. The lion cooled my brow with its rough tongue, and the wild deer lay down beside me to keep the cold air from freezing my limbs. The birds and butterflies brought honey and other edibles. Everything in nature seem to want to see that I survived. Later, however, I knew that it was the AKSHAR that urged them to give me sustenance, warmth, and companionship.

“It was learned after I came back from that marvellous world of beauty that I had been out for three days and nights. Beside a merry, blazing fire sat an ancient looking old man whom I recognised as Tomo Geshig, the wondrous SRAOSHA Master who had visited me the wonders of the AKSHAR before I found him in the flesh. He wandered about in the heights of the Himalayan Mountains alone and with hardly a shred of clothes except tattered robes. Under normal circumstances any man would have died from exposure and starvation, but Tomo Geshig is not a normal human being; in fact, he must be as old as Yaubl Sacabi. It seems that in the ancient days, they were both trained under one of the earlier Masters of AKATHA, Gopal Das, in Egypt. That must have been at least twenty-five thousand years ago.

“Gopal Das is not the guardian of the fourth book of the Hadjis on the astral plane, whilst his two chelas are now ranked high in the Ancient Order of the Vairagi adepts. Yaubl Sacabi is now the guardian of the second book of the Hadjis and the head of the spiritual city of Agam Des. Tomo Geshig is in the seventh world, the Alakh Lok, where he has charge of the Hadjis there.

“All things are passing; only the AKSHAR is changeless. We are journeying in the same direction only we travel by different paths.” Thus, said Tomo Geshig to me before I journeyed into the heavenly worlds with him. I found now that the only thing that counts is the AKSHAR, not God as this world knows, but that wondrous, changeless being that few except the SRAOSHA Masters and the devotees know.

“Here is a short contemplation seed that I found in me upon returning from the heavenly worlds:

“Show me THY ways. O AKSHAR;
Teach me THY path.
Lead me in THY truth, and teach me;
On THEE do I wait all day.
Remember, O BELOVED, THY guiding light
And THY loving care.
For it has been every THY WILL,
To lead the least of your servants to THEE!”

“Should anyone be in distress or need to reach the great AKSHAR, use this contemplation; repeat it slowly and it certainly brings results.

“If you work, if you study, if you love, if you contemplate, and if you do any of these things for the love of truth or the love of the AKSHAR, then, whether you know it or not, you are already practicing the works of AKATHA.

“All those who gaze upon the countenance of the Mahaji, the Living SRAOSHA Master, shall be lifted-up spiritually and be healed of all afflictions. This sight is the right act which strikes a cord that extends throughout the whole universe, touches all spiritual intelligence, visits every world, vibrates along its whole extent, and conveys its vibration to the very bosom of the AKSHAR.

“Therefore, anyone who has been healed of all their afflictions by gazing upon the countenance of the Mahaji, the Living SRAOSHA Master, shall find that not only does it assist them in every way, but it shall, as stated above, vibrate to the extent of the whole world and help those nearest him with astonishing results.

“The AKSHAR never appears in the flesh except as the Mahaji, the Living SRAOSHA Master, any only in the consciousness of men as the SRAOSHA. Therefore, man must become conscious of good and the good works. Without the good works, more sickness will be and less than good works in store for man in his consciousness of thoughts. His consciousness of thoughts and ideas dominates all his being. His powers, his life, and flesh, and bones, for better or worse, are subjected to what the SRAOSHA gives unto him, or what the Kal furnishes him. It depends upon what his consciousness is open to as a channel. He is what he thinketh in a sense, for man never changes until he changes his attitude. Man spiritually, his health, life or conditions, are not better or worse than his thoughts, or mind’s consciousness of them. Man has five senses: seeing, smelling, tasting, feeling and touching. Above all these that seemingly appears unknown although used daily, is the sixth sense; the laughter and the greater of the indwelling powers and presence of the SRAOSHA, the ever present help for every need. This power is only known and active when man’s consciousness is conscious and not hardened.

“To the enlightened man whose consciousness embraces the universe – to him the universe becomes his body, whilst his physical body becomes the manifestation of the SRAOSHA, his inner vision an expression of the higher truth, the highest reality, and his speech an expression of eternal truth.

“Here the mystery of body, speech, and mind finds its ultimate consummation and reveals itself in its true nature, the six planes of action in which the psychic and spiritual events take place.

“In a man who lives in his ideals, or in the SRAOSHA that goes beyond the realm of individual interests and experiences, the conscious body extends into the universally valid truths, into the realm of the beautiful, of the creative power, of aesthetic enjoyment and intuitive insight.

“The ego personality of a spiritually undeveloped human being is confined to its material form of appearance, the physical body. The personality of a spiritually advanced man comprises not only the material part of his form of appearance, but also his psychic and spiritual functions, his consciousness body that reaches far beyond the limitations of his physical body.

“The duality is the discrepancy between Soul and the physical body of man. This duality is annihilated when Soul has reached the heavenly planes and entered into the heart of the AKSHAR.

“None of the ways observed or described by man, in which things happen or events occur, is the master way by which nature works. No word or name can disclose the way of SRAOSHA in its deepest secret. Creation begins in an event that is not identified and, therefore, has no name. All creatures, nevertheless, can be traced to a common matrix that exists only in the SRAOSHA.

“The secrets of SRAOSHA, the constant, formative way from which no event is exempt, is disclosed only to those who can be rid of their personal wishes or prejudices about IT. One comes to grips with It, as It lies hidden beneath appearances, by disregarding his own point of view. Prejudiced ears have no place on the path of AKATHA.

“The secret and its containers are separated only by abstraction and persistence. In the nature of the SRAOSHA, either of these is invariably paired. This pairing, or principle, or life with matter, is the most profound feature of this world. It is the clue to the understanding of all existence.

“It is always said that the palace rises in beauty only against the ugliness of the dwellings of the poor, that man’s goodness is attended by his wickedness.

“So generally, positive and negative, being and non-being, pleasant and unpleasant, good and bad – such qualities and values come in pairs. They are relative to human feelings; they arise from the individual point of view. They do not appear in the way of SRAOSHA, or in Its virtue.

“The Akathist knows nothing and does nothing of himself; he is quiet and lets the SRAOSHA act through him in Its power. He takes no pay in any form – neither fame, nor service, nor property, nor personal power – and since he does not, they all come to him. This paradox is the way that It works in man, which is the natural vehicle for Its power.

“Looking down into the unfathomable depths of the SRAOSHA, I wonder at Its hugeness, vastness, and timeless way, the power pours out of It; you can never exhaust It. No one except the Mahaji, the Living SRAOSHA Master, knows from where the power of SRAOSHA comes and that It is never exhausted. It is always flowing from the Godhead into the worlds of worlds – sustaining life, uplifting Souls and giving the entire Path to the heavenly worlds.

“Too much talk means too much exhaustion, so it is far better to keep your thoughts to yourself. Silence is golden, for it brings to the seeker more than gold. It brings him the heavenly treasures which cannot be measured in gold and silver. But man seeks too much the gold and silver of the world when he should be seeking the Window of Heaven

through which, when opened, all the treasures that he believed were possible will now come pouring through him.

“The treasures of Heaven are not merely gold and silver, but the treasures of Soul – the peace, contentment, and happiness that come with the opening of the Window of Heaven. None will know this peace until each has a glimpse of the broad skies and the beautiful gardens, the running water and the wonderful colours of the world beyond, by the opening of the Window.

“The man of wisdom chooses to be last, and by so doing he becomes the first of all. He knows that by denying himself in life, he is saved from the worldly attachments of this earth and the lower planes. In so doing, he fulfils the duties of the unselfish man. By serving the SRAOSHA firstly, he finds life more abundant to help serve all others.

“The object of the Akathist, therefore, is peace and wisdom that come from seeking the highest through selflessness. He who is sharp and scheming can never open the Window of Heaven, nor can he find it.

“The resignation, the action of returning good for evil, temperance, purity, the subjugation of the senses, a knowledge of the Hadjis, that of Soul, the seeking of truth, moderation or abstinence from anger – such are the principles that should be the conduct of a true Akathist.

“Contemplation upon the delights of the AKSHAR, needing nothing, living beyond the reach of any sensual desire, with no society save himself, and the thought of the Supreme Deity, man should live in the constant expectation of everlasting happiness.

“Whosoever has been initiated, no matter what may be the degree to which he may belong, and shall reveal the sacred formula, shall be punished by the Lords of Karma.

“Whosoever has been initiated into the third degree and shall reveal the superior truths he has been taught to the candidates for initiation into the second degree before the proper time, shall suffer death many times over.

“Whosoever has been initiated into the second degree and shall act likewise with those who have been initiated into the first degree, is declared impure for the period of seven years, and when the time has elapsed he shall be turned into the lower degree – the first degree.

“Whosoever has been initiated into any degree of AKATHA, and shall divulge the secret of his initiation to others who are barred from knowing them, as though they were contained in a sealed book, shall be deprived of their sight and tongue in order to never again say anything about the degree of initiation in AKATHA.

“Anyone who thinks that what has been said here about the initiations is not in accord with the SRAOSHA Masters of the Ancient Order of the Vairagi is foolish. Since all wisdom, and wisdom only – not knowledge or opinion – come directly from the Source of All Sources, the AKSHAR, one cannot think otherwise, for it is the AKSHAR who really gives the initiation through the Mahaji, the Living SRAOSHA Master, who in turn appoints the Mahdis to give initiations in His place.

“The wisdom of God, the Glimpse Of the Divine, the AKSHAR, is channelled to the nine unknown SRAOSHA Masters who dwell on the plane of the Anami Lok. Unless you are at this level of life, you cannot have the true wisdom. The passions of the worldly life are like heavy clouds that shut-out the wisdom, like they shut-out the sun entirely, or obscure the brilliancy of its light. They may be compared to a violent wind that agitates the surface of the water so that it cannot reflect the splendour of the skies above, to the

envelop of the butterfly which deprives it of liberty, and to the shell of certain fruits that prevent their fragrance from diffusing itself abroad.

“Yet we know the butterfly gnaws its way through its envelope, makes itself a passage and wings its way into space – thus conquering air, light, and liberty.

“So it is with Soul. Its prison in the body, in which earthly troubles and tumultuous passions keep It confined, is not eternal. After a long series of successive births – the spark of wisdom that is in It being rekindled – It will finally succeed, by the long continued practice of penitence and contemplation, in breaking all the ties that bind It to the earth, and will increase in virtue until It has reached so high a degree of wisdom and spirituality that It becomes identity. Then leaving the body which holds It captive, It soars freely aloft where It unites for every with the AKSHAR.

“Having reached the fifth degree of initiation, it is the duty of the initiate to improve, to spiritualize himself by contemplation. He is supposed to pass through the four following states: First, Salokiam that signifies the only tie with the lower worlds. In this state Soul seeks to life Itself, with the assistance of the Mahaji, the Living SRAOSHA Master, to the true spiritual worlds, and to take Its place in the presence of Divinity Itself; It holds communication with those Souls how have gone before into the regions of eternity, and makes use of the body left on earth as an instrument to transcribe, under the permanent form of writing, the sublime teachings It receives in these worlds of true spirituality.

“Second, Samipiam that signifies proximity. By the exercises of contemplation and the disregard of all earthly objects, the knowledge and idea of the AKSHAR becomes familiar to It. It becomes farseeing and begins to witness marvels that are not of this world.

“Third, Souaroupiam signifies resemblance. In this state, Soul gradually acquires a perfect resemblance to the SRAOSHA and participates in all Its attributes. It reads the future and the universe has no secrets from It.

“Fourth, Sayodiyamidentity. Soul finally becomes closely united to the Mahaji, the Living SRAOSHA Master. This last transformation takes place only through the death of the physical body, that is to say, the entire disruption of all material ties by translation.

“The passage of Soul through these four states may be explained by the following comparison; when we wish to extract gold from a compound mass, we shall never succeed if we subject it to the process of fusion only once. It is only by melting the alloy in the crucible several times that we are finally able to separate heterogeneous particles of which it is composed and release the gold in all its purity.

“The two modes of contemplation most in use are called the Sabda-AKSHAR and the Satta-Mahaji, or intercourse with the AKSHAR and the Mahaji consciousness.

“It is by persistence and making use of the Spiritual Exercises of AKATHA, anywhere – in the home, on the seashore, in the desert, in the mountains, in the jungle, and forest that the Mahdis (contemplatives) prepare themselves for the lofty heights of heaven.

“The spirits of the first grand division, the Pinda (physical worlds), Anda (astral, causal), and Brahmanda (mental and sub-conscious), should be ignored. They are not to be worshipped or listened to, for they are only the shades of those ancestors who have passed on or are waiting in between incarnations. They are not wise, nor are they usually happy, because they can see no future and are only too concerned with becoming possessed with anyone on the physical plane. The former drunkard whose stands now is in the Turiya pad (astral world), deprived of the satisfaction of his thirst for alcohol, will

try to take anyone on the Pinda (physical) plane to have his joy of drinking through vicariousness in the living physical being. The same will go for those shades who were living in passions of their vices on earth.

“The true Master of AKATHA is he who is familiar with the practice of daily virtues who, with the sword of wisdom, has lopped off all the branches and cut through all the roots of the tree of evil and, with the light of reason, meets all their assaults with a heart as firm as a diamond; who conducts himself with dignity and independence; who has the love of a father for all His chelas; who makes no distinction between his friends and enemies, whom He treats with equal kindness and consideration; who looks upon gold and jewels with as much indifference as if they were bits of iron and potsherds, without caring more for one than the other; and who tries with the greatest care to remove the dense darkness and ignorance in which mankind is plunged.

“The sacred scriptures of the Hadjis should not be taken in their apparent meaning, as in the situation of the orthodox scriptures. Of what use would it be to forbid their revelation to the profane if their secret meaning were contained in the literal sense of the language usually employed? We must look upon the Hadjis in the following way:

“As Soul is contained in the body in the beginning,
As the almond is hidden by its hull,
As the sun is veiled by the clouds at times,
As the garments hide the body from view,
As the egg is contained in its shell,
As the germ rests within the interior of the seed.

“So, the sacred SRAOSHA has Its body, Its hull, Its cloud, Its garment, Its shell that hides It from the knowledge of the world and the eyes and ears of the profane.

“All that has been, all that is, everything that will be, everything that ever has been said – are to be found in the Hadjis. But the works within these sacred books do not explain themselves, and they can only be understood when the Mahaji, the Living SRAOSHA Master, has removed the garments with which they are clothed, and scattered the clouds that veil their celestial light.

“The SRAOSHA is like the precious pearl that is buried at the bottom of the ocean. It is not enough merely to have the oyster in which it is enclosed, but it is also necessary to open the oyster and get the pearl.

“You in your pride who would read the sacred works of the Hadjis without the assistance of the Mahaji, the Living SRAOSHA Master, do you even know by what letter of a word you ought to begin to read them? Do you know the secret of combinations of the threes and nines; do you know when the final letter becomes an initial and the initial becomes final?

“Woe to him who looks upon AKATHA as a simple knowledge of life expressed in ordinary language, for if that is really all It contains, we can frame an image of the SRAOSHA much more worthy of admiration. If we are to regard the ordinary meaning of the words, we need only to turn to that which is the human consciousness and serve its laws and limitations. We have only to imitate these rules and to frame laws after their model and example. But it is not so, for every aspect of the SRAOSHA contains a deep and sublime mystery and meaning.

“Nothing is begun and nothing is ended. Everything is changed or transformed; life and death are only the modes of transformation which rule the vital molecule, from the planet up to the ruler of the highest plane of the AKSHAR, and including the AKSHAR of ITSELF.

“It is IT who envelopes all bodies of man within ITSELF. These bodies are composed of the five selves that are under the control of Soul, and the words spoken by man. The words are seals of the mind – results or, more correctly, stations – of an infinite series of experiences that reach from an unimaginable distant past into the present and which feel their way into an equally unimaginable distant future. They are the audible that clings to the inaudible, the forms and potentialities of Soul, that which grows and unfolds into perfection.

“The essential nature of words is, therefore, neither exhausted by their present meaning, nor is their importance confined to their usefulness as transmitters of thoughts and ideas, but they express, at the time, qualities which are not translatable into concepts. This is like a melody which, though it may be associated with a deep meaning, cannot be described by words or by any other medium of expression. It is that irrational quality that stirs-up our deepest feelings, elevates our innermost being and makes it vibrate with those with whom we are closely related in love and work.

“The birth of language was the birth of humanity. Each word was the sound-equivalent of an experience connected with an internal or external action. A tremendous creative effort was involved in this process which extended over a vast period of time, and as of this effort man can rise above animals and other forms of life.

“All that is visible clings to the invisible – the audible to the inaudible, the tangible to the intangible and, of course, the thinkable to the unthinkable.

“The seer, the poet and singer, the spiritually creative, the psychically receptive and sensitive, the saint – all know about the essentiality of form in word and sound, in the visible and the tangible. They do not dislike what appears small or insignificant because they can see the great in the small. Through them the Word becomes flesh, and the sounds and signs of which It is formed become the vehicle of mysterious forces. Through them the visible takes on the nature of symbols, the tangible becomes a creative tool of the SRAOSHA, and life becomes a deep stream flowing from the eternity to eternity.

“The highest goodness in man, like water, is characterised by humility. A good man or a good king is self-effacing like the SRAOSHA. Consequently, his object is peace; and the picture of peace consists of families secure on their land, and the people, thoughtful, kind, and sincere.

“All must control their animal nature enough to be pure in heart, never distracted from the way of AKATHA. Each human being must be capable of personal discipline that will enable him to love unselfishly, wield virtue and, at last, understand all, whilst denying himself. He must put life into others without trying to own them. He must never depend upon anyone. He can be the king, but never he tyrant. These qualities are what the SRAOSHA requires of all people.

“Can anyone isolate the SRAOSHA and say, “This is IT!” It is as real as the spokes in a wheel, as real as the hub of the wheel where the axle rests. The hole is a void in the hub, but it exists as a window exists when part of the wall of the house is torn down. This example is like SRAOSHA as displayed in the centre of Its logo, which exists like the

emptiness of a bowl on the table. So, it is with the SRAOSHA, but It is functional and cannot be isolated, and none can do without It.

“The Mahaji, the Living SRAOSHA Master, has other titles. He is the God-man, the Viguru (Vi-Guru or VIGURU), the Light-Giver, Protector of the poor, the King of Heaven, Saviour of Mankind, the Scourge of evil, and the Defender of the faithful. He is the real and only power in all the universes of God. No one can harm Him without His consent, for all that is done to Him is given permission by the SRAOSHA with His consent.

“He never seeks power for He already has power. He never seeks love for He already has love. He remains as much as possible in the background and does not come forward in the affairs of the world unless He is asked. He has the basic control over all life and never needs the social things of man, or the necessities of life that people want, and over which they often quarrel and kill one another.

“The SRAOSHA is invisible, inaudible, intangible to the common man, and It must be accepted as such for him. Its presence can never be put to a definite test; so that being present, It gives no light; being absent, It leaves no darkness. It meets no specifications of human standards.

“Deep in all, a stillness exists where the Self of life is; and the Self is God, from whom destiny proceeds; and without knowledge of that Self, the eternal Self, man is constantly blind to It, and instead of finding good in all, will, therefore, work evil. When the chela comes to know the Self, he will find himself taking on the stature of a great king whose goodness will endow him with the best of life and make him at last divine because the SRAOSHA is at work within him. He may die, but he will never perish, for he has learned that survival lies beyond the grave.

“The SRAOSHA, Itself, is impalpable, immaterial, and yet out of It are the issues of life.

“The SRAOSHA has existed throughout all eternity, yet from ancient times until now, the beginning, the SRAOSHA has been presented under an endless number of names. How many I know you know It? By what can you tell It? It is known only through your insights, your intuitions, your experiences with what is eternal and what you know as truth.

“If the chela is to put faith in the Mahaji, the Living SRAOSHA Master, his faith in the SRAOSHA must be great. His hope for success lies in the SRAOSHA and Its power; if he were to abandon It, he, himself, would be abandoned indeed.

“Everything in the universes of the AKSHAR takes its greatness from the SRAOSHA, and of this, the Mahaji, the Living SRAOSHA Master, is the human symbol. He is the Godman who, through the earth and heavens, connects all of us with the SRAOSHA.

“The man of faith in the SRAOSHA reflects the world around him, for the principles of both worlds are the same. Certainty is to be found in the heart; confusion is bred in the outer worlds. So, look at yourself and know where life might be for you.

“Everything depends on your relationship with the SRAOSHA, especially the form of virtue which is appropriate to each field of interest and endeavour. This leads to the consideration of the chela in his home, city, nation, or world. The man in the street, through which the ideal is contemplated, is the channel for the SRAOSHA to reach all within his environment. Once you set your feet firmly on the path of SRAOSHA, you become the ideal and the standard by which all men are judged.

“If peace is to be in this world, if this world is to be won by the SRAOSHA, it must be let alone; then only will the SRAOSHA take-over. This quietude is shown in the fact that the more men act, the more they have to act. With all the ruling and doing that men do, the world goes badly; it would be better if we were to let it alone altogether. If we did that, people would be free and, naturally, they would return to the simplicity and honesty of their original nature. This naturalness is what the SRAOSHA desires of the human race.

“The history of AKATHA, the Ancient Science of Sahaji, has been written in the blood of all men – men tortured in ignorance, those suppressed and discredited by orthodox teachings and religions, men seeking power, the mundane masses, the priests trying to gain control over their subjects, and the tyrants who live by terror and death.

“No man shall be called father who is not the parent of his children. Therefore, no religion can appoint its priest to be called “father.” Only the Godman, the Mahaji, the Living SRAOSHA Master, has attained this position to be called the Baba or Babpu of His people. But even He does not go by this title because He realises that all men are equal and should not look upon one another as superior, and as He is the SRAOSHA in the human form and, therefore, subject to the laws of the world.

“Evil cannot harm the AKATHA chela. He is above all of this negativity, for the protection of the Mahaji, the Living SRAOSHA Master, has taken-over is human and spiritual affairs, like the mother hen has spread her wings for he chicks to take-over when the hawk is hovering over them.

“The SRAOSHA has always been attacked by the orthodox believers because none understand It. This failure to understand is moral rather than intellectual. Compassion, frugality, and humility are absent from the worldly man. Their absence could be fatal to the human race. It is chiefly compassion that connects the chela to the Mahaji, the Living SRAOSHA Master.

“He, who can yield, can survive both here in life and in the invisible worlds. Yielding is what makes marriages last throughout the years, what makes friendships everlasting, what makes nations friendly in relation to one another, and what make Soul to live in eternity.

“Never bending will bring about death, such as the soldier who doesn’t know when to strike or when to yield will never find victory. The strong and mighty topple from their place because they cannot yield whilst the yielding, the soft one, rises above them all.

“I have seen and told you what was to be given. Only those in the higher worlds know what truths and divine wisdom can be given to your ears. I am only the humble vessel through which they flow to you.”

Chapter Ten

The Arch of the Heavenly World

“The immortality of Soul lies in the sacrifice and hardships of life within this physical realm and its counterparts,” so said Tindor Saki, the marvellous SRAOSHA Master who dwells on the Atma Lok, and is guardian of the Hadjis book in the Temple of Golden Wisdom.

He also said, “When a man is willing to sacrifice all that he has for the SRAOSHA, to give-up the clothes on his back for his fellowman, or to give his life for all – that is the Mahaji, the Living SRAOSHA Master. When he gives to his death with love for his very enemies, albeit they have burned his flesh and caused him suffering, he reaches immortality of the Atma Lok.”

It is written within the golden books of the Hadjis that Soul is the arch of the heavenly world. It is purified by Its suffering for the sake of the Mahaji, the Living SRAOSHA Master, who has always given his life for the sake of man, and his various bodies throughout the planes of the psychic worlds and within the heavenly realms.

The Living SRAOSHA Master has always been in this world therefore, there has never been a time when man could not receive salvation. He has always had the opportunity to be with the Living SRAOSHA Master, and never at any time has he been denied, despite his actions and his deeds in any particular life. The past experience of man’s life always rise-up in him, perfectly mastered, mild, and beyond measures, but he never recognises this. He hardly realises the intangible and his particular link with the Mahaji, the Living SRAOSHA Master.

The Living SRAOSHA Master gives him everything in life, gives him all that he has, suffering so many times for his own karmic misconceptions and the manner in which he has conducted himself during the many lives that he has lived.

The Mahaji will sacrifice of himself to give spiritual assistance to the whole race of men upon this earth, those who dwell on other planettes and all beings and entities within the lower worlds of the AKSHAR. He sacrifices in blood, pain, and agony for all the karmic debts that man owes to the Kal. He brings about perfection through his giving-up of all material things of life, through his giving of himself to mankind, all beings, and all things of the human nature.

If one who has nothing wishes for food in the Mahaj’s presence, He will break bread with him. If one who has no cloak for his back shall wish for a cloak in the Mahaj’s presences, he shall be given the Master’s cloak. If he wishes for the Mahaji’s blessings, even though he is an evil man in this world, the Living SRAOSHA Master shall give him His blessings.

The Mahaji’s very presence in the human body shows that the principles of cause and harmony lead to human reason, to the absolute notion of a superior and universal cause of the AKSHAR of ITSELF. “He who denies this cause for the whole has not right to assign any cause to any particular fact. If you say that the Mahaji exists because the AKSHAR wishes it, it is unnecessary to go any further; man lives by facts, and he has no assurance otherwise of the invariability of the laws of the SRAOSHA, “ says Tindor Saki.

The Mahaji knows all things that go on around him – in the affairs of His chelas, the minds of all men, and the past, future, and destiny of the human race. He understands the Kal Niranjana, whose very duty is to destroy Him if at all possible. Cunningly, the Kal sets about establishing the minds of men against the Mahaji, in hope of destroying the sacred vessel that is created upon this earth to raise-up all mankind. So, very often, the Kal succeeds, but more often fails. When the agents of Kal offer-up something to the Mahaji in false worship and subtle attacks, the Mahaji realises it is for another reason that which is to get rid of His physical body. But this death is an illusion, for He will appear in another place, in another time, as solid as ever in the body form. Those acting as the agents of the Kal are always defeated, for the Mahaji does re-appear to prove that He can overcome death to show that His life is eternal and not merely subjected to the laws of this world. Always, when His body is destroyed, He rises again from the tomb to show His closest followers that it is possible to defeat death, even in the destruction of His own body.

“The Mahaji is He who exists by Himself and who is in all because all is in Him. It is He who exists by Himself, because Soul alone can perceive Him who cannot be apprehended by the physical senses. It is He who is without visible parts, except the human body, but is eternal – the Soul of all beings – and none can comprehend Him except those who live in the high worlds of SRAOSHA in the Atma Sarup form. He is one, immutable, in the Mahaji consciousness, devoid of parts or form, infinite, omniscient, omnipresent, and omnipotent. It is He who has created the life and energies of the worlds, as the instrument of the AKSHAR. None other is before Him.” So said Tindor Saki.

The immortality of Soul is also the law of eternal love. Soul is one, but man is two; he is also three. Man contains the two principles, masculine and feminine, and the union of these two principles produces the third which is the neuter or that which is above the masculine and feminine, the balance of the two in one.

Man is one and he is that which is called the allness of this world, and this contains the husband and the wife, and the love of the husband for the wife and of the wife for the husband that produces the third, which is the child. And the child becomes the balance of the two principles; masculine and feminine.

It is found that in the immortal life everything is contained and preserved in the one fluid known as the SRAOSHA. Everything is changed and transformed by the SRAOSHA. All creation must be kept in secret, or the heart of the secret will leave the indulger. This secret is the foundation of the immortal life, the heart of eternity for Soul. If the chela reveals any secrets given him by the Mahaji, the Living SRAOSHA Master, his way into the heavenly worlds may be blocked by insurmountable obstacles. All secrets are contained in whatever the Mahaji tells the chela in any personal sense, whether it be in the commonplace or that which is the greatest of all secrets. His word shall never be given to the public or private ear unless the Mahaji gives His permission.

The indulgence of any secret given by the Mahaji, or whatever prophecies that he might make about them, will at any time be that which is of the most minute value to those who wish to indulge with on another the secrets of their own life or lives. Since AKATHA is the path of universality, it is then, the holder of the secrets. Such idle talk about themselves or their experiences and give life to their own egos.

Truth, goodness, love, and beauty are commonly regarded as poetic ideas, but they are, in essence, spiritual facts. These are the ideas which one should include in his speech and thoughts. They are the language of Soul and must bring about an awakening of that pervading, pervasive urge in man to realise himself in his totality, as a being essentially spiritual and eternal. Truth as given by the SRAOSHA is neither esoteric, strange, nor fanciful. It is at once sublime, universal, and profoundly practical.

If truth is to be of actual value, it must be experienced and manifested in the chela's life. The Akathist is the truly spiritual man, is the most giving of all men. His universal vision naturally compels him to see the presence of the Mahaji in all beings, and he unceasingly speaks to the essential nature of all beings. His very existence inspires others to manifest their own higher nature. It is as Tindor Saki says, "What a man receives in contemplation, he must pour-out in love." Therefore, this spontaneous giving of oneself is an inevitable outcome of his contemplation and spiritual exercises. The state of selflessness attained through these spiritual efforts will penetrate his character entirely. The great world movers of the SRAOSHA Masters in the Ancient Order of the Vairagi have been those whose characters, respectively, were and have been penetrated by the AKSHAR's state of selflessness.

Those who have reached this state of selflessness learn that death is stingless. Death is only a translation from one vibrational body to another, and man transfers his awareness to Soul state. As a disciple of the SRAOSHA, he knows that no obstacle can stand in his way as long as he is following the Mahaji, the Living SRAOSHA Master. His very glimpse of heaven, the glimpse of the divine or the acronym "god or g...o...d," through the Mahaji, will erase the fear of death. He will gladly pass through the portals of death for the sake of SRAOSHA, to dwell in the heavenly worlds.

For a mere glimpse of heaven, the divine, men have sacrificed themselves and died. In the pursuit of some religious goal, men have sacrificed themselves for no worthy purpose; but within the SRAOSHA, should man give-up his life and die for It, he is worthy of the Mahaji's attention and shall have salvation within the aura of his sacrifice.

In the pursuit of the SRAOSHA, shining as a beacon to men struggling in an unequal battle with nature and their fellow creatures, too many have died, stifled by their own attempts to perpetuate, codify, and evangelise the vision of heaven. But not until each has come to the conclusion that this vision, this reality, is the very freedom which he seeks, is any evidence of success.

The Mahaji, the Living SRAOSHA Master, is the only one who can know the future of this world and change it, should He decide to do so. He realises that all followers, all sympathetic and chelas of AKATHA should and must participate in bringing about peace when the times become too chaotic. He is willing to teach each to be a channel for the SRAOSHA, and through every channel or instrument, the SRAOSHA causes all environments to change from that of turbulence to peace. This modus operandi can and does exist through the lower worlds, for the Mahaji is unfolding Souls everywhere so they can reach spiritual perfection. In doing so, they become His channels for the peace of AKSHAR.

If no chela of AKATHA can have peace of himself, it is written that he cannot bring peace to others. The mystery of peace is found only within one, and he has to distribute his state of selflessness to others to bring degrees of peace, that is if they are ready and willing to accept this quality of God within themselves. Each environment is unique

within it and must be treated differently by the chela, who is desirous of bringing peace within its boundaries.

The mystery of speech is more than that of mere words or concepts and it, too, belongs in the element of peace. It is the principle of all mental representation and communication. Yet times exist when speech alone contains the elements of peace. Those living in the state of selflessness will speak gently and carefully, selecting their words to give life to others.

The mysteries of speech, sight, and hearing in the physical world are indeed strange. The dark things of Kal will mislead the chela, for when you hear strange sounds in another's voice, it is not unusual. These are utterances much unlike the nature of that person, and one will have the feeling that something was said that really was not. This quandary is always the work of the entities under the leadership of the Kal Niranjana who are trying to fight the chela and get him under the Kal's control.

He can see visions, objects, and get a glimpse of these entities through the side-vision of his sight, the edge of the normal eyesight. They flip into the boundary of the range of his eyes but never into the full vision, only to let him know that they are there and dangerous to his well-being should he slip from his loyalty and obedience to the Mahaji, the Living SRAOSHA Master.

He can also hear them speak at times through his left ear, calling to him, telling him that he is to follow particular instructions of the Mahaji. But this is false, for the Mahaji speaks only through the inner channels and never in the outward to His chelas, except in the physical flesh or by missives. If He instructs, it is often in the inner channels or by the written word. Sometimes these entities will even attempt to change the written words in those letters and personal instructions that the Mahaji might send to His chelas. It is not often done, but these entities of the Kal Niranjana are always seeking opportunities to do harm to the chelas to get the way for AKATHA, which is to their own discredit. They are always promising something greater to the chelas in order to lure them away from the path of AKATHA.

They speak in the voices of the false prophets and the pseudo Masters. They bring about the obstacles and troubles to the minds and the flesh of the chelas. They interfere with plans and raise their voices to drown-out any of those who are speaking truth in the works of AKATHA. They will falsely represent themselves as the teachers and Masters of AKATHA and will use those who are the simple, the guileless, and the naïve to listen to the voices of the false teachers and Masters who claim they are teaching AKATHA.

These entities, these false prophets and pseudo Masters who make claim to being the SRAOSHA Masters, or who teach in other faiths with the title of spiritual Masters, are simply the co-workers of the Kal Niranjana. They live and exist in the psychic worlds only and cannot give true spiritual liberation to Soul, yet they make claims that their works are worthy of this greatest of tasks. The AKATHA works are the most powerful in this world, and the Mahaji, the Living SRAOSHA Master, who is the vehicle and channel for the SRAOSHA, is the most powerful being within the physical world, as well as the planettes and all the planes within the worlds of God.

SRAOSHA is the thread – so fine as to be invisible, yet so strong as to be unbreakable – which binds together all beings in all the worlds of God, in all universes, throughout all times and beyond time into eternity. In prehistoric times, man took an enormous leap upward from the animal life with the development of consciousness. SRAOSHA is

always giving the human race the opportunity to take another equally great step upward into the higher consciousness by making Its appearance again in this world. The effect of this re-appearance will be that man will make greater spiritual progress by this second step than he has made, materially, through the first.

Therefore, those who claim to be Masters have not had the experience to render or to back their claims. Those who follow these pseudo Masters will find themselves, at death standing before Yama, the King of the dead, through whose court all uninitiated Souls must pass. If those false prophets and Masters make claim to giving initiations, they will reap the works of the Kal and degenerate in their spiritual and physical growth.

Those, who have reached the higher initiations, such as that of the Mahdis, become members of the inner circle of the Mahaji. The Mahdis must show initiative, resourcefulness, and a fanatic loyalty to the SRAOSHA, otherwise they are not worthy of this station of life. Each, if he is found to be true to the SRAOSHA, is taught the deepest secrets of the magnificent works, the modus operandi of leaving his state of consciousness, respectively, and the ways of SRAOSHA in some specialised way or other. But once the chela has become a member of the inner circle he cannot resign. Woe be unto him if he does, for it is known amongst those who have reached these lofty heights and witnessed the consequences of the few who have. Those few have found that spiritual decay sets-in immediately, affecting the health, material life and spiritual life, and brings death more swiftly.

These inner circle members shall give complete obedience to the Mahaji. Each must be willing to stand by the SRAOSHA through blood-letting, violence, torment, poverty, unhappiness, and destruction. If he does succeed, there will be happiness, light, and greatness of character, and he shall be rewarded. He shall be the greatest in the spiritual kingdom, the most successful in the eyes of the Mahaji, and shall sit on the right side of the Living SRAOSHA Master in the heavenly worlds.

Each new spiritual experience, as well as each new situation in life, widens the perception of each chela and brings about a subtle transformation with all concerned. Thus, the spiritual nature of the followers of the Mahaji changes continually, not only the conditions of life, because it is the law of all life to either progress or degenerate. If strict obedience to the will of the SRAOSHA remains, no problem will exist for any initiate who is desirous of reaching the Akaha, the imperishable consciousness.

Men are so busy putting faith into some religion, philosophy, or using science to discover what is believed to be the effect of nature that they have not learned that SRAOSHA is the most powerful of any force in all the universes of God. It is the mover of all things, the force that can create or destroy any universe, any creature, any form of life, and anything which is desired by the AKSHAR and ITS vehicle, the Mahaji, the Living SRAOSHA Master. Therefore, the Mahaji is the most powerful being within the universes of the AKSHAR. With a flick of His finger, He can create or destroy nations and any form of life. But in His compassion for all life, He desires to create and build instead of destroy. It is the WILL of the AKSHAR that the Kal exists; therefore, the Mahaji does nothing about the evil ways of this Lord of the lower worlds. It is written in the heavens that the Kal is only the servant of the Mahaji and the Supreme Being, and whatever it does is only planned in the destiny of the Books of life.

Whatever suffering takes place at the instigation of the Kal Niranjan, upon the personage of the Mahaji, is allowed by the Living SRAOSHA Master, for it is the WILL

of the AKSHAR to give man an example of what he must do in order to reach spiritual perfection.

The Mahaji always gives Himself to the Supreme Being and allows His own physical body to suffer, giving-up his blood and making a sacrifice of His physical body in the end, to prove unto man that survival is beyond the grave. He proves that SRAOSHA is the highest of all powers within the universes, and that the AKSHAR is the Supreme Being. The teachings that he gives by word, whether spoken or written, are a mere shadow of what he gives to the world by his presence, personality, and living example. He discloses the works of AKATHA to His chelas without speaking or writing, in so many of His gestures and physical actions. A touch, a smile, an embrace, handshake or kiss on the cheek brings about an uplifting of man's spiritual unfoldment. It quickens his awareness and gives him added energies and life, new visions, and the whole of all things.

The whole history of the western civilisation, including those of nations that have accepted religions, was established upon the principle of the religious ideal of sin. No pagan religion and culture could withstand the force of the idea that man was born in sin and never had any release from it to gain salvation, until he accepted the respective saviour.

This previous idea is all built upon a false premise, and today man is learning that this is not true and, therefore, he is finding himself in a quandary of trouble arising from a multitude of new ideas and forces, mainly from the new concepts of what is going on around him with the welter of words from orators and written means. But the idea of man being born in sin is one of the oldest traps that the Kal Niranjana could establish and use to hold Soul in ignorance of Its original plane, that is, to spend a certain amount of time in this world and then become purified in order to leave it and enter into the heavenly kingdom to become a co-worker with God.

It has been proven-out that the ideal of the religious concept of man's iniquity in sin is archaic. Soul, not man, is dependent upon Its own state of affairs, mainly that of recognition that Its true liberation lies in the initiation by the Mahaji, the Living SRAOSHA Master. Until this time arrives in the affairs of Soul, It goes on without any concept of Its own life on earth, with a guilt pattern generally established by Its own respective belief in the religious path which It might be following during Its worldly existence.

The body rate of vibrations is most important. Often the problem of the individual's health is that the vibrations are too slow or too fast. The Living SRAOSHA Master can raise or lower them according to whatever proper adjustment is needed. This vibrational situation is the reason so many suffer and cannot get help; it is because their leader does not know anything about adjusting the vibrations of the one who seeks him out for healing.

The healing of the individual depends mainly upon his response to the way in which the Living SRAOSHA Master adjusts the vibratory rates of whoever is making the request. His faith must be strong or the healing will not occur. A saying goes that if one believes a thing is impossible, his despondency shall make it so. But if he perseveres in his thoughts and heart for faith in the Living SRAOSHA Master, he shall overcome all difficulties.

Discrimination is, therefore, practiced by the Mahaji, the Living SRAOSHA Master, in order to be an example for those who follow him. He tries to show each individual,

personally, what is best for him. The enlightenment is never forced upon those who do not care for it or who are not ripe for it. It is given only to those who thirst for higher knowledge, and it is given at the proper time and the proper place.

Spiritual unfoldment can be found in the little things of life. The drama and fixed things that are getting the attention of man are generally those of the Kal. It is the nature of the Kal to force man's attention on the dramatic things of life, such as war and politics. But it is in the small events such as goodness in the daily things of life, being kind to a child, speaking softly to those who can be hurt easily, non-injury to a fellow creature, and the giving of one's self to others who are without the essentials of life, that spiritual unfoldment can be found.

Truth cannot be taken as one's own discovery, but it has to be continually rediscovered. It has to be reformed and transformed if its meaning, its living value and spiritual nourishment are to be preserved. This transformation is known as the law of spiritual growth that results in the necessity to experience the same truth in ever-new forms, and to cultivate and propagate, not so much the results, but the methods through which Soul obtains knowledge, experience, and reality.

If the individual man will keep-up the Spiritual Exercises of AKATHA, it is found that this process of spiritual growth is repeated and experienced in him. It does not only mean that the individual will become the connecting link between the past, the present, and the future, but that his past will become revitalised and the present rejuvenated in his experiences. It also transforms itself into the creative process of the future. In this way, history is reshaped for the individual into his present life and becomes a part of his own being. It is not merely an object of learning or veneration from some past mistake which create guilt patterns and heavy karma, but with the help of the Mahaji, the Living SRAOSHA Master, the original causes are easily transformed into a pattern of life and sound and become essential to that individual.

The individual merely grows-out of his past into the present without having to get into the past problems that are part of his karmic debt to life. He finds that with the help of the Mahaji, it becomes somewhat easier now to become aware of his present conditions and viewpoints on life, and he can re-establish his future. Man cannot understand his past, or that of the nature of historical peoples who populated the earth for many years, because he cannot understand the language barrier, the attitudes and customs as well as the habits of those in former lives. This problem is why he fails to grasp the significance of his karmic debt. He may see and understand what his past lives have been, but he cannot make any progress as of a lack of knowledge of how the people of certain particular lives spoke, acted, and performed their duties towards their own social conditions.

However, it is found that the essential nature of AKATHA cannot be found in the spaceless realm of abstract thought, or in the dogma hallowed by antiquity, nor in the speech, customs, and habits of the ancient peoples. It is only in the unfoldment of Soul in time, space, and the heavenly worlds, in the immensity of Soul's movement and development, in Its all encompassing influence upon life in all its aspects, in Its universality.

It might be said AKATHA is a work of life that appeals equally to those who wish to gain their own liberation and to those who wish to work both for their personal liberation and for the liberation of others. AKATHA does not make suffering a vanity, albeit suffering is a well-known essential which one must go through in order to become

purified and reach the heavenly worlds. No sacrifice that one makes for another is in vain, even if it is not recognised or is misused by those for whose benefit it was intended. Each sacrifice is an act of renunciation, a victory over ourselves, and an act of liberation.

The more man lose his false ego and breaks down the walls of his self-created prison, the greater becomes the clarity and radiance of his being and the convincing power of his life. This experience is through the deeds of charity, and not merely pious words and religious talk. Those who keep aloof from the works of life, miss the opportunities of sacrifice, of self-negation, of relinquishing his possessions by giving-up what was dear or what seemed desirable, to give service to others. To help others whilst keeping one's self go hand in hand, for one cannot do one without the other.

None should force his good deeds upon others from a sense of spiritual superiority, but set from spontaneity, from that natural kind of selflessness that flows from the heart.

The Mahaji, the Living SRAOSHA Master, is always testing His initiates and chelas. A touch, a glance, a request, and a command are often in the testing. He is always looking and seeking to see who will be loyal, who is developing vanity and egotism, and who is only with Him seeking favours. He is seeking to learn who will be silent about His communications between Him and the individual whom he has tested. Those who complain about their relationship with the Living SRAOSHA Master, or talk about what went on between them behind closed doors, will not be worthy of the trust and faith that He puts in them. If He speaks and acts in secret to a chela, that one who has so been trusted to keep the secrets which have been given him should never reveal such to others. If anyone gives away such secrecy or betrays the trust the Living SRAOSHA Master has put in him, a delay shall be in the former's spiritual growth.

A true seeker should learn who is the Mahaji, the Living SRAOSHA Master, and then go to this **PERFECT GURU**, whoever He might be. He should understand that the devotion of the Living SRAOSHA Master implies the devotion of the SRAOSHA, the devotion of the AKSHAR. The chela must show divine love and complete devotion to the Living SRAOSHA Master, and he will gain his object of enlightenment, the Living Masters' blessings and the opportunity to enter into the heavenly worlds via Sahaji.

Tindor Saki said, "Within the Mahaji is the true temple of the AKSHAR, and he who seeks to bow to the divine Reality should bow before Him. The AKSHAR has said to the humble one that IT does not live in a particular place, either on earth or in the heavenly worlds, but IT lives in the hearts of ITS devotees, and if you wish to have ME, go and beg for ME."

Therefore, it is proper that every true seeker should search for the true Living SRAOSHA Master of his own times, get instruction from Him and show love and regard for Him in all respects. It is written in the heavenly books that any chela of the SRAOSHA in AKATHA who wishes to see the AKSHAR, and wishes to serve and love IT, should serve and love his fellow devotees who are Akathists. This action will be his service; he will be pleased to be with them and serve and love them. The AKSHAR says IT lives neither in heaven above nor on earth below, nor in any paradise, but IT lives in the hearts of ITS devotees who love IT.

The human form of the Mahaji, the Living SRAOSHA Master, is only the outward manifestation. His real form is one with that of the AKSHAR, as he always enjoys the bliss of the divine reality. A true seeker, so long as he cannot realise the form of the Supreme Being within him, should contemplate the human form of the Mahaji as that of

the AKSHAR ITSELF, and should believe in and love the true Self in this way. Some believe that the scriptures are the highest one can receive from the Mahaji, the Living SRAOSHA Master. But this idea is not true. The secrets of spiritual practices that are known only by the Mahaji cannot be reduced to writing, nor are they clearly mentioned in any scriptures. Only vague references to them are here and there. They serve only as a testimony in those writings. The complete secret can only be imparted by the Mahaji. The study of books can impart only intellectual knowledge, but books cannot show the way to see the AKSHAR. Books only assist the understanding of the student, for they show only what is morally right and wrong. The chela, who is sincere, will follow what is right and attain the SRAOSHA. The roots of lust, anger, greed, attachment, and vanity are within the very core of the mind. They can be destroyed only by such devotion to the Mahaji, the Living SRAOSHA Master, as to how much love is fostered for Him. When sufficient love for Him is engendered within, the chela's purpose will be accomplished.

Those who waste the whole of their lives in the attachment to this world go alone when they die. They are followed to the graveside by their families, but beyond death they go alone. People are usually troubled when alone, even in this world. At the time of death, this loneliness is intensified. One's family may keep company with him so long as he is in this world, but only the Mahaji can go with him at the time of death. Even the purpose of living in the body can be fulfilled only if one has the company and help of the Mahaji, the Living SRAOSHA Master. If he has the company of the Living SRAOSHA Master, no pain is at the time of death. If one cannot have the Living Master's outward form with him, he should always keep the Master in his thoughts and heart at all times.

A person may be well versed in all sorts of religious knowledge, but if he has no love for the SRAOSHA, it profits him nothing. The same is true of the chela, who may respect the Mahaji, but has no real love for Him. So long as no love exists for the SRAOSHA, no spiritual unfoldment can happen. Those, who never think of the SRAOSHA except in time of necessity, never make any spiritual progress. But in the situation of the one who has deep abiding love for the Mahaji, the love and spiritual unfoldment becomes great within him.

The disciple should be unaware of this world in the spiritual sense, and should act only as ordered by the SRAOSHA. He should not impress his own logic and reasoning upon his spiritual life. As long as he maintains the attitude that he is right about this world and regards himself only a man of the world, he will be just that. His spiritual progress will be slowed to a trickle like that of a stream in the desert during the mid-summer. If he believes wholly in the Mahaji, the Living SRAOSHA Master, continuing his spiritual exercises and increasing his faith daily in the SRAOSHA, he will become a real devotee.

The maya, which holds the whole world in its grip, is itself under the control of the Mahaji, the Living SRAOSHA Master. If anyone is anxious to separate himself from the illusions of the maya, he must seek the help of the Mahaji. He must do this help seeking regardless of praise, slander, or rejection by the world. Only then can he become a true follower of AKATHA. If he is a disciple of AKATHA only under pleasant circumstances, ready to drop AKATHA as soon as he would be slandered or rejected by the world – things which are meant for his spiritual progress – he can never become an initiate of AKATHA. He can only be a true initiate when he is willing to endure all things in this life.

The root of all bondage in this world is in egotism. When man grasps the principles of AKATHA, all the principles are grasped; but if he misses one or two, all have not been grasped. In much the same way, one, who enjoys the grace of the Mahaji gets the thread of his vanity removed and obtains freedom from all bondage of this world. Those who are without the Mahaji, the Living SRAOSHA Master, are pagans, little better than those life forms just below that of man. This statement is meant for the true followers of the SRAOSHA, and not for the men of the world who, instead of believing, hold the works of AKATHA in antagonism.

It is through the Word only that Soul has descended into bondage, and as long as the Mahaji, the Living SRAOSHA Master, will withhold the Word from the chela, that Soul is unable to return to his true heavenly home again. It can only reach those divine planes by travelling the path of AKATHA via the secret name of God that is imparted to him by the Living SRAOSHA Master. There is no other way to escape from the captive of the lower worlds bondage.

It is important to do the things first which are calculated to induce humility. The society of the Mahdis is the best place to develop it, other than the company of the Mahaji, the Living SRAOSHA Master. Those of the clergy, who are anxious for wealth and fame, are not apt to develop humility; instead, they will gain greed, unhappiness, and vanity. If anyone is anxious to acquire humility, he must first seek the Mahaji, the Living SRAOSHA Master. He should not accept anyone else.

The Mahaji, the Living SRAOSHA Master, does not perform miracles. He always acts according to the WILL of the AKSHAR and keeps the possession of such powers a secret. He may exhibit His powers in miracles if the AKSHAR wills that He should in any particular instance, but not before the world at large. When He performs miracles, it means that He is to leave the world soon, must to the grief of the true followers of AKATHA. The insincere people gather around Him in crowds. Those who are anxious to see miracles are not true seekers.

Soul is surrounded by enemies who are the friend of Kal. No one is Its (Soul) friend, not even the mind which watches Soul, just as a cat watches the mice. Even those Souls, who are the followers of Kal and obey his orders, suffer pain. All are subject to pain as long as they are in the realm of mind and matter. Those who follow the Mahaji, the Living SRAOSHA Master, enjoy His blessings, and even the Kal is afraid of them. It is, therefore, the part of wisdom for one to submit himself to the Mahaji, for the latter can save him, both in this world and the next.

The followers of the Mahaji do not feel any pain at the time of death. They rather enjoy great peace at this time. They are perfectly conscious of the approaching crisis and attend to all of their affairs in calm detachment. Their connection with the world is cut-off. The fruits of the spiritual exercises that are hidden to the human eyes but not to those who are the students of the Mahaji result in the grace of His help when it comes to death in the human body. Faith is a prerequisite to spiritual advancement, for without it spiritual progress is impossible and nothing can develop; with it those followers can be taken across the borders of death by the Mahaji, the Living SRAOSHA Master, by-pass Yama, the King of Death, and be placed on that plane which they have earned in their past life.

Chapter Eleven

The Culture of AKATHA

Those who follow the teachings of the Mahaji, the Living SRAOSHA Master, generally form an inner community that is noticeable on those planes beyond this world. However, groups exist that live together either in communes or within their respective societies as smaller groups. Yet it can be said that the AKATHA Satsang society is that which is within the whole of the mainstream of any society, in any nation, or any plane beyond this realm.

This situation is called a culture within a culture, for the SRAOSHA working as a force uses Its own, individually or collectively to bring about changes in various environments. Outwardly, a true follower of AKATHA is not concerned with reform. He is seeking what is true, and that very search has transforming effects on society. Therefore, the Mahaji, the Living SRAOSHA Master, is not seeking followers, nor does he care too much about revolutionary changes, and he certainly is not interested in political reform. Yet, wherever He goes, revolutionary changes occur and the political reform comes.

This change is done principally through the inner channels, for not once does He preach that change must be made, but in allowing the SRAOSHA to flow through him, It will bring about many human and spiritual upheavals. If the chela is endowed with the wisdom of SRAOSHA, such changes are always apparent to him, and he can see them, where others cannot. He is without doubt, for the Mahaji always brings about truth in a way that even the simplest one can understand.

The culture is the way and the teaching of the SRAOSHA. Such is always unique within itself and once the SRAOSHA has made Its impression on the followers of Its way AKATHA, they seem to come together without being urged because they speak a common qualified language and have the same cause at heart. One of the basic ingredients that brings them together is that of non-violence. Few, if any followers of AKATHA ever believe in force or violence to gain his objective in the spiritual works of AKATHA. They realise no need to do this because the acts of violence, anger, and complaint really belong to the Kal. These are amongst the five passions of the mind and they are the children of the Kal Niranjana; none belong to the chela of AKATHA.

The community of AKATHA is international, interplanetary, interpsychic, and interspiritual. These designations mean that the community does exist, but the members of AKATHA have intercommunication with one another that is not found on the visible planes. The community is scattered throughout the worlds of God. Some may be living in communes and others live alone, but between each and all runs an inner telephone that keeps them together. It is a two way communication which allows the inner conversations to keep them together.

Those, who have reached the fifth initiation, that which is called the Mahdis, are banded together in deep spiritual ties that act as one for all, and all for one. They live within a deep spiritual bond that is all their own. These are known as the Brothers of the Leaf, the Tabrater-Sraja, having a deeper significance than what is known and seen on the surface. They are few in number, but once anyone becomes a member of this precious little band, he never turns back – he never leaves it and his goal is always forward to give

help to the rest of the world. He must always be ready to serve those less fortunate than him.

The community of Akathists, that is, those who are initiates, can and do talk, hold conversations, and communicate with one another via the inner channels. This inner communication is hardly known to any of those who practice the methods laid down by the parapsychologists and the psychic practitioners, as well as those who call themselves occultists. It is a method known only to those who have been initiated and found that it is a part of their spiritual exercises.

The reason for failure amongst so many who take the discourses of AKATHA and cannot practice Sahaji, or the inner communication with another in the community of heaven, as this is called, is simply that they have no discipline. This discipline is important to everyone who belongs to the AKATHA colony. Those who practice their spiritual exercises as laid down in the various discourses and written materials of AKATHA, will find results in some way or form.

Those, who have gained the true essence between the second and fifth initiation, know that it cannot be obtained by recitations, austerities, and vows of silence. No one has ever obtained the secret of the SRAOSHA by such exercises, even though he may exhaust himself by them. Only those, who have entered into the SRAOSHA and have gained the higher degrees of enlightenment through the Mahaji, the Living SRAOSHA Master, are able to enter into the community of Heaven. The secret entrance into this holy community is through submission to the Mahaji, the Living SRAOSHA Master. To give-up, to surrender oneself to Him will bring about opening the door to the heavenly worlds where dwells those who are the beloved of the Mahaji, the Living SRAOSHA Master.

Therefore, the secret is in self-surrender and devotion to the SRAOSHA. It is, therefore, necessary for all who wish to approach the Mahaji, the Living SRAOSHA Master, to do so in the spirit of surrendering. It is not easy for anyone to escape temptation and many are led astray and cannot ever enter into the community of the Akathists in the heavenly worlds. But, if they find the Mahaji, the Living SRAOSHA Master, they may easily pass their lives in virtue, living amongst their own. But, if anyone accepts only an educated person as the Guru and are led into the worship of him and other idolic things, they only waste their time and cannot escape the bondage of birth and death. It is necessary that they should find the perfect Viguru, the Mahaji – even if they die in the search – so long as their quest is earnest, they need not worry, for the desire to find the Mahaji, the Living SRAOSHA Master, is itself devotion to the AKSHAR, and IT will certainly manifest ITSELF to all of ITS followers in due time, in the form of the Mahaji, the Living SRAOSHA Master.

It is unfortunate in these times that people, instead of believing in the works of AKATHA, run after the teachings of the pseudo-orthodox and the false, even without any visible evidence in their favour. The Kal has so cleverly designed this world that people easily believe what suits their purpose. But, they will not believe the Mahaji, the Living SRAOSHA Master, who tries to present truth to all in the best possible manner, but demand miracles of Him. This demanding attitude shows they are the victims of the Kal, because they believe what his followers are without evidence, whilst they demand miracles of the Mahaji.

Ignorance is so prevalent in the human race that many people wish to join so-called holy orders and waste their lives listening to the educated, who have had no experience in

life. Instead of joining such orders, they should have sought for the perfect Master, the Mahaji, the Living SRAOSHA Master, and spent their time in His service. They would have been taught to perform the inner spiritual exercises and would have become ascetics in the true sense of the word. Instead of wasting their time, they would have eventually reached their true home, the spiritual community of Honardi, in the world of the Atma Lok, the fifth region of Soul.

No one can escape the round of birth and death by following the pseudo teachers and masters, or even Brahma, the lord of the mental realm, who is the founder of the pseudo-orthodox religions in the lower worlds. Yet he, himself, cannot go beyond the cycle of reincarnation. This limitation is true, especially in present times when the majority of pseudo-teachers are merely educated men; not true teachers or masters, for one never finds the real Master until he meets the Mahaji, the Living SRAOSHA Master. All are in the cycle of reincarnation because the Living SRAOSHA Master is the only one who can save people from remaining in this cycle and lead them back to their real home.

The spiritual community of Akathists is that place in which the hearts of all those following AKATHA dwell. It is here that they can communicate with one another over vast distances and bring about love, wisdom, and happiness with each other. No other followers of any masters, teachers, cults, occult groups, or religious groups can do this communication. It is the privilege of the Akathists to communicate with the Mahaji, the Living SRAOSHA Master, in His subtle form, and with one another in their own subtle bodies. This communication is the defeat of the Kal and that which brings about the tremendous love and understanding that each Akathist has for the Mahaji, the Living SRAOSHA Master, and for one another.

The Kal Niranjan has spread his net in this world. Those who are engaged in all manner of worship and devotion imagine they are worshipping the Supreme Deity; receiving praise from their fellowman for their holiness, but are found, upon close examination, to be far removed from the real teachings of AKATHA. They busy themselves with sacred places, fasts, and idols, spending their time in recitations, ceremonies, and ritualistic observances. This sort of worship only induces vanity. The AKSHARA is not pleased with such forms nor can they ever liberate anyone from death. The masses are ever driven on, in the cycle of births and deaths. If anyone is to escape this cycle, he must devote himself to the Mahaji, the Living SRAOSHA Master, and serve through Him. There is no other way of escape.

Many regard certain scriptures as their guide and teacher, but no benefit is to be derived from such belief, and no commandment for its. No scripture, or sacred writing, can help anyone spiritually. It is not possible to serve any written scripture for it is inanimate and without help of any nature. True devotion lies in carrying-out the only real commandment that most written scriptures give; that is, seeking out the Living SRAOSHA Master, submitting to Him and carrying-out His instructions. Those who believe in substituting any written works for the Mahaji, the Living SRAOSHA Master, are like image worshippers. This image adoration is certainly true of those who follow the path of religion.

Those who fall into this trap have created their mistake because they have not found and honest teacher who will point the way to the Mahaji, the Living SRAOSHA Master. Therefore, they are being led in ignorance and superstition. Those who teach them have never surrendered themselves to the Living SRAOSHA Master. Hence, they know

nothing about the true nature of the AKSHAR and mislead their followers. Those, of the so-called holy orders and pseudo-orthodox religions, occult following and others, know nothing about the Mahaji, the Living SRAOSHA Master, nor do they understand what He is. They are the ritualistic slaves of books, scriptures, customs, and rites, and likewise enslave their own followers. This enslavement never happens in the spiritual community of AKATHA where those who can communicate between one another via the inner channels have pure freedom.

However, it is only the Mahaji, the Living SRAOSHA Master, who is capable of teaching the works of AKATHA, that path which leads to liberation of Souls. Fortunate are those who believe the truth of the AKSHAR and seek-out the Mahaji. The masses always look for miracles and want a show of super-natural powers; as of this, they are not fit for the spiritual company of the Mahaji, the Living SRAOSHA Master. Such demands cause strain on the body and minds of those who make them. Blessed indeed are those who believe that the Mahaji and the Holy Name are supreme.

Worldly people do not believe that a spiritual community of the Akathists exists. They think in terms of the outer things, like good clothes, and dainty dishes. The food which is dearest to the chela is that of the words and discourses of the Mahaji, the Living SRAOSHA Master. Faith in the Mahaji is the armour of the chela and the attitude of the true and pure seekers of truth. Each loves the things which the world utterly rejects as being impractical and much too dream-like.

The clergy and the pseudo-teachers consider their sacred scriptures superior to AKATHA. They are making the supreme mistake in their spiritual quest. They regard some of their own members as saints, even though they have made but little spiritual progress. They do not know in reality what truth is and seem to care little about it, but only to dress themselves in splendid robes and strut amongst the followers. These people are not equal to the humblest student of the Mahaji, the Living SRAOSHA Master.

Those who believe that a good education will give them greater spiritual progress are working in an illusion. It will help them to find employment, of course, which is good, but as far as helping them to unfold spiritually, it is not worth much. Naturally, employment is needed in certain societies, for every chela must stand on his own feet and accept his responsibility for the times in this world and those worlds beyond.

The Mahaji, the Living SRAOSHA Master, has come into this world during this age of the Kali Yuga for the salvation of Souls, and to make known the mistakes and defects of all religions; whilst at the same time, to point to the straight path of liberation of all Souls. The masses will not believe the Mahaji, but will believe the varied pseudo sacred scriptures, by hearing and reading them. No spiritual exercises are required for such reading or hearing the scriptures read. The people do not believe the word of the Mahaji, the Living SRAOSHA Master, otherwise they would have learned the system of spiritual exercises long ago and would now be performing them. Such exercises cannot be learned by mere study of discourses and books that usually just produce more vanity, further rendering the mind impure and unfit for the purpose of spiritual exercises. One, often, comes across those who talk much about the Spiritual Exercises of AKATHA, but who perform none of them.

All true seekers of the AKSHAR must find the Living SRAOSHA Master and surrender themselves to Him, because this is the only way of purifying the mind in this Kali Yuga age. As long as the mind is not purified, no liberation of Soul can occur. Only

the Mahaji, the Living SRAOSHA Master, is familiar with the **Ocean of Love and Mercy** and can take His chelas to this final region. No one else knows the supreme secrets of the path of AKATHA. Only by this grace is liberation attained. No other way exists into the worlds of God.

The Mahaji, the Living SRAOSHA Master, is the only being who is eligible to make known the true path to God. All others mislead their followers, because they themselves are misled. The blind who themselves have lost their way are misleading others, instead of serving them, as they pretend to do. How can the blind lead the blind? This situation is why it is so important that the Mahaji, the Living SRAOSHA Master, shall be sought-out. As long as He is not found, the inner secret of the path of AKATHA cannot be known. The Mahaji is the one who is devoted to the Word of God. He reveals the inner secret of the Word and shows the way for Soul's return to the heavenly worlds, where It is truly liberated.

The Mahaji, the Living SRAOSHA Master, cannot be judged by His external appearance. The blind of the world cannot judge the Mahaji, but He can manifest to them in any way He chooses. It is best to know and understand in the beginning that He gives to the chela the secret of the body, that he teaches the works of AKATHA and that He, Himself, is engrossed in the true Word of God. If the chela finds Him, it can be assured that he may be accepted by the Mahaji, the Living SRAOSHA Master.

The inner secret of the body can be made known only by the Mahaji and He is the only one empowered by the AKSHAR to reveal it. The Mahaji, the Living SRAOSHA Master, does not depend upon any book or scripture for His teachings. He is the true representative of the AKSHAR and in possession of the Word. As long as one does not practice the Spiritual Exercises of AKATHA, as taught by the Mahaji, depending upon his grace, he will never reach the region of the **Ocean of Love and Mercy**. Out of the Mahaji's mere will and grace, the Mahaji can redeem a being in any way He wishes. Therefore, the belief in and devotion to Him are essential. It is entirely within His prerogative to decide the course a chela should take; that is; he knows the inner workings and the thoughts of the chela so well that He can direct him in the direction He knows is necessary for the spiritual welfare of that individual.

If any lover of God believes that he can eventually become that which enters into the heavenly kingdom without the Mahaji, the Living SRAOSHA Master, he is mistaken because it is utterly impossible to find one's way into the upper Heavens, or to become a member of the spiritual community of the Akathists, without the Living SRAOSHA Master. Even this longing for God may vanish in the presence of an imperfect preceptor, and the desire to find the Living SRAOSHA Master may disappear. He who seeks God will not have any success until he submits himself to the perfect Master, the Mahaji, the Living SRAOSHA Master. On the other hand, the company of the imperfect or pseudo-teacher will develop only vanity in the chela and lead to failure. When one has the Living SRAOSHA Master, no failure can be.

Resignation to the Will of the Mahaji, the Living SRAOSHA Master, is difficult, but of vast importance to the chela. Many may say they have submitted to Him, but in truth, anyone who has truly submitted to the Living SRAOSHA Master holds no other being so dear to him as the Mahaji. Only these chelas are entitled to claim that they have completely submitted to the Mahaji, the Living SRAOSHA Master. Those who know the secret of the Living Word and are in the holy service of the SRAOSHA in AKATHA are

extremely fortunate, for the company and the society of the Akathists in their community as well as that of the Mahaji, the Living SRAOSHA Master is precious in this age of the Kali Yuga.

That Soul which is not in the works of AKATHA is in the clutches of the Kal Niranjana, the god and creator of the lower worlds. He brings life, creates, nourishes, and destroys the universe. He has separated Soul from Its real form, subjected It to the cycles of births and rebirths, and associated It with all sorts of enemies, within and without. It has entangled Soul in a net of passion, anger, greed, attachment, and vanity; whilst externally It is attached to mother, father, son, wife, friends, wealth, honour, and all the sensual pleasures of the world. What profit then is there to worship a god who has made Soul so much trouble in this world? It is then the best of wisdom to turn to the Mahaji, the Living SRAOSHA Master, by whose grace alone can Sol escape the net spread by the Kal Niranjana, and attain the regions of the heavenly peace.

The secret name of God that the Mahaji, the Living SRAOSHA Master, may reveal to the initiates through the Mahdis is not to be found in any scriptures. Only he, who possesses this name, is entitled to be called the Mahaji. Many people belonging to different holy orders call themselves saints and masters, but they are not. Only he can attain the Mastership by being chosen during his early youth by the great SRAOSHA Masters and trained through their childhood, youth, and maturity. Even so, he may fall by the wayside before he can accept the SRAOSHA Rod of Power. He is constantly under the watchful eyes of the SRAOSHA Masters, who have him in training during those years. If he falters or fails, it is possible that he may be taken-out of this position, and if he still falters in his responsibility whilst serving the Mahaji, the Living SRAOSHA Master, it is possible that he must step-down for another to take his place.

Vanity is the greatest Kal passion which those in training for the SRAOSHA Mastership must watch. It is subtle and can reach-out putting its claws into the mind and heart of the trainee and without his knowing it, he practices vanity. Those in training serve their Master with care and happiness. The eyes of the trainee are blessed by looking at the Mahaji, the Living SRAOSHA Master.

Within the works of AKATHA, no worship of those who are the leaders exists in the teaching. If anyone feels that he must hold a strict worship of the Mahaji, the Living SRAOSHA Master, or any of the Mahdis, or those, who are the higher initiates, they are mistaken. The AKSHAR in ITS own SELF never asks any of those who are following the path of AKATHA, to worship IT. This non-worship is different from all religions, occult groups, and sects of the lower worlds. The Kal Niranjana demands worship of him, because he is an inferior being to all else in AKATHA, and is never sure of himself.

The Kal requests that all love him. That all people, whoever they might be, love him and worship him because his claims are that he is the Almighty and must be revered. Any religious group making claims of this nature are false and should never be considered by the chela as being a true source of reaching God. This true source falsehood is the illusion that the Kal has established, the worship of him in an illusory way, making everyone believe that he is the greatest of all beings and must be worshipped. The human race must have a standard by which each individual can find love for something outside itself; therefore, the Kal establishes a worship of him. The SRAOSHA does not demand such materialistic belief, nor does It, in a sense, ask for a faith that often turns-out to be a blind belief in, and never a return of anything to the chela. The SRAOSHA gives and receives.

Those who have faith in It will also receive the faith of the SRAOSHA within them. If anyone admires, adores, and have faith in the SRAOSHA, It will return these a hundred fold, and if any chela loves and respects the Mahaji, he will receive these qualities back in the same amount of love and respect, only a thousand times more. The same is true of the divine love, the subhakti, for the AKSHAR, only It will be returned in multitudinous more quantities to the chela. There is never a one way love between the higher ones and the individual, except in the situation of the Mahaji, the Living SRAOSHA Master, who loves all creatures, peoples, and beings equally. He never loves them simply because they love Him, but that they are part of that which IS. He, Himself, loves all, whether or not they love Him. Whatever is good for each individual is equally good for the Mahaji, the Living SRAOSHA Master. Therefore, the Master never deprives anyone of anything, nor gives to anyone something that is greater than the other. All things are given in proportion to how much the chela can receive.

If it appears that He takes away something in the material world, He must replace it in another way for that individual with whom He is working to reach perfection. Some people imagine they have renounced everything for the Mahaji, yet they continue to read the religious scriptures. This practice is a mistake, for they have not yet tested their minds and senses, so when they have come fact to face with the allurements of sensual pleasures or been flattered by riches, the wealthy and powerful, they see how the mind yields to such seductions. They will also see how the mind reacts to censure, dishonour, and the denial of the objects of desire. They will find that worldly desires are more powerful than spiritual ones. It is a great error to look upon outward renunciation, detachment, or the reading of books as true spiritual attainments. By such means the mind is never defeated. The only way the mind can be conquered is by surrender to the Mahaji, the Living SRAOSHA Master, and the Spiritual Exercises of AKATHA, as laid down by Him.

When one has no idea of such things, he cannot expect to control the mind and make spiritual progress. The masses of people are even more ignorant because they follow the ignorant, and so drown themselves in ignorance whilst depending on the drowning to save them.

Most of those who are amongst the educated and sophisticated will make claims that it is a natural habit for the mind and senses to indulge in anger and other sensual pleasures; that Soul is separated by a spiritual gulf, between the senses and Itself. Even much of the clergy will speak of righteousness or hold anger. But these ideas are a mistake, for it is only the Kal that brings about the problem as he alone will encourage the building of the mind through education, whilst neglecting the spiritual self.

No difference is between the priestcraft and the laypeople who secretly or publicly entertain the desires for education and sensual pleasures at the expense of Soul. Both are subject to births and deaths, rebirths and more deaths. They are simply reaping the rewards for their actions. They are forgetting the higher teachings and giving away to their own sensual indulgences. It can be seen that such people become angry and impatient when they are dishonoured and praised. They are filled with pain and they devise all sorts of schemes for the fulfilment of their desires and even ask for help to accomplish their purposes. For their own benefit, they should give-up their pseudo-teachers, who are merely the results of their own education, and the sharpening of their senses on words and books, and seek-out the Mahaji, the Living SRAOSHA Master, and submit themselves to Him.

No other path will lead to emancipation, for no priest or clergyman can redeem any individual on earth. They claim that their founder and saviour can, but this is not true, for he is not a living Master, and the saviours who are worshipped today in this world are gone; they have entered into other planes and their individual help for the masses has passed. Only a living Master can help, for He is here and now present in this world, ready to give of Himself, here and beyond, and he only can spiritual feed the hungry and poor whereas no priest is able to save one Soul nor feed his spiritual hunger. It is essential that the chela shall sacrifice both his mind and body via the Mahaji, the Living SRAOSHA Master, for everything in AKATHA.

Many educated and clever people are not fit for the society of the Mahaji, because they are filled with vanity and do not believe in Him. He tells all people who will listen that He sees and knows, but the educated depend on what they hear, or read, and wish to set-up their own way because of their own superior intelligence. But their minds are filled with vanity, wavering thoughts and sensual desires. The desire miracles, but the Mahaji, the Living SRAOSHA Master, does not exhibit miracles; for divine love is not based upon miracles. Miracles are shown only to true seekers who believe in and love the Mahaji. Those followers are shown miracles at the proper time, but those who are not in earnest, being desirous only for pleasure and fame are not worthy to see miracles, or even to stand before the Mahaji. Those who are the true students of the Mahaji should be wary of such persons.

Worldly people are afraid of death because they are engrossed in the world and its attached pleasures. But the Akathist is not afraid of death, knowing that this world is full of pain and it is not his home. He lives in this world simply as a traveller and is anxious for the joy of seeing the radiant form of the Mahaji, the Living SRAOSHA Master. Therefore, he feels no pain at the approach of death. During life, he is accustomed to passing through the changes of death and remains immersed in the joy of often viewing the Atma Sarup, the radiant form of the Mahaji.

No special rules are in AKATHA for people to abide by, for the Mahaji does not wish to compel people to believe in Him or the SRAOSHA. He wishes to correct false beliefs only by teaching about AKATHA. The superior type of human, one who has listened to SRAOSHA over the centuries, in other bodies, and has gained much spiritual unfoldment believes in Him and the SRAOSHA. But the majority of people take a longer time to deliberate and come to the conclusion that AKATHA is the only way into the heavenly worlds. At the same time, there are still others who do not accept nor understand Him and will not stay with AKATHA. They become floaters and weave in and out of the various religions.

However, the AKATHA chelas should not be impatient with any of these people, nor should they be anxious that all should be compelled to believe in the Mahaji, the Living SRAOSHA Master, or for those that get away from the society of Akathists. No gain is for the chela if such people go away, but they suffer loss. If these non-believers would stay in the groups, they will and would in time evolve by constant association, and begin to conduct themselves as true followers of AKATHA. It only takes time and nothing is gained for either side by asking them to believe, or to leave.

When the individual chela cannot understand the physical form of the Mahaji, the Living SRAOSHA Master, it is for certain that he cannot accept or understand the subtle Atma Sarup (Soul body) of the Mahaji. It is necessary to devote oneself to the Living

SRAOSHA Master is order to become an Akathist. If anyone should turn away from the Living SRAOSHA Master and try to make claims that they are on the same level as He in spiritual unfoldment, or that they themselves are above Him in order to gain a certain following, they are adding to their karma by telling falsehoods, and they are doomed on the path to the spiritual worlds. No man is the equal to the Mahaji, the Living SRAOSHA Master, and no man becomes a Master until he has been so designated by the Mahaji, the Living SRAOSHA Master. For any chela, who, so leaves the Mahaji, and establishes himself as a Master, to gather-up a following, does so at his own spiritual risk. His followers do not know that he is acting out of ego and vanity, and his spiritual growth and unfoldment has halted and will not be resumed until he returns to the Mahaji and surrenders himself fully asking for forgiveness and allowing himself to be taken in hand once again. Otherwise, he will struggle through life after life building-up his karma until the day comes when he realises that he has been led astray by the Kal Niranjana and rushes to find the Mahaji, the Living SRAOSHA Master, in order to get back on the path of AKATHA once more.

Priests and the clergy are honoured in this world, but such persons are revered only by those who are not anxious for spiritual perfection. They do not possess the secret that if known, would lead each Soul to Its true place in the spiritual heavens. Those priests and clergy have acquired only knowledge, or joined religious orders for the sake of their livelihood. A true seeker of the SRAOSHA cannot have much regard for such persons. Outwardly, he might entertain them and even donate to them of his means, but he will not give his mind and heart to them. Such persons do not belong on the same spiritual level as the chelas of AKATHA, but if they are sincere, they may gain some enlightenment. Otherwise, they will only disgrace themselves.

For anyone to go to a place where the Mahaji, the Living SRAOSHA Master, might be in order to enter into a false and insincere discussion is only to belittle himself. The Mahaji will show great forbearance, but usually His chelas are not always so generous. The true Akathists are always selected from the masses, whilst the hypocritical and the insincere will not remain long.

The Mahdis, who are the Initiates of the fifth plane, are the gatekeepers of the high spiritual worlds. They must protect all who are eligible in entering into these worlds. No preacher, or priest can or does have the same spiritual rank as the Mahdis, and they are the only ones other than the Mahaji who can expound the teachings of AKATHA. They surround and protect the Mahaji when it is necessary, albeit this is hardly necessary, but as usual they are always there, to be His spiritual bodyguard.

If power alone were in the name of the AKSHAR, and IIS secret name, surely those who know, would have great influence. But this proves that power alone does not lie in the Word, it is in the Mahaji, the Living SRAOSHA Master. Fortunate are those who are devoted to the Mahaji, the Living SRAOSHA Master, for even those who have committed foul deeds and created the worst of karma, are forgiven when they have submitted to the Living SRAOSHA Master. But those who have been supposedly cleansed but refuse to submit to the Living SRAOSHA Master will stand in the same class as those who have committed trespasses against the Mahaji.

Those who are believers in name only of the SRAOSHA, expecting It to take care of them and are vain, haughty and do not take the word of the Living SRAOSHA Master seriously will always have to bear the burden of their troubles. The commandments of the

Hadjis are for everyone to seek-out the Mahaji, the Living SRAOSHA Master, for liberation. That none should accept the scriptures as a substitute for the Mahaji, the Living SRAOSHA Master. Scriptures are usually words without life and cannot give the help which is necessary. Only the Living SRAOSHA Master can give spiritual assistance to anyone who is able to accept Him and the living words that he may give to them. No person, who is versed only in religious literature can secure the Jivan Mukti or jianigyatri, spiritual salvation in the here and now, or liberation of Soul, during this lifetime.

During this age of the Kali Yuga, the Mahaji, the Living SRAOSHA Master is the real salvation. All who follow His commandments, that is performing the sort of devotion He outlines for His chelas in this age, will be emancipated. But those who reject this commandment, engaging in any other ways of devotion, if there are such, will increase their vanity and they will never get-off the wheel of life which keeps spinning around like a squirrel's cage. They many forsake their devotion, but never let them go because their efforts on such paths often form a religion that is a source of income for their priestcraft.

The human body is impermanent and it is foolish to be proud of its beauty. Just as the leaves of the tree will fall in the autumn of the year, so will the beauty of the human body fade-out in its brief time here on earth. Only Soul is beautiful and nothing can bring about beauty of the human form in comparison with beauty of Sol. Relationships with people outside AKATHA brings pain more than happiness and this is why the Akathists all band together in a spiritual community. They are looking for the best in life and will give up everything to be with their own under the Mahaji, the Living SRAOSHA Master.

Man is subjected to three illnesses that are manifest and three which are hidden. He is anxious to treat the manifest ills, but is ignorant of those that are hidden. Only the Living SRAOSHA Master can make known to the chela the ills that are within. If one is fortunate to find the Living Master, he will become aware of all his ills and consider the means for their removal. The first of the outer ills is that of constant birth and rebirth. Second, is that of the struggle with the mind which is the universal power in the lower worlds. Third, is that of absolute ignorance. It is evident that none of these ills can be resolve by merely reading books or by following a pseudo-master.

The three inner ills are vanity, anger, and lust. It is evident also that none of these can be cured by book reading or trying to follow the adjuncts of any sacred scriptures of religious nature. It is only the Mahaji, the Living SRAOSHA Master, who can bring about a healing for any of those ills that man may have, both outwardly and inwardly.

Only those who are seeking the sublime in the AKSHAR can find the communication between them as vehicles or instruments in the spiritual community of the higher worlds. If they seek the SRAOSHA through the Mahaji, the Living SRAOSHA Master, It shall be found and they shall gain life everlasting.

Chapter Twelve

The Circle of AKATHA Initiations

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

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

Many initiations are in AKATHA, thereby giving each Soul an opportunity to advance to a higher degree of spiritual unfoldment. Twelve initiations include the whole of those for the one's who are travelling the path of AKATHA to the AKSHAR. However, it is found that the very advanced, those in training for the Mahajiship, can go further for their greater spiritual advancement, in initiations above those twelve so mentioned here.

The initiations as given at the present time in the world of matter are: (first) the Acolyte, the Initiate of the First Circle; (second) the Arahata, the Initiate of the Second Circle; (third) the Ahrah, the Initiate of the Third Circle; (fourth) the Chiad, the Initiate of the Fourth Circle; (fifth) the Mahdis, the Initiate of the Fifth Circle; (sixth) the Shraddha, the Initiate of the Sixth Circle; (seventh) the Bhakti, the Initiate of the Seventh Circle; (eighth) the Gyanee, the Initiate of Eighth Circle; (ninth) the Maulani, the Initiate of the Ninth Circle; (tenth) the Adepiseka, the Initiate of the Tenth Circle; (eleventh) the Kelvashar, the Initiate of the Eleventh Circle; (twelfth) the Maharaji, the Initiate of Twelfth Circle; (thirteenth) the Maharai, the Initiate of the Thirteenth Circle; (fourteenth) the Mahaji, the Initiate of the Fourteenth Circle. All other initiations are of the AKSHAR and beyond called the Akaha Realisation. The further beyond initiation structure is the Allness in the Allness.

The AKATHA Initiate is given a secret, but sacred word, in each initiation that is all their own, and it supersedes all other words which he had used in the Spiritual Exercises of AKATHA. This secret mantra must never be divulged to another person, even within one's own family unless the initiation is given together, with both husband and wife or the entire family (anyone living under the same roof).

In case the family takes the initiation together, and its members consists of under age children not understanding the meaning of any word that has been given to them as a whole, these young ones will need an explanation when older to grasp the truth mentally. This situation means that the child does not have to be initiated again once grasping the truth, but made to understand that he has been initiated into AKATHA, and may practiced the mantra given at the time the whole family went through the process of initiation. The age, which it is judged that the child can be told about the initiation, depends upon his mental development. It also depends upon the parent's judgement about him, and his ability to grasp the explanation of what happened to him during the time he was a baby could not know outwardly what had happened.

There again is the very thought of what is going to happened to the child when he comes to the stage in his life, perhaps as a youth or during his early adult years, when he feels that AKATHA may not be his way of life. Not much can be done about the decision that he will make, because if he wishes to step away from his native teachings, it is entirely up to him. However, since he has been initiated into AKATHA, the knowledge exists that he cannot leave AKATHA albeit it may appear to be that he does so. He, who

enters into AKATHA, must be aware of his responsibility towards himself and others, and above all the SRAOSHA. If he has no pure motivation for becoming a part of the SRAOSHA, a possibility is that everything will reverse itself, and cause him problems.

The Acolyte that is a member of the First Circle of AKATHA receives his initiation during the dream state. Since he has taken-up AKATHA through the discourses, even though they might be most elementary ones (which are the Satsang discourses), he is eligible for this first initiation after six months. His initiation comes in the form of the dream state, which is often vivid to him and can be recalled after awakening from the dream state. Others may not be this fortunate, and find themselves unable to remember anything although they are aware that something happened and they may write or talk with the Mahaji, the Living SRAOSHA Master, or one of his representatives about it.

He sometimes looks upon this initiation as merely a gesture towards the spiritual life, and takes it in a light vein; that all he is doing is entering into the SRAOSHA out of curiosity or because of some benefit that may come from belonging to AKATHA. If he does not remember anything about the first initiation which was received in the dream state, he has missed a great deal, because a deep responsibility goes with his spiritual development during the time he spends in the First Circle of AKATHA Initiation.

The chela may not realise that he has entered into the heart of life when he has received the first initiation. This entry means that he cannot leave AKATHA should he desire to ever do so. Nobody can leave SRAOSHA if he has become an Initiate for this is impossible. It is like saying that one wants to drop out of life. Nobody can leave SRAOSHA because SRAOSHA is Life, and Life is SRAOSHA. However, few ever realise this factor for they cannot seem to find what they are seeking, and this something or what we think of as the unknown, is missing. They cannot grasp or understand just what is that happened to them, but usually feel that it is nothing, because they can neither describe it or find any description of what took place. This lack causes unhappiness, and they are liable to dismiss the whole affair as nothing which happened to them. This dismissal is a great mistake, for sooner or later, they will recall what really happened.

The whole AKATHA movement is rather that of a secret society; the world knows that it exists, but they do not understand what it is, and many times do not even try to find out. The veil of mystery that surrounds it still holds, and most people do not know today what SRAOSHA is and consists of in Itself. The mind is incapable of grasping reality; therefore, it is necessary to undertake a course of discipline that enables one to take the path of AKATHA that will allow the lower emotional and intellectual centres to come into contact with the higher ones. This course of discipline is what the first initiation is all about, but few people, if any, know about this.

Man is a machine ruled entirely by his subconscious machinery; in other words, he becomes a creature of habit. The first initiation teaches him how to withdraw from everything in this world, and from himself. This state is the one of self-remembering. It is to realise that he is perceiving or otherwise sensing the object of his sensations as the higher self, and at the same time, as aware of himself as the observer of what is going on within him. Thus, he has a two-fold duty: to be in the centre of the activity whether it is Sahaji or not, and at the same time to be the observer of this inner activity.

Man in his ordinary mind is a machine, and the first initiation awakens him to this potential. His first self-realised state comes when he begins to perceive the world

objectively, and as it really is, and not as the veil of subjective illusions under the rule of the Kal Niranjana.

It is through what one acquires in the initiation of the Second Circle that starts him on the path of Self-Realisation that he will acquire on the Fifth plane (Soul plane). It is not knowledge that he will get through the senses which will be of any use to him. Man is capable of writing learned books and undertaking all sorts of pseudo-scholarly activities, and still be sunk in deep sleep with no possibility of awakening, and with no understanding. Amongst such learned ignoramuses are men of authority in this world.

The initiation of the Second Circle is that where the limited consciousness in man comes into the state of decision; this decision is what road shall the chela take, the left-hand path which is that of black magic, the right-hand path which is that of white magic, or shall he take the centre path which is the road of the purified Soul.

If the chela decides to take the middle path, he is safe from all evil. If he takes either of the other paths, he is not sure of himself, and will come to naught in all his endeavours to achieve life as it is in AKATHA. He becomes subject to karma and accident. He becomes the mechanical man subject to the statistical law; which is that of accidents that applies to all circumstances in life.

He falls under the principle of conscious evolution which is entirely opposite to that of mechanical evolution. All conscious evolution is carried-out through opposing mechanical evolution by substituting conscious action and deeds. It is only by destroying mechanicalness that the initiate can achieve perfection of consciousness.

This transformation brings about the first Self-Realisation, and those who enter into the Second Initiation of AKATHA must learn that here discipline starts. Any of the five vices of the mind that he has with him will start to be given-up. Unless he does this giving-up of the five passions, no other initiations are available for him. Also, it is here that he receives his first personal word that will go with him through the period between the second and third initiation. He is the Arahata, the teacher, who gives and spreads the message of AKATHA, the acayakoti, to the Acolyte and those outside the works.

The Ahras is the Initiate of the Third Circle. This plane is the causal world in which the Initiate must learn to look at his past lives in order to live in the present properly. He receives another personal, but secret word that is not for sharing with anyone. This initiation world will be kept, and used for his spiritual exercises during the period that he serves as an Initiate of the Third Circle.

Those who have taken this initiation come under the cycle of the threes that is accordingly every phenomenon, every action, every event, every physical and psychological change is the result of an instant action of the three forces which come under the Kal Niranjana. These forces are the positive, negative, and the neutralising force. They appear in the Second field of initiation; that is, the initiation of the Second Circle, whereby one must make the choice of which way he wants to go to find himself. Within the Second Initiation they are recognised as three roads, or path which branch off simultaneously, and give the Initiate a choice of which way that he wants to go.

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

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

The initiation of the Fourth Circle is that of the intellectual realm. It is the evolution of, or development of the mind in the results of the power of sensing time, matter, energy, and space. This sensate state is a remarkable development in man when he begins to have an insight on all these phenomenon of nature. But when he begins to realise that these are all illusions, as he will when entering into the fifth plane of initiation, he has started arriving at perfection.

The Initiate of the Fourth Circle is the Chiad. It is here that he realises that the five passions of the mind are the enemy that must be overcome. The function of this realm is thought, and the evolution of intelligence is his greatest gain. But it must always be remembered that intelligence is not the final answer to life as so many believe. If man depends upon thought alone, he will be most unhappy, because thought and intelligence only lead to unhappiness. Mind, consciousness, and intelligence are the ruling factors upon this plane. The outward manifestation of these three is thought that so often becomes confused when trying to analyse the works of AKATHA, or what could be called the chewing of the mental processes on some parts of the AKATHA works.

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

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

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

Neither reason nor logic offer any way of finding truth. Both deal merely with the world of appearances. Only AKATHA can give the Initiate an opportunity to rise above the mental plane, and enter into the heavenly worlds. But it is found that the growth of consciousness is frequently accomplished by certain mental distresses, and also by physical illnesses. The latter indicates that, with mental changes, deep-seated and lingering remains of old illnesses will come to the surface and be passed-off. The body slowly adapts itself to the new mental state.

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

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

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

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

This position is the new consciousness for the old. It has no connections with institutions, rituals, ceremonies, and rites, but is concerned entirely with one's evolution to states of the higher worlds. The spiritual exercises with its individual, special word given in this initiation develops new ways for breaking-up conceptual thought patterns, or thoughts based on evidence of the sensate or senses. This level is the first of those worlds in which no meaning exists to time and space. This seemingly paradox will bring about a

new means of understanding for the initiation, and at the same time, lift him into the higher worlds.

The Shraddha is the Initiate of the Sixth Circle which is the Alakh Lok. It is found that with this initiation comes complete sacrifice and uttermost suffering. The period preceding is, therefore, called the way of pain and unhappiness. It is during this initiation that the Initiate must lose everything in life that means anything to him, and sacrifice himself even unto death. If the Acolyte, the Initiate of the First Circle, knew what lay ahead for him, he might leave the path of AKATHA at this point. But by the time he has come to the Sixth Circle, he has been tested time and again by the Mahaji, the Living SRAOSHA Master. He has become so strong a Soul and his character so expanded, his inner knowledge so great and his sense of values so different that, if he could look forward to what is in store for him through the SRAOSHA, he would consider what he must do and pay the price; it would mean nothing.

After the Sixth initiation, the Initiate can work consciously with the SRAOSHA Masters and beings of the various planes with intelligence and consciousness of what is taking place. His knowledge of the universes of God is ever expanding, and now he sees it extending far beyond the material universe into the worlds of the true heavens. He has become more wholly the spiritual man for whom he has struggled all these many lifetimes to become, and never succeeded until the moment he was chosen by the Mahaji, the Living SRAOSHA Master, to take the initiation of the Shraddha, the initiation of the Sixth Circle.

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

The Initiate of the Seventh Circle is known as the Bhakti. He enters into the path of pure love for it is here that he surrenders everything and keeps nothing for himself. This world is the one of silence for the forces that have brought him this far are now broken apart and gone. He speaks and acts mainly in the name and service of the Mahaji, the Living SRAOSHA Master, for he has nothing else to live and have action for during his existence here in this world.

He now has the privilege to choose whether he will pursue the rest of the way on the path of AKATHA. There are five more initiations for him to take before entering into the true circle of Adepts who are the brotherhood of the ancient Order of the Vairagi, the Brothers of the Leaf, and the Tabrater-Sraja in higher Sanskrit. He has long passed the stage of mysticism that has its basic principle in unknowingness; that is, God is best known by negation; that we can know more about what God is not, than about what IT is. This anomaly is true of all the works of orthodox religions, for here it is learned that no initiation is of any value unless it is an AKATHA Initiation, and because the Mahaji, the Living SRAOSHA Master, is the only living being within this world, who has true contact with God.

It is here that the Initiate begins to attain direct conscious experience. This experience is something that the intellectual senses cannot give him. This type of experience is concerned with not words and concepts, but with the unexplainable spiritual senses. The Initiate has learned that by self-surrender he does not resist life, but goes along with it in an active manner. He is like the willow bough that is weighed down by the winter snow,

and does not resist but bends spontaneously under the weight so the snow falls off. In his relationship with the Mahaji, the Living SRAOSHA Master, he accepts all the burdens of life because they will be destroyed by their own weight.

The Initiate of the Eight Circle is the Gyanee. He is now at the crossroads of eternity for now he has the privilege to choose whether he will sacrifice himself to remain upon the earth to help with the progress of humanity, or whether he will pass onward to the realm of spiritual development outside this planet, and even beyond the psychic worlds into the spiritual regions. If he retires into the invisible worlds to contemplate and put himself into the realms of the true spiritual worlds, he will eventually have to return to the worlds, because upon reaching the final goal of spiritual purification, the AKSHAR will send him back to serve humanity or those beings upon some plane within the universes of IT.

Now he has directed his footsteps towards the mastership, and can never turn back because life forces him on to the complete perfection of God. He finds that not only is there one great Deity, but many deities who start at the bottom rung of the spiritual ladder, and end with the AKSHAR, the GREATEST OF ALL. As the Gyanee, he cannot do anything but obey the wishes of the Mahaji, the Living SRAOSHA Master. This means then that he is the pure follower who has come this far on the path of AKATHA because he has voluntarily given-up all within his life with love and passion to serve the Mahaji, the Living SRAOSHA Master. The great change comes over him for he has become one amongst the chosen few who will come to the true knowledge of the AKSHAR. He often, in the beginning, has a great sadness because his world has changed, and he feels indeed that no place is for him here. It presents the experience that everyone is either asleep or dead.

The Initiate of the Ninth Circle is the Maulani. The Maulani is that one who is given the power to wield the law, or work with the vibrations governing all the phases of planetary life. Of course, he cannot understand what this means at the stage of development in entering into the Ninth Circle, but it is not long before his intellectual senses grasp the full significance of it.

It is then that he is given the insight of the spiritual unfoldment which, as it is taught, lies inevitably ahead of the teeming masses of humanity. The history of the human race for the past, present, and future of the human race is taken into consideration with its karmic pattern, as he views it from this lofty position. The Maulani, the planetary spirits, devas, and the deities, the adepts, and the initiates, are also striving upon the path to reach the glorious heights of **the Ocean of Love and Mercy**.

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

The Maulani is the one who sacrifices everything for his fellow Akathists, for if it is necessary for him to put himself in debt for them, or share their cell in prison, it must be

done. The Initiate of the Ninth Circle can do no more than this position for it is now his duty to perform as such through his existence as the Initiate of the Ninth Circle.

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

No Initiate takes his teachings on trust, especially in the Tenth Circle for it is here that the spiritual fire growing within him finding truth and believing that the SRAOSHA is the only part of life worth living. What is being given-out as the Wisdom of God, in the material worlds is false and without truth, unless it is the message of AKATHA. He is the accepted disciple who enters into the Tenth Circle for this is the Anami Lok, in which the word is HU, that which is the goodness of all goodness. The music heard here is the sound of the whirlpool. There is nothing but the Sound and the Light which instil wisdom into the Initiate. If he is so fortunate to find life as it is here, he has really entered into the worlds of the true nature of the AKSHAR.

Life is given only by the AKSHAR, and it is found that when one goes into this plane, he must have true direction. It is the way to the Godhead, yet it is no the way, and it is this paradox that brings about true wisdom for all those concerned in the Tenth Circle or the Anami Lok plane. By now he begins to see the wisdom of the three basic principles of AKATHA. First, Soul is eternal. It has no beginning nor ending. Second, whosoever travels the high path of AKATHA always dwells in the spiritual planes. Third, Soul always lives in the present. It has no past and no future, but always lives in the present moment.

The Initiate of the Eleventh Circle is the Kelvashar. This plane is the Initiate's entrance into the AKSHAR world that is the high world of God in which few, if any, may enter. It is the world of the unspoken word, the Voice of the AKSHAR that comes out of the whirlpool of life. The sound here is the music of the Universe, and life itself swirls round and around one, so that anything which enters into it will return purified and happy.

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

When the Initiate reaches such heights as the world of the Eleventh Circle, or the AKSHAR world, it becomes known to him that hardly anything can be said about the SRAOSHA for It is the beginning and ending of all life. It is the whole of IT, and that translator of messages by the AKSHAR. All the works of AKATHA spring-out of the three principles that the Initiate found in the Tenth Circle. But here he finds the great overlying principle upon which all life is anchored. This is: "Soul exists because God wills it." He now begins to see the wisdom and divine love and power combined

embraced in this final principle in AKATHA, and works steadily for every being on every plane throughout the universes of God.

The Initiate of the Twelfth Circle is the Maharaji. This initiation level is a requirement for the Living SRAOSHA Master, but not the Mahaji as of yet. One can attain this level without being this titular level, but is, indeed, a SRAOSHA Master since the Tenth Circle of the Adepiseka. Not being the Mahaji is summed-up as the Master who is in the body, but not yet ready to wear the Mahaji crown. This body is the form, and that which all people can see who are within their earthly bodies, and can hear His voice giving the message, and can correspond with Him by written language, or read the discourses that He supplies to all who are concerned with the reading of the works of AKATHA.

Here it is learned that the SRAOSHA is not energy of Itself, but It controls and directs energy in all the worlds of God. That the end-product of spiritual evolution by man on earth is by instruction and discipline, and that he must see to it that he is free at all times to follow the Mahaji, the Living SRAOSHA Master. So, many times he may be hypnotized by someone who will keep him under their own influence for several lifetimes. Both being reincarnated at the same time, and in the same environment will keep that individual under the influence of others. But if that one who has been hypnotised should come under the Mahaji, the Living SRAOSHA Master as a chela, the disciple of the path of AKATHA, he will no longer be under the spell of anyone. Those Initiates of this higher circle, the Twelfth Plane, can break any so-called spell put upon anyone provided that it comes to their attention either by the individual so involved or his relatives.

Those who reach these heights begin to learn that they are now, in essence, the leaders within the spiritual community AKATHA. They are ready for mastership and will be approached by those SRAOSHA Masters who are the body of the Brotherhood of the Ancient Order of the Vairagi, the TabratrSraja, for membership within this august body.

Two more initiations exist within the AKATHA works, but these are secret and cannot be revealed. First is the Mahaji Maharai, who is an Initiate of the Thirteenth Circle and the second is the Mahaji, who is the Initiate of the Fourteenth Circle. Neither of them reveals their secrets to the world, and it is needless to try to understand and grasp what they are doing in all the worlds of God through the intellect.

The Mahaji, the Living SRAOSHA Master, is the Viguru, the Light-Giver who lights-up the worlds of God when He inherits the spiritual mantle of the title. Only one appears manifest in this world every five hundred to a thousand years resurrecting the lineage and can continue it unless AKATHA goes non-public. However, the lineage continues underground as no world can exist without the Living SRAOSHA Master. It is a matter of the nature of things and impossible for existence to be without Him. The Master is a product of the spiritual evolution of the SRAOSHA refined in the worlds to save it from all the destruction of the Kal Niranjana. The Master is usually persecuted, tormented, and troubled during his time because of the lack of understanding by His own chelas and the race of men in general. Nobody with grasp the full significance of His presence and cannot have the least concept of His true existence as a saviour not only of the human race, but of all life no matter where it exists, anywhere in the universes of God.

A difference is between a Maharaji who is the Living SRAOSHA Master, but not the Mahaji, who is the spiritual consciousness, the true representative of the AKSHAR manifested within the worlds of God as ITSELF. The Maharaji lives only in the body and

does not have the spiritual power which the Mahaji does, for the latter inherits the SRAOSHA Rod of Power and the Maharaji is only appointed to His position.

These spiritual Masters are within their own line of spiritual descendents, and do not concern themselves with those of religious or philosophical groups. The Living SRAOSHA Masters are of a true, clean line spiritual family that does not include those commonly known in any religion.

The collective body of initiates work for a common cause to assist the Mahaji, the Living SRAOSHA Master, to spread the message of AKATHA to all worlds including the physical universe. Each is a channel within Himself, not a spiritual medium, but that through which the SRAOSHA power reaches the world. The Initiate channels the power to uplift and enlighten all those within the worlds who have not been touched by the divine message of AKATHA.

Four orders are within the body of AKATHA Initiates that each Initiate may become a part of to give service to the Mahaji, the Living SRAOSHA Master, and SRAOSHA Itself in specific paths. These orders are: First, the Arahata-Marg, the teaching order. Within this path, the Initiates can give spiritual assistance by being a teacher of the message of AKATHA, the abyasnati. He definitely works for the higher cause of AKATHA by giving-out the message to those who want to know and understand more about it.

Second is the Bhakti-Marg, the order of divine love, the subhakti. One gives service by volunteering work in the works of AKATHA because of his great love for the Mahaji, the Living SRAOSHA Master and the SRAOSHA Itself.

Third is the Giani-Marg, the order of Wisdom. The Initiate gives his service by writing, painting and other forms of creative arts for and about AKATHA. He gains himself whilst at the same time giving of himself to others through the creative forms.

Fourth is the Vahana-Marg, the order of the missionary. The Initiate gives of himself to the cause of AKATHA as a carrier of the message of AKATHA into the world, and amongst the masses of mankind. These are the missionary teachers, and true messengers of the spiritual truths of AKATHA.

These four paths are generally the way to serve the Mahaji, the Living SRAOSHA Master, albeit an Initiate does not have to look for hard lines drawn between these ways. In fact, he can be a little of each if he does not particularly want to become one or the other. However, it is good to be within the confines of one way, and say this is the one for him as it means the Initiate can concentrate his strength, energy, and mind in one direction. Such as in the Bhakti-Marg, he can give and serve by working amongst the poor, in the hospitals, and the elderly. He can take-up abyasnati, the spreading truth of AKATHA through service to the blind and the needy, bringing love and happiness to those who are handicapped.

Every Initiate in AKATHA is linked-up with the SRAOSHA, the Audible Life Stream, and an added force for the whole movement of AKATHA. Therefore, he becomes a channel of his own under the Living SRAOSHA Master, and his responsibilities should never be lightly taken for each Initiate is a potential Light of the world

Thus ends Hadjis Book II
Baraka Bashad